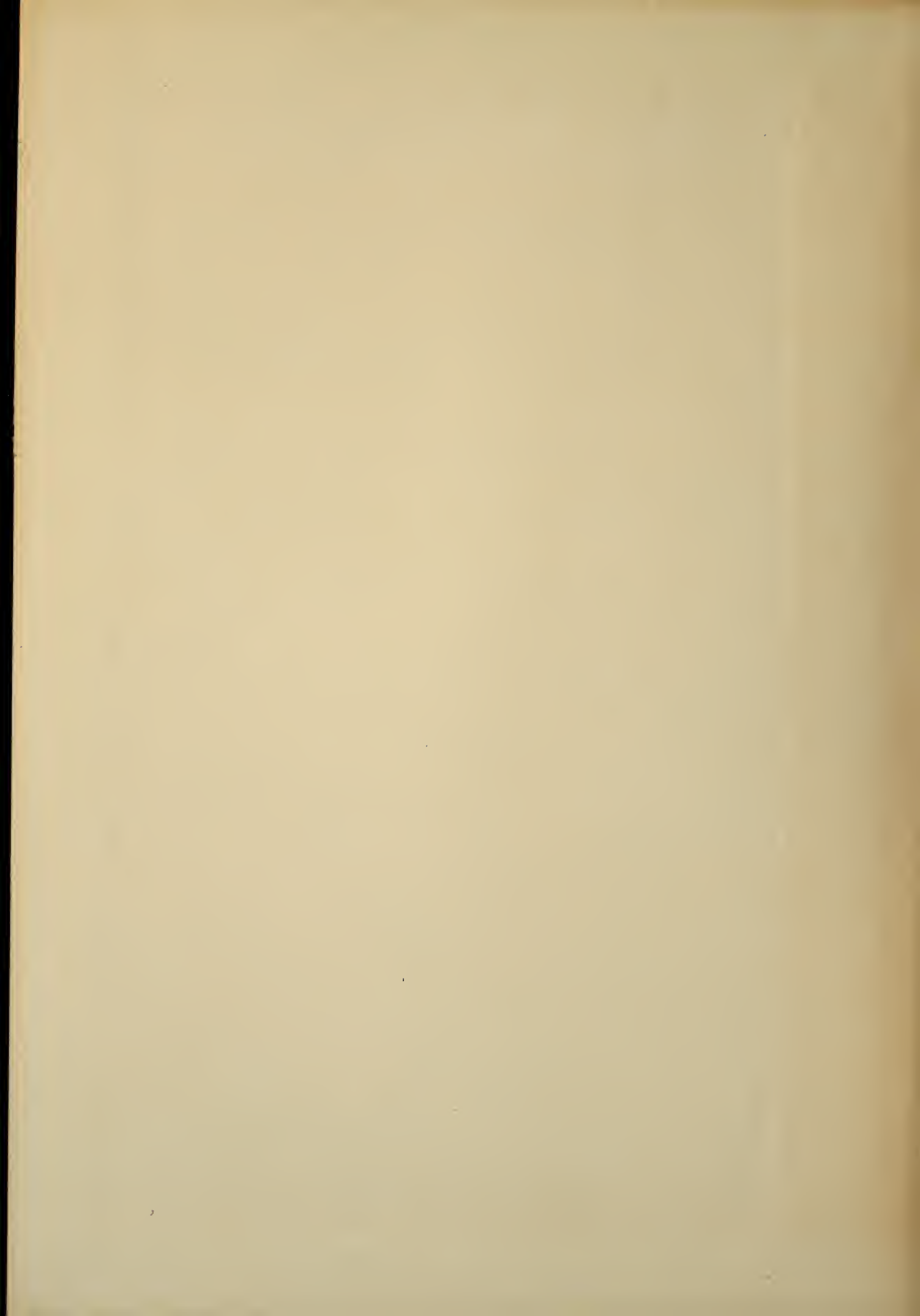


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# GOSPEL MESSENGER

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## Digging Ditch to Drain Malaria Slump Hole

Mexican men are here working side by side with American boys in a village project. This ditch will clear the village of a dangerous breeding ground for malaria-carrying mosquitoes. To work, sweat and talk together on such a project does something to both Mexicans and Americans. It builds understanding and goodwill in a remarkable way.

■ ■

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## *Around the World...*

The Church of England Assembly has adopted a five-point program for introduction and development of religious teaching in British schools. The five points are as follows:

1. Provision for religious instruction in all primary and secondary schools.
2. Making religious knowledge an optional subject in examination for a teacher's certificate.
3. Adjustment of periods which may be given to religious observance and instruction in school time tables.
4. Inclusion of religious instruction within the purview of government educational inspectors.
5. Daily opening act of worship in all schools.

The report was generally approved after full debate by both houses of the church assembly. A number of speakers emphasized the need for return to some form of religious teaching in the schools. Evacuation of children, it was said, had uncovered the fact that a great many children had no knowledge of Christian teachings.

The question of how to overcome denominational difficulties was evaded by most of the speakers but dealt with by the Archbishop of Canterbury. He agreed there was a good deal of disagreement on the subject but pointed out the controversy was about ways and means. He said there was fundamental agreement on ends.

A ten per cent increase in appropriations for missionary work during the coming year has been adopted by the Methodist Church.

A modern wheat processing mill is being built inside the Vatican, according to a recent report. The products of the mill will be used for consumption in Vatican City.

Bible reading, the holding of worship services, and all normal Sabbath day observances have been prohibited in the compulsory work camps set up in Norway by the nazi government.

Bishop Leopoldo Eijo of Madrid, Spain, has announced that 14 churches, at the rate of two a year, are to be built in the capital's suburbs. At present 400,000 people in Madrid have no parish church.

Preparations for building a modern plant to step up India's production and quality of dried fruit processing have been commenced in the Northwest Province, the United States Department of Commerce was informed recently.

A service men's program is conducted by the Council of Churches and Christian Education of Maryland and Delaware. In the year from Nov. 1, 1941, to Nov. 1, 1942, more than 66,000 men were entertained in the homes or churches of Baltimore. On one Sunday, 13,000 men were "convoyed" to 60 churches in the city and then entertained in the homes of church members.

A plan calling for the lifting of the food blockade to bring supplies to European nations was outlined in a resolution approved by the Federal Council of Churches at its meeting at Cleveland. The plan involves the purchase of supplies in the United States, their transport in neutral ships to neutral ports and their distribution to be supervised by neutral Red Cross officials.

Married men represented 54 per cent of the white males in the group 20 to 34 years of age in 1940, according to the Census Bureau. Sixty-eight per cent of the white women in the same age group were married.

The profound conviction that racial persecution and discrimination cannot be justified has been voiced recently by the American Ethnological Society. "We protest the distortion of anthropology which falsely assigns others to inborn inferiority."

North Carolina is the first state in the Union to include the certification of Bible teachers in its professional program. Elective courses in Bible now are being offered in more than 70 communities in the state and reach more than 19,800 students each week.

The Census Bureau estimates that the Detroit area gained 336,000 in population between April 1, 1940 and May 1, 1942; Washington gained 231,000; San Diego, 97,000; Norfolk, 107,000. During the same period there was a population loss of 365,000 in the New York-Northeastern New Jersey area.

Nearly a third of Poland's Jewish population—1,000,000 persons—has perished in three years of nazi occupation of that country, according to a member of the Polish National Council in London.

Pension benefits paid out by the major Protestant denominations during the past year totaled \$11,292,932 and exceeded by seven per cent the previous year's total. More than 108,000 clergymen and 140,000 churches are participating in the pensions program.

About 1,500 French priests are available to minister to the two and a half million French prisoners of war in Germany, according to a French Catholic newspaper. A total of 2,300 priests are prisoners of war, but a third of them are not able to exercise any priestly ministry.

In a move significant for postwar understanding, official representatives of six occupied countries of Europe are laying the ground work in London for enactment of a Netherlands sponsored plan to make English the "second language" of European schools after the war.

In an effort to provide ministry for the 330,000 new residents of Detroit, Protestant denominations of the city have seven missionaries working among the populations living in trailer camps and mushroom villages around the war production plants. The project is being financed by nationally raised denominational emergency war service funds.

The Alcoholic Beverage Control Commission of Massachusetts recently requested all engaged in the liquor business to "refrain from use of either the picture or name of St. Nicholas, or any other name to designate the patron saint, or any reference to him, and that they also refrain from the use of the picture or name of any Biblical character, event or phrase."

# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### What Makes Service Dignified

You will search a good while before you find more illuminating sidelight on the meaning of true service than the last paragraph of First Peter two. It may not interest you much, because it is addressed to a social rank not found in the church of today, but the underlying principle is applicable to many situations in our modern life. The passage is as useful as ever.

The significant thing about it is that it shows how to take the degradation out of what looks like, and otherwise would be, a very degrading kind of work. That is done by the simple process of putting the spirit of Jesus into it. What if they were slaves? What if they did have "froward" masters instead of "good and gentle" ones? Their spiritual master, Christ, had had like experiences. He was treated like the worst of criminals, but there was no guile in his mouth. When he was reviled he did not revile back. When he suffered pain and injustice he made no threats. In all this he left "an example that ye should follow his steps."

The point is that it is not the so-called "dignity" of service that determines its value or acceptableness with God, but the spirit in which it is performed. What position, occupation, rank or station does a Christian of the twentieth century get into, in which he cannot put the spirit of Christ in it?

E. F.

### How Sure Are You?

How much are you willing to bet that Christ is the way, the truth and the life?

Do not be alarmed, gentle reader. The Messenger is not about to open a gambling department. But when we saw the question put in that startling fashion the other day, we were reminded that devotees of the prize ring and the gaming table sometimes show their faith by their works more effectually than Christians do. The test of such a

man's confidence in his judgment is his willingness to bet on it. When he backs down on that, his pretensions are discounted at once.

Haven't you had a good deal to say about Christ being the only hope of the world, both for individual happiness and salvation and for the improvement of world conditions generally? Did you mean it? Did you stake anything on the proposition? How much did you "bet"?

Do you think that Christ is the way, the truth, and the life, for you? Would you risk something on your judgment as to this? Enough to try Christ's way, all the way, in your own life? Or are you afraid you might lose your "bet"?

Do you think that Christ is the way, the truth, and the life, for all mankind? How sure do you feel about it? Enough to "bet" your "bottom dollar" on it?

E. F.

### How Not to Walk and Why

THE basis of this little preachment is a certain "this" and "therefore" hidden away in the middle of a chapter where you might easily miss it. Because it would be just too bad if you did miss it we are bringing it out into the broad daylight. The "this" tells how not to walk and the "therefore" tells why.

How not is as the heathen do it. They walk in the vanity of their mind, darkened in their understanding and alienated from the life of God. Two things make them walk this way. One is the ignorance that is in them; the other is the hardening of their hearts. The result is that, being past feeling they give themselves up to lasciviousness. That is not a pretty word. It makes the victims of it work all uncleanness with greediness, or as the margin has it, make a trade of their uncleanness. They actually go into it as a business. What a picture! What a way to walk! That is the way *not* to do it. We did not so learn Christ.

Christ teaches us to put away this heathenish



manner of life, the old man, that waxeth corrupt after the lusts of deceit and, being renewed in the spirit of our mind, to put on the new man that after God hath been created in righteousness and holiness of truth. You see truth is a very holy thing.

How sad it is that a good many fine young people, darkened in their understanding by the darkening counsel of smooth words without knowledge, have been fascinated by this heathenish way of walking. By it a most high and holy human relationship is debased and corrupted. Capacity for wholesome family life and for the more exquisite satisfactions of spiritual union is slain at the shrine of a cheapened carnal pleasure. Happy homes already established are wrecked and the promise of more that might be is blasted.

Persistence in walking this way deadens the finer sensibilities. It becomes apparent ere long that the walker is "past feeling." Only that can explain his cruel unconcern for those to whom he owes his lifelong devotion, and his utter indifference to the future that might have been his. He doesn't know what he is missing, a most pathetic fact which points us back to the "why" in the "therefore" of our first paragraph.

The answer is that this blind walker who has neither a white cane nor a "seeing-eye" dog to guide him, was created, as we all were, for a higher destiny. Apostles, prophets, evangelists, pastors and teachers were appointed to help us realize it. To these have since been added all manner of boards and committees and commissions, secretaries and directors, with an almost innumerable company of vice-presidents. Their work will not be done until we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ.

This is it in plain words. This is why we should not walk like heathen. We cannot grow up if we do and we were meant to grow up to full stature. The standard for measuring this is Christ.

Please note that important signs of growth are progress toward unity of the faith and more knowledge of the Son of God, also that the work of ministering to human need ranks high in the art of ways and means. Another good sign is stability, so you are not carried about with every wind of doctrine. Speaking truth in love is certainly a most valuable aid. So is good teamwork and a high sense of individual responsibility, so that the whole Christian structure may be fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part. It is very im-

portant not to overlook the proper working of each several part. This greatly promotes the increase of the body unto the building up of itself in love.

Men were made in the image of God. The idea of this program is that since Christ is the very image of his substance, if men can be grown up to the Christ stature, that will be realizing God's purpose for them in creation. It is surely a thrilling thought. The tragic pathos of spoiling this dream by walking like heathen is quite beyond imagination, so irresistibly compelling is the "therefore" of our study.

(If you happen to be of the Berean type and are inclined to search the Scriptures to see whether these things are so, we recommend trying Ephesians four.)

E. F.

### The World of Approximations

JUST as the careful student was finishing a neatly written letter his fountain pen let go, and there was an ugly drop of ink on what had promised to be a perfect page. Blotting and erasing took most of the stain away—but not all. The page would never be more than an approximation of what it might have been.

Then there was the graying father resting in an easy chair while his supper digested. To those who looked his way he seemed to be reading the evening paper. Really, he was not seeing a word. By his mind's eye he was viewing the gulf fixed between what he was and what he had hoped to be.

As in the lives of men, so in the affairs of the nations. For milleniums seers have been dreaming of the world that might be. Finally there was even a league of nations. For a few years the prospects seemed bright. Then certain of the dissatisfied began to flout the league. And thus it came about that league stock descended to the current low.

But why multiply illustrations to prove what is so generally known? Life's bright dreams do often end in mere approximations. Well, certainly not to further discourage. But there is point in the reminder that failure to completely achieve is no argument against trying. It has long been said that it is better to have loved and lost, than not to have loved at all.

Surely it is quite as important to guard against over-pessimism as it is to beware of over-optimism. Approximations may get some down, but they also serve to stimulate the stouthearted to new endeavor. It is a time when we all need to endure as seeing the values which at present may seem invisible.

H. A. B.



## *The General Forum*

### **Anointing for Healing—A Neglected Avenue of God's Grace . . .**

BY WARREN D. BOWMAN

#### *I. The Anointing Service*

THE Church of the Brethren has practiced anointing for healing ever since the foundation of the church in Schwarzenau, Germany, in 1708. The scriptural basis for this service is found in James 5: 14-16, which reads, "Is there any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

In theory, we anoint primarily for physical healing, but forgiveness of sins, strengthening of faith, and comforting of conscience are very valuable accompaniments of the service, and at times bring a greater blessing than physical healing itself. We do not regard it as extreme unction (that is, the last rite before death), although occasionally, in the case of the extremely aged who do not wish to live longer but desire it as a spiritual blessing, it may assume this form. Our theory further is that the patient must take the initiative in calling for the anointing, although at times friends or relatives suggest it to him. We feel that the person anointed should be fully conscious of what is taking place if the best results are to be obtained.

We do not regard the anointing service as a substitute for medical science. On the contrary, we feel that a person should use the best medical aid available. The anointing is a supplement to medical science, a service designed to arouse the psychological and spiritual energies, and to cause the patient to get out of his life any sin or wrong mental attitude that might hinder his recovery.

#### **Method of Conducting the Service**

Usually the service is performed by two elders. An elder in the Church of the Brethren is a minister who has been advanced to the third degree of the ministry. A minister is first a licentiate, then an ordained minister, and finally after he has been in the ministry for some years and has proved himself worthy, he may be advanced to the eldership. Most pastors of experience are elders.

When two elders are not available one elder may take with him another minister, a deacon, or even a consecrated layman. Deacons may "do the

anointing in their own right when no ministers are available and the case is urgent." Occasionally a minister may have his wife to assist in the service. One elder said that he usually had his wife assist him, because James said, "The effectual fervent prayer of a righteous man availeth much," and he knew his wife was a deeply spiritual person.

The elders go into the sickroom and through a few brief and comforting remarks strive to put the patient at ease and arouse spiritual expectation. Then the portion of the fifth chapter of James referring to the anointing is read by one of the elders. The reading of scripture is followed by prayer, which might be called the prayer of consecration, designed to prepare the patient, the officiating ministers, and those present for the service.

Then there is the examination and preparation of the patient to make sure that he is inwardly prepared to receive the great blessing from this service. This may proceed somewhat as follows:

"Dear brother [or sister], you have heard something of what the Word teaches concerning the healing power of God, through the Holy Spirit. So far as you know, are you at peace with God, and with your fellow men, or is there anything that might prevent you from receiving the great blessing in store for you?"

At this stage the patient has the opportunity to make any declaration of faith, to confess any sins, or to get anything out of his mind that may stand between him and God or between him and his fellow men. The strong point here is getting right with God and man, and absolute resignation to the will of God.

The patient is now raised to a sitting posture, if conditions permit, or he may lie quietly on the bed. The minister who leads in the service holds forth his hand, palm up, and the assisting minister pours a few drops of oil (usually olive oil) upon it. Addressing the patient, the elder says:

"Dear brother [or sister], upon this declaration of your consecration to God and the commitment of all your bodily and spiritual ills to Christ as the Great Physician, thou art anointed 'in the name of the Lord' for the strengthening of thy faith." As the last phrase is spoken he rubs the oil gently over the forehead of the patient's head. The leading elder reaches forth his hand a second time and receives from the vial a few drops of oil which he applies to the head of the patient as he says, "For the forgiveness of thy sins." The same procedure is carried out a third time, the elder saying as he applies the oil, "For the healing of thy

## Let's Get Busy!

BY CHESTER E. SHULER

It's hard to believe,  
But true as can be,  
That my brother's job  
Often looks best to me;  
While my lot, to him,  
Seems almost ideal  
And my greatest troubles  
To him seem but weal

But if tables were turned,  
And our fortunes reversed,  
Very quickly, I ween,  
Our joy'd be dispersed:  
For he would be wishing  
That I then were he,  
While I would feel sorry  
For poor little me!

To each of his children—  
To me, yes, and you—  
God has given some task  
Which no other can do;  
So if we'd prove faithful,  
We'll work with a vim,  
Each doing the job  
Thus allotted to him.

Harrisburg, Pa.

body, or as the Lord willeth." The words "for the comforting of thy conscience" are frequently substituted for one of the above statements, this being especially fitting if the patient is burdened with fear or wrongdoing, or if the afflicted one is elderly and does not care to live longer but desires mainly a spiritual blessing.<sup>1</sup>

Then the elders lay their hands upon the patient's head, and each prays, as led by the Spirit, definitely committing the patient's condition to Jesus Christ, and imploring that the Lord's will may be done in the patient's life. The elders do not tarry long after the anointing, but after a few cheerful and comforting words to the patient they go quietly out of the room.

Only a few variations in procedure were reported. Instead of the statement in the Manual, "Thou art anointed in the name of the Lord," as taken from the original words of James, some say, "Thou art anointed in the name of the Father, and of the Son, and of the Holy Spirit." This latter statement would seem preferable to the one suggested in the Manual and perhaps should be more generally used. Some apply oil to the head only once and make the three statements. Another variation is that the leading minister may take the vial of oil in his hand and pour a small

portion of it on the head of the sick, as he says the customary words. At times, when conditions permit, or when there is a request, a hymn is sung either preceding or following the service.

Washington, D. C.

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## Education in the Present Crisis

BY KERMIT EBY

In a time of national emergency, such as this, we are inclined to think of national defense purely in terms of guns, and planes, and tanks, and ships; we are inclined to think of foreign enemies, and likely to neglect the home defenses without which no nation can be strong. In the course of human history, anthropologists tell us, some twenty-five empires have waxed strong, have reached their zenith, and then declined, and each has been the victim of its own inner weaknesses. It was only after internal decay had set in that the enemy from without was able to destroy the Roman Empire. Hendrik Willem van Loon, in his description of the third century, A. D., Roman, says, "He had traveled to Spain and to England, had tasted strange wines and rare foods. He had seen everything worth seeing, and had done everything worth doing, and life to him was no longer worth living."

These old Romans, like so many people of yesterday and today, were no longer capable of action because they were no longer able to believe passionately. Life had become a thing of the flesh, not of the spirit. And when that condition prevails in a nation it no longer is capable of defending itself because its sons and daughters no longer believe in the institutions they are called upon to defend.

No so long ago, I heard a distinguished thinker express himself somewhat as follows in analyzing the same point. He said, "Today we are inclined to think of the external defenses, are inclined to forget there have always been two controls in the history of man—the control which man imposes on himself by his own free will, and that which is imposed on him by force." In this analysis, it seems to me, he expressed the fundamental issue in national defense, namely, that we must develop people who believe in what they are defending, people who are free and motivated by their own inner compulsions. Expressing the idea positively, Hitler is doomed to failure as have been other tyrants in the past, because Hitler, like all tyrants, assumes that man can be permanently enslaved, that guns, planes and tanks can eternally crush the human spirit.

Enough of this abstraction. What we who are

<sup>1</sup>See Brethren Minister's Manual. The language here is slightly changed.



interested in education must face is simple. How can we, as teachers, maintain the faith of our boys and girls in America, its ideals, and institutions? How can we make them willing to defend America by becoming citizens governed by values and motivated by attitudes which we hold basic to our national future?

My first suggestion, in reply to this question, is a very practical one. It seems to me that we Americans have to be reminded and reminded again that democracies have difficulty in surviving in big cities. There, too often, people are rootless, and homes are no longer the integrating centers which hold people together. Responsibility is inculcated by contagion. Modern children no longer have the opportunities of spending the time with their parents; father is in the office, and mother is away from home playing bridge or helping support the family. Often in a modern city apartment there really isn't much for an active, growing youngster to do except carry out the garbage or wipe the dishes, and if parents aren't careful, everything they ask their children to do is asked to keep them from doing something else. On the farm, responsibility is developed more easily. On the farm eggs must be gathered and cows brought in, and it doesn't take very long for a youngster to understand that if he fails in his responsibility there will be no eggs for supper and no bread and milk for breakfast. Some years ago a study was made in Ann Arbor schools on the subject of delinquency, and it was found that four out of seven problem children came from broken homes. It seems to me that in the light of this fact and similar ones, the first responsibility for those of us who are interested in the maintenance of a free America is to recognize that children properly brought up, with proper values, are our first natural resource, that malnutrition and slums, inadequate playgrounds and crowded school buildings are primary hindrances to our defense, and that sooner or later, if we do not correct them, we will pay the penalty. Actually, we are already paying the penalty for past mistakes. Just a few weeks ago we were reading in the papers that 35% of the young men called for military service were physically unfit. They were the victims of the post-war depression. They lacked the material things, orange juice and cod-liver oil, that build healthy bodies, and today we are reaping the consequences of our own shortsightedness.

Travelers often tell us that when they are in a strange land the recollections which come most vividly to mind are of those places which were associated most intimately with their lives; they see

the flag and think of the old swimming hole, or smell the apple blossoms in their father's orchard, or taste the cool water from the deep well in the back yard. To them the flag is symbolic of home, with all the pleasant associations that go with a home. In our large cities there is often little of beauty in the lives of the great mass who live on \$1,200 a year or less. There are too many millions of people whose world looks out on garbage-laden alleys and decrepit houses, too many youngsters growing up in environments blighted by associations which are theirs constantly and which shape character in a way that only the novelist is capable of portraying. Richard Wright in *Native Son* caught a glimpse of this and portrayed it in a way his readers can never forget. And so perhaps the best defense through the long span of history is a planned city with housing projects and pleasant parks where happy children can grow up in healthy environments. Parenthetically, it has always interested me in my study of Chicago to observe that communities interested in good government and good schools and good libraries were communities where the members own their own homes, where some traditions had developed, and where consequently there was a desire to keep the community healthy and wholesome for the generations who come after. Too many Chicagoans play "fruit-basket upset" in May and October—move from one community to another, and put down roots in no place. Why should they be interested in their city? It is not a part of their lives.

The most recent estimates of the American Youth Commission indicate that there are still three and one-half million socially and economically maladjusted young people between the ages of sixteen and twenty-three in America. Unemployment in this age group means formation of habits of idleness, and frustrations because of the desire of normal young people to assume the responsibility of maturity. A job is more than bread and butter—it's youth's badge of attainment, his certification of adulthood. Unemployment means postponed marriage and abnormal family life. All these things mean a lack of integration in the home, community, and state. It was just such a group of young people—frustrated soldiers and unemployed youth—which made Hitler possible. Lacking the local loyalties of attachment to home, job and church and disillusioned, they turned to Hitler for their integration. If this is true, ours is the responsibility of seeing to it that no generation of American youth grows up in similar style. Instead, we need to build our defenses and see to it that everyone desirous of



working can do so, and that everyone desirous of establishing a home has his opportunity. These are our true defenses.

The disintegration of France and what contributed to it has been the stimulus for many articles and will undoubtedly be the stimulus for many more. The complete story of what happened to France will probably never be written, but it seems to me that even now certain conclusions are obvious. The French leaders, in the time of France's crisis, had lost their idealism; many of them had lost their belief in liberty, equality and fraternity. The press was for sale to the highest bidder. The Stavisky scandal had stimulated distrust of parliamentary institutions. The Left hated the Right—the Royalists the Republicans—the peasants the city dwellers. As a consequence France lacked unity. The French people as a whole were not permeated with a driving faith. On the other hand, as Herman Rauschnigg so ably points out in the *Triumph of Nihilism*, the Germans were united. Hitler had taught the German youth that theirs was a super-race, theirs was the opportunity to smash the Treaty of Versailles, to build a new order in Europe, and to make Germany supreme. If we are to escape the fate of France, ours is the task of developing a positive faith in our democracy equal to or greater than the nihilistic one which rallies German youth.

The other day I was talking to a man whose specialty is observing and studying city government, and he pointed out that twenty years ago Chicago was the leader in many fields of municipal experiment, that Chicago was known for its development of civil service and its interest in social projects. "Since then, however," he continued, "there has been almost a constant retrogression so that the citizens of Chicago have become apathetic, and many of them cynical." It is this apathy and this cynicism which concerns me more than any other factor, for I am convinced that democracy cannot survive unless there is faith in the integrity of its leaders and its institutions. The day when people shrug their shoulders and refuse to vote because they believe that it is meaningless, the day when citizens say that the power of the machine cannot be broken, the day when racketeering is accepted, when 'fix' is a part of our municipal pattern—that day democratic institutions have received a fatal blow, for there is no fool-proof government, no system of laws that operate automatically, and sooner or later, in the course of human events, we are called on to trust someone. If the persons we are asked to trust lack integrity, their betrayal inevitably weakens our faith, and without faith people perish.

## Morning

BY ORA W. GARBER

When low-hung mists have been dissolved  
And low-hung clouds have cleared away,  
When higher climbs the morning sun  
To add its splendor to the day,  
The fears that stalked our dim-lit paths,  
The shadows which have caused us fright,  
Will vanish and we'll know that they  
Were but the phantoms of the night.

Thus will it be when earth-born mists  
And earth-born clouds have been dissolved,  
When we before our God shall stand,  
Of sins forgiven, of guilt absolved;  
The phantoms that have haunted us,  
Grim spectres of the night that's past,  
Will vanish and we'll know that we  
Have reached the Father's home at last.

Elgin, Ill.

We hear much about fifth columnists these days. The fifth columnists which concern me above all others are those who contribute to the destruction of the faith of the people in their institutions. And so, in building for the defense of our country, it is important that no one profits to excess at another's expense, and that the soldier who goes away to war is not haunted by the fact that he may have to return to civil life without prospect of a job. Stated as concretely as one can, democracy, if it is to be defended in every area, must be defended by people who believe that it is a force offering ever greater freedoms and opportunities.

Frankly, I am alarmed by the tendency on the part of many to assume that democracy has arrived, that it is perfected, and that ours is the task of protecting a static good. Such an attitude is not in the best interests of those who are interested in national defense. If we would stimulate the imagination of the world we must make the simplest person understand that democracy means freedom of speech, freedom of assembly, etc., equality of opportunity, and security for the peoples of the world. It is not enough to defeat Germany, for simply defeating her would mean that in another span of years the desire for revenge would once again bring war. Ours is the task of bringing to the conquered people of Europe and Asia, and to the German people themselves, a positive program which will appeal to all men seeking freedom.

In conclusion, education in a crisis has actually only one responsibility, and that responsibility is to establish and maintain in the mind and heart of youth the conviction that only the idealist is practical after all, for only he is capable of under-

standing the meaning of true defense. Today, as never before, let us not neglect our greatest resource—our children. Let us see that their environment is healthy, that they develop a real attachment for their home, their church, their institutions, and their community. If teachers can make this contribution to America they will be among the greatest contributors to their country's defense.

*Chicago, Ill.*

## Evidences of Regeneration

BY W. I. T. HOOVER

### Introduction

THE meaning of regeneration is as follows: A new creature or new creation; to generate again; to create anew or recreate; hence to be "born again" or born from above, born by the divine Spirit. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5: 17).

Jesus was born of a spiritual Father and not a fleshly one, hence was of a higher order of being. So are the regenerate of a higher order of being than are the unregenerate. As Jesus was in closer touch with heaven than were his disciples, so are we who are born again in closer touch with Jesus than are the unregenerate.

There is great need of regeneration today because men's keen moral sense and nature are being rapidly seared and destroyed by worldliness, covetousness, lust, and avarice.

The world is in great need of godly men, and not shrewd, policy men; men of righteousness and not of mere prudence; men filled with love for their fellow men and not mere self; men who have a burning zeal for the salvation of lost men and not those who covet the things of others; regenerate men and not merely reformed men. Our police, jails, and courts are not our defenses but are for handling the effects of sin.

It is impossible to be born again and not to know it; to be regenerated and not to manifest it. If the Spirit comes upon us and transforms us we will find it out in unmistakable experience. Religion is not a mere form or ceremony tacked onto us, but a real, vital, living principle enveloping us and transforming our entire nature—intellectual, moral, spiritual.

### Internal Evidence

One evidence of regeneration is new thoughts. This is proved by the scripture quoted above, 2 Cor. 5: 17. Another is new desires. The best things are not given to us unless we desire them. God cannot give us the best unless we first want

it (Jas. 4: 2). Still another evidence is new aspirations and hopes. These new thoughts, desires, and aspirations are the prerequisites to being born again, but if they are abiding and if they gain a deeper hold upon our affections and lives, then we are assured that a new life-force actuates our entire being, and we have a new conception of deity, a new idea of God.

In this new idea of God, we think of him not as an august, omnipotent God of vengeance, but as one whose deepest attribute is love (John 3: 16; 1 John 4: 8). Jesus becomes to us the Son of God, our Savior both real and personal, our elder brother who was "tempted in all points like as we are" (Heb. 4: 15) and who therefore loves us and sympathizes with us.

We have also a new conception of man. He is not to be hated, persecuted, or slandered. Rather we hear Christ's words, "Love thy neighbor as thyself" (Matt. 5: 43, 44).

There comes also a new idea of life. We regard it as a sacred trust; we will not fritter it away in foolishness or worldly and carnal desires. Philosophically stated, the purpose of Christ's coming was to teach us and to show us how to live and not how to die. Death is but one scene in life's drama; it robs us of no lasting value, but is the gateway into immortality.

### External Evidence

This internal, personal evidence must manifest itself in conduct or external evidence. We have a right to expect it, for "by their fruits ye shall know them."

New thoughts produce new or changed conversation. Scandal, profane language, or filthy stories will give place to godly and spiritual conversation unto edification.

This new idea of God together with unselfish desires, aspirations and hopes will find expression in Christian worship. In order to reciprocate God's love and saving grace one will naturally place himself in closer fellowship with his God.

The new idea of man will manifest itself in the golden rule, which will prevent the rule of gold and tend to bring in the golden age. Despite the present world conflict and chaos, civilization is going towards high noon and not night and doom. Truth is stronger than falsehood; right than wrong; good than bad or evil. God is still on his throne in the heavens, guiding the universe to some grand finale and determining the destiny of man whom he has created in his own likeness. Hence, man possesses the same attributes as God. This shows that God is under the deepest moral obligation to man.



The new idea of life will not let one look upon the world as a field of carnage and blood and brute force; a field upon which two spirits, one good and one evil, are in eternal strife as Zoroaster taught and as some Christian theologians believe even today. But let us look upon the world as in process of fulfilling Rev. 21: 24. There can be no such thing as an independent kingdom of evil, for evil is negative and self-destructive, and exists only by virtue of the abiding and eternal and universal kingdom of good. Truth, goodness, right, and virtue are positive and constructive. That is, no one can conceive such as perishing from the universe or even from the earth so long as man who is in the image of God abides upon the earth.

*La Verne, Calif.*

### **My Hostess and Her Teddy Bear**

BY R. H. MILLER

RECENTLY I was a guest in the home of a brother and sister who are the parents of a sixteen-year-old daughter, Jeanne. Jeanne persuaded her mother to let her have full charge of the home on the day they entertained at noon the pastor and the evangelist. She did it with all the charm of a little girl adventuring upon something wonderful and new. It is a picture that lingers in the memory: Jeanne, standing in the dining room doorway, saying to her guests, her mother among them, "Well, I guess dinner is ready." Her hands on the back of the hostess' chair, she looked toward each of us, indicating our places at the table: "Rev. Fike, you may take this chair; Rev. Miller, this one. Mother, will you please take that chair? Dad, you can sit at the other end." After grace was said our hostess started the conversation by saying, "I'll bet I know two preachers who will have the stomach-ache this afternoon." If they had it, it was not the fault of the food, but their own lack of self-control.

Jeanne's home had only two bedrooms, making it necessary for me to occupy her room while she slept on the davenport in the living room. When I rose early the next morning, I had to pass through the living room. There she lay, sound asleep, holding in her arms a much-worn, and as I learned later, long and greatly loved teddy bear. That perfect child picture there on the davenport was our charming hostess of the day before!

My little parable reveals two important aspects of life: clinging to the past and adventuring upon the new. Philosophers have called them permanence and change, continuity and novelty, determination and emergence. Permanence without change is death; change without permanence is chaos. Death and chaos result when those who

are bent on preserving the past hobnob exclusively with their kind, and when those who are bent on attaining the new hobnob exclusively with their kind.

If the separation of these two aspects of life is death and chaos, their union is *growth*. Just how vital and joyful that union can be is shown by our charming hostess and her teddy bear. Let us get the picture.

Jeanne as hostess represents change, novelty, the emergence of that which is new. Jeanne mothering her teddy bear represents permanence, continuity, that which was determined by the habits of childhood. The loss of either aspect would maim the life of a growing child. So important are the qualities of character which are found in children that Jesus makes their possession the prerequisite to entrance into the kingdom of heaven. That these qualities alone are not enough is illustrated by Paul's gentle jibe at the Corinthians, who are still milk-fed babes when they ought to be meat-eating men. Something of the past must be combined with something of the future to make a full-grown man.

Two terms, which none of us like, have been used in connection with these aspects of life, *liberal* and *conservative*. The conservative is impressed with the value and beauty of things old. The liberal is impressed with the value and urgency of things new. And both are right. Therefore, they should maintain their views with all courage and honesty and they should associate freely with each other. This will insure a spirit of understanding and goodwill and it will keep alive just that measure of tension which makes for growth and progress.

*North Manchester, Ind.*

### **Bits of Brotherliness**

BY PAUL F. BECHTOLD

#### **Do Your Bit as a Hero of Peace**

"Call this what you will, it actually happened to me last night," my friend was saying. "Although I had been expecting money, none had come. I was down to my last fifteen cents. My room rent was paid, but how would I get my meals? While engaged in gloomy thought I was accosted by a boy who said he had had nothing to eat that day. Because of his apparent sincerity I gave him the last bit of money I had. Although my own situation was serious, I was very happy to know that I had helped a fellow sufferer. Returning to my hotel, I found a special delivery letter containing the money I needed."

Coincidence? Perhaps. But of this one thing I am certain: many basic problems of Christianity and democracy await solution because we humans do not understand each other; therefore, in spite of our wordy pledges of brotherliness, we do not love each other.

*New York, N. Y.*

## Fanning the Honey . . .

BY ROSA M. BENNETT

A FIRE was raging in a lumber yard. Huge stacks of lumber were being rapidly consumed. A beehive near a burning pile of lumber caught fire and burned through one end. The top and sides were charred before a kindly fireman poured a bucket of water over it and the fire was extinguished.

What happened to the wax combs holding the precious honey, that fruit of endless toil and labor, that substance of almost endless hours of work? One would naturally say that under the intense heat the wax combs would be melted and their golden store lost.

The honey was not spilled. That seems impossible since wax melts so easily. Wax does melt easily, but the bees in this time of distress did not abandon their hive and fail in their responsibility. They fulfilled their obligation. A constant steady hum in the hive was heard. The bees were fanning the honey, using the method employed when the summer sun gets hot enough to melt the wax combs. They pointed their heads all one way, and with their wings going in the manner used in flying they propelled the air behind them, sending the cooling air currents to the farthest part of the hive. Though this sounds incredible, it really is not. As bees, they simply used their method of ventilating, saving their store of honey. The bees' failing to perform that particular duty would have been incredible.

How rapidly and effectively the work of the church would go forward and how the cause of Christ would be expanded if each church member would do his or her share of fanning the honey—doing the work of the church—instead of letting the other fellow do it.

It is extremely difficult for some people to orient themselves so that the church can use them; they would rather be out in the sunshine gathering nectar to be converted into honey than to exert a little effort to save the honey already in the hive. Gathering the nectar is necessary, but fanning the honey is more so, and may have to be done at times under undesirable conditions.

How often do you fail to do your share and how do you think your pastor would feel if you were like Mrs. Wrenn?

Mrs. Wrenn, speaking to a group of women who just a few moments ago had listened to and apparently appreciated a talk by their pastor on Personal Obligations of One's Duties to the Church, said, "Tomorrow I have nothing in particular to

do, so I am going to read a new book that I haven't had time to even look at."

"Mrs. Wrenn, Sister — is in the hospital, discouraged and sad. Why not go tomorrow to visit her, cheer her up and maybe take the new book for her to read? It would distract her mind from her troubles," said the pastor.

Mrs. Wrenn replied, "Mr. Pastor, I'd just love to do that very thing, but, you see, I just can't bear to go near a hospital. The smell makes me ill. Someone else will go for you, I'm quite sure."

Mental inertia draws a veil over the eyes and deafens the ears of many when there is real work to be done. Maybe it is just plain spiritual laziness that holds one back, causing him to fail in doing his duty and leaving the work that really was his to others.

You can do your share of the fanning; you can do some part of the work vital to the church; you can aid your pastor. First, however, you must orient yourselves as the bees oriented themselves. In other words, you must put yourselves in a position to do the necessary work. Let us not say, "I am—," "he is —," "they are—." Rather let us say, "We are fanning the honey."

*Copley, Ohio.*

## What Do You Want to Be?

BY ADA CASSELL SELL

Now! How did that look? Chester stepped back from his worktable and viewed the effect. He had rows of tools fit to delight any small lad who wanted to spend his days planing, hammering, painting, wiring, and doing such things.

There was a rap at the door. Chester propped his trapeze carefully—it was painted white, and a can of blue paint stood ready for adorning the tiny jointed man on the trapeze rod—and went to open the door.

"Good morning, Mr. Dunn."

"Good morning, son. Do you have a trapeze I could buy today? Larry saw the one Dennis has and liked it so much."

"Yes, Mr. Dunn. I have six ready. I'll get one for you."

"How much?"

"Fifteen cents."

"I don't see how you can make them for that, sonny. This is delightful!" Mr. Dunn pressed the ends of the trapeze, and the tiny man performed antics in various positions. "What's that?"

"A birdhouse."

"I think you are doing very well. I have some old tools I'd be glad to let you have."



"Would you, Mr. Dunn? I'm so glad! When—" The boy caught himself in time.

Mr. Dunn's eyes twinkled. "Now! Come on!"

When Chester ran down his basement stairs again, he had six more tools to use for his building.

"Where's Chester?" called his mother from the kitchen above. "I want him right now to get a box of pickling spices for me. Chester! Chester!"

There was no answer.

"Marie, will you get it for me?"

"Mother, it's Chester's turn. I went the last time."

"But you're only reading, Marie."

"Mother, Chester's in the basement."

Mother went to the door and called her son again. Reluctant steps sounded, and a small boy reached a hand through the crack in the door opening.

"Where's the money? I'm going now."

"Chester, did you hear mother call and not answer?"

"I'm sorry, mother. I was painting, and I had to be careful with it. I'll buy you something, something just for you. And I'll answer the next time, really. See? I have another fifteen cents. From Mr. Dunn."

"I really ought to make you stay away from your tools for the rest of the day."

"Mother, please! I said I was sorry!"

"All right. We'll forget it this time. Now hurry, for I must have the spices so that I can take care of the pickles right away."

In a remarkably short time Chester set the box of spices on the kitchen table. Looking carefully in every direction and deciding that the coast was clear, the chap then thrust an immense peppermint patty right at his mother's mouth. For a minute it looked as if there might be candy in the pickles, but mother saved the patty. Then Chester flew to his play again. Or was it work? How fortunate we are if our lifework is so interesting that we cannot make distinctions.

There was a rap at mother's back door.

"Cousin Jane! How good to see you again! Come right in!"

Mother established her cousin in her favorite rocking chair in the kitchen. She took her wraps to the living room and so found a chance to do some rapid whispering with Marie. As a result, the girl who had been reading Heidi had to put down her book in the midst of the Christmas scene when the ill-mannered servant threw something. But Marie dearly loved to set the table for company, and she really was glad that mother had to finish the pickles. She surprised mother by

making perfect applesauce, a meat loaf they had learned to make at school, and a dish she coaxed to be allowed to prepare instead of "always potatoes."

"But what dish, Marie?"

"You'll find out, mother! Trust me!"

Marie smuggled the noodles and cheese some distance from her mother. She placed a layer of noodles in the pan that fit under the lid of the roaster, then a layer of cheese, then noodles, then cheese. All she added to this was water, salt, and pepper. The steam coming up from the meat loaf beneath did the work.

When Chester was called for dinner, he knew better than to loiter. Had he not had one narrow escape and earned a welcome pardon? After washing his hands and face, he went up to his cousin and shook hands.

"And what do you want to be, Chester, when you grow up?" inquired Cousin Jane in the voice that had brought order to many a schoolroom before its owner retired.

"A carpenter," said Chester, speaking a little shyly.

"Carpenter? Why, we've never had a carpenter in the connection! Not that there's anything wrong about it, but why couldn't you be a lawyer like your Uncle John?"

Chester was looking hungrily at the dinner, while Marie was whispering that she had cooked it herself. His interest in his future career lagged. What was his mother saying?

"As Chester's mother, what do you want him to be, Louise?"

"Well, Cousin Jane, I'll let him decide that."

"There you go! You're too much for the new child psychology. Children need direction. You let them walk all over you. There's been too much of this self-expression abroad."

"No, I require obedience. But I refuse to be a dictator. To me, every child is an individual. I

## Twilight Hills

BY KATHRYN WRIGHT

O twilight hills! O misty-hooded ones  
Who rise above our valley and our river  
That now beneath you silver-silent runs,  
Confess the calmness of you! Be the giver  
Of gentle rest, with its enfolding ways!  
And let not only earth itself partake  
These healings; from your mantled haze  
Send calm to fall like dew upon us—slake  
Our thirstiness of spirit! Thus, O hills,  
May we be strengthened for tomorrow's hour,  
Tomorrow's labor with its hundred wills,  
And given peace as gracious as a flower!

Williamsburg, Ky.



believe in democracy in the home. And along the line of what we were saying—look at Lee Norton. He always wanted to be a surgeon, and his parents practically forced him to study law.”

“I still maintain that parents should have something to say.”

“As long as a child wants to pursue an honorable calling, he should be the one to choose.”

The conversation turned to other things. But in between helpings of the good things prepared by Marie, who wanted to teach home economics, Chester was happily rejoicing because some day if he still wanted to make things, there would be no one to stop him. The first thing he'd make on the side, when he had a real job, would be a beautiful chest for his mother!

*Altoona, Pa.*

## Maintaining the Historic Peace Position of the Church in Time of War

A Statement Authorized by the Board of Christian Education

We recognize with deep concern the increasing trends toward external control of our home life, our school life, and our community life by the developing plans for V-Homes, the High-School Victory Corps, Citizens Service Corps, and other aspects of Civilian Defense. Because of public opinion, many of our people feel coerced into conforming against their own consciences, even though verbal and printed statements regarding the above plans emphasize only voluntary participation.

We, like our forefathers, “deem the over-ruling of the conscience as wrong” (Annual Conference, 1781), and we are equally determined to maintain in our own day the way of life which they tried to follow in their day. To these ends we declare our purposes and convictions as follows:

1. To maintain fellowship with all those who conscientiously take part in military service if they feel it is the will of God for them, even though we believe they are departing from the historic peace position of the church. Recognizing the need of redemption in many aspects of our own lives, we will endeavor to maintain a kindly, redemptive attitude toward those who are swept along with the current. It is our sincere conviction that we should place no greater strain upon the consciences of others than we place upon our own.

2. To maintain the historic doctrine of our fathers “not to go to war nor to learn the art of war,” and encourage all of our members to avoid any activity which weakens that doctrine. We cannot support any activity of major military significance in our life at home, at school, or elsewhere in the community. However, we Brethren can help to provide food, clothing, shelter, health and safety, and recreation up to the limits of our ability. One of our guiding principles is the serving of the neediest, with “women and children first.”

3. It is not consistent with our peace doctrine for our members to take part in any activity or program which promotes war. The use of High-School Victory Corps emblems, V-Home window stickers and similar emblems seems to us to be inconsistent with the foregoing statement. As long as participation is voluntary, we recommend that our people ignore all pressure toward taking

part. Should participation become a matter of regulation or law we urge our members to ask for the rights of Christian conscience.

4. Our local churches and other church organizations should provide constructive activities for our own members and others who are conscientious objectors to war efforts. We recognize the fact that we can give our sincere support to some activities in the Civilian Defense program. Efforts are being made to develop additional suggestions and materials for constructive community service.

5. Our ministers and other leaders should seek to maintain an unbroken fellowship in the church and to provide increased fellowship for all those who may suffer social disapproval for the sake of conscience.

6. If it becomes necessary, we shall seek to provide additional or separate educational opportunities in order that the faith of our fathers may reach greater fulfillment in our children and in our children's children.

7. All of us should give more serious consideration to New Testament teachings.

Committee:

Dan West

Paul Kinsel

L. Avery Fleming

Warren D. Bowman

Raymond R. Peters

## Brethren Service Interests Are Calling

BY GRACE HILEMAN MILLER

“What's on your mind?” queried Mrs. Cassel one Saturday afternoon as she joined her neighbor, Rebecca Kline, who sat in the outdoor living room of her home. The paper she had been reading was on the ground and she sat buried in deep thought.

Looking up she slowly answered, “Mary Cassel, I have just read that Leland Brubaker is in Mexico investigating opportunities for the Brethren Service Committee among the Latin Americans living there. The thought came to me with a considerable jolt that we are all in the midst of service opportunities, challenging ones at that. If we do not lay hold of them it will be of no use for the general board to try to open up projects in the country to the south of us.”

“Ah, yes, Rebecca; you are thinking of the things the schoolteachers who attended that workshop summer school are facing us with.”

“Exactly so. What rich opportunities we have right here on the western coast to live out Brethren Service Committee principles in treating Latin Americans and other minority groups in a Christian way!”

“And we may accomplish more than we realize if we treat our Latin-born neighbors and others of minority groups as though we know that God is no respecter of persons, if we treat them as neighbors. Yesterday a fifteen-year-old girl whom I had contacted before came to the door and asked if I had time to visit with her. Since she is a loyal member of the Catholic Church, I wondered why she was seeking a visit with me, an active Protestant. Well, I invited her in; before long she confided in me that she was hungry to fellowship with people, adults, if you please, outside her own group, because it is educational. Two hours slipped by before we knew it. In that time I had incidentally learned that the Latin Americans (Mexicans) and the Anglo-Americans need each other and can be of great service to one another. I have a feeling that some day she will ask me why I am a Protestant. I am trusting

(Continued on Page 15)



## *Our Mission Work*

### What Does Christianity Mean to Me? . . .

BY WANG TUNG

Today we are living in a world of crisis, a time of darkness. The worth of a human life has sunk to a low level. Human blood is drenching the earth. What are we fighting for? Each leader of the nations involved in the war has his own answer but many of his people do not agree.

What should our Christian people think about the war? I believe many Christians have asked this question but many of us still have no answer. A Christian man in a time like this must have something to say and something to do; otherwise, the Christian religion means little to him.

What does Christianity mean to me? First of all, I would like to say that my Christianity is Jesus Christ himself. Jesus Christ is my savior. I believe the Christian way of life is the only right way of life. Every nation must follow him. The people of the whole world must follow him. Jesus Christ said, "I am the way, the truth and the life." If we follow him, then we will have the answer. The only way out of the chaos of the world today is Christianity.

Christianity means everything to me, but I would like to express my fundamental beliefs in Christianity. I believe the power of Christianity is the faith in Jesus Christ. The faith in Jesus Christ is love. I believe the love of Christ is all-inclusive; it is love for all. Nobody is excluded from the love of Christ. I believe that love in action is service, and that service is all-inclusive. I believe the spirit of love is sacrifice. It is the way of the cross. Jesus Christ loves all, serves all and died for all. Therefore Christianity is for humanity. It is above all the nations.

We Christians are the followers of Jesus Christ. We must follow his way of life. We must love all, serve all and carry our own cross for all. We must do what Jesus Christ did for us; otherwise, we are not qualified to be Christians, the followers of Jesus Christ. Jesus Christ told his disciples, "Ye are the light of the world." Christians must lead the way toward a Christian world. If the people of the world would follow the way of Christ I do not believe we would have war with each other. War is not the way of Christ but the opposite.

The world of today is in a crisis. The people of all the nations are suffering because of the war. Hundreds of thousands of them have died. Many of them are living in starvation. What will be the world of tomorrow? We must think about it. We suffer from the war but we must know the causes of the war. The causes of war are our human sins. We are involved in many sins, but two of them are

the major causes of war, the policy of nationalism and racial prejudice. Every nation of the world today follows the policy of nationalism. Every nation tries to make its people believe that it is superior. Such a policy makes the people become narrow-minded and they do not consider the welfare of other nations. If we believe the other nations are as good as ours we will respect their rights. The kingdom of God is the first loyalty of Christians. We must consider the general welfare of the people of the nations. We must respect the rights of other nations as well as of ours.

Generally speaking the people of every race have racial prejudice against other races and pride in their own. The Japanese believe the Japanese race is the superior; the Germans believe the German race is superior. Racial prejudice is a sin and a major cause of war. People so prejudiced become cruel because they do not believe the people of other races are their equals. As Christians we believe that human beings are equal; all have personalities of the same dignity and the same worth. We are suffering because we are ignorant of our sins. We believe delusions but not the truth.

Christianity means everything to me because the Christian way is the only right way of life. If we follow the way of Christ—the way of love, service and sacrifice—a world of peace will come to us. We refuse to follow the way of Christ. Therefore we suffer from our sins of national pride and racial prejudice.

Jesus Christ is the way, the truth and the life.

### 1943 Pioneer Project (Intermediate)

BY ANETTA C. MOW

Another year has opened and the intermediates are taking up their 1943 Pioneer Project. As in the previous year, the project is in behalf of the doctors and nurses and their work in the mission fields of the Church of the Brethren.

The work of medical missionaries is always challenging and thrilling. Few Christian workers are ever called on to give more of their time and strength to their work than are doctors and nurses. Their days are not their own. The incidents which happen are never monotonous. On the mission fields, many tragic things happen and the medical staff must act quickly and with precision. All of these facts should appeal to intermediate groups.

In addition to the study of the mission study book based on life in Mexico, the Pioneer Project calls for gifts and offerings to be given to the medical missionary work of the church. The study book is entitled *The Traded Twins*, 60c. The expanded *Teacher's Guide* is *Pedro Opens the Gate*, 50c.



The little Pioneer Project (Intermediate) leaflet gives detailed information and suggestions for the project. Each member of the class should have one of these pink "railroad" folders. Let the leader of the intermediate class order enough leaflets so each class member may have one. They are free.

Order from General Boards, Brethren Publishing House, Elgin, Illinois.

## What to Pray For

Week of January 2-9

Pray for the missionaries whose names are listed in the Prayer Calendar this week

J. M. Blough.

Anna Detweiler Blough.

Remember the missionaries on their birthdays

### Africa

Faye Moyer, Jan. 16, 1900.

Evelyn Horn, Jan. 18, 1900.

### China

Ellen E. Cunningham, Jan. 22, 1907.

Martha N. Parker, Jan. 31, 1907.

### India

Verna Blickenstaff, Jan. 31, 1891.

Anna Warstler, Jan. 14, 1902.

Edward Ziegler, Jan. 3, 1903.

Earl Zigler, Jan. 12, 1903.

## Missionary Program for January

BY ESTHER E. BEAHM

A few years ago a young Christian from South America attended in the United States a school for training Christian leaders. She was sorely humiliated from time to time when Americans showed by their questions how little they knew about South America.

We know far more about Europe than we do about our near-by Latin American neighbors. Others with less Christian ideals have been busy making themselves familiar with these countries.

Now in 1943 we are to study the Latin Americas. How many of these countries do you know by name? Our church now has representatives in several of these countries. Do you know who have gone and why they are where they are?

There is so much to learn about the Americas that we dare not confine our study to a book review. We must plan to spend time in study. Why not have a school of missions in your church beginning in January?

The first meeting, an all-church evening, might be partly a pleasant time together and partly a serious study. While you are eating or playing a game, you may awaken interest so that further study will be desired.

The material for this year is very attractive. It will be well worth the effort if adults can be gotten really interested in mission study. There are books prepared for each age group. Some of them will be listed below. For fuller detail and description of the books prepared especially for this year's study, write to the General Mission Board, Elgin, Illinois, and ask for Missionary Education Movement Catalogue, 1942-43, free.

Some of the important books are:

**On This Foundation**, by W. Stanley Rycroft, 60c. This is the book for adults. Two leaders' guides are prepared for this book, one for older adults and another for young

people, each 25c. Every teacher should have both of these guides.

**Up and Down South America**, by Anne M. Halladay, 60c. This is to be used by juniors. The leader's guide is written by Criley and is priced at 25c.

**Little South Americans**, by Nina Millen, 50c. This would make a nice gift to any primary child. It can be used in the school of missions or by Sunday-school teachers.

For mission stories in the Sunday school we suggest the following: **Five Stories About the Caribbean**, 10c; **Six Stories About South America**, 10c; a good wall map, 25c.

For your initial meeting in which you wish to awaken interest, order **Fun and Festival From the Other Americas**, 25c. For January, you might play a game suggested in this book as well as cover the material under session one in the leader's guide. The evening would have a perfect ending if some appropriate refreshments could be served.

Order any of the books suggested above through the General Mission Board, Elgin, Illinois.

Chicago, Ill.

## Brethren Service Interests Are Calling

(Continued From Page 13)

God to direct me in answering this in the best way and in every point of our discussions."

"Yes, Mary, this kind of thing requires prayerful preparation."

"Doesn't every avenue of Christian living require prayerful preparation, whether we realize it or not?"

"That is the truth; if we had been seeking God's guidance in our treatment of the people of other nationalities, how different things would be today!"

"Rebecca, we would not have to wonder what to do with lawless young people who will find self-expression in crime if they are barred from the usual methods of 'expressing themselves.'"

"Exactly; they're barred from this and from that because they happen to have been born in minority groups."

"And consider what we Americans do when we are not friendly to them. First and foremost, we deny principles of the religion of Jesus Christ and drive the Latin Americans farther from him."

"One of the worst aspects is that such conduct causes young lives and characters to be stunted, yes, ruined for life. It literally drives boys and girls into lives of lawlessness."

"Well, Rebecca, I am determined to do my best to be a friend in reality to the people of the minority groups in our community. We have others beside the Latin Americans. I really feel this to be my direct Brethren Service project."

"But, of course, you will support the projects set up by the Brethren Service Committee, won't you?"

"Why, I will have to support them all the more enthusiastically, because I will have them more intelligently and directly on my heart and in my thoughts."

"You surely are challenging, Mary Cassell. Because of your sincerity and straightforwardness you are really compelling me to join you."

"My hope is that those teachers keep on telling about their findings at that workshop school until they get our whole church and the community awake to their opportunities!"

La Verne, Calif.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, January 3

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, The Glory of the Son of God.**—John 1: 1-14. Golden Text, And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. John 1: 14.

**Christian Workers, School of Missions.**

**B. Y. P. D., A South American Tour.**

### Gains for the Kingdom

**Nine** baptized in the Granada church, Kansas, Brother and Sister J. F. Burton, evangelists.

**Four** baptized in the Ridgely church, Md., Bro. Jesse W. Whitacre, evangelist, Bro. Ira D. Gibbel, elder.

**Two** baptized in the Richland church, Pa., Bro. Jesse W. Whitacre, evangelist, Bro. Michael Kurtz, elder.

**Seventeen** baptized and five received by letter in the Spring Creek church, Pa., Bro. D. I. Pepple, evangelist.

**Five** baptized in the North Liberty church, Ind., Bro. D. R. McFadden, evangelist, Bro. Ervin Weaver, pastor.

**Sixteen** baptized in the Little Swatara congregation, Zeigler house, Pa., Bro. Jesse W. Whitacre, evangelist, Bro. Ira D. Gibbel, elder.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Charles D. Bonsack** of Elgin, Ill., Jan. 3-17 in the Lick Creek church, Ohio.

**Brother and Sister Jesse W. Whitacre** of Keyser, W. Va., Jan. 20—Feb. 14 in the Arcadia church, Fla.

### Personal Mention

**Mrs. Fred Agey** of R. 331 First St., Conemaugh, Pa., would like to get in touch with someone who has a copy of The Brethren's Tracts and Pamphlets.

**Bro. J. J. Yoder**, long-time member of the General Mission Board, has spent some time in the McPherson hospital as a result of a fall which injured a shoulder.

**A brother** in Iowa who sent in twenty-seven dollars writes: "The first two dollars are for the Gospel Messenger which I appreciate very much and have been reading since March 1, 1887."

**Bro. C. M. Culp**, still in the Sherman Hospital in Elgin at this writing, is doing as well as could be expected. He wishes his friends throughout the brotherhood to know that he has greatly appreciated the cards, letters and other remembrances which have come to him.

**Stanley Hamilton**, director of Quaker Hill Hostel at Richmond, Ind., will be the guest speaker at the monthly meeting of the Darke County ministers. The theme is Rural Life in Our Church Program. Any near-by ministers are invited to meet with us at the Greenville church on Monday evening, Jan. 4, at 8 p. m.

**Dr. W. T. Myers** of Converse College, Spartansburg, S. C., has kindly consented to visit Brethren boys who may be stationed at Camp Croft, South Carolina. Brother Myers is a man of wide influence in his community and state and our Brethren boys will be fortunate in having a visit from him. Send all names of boys at Camp Croft to the Brethren Service Committee, Elgin, Illinois.

**What do you think** about when you are enjoying a warm bed these cold winter nights? Under such circumstances a sister in Missouri remembered the sufferers in the war-torn countries of the world. The ten dollars she had saved up to send for the Lord's work looked little enough when she thought of all this, but she sent it, thinking that though it seemed a small gift there are times when a little will help a lot.

**Anointing for Healing** by Bro. Warren D. Bowman, which we are beginning in this Messenger, will be in four parts. We are offering this series of articles in a neat booklet which we believe elders and pastors will find useful to hand to persons requesting anointing, or who want to know more about the service. These reprints may be ordered from the General Boards and are free while the first edition lasts.

**In accordance with the action** of the General Mission Board, General Ministerial Board, and the Brethren Service Committee, H. L. Hartsough will become acting executive secretary of Ministry and Home Missions and M. R. Zigler will become executive secretary for the Brethren Service Committee for the duration of the war. Brother Hartsough began his work in Elgin, Jan. 1. Correspondence in the field of Ministry and Home Missions should be addressed to him at 22 S. State St., Elgin, Ill.

**Brother and Sister H. M. Williams**, R. 3, Box 22, Gainesville, Texas, have generously offered the hospitality of their home to all Brethren boys who may be stationed in the new military center at Camp Howze, Texas. These good people have been isolated from their home church at Bartlesville, Oklahoma, for eleven years, and have been very active in the Lord's work in their new community. Kindly send names and addresses of boys in this camp to the Brethren Service Committee at Elgin.

### Miscellaneous Items

**Please send** all notices and other matter timed for a given issue to arrive as promptly as possible. Delay in the mails, both in receiving and sending at this time of year, makes it impossible to handle such matters on the old schedule.

**Maintaining the Historic Peace Position** of the Church in Time of War, see page 13 in this Messenger, is an important statement prepared by a committee from the Board of Christian Education. We are informed that reprints will be available. Order from the board just mentioned.

**On a recent zero-weather Sunday** the members of one country church saved on gas and gained in fellowship by having a basket dinner at the church after the morning service, then having their evening service in the afternoon. Total: two services and one fellowship gathering on one trip to the church.



A brother in central Indiana wants to interest Brethren families in his community and church. Some good homes for sale—40 acres with modern buildings, \$6,000; 14 acres with fair buildings \$2,500. Write Brethren Service Committee, Elgin, Illinois.

Jan. 3 to 10 is Universal Week of Prayer for Churches. Beginning with Sunday, Jan. 3, the daily subjects are: Appearance and Reality; Flight or Faith? A Song in the Night; The Anchors of Faith; The Faith That Impels; Faith Plus; The Faithful God.

## *With Our Schools . . .*

### **Bridgewater College**

Dean Charles C. Wright represented Bridgewater at the general sessions of the Southern Association of Colleges and Secondary Schools in Memphis, Tenn., Dec. 3 and 4.

Bro. Raymond R. Peters, director of young people's work in the Church of the Brethren, visited the college on Dec. 11 in the interest of the youth program of the church and the special problems of individual students.

An adaptation of *Pride and Prejudice*, Jane Austen's delightful novel, was presented by the Curtain Club as its first semester production Wednesday evening, Dec. 16. The play was directed by Mrs. Frederick K. Kirchner, wife of the chairman of the chemistry department and a graduate in speech of Maryville College, Maryville, Tenn.

Soccer has been introduced at Bridgewater with an initial schedule of two games with the University of Virginia. By virtue of victories in both games and considering the fact that the university, the only other higher institution in the state playing soccer, enjoyed an otherwise undefeated season, Bridgewater has a clear claim to the state intercollegiate soccer championship.

Gifts totalling fifty-five hundred dollars have been made to the student loan fund of Bridgewater College as the result of a recent special solicitation. At a later date a detailed announcement will be made about the donors, who have contributed respectively \$2,500, \$2,000, and \$1,000. Additional gifts of this character and magnitude are in prospect.

At the *Dixie Tournament*, sponsored by the Strawberry Leaf Society of Winthrop College, Rock Hill, S. C., held at Charlotte, N. C., Bridgewater was represented by five students. Miriam M. Rohrer, Oak Park, Ill., and Bruce McC. Graham, Bridgewater, were given superior rating in debate; and Helen E. Robeson, Frostburg, Md., participated in the finals in extemporaneous and after-dinner speaking.

## *About Books . . .*

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Contemporary Christ.** W. A. Smart. Abingdon-Cokesbury, 1942. 164 pages. \$1.50.

A very stimulating book on the meaning of Christ in the light of days long ago and now. The reader need not expect to get through it without having cold water thrown in his face, but when he recovers he is likely to have found the experience exhilarating and renewing. Simply and interestingly written, but you had better not read it unless you want to think and reexamine some of the things that you believe. It sets up an emphasis that is needed in our day.—E. G. Hoff.

**Look at the Stars.** G. Ray Jordan. Abingdon-Cokesbury, 1942. 204 pages. \$1.50.

In this volume the author (the minister of the First Methodist church of Charlotte, N. C.) uses the stars as symbolic of the eternal, powerful, intelligent, loving, serving God who created them, and he urges us amid the uncertainties and struggles of life to keep our eyes on God. It is no unseeing, ultra-naïve faith to which we are directed, but one well grounded in Christ and the other manifestations of God. The author writes in language and thought forms readily understood by all, and illustrates his thought by incidents drawn from life as we know it. One has the feeling as he reads that if life is not worth living it is not because it cannot be, but because we have not lived worthily and for worth-while ends. It is a book of encouragement at a time when many are inclined to weaken and are in need of encouragement—in need of keeping their eyes on the stars.—Ora W. Garber.

**I Still Believe in God.** Jacob A. Dell. Wartburg Press, 1942. 256 pages. \$2.00.

The author says of his purpose in writing this book: "This is not an attempt to rationalize faith; it is rather an attempt to show that faith in God is reasonable, satisfying and desirable." This he does to the satisfaction of many who have felt that the case for believing in God could be stated so simply that persons not philosophically and theologically trained could readily understand it. The book is not one of systematic theology, although it naturally touches on many subjects included in theology. Dr. Dell insists that science has not made, and in view of its limited field of inquiry cannot make, belief in God impossible; rather, it assists by offering facts which, when interpreted by philosophy, point on beyond themselves to the universal Intelligence which gives them being and meaning. All life—nature (including such simple things as harmony and color), man (including such qualities as humor, justice, goodness, love and faith)—and Jesus are considered in relation to this belief. In the closing chapter Dr. Dell shows that this belief in God is no mere intellectual position divorced from everyday life, but that it is at the heart of life as the motivating power for progress and happiness in both the personal and social aspects of it. This book is recommended not only for its positiveness and clarity of thought but also for its simplicity and understandableness.—Ora W. Garber.

### **Books Received**

**Information and Inspiration,** Marvin Lewis. Zondervan, 1942. 56 pages. 35c.

**This Business of Being Converted,** Ralph G. Turnbull. Revell, 1942. 160 pages. \$1.50.

**Fishing for Men,** H. W. Ellis. Zondervan, 1941. 187 pages. \$1.50.

**Bible Quiz Programs,** Mabel H. Hansen. Zondervan, 1941. 45 pages. 25c.

**Special Day Sermons,** Millard Alford Jenkins. Broadman Press, 1942. 139 pages. \$1.00.

**When You Go Stories,** John Curry Walker. Revell, 1942. 155 pages. \$1.50.

**A Plan for Growing Up,** Marion Quinlan Davis. J. A. Richards, Inc., 1939. 352 pages. \$2.00.

**The Tourist Hymnal.** S. A. Barnes and Co., 1942. 138 pages.

**Spanish American Song and Game Book.** A. S. Barnes and Co., 1942. 87 pages. \$2.50.



## *Brethren Service*

### Fulfilling Our Privilege in 1943 . . .

By M. R. Zigler

The first day of the new year, 1943, is an important date. It marks the end of a historic period of time—the year of 1942. Every day of the past year was filled with action. Constant changes and disturbances have been recorded; new communities have been built from people uprooted from other communities; men have gone to military and Civilian Public Service camps. All these men represent vacancies in homes and communities from whence they came. Many churches that have been empty are now filled by people moving into the community, while other churches are becoming empty because of people moving away. More people are working at a reasonable salary than for a number of years. In the midst of it all is tragedy, disappointment, change of plans and uncertainties.

This is a time for inventory. Most of the members of our church have received incomes. Some of the incomes of the last year are far superior to customary amounts. By government action we have not been allowed to buy as vigorously as we might have bought without such control. Banks indicate that accounts are increasing and that bank balances represent safe distances from the red. Likewise, giving to the churches indicates a spiritual growth among our members. Our giving to Brethren Service marks an extraordinary achievement. The increased amount to the Conference Budget is a further evidence. Many ministers and churches are reporting in recognition of the minister's support, as costs of living increase, salaries are being arranged to meet the emergency. The burning of mortgages of churches clearly reveals that we have not forgotten the church as our incomes increase. In these respects the church's life seems to be very healthy.

However, with all this, when we count our 180,000 members it seems that we have only begun to share. The government allows giving to charity in their method of taxation for government purposes. It is clear therefore that we live in a nation that recognizes the value of voluntary gifts to the church and other fields of need. Even though we have done well during the past year, certainly we cannot let the achievement of last year be the goal for this year, because we must do better. We belong to a large group of people who have dedicated their lives to Christ. Our Christian stewardship must be kept to the fore-front. We must not lag in our giving. These are days of crisis and the Christian church is needed as never before to be the stabilizing element of the nation and the world. It is greatly needed now and will be necessary as the integrating influence for peace when war ends.

Let's be thankful that we have been able to join together to accomplish what we have in 1942, and then let us unite our resources and achieve a greater goal in 1943. More men will be called to service, and heavy burdens will be placed on us. More spiritual reserves will be needed. Goals for the last day of 1943 must be set now. Resolutions should operate from the first day of the year. Let us pray that we will be a light in a dark world. When we accept Christ in reality, his light will shine through us. Let us implement our resolutions by inviting others to join with us in fellowship with Christ and with one another that our light may be brighter and reach farther and more perfectly.

May each local church have a deeper spiritual fellow-

ship, and may we feel more united with those who are in the service of our government around the world. May we become stronger for the days that are immediately ahead and for the future when we will be called upon to sacrifice in the field of relief and reconstruction and above all in the great missionary enterprise at home and abroad. As the Lord prospers us, let us share.

### Ministry to Service Men

By Merlin Shull

We wish at this time to give excerpts from some interesting letters received from those who are ministering directly to Brethren boys in army camps or naval stations.

**Carl Smucker** has been going each week to Camp Grant, a large camp about five miles from his home in Rockford, Ill. In a recent report we find the following: "I had one of the very finest visits yesterday out at Camp Grant. . . . All but one of the Brethren boys which I went to see were there; some of the boys brought their friends and we had a large circle at the Service Center. One of the boys who came first could not understand who would be looking him up. He was very happy to find it was a Brethren minister. Last week two of the boys came to church; they went out to dinner with some of our good people and then came back for the evening services. One of the boys gave a fine talk to our young people's group. He plans to be a minister eventually. This is the second young man that I have contacted here at camp who is now planning to be a minister. As far as I have been able to become acquainted with them they are living up to what they believe, even though they do find adverse circumstances.

"I have many new experiences and enjoy my visits very much. I receive letters from the boys as they go here and there from Camp Grant. I will give you some thoughts showing how they appreciate the church remembering them."

**A California boy**, now in a station hospital in Colorado, wrote back to Brother Smucker: "Please accept my heartfelt gratitude for your friendliness to me, and the fellowship of your congregation. May God's blessings be on you and your family and I hope that some day I will be able to return your hospitality. Also please remember me in your prayers; they tell us here that we will soon be on the battlefield of the world, and if we are to be nurses for the wounded we, and especially I, will need the strength that only our Father can give."

One of Brother Smucker's own Sunday-school boys wrote to his group:

"Since I have been in the army I have found out that it takes a strong faith in God in order to keep on the right side of the fence. . . . You know you young folks in the class have a great challenge to meet, with all the trouble and strife that a war brings to everyone. We would be surprised to see how many people have started to pray, and also to read the Bible since the war started. I am sure all of you realize that this is not the way to do. Although you will find that there are a lot of us who wait until we are in trouble before we start thinking about God, there are others who are thinking and talking about him every chance they get. . . . The thing that you and I need to do is to spread the teachings of Christ to everyone around us."



Brother Smucker adds: "One of the boy's parents stayed here in the parsonage with us a few weeks ago. Their son was about to be shipped out and they wanted to see him before he left. They write: 'We will never be able to express our appreciation to you folks for what you have done for our son.'"

We think the pastor of the Rockford church and his good members are rendering a most Christlike service to our Brethren boys.

**Milton C. Early**, pastor at Omaha, Nebraska, has had some interesting responses to his ministry to our boys. The wife of a young man from Indiana wrote: "You will never know how pleased I am that my husband has such a nice church to go to there. . . . You do have a lovely church; of course by church I mean the congregation plus the building. . . . Thank you for everything you have done for my husband. We really appreciate it."

A mother wrote to Brother Early: "I wish to thank you for your response to my letter. I hope the boys that have had to go from your church may find fine people too. One hardly knows where to stop their prayer lists."

Another lad said: "I did not say so to my folks, but I have resolved to go to church whenever it is possible for me to do so. I did not go so well while at home, but I now know what it means to me. One often fails to appreciate the blessings of a good home life until he is removed from home." And the letter comments that the boy is attending church regularly.

**Bro. Charles Forror** of San Diego, California, lives in one of America's most important military centers. He has opened his home to Brethren boys and entertains from ten to fifteen each week for meals. Recently a Jewish friend of his church community donated funds for the church to use in providing a Thanksgiving dinner for service men. A large number of men accepted the invitation of the church. Brethren boys and others attended to their great profit. The names you send us, of your boys in service, are sent to our visiting ministers and they are helping them in a fine manner. Our records show an increasing number out of the States and we can still follow even these with our mail service. So please keep your addresses coming to Elgin. If your boy is now in a camp that cannot be visited, tomorrow or next week he may be in a place where he can be seen, and at all places our mail can reach him.

A young man writing to Mr. and Mrs. William Miller of 912 Howard St., San Antonio, Texas, says: "Thanks for the interest you are showing in Brethren service men in this area. I hope you are very successful in your efforts." The Millers are an isolated Brethren family and offer their home as a haven of rest and relaxation for Brethren boys. This particular young man's duties were such that he could not accept the invitation of the Millers, but he appreciated it just the same.

### Random Notes

**Santa Barbara** camp has been host to a number of visitors in the past weeks. Harry Thomas, pastor of the Pomona church, spent one week end in camp working on the project with the men, speaking and conducting forums. Mrs. Thomas, who visited with him, took home some of the camp mending to her church women, who returned the mending at the end of the week and asked that more be sent. Another week end Lawrence Barnhart of Long Beach spoke to the camp and David Young and the Chapel Choir from La Verne contributed to the

camp. Other recent visitors have been a young people's group from Pasadena. Such happenings raise the morale of the camp quite materially and give inspiration to the fellows. The Pacific Coast Brethren Service Committee is planning to send at least one minister a month to the camp.

The legal department of Selective Service has advised us that Occupational Bulletin No. 11 is not retroactive. Men in the army are not being released because of pre-theological status. Consequently Selective Service feels that men in C. P. S. should receive no additional consideration. The bulletin will apply only to men who are not yet assigned to camp.

**President Roosevelt** has ordered a survey of government employees to discover those not actually essential. Such persons, he says, will have their occupational draft deferments cancelled. The survey is expected to require about two or three months.

### Ministers Visiting Men in the Armed Forces

Adkins, A. W., Cabool, Mo.  
Austin, Oliver H., 1057 S. Washington St., Denver, Colo.  
Baldwin, Frank, 3244 R. St., Lincoln, Nebr.  
Bantz, Wilbur M., 1115 Woodville, Toledo, Ohio.  
Brougher, M. J., 554 Stanton, Greensburg, Pa.  
Bower, C. E., 1523 Indiana Ave., Winter Park, Fla.  
Bowman, Warren D., 2910—20th St., N. E., Washington, D. C.  
Byerly, Robert, R. 1, Ripley, Okla.  
Caskey, Homer, 1731 N. W. 38th St., Oklahoma City, Okla.  
Coppock, H. M., R. 2, Tipp City, Ohio.  
Correll, Harold G., R. 1, Abilene, Kansas.  
Crist, A. D., 801 E. Plymouth St., Tampa, Fla.  
Culler, E. M., Cleveland, Ala.  
Early, Milton C., 2039 N. 49th St., Omaha, Nebr.  
Erbrough, Orion, Trotwood, Ohio.  
Forror, Charles, 4114 Swift Ave., San Diego, Calif.  
Frantz, H. A., 616 N. Pacific Ave., Glendale, Calif.  
Frantz, M. S., 5306 Denker, Los Angeles, Calif.  
Garber, Merlin, 1205 N. Market St., Champaign, Ill.  
Garber, Robert, 358—60th St., Brooklyn, N. Y.  
Glick, Royal D., 736—4th St., Hermosa Beach, Calif.  
Glick, G. Wayne, 2215 E. Broad St., Richmond, Va.  
Harman, Hylton, 2302 Everett St., Kansas City, Kansas.  
Harmon, Glenn, 819 Thesta St., Fresno, Calif.  
Harrell, Fred, Relief, N. C.  
Hatton, Ralph R., 5528 N. Moore St., Portland, Oregon.  
Holderreed, Andrew, Olympia, Wash.  
Holderreed, Lewis, Oakville, Wash.  
Hollenberg, Fred M., Sebring, Fla.  
Horner, W. J., Rosepine, La.  
Kendall, Lee, 2128 W. Bijou, Colorado Springs, Colo.  
Landis, Herman, 1917—40th Ave., Oakland, Calif.  
Layman, H. B., Doctors Inlet, Fla.  
Long, I. S., 22 Gwyndale Ave., Baltimore, Md.  
Long, John D., 3006 Channing St., N. E., Washington, D. C.  
Mallott, F. E., 341 Sherman Drive, Battle Creek, Mich.  
Maust, C. H., 115—70th St., Seattle, Wash.  
Miller, J. Herbert, 335 E. Areba St., Hershey, Pa.  
Montz, Glen R., 1143 E. Almeria Rd., Phoenix, Ariz.  
Murphy, Ross D., 2258 Park Ave., Philadelphia, Pa.  
Murray, D. R., 495 Tibet Rd., Columbus, Ohio.  
Neff, Wilbur H., 1120 Greenfield Ave., Pittsburgh, Pa.  
Peckover, Walter E., R. 1, Nocona, Tex.  
Petcher, G. W., Citronelle, Ala.  
Prather, J. Perry, 18 College St., Dayton, Ohio.  
Pritchett, John A., 2006 Ashwood Ave., Nashville, Tenn.  
Richardson, T. Simon, 2129 N. W. 42nd St., Miami, Fla.  
Shafer, L. W., R. 2, Durand, Mich.  
Smucker, Carl, 2709 W. State St., Rockford, Ill.  
Snively, H. M., 221 Walnut St., Carlisle, Pa.  
Slabaugh, W. W., 3435 Van Buren St., Chicago, Ill.  
Studebaker, Paul B., Modesto, Calif.  
Warner, Arthur L., 209 Euclid Ave., Lynchburg, Va.  
Wenger, R. C., 2158 S. 11th St., Springfield, Ill.  
Whipple, Lee G., 908 Orange St., Santa Ana, Calif.  
White, John B., 1701 Ashwood Ave., Nashville, Tenn.  
Wright, Van B., 2202 Smith St., Ft. Wayne, Ind.  
Zeller, Harry K., 3165 Kenwood Ave., Indianapolis, Ind.  
Ziegler, Edward K., R. 4, York, Pa.

### Nonresident Families Who Entertain Men in Service

Gingrich, Mr. and Mrs. John E., 296 Main, Woodbridge, New Jersey.  
King, Mr. and Mrs. Thurlow, 121 Elsmere Ave., Parchment, Mich.  
Miller, Mr. and Mrs. Wm., 912 Howard St., San Antonio, Tex.  
Pritchett, Mr. and Mrs. J. A., 2006 Ashwood Ave., Nashville, Tenn.  
Weber, Mrs. Jennie, "Cornerway," Sefton Ave., Bognor Regis, Sussex, England.



# The Church at Work

## Our Southern Neighbors . . .

It is the day and the hour when we should become intensely interested in and concerned about our neighbors to the south. The government of the United States is urging the goodwill policy and ambassadors, visitors and radio programs are doing all they can to promote the idea of neighborliness and mutual understanding between North and South America.

Since this is true in a political sense, it seems all the more imperative that Christian people of the Protestant churches should know about the people in Latin America and inform themselves about the spread of the Christian religion among the countries of these great yet underprivileged lands.

Especially since the Church of the Brethren has representatives in Mexico, Ecuador and Puerto Rico, our church members should be eager to study the excellent books on Latin America during the next six or eight months. No finer books can be found anywhere describing true conditions among our South American neighbors than the 1942-1943 books prepared by the Missionary Education Movement. Some twelve or more books are available for adults and the various age groups. The list of these books is included on these pages.

Added to these books are the articles which have been appearing in the Gospel Messenger written by members of our church describing the work they have been doing. Turn again to these issues of the Gospel Messenger of last year, read, reread and plan to use the information as you lead a group in mission study:

May 2, page 13, Brethren Service Committee News.

July 4, page 18, Christian Neighborliness, by Paul Bowman.

July 11, page 19, Broadcast From Quito, Ecuador.

Aug. 22, pages 11-14, report about unit going to Puerto Rico.

Aug. 29, page 19, Pictures, Martin G. Brumbaugh Reconstruction Unit.

Sept. 12, page 22, News From Puerto Rico.

Oct. 10, page 14, News From Puerto Rico.

Oct. 31, pages 12, 13, Relief and Rehabilitation.

### Mission Study Prospectus

#### Adults

**On This Foundation**, by W. Stanley Rycroft .....60c

Bro. C. D. Bonsack says this book is a splendid one. It gives much information about Latin America and the work of the Christian church in those lands. Although it is interesting, its chief purpose is to inform and not to entertain. With young people of our church working in Mexico, Puerto Rico and Ecuador, it is especially necessary for our church people to know this book.

**Teacher's Guide**, by Taylor and Carr, based on *On This Foundation* .....25c

#### Women

**On This Foundation**, by W. Stanley Rycroft .....60c

No group of women should consider this book too difficult for themselves. It contains intensely interesting facts about America's neighbors to the south, and it shows how missions have carried on their work in all these lands.

**Teacher's Guide**, by Taylor and Carr, based on *On This Foundation* .....25c

**The Gleam of the Cross**, by Lillian Hufford .....5c

A play written by a member of the Church of the Brethren. It makes South America seem very real.

**Note:** Should your women's group wish to use a young people's book, see list for Young People or Intermediates.

#### Young People

**Tales From Latin America**, by Mead .....50c

True life stories point up the challenge in Christian service in

the countries of Latin America. Many excellent pictures make this an attractive book of 80 pages.

**Latin American Backgrounds**, by Hulbert .....60c  
A book richly packed with essential facts about Latin American countries.

**Teacher's Guide**, by Gorham .....25c  
Gives suggestions for study of all the young people's and adult books.

#### Intermediates

**The Traded Twins**, by McLean .....60c

Readers of all ages will find it difficult to put down this book before they have finished reading it. One girl in a Middle Indiana church did not stop until the book was read through, although visitors came to call on her. Much information about Mexico is woven into the fascinating story.

**Pedro Opens the Gate**, by Heininger .....50c  
An expanded leader's guide. Many helps for intermediate teachers are given.

**The Pioneer Project** (intermediate) is in support of the medical work of the Church of the Brethren on all our mission fields. Facts concerning our doctors, nurses and medical work are found in the Mission Department of the Gospel Messenger. Write for Pioneer Project folder which explains the project work.

#### Juniors

**Up and Down South America**, by Halladay .....60c

Nine stories about boys and girls in South America. Each story portrays the influence of the missionary as he brings the knowledge of Christ to the peoples of these lands. Pictures add interest to the book.

**Teacher's Guide**, by Criley .....25c  
A helpful manual giving plans, worship services for the junior groups using the book about South America.

**Junior Mimeographed Program** .....One free to each group

1943 is the year when Juniors will study about South America and also about our own mission work in Africa. The mimeographed program will tell about Church of the Brethren mission work in Africa. The offerings given by juniors will be designated for the Junior Missionary Project in Africa.

#### Primaries

**Little South Americans**, by Miller .....50c

A lovely book for primary children. It contains most interesting pictures about South American children.

**Teacher's Guide**, by Hoke .....25c  
Provides suggestions for using the primary study book.

#### Supplementary Books and Leaflets on Latin America

**Outlook in West Indies** .....25c

**Outlook in Mexico** .....25c

**Outlook in Brazil** .....25c

**Outlook in the River Plate Region** .....25c

**Outlook in the Western Republics** .....25c

**Focus on Latin America** .....25c

**Fun and Festival From the Other Americas** .....25c

**Six Stories About South America** .....10c

### ADULT DISCUSSION OUTLINE

#### School of Missions

Sunday, January 17

#### I. Course No. I. Latin America.

Chapters V and VI, *On This Foundation*, by Rycroft.

It might be well to have brief reports by members of the class on the following Gospel Messenger articles on our work in Latin America:

May 2, 1942, page 13, Brethren Service Committee News.

July 4, page 18, Christian Neighborliness, Paul Bowman.

July 11, page 19, Broadcast From Quito, Ecuador.

August 22, pages 11-14, report about unit going to Puerto Rico.

#### II. Course No. II. History and Doctrine of the Church.

Chapters VI, VII, and VIII, *The Story of Our Church*, by Miller.

What made Pennsylvania a Brethren stronghold?

How, when, and where did the Brethren get a start in Ohio, Indiana, and Illinois?

How, when and where did they start in Missouri, Iowa, Minnesota, Nebraska, and Colorado?



Jumping Beans .....	25c
Puerto Rican Neighbors .....	25c
That Other America .....	25c
Trailing the Conquistadores .....	25c
Lupita .....	60c
West Indian Treasures .....	25c

#### Loan Library Book Pertaining to Latin America

Inside Latin America, by John Gunther.  
 Heroes of Peace, by Wallace.  
 Ship East, Ship West, by Lobingier.  
 Look at Latin America, by Raushenbush.  
 The Good Neighbors, by Goetz and Fry.  
 Around a Mexican Patio, by Smither.  
 Pageant of South American History, by Peck.  
 Cuban Church in Sugar Economy, The, by Davis.

### Correspondence . . .

#### Looking Toward Permanent Peace

Behind the force of the nazi armies lies the still more formidable fact of nazi fanaticism. There is a generation of young men and women trained for war. For eight years or more they have been living in a mental concentration camp. They have seen nothing, heard nothing and learned nothing except that which their teachers wished. Their minds have been sealed. They are ready at the bidding of a single man to give themselves for a cause. We know that cause to be desperately wicked and evil, but they have been trained to believe that it has the highest claim on their devotion. To defeat them, therefore, we must see to it that our faith burns as fiercely as theirs.

This is a matter of education not only of our people but of the German people after the war. We must light the lamp of truth which the nazis have put out. The German children and young people must be rescued from propaganda and taught to think for themselves, to explore the great truths of science and religion, to discover the values in other races and nationalities, to find the basic truths on which the world revolves.

The challenge to the churches, schools and the educators of this free nation is great and will be greater. The responsibility that rests upon our leaders has never been as tremendous as it is now. They must see to it that no selfish, narrow considerations blind them to the world mission of America. Our soldiers will return from strange places all over the world. Their vision will be broad. They will come back with a knowledge of other peoples and other lands. They will have seen what the Christian missionary enterprise has done for China and for the Philippines, and for people they

#### A Mexican House Under Construction

Made out of adobe bricks about four inches thick, ten inches wide and eighteen inches long, these houses are made right out of the dirt on the premises. Some straw and manure are mixed with the mud to make it hold together better. After being thoroughly sun-dried the bricks make a good wall, which keeps the house warm in winter and cool in summer. Both outside and inside may be plastered with better material, which gives it more permanence and beauty.

#### Girls' Group at Torreon

Over 100 university and college men and women from the United States were engaged in goodwill projects in Mexico during the summer months of 1942. They were under the auspices of the American Friends Service Committee. The Church of the Brethren had eight representatives in the group. This picture is of the girls' group at Torreon. It was taken in the courtyard of their headquarters. They were teaching Mexican boys and girls how to play and swim.

#### Market Scenes in Mexico

Long lines of men, women and children can be seen going to or returning from market in Mexico. Cash and carry and bartering are carried on in a remarkable way at these markets. It is also a great social time for everyone, from the old to the young. News is shared, ideas are exchanged, and social contacts are made and strengthened. Market day is a great institution.





never heard of before. They will have seen the missionaries remain at their posts and die with their people. They will know of the wistful expectation with which the peoples of every race and clime look to the United States for some guarantee of their freedom and their peace. We dare not ignore our responsibility.

A peace founded on any plan other than the teachings of Christ with equal justice for all peoples of all lands will be no peace at all. It will only be a recess between this and an even worse conflict.

Bristol, Tenn.

Beverly A. Smith.

### Eastern Oklahoma B. Y. P. D. Conference

The B. Y. P. D. conference for eastern Oklahoma was held in the Oklahoma City church, Nov. 28, 29, 1942. Because of the transportation problem the attendance was small from out of state. Our district young people's adviser, Bro. R. A. Byerly, was present.

The conference started with the business session Saturday afternoon. Miss Delia Mae Wilson, Oklahoma City, was elected president.

The women's council and other adult friends of the local church entertained well those guests who could attend. The banquet Saturday evening was an outstanding feature of the program. John Ihrig, Oklahoma City, was master of ceremonies, and Miss Grace Brubaker, also of Oklahoma City, lead the group in several camp songs. The Rev. J. Melton Thomas, pastor of the West Side Church of the Nazarene, Oklahoma City, brought a wonderful message. After the banquet the group enjoyed games directed by Mrs. Glenn Mace of Oklahoma City.

On Sunday morning, after the Sunday-school session, Bro. Byerly brought a very fitting sermon. A basket dinner in the church was enjoyed by seventy-five youth and adults. In the afternoon session Guy Anderson, one of our local young men, gave a splendid talk, after which Bro. Homer Caskey spoke on the theme, *Cowards or Heroes*. Sister Bertha Boggs, pastor of the Guthrie church, was helpful in the conference. She brought the splendid sermon Sunday evening, the subject of which was *Will You Take a Dare?*

A splendid spirit of optimism and hope ran through the whole conference.

Oklahoma City, Okla.

Don MacSwain.

### Nebraska District Conference

The district conference of Nebraska convened at the Enders Church of the Brethren, Enders, Nebr., on Oct. 9, 1942. Several remarked that this meeting was the best attended of the ones that have been held in that part of the state. The theme, *Brethren Faith in Action*, was very timely and was considered in practically every session.

We had as our guest speaker this year, Dr. W. W. Peters from McPherson College. His messages were very inspiring and helpful. We were happy, too, that Mrs. Peters found it possible to be with us to add her contribution to the women's meeting.

The opening address, which was given by one of the young men of the district, Bro. Wilbur Hoover, gave impetus to the meeting and carried through all the sessions.

Sunday evening an hour of music was presented by our district talent. Following this Bro. Paul K. Brandt, a pastor who has been in the district for fourteen years, gave the final address of the meeting. We regret that

Bro. Brandt has left the district, but our loss is the gain of the church at Quinter, Kansas.

The election in the business meeting on Monday resulted in David G. Wine as 1943 moderator, J. F. Baldwin as member of Standing Committee, and David G. Wine as adviser for conscientious objectors. At the recommendation of the elders' body the secretary of Christian education, Milton C. Early, will act in the capacity of Conference Budget and Brethren Service representative of the General Boards.

The B. Y. P. D. in its business session elected Elvin Frantz as president, Arlene Trawbridge as vice-president, Grace Black as secretary-treasurer, Ronald Wine as camp representative and Milton Early as adult adviser.

The men's work of the district has no organization as such, but the delegate body has requested Charles Black to act as collector of reports for next year's conference. This was the result of the knowledge of what the men of the district have done in the way of plowing, planting, caring for crops, both for men who are not able to do their own work and for the purpose of furthering the kingdom of God, besides many other co-operative efforts.

The Nebraska District covers a vast territory. There is a distance of over 350 miles between some of the churches. Most of the churches are quite small but located in virgin territory. In recent years we are seeing young men willing to move into the district and take advantage of the potentialities available. The district is in need of young men who are interested in the rural ministry to the extent that they will locate in sections and establish themselves there. We have one example of this type in a young man who has located in a small church; his wife is teaching in one of the schools; he farms with the men of his parish and serves them in the capacity of their pastor. Now the church is becoming the center of the community, rendering a great deal of service heretofore unknown. Pray that the kingdom of God may go forward in the District of Nebraska.

Omaha, Nebr.

Milton Early, Writing Clerk.

### "Come Over . . . and Help Us"

On the plains of northern Oklahoma, a sturdily built country church gleams white in the sun. Across the road the community school hums with its room full of children.

The school and church are the hub of the community life. A few active members of the laity promote the church's program to their best abilities. No resident pastoral program has been in effect for two years. The people know the requirements for maintaining spiritual life, for through seedtime and harvest in the grain fields they know God's laws of nature.

Sunday will find a man and his wife driving to church on their tractor; they have been doing this for three months since their car ceased to run. Many young people are in attendance and the children also have a place in the church life.

The community spirit is good; several non-Brethren families actively support the work, and also realize the need of a resident minister. A neighbor who is not a churchgoer recently remarked, "I wonder why we couldn't put out a wheat crop for the church and each member help. I'd bring my tractor and work." This man farms six or seven quarters himself. Generally speaking this spirit of co-operation is manifested by both nonmembers and members.



The church is there—a potential beauty spot of the community. The people are there to be ministered unto and to minister in return. These people have faith and need one to lead them in their faith. This faith would uphold the physical needs of a ministering brother.

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Garber, Okla.

Mrs. Paul Schnaithman.

### Noah Fike

Noah Fike, son of the late Levi and Rebecca Henlein Fike, was born April 10, 1867, in Preston County, W. Va., and died at the home of his son at Grafton, W. Va., following a year's illness.

He was a farmer and a minister. He joined the Church of the Brethren in his early teens and lived a life devoted to the church, serving in the ministry for over thirty years.

He is survived by his wife, Maggie Tusing Fike, and five children: Earl of St. George, Herman of Keyser, Edgar of Grafton, Mrs. Dayton Bolyard of Kasson and Mrs. Roy Poling of Grafton. Surviving also are three brothers: Job of Jasper, Mich., Ira of Beaverton, Mich., and William of Coleman, Mich.; one sister, Mrs. Lorena Stewart of Blissfield, Mich.; thirty-eight grandchildren; and one great-grandchild.

Funeral services were held at the Shiloh church with Brethren Boyd Phares, Lester Bennett and J. J. Scrogum in charge. Interment was in the church cemetery.

Grafton, W. Va.

Edgar Fike.

### Elder John A. Miller

Elder John A. Miller, oldest child of Jacob and Pleasant Haskett Miller, was born Nov. 18, 1862, near Dublin, Ind., and passed to his eternal home on July 21, 1942, at his farm home near New Lisbon, Ind., aged 79 years, 8 months and 3 days. He had been in poor health for about two years.



He united with the Church of the Brethren in 1876; was elected to the ministry in 1894, and later advanced to the eldership.

On Jan. 1, 1884, he was united in marriage to Angeline Breneman; and to this union the following children were born: Ira, who died in infancy; Elva Heiser of near home; Clessie of New Lisbon; Lettie Leonard of Hagerstown; and Clifford, who died in young manhood. His widow, with whom he had lived more than fifty-eight years, continues to live at the old home. There are eleven grandchildren and ten great-grandchildren living.

In his early life he took additional schooling at Spice-land Academy, and taught school six years. Following this he became a farmer, although he carried on several outside activities. For twenty years he was secretary-treasurer of the New Lisbon Telephone Co.; for

many years he was a representative and director of the Tri-County Mutual Insurance Company; for sixteen years he assisted in operating a threshing ring. He has served as elder of various churches and took his turn in preaching in the Nettle Creek congregation as long as his health permitted. He attended at least a dozen Annual Conferences, representing his district on Standing Committee or serving as a delegate. He found great joy in meeting the needs of his church and community, and gave of his time and energy most gladly.

In addition to their own family Brother and Sister Miller took into their home at various times nine homeless ones; two of these, Floyd Breneman of near the home, and the writer, were in the home twelve and fourteen years respectively.

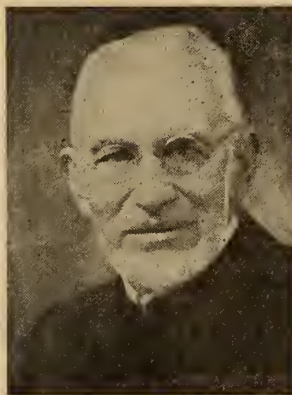
Funeral services were held at the Brick church of the Nettle Creek congregation by Elder Oscar Werking, assisted by Frank Hay and Dan Bowman. Interment was in the cemetery adjoining the church.

Leeton, Mo.

Mrs. Martha Burns Rummel.

### Elder David Kilhefner

Elder David Kilhefner was the last of a family of five children. Had he lived to Dec. 11 he would have been eighty-one years of age. His father, John Kilhefner, died forty-two years ago.



He was the father of three daughters: Nora, wife of Samuel Groff, of Bareville, Pa.; Ruth, wife of Lester Myer, and Vera, wife of Dr. Henry Pleasants, both of West Chester, Pa. He was the grandfather of six children, and the great-grandfather of two children. His life companion, Sue Mohler Kilhefner, died Oct. 4, 1927. Beside her grave in the Bowman cemetery, the mortal remains of Bro.

Kilhefner were laid to rest, Oct. 24, 1942.

Not so long after their marriage, perhaps nearly fifty-five years ago, Bro. Kilhefner with his companion united with the Church of the Brethren in the Springville congregation. He was elected to the ministry on Sept. 2, 1899, advanced to the second degree on Aug. 9, 1902, and ordained to the eldership on Aug. 3, 1907. He was elected elder in charge of the Ephrata church, April 10, 1909, and served the church faithfully and continuously in that capacity for twenty years.

From the very beginning of his Christian life Bro. Kilhefner was earnest and active in the life of the church, serving for a period as trustee and later as clerk of the church. He was always a promoter of Sunday-school work, serving as a teacher for many years.

During the active years of his ministry he did some evangelistic work in various churches, preached many sermons, ministered to the sick and the bereaved, and graciously performed the many and varied duties that fall to a faithful elder and minister of the church.

During the last few years of his life, Bro. Kilhefner was almost wholly deprived of the faculties of sight and hearing, but always enjoyed the ministries of those who came to read the Scriptures for him, and pray with him.

Those who knew him most intimately over the years



have spoken of his life and ministry in the highest esteem. His was a high type of Christian character, beautiful in spirit, positive in conviction, frank in attitude and progressive in purpose. His pulpit ministry was thoughtful, fervent, convincing, stimulating, and spiritual.

The influence of his useful life will continue to live on in the life and progress of the Ephrata church.

The funeral service was held from the Ephrata church on Oct. 24, in charge of the pastor.

Ephrata, Pa.

C. C. Sollenberger.

### Elder James R. Smith

Elder James R. Smith was born in Darke County, Ohio, Dec. 25, 1855, and passed away Nov. 16, 1942, at the home of his daughter, Mrs. John Plock, in Lincoln, Nebr. He was united in marriage to Ladosa Bell Earhart of Darke County, Ohio, in 1875. To this union were born five daughters and one son. The son, one daughter and the mother preceded him in death, Sister Smith having died in Lincoln in 1924. Sometime later he married Sister Samantha Robinson, who died in 1935. Since Bro. Smith's retirement from the ministry a few years ago he has made his home with his daughters, Mrs. Viola Francis of Fullerton, Nebr., and Mrs. John Plock, Lincoln, Nebr. Besides these two daughters he leaves two other daughters, Mrs. Nellie J. Colony and Mrs. Bessie L. Pilger of Spokane, Wash., twenty grandchildren, twenty-three great-grandchildren and one great-great-grandchild.

Bro. Smith and family came to northern Kansas in 1886. While living in Kansas he and his wife united with the Church of the Brethren, to which he remained a faithful member until the time of his death. He and his family moved to North Dakota in 1901, at which place he was chosen to the ministry in 1902. He faithfully fulfilled his duties as minister until age and ill-health caused him to retire. Among the places which he served as pastor were the Lone Star and Burr Oak churches in Kansas and the Juniata and Lincoln churches in Nebraska. He served the Lincoln church for ten years as pastor. It was while serving in Lincoln that he was ordained to the eldership. Besides being a good and successful pastor he was a very successful evangelist, having held revival meetings in many parts of the brotherhood.

Bro. Smith was loved, respected and held in high esteem by all who knew him, outside of the church as well as in, and especially by the young people who always found a true Christian friend and adviser.

Funeral services were conducted by Bro. J. Edwin Jarboe in the Castle, Roper and Matthews funeral chapel in Lincoln on Nov. 18. Burial was in Wyuka cemetery in Lincoln, beside his first companion.

Lincoln, Nebr.

Mrs. J. Edwin Jarboe.

### Passing of D. W. Strickler

Bro. David Walter Strickler, son of D. H. and Amanda Fleming Strickler, was born March 4, 1858, at Luray, Va., and died Sept. 13, 1942, having attained the age of eighty-four years, six months and nine days. Death was due to his advanced years, following several weeks of illness. After the death of his wife on March 13, 1939, he made his home with his niece and great-niece, Mrs. Myrtle Comer and Mrs. Harold Spitler, who tenderly cared for his every need.

He lived his entire life in and about Luray, Va., with

the exception of about three years spent in Kansas on a farm. It was while there that he became a member of the Church of the Brethren. On March 3, 1893, a few years after his return to Page County, the church called him to the ministry at Mt. Zion. He was licensed to marry in 1898 and became known as the marrying parson because he had married 865 couples during his ministerial life. He was not a great preacher in the pulpit, but a good one.

His life spoke for him through the kind deeds he performed, especially to the poor. When the industrial school in Greene County was established he was a heavy contributor in providing shoes and clothing for the children in and about the school. It was mainly through his efforts that the first Church of the Brethren was built at Luray. He was happy when he was asked to lift the first shovel of dirt when ground was broken for the second church. He loved the church and was faithful to discharge all duties the church asked of him. As long as health permitted he attended services regularly.

From 1896 to a few years prior to his death he was in the mercantile business. He was a member of the town council for a number of years and served as president of the telephone company for several years.

He was married to Rebecca Lee Strickler, who died three years prior to his death. Since they had no children they took two little girls into their home and raised them to maturity. He leaves a host of nieces, nephews, close relatives and friends.

Services were conducted at Beahm's Chapel by Bro. Joseph Foster of Bridgewater, Va., who was a lifelong friend of Bro. Strickler, assisted by Bro. H. C. Eller, his pastor. Interment followed in the beautiful cemetery near by.

Luray, Va.

Mrs. H. E. Wakeman.

### Sidney Lundquist Sondergard

Sidney Lundquist Sondergard was born at Ramona, Kansas, June 30, 1902, to Niels Peter Jorgensen and Emma F. Sondergard. He spent his childhood days in Ramona, graduating from the Ramona High School in 1921. The next two years were spent teaching school in Marion County, Kansas. Following a desire for further education, he entered McPherson College in the fall of 1923, receiving his B. S. degree in May 1926. He was a popular and active student on the college campus.



On May 30, 1926, he was united in marriage to Harriet Gertrude Mohler of Plattsburg, Mo., the culmination of a friendship formed during college days. To this union two children were born, Wayne Mohler and Jean Lynette, who died in infancy.

In the fall of 1926 they made their home in Gypsum, Kansas, where he served three years as teacher of agriculture and manual arts in the high school.

This position was followed by two years as superintendent of the Gypsum city schools. During the summers he assisted in the promotion of 4-H Club work in Saline County. Though he did not continue actively in this work, he was ever ready to help young people.

In November 1930 he was elected county superintendent of schools of Saline County, in which capacity he served the teachers, patrons and children for five consecutive terms. During these years he was active in county and state teacher activities, rising to considerable prominence among educators. He was elected to membership in the Kansas Educators Club, a distinction and privilege he cherished. He helped organize the State Association of County Superintendents and served in an executive capacity. He gave his utmost efforts to the betterment of the Saline County schools. He cherished the friendship of the teachers, children and patrons with whom he worked. In 1940 he affiliated himself with the State Farm Mutual Insurance companies of Bloomington, Ill.



As a citizen of Salina, he was an active member of the Lions' Club and the Chamber of Commerce; he served a number of years on the Red Cross board of directors. In his youth he united with the Church of the Brethren at Ramona, Kansas, and was faithful to her doctrines and kept contact with the church activities through the Gospel Messenger. After coming to Salina, he attended the University Methodist church regularly, where he was a sincere Christian worker in the Sunday school and church.

Surviving him are his widow, one son, his parents, one brother, four sisters, a foster brother and other relatives here and in Denmark and Sweden.

A beautiful service, commemorating the close of a busy, useful life, was held at University Methodist church at Salina, Oct. 21, 1942, conducted by the pastor, Reverend Shuler, assisted by Dr. McFadden of Kansas Wesleyan University and Dr. Mohler of McPherson College. Interment was in Memorial Park cemetery, Salina, Kansas.

Ramona, Kansas.

Welcome Sondergard.

### Daniel Ira Nofziger

Daniel Ira Nofziger, son of Amelia Correll and Jacob Plank Nofziger, was born May 25, 1870, at Keota, Iowa, and died at the Covina hospital on Sept. 8, 1942, after an illness of two weeks, aged seventy-two years, three months and thirteen days.

On Sept. 8, 1895, at Alessandro, Calif., he was married to Margaret Lehmer, whom he met at McPherson College. To this union were born four daughters: Mrs. William H. Kersteiner of Coachella, Calif., Mrs. Buel F. Enyeart of Burbank, Calif., Mrs. C. Ray Fager of Berkeley, Calif., and Mrs. W. Glenn White of Covina, Calif.

In addition to the daughters he leaves his wife of Glendora, Calif.; one sister, Mrs. Minnie Cline of New Oxford, Pa.; one brother, Galen Nofziger of Porterville, Calif.; nine grandchildren and one great-grandchild.

In 1888 he was baptized into the Church of the Brethren and served faithfully in the church until the end. In 1892 he came to California and became an instructor in Lordsburg College, later known as La Verne College. After leaving the college he engaged in the lumbering business for many years; in later years he devoted his time to citrus ranching.

He was a devoted husband and father, concerned with the welfare and interests of his home and family. They feel the loss of his ever helpful presence very keenly.

Covina, Calif.

Iris White.



### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bol-Burkhalter.**—Robert Bol of the U. S. Navy and Evelyn Burkhalter of Delphi, Ind., in the home of the groom's parents, Nov. 13, 1942, by the undersigned.—Robert L. Sink, Rossville, Ind.

**Bolinger-Mitchell.**—Robert O. Bolinger of Rossville, Ind., and Margaret Mitchell of Cutler, Ind., Sept. 3, 1942, in the parsonage, by the undersigned.—Robert L. Sink, Rossville, Ind.

**Brandenburg-Rice.**—By the undersigned at the parsonage, Nov. 30, 1942, Brother Eldin Brandenburg of Myersville, Md., and Sister Catherine Rice of Graceham, Md.—John F. Graham, Myersville, Md.

**Cobourn-Walton.**—By the undersigned at the First Church of the Brethren, Franklin C. Cobourn and Norma E. Walton, both of our city, Dec. 5, 1942.—I. S. Long, Baltimore, Md.

**Gray-Roth.**—Donald M. Gray of Frankfort, Ind., and Wilma Roth of Rossville, Ind., Sept. 2, 1942, in the parsonage, by the undersigned.—Robert L. Sink, Rossville, Ind.

**Landis-Cain.**—Floyd L. Landis and Betty V. Cain, both of Dayton, Ohio, Nov. 14, 1942, at the East Dayton Church of the Brethren, by the undersigned.—C. H. Petry, Dayton, Ohio.

**Mainard-Shatto.**—By the undersigned in Elgin, Ill., Ival A. Mainard and Lora Shatto, both of Elgin, Nov. 21, 1942.—E. H. Eby, Chicago, Ill.

**McCray-Wright.**—Jack C. McCray and Lila E. Wright at the Church of the Brethren in Chico, Calif., Oct. 8, 1942, by the undersigned.—Arnie Wright, Chico, Calif.

**Pearson-Cripe.**—Richard H. Pearson of Ockley, Ind., and Elizabeth Jean Cripe of Delphi, Ind., Sept. 3, 1942, in the parsonage by the undersigned.—Robert L. Sink, Rossville, Ind.

**Pierce-Holsinger.**—Benson M. Pierce and Olive R. Holsinger, both of Frankfort, Ind., Nov. 26, 1942, in the parsonage by the undersigned.—Robert L. Sink, Rossville, Ind.

**Rhoda-Simmons.**—In the Ottumwa Church of the Brethren, Dec. 6, 1942, by the undersigned, Wayne Rhoda and Pauline Simmons, both of Ottumwa.—Charles A. Albin, Ottumwa, Iowa.

**Ware-Crane.**—By the undersigned in the Ottumwa church, Iowa, Nov. 28, 1942, John D. Ware and June E. Crane, both of Ottumwa.—Charles A. Albin, Ottumwa, Iowa.

### Fallen Asleep . . .

**Beckner, Joseph D.**, was born near Whitesburg, Tenn., and died at his home in Conway Springs, Kansas, Nov. 19, 1942. He was the son of Perry and Margaret Phillips Beckner. At about twenty-four years of age he left Tennessee for Virden, Ill., where he spent two years with relatives, in which time he united with the church. In 1886 he joined the wave of settlers who moved into western Kansas to take up homesteads. In 1890 he located near Conway Springs, where he resided most of the remainder of his life. Ida Viola Thompson of Conway Springs became his wife on Sept. 4, 1892, and remained a faithful companion until her death in 1929. Of their children, surviving are Pearl Reeves of Cleo Springs, Okla., Joseph T. of Pico, Calif., Opal Bruce of San Bernardino, Calif., and Ruby Urie of Elk City, Kansas. After the passing of his wife, Ida, he married Marietta Frantz Garst, who survives him. Also surviving are a brother and a sister. Joe was a man of whom it will be said by all who knew him, "He went about doing good." Funeral services were in charge of Bro. James H. Elrod.—W. O. Beckner, Elgin, Ill.

**Beechly, Allen S.**, was born near Dayton, Ohio, Feb. 10, 1849, and died at his home in Sabetha, Kansas, Dec. 8, 1942. His first marriage was to Hessie Epling, who died in 1898. On Nov. 16, 1904, he was married to Nellie Wrighton, with whom he lived happily to the day of his death. He was engaged in business in Sabetha for many years. He and his wife were baptized into the Church of the Brethren at Sabetha about twelve years ago, and have been very devoted to the work of the kingdom throughout the years. He was a man of fine character and possessed a very optimistic spirit. He leaves his devoted companion and two sisters, together with several relatives. Funeral services were conducted by the undersigned, assisted by Rev. C. W. Lucas of the United Brethren Church. Interment was in the Dawson, Nebr., cemetery.—Charles A. Miller, Sabetha, Kansas.

**Bucklew, Letitia Jane**, died Nov. 7, 1942, at the home of Rev. and Mrs. W. L. Riggelman, son-in-law and daughter of the deceased, near Stephens City, Va. She was born near Franklin, W. Va., on Oct. 12, 1852, the daughter of the late Daniel and Polly Hoover Simmons. In 1875 she was united in marriage to Marcus Bucklew, who died in May 1919. To this union were born four sons and six daughters; one son and three daughters preceded her in death. There are also twenty-five grandchildren, thirty-eight great-grandchildren, one great-great-grandchild, four sisters and two brothers who survive. Services were conducted in the Riggelman home by Brethren J. Floyd Wine and J. Emmart Dettra. From there the body was taken to the Mt. Zion Methodist church in West Virginia where the funeral was conducted by the Rev. B. W. Smith, assisted by Bro. L. R. Dettra.—D. W. Bucklew, Lebanon, Pa.

**Frale, Charles E.**, departed this life Nov. 7, 1942, at the age of seventy-seven years. He is survived by his wife, nine children, three brothers, fourteen grandchildren, and four great-grandchildren. He united with the Church of the Brethren over eight years ago. He was much appreciated by all who learned to know him. Funeral services were conducted in the home by Bro. Obed Hamstead, after which his body was laid to rest in the East Oak Grove cemetery, near his home in Morgantown, W. Va.—Mrs. Mabel Fike, Morgantown, W. Va.

**Goodman, Helen Analee**, was born June 30, 1928, and died at the Vanderbilt hospital in Nashville, Tenn., Aug. 31, 1942. She is survived by her parents, Mr. and Mrs. Silas Goodman, two sisters and one brother. Helen was sick only a few days, and after much prayer for the Lord's will to be done, he saw best to remove her from this world. When she was eleven years of age she was baptized into the Knob Creek Church of the Brethren. It could be seen from the smile and radiance of Helen's face that she enjoyed her Christian experience. She was faithful in her attendance at church and B. Y. P. D. and was ready to do her part whenever asked. She especially enjoyed helping others. Funeral services were conducted at the Knob Creek church by her pastor, Bro. Frank Isenberg, assisted by Rev. Loxley of the Baptist Church. Burial was in the church cemetery.—Helen B. Isenberg, Johnson City, Tenn.

**Hahn, James T.**, a son of Adam and Sarah Griffith Hahn, died at his home in Summit Township, Nov. 21, 1942, following a lingering illness caused by a heart condition. Bro. Hahn was born in Fayette County, Feb. 24, 1868. On July 4, 1889, he was united in marriage to Ida Jane Martz, who, with six children, survives. Fifteen grandchildren and eight great-grandchildren also survive. Funeral services were conducted at the Hahn home by Bro. DeWitt L. Miller, with interment in the Meyersdale union cemetery.—W. A. Shoemaker, Meyersdale, Pa.



**Hause, Silas Edward**, was born near Chewsville, Oct. 28, 1866, and died at the home of his daughter in Middleburg, Pa., Nov. 9, 1942. He was married to Cora McKee, with whom he lived happily until the time of his death. He united with the Lutheran Church and later with the Hagerstown Church of the Brethren, where he was a faithful attendant until the time of his death. His death followed an illness of about a week and was a result of paralysis. He is survived by his wife and two daughters. Funeral services were conducted by his pastor, the writer, assisted by the Rev. H. R. Rowland. Burial was made in the Rest Haven cemetery.—Paul Minnich Robinson, Hagerstown, Md.

**Herris, Viola May**, daughter of Brother and Sister Josiah Hamilton and wife of Charles P. Herris, departed this life Oct. 31, 1942, at the age of sixty-two years. She was married May 4, 1901. To this union was born one son, who, with her husband, survives. They fostered and cared for a niece from the age of two years till her marriage. Her father, mother and one brother preceded her in death. Her niece and one sister survive. She had been an invalid for the last eighteen years, but bore all her sufferings and privations with the greatest of patience. She was a member of the Methodist Church from youth and lived a faithful Christian life. Funeral services were conducted in the Mount Union church by Bro. Obed Hamstead, and her body was laid to rest in the cemetery near by.—Mabel Fike, Morgantown, W. Va.

**Holsinger, Mary E. Harnish**, was born at Cearfoss near Hagerstown, Md., Oct. 3, 1888, and died Nov. 3, 1942. She was married to Alvey D. Holsinger, to which union were born three children, all of whom survive. She united with the Reformed Church at an early age and later became a member of the Hagerstown Church of the Brethren, where she was one of its most active members until the time of her illness. She was known throughout the community for her kindness to all, especially to those who were in need. She was active in the women's work of the church and was for several years chairman of the kitchen committee of the Hagerstown church. Her death followed an illness of about a year, during which time she was patient and cheerful, sustained by a quiet Christian faith. She leaves her faithful companion, two sons, one daughter and innumerable friends in the church and community. Funeral services were held at her late residence in Cearfoss, conducted by her pastor, the writer, with interment in the Rest Haven cemetery. The words of the text used at her funeral were characteristic of her life, "She hath done what she could."—Paul Minnich Robinson, Hagerstown, Md.

**LeClare, Almada Charlott**, daughter of Liutelus and Susanna Maust, was born in Fayette County, Pa., April 8, 1874, and died Nov. 19, 1942, in the Aultman hospital at Canton, Ohio. In 1905 she was married to Leslie L. LeClare. They moved to Canton, Ohio, in 1908. The Lord blessed their home with a son and a daughter. Besides her two children she leaves two sisters, a brother, and five grandchildren. When a girl, she joined the Church of the Brethren in Pennsylvania. She remained a faithful member, willing to do her part in the work of the church and attending church services when possible. Funeral services were conducted by the writer, assisted by the Rev. John B. Barker. Interment was in the North Lawn cemetery at Canton.—Robert L. Sherfy, Canton, Ohio.

**Mankey, Catherine Florence**, was born at Pleasant Hill, Ohio, July 4, 1915, and died Nov. 28, 1942. On June 9, 1936, she was united in marriage to Charles Earnest Mankey; they took up their residence in the city of Middletown, where she lived until her death. Catherine loved the Lord and was a faithful member of the Middletown Church of the Brethren, where her smile and pleasing personality will be greatly missed. She suffered long but bore it patiently, looking on the bright side and desiring to live to render a mother's aid to her two young daughters. She is survived by her husband, two daughters, her parents, Mr. and Mrs. William Shank of Lewisburg, Ohio, four sisters, one brother and a large circle of friends and neighbors. The funeral services were held at the Middletown church, conducted by the pastor, the undersigned. Interment was in the Posttown cemetery.—C. W. Warstler, Middletown, Ohio.

**Noss, Hiram**, son of Jesse and Cora Noss, was born in Elkhart, Ind., Feb. 15, 1891, and died in his home at Bonners Ferry, Idaho, Dec. 6, 1942. He grew up in Harbor Springs, Mich., and had since lived in Tennessee, Elkhart, Ind., and Idaho. He was a member of the Elkhart City Church of the Brethren. He is survived by his parents, wife and daughter. The body was returned to Elkhart for burial. Funeral services were conducted by Bro. E. C. Swihart.—G. W. Phillips, Elkhart, Ind.

**Reese, Joseph C.**, was born July 5, 1879, and died Oct. 23, 1942. His wife, Grace Singo Reese, preceded him in death fourteen years ago; four children also preceded him. He is survived by four daughters and seven grandchildren. Funeral services were conducted in the Middle Creek church with the Rev. R. T. Hull officiating, assisted by Elder W. F. Berkebile.—Lillian Bruner, Rockwood, Pa.

**Schlarb, Robert**, son of Harvey and Dorcas Schlarb, was born west of Wakarusa, Ind., April 13, 1916, and died in the general hospital at Elkhart, Ind., on Dec. 10, 1942. He was married to Emma Helsel of South Bend, Ind., on June 8, 1935, and to this union one son was born, who survives him, with his wife. He also leaves his father and mother, two sisters, and one grandmother. A brother preceded him in death, due to an automobile

accident two years ago. Robert was unfortunate in losing one arm in a hunting accident five years ago. He was a member of the First Baptist church of Mishawaka, Ind. Funeral services were conducted in the Osceola Church of the Brethren by the writer on Dec. 11. Burial was in the adjoining cemetery.—William Brubaker, New Paris, Ind.

**Strycker, Esther Mary**, oldest daughter of Mr. and Mrs. A. S. Gault of Kathryn, Alberta, Canada, was born July 20, 1907, at Bowbells, N. Dak., and died Nov. 19, 1942, at Shaunavon, Saskatchewan, following a lengthy illness. She united with the Church of the Brethren at the age of eleven years, and in later years attended Bethany Seminary for several years and also Manchester College. Returning to Western Canada, she served the church in the licensed ministry at Vidora, Sask., and in other Christian labors for the church she loved. She was united in marriage to Sumner H. Strycker on Aug. 4, 1937, at Maple Creek, Sask. To this union were born one daughter and one son. She is survived by her husband and children, her parents, one sister and two brothers. Funeral services were held at Vidora with the burial at Consul, Sask., the services being conducted by Church of God ministers.—C. A. Gault, Kathryn, Alta., Canada.

**Thornton, Laura Jane**, died Dec. 10, 1942, at her home in Elkhart, Ind., at the age of seventy-one. She was born in Pennsylvania and came to Indiana at the age of seven. She was married to Charley Thornton in 1892, and they became members of the Elkhart Valley Church of the Brethren. They came into the city of Elkhart twenty-one years ago. He preceded her in death by one year. Funeral services were conducted in the Elkhart City church by the writer. Interment was in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

**Trauter, William Henry**, was born in Martin County, Ind., April 29, 1871. His parents were Henry and Susanna Quakenbush Trauter. He was married to Delilah Haga on May 16, 1894, and to them were born seven children. He was a staunch member of the Church of the Brethren for fifty-five years. He suffered a stroke of paralysis on Jan. 14, 1938, from which he partially recovered, but the last four weeks of his life he suffered much. He died Dec. 1, 1942. He leaves his companion, three sons and three daughters, one brother and one sister. One daughter preceded him in death. Funeral services were in charge of the writer at the Sampson Hill church.—J. Andrew Miller, Muncie, Ind.

**Zimmerman, John F.**, was born in Wayne County, Ohio, Sept. 23, 1866, and died at the home of Chauncey Welty near Goshen, Ind., Nov. 27, 1942. He came to Indiana in early life and for many years was a member of the Pleasant Valley congregation. For the past twenty years he was with the Elkhart City church. He served in the office of deacon. Funeral services were conducted by the writer in the Pleasant Valley church with interment in the adjoining cemetery.—G. W. Phillips, Elkhart, Ind.

## Church News . . .

### California

**Bakersfield.**—At our recent council Bro. J. H. Walton and wife were installed into the ministry. We also accepted Bro. E. J. Glover and his family for our pastors. We received Bro. Paul Teeter and his wife as deacons. Brethren J. I. Coffman and Andrew Blickenstaff of McFarland officiated. It was decided to elect two more deacons at the next council. We held our love feast on the evening of Dec. 4; forty-five members enjoyed the sacred service. Bro. Glover officiated. On the evening of Dec. 6 Bro. C. Ernest Davis, president of La Verne College, gave us a very fine message. Our Sunday-school and midweek services are progressing nicely under the leadership of our pastor and wife. Because of the tire and gas situation the ladies' aid has decided to do home work, then meet once a month instead of every week for a fellowship meeting and to distribute our work where it is most needed. The young folks have placed sixty new chairs in the classrooms and a piano in the B. Y. P. D. room.—Mrs. Belle Hylton, Bakersfield, Calif., Dec. 9.

**Empire.**—Elder Frank Miller of Waterford, a former pastor of the Empire church, preached for us during September, while we awaited the arrival of Bro. G. O. Stutsman of Los Angeles to take over the pastorate. On Oct. 4 Bro. Andrew Blickenstaff of McFarland preached the installation sermon, assisted by Bro. Miller. We enjoyed a basket dinner at noon and a service in the afternoon with Brethren Paul Studebaker of Modesto and C. H. Cameron as guest speakers. On the evening of Oct. 4 Bro. Stutsman preached his first sermon to a large audience. It was decided to try to raise the necessary funds to pay off the debt of \$7,500 on the new church building during October. A committee was appointed to solicit the community and by Thanksgiving Day the money had been raised. The men's group sponsored a turkey dinner on Thanksgiving evening. After dinner we assembled in the main auditorium for the Thanksgiving service conducted by our pastor. At the close of the sermon the service was continued with the burning of the mortgage. The men's group is sponsoring the laying of sidewalks around the church and the beautifying of the church grounds.—Mrs. Walter Leib, Modesto, Calif., Dec. 9.

**Los Angeles, First.**—On Nov. 29 our church enjoyed a fine day



of fellowship in another evangelistic-prophetic conference. At the morning hour Bro. D. W. Shock brought us a fine message on The Divine Element in the Word. About seventy-five persons enjoyed a potluck lunch in the fellowship hall at the noon hour. In the afternoon Rev. E. M. Mills, children's evangelist, assisted by Mrs. Mills, inspired us along evangelistic lines and especially along the line of work among the boys and girls. Bro. W. E. Buntain spoke on The Prophetic Mission of Christ's Church, which was definitely evangelistic but equally prophetic. Another such meeting is planned for Jan. 10, and an invitation is extended to brethren and sisters of our neighboring churches to come and enjoy at least the afternoon sessions with us.—Fred A. Flora, Los Angeles, Calif., Dec. 10.

**Waterford.**—Our harvest meeting was held on Nov. 15 with an all-day meeting. Bro. C. H. Cameron, our pastor, spoke in the morning; Bro. Dayton Root, pastor of the Laton church, spoke in the afternoon, and four representatives of the Gideon Bible Society conducted the evening service. The church voted to have all-day meetings each Sunday in December and dispense with the evening services because of gas rationing. This will save one trip to and from church, which will be quite a help to those living several miles from church. On Nov. 22 we had the pleasure of having Brethren C. E. Davis and Frank Howell of La Verne with us to fill the pulpit in the morning and evening respectively. On Dec. 5 a successful bazaar was held by the ladies' aid; the net profit was \$106.48. A mother and daughter banquet will be held in the social hall on Dec. 11. Our revival meeting will be held the last of January and will be conducted by our pastor.—Mrs. Hattie B. Deardorff, Waterford, Calif., Dec. 10.

### Illinois

**Lanark.**—We met in regular council Dec. 10 with our pastor, Bro. I. D. Leatherman, presiding. The church officers for 1943 were elected by ballot. Bro. Leatherman resigned as our elder, so Bro. Merle Hawbecker, pastor of the Cherry Grove church, was elected. Because of gas rationing we will unite with the First Brethren and Methodist churches in Sunday evening union services during January, February and March. About twenty-five women attended the district women's rally at Sterling. We were privileged to hear Rev. Burnworth of the First Brethren church of Lanark on the evening of Oct. 4, as our pastor had charge of a dedication service in Lena. Two hundred sixty-five persons attended the rally day service on Oct. 11. About twenty of our young people attended the young people's rally in Elgin. Their Sunday evening meetings are well attended, under the able leadership of Mrs. Esther Good. The missionary society served a chicken supper on Nov. 4 and a venison supper on Dec. 4. The venison was donated by Joe Lower. A farm sale lunch was served on Dec. 10. The women spent the day of Nov. 24 in sewing for European relief. At our meeting on Dec. 11 we showered Mrs. Leatherman with towels and other things for her guest room. We decided to give \$5 to the Japanese children in the internment camps, and also to send a box of cookies to a C. P. S. camp. Rev. H. Stover Kulp, a pioneer missionary to Africa, was with us on Nov. 15. A potluck supper was held before the meeting. He also spoke in the public school. A union Thanksgiving service was held in the Methodist church on Wednesday evening with Bro. Merle Hawbecker as a speaker. Our pastor officiated at the wedding of his son, John, and Miss Dorothy Willson at Fort Wayne, Ind., on Thanksgiving Day. Our church dismissed on Sunday evening of Nov. 29 to attend the missionary program at Cherry Grove. Bro. Alvin Brightbill spent the week end of Dec. 12-14 at our church and helped with the dedication of the new hymnals in a union meeting on Sunday evening, with the other churches of the town.—Mrs. Ada Royer, Lanark, Ill., Dec. 13.

### Indiana

**Anderson.**—Our fall love feast was held Oct. 3. Several ministers were with us and Rev. Harry K. Zeller, Jr., of Indianapolis officiated. He remained with us throughout the next week in special meetings. These services were well attended; his messages were strengthening and brought challenging claims to all. One was baptized and five received by letter. During the summer much work was done on the church building, including redecorating the interior, and on Oct. 18 we had a rededication service. While our pastor was away in evangelistic work ministers who served in the pulpit were H. P. Mead, Paul Hiatt, C. H. Hoover, and W. Earl Breon. On the evening of Thanksgiving Day H. Stover Kulp was with us, bringing much information about the Africa field. Our quarterly council was held Nov. 25 and much business was well cared for; the church officers for 1943 were chosen and all regular and annual items were disposed of in a very profitable way. At the present time Christmas programs are being prepared and we anticipate the holiday season and the coming of the new year with its labors and experiences.—Alta Musselman, Anderson, Ind., Dec. 7.

**Bethany.**—Our pastor, Bro. Galen Bowman, and family have moved into the parsonage. He conducted a series of meetings Nov. 16-29 and gave us fine sermons. Our council meeting was held Dec. 10 with Elder A. E. Clem officiating. Bro. Bowman and family were received by letter. Dec. 13 was the fortieth wedding anniversary of A. E. Clem and wife. Bro. Bowman preached on the home, then presented them with a gift from the church. Bro. Homer Weldy of Union Center led our song service during our series of meetings. Our aid has been very busy canning and sewing. We have made several comforters this

winter. Our boys have been coming home at times on furloughs.—Mrs. Bertha B. Weybright, Syracuse, Ind., Dec. 13.

**Bremen.**—We met in quarterly council on Dec. 4 with Elder John Metzler in charge. The church expressed its deep appreciation for the excellent work Dr. Homer Burke has been doing in managing the printing of our church bulletin, which we have been enjoying for about three months. The financial board and the treasurer gave very gratifying reports too and appreciation was expressed for the excellent manner in which Sister Chloe Ernsberger has kept the records of the treasury. Our pastor, Bro. W. D. Keller, reported a great deal of visitation work and two baptisms during our two weeks of evangelistic meetings in which Bro. Howard Kreider of Milford, Ind., preached the gospel in a most inspiring manner. The women met on Dec. 10, sewing for relief and for Bethany Hospital. The Bremen church food donation for C. P. S. camps for 1942 was as follows: 1,294 quarts of perishables, eighteen pounds of dried corn, twenty-nine pounds of dried beans, two gallons of sorghum, fifty pounds of strained honey and twenty-five pie pumpkins. The primary department will give a Christmas program after Sunday school on Dec. 20. The Christmas pageant, The Christ Child, will be given by the young people on Sunday evening, Dec. 27.—Mary Cripe, Bremen, Ind., Dec. 14.

**Fairview.**—We met in council meeting on Dec. 8 with our elder, Robert Sink, and the ministers present and a good attendance of the membership. Good reports were given by the church and aid treasurers, showing that the work is progressing; articles have been made, and help given in different places. A furnace has been installed by the church trustees and it works very well. The church organized with a full set of officers for the coming year. It was decided to purchase seventy-five copies of the Brethren Hymnal. It was also decided to change our Sunday evening services to day services; this gives the same amount of preaching, saving an extra trip. Since J. W. Root has tendered his resignation and all responsibilities belonging to the pastorate, and Bro. Robert Sink wants to be relieved of the eldership because he has charge of a number of other churches, these resignations were accepted and Bro. Albert Harshbarger, who recently moved into our church community to be principal of the high school and who lived and labored in this same church five years ago, has been elected as pastor and elder for the coming year. The outlook for the future of our church is good. There are many young people in our church and community. Two of our members have died during the year.—Lulu E. Root, Lafayette, Ind., Dec. 10.

**Huntington.**—The regular members' meeting of our church was held Sept. 17 with Rev. Walter Stinebaugh, the elder, in charge. The officers for the coming year were elected. Delegates sent to the district meeting at the Salamonie church were Rev. Lehman and Mrs. Emley. This being so close, many of our members attended. Rev. Galen T. Lehman and family from Springfield, Ill., came in September to serve as our pastors. A reception was held for them at the church. Our church helped in a survey for a loyalty crusade in an every-person canvass in the city and county; this was sponsored by the county ministerial association. We had our enlistment and rally day Oct. 4, featuring a unified service. Our evangelistic services were held Nov. 8-22, with ten received into the church. Five of these were baptized, three received by letter, and two re-instated. Our love feast was held Sunday evening, Nov. 29. Twenty-six boys from our church families are in camps. A list of the boys and their addresses has been included in the church bulletin on the last Sunday of each month. Over twenty women met at the church one day in October and canned 200 quarts of pears for the boys in C. P. S. camp. Cookies have also been sent. The ladies of the church are planning a Christmas party and program to be held Dec. 16 at the church. The Christmas program will be given by the children on Sunday morning, Dec. 20. Our treasurer reports that the average weekly church offering for the last nine weeks is over \$100. Some of this has gone for the work of the Brethren Service Committee. Mary Boyd attended the children's workers' conference held in the Peru church in November.—Mary M. Boyd, Huntington, Ind., Dec. 8.

### Kansas

**Sabetha.**—We came here over a year ago and took pastoral charge of the Sabetha and the Rock Creek churches. Although there are some disadvantages, the plan is working out very well. The two churches are just a little over six miles apart, but on a good road. Three sermons are preached each Sunday by the pastor. A revival meeting was held in each church in the fall. Brother and Sister Leonard H. Root were with the Sabetha church for two weeks in September; seven were baptized and three reconsecrated their lives to the Master. At the close of this meeting a spiritual love feast was enjoyed by an unusually large attendance of members from both Sabetha and Rock Creek. Brother and Sister Root endeared themselves to the entire membership and to many others outside the church. Brother and Sister J. F. Burton were with the Rock Creek church in October for a two weeks' meeting; two were baptized. Together with six who were baptized during the summer in the Rock Creek church, we have had the pleasure of receiving fifteen by baptism during the past six months into the two churches. Each of these churches has a very active ladies' aid society which is doing good work. A spiritual prayer meeting held each Thursday evening in town contributes much to the success of the work.



Bro. F. H. Crumpacker's visits to these churches were highly appreciated, and an offering was taken at each service for China missions. We are looking forward to 1943 with high hopes.—Charles A. Miller, Sabetha, Kansas, Dec. 11.

### Louisiana

**Roanoke.**—On Sept. 6 Bro. M. H. Peters of Manvel, Texas, was with us in our council meeting and assisted in the calling and installing of two deacons and their wives, Brother and Sister David Bowers and Brother and Sister Robert Butson. Most of our officers were retained for the coming year. Bro. J. F. Hoke is our elder and Glenn Harris our Sunday-school superintendent. Our communion was held the evening of Oct. 4 with Bro. W. J. Horner of Rosepine, La., officiating. Bro. Horner also brought the morning message. On Oct. 11 we had a dedicatory service for the new hymnals purchased by the men's work. On Oct. 31 the men's work also sponsored a Sunday-school picnic. Bro. Ralph Bowers of Baton Rouge brought the morning message on Nov. 1. Our union Thanksgiving service was held in our church on Wednesday evening with a good program and attendance. On Dec. 6 at our council meeting we decided to continue underwriting the one hundred per cent Messenger club. The women's work made a layette and quilt for the infant daughter of a man in Camp Magnolia. We have also made two more comforters for Camp Magnolia, and others for those in need.—Mrs. Glenn Harris, Jennings, La., Dec. 10.

### Maryland

**Glendale.**—Our ladies' aid met at the home of Mr. and Mrs. Jacob Teter on Oct. 30. At this meeting calendars were passed out to be sold to raise money for the aid. Later Christmas cards and cookbooks were passed out, the money going for the same cause. The members of the Sunday school are going to have their Christmas program on Sunday night, Dec. 20. Some of our members are ill, but we hope they will be able to take part in the program. Our ladies' aid met again at the home of Mr. and Mrs. Ora Thompson on Dec. 10. The meeting was held early because of the Christmas season. The members of the aid brought presents and a jungle was held after the business session. Each aid member is to get her aid sister a Christmas present and tell who her sister was for the past year. New names will be drawn at the January meeting.—Gale Teter, Flintstone, Md., Dec. 12.

### Michigan

**Battle Creek.**—We met in council Sept. 12; in the absence of our elder, Bro. Peters, Bro. Floyd Mallott had charge of the meeting. Officers were elected for the Sunday-school year, and reports were given. Rally day was observed Sept. 17 with all three choirs furnishing the music. An offering was taken to help pay for our new church roof. A dedication service was held for the new bulletin board which the junior high group presented to the church. A basket dinner was held at noon and a program in the afternoon. Special services, with Bro. Howard Kreider of Milford, Ind., as evangelist, began Oct. 12, closing with the love feast on Oct. 25. Although there were no conversions, we feel the church was greatly helped. For several weeks after the meetings we used the sermon texts of Bro. Kreider for the Bible study at our weekly prayer meetings. The Friendly Bible class sponsored the sending of a box of jam and jelly to the C. P. S. camp for Thanksgiving. We are also sending a box of gifts for Christmas. On Nov. 22 Bro. Wang Tung preached for us in the morning and evening. His messages were enjoyed by all.—Mrs. Florence M. Snow, Battle Creek, Mich., Dec. 7.

**Sugar Ridge.**—On Nov. 8 our communion services were held. Thirty-one of the boys from Camp Walhalla attended, and Bro. Omer B. Maphis officiated at the service. On Nov. 12 we had a lecture by a Chinese. The aid sold lunch at a sale on Nov. 19; there was a good crowd and we made \$35. Bro. Maphis preached for us Nov. 22 and Nov. 29 in the absence of our pastor. Our Sunday-school and preaching attendance was small today because of gas rationing.—Mrs. Eliza Blocher, Custer, Mich., Dec. 6.

### Minnesota

**Root River.**—Brother and Sister Max Hartsough took up the pastorate at this place in September. On Sept. 20 an installation service was conducted for them by Bro. Roy Stern of Fredericksburg, Iowa. This was the first service of this kind ever held in our church. On Sept. 20 a special service was held for the Sunday-school officers and teachers. During the first two weeks in October meetings were conducted by our pastor, closing with a love feast on Oct. 17 and a harvest meeting the following Sunday with a basket dinner at the church. The offering for the day was \$50. The aid held its annual chicken dinner at the Preston town hall on Oct. 13, from which they realized \$90. Dorothy Burkholder is the new president of the B. Y. P. D. They recently sold refreshments at an auction sale and cleared \$7. On Nov. 22 the annual birthday dinner was served in the church basement; the offering of \$30.58 goes for missions. Because of the bad weather very few attended the Thanksgiving services; however, an offering of \$80 was received the following Sunday. Since our last report two of our members have been removed by death. We are hoping to get the Messenger into each Brethren home next year. Preparations are being made for a Christmas program. The Sunday evening service has been discontinued for the winter months. Each Sunday Sister Hartsough gives a story for the children.—Mrs. J. C. Tammel, Preston, Minn., Dec. 7.

### Missouri

**Deep Water.**—We are happy to have Bro. W. R. Argabright and wife with us for another year. Sister Argabright is a great help with the ladies' aid. The ladies are doing a good work. Recently a family had the misfortune to lose nearly everything by fire. The ladies made a comforter and gave to them, along with a box of fruit and vegetables. On the night of Nov. 6 Bro. Argabright held a very impressive service. Bro. Ralph Skaggs gave an interesting talk, followed by an inspiring sermon by our pastor. The Sunday-school attendance is decreasing a little with the coming of winter. Our good pastor preaches one Sunday out of the month at the Turkey Creek church at Fristoe, Mo.—Etta Skaggs, Montrose, Mo., Nov. 6.

**Shelby County.**—Since our last report we have had the pleasure of having Bro. X. L. Coppock of Plattsburg, Mo., with us. On Sept. 20 he gave us two very inspiring sermons and conducted a campfire service prior to the evening services. He was with us in our business meeting, which was held in the afternoon after our basket dinner. Mrs. Grace Miles was elected Sunday-school superintendent and Bro. Gish was elected to serve as elder and pastor. Brother and Sister Gish were sent as delegates to district meeting and they gave us a fine report of the meeting. Mrs. Grace Miles delivered a fine message on Oct. 25 in the absence of our pastor, who was at district meeting. Bro. Jesse Carney and family, former members here, were with us one Sunday. Bro. Carney is teaching in the high school at Washington, Mo. We miss them very much. Our aid society is busy sewing for relief; we are getting a bundle of clothing ready to send soon. We recently quilted a quilt for one of our members. Lester Beach, the son of one of our deacons, has left for the army. We ask God to be with him and his parents. Our church was made very happy this fall by receiving a donation from friends of \$76 to be used to install electric lights in our church. We ask your prayers that we may be faithful.—Mrs. Esta Folger, Leonard, Mo., Dec. 6.

### New York

**King Ferry.**—We met in regular council Sept. 27 with Bro. C. W. Zimmerman presiding in the absence of Bro. R. P. Bucher. Officers for the coming year were elected; Bro. Bucher is the elder-in-charge and Bro. Dean Weibly Sunday-school superintendent. Since Brother and Sister Norman Baugher, our summer pastors, have returned to Bethany Seminary the local ministers are taking care of the services. We are looking forward to the Baugher's returning next June as our regular pastors. Four of our young men have been called into service. On Oct. 15 we had our birthday supper, which all seemed to enjoy; about \$40 was realized from it. Our aid society meets once each month; we have made several comforters for Camp Kane. We also lift an offering once each month for C. P. S. camps. We are glad to have Bro. C. W. Roller back in service again after being in the hospital more than six months. We are looking forward to having Bro. Galen Kilhefner visit our church in the near future.—Hattie M. Nedrow, Ludlowville, N. Y., Dec. 4.

### North Dakota

**Cando.**—On Sept. 20 we had an election of Sunday-school officers. Bro. Elmer Smeltzer was re-elected superintendent for another year and Mrs. Lloyd Maust primary superintendent. On Sept. 27 promotion day was observed with appropriate exercises. The missionary offering will go to India. On Oct. 4 Bro. C. D. Bonsack was with us and we enjoyed his visit very much. On Oct. 18 we had an all-day harvest meeting with a basket dinner at noon. Bro. Ralph Petry of Surrey gave the missionary sermon and Rev. Walter Miller of Sawyer gave the harvest sermon. On Nov. 29 Bro. John Stoll of Cando filled the pulpit in the absence of our pastor, Bro. W. W. Smeltzer, who has been sick. He is better now, but still confined to his bed. The Zion ladies' aid started their all-day meetings. They are studying Ephesians.—Mabel Morgan, Cando, N. Dak., Dec. 2.

### Ohio

**Black Swamp.**—On Nov. 7 we held our love feast, with an all-day meeting on Sunday, Nov. 8. Bro. R. H. Miller and the men's quartet from Manchester College gave us many inspirational messages at that time. Nov. 9-22 Brother and Sister B. M. Rollins held their second evangelistic service in our church. Sister Rollins directed the music and entertained the children with stories. Bro. Rollins preached sixteen gospel sermons; we had very fine interest and attendance throughout the services. Twenty-seven were added to the church by baptism. This was the largest gathering we have had at one time. Several were heads of families. Bro. Rollins also spoke in two high schools in this community and conducted services both Sundays at the Douglas mission. Together with Brother and Sister Garner they visited in many homes and traveled more than 300 miles during the meeting. Although the delegations from our neighboring churches were not as large as in former years, we had visitors from the Toledo, Swan Creek, Pleasant Center and Fostoria churches. We are looking forward to some future time when we hope the Rollinses can again be with us. We are trying a new plan for the collection of our birthday offerings. Everyone having a birthday in a certain month is automatically placed on a committee to be responsible for the last Sunday evening program in that particular month. The October birthday group secured a group of Negro folks from the Bethlehem Baptist church in Toledo, who rendered us a very fine program; the November group had a family



of eight from Cygnet, Ohio, who gave us a fine musical program. Sister Saloma Adams, one of the oldest members of our church and home department, died Nov. 14. Our quarterly council was held Dec. 3 with Bro. Bantz, our elder, officiating. We decided, for the benefit of income tax payers, to adopt the envelope system of giving, thereby having a record for each one who prefers it. We have sent Christmas packages to our five boys in the service. Our Christmas program will be held on Sunday evening, Dec. 20.—Mrs. Harold L. Johnson, Millbury, Ohio, Dec. 7.

**Center.**—At the October council it was decided to have a one hundred per cent Messenger club. Bro. J. Oscar Winger held our two weeks' series of meetings in September and October and brought us Spirit-filled messages. Five young people were received by baptism. Other ministers bringing messages at various times were Guy Beach and Bro. Frick. We had the group institute on Nov. 22, both afternoon and evening, with President Schwalm of Manchester College as the principle speaker. The church has been growing under the leadership of Brother and Sister Taylor, who have given over thirty years in the ministry at the Center church. Brother and Sister Jack Vandall and party gave us a very inspiring evening in special music. We are looking forward to having the Detwiler group of radio fame with us for an evening of song and worship.—Elmer E. Frick, Louisville, Ohio, Dec. 9.

**East Dayton.**—Our church met in council Dec. 1 and church officers for 1943 were elected. Bro. William Hollinger was re-elected elder. Our Thanksgiving services were held at 5:30 a. m. because of so many having to work and yet desiring to attend; there was a good attendance. On Nov. 14 the marriage of Betty Cain and Floyd Landis was held at our church; Floyd is one of our boys in the C. P. S. camp in California. The Dorcas society met Dec. 2, their regular meeting day, for election of officers for the ensuing year; very little change was made in the offices. Sister Jones was chosen president. The aid society is very busy and has much work planned for the coming year, besides the help they render to those who need clothes and bedding. They meet one day every week. Our pastor, Bro. Petry, will be going away Dec. 7 to hold a two-week revival in eastern Ohio.—Nettie Lumpkin, Dayton, Ohio, Dec. 3.

**Kent.**—We were very fortunate to have Bro. Otho Winger with us in a two-week evangelistic meeting this fall. In spite of his failing health, he brought us marvelous messages. As an immediate result one was added to the kingdom and our church has been strengthened spiritually. Many surrounding churches were faithful in attendance and their special music was very much appreciated. The meetings closed with an impressive love feast, showing an increase in attendance. On Oct. 25 we held our home-coming, rededication of our newly painted church and dedication of our newly purchased parsonage. Bro. Winger gave the morning sermon, and a bountiful basket dinner was enjoyed at noon. A splendid, helpful history of our church was given in the afternoon. Several ministers were present and gave messages. Our ladies' aid has been very active in regular aid work and selling various items. The interest in Brethren Service has been good. The ladies have canned over eighty gallons of fruit and vegetables and dried twenty pounds of sweet corn for the camps, and the offerings have shown a decided increase. Our prayer service and Bible study is continuing with genuine interest, under the capable leadership of our pastor, Bro. Strausbaugh. A budget was adopted at our council on Dec. 4. Our Sunday school is busy preparing a Christmas program, and we are looking forward to a New Year's Eve watch party. We are glad to report that a fine spirit of love and co-operation prevails.—Dorothy Frame, Kent, Ohio, Dec. 12.

**Middle District.**—Our annual home-coming was held Oct. 25. Mrs. Fred Hollingshead, director of children's work of our district, gave an interesting talk to the children. Bro. Howard Erbaugh of the Bear Creek church taught the combined adult classes. Rev. Walter Hawk of New Carlisle brought both the morning and afternoon messages. On Oct. 26 Brother and Sister B. M. Rollins began a two weeks' meeting. Their work was appreciated very much. As a result two were baptized, one received on former baptism, and two united with the Christian Church. Our men's and women's work have been very active this past summer, the women sewing and canning for camps and relief work and the men graveling the church drives and helping some persons who, because of sickness, were behind in their work.—Mrs. Ethel Coppock, Tipp City, Ohio, Dec. 1.

#### Oregon

**Albany.**—On Nov. 1 several carloads of folks drove to the C. P. S. camp at Cascade Locks to attend the Sunday-school and young people's conference. We learned so much about the camp life and the boys enjoyed having the group meet with them. We now have four camps in Oregon. Our church is trying to help as much as possible. We enjoy having groups of the boys from Waldport with us; they have had charge of the evening service, and the quartet, with others, furnished some very good music. On Nov. 27 we met in the church basement and surprised our pastor and wife with a grocery shower. All enjoyed the evening very much and felt it was good to meet in a social such as this. Our pastor is giving us good spiritual messages. Our regular council was to be held Dec. 1, but because of high water it was set aside. Bro. Ralph Hatton, our elder, and Bro. J. W. Lear met with Bro. J. D. Miller to make arrangements for district work. The army camp, Adair, is only ten miles from Albany. There are

several members of our church there and our pastor is trying to contact the boys so our little church group can help them. Any parents having a son or relative in Camp Adair should send their address, rank and all information to Forrest U. Groff, 1139 Water St., Albany, Oregon. We are anxious to help.—Mrs. Nannie Gordon Miller, Albany, Oregon, Dec. 10.

#### Pennsylvania

**Akron.**—We held our love feast on Oct. 31 with Brethren James Moore, Harvey Eberly, S. G. Meyer, Graybill Hershey and Harry Eshleman present. Brethren Meyer, Hershey and Eshleman remained for the second day and brought the messages. On Nov. 15 Harry Brubaker, a young Mennonite brother of Sharpsburg, presented the Gideons' Bible plan, after which an offering was taken for this work. On Nov. 21 a group from the men's work attended a fellowship supper at Elizabethtown. On Dec. 1 we held our council meeting with Elder David Snader presiding. An election of officers was held. Our revival will begin Jan. 3 with Bro. Lester Bucher as evangelist.—George B. Wolf, Akron, Pa., Dec. 6.

**Aughwick.**—The workers' groups of the congregation sponsored the Thanksgiving service which was held at Germany Valley Nov. 10. Bro. P. L. Huffaker came with a mixed quartet. The offering for home missions amounted to \$18. From Oct. 1, 1941, to Oct. 1, 1942, forty-four teacher training credits were received from the courses, Jesus and His Teachings, and The Old Testament, Its Contents and Its Values. The junior project was carried through the daily Bible schools held respectively at Germany Valley, Sugar Run, Rockhill (a union effort), and Beach Run. The total enrollment was 220 with a total offering of \$109.76. The interest and work was of very high quality. The B. Y. P. D. groups are individualistic in doing things for the boys in camp. The Germany Valley and Sugar Run groups are sending boxes and Rockhill's group is making a scrapbook for each one.—Mrs. Martin Scholten, Rockhill Furnace, Pa., Dec. 1.

**County Line.**—Our church and Sunday-school officers for this year have been elected and installed and are busy working and creating interest and enthusiasm for the coming months. Because of bad road conditions our council decided to have only two nights of meetings before our love feast. We had very good sermons and attendance at these meetings. Our love feast and communion was held Oct. 18. During the following two weeks our pastor conducted a two weeks' meeting in the Lower Stillwater church in Ohio. On the first Sunday of his absence the women of the church led in a program entitled The Bible and Prayer. The men sponsored the program for the church hour on the second Sunday of our pastor's absence. Their subject was Will the Teachings of Jesus Work Today? Our delegates to district meeting were Mrs. Anna Solomon and Miss Ferne Nedrow. Our church donated ninety-five quarts of canned goods to Camp Kane; the Willing Workers class made and sent a comforter and the Golden Rule class sent a pair of blankets; potatoes were also given. On Sunday evening the local W. C. T. U. sponsored an open meeting in our church. Mrs. Barnhart of Mt. Pleasant, Pa., gave a helpful discourse. The Sunday school was represented in the children's rally in the Davistown Evangelical church. On Nov. 25 we had our Thanksgiving program. After the program everyone was invited to the basement for refreshments, at which time the gifts the church folks brought were presented to Rev. and Mrs. Wimmer. This part of the service was a surprise to

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them. Everyone had a happy time. We have much to be thankful for.—Mrs. Otis Saylor, Stahlstown, Pa., Dec. 1.

**Everett.**—Pastor E. M. Detwiler held evangelistic meetings at Maitland, Pa., Sept. 27—Oct. 4, and Bro. Paul Yoder, a member of the Juniata College faculty, filled the pulpit while he was away. The Sunday evening service of Oct. 4 was in the form of a missionary service and the young people had charge of the worship program. On Sunday morning, Sept. 13, the Sunday-school and church officers for the next year were elected. The officers of the B. Y. P. D. for the new year were installed Sunday evening, Oct. 18, at an impressive candlelighting service. Two of our active young sisters were married in the church during the summer and fall: Dorothy Whetstone to Robert Hewitt of Philadelphia and Mildred Sollenberger to Willard Gates of Woodbury. Both ceremonies were very impressive and the church was well filled. Our love feast was held Sunday evening, Nov. 1. Bro. D. I. Pepple of Woodbury held a series of evangelistic meetings in the Everett church Nov. 9-22. There was much interest and the meetings were well attended. As a result of the meetings, five were baptized and one reclaimed. Three were also baptized on our love feast Sunday.—Mrs. S. Pearl England, Everett, Pa., Dec. 13.

**Lebanon.**—During November we had three classes sponsor our evening services. The Bethany Bible class had Dr. A. G. Breidenstine, dean of the Hershey junior college, as their speaker. The young people's class had Bro. A. Stauffer Curry of Bridgewater, Va.; Bro. Curry spoke in the morning and evening services. The Berean Bible class had Dr. I. Calvin Fisher speak. These men were all very much enjoyed. During the meeting each group had special singing and members of each class conducted the opening services. On Wednesday evening, Nov. 25, we had our annual Thanksgiving service. At this time the members brought fruit, vegetables, and other things for a thank offering. This food was distributed to needy families on the following morning. Mr. and Mrs. Anthony Schirato announce the arrival of a baby boy in their home. Mr. and Mrs. Clarence Royer, Mr. and Mrs. Caleb Ziegler and Mr. and Mrs. John Risser each announce the arrival of a baby girl in their home. We welcome Brother and Sister Harold Cressler into our church. Their membership was transferred here from the Newville church in Cumberland County. Two more boys from our Sunday school have been called into service. The mother and daughter group remembered each of the boys with a box of pretzels for Thanksgiving. The women's missionary society remembers the boys on their birthdays. As Christmas draws near we double our efforts in prayer that we may soon have world-wide peace.—Ruth B. Reinhold, Lebanon, Pa., Dec. 6.

**Lower Conewago.**—We met in business meeting Sept. 12. Brethren Cleon Zeigler and Walter Cook were elected delegates to our district meeting. It was decided to do some outside repairing at both church houses; both Sunday schools are contributing toward the expense. The B. Y. P. D. of the Bermudian church painted the fence at the church lot recently. Dr. A. C. Baugher was present at our last business meeting, relative to some college business. We held our love feast on Oct. 5. Elder M. A. Jacobs of the Madison Avenue church in York preached the examination sermon and officiated in the evening. Elders L. E. Leas and Ralph Lehman of the First church in York were also present. Elder Lehman had charge of the Sunday-school period. Our B. Y. P. D. organizations are very active; the Wolgamuth group meets at the Wolgamuth church on the fourth Sunday evening of the month, and the Bermudian group meets at the Bermudian church the second Sunday evening of the month. Our women's work meets monthly at different homes. Their first year's work showed a splendid financial progress and a closer relation in Christian fellowship. On Nov. 22 we closed an interesting revival at the Bermudian church. Brother and Sister J. W. Fidler of Brookville, Ohio, were the evangelists. As a result of the meeting seventeen were baptized and one reclaimed. The meetings were well attended, considering the gas and tire rationing. Bro. A. C. Baugher will be with us in a Bible Institute Dec. 13 at the Bermudian house, and Bro. R. W. Schlosser at the Wolgamuth church on Dec. 20. In March the B. Y. P. D. regional conference of the eastern zone will convene at the Bermudian church. Our sisters of the Wolgamuth church and the Bermudian church have contributed to Camp Kane and Camp Walhalla, including com-

forters, socks, gloves, kits, and a large amount of canned goods to Camp Kane.—Ruth Murphy Harlacher, Dover, Pa., Nov. 25.

**Middle Creek.**—The fall council for the Middle Creek congregation was held Sept. 27 with Elder W. F. Berkebile officiating. This was followed by our communion service on Oct. 4. Officers were elected for the coming year for our church school. The general superintendent is Mrs. Lillian Bruner, and the children's superintendent Mrs. Cora Bittner. The church has been responding well to the Brethren Service work. Our harvest home service was Oct. 25 with the contributions going to Camp Kane. The women's work recently knotted two comforters for this camp. They are also sending New Testaments to all the boys from our church who are in the service of our country.—Lillian Bruner, Rockwood, Pa., Dec. 10.

**Shade Creek, Ridge.**—On Dec. 6 our church will be favored with a musical program by the Gideon band from the Walnut Grove Church of the Brethren. We are planning two Christmas programs, one to be given on Sunday morning, Dec. 20, by the children, and the other to be given Dec. 23 by the young people. We are preparing a play, No Room in the Hotel, for this program. Our pastor's wife, Mrs. Dick, is leading us in a singing class. We meet each Tuesday evening. We feel this will be very beneficial. We have purchased new Brethren Hymnals. We are planning to go caroling among the sick folks of our community.—Marian Dull, Hooversville, Pa., Dec. 2.

**Uniontown.**—In the absence of our pastor, Bro. Nevin H. Zuck, who was holding a meeting in Altoona, Bro. DeWitt Miller preached for us the morning and evening of Oct. 18. Bro. Guy N. Hartman filled the appointments Oct. 25. Several of our folks attended the district meeting in Somerset Oct. 28, 29. Brother and Sister Zuck, Brother and Sister Orie Lowdermilk and Sister Orpha Collier served as delegates. Our two weeks' series of meetings conducted by our pastor closed Nov. 15. The messages were practical and helpful. An interesting children's talk was given by the minister before each sermon. Pictures on the life of Christ were shown at the close of the service each night. As a result of these services twelve were baptized and fourteen received by letter. One had been baptized previous to the meeting. The attendance was good, although we had some rainy nights. We feel that our church has been greatly strengthened and blessed. Our communion was held the evening of Nov. 22 with 208 communing. Mrs. Mary Baker was recently re-elected president of women's work. The father and son banquet was held Nov. 19 with Dr. J. Nelson Mowls, superintendent of the city schools, as guest speaker. Ten large bags of clothing have been sent for relief. A meeting of the Brethren Service representatives of circuit six was held in our church the evening of Dec. 1. Regional Director Don Snider met with the group. Committees are busy working on the Christmas programs.—Mrs. James Fearer, Uniontown, Pa., Dec. 4.

**Windber.**—On Sept. 27 our Sunday school observed rally day and had promotion exercises. Bro. Carl Lawhead is our adult superintendent and Sister C. L. Blough director of the children's department and children's church. On Oct. 4 a consecration service in charge of Pastor Newton D. Cosner was held for the church and Sunday-school officers and teachers. A number of our members attended the district conference at Somerset. Brethren L. C. Penrod, F. S. Weaver and N. D. Cosner were our delegates. They gave a very fine report on the following Sunday morning. A revival was held Nov. 1-15 with Bro. Wilbur H. Neff as evangelist. During the two weeks most of the homes were visited, and as a result twelve confessions were made. Two were received by letter and one by baptism prior to the revival. Fifty-seven quarts of fruit and vegetables were sent to Camp Kane by the women's work. Our women's work is quite busy quilting and weaving rugs. Sister Cosner was elected president of the group. Our young people's department has taken on renewed interest since the opening of school. Bro. Junior Berkey is president of the organization. Their study-discussion period is held every Wednesday evening. They follow the programs in Our Young People and find them very interesting. Two Christmas programs are being planned, a children's program, and a worship program sponsored by the young people and the choir. Twenty-eight of our boys are in service and two in C. P. S. camps; they are greatly missed in our choir, church and young people's work. We pray that they will soon return to us. A church and Sunday-school workers' institute, sponsored by the district board of Christian education, was held in our church Nov. 29, with much interest shown in all classes. A fellowship supper was served in the church and the evening services consisted of a report from all classes, a short talk by Rev. Jacob T. Dick, and the closing consecration service by Rev. G. E. Yoder.—Mary Allison, Windber, Pa., Dec. 2.

#### Virginia

**Bethel, Unity.**—Rally day was held in our church school on Oct. 4, with the address by Bro. A. Stauffer Curry, regional director of the Southeastern Region. Bro. David Huffman has been chosen Sunday-school superintendent. A number of our sisters represented our church at the district Sunday-school and ministerial meeting held in the Greenmount church in October. We are planning to have a week of worship in the Bethel church beginning Dec. 27. Our local ministers and lay leaders will have charge of these meetings. Our pastoral board met recently to outline the program of our church. We gave consideration and emphasis to the program of advance. Bro. C. E. Nair was asked



to arrange the details for our revival at Bethel next summer. The local ministers and teachers of the adult Bible classes were asked to study and present a program at the January council for evening meetings at the Bethel church. Our people entered with interest the harvest offering program and sale which was held on Nov. 11. The young people of the local church school made \$86.18 in the project of planting and harvesting potatoes. Thanksgiving services were held in the Bethel church on Sunday evening, Nov. 15, with Pastor Lindsay preaching. Our Christmas pageant, The Star-lighted Path, will be given Dec. 27.—Mrs. Claude F. Whitmer, Broadway, Va., Dec. 7.

**Cloverdale.**—We have just closed a one week's evangelistic meeting. Bro. J. Clyde Forney, pastor of the Central church in Roanoke, brought us nine spiritual, helpful sermons. Our plan is to follow this meeting with personal visitation. There were three baptisms. Our communion will be held Dec. 8. We were happy to have Bro. Forney preach for us on Thanksgiving Day. Our Thanksgiving missionary offering was \$880.—Helen C. Flora, Roanoke, Va., Dec. 3.

**Fairview, Unity.**—Our revival was held in the Fairview church Oct. 15-25 with Bro. Marshall R. Wolfe, professor of Bible at Bridgewater College, as evangelist. We were greatly inspired by his good sermons and feel that members of our congregation were much enriched in the spiritual life. Three were added to the church as a direct result of this revival. Our love feast and communion was held at the Fairview church at the close of the revival with Bro. Wolfe officiating, assisted by our home ministers. During the week end of Oct. 24 twenty-five young people, representing a number of the districts of the Southeastern Region, met in the home of Elder J. S. Roller in the interest of the work camp program of our church. Bro. A. Stauffer Curry, our regional director, was in charge. We were pleased to have this group of young people worship with us on Sunday morning and also to render the special music. Our people co-operated in the union Thanksgiving service which was held in the Bethlehem Christian church on Thanksgiving morning. Our harvest offering and sale on Nov. 11 amounted to \$150, which will be used for both the local and general program of the church. In the council meeting of Nov. 13 our pastor and deacons gave a favorable report of the church visit which was made to the church members during the past few months. Bro. Paul I. Roller has been re-elected superintendent of our church school. We are now in preparation for our Christmas program. A pageant entitled Bells of Bethlehem will be given the Sunday night before Christmas. Our group of women met recently and did sewing for relief. We contribute supplies each month for the truck delivering food to Camp Lyndhurst, in addition to funds for Brethren Service.—Minnie E. Roller, New Market, Va., Dec. 1.

**Little River.**—Our revival meeting was held by Bro. J. L. Driver of Bridgewater. Five young people were baptized. Our annual council meeting was held Oct. 3 with Elder W. H. Zigler presiding. Reports of the different committees were given and church officers, who had been previously elected by ballot, were announced. Our love feast was held Oct. 4 with Elder Zigler officiating; Brethren J. L. Driver and E. P. Carper assisted. Since our last report we have organized a B. Y. P. D., which is doing good work. On Nov. 1 we had with us Rev. E. P. Ginger of Warm Springs, Va., who brought an inspiring sermon.—Alice Peters, Goshen, Va., Nov. 21.

**Pleasant Valley.**—We held our quarterly council meeting on Sept. 19, at which time our deacons gave a report of the yearly visit; arrangements were made for our love feast to be held Oct. 17. We also re-elected Bro. Ezra Mitchell as superintendent of our Sunday school. Our love feast was held with Elder Zion Mitchell of Boone Mill officiating. Approximately 130 members communed. Bro. Mitchell preached a fine sermon on Sunday to a large congregation. The sisters' aid has made and sent five quilts to Camp Lyndhurst. For a long time we have wanted a plot of land back of the church for a cemetery and now, through the liberality of Bro. Lewis Mitchell, we are able to have this. A few have already been buried there. Our men's organization has been working on it.—S. P. Reed, Floyd, Va., Nov. 30.

**Selma.**—We met in special council Oct. 18 to elect officers for the coming year. Rev. H. A. Hoover was re-elected elder, and most of the other church and Sunday-school officers were re-elected. We are sending two packets to Camp Lyndhurst. Our ladies' aid has been inactive for some time. We have Sunday school with J. K. Hill as our superintendent. We hope to secure a full-time pastor in the near future if our plans are successful. May we have the prayers of all interested in our church work.—Mrs. Olivia Warlitzer, Selma, Va., Nov. 29.

### West Virginia

**Oak Dale.**—Our pastor conducted a week of evangelistic meetings preceding our love feast on Sept. 29. As a result of these meetings four were baptized. Our communion service was well attended; Rev. A. R. Showalter of the Keyser church and Rev. Lester Evans of Cumberland, Md., assisted in the service. On Sept. 26 Bro. Wang Tung of China brought us a most inspiring message. Three of our young men have recently gone into the armed forces of our country. We had services on Thanksgiving Day and a Thanksgiving program given by our young people on Nov. 29. On this occasion a letter of appreciation was presented to our pastor and wife and his salary for 1943 was raised in advance.—Velma Johnson, Laurel Dale, W. Va., Dec. 2.



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# GOSPEL MESSENGER

Volume 92

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Number 2

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## Vespers

BY IDA M. FISHER

The chimes of Sabbath evening peal,  
And birds their carols sing;  
In praise to him, our God above,  
The vales with anthems ring.

Then silence falls and solemn thought  
With prayers petitioned ever;  
From God the Father, Lord of all—  
Who from his love can sever?

A quiet peacefulness now reigns,  
Around—about—above.  
Tranquility, what blessedness!  
Sweet symbol of his love.

■ ■



## Around the World...

The task of the church in the postwar world, says Vice-President Henry A. Wallace, is to demonstrate that the only way to redeem evil systems is "by the technique it has employed to redeem individual lives—by replacing old hates with a higher affection." He stated further that solutions of peace and postwar problems will come only "when and if the common people assemble—in church, in town meeting, in parlor gatherings or wherever—and do some constructive and united thinking on the subject."

"If it be true that official Washington does not feel that the time is ripe for a thorough-going discussion of postwar aims—and I cannot agree that that is wholly the case—there is nothing to prevent private agencies, such as the church, from engaging in such discussion and making such recommendations as they feel will help the government."

State college students are turning to the Bible to find answers to their problems, according to the observation of one of the group at San Diego. A noon prayer fellowship convenes on a quiet hillside back of the college library each day.

The Evangelical church in Wurttemberg, Germany, has decreed that for the duration of the war women will be permitted to perform various types of ministerial duties, including preaching, conducting worship services, and administering baptism.

Earlier starting of Sunday bus service on many lines to permit people to get to church on time has been promised by Benjamin Weintraub, president of the Chicago Motor Coach Company, as the result of protests from the Chicago Church Federation and numerous members of the clergy.

Alarmed over the possibility that some churches might be forced to close because of the fuel oil rationing situation, the directors of the Detroit council of churches have adopted a resolution advising government officials that churches are essential to the morale of Detroit's industrial area.

Pastors and laymen will call 8,000,000 Methodists to a new "dedication of self, service and substance" during the week of Feb. 28 to March 7. Members will be asked to sign cards pledging that they will read the Bible and pray daily. It is expected that 86,000 laymen will work with pastors in the effort.

All church bells in Holland have been requisitioned to be melted for war equipment.

Juvenile delinquency in the United States is up on an average of seven per cent, and as much as fifty per cent in some congested areas.

An interdenominational trailer chapel launched by the Presbyterian Church, U. S. A., is visiting war plant areas in Midwestern and Western states.

Churches of Wisconsin have been requested by the state commander of the citizens' defense corps to establish air raid shelters in their buildings and organize an air raid warden force.

The first woman to hold the office, Mrs. Norman Vincent Peale has been elected president of the Home Missions Council of North America. Home mission boards of 23 denominations are represented in the organization.

With juvenile crime already more than twenty per cent above last year's level, Americans must clean up democracy at home by rebuilding their religious fiber and restoring their home values, in the view of J. Edgar Hoover, director of the Federal Bureau of Investigation.

Annual commodity production in China has increased from two to as much as one hundred times in some cases, it has been announced. A survey reveals that of the 1,310 factories registered at the Ministry of Economic Affairs only a few existed in the interior provinces before the war.

Sweden's first church-sponsored correspondence school has been opened at Stockholm under the joint auspices of several religious organizations. The school will provide special courses in religious instruction to Sunday-school teachers, church leaders, young people's associations and Scout groups.

A plea to Congress to appoint at once a congressional commission on America's peace aims, including in its membership leading churchmen, statesmen, educators and lawyers, was voiced recently in a manifesto signed by 61 prominent Protestant clergymen. The manifesto is being mailed to 9,000 Protestant ministers. The proposed commission would be in continuous session throughout the war studying the world situation, conducting public hearings, and giving due consideration to proposals for peace aims from whatever responsible source they may come.

Signers of the manifesto include: Harold L. Bowman, Allan Knight Chalmers, Albert Buckner Coe, Bernard C. Clausen, Albert Edward Day, Harry Emerson Fosdick, Georgia Harkness, John Haynes Holmes, Ray Freeman Jenney, E. Stanley Jones, Halford E. Luccock, A. J. Mustie, Kirby Page, John Nevin Sayre, Ernest F. Tittle.

Brothers College of Drew University, established as a men's school in 1928, will become co-educational next summer in a move to offset the prospective decline in enrollment resulting from the teen-age draft law.

The Durban, South Africa, Municipal library has received 80 American books as a first instalment of such books to the value of \$1,000, from the American Library Association, aided by the Rockefeller Foundation.

Church opposition to nazi policies within Germany is becoming increasingly outspoken, according to an uncensored private report. Protests have been printed and distributed by underground opposition forces.

The board of governors of the University of Toronto has reversed a decision prohibiting 18 students of German birth from pursuing their studies at the university. The students had been interned in England after the fall of France, but after careful examination by British authorities were released and permitted to come to Canada to continue their education.

The British occupation of Madagascar has made it possible for the royal Norwegian government in London to send additional missionary personnel and funds to the island. Established 75 years ago, the Norwegian mission supports some 34 stations and 1,341 churches. The mission also operates two leprosariums, caring for nearly 500 lepers, and a school for the blind.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### Great Thoughts and Great Living

ONE can hardly know until the hour of crisis just how much it means to have the mind stored with the best thoughts which can be gleaned from literature and the Holy Scriptures. We heard recently of an elderly woman, now sick unto death, who had never learned to pray.

How alone one must feel if he has no tie of fellowship with the great minds of the past, no accustomed channel of communication with the divine! Whether adrift on the ocean or enjoying life on the land great thoughts are a basic stimulus to great living.

Recall how Jesus made use of the ancient Scriptures when he faced temptation. Think how completely he was guided in the time of crisis by what he had learned from the law and the prophets. We may draw on all he had from the Old Testament, and what came through him to make the New Testament.

H. A. B.

### Good Teachers Do Both

SHOULD preachers and other teachers of religion propagate their own notions or set forth the Word of God? We put the question in this self-answering form, the better to direct attention to a point that is worth considering.

Any preacher or teacher who finds it necessary to choose between the alternatives suggested above, ought to institute at once a searching inquiry into the nature and basis of his own Christian experience. If he cannot find out where the trouble lies, he should look for another job.

A teacher who cannot teach his own conviction *and* the Word of God, and do both in the same operation is not fit to teach religion at all.

Most teachers and preachers have opinions which are better left untaught, because they concern matters of no consequence, matters which tend to divert attention from the vital things.

But no true teacher can teach contrary to his own convictions.

We may go farther. No teacher can teach effectively the things he does believe, when they leave him cold, when he has only an intellectual interest in them. How tiresome, not to say painful, it is to hear a man laboriously and logically reasoning out a doctrine which, it is apparent, has never struck any fire in the man's own soul.

God's ambassadors speak out their own convictions, dug from the mines of his revealed truth and fused into character and life through the hot fires of their own experience.

E. F.

### Here Is America's Greatness

It was on a certain Monday evening when every radio program seemed to be stressing the greatness of America, that one conscientious listener made mental note of what she felt constitutes the pillars of America's strength. We liked what this person thought out and have decided to do our best to pass it on to you.

First of all, America is great because there are so many families that are great in the qualities which make for wholesome living. Think of the good families you know—families with industrious fathers, capable mothers, and children who give every promise of being assets to the community. Certainly part of our country's greatness lies in the fact that there are so many millions of families measurably successful in the fine art of right living.

A second pillar of strength is the American public school system. It is not all that the idealists would have it to be; but even so it is a pretty good system when compared with what many lands have. Think how far American public school education has come in a hundred years. Just over a hundred years ago McGuffey was bringing out his famous readers. Since then it has come about that a larger and larger per cent



of America's children can have an education, and through education have their chance to realize their possibilities.

Then there are the churches. America was founded pretty largely by those who came to a new world in order that they might worship according to the dictates of conscience. There are times when one feels that the matter of conscience has been pushed to an extreme, and yet in this freedom to seek after God there is the strength of every man's hope and the good of everyone's gain.

Consider also the millions of acres of goodly farms. Last fall as one rode through the mid-west cornbelt he was continually amazed at the quantity of the maturing crop. It seemed every stock had one or more giant ears just waiting to be husked. The writer remembers a certain fall not so many years ago when he saw mile after mile of cornfields drought-killed at tasseling time. That fall scarcely a horse or a cow was in sight. But this year American farms have produced so bountifully, both in grains and in dairy and meat products, that there is much which can be shared with a starving world.

Nor has America been selfish with what was given to her. What country in all the world has poured out more generously of her substance! We mean to say that she gave because she could give; yet, being rich in this world's goods, it is something that the good people of America have through missions, relief, and in other ways, played the part of good Samaritans in a needy world. America is great in her spirit of generosity.

America is fortunate with respect to her national neighbors. We like to think that she has little to fear either north or south; but having little to fear, she has also been pretty reasonable as nations go. At least there are no Maginot lines to guard long frontiers either to the north or to the south. And there are no such lines because there has been mutual good feeling, mutual trust with respect for each other.

In America, and in spite of inequalities, the children of the poor have often been able to escape toward the top. There have been thousands who achieved something of what is epitomized in a Lincoln or a Carnegie. For millions across the sea the very name of America has been the word for opportunity. In their homelands they might be doomed to a certain status, but they believed that if they could but reach America they would have a chance. And so America's real greatness rests also in her power to release those who by custom, or poverty, or other bonds were doomed to slavery.

Here, then, is America's real greatness—in fam-

ilies composed of worthy parents and promising children; in a school system designed to give each child his chance; in churches that leave the mind and conscience free; in physical resources sufficient to more than supply the nation's needs; in a spirit of generosity making for understanding and goodwill; in open boundaries that lead to trade rather than to restrictions; in the absence of the worst forms of caste, making broad the incidence of freedom to be and do.

H. A. B.

### One Test of Fellowship

A LOCAL newspaper columnist was invited to make the main address on a father and son occasion in a certain Church of the Brethren. The pastor led off with a statement to the effect that "this is my home and these my noblemen."

And so it seemed to the columnist, for when general personal introductions were made the visitor put in his notes, "So accustomed are they to calling one another by their first names that it is often hard to recall a last name for the purpose of an introduction to a stranger."

However, this was not put down as a liability, for in the very next paragraph of his report he wrote: "There is a certain richness about such a church association that is meeting a need for fellowship in the lives of men and women today.... It is a pretty good sign of good citizenship that a man has so lived that he is glad to have the neighbors know him well."

Being able to call one's fellow members by their first names is not the only test of fellowship. Yet it is a straw in the wind and indicates something—and that something looks good to us.

H. A. B.

### The Proper Use of Resources

A TREMENDOUS amount of our American resources are wasted—even worse than wasted. A case in point is the food material used to make alcoholic liquors. The National Women's Christian Temperance Union has released figures indicating that 2,765,269,658 pounds of food products are used annually in the making of beer in the United States.

To this one might add a long list of other products wasted, or as good as wasted through the careless or extravagant use of the same. But what happens in the field of tangible things is true also in the field of intangibles. Perhaps you remember that quotation in the old reader about two golden hours, each set with sixty diamond minutes? It ended with the words, "No reward is offered for they are gone forever." Surely there are many times and places where we ought to think more seriously of the proper use of resources. H. A. B.



## The Old and the New . . .

BY C. A. BARNHART

WE have in our community a young housewife who is an interior decorator. By an inherited instinct and by much study and observation, this young woman has acquired a keen sense of value, proportion and fitness. She knows furniture and furnishings as few people know them, and her taste and skill have won for her many clients of wealth and affluence. Her services to one family have netted her as much as a thousand dollars in commissions.

She likes best to go into a newly built house. Here she will select the color scheme for each room. Then she will go with her clients to Chicago or Grand Rapids and will select a complete outfit of rugs, curtains, draperies, furniture, linens, silverware and china. When she has finished her work there will be one clear note of harmony from the front door mat to the kitchen refrigerator.

It is needless to say that most of us did not start out that way. If this young lady should inspect many of our homes she would be shocked beyond measure. The rugs clash with the lamps and the chairs clash with the draperies; perhaps there would be no trace of harmony in any part of the house. It is fortunate for most of us that we do not have such refined tastes; otherwise we would be most unhappy.

I suspect that in most of our homes the furnishings are a sort of hodgepodge. We acquired certain pieces from our in-laws when the old homes were broken up. These have certain sentimental values that tend to smother any amount of discord. Then there are financial considerations that have to be taken into account, and growing children clash violently with high-priced furniture.

It would be fine if we could all start housekeeping in homes scientifically harmonized; it would be still finer if we could have our mental and moral furniture harmonized in the same way. When we start out in life we acquire part of our equipment from one parent and part from another. Then we get certain ideas from our playmates and schoolmates. We attend church and Sunday school and between times read books and maybe attend the movies. All through life we are continually adding to our equipment. Do we ever suffer from intellectual and emotional conflicts?

Young folks who are starting out in life will do well to cultivate refined tastes and learn the principles of harmony. Perhaps they would do well, when buying new furniture, to select pieces that do not clash with each other. Since the cost would

be no greater they would be foolish not to select that which will give harmony. And since our children can get the modern, scientific ideas as cheaply as we got our old ones, we cannot blame them for taking the new. By the time they get old, present ideas will be old too.

None of us would argue that the old three-cornered cupboard was better than the modern built-in kitchen cabinet. We have discarded the old underground food preserver for the modern refrigerator, and it doesn't rankle our conscience one iota. However, if we are asked to give up our old ideas in some other fields, we resist with all of our might. Our conscience will not let us change.

Some of our ancestors came west in linchpin wagons, with a tar bucket swinging on behind. These same ancestors gave us much of our religion; yet some of us have never dared change. But there is a certain element of safety in conservatism. Grandfather lived in the old house until he had the new one completed. Then he removed all that was best from the old house into the new. While our young astronomers are harmonizing the knowledge brought to them by their 100-inch reflector, workmen are completing a 200-inch lens that will in a few years reveal a universe thirty times larger than astronomers have ever known.

And while our young theorists are so smug in their present state of learning, we have a young man in our alley who may, in a few years, upset all of their theories. This young man has fitted out a laboratory in a garage and has built for himself an electronic microscope, which will make present microscopes look like tripods.

We may be sure, however, that throughout both the old and the new there exist certain eternal verities which shall always remain. Things are not necessarily good because they are old, or better because they are new. "Some of us reserve the latest best seller at the library, while Shakespeare, Emerson, Shelley, Browning and the Bible collect dust on our shelves." A certain potentate once asked a wise man to write something that would always be true. He wrote, "And this, too, shall pass away."

Some years ago I discovered a peculiar tree growing in Library Park, Dayton. I took a few leaves along home and searched for the name in my tree book. They were from the ginkgo tree. Then one day on my way through the park I plucked a few leaves, and as I entered the museum I had them in my hand. Seeing them, the curator asked, "Do you know what it is?" I said, "Yes." Then he said, "Come here." He took me over to a



glass case and showed me the imprint of a leaf in a native rock that was a million years old. "Do you know what kind of leaf this was?" "You are right," I said. "It is the imprint of a leaf from a ginkgo tree."

Then he explained that the ginkgo tree used to flourish in America, but America changed and the ginkgo became extinct. Lately the old variety has been reintroduced from China or Japan. From all I could see the ginkgo had not changed one iota in a million years.

The final test of both the old and the new in household furnishings, perhaps in all things, is utility and adaptability. How useful are they? How well do they serve their purpose? I know a family who recently paid hundreds of dollars for a new living room suite; but when the man of the house gets tired he has to lie on the floor beside the davenport. It is too good to sleep on.

Whenever our furnishings reach the point where they are more ornamental than useful, they may well be discarded, whether old or new. Prove all things in the glowing fire of utility and adaptability, and then hold fast to that which is good.

*Columbus, Ohio.*

## **Anointing for Healing—A Neglected Avenue of God's Grace**

BY WARREN D. BOWMAN

### *II. Results and Possibilities of the Service*

#### **The Present Study**

It was during the National Christian Mission in Louisville, Kentucky, in January 1941 that Dr. Seward Hiltner, secretary of the Commission on Religion and Health of the Federal Council of Churches of Christ in America, asked me to present a paper before that committee on The Theory and Practice of Anointing for Healing in the Church of the Brethren.<sup>1</sup> I asked him to give me several months in which to study the practice. Consequently, letters were sent to approximately 300 ministers of our denomination, stating the purpose of the study and asking various questions relative to their experience. The request was as follows:

1. Describe the best case of the anointing that has come within the range of your experience. Please give details as to age, sex of patient, disease, diagnosis, prognosis, and date of anointing. Strive to be as objective as possible in giving an account of the case.

2. Describe in detail how you perform the service. There may be some variations in practice

that would be of benefit to our Brethren in general.

3. Give suggestions for improving the service and mention any cases of misuse that have come within the range of your experience.

4. If you have an exceptionally good case ask the patient to write his testimony and send it to me.

5. Suggest the name of any doctor of our church who might be acquainted with the service.

6. Do you consider the effect of the anointing on the patient to be mainly physical, psychological, spiritual, or a combination of all three?

Around 150 replies were received, which comprise a rich body of material. About fifty cases were described which would be worthy of mention but space will permit the mention of only a few.

#### **Case A. Tubercular Curvature of the Spine**

This is an individual testimony given by a prominent teacher in our theological seminary. From the age of fifteen until the age of twenty-two, when his healing took place, he was unable to work because of Pott's disease of the lumbar region of the spine. There was a structural lesion involving at least two vertebrae. Every known remedial agency had been used by physicians in his home county, and by a specialist in a medical college. Three times for one-month periods he had worn a plaster cast from hips to armpits. For two years a mechanical brace had been worn. There was no noticeable improvement, but rather his condition grew steadily worse.

Speaking of himself in the third person, he says, "Through the years he had studied everything he could find in the Bible and in books and religious journals on so-called 'divine healing.' There was a growing conviction that it was for this age as well as for the apostolic age."

At the age of twenty-two, while a student in college, he called for the anointing service. Continuing, he says, "The patient had full assurance beforehand that he would be healed. During the service 'he knew in his body' that a change had taken place. Gradually the sores in his spine were healed, and no traces of active tuberculosis were afterwards discernible, throughout a long and active life." This healing took place about fifty years ago. He is still active and teaching today.

#### **Case B. Rheumatic Fever Followed by Complications**

The following case was supplied by Dr. Ernest F. Sappington (a member of the Church of the Brethren) of Washington, D. C., from his own medical records. The physician's statement is quoted in full:

"In the spring of 1914 Mrs. F developed a se-

<sup>1</sup>This paper was presented to the Administrative Committee of the Commission on Religion and Health, Federal Council of Churches of Christ in America, Oct. 7, 1941.



vere attack of rheumatic fever. This was followed by an endocarditis with considerable damage to the heart muscle. Several weeks later she developed a hypostatic pneumonia which was followed by an acute inflammatory process in both kidneys. At this time Mrs. F was about forty-four years of age. She was a member of the Church of the Brethren. Members of her family had been members for several generations.

"Because of the serious complications it was not believed that Mrs. F could possibly recover. She was anointed by our local pastor and elder after having been in a stupor and coma for several weeks. A few days after the anointing the attending nurses noticed some changes for the better. This was the first sign of improvement noted. Several days later they noted more positively that she seemed better. There was a very gradual and steady improvement resulting in recovery.

"There remained some evidence of heart weakness and of kidney infection. However, the patient lived for a number of years in relatively good health. Her acute illness covered a period of about three months. It was the positive conviction of nurses and consulting physicians that her improvement dated from the time of the anointing."

#### Case C. Anemic Condition Following Malaria

The following case was reported by Rev. Edward K. Ziegler, a former missionary of the Church of the Brethren in India. The case was verified by the author in conversation with Dr. A. R. Cottrell, one of the attending physicians, while he was on furlough in America.

"The person anointed was a young native woman about twenty-four years old, married to a young rural schoolteacher in Vyara, India. She had had two children and was expecting a third. Malaria was very prevalent and virulent in the village where they lived, and she was a frequent sufferer from it. Consequently, an anemic condition, which often follows a prolonged malarial condition, resulted and was particularly severe and dangerous because of her pregnancy. She came to the Bulsar Hospital (mission) about Sept. 1, 1938. The doctors who treated her pronounced her case practically hopeless. The anemic condition was so severe that her blood showed a hemoglobin percentage of about thirty. After a month of the most heroic treatment, the doctors informed the husband and me that they thought she would live only a few days, and they should call her parents to be with her the last days. The woman could no longer take nourishment, and was too weak to talk above a whisper. She and her hus-

band had been taught about the anointing service in the pastor's training school two years previously, and in my Bible class. At this stage, therefore, they decided that they would ask for the anointing service. The doctors were in full sympathy with the move.

"She was anointed about noon, and following the service fell asleep. She awoke about four in the afternoon, seemed to be greatly refreshed, and asked for food. The next morning she was definitely stronger, had become radiantly cheerful, and was no longer anxious about the future. Improvement was steady from then on."

The doctor said that the anointing service had given her new courage and just the extra spiritual push that seemed to be needed for her system to respond to the treatment, and to start her on the upward grade. Within a month she was almost well, and the hemoglobin count had risen to sixty. On Christmas morning a strong and healthy child was born with little suffering, and both mother and child made excellent progress.

A month after the birth of the child she was strong enough to return to her home and to resume her household duties. The young wife and her husband were convinced that the anointing service effected a turning point in her condition and started her toward health again.

#### Case D. Tuberculosis

Another case reported by a physician is that of my own father, who became ill with tuberculosis when about the age of forty. The attending physician, Dr. E. R. Miller of Harrisonburg, Va., describes the case as follows: "He had a rather sharp attack of typhoid fever which ran a normal course until he reached the stage when convalescence should have begun. This did not take place. I suspected a beginning of tuberculosis and called Dr. X in consultation. He was the outstanding physician in this section of the country at that time. He made a very careful examination and reported that tuberculosis had set in and both lungs were involved. Your father received the report calmly, stating that he should like to live awhile longer to manage his affairs and help care for his family at least. The elders were called in and he was anointed." Following the anointing "he began to improve promptly and continued to improve until he was not only able to manage his affairs as he desired, but did much of the work on his farm." He lived twenty-five years longer, until the age of sixty-five, when chronic tuberculosis became active again and he passed away.

My father was a deeply spiritual man and the older members of the family quote him as saying that he prayed almost constantly during his ill-



ness that he might be spared to rear his family. At the time of his anointing five small children were depending upon him for support and a start in life. When he died his youngest child had graduated from college and was attending a theological seminary. While on his deathbed he told my brother that his prayer to rear his children had been answered and he was now ready to go. No one could make me, nor any member of his family, doubt the value of prayer and the anointing in his case.

#### Use in Connection With Operations

Our ministers are frequently called upon to anoint members just before they undergo an operation. Rev. T. F. Henry, of Huntingdon, Pa., writes: "As I look back I feel that the best results of my anointing have been with persons facing an operation . . . I like to anoint them before they go to the hospital or at the hospital just before they are to be operated on, that is, the evening before, and pray for their peace of mind, courage, and sustaining divine presence, and pray for the doctor, that out of it all health may come." He says further, "I remember especially a woman about fifty facing an operation for a growth in the breast whose mental condition was changed from fear and anxiety of an extreme form to complete relaxation and trust. It was evident in her attitude, and later after her recovery she spoke of it many times."

A young mother who feels definitely that the anointing aided greatly in saving her life when she underwent a very serious operation in connection with childbirth, and for whom the doctors held scarcely any hope for recovery, says: "The service left me with an absence of fear that seemed strange, for I knew my condition." This feeling, which she called her "assurance," never left her throughout her illness. She says further, "I am convinced that it was the work of God, brought about by the prayers of my friends and my own faith in my assurance that makes it possible for me to be living in this world today."

A few months ago the writer assisted in anointing a woman of middle age who was in a sanatorium suffering with tuberculosis. She greatly feared an operation which was to come three days later. She says that the anointing not only strengthened her spiritually but enabled her to face the operation with a complete absence of fear. Numerous patients have testified that the anointing relieved them of anxiety and fear and helped them to confront a difficult situation with a simple, childlike trust in God. Spiritual strengthening and relief from fear can be strong allies of nature as she battles against disease and

strives to carry on her work of healing. We, as ministers, should recognize the great value of anointing prior to operations and encourage our members to call for the service within a period of twenty-four hours before they go to the operating room.

#### Should We Anoint Children?

One question asked by the Committee on Religion and Health of the Federal Council of Churches was whether we anoint children at the request of parents. Our theory assumes that the patient must have attained the age of understanding and accountability if the anointing service is to be most effective. Therefore, the question of anointing children might hinge upon the age of the child and the degree of understanding it has reached. A child reared in a spiritual atmosphere has a pure, simple trust in God, and if the anointing service has been part of his Christian heritage, his faith in this service might be a potent factor at a much earlier age than we are apt to realize.

Several ministers reported the anointing of infants or young children when the request came from the parents. In practically all of these cases recovery was reported to be more rapid than ordinarily expected, but the cases were too few to warrant general conclusions. Whether or not the child was benefited, the parents derived great comfort from the service. In anointing children upon the request of parents we should explain the service to the child as fully as he is able to comprehend it. The relation of the service to the child should also be fully explained to the parents. While the child may understand the anointing only in part, or perhaps not at all, the prayers of the ministers and others centered upon the little patient in connection with this concrete situation provided by the service could have a powerful effect in aiding his recovery. Might we not say that any religious symbol is worthily used when it produces a wholesome spiritual effect?

#### "Jesus Beheld the City"

BY KATHRYN WRIGHT

Jesus beheld the ancient city,  
Jerusalem, the head,  
And wept, his heart wrung out in pity,  
Bitter the tears he shed!

Ah, lovely and hard, recalcitrant  
City who spurned his folding,  
You knew not his words would forever haunt—  
His words of love, in scolding!  
Williamsburg, Ky.



## Ask Not the Sun

BY JOE VAN DYKE

*New Lothrop, Mich.*

Ask not the sun to stand unmoving over Gibeon  
For such a wretched thing as winners call a victory.  
Seek not to stay the shining of the stars; let them not be  
Unlit, only that for an added hour we might kill on.

Ask not the sun to bless with light this horror we have made.  
Let darkness shudder down and hide our frightened, tearless eyes.  
The sun shall not be stayed. Over dark Ajalon shall rise  
The moon and stars. The righteous will of God shall be obeyed.

### The Anointing of the Aged Who Are Near Death's Door

In the Catholic Church anointing has become largely extreme unction, that is, the last rite before death. The main emphasis is upon the forgiveness of sins. However, I have discussed this subject with several Catholic priests, and they say that they desire their members to call for the anointing earlier, so that they might avail themselves of its healing blessings. The reformers, Luther and Calvin, were opposed to the extreme unction feature of the anointing and dropped the practice. This perhaps accounts for the fact that anointing was not carried over into practice by most of the Protestant denominations. But, as one minister has said, "in our effort to get as far as possible from Roman practice we threw away some of the good along with the undesirable."

It appears that some of our own members call for the anointing as almost a last rite before death. One elder says, "In my experience as a minister, for practically sixty-five years . . . I have anointed a number who had no desire to continue longer in this world. They felt their work had been finished, they had run the full length of the race, they had kept the faith, and were anxious to take their departure to the realms of the blest. They called for the anointing as a spiritual blessing and preparation, as a great privilege and a means of special grace. I have seen many instances of comfort in such cases."<sup>2</sup>

Glenn M. Harmon, who wrote his B.D. dissertation in 1935 on anointing in the Church of the Brethren, says, "The anointing is often used as a spiritual blessing and preparation for the transfer from this life into the next. In cases of this kind, physical healing is not asked for; the forgiveness of sins and the commitment of the anointed one to God are the main issues."<sup>3</sup>

Might we not say that the spiritual value warrants the use of the anointing in such cases? We must not overlook the fact that James says in connection with this service, "If he have com-

mitted sins they shall be forgiven him." While not denying this service to our aged saints who desire it as a spiritual blessing, we should emphasize that this is not the main function of anointing, that its main function is for healing. We should urge our people to call for it in the early stages of sickness, so that the best possible healing effects might be realized. If we should allow the anointing to become largely extreme unction, we should not only take it out of its original setting, but we should lose its primary value.

### Should We Ever Anoint a Patient Who Is Unconscious?

In connection with anointing those who seem to be near death's door, the question occasionally arises as to whether we should anoint a person who appears to be unconscious. In answer we must remind ourselves again that our theory presupposes that the patient is conscious and mentally able to enter effectively into the service. This condition is undoubtedly necessary if the patient is to derive the highest benefit from the anointing. Nevertheless, a patient may have called for the service when fully conscious but became unconscious before the ministers arrived at his bedside. Furthermore, it is difficult to tell at times whether the person is entirely unconscious, or is just unable to make his wants known. A few years ago the writer assisted in the anointing of an elderly woman who could not speak because of paralysis, but we were convinced that she understood what was taking place and entered into the spirit of the service partly at least. The anointing of those who appear to be unconscious frequently gives great comfort to the relatives and friends of the sick. We must remember that Jesus performed some of his greatest miracles of healing because of the faith of the patient's relatives. While our people should understand that a complete anointing, as we deem it, cannot take place when the person is unconscious, and that the full effects of the service cannot be expected, yet there are undoubtedly times when the service should be performed because of the faith of others, and the comfort it would bring relatives and friends.

*Washington, D. C.*

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<sup>2</sup>Harmon, Glenn M., *Toward a Better Understanding of the Anointing Service*, B. D. Dissertation, Bethany Biblical Seminary, 1935, p. 42-43.

<sup>3</sup>Ibid. p. 44.



**A Fine Exchange . . .**

BY ADA SELL

ELOISE could have wished to find her daughter less fearful. Her eyes, naturally beautiful and trusting, were big with fear as the commentator told of starvation conditions facing occupied countries for the coming winter.

"Mary, darling, please don't take it so to heart!" remonstrated Eloise.

"But, mother, I can't help it!" declared Mary, beginning to sob.

"You actually look scared most of the time! I do want you to try to be cheerful."

"It isn't only the war news, mother. I'm afraid for a lot of things."

"What, for instance, dear?"

"We-ll—I'm afraid to get married for fear Ernest will get his questionnaire."

"And—?"

"I'm afraid you will have a hard time making ends meet the way prices are going up."

"And—?"

"I'm afraid this country will find out what regimentation is, too."

"And—?"

"Oh, mother, you really make me feel like laughing, with your 'and, and, and!'"

"Mary, have you wondered how much you are contributing to a healthy, normal, wholesome philosophy for the American way of living?"

"I never thought of it in that way, mother," admitted Mary.

"My child, every period of history has its crises. When your father and I were married the Spanish-American War was on the horizon. It was undeclared, too; it was to champion the cause of thousands; many died in awful camps in Havana. Spain was to blame. I did not know but that your daddy would go any day. He rather leaned toward the Rough Riders who went. And I appreciate the fact that my finances are worrying you, but let me tell you a secret. There never has been a time when I have not had to stretch a dollar; I'm good at that. It isn't always the most costly foods that are the most nourishing. Don't worry your pretty head about that part. I'd really rather have you wait for that until you are the one to make your own housekeeping budget."

"All right, mother; I guess that shows me how you feel."

"I really feel, Mary, that you would find things to worry about in normal times at your age. You are the wistful type and in love; you see happiness in the distance; you are afraid to seize upon it lest

it vanish after you have felt the joy of possession. I once knew a young woman, happily married, who said she was so happy she was frightened. How else would you explain such a feeling, except as I have just stated? But you should be happy now, Mary. Some day you may have a taste of trouble. The young woman I told you about may well still be frightened, for her life has certainly been a happy, fortunate one. She has not lost husband and parents as I have, and she never has had to worry about finances. But I am not complaining; I am happy; I have you children. I love life and I do hope and insist that you exchange your fears for faith."

"What do you mean, mother?"

"I mean more than belief, Mary. In James 2: 19, we read, 'Thou believest that God is one; thou doest well; the demons also believe, and shudder'."

"Mother, does that mean the demons are afraid?"

"Yes, dear."

"I don't want to fear, mother! Tell me more faith texts. Just what is the difference between faith and belief?"

"Faith is 'assurance of things hoped for, a conviction of things not seen'."

"I see, mother! If I fear so much, I do not seem to be sure of heaven, although I hope for it. Is that how it seems to you?"

"Yes, dear. 'Being therefore justified by faith, we have peace with God through our Lord Jesus Christ' (Rom. 5: 1)."

"That is the faith you have, mother, I do believe! You do not let family or national crises make you fearful."

"Fear is dangerous, Mary. It becomes a phobia in individual lives, at times; it may assume such proportions nationally, also."

"Mother, I remember, 'Perfect love casteth out

**Bits of Brotherliness**

BY PAUL F. BECHTOLD

**Do Your Bit as a Hero of Peace**

With interest we read the Messenger articles of two Brethren ministers who happened to have opposite opinions on a controversial issue. Each firmly adhered to his thesis, though there were no personalisms or petty bickerings. We wondered just how the matter would end.

Then came the announcement that these two church leaders were serving on the same brotherhood commission. The commission did good work. There was no warlike antagonism to belie its name.

Again, brethren in service were brethren indeed!  
*New York, N. Y.*



fear.' I'm never nearly as fearful when I'm with you. I cannot quite explain it, mother, but I always feel so comfortably safe when you are near."

"Jesus never fails."

"Yes, mother, and he is always with us. We had that in our lesson on Sunday, our union with Christ. He abides with us. If the Holy Spirit abides in us, we need not fear."

"No, Mary. You know that the Holy Spirit is our Comforter."

"I know I will exchange fear for faith, mother."  
*Altoona, Pa.*

## The Tragic Waste of Christmas

BY R. E. MOHLER

It was a cold dreary morning; heavy clouds were hanging low. Every indication was that winter was here and that for the immediate future bright sunshine and gay days were not to be enjoyed. The date was January 2; the hour about ten o'clock in the morning. A man was trudging toward the city, his head pulled down into his coat as he tried to avoid the chill of the winter morning. Occasionally as he walked along he looked into the homes that he was passing. It seemed that in almost every window there was to be seen the face or faces of one or more children, happy faces but not joyous ones. The holidays were over. They were not entirely forgotten, but to these young lives they existed largely as a memory of a few happy days. Now before them was the realization that winter was upon them and that they would spend most of the next few weeks confined to the house.

As our friend continued his journey into the city he occasionally glanced into the back yards of the homes that he was passing—out by the garage, into the shrubbery of the back yard, across the garden, or possibly on back to the alley. Almost without exception his eyes fell upon a discarded Christmas tree. The tree had served its purpose and it had now been discarded. There was associated with the tree a beautiful memory, but the tree itself was not especially attractive today as it lay in the cold, bleak wind with a few fragments of brightly colored tinsel still clinging to its falling needles.

Christmas is, without doubt, considered the finest and most joyous of all of the holidays of the year by many people. There must be some reason for this. There is possibly some little hidden secret that would mean much to the whole world if it could be found. The secret is not hard to find if folks will look for it. The secret of the joy of Christmas is to be found in its spirit which exists

in the human heart. It is unfortunate that not more of it is in evidence at all times.

The tragic waste of Christmas is not in the waste of money that is used in the buying of gifts of little real value, tragic as this is; neither is it in the fact that many folks spend more on themselves and on their homes than they should. It is, rather, in the fact that we discover for a few days of each year how much fun it is to live in a world where the Christmas spirit abides. Then quickly we throw this spirit aside much as we do our Christmas trees and let it shiver and die in the bleak winter wind of our everyday life.

I do not like to see a Christmas tree dried and broken in the back yard. I prefer to remember our Christmas tree all lighted and beautifully decorated. We have ceased to mar the fine memories of a beautiful Christmas season with an old discarded tree. I like to think of Christmas, the Christmas spirit, as life at its best—a life in which everyone is loving and lovable, in which folks do not just hurry all of the time, in which folks so enjoy giving that often they hope they will not receive in return. This is Christmas, Christmas at its best. I am sure that if the Christmas spirit could speak it would beg that we keep it throughout the entire year. We are so careless and we forget so soon. In this carelessness and forgetting lies the tragic waste of Christmas.

*McPherson, Kansas.*

## Snow in the Southland

BY JESSIE MAHAFFEY

All day the snowflakes tumble down  
And spread their beauty all around.  
They clothe the earth with mantels white  
And lend their beauty to the night,  
While moonlight floods the earth with cheer,  
And seems to show that heaven is near.

O'er hill and grove and landscape fair,  
Those tiny flakes of beauty rare  
Are dancing with the icy breeze,  
And make ten thousand Christmas trees  
Where pines are bending to and fro,  
Each decorated with the snow.

While beauty decks the snow-clad earth,  
The household rings with joy and mirth;  
The children gather snow all day,  
With rosy cheeks and spirits gay;  
And those who would from play refrain  
Take courage and feel young again.

When the sun begins to shine  
The ice cakes fall from oak and pine;  
Then down to earth the snowflakes sail  
To spread their snowy bridal veil,  
While from the heights of heaven above  
God sends the sunshine with his love.

*Hufsmith, Texas.*



## C. P. S. Men Study Relief Administration at Columbia University

On Monday, Aug. 19, 1942, a half dozen men from as many C. P. S. camps from all over the country found themselves in New York City registering at Columbia University in International Administration. During the next few weeks they were joined by other C. P. S. men until by Oct. 5 there was a total of 15 C. O.'s on detached service from twelve C. P. S. camps, studying at Columbia.

Just what is this particular kind of detached service all about? The administering agencies of C. P. S. have been working for a long time to get openings for C. P. S. men to study reconstruction and relief methods. This Columbia project is one of the first fruits of that effort. These men are spending four twelve-week quarters at the University studying problems and methods of international administration, paying particular attention to the field of the "3 R's" of post-war service—relief, rehabilitation, and reconstruction. The course of study also includes a year of training in one or two languages, and a thorough background study of the historical, social, legal, economic, and geographical aspects of the special areas in which the students hope to give service.

Professors Schuyler Wallace and Philip Jessup, well known in the field of international government and international law, direct the work of this newly conceived and organized department of study. They have been most helpful and considerate in aiding the C. P. S. men to get settled, and in advising them in their work. Seven of the C. P. S. men are being sponsored in their Columbia study by the Brethren Service Committee, seven by the American Friends Service Committee, and one by the Catholic Association for C. O.'s, these being three of the agencies now administering C. P. S. camps. Financial aid is also coming from other organizations, such as the Fellowship of Reconciliation, the Methodist World Peace Commission, and the Baptists,

### Quotation From Columbia University Bulletin

"The training in international administration is offered under the auspices of the Faculty of Political Science of Columbia University in conjunction with the Parker Institute of International Affairs. Although the program has been formulated after consultation with a large number of individuals, both within the government and outside, it is not officially sponsored by any department of the government or by any private agency other than the university. No such official sponsorship is to be deduced from the fact that a number of government agencies and private organizations have indicated their intention to send a limited number of qualified individuals to the university for this training."

### Our Concern for the Future

The Columbia Unit project is an outstanding indication of interest on the part of the United States government in allowing men from Civilian Public Service camps to train for fields of service to their fellow men. Selective Service officials, National Service Board staff, Administrative Agencies, and Columbia University are to be highly commended for their vision and initiative in bringing out this forward-looking step. And it is to be hoped that the United States government, seeing the logical sequence to this training, will permit these men—together with hundreds of other C. P. S. men equally well qualified in motivation and practical experience, to go abroad at the earliest possible moment to enter the work for which they are preparing themselves.

which are interested in the training program. Some university scholarship aid has been made available too. A few of the men are helping to finance themselves.

The men, being free to choose within limits the geographical region of specialization in which they are most interested, have figuratively scattered themselves all over Europe and Asia—China, France, Germany and the



These seven men came from Brethren Civilian Public Service camps. (Left to right): Earnest Snavely, Nelson Fuson, Charles Webb, Tarrt Bell, Eugene Kidder, Howard Gustafson, Rufus King.

Balkans being the areas of major interest.

There are more than just C. P. S. men in the course. The enrollment totals close to 60, of which 30% are C. P. S. campers, 20% are other civilians (both men and women), and 50% are naval officers. With the exception of four who are specializing on China, the civilian student group is preparing itself for service in relief administration and social reconstruction in Europe. Most of the work of the naval group centers around the study of problems of military administration of the countries and islands which the United Nations may liberate or occupy. These men have had business or professional experience abroad or are trained administrators. Most of them left civilian life and vocations very recently, joining the navy in order to take this particular training.

The part of the course which the naval and civilian groups take together is contained in three evening ses-

(Continued on Page 15)



## Men at Columbia

The fifteen C. P. S. men in the Columbia Unit, which is jointly sponsored by the B. S. C., the A. F. S. C., and the A. C. C. O., represent all the diversities of the pacifist movement, as well as its unity. They come from fourteen different home states and twelve different C. P. S. camps. They followed twelve different vocations, and come from eleven different religious backgrounds. Yet they find their unity in a common conviction that real peace will come on earth, not through the might of war, but through the might of the way of life which Jesus demonstrated—the way of love and reconciliation, in the

sham, Massachusetts, before being detached to Columbia. Our Philadelphia Friend is 27, and bemoans the fact that he is still single. He received his B. S. in Economics from Haverford College, worked as a building materials salesman before C. P. S. and found time to travel in Europe in 1936. Steve hopes to go to Austria for post-war work.

**Nelson Fuson** was born in Canton, China, 29 years ago. His missionary parents are still working in unoccupied China. Received his Ph.D. in physics at University of Michigan and was teaching physics at Rutgers University before going to Camp Patapsco, Maryland. Joined the Brethren Service Committee's C. P. S. China Relief Unit (now disbanded) for training at Camp Lagro, Indiana, and tornado work at Goshen, Indiana. Nelson is Presbyterian; hopes to do reconstruction work in China.

**Howard Gustafson**, Lutheran, 26, came from Camp Wellston, Michigan. Originally from Minneapolis, "Gus" took his Master's degree in Social Work at Western Reserve University in Cleveland. He married a classmate, and they were employed as Program Directors in a Cleveland settlement house. After working a year, he was assigned to C. P. S. France and the Low Countries are his choice for work after the war.

**Eugene Kidder**, 27-year-old bachelor, is a Methodist, and comes from the "land of perpetual sunshine" (California, you know!). He was teaching the social sciences in a Junior High School before being assigned to Camp Cascade Locks, Oregon.

Gene received his A. B. and his teaching credentials from the University of California, Los Angeles. He plans to go to France as a relief worker.

**Rufus King**, Church of the Brethren, 30, and slightly bald, came from Camp Lyndhurst, Virginia. Before being drafted, he worked as Assistant County Agricultural Agent near Washington, D. C. He was graduated from Bridgewater College, and received his Master's in agriculture from the Virginia Polytechnic Institute. "Roof" is planning to put some of his agricultural experience to good use in post-war Germany.

**Thomas Leonard** recently toured the country. First assigned to Camp Merom, Indiana, a month later selected to fight fires at Camp San Dimas, California, he had been there only ten days when told to report to Columbia in New York. Tom's Episcopalian, 26, has his Bachelor's from Chicago, and was there working for the University Alumni Council and studying when drafted. Lived for a year and a half in Europe. China is his next travel goal.

**George Little**, "the silent," came from Camp Campton,



The entire Civilian Public Service Columbia University Unit is pictured here: Back row (left to right): Nelson Fuson, Earnest Snavelly, Steven Cary, Rufus King. Third row: George Mathues, Charles Webb, Robert Byrd, Thomas Leonard. Second row: Samuel Marble, George Little, Howard Gustafson, Tartt Bell. First row: Darrell Randall, Ralph Rudd, Eugene Kidder.

faith that all men are brothers, united by the fatherhood of God.

The following sketches give individual information of the men now at Columbia.

**Tartt Bell** just came up from Camp Crestview, Florida, where he was working on hookworm eradication. Prior to that, he was educational director at Camp Magnolia, Arkansas. Tartt hails from Alabama, studied at Tulane and Chicago (receiving his M. A. in Labor Economics), and worked for a year as Southern Fellowship of Reconciliation Secretary. Spent the spring of '39 in Europe. Is a Southern Baptist, 27, and single. Is specializing in France.

**Robert Byrd**, Methodist, 26, single, is Camp Merom, Indiana's contribution to Columbia. He grew up in Tacoma, Washington, earned a Master's in Public Administration at American University, Washington, D. C., worked as a social worker in Washington State's Department of Social Security, and was studying at Chicago when drafted. Bob's area of specialization is Germany.

**Steven Cary** was assistant director of Camp Peter-





View of Columbia University from the steps of the main library

New Hampshire, is Congregational, is married, has his Master's in International Law from Fletcher's School of Law and Diplomacy, and worked in the post-war planning division of the Board of Economic Warfare—all this and only 24! His wife is now studying International Economics at Fletcher's School. George is specializing for work in China.

**Samuel Marble**, 26, Methodist, arrived recently from Camp Petersham, Massachusetts, where he was "employed" as a cook. He has his Ph.D. in Public Administration from Syracuse University. Before C. P. S. he was employed as Administrative Analyst in the Division of Civilian Supply. Sam is preparing himself for work in France. By the way, he's single and our tallest student!

**George Mathues**, Roman Catholic, left Camp Stoddard, New Hampshire, where he was assistant director, to join us here at Columbia University. He is a graduate of Haverford College, and of Harvard Business School; was in personnel work before going to C. P. S. camp. George calls his home state Pennsylvania. He is 26 and single; is now studying for work in Germany.

**Darrell Randall** left an interesting experimental community health job with the post-war planning division of the U. S. Department of Agriculture to go to Camp Coshocton, Ohio. He received his Master's degree in economics from Nebraska University. Darrell is single, Methodist, and 26. He's now hard at work on post-war programs in France.

**Ralph Rudd**, fresh out of the Yale Law School, was assigned to C. P. S. Camp Campton, New Hampshire, just after he graduated in law last May. He is 27, Baptist, and married. His wife is studying nursing at the Yale Nursing School. Ralph was born in Suifu, Szechuan, China, where his parents were missionaries. Quite naturally, he hopes to return to China and help in the reconstruction work which lies ahead.

**Earnest Snavelly**, Church of the Brethren, 23, reminds us daily in one way or another that he's from Iowa! He was in Agricultural Engineering at Iowa State when assigned to Camp Magnolia, Arkansas. At camp, "Sniff" worked as an assistant engineer in the conservation department. He's interested in all things technical, especially agriculture, radio, and photography. He feels that some of his training will be valuable in the Balkans.

**Charles Webb**, 26, Brethren, just came from Camp Lagro, Indiana, where he was educational director. He is a teacher by profession, having secured his Master's

## New York Meeting of the Brethren Service Committee

BY RUFUS BUCHER KING

One of the unusual opportunities we have had since our arrival has been to meet with the Brethren Service Committee. This privilege was extended to all of us when they met in New York City for a busy three-day session. I presume that they were interested in looking us over; we were just as

eager to meet them and to get an insight into the committee's method of functioning.

We sensed the careful consideration with which the various problems were faced. One of the non-Brethren members of our group expressed it well when he said, "I certainly did appreciate attending the Brethren Service Committee meeting. It was an education to me to hear the constructive ideas which were advanced, and to become aware of the feeling of responsibility shared by the committee members as representatives of the Church of the Brethren." All of us shared that feeling and it gave us a new desire to make the most of our opportunity.

Above all, we were impressed with the tremendous program which the Church of the Brethren is attempting, the C. P. S. part of it being in co-operation with the Friends and the Mennonites. Never has the church had such an opportunity to make a testimony for one of its fundamental teachings! We at Columbia are grateful for the part we can share in it.

degree in Education at Indiana University. His parents have served as missionaries in South America. Chuck now has his home in Goshen, Indiana. He traveled in Europe in 1938, and now hopes to go back again, but this time for work in France.

The "Brethren Boys" (left to right): Charles Webb, Rufus King, Earnest Snavelly.





## International House

International House is an education in itself. Located at 500 Riverside Drive, overlooking the Hudson River, it is a truly international and interracial community. It is commonplace to run into groups of Orientals, Latin Americans, and Europeans in the lobby. Lively conversation results from breakfast with an American Negro, a Hawaiian of Japanese descent, and an Ecuadorian. Sunday night suppers, French conversation dinners, Manhattan Island excursions, breakfast with an Italian, lunch with a Haitian—through these varied means one is continuously being introduced to the 500 members of International House.

Sometimes in broken English, more often in fluent language edged with an unusual accent, they answer one's questions about their native country. An ardent young Indian describes the Nationalist movement in India with the fervor of a Patrick Henry. The Italian insists that if and when Italy is defeated by the United Nations the Italians have no desire for a "Quisling" imposed by a foreign conqueror (English or American), but will want to be led by their own liberal leadership, will want to handle the fascists in their own way. A Chinese student corrects one's first feeble attempts at the Mandarin dialect.

Only the need for overtime attention to the heavy class schedule keeps the C. P. S. Columbia Unit men from larger participation in the horizon-widening activities of "Int" House. By dint of doubling up, the men have secured very reasonable rates in the men's dormitory wing. The rooms are small, but study goes on in them as well as in the libraries of Columbia University.

Above the entrance to International House is inscribed the words: "That Brotherhood May Prevail." It seems most appropriate that the future ambassadors of goodwill, now training for post-war reconstruction, should live in this house of international goodwill.

## C. P. S. Men Study Relief Administration

(Continued From Page 12)

sions each week. These evening classes start off with an informal dinner for the entire student group together with the faculty and the speaker of the evening. After the meal, the lecture is given and is then followed by an extended question period. The speakers have had first-hand experience in some phase of international administration, sometimes in relief work, sometimes in economic rehabilitation and reconstruction, and sometimes in military government.

Why this juxtaposition of men of the military forces of the United States with civilians, many of whom are conscientious objectors to military service? First an indirect answer: The experience of the last post-war period found relief workers of private agencies starting their work during the time of temporary military govern-

## New York City Contacts

New York offers no end of opportunity for seeing and hearing interesting people and making worth-while contacts. Every moment of spare time tends to be absorbed in some new experience which seems to tie in with the Columbia C. P. S. Unit's purpose for being. Aside from Columbia University and International House, one of their first contacts was with Bob Garber, pastor of the Brooklyn Church of the Brethren, who helped them get located and extended a warm welcome to his church.

But this was only a beginning. When fifteen knowledge-seeking pacifists are brought together in a city like New York it is inevitable that they take advantage of the chance to grow and broaden their viewpoints. This may mean attending a forum at the Friend's Meeting to hear Dr. Carl J. Hambro, former president of the League of Nations, give his ideas on the post-war period from the Norwegian point of view; attending a Freedom for India meeting at Town Hall; evening sessions with Joe Marvel, who worked for the A. F. S. C. in Occupied France, and with Dave Blickenstaff, who just returned from his work as Director of the B. S. C.-C. P. S. Unit in Puerto Rico; attending Riverside church to hear pacifist preachers like Harold Bosley, Albert E. Day, and Harry Emerson Fosdick; gathering around J. Holmes Smith for a discussion at the Harlem Ashram; an evening in the home of A. J. Muste, F. O. R. secretary, discussing the C. P. S. program; a morning with N. S. B. R. O. secretary, Paul French, and B. S. C. secretary, Bob Zigler; an afternoon with Charles Boss of the Methodist Church or with W. Harold Row and Leland Brubaker of the Church of the Brethren; or even a Saturday night at the American Folk School observing and joining in folk games of Eastern Europe! Life is never dull in New York!

*Field editor for these four pages of information concerning the Columbia C. P. S. Unit is Nelson Fuson, assisted by a committee of members of the Columbia Unit.*

ments. During the last half-decade relief organizations have operated in France, Spain, Greece, Syria, India, and China—countries parts of which have been under military dictatorship or military occupation. Secondly, a direct answer: The faculty specifically chose a combination of civilians and military men in the student personnel, feeling that civilian relief administrators, if they happen to be working in an occupied or liberated country in the post-war reconstruction period, should have some understanding of the problems, the powers, and the limitations of the temporary military government in control. Just as important, men administering temporary governments should be aware of the problems of relief and reconstruction which face the civilian relief worker.

● **CIVILIAN PUBLIC SERVICE** in its entirety embraces 65 active camps and hospital units, 112 religious denominations, and 5,374 assignees in camps or on detached service projects as of December 17, 1942. This huge program is supported entirely by voluntary contributions from the Historic Peace Churches, organized pacifist groups, men in camps, their families and friends and the churches to which they belong. If you wish to demonstrate your belief in the power of constructive goodwill and provide an opportunity for all men to follow their religious convictions, send contributions for this work to **THE BRETHREN SERVICE COMMITTEE**, 22 South State Street, Elgin, Illinois.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, January 10

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Jesus Instructs a Teacher.**—John 3: 1-16. Golden Text, For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3: 16.

**Christian Workers, School of Missions.**

**B. Y. P. D., The Youth Movement in South America.**

### Gains for the Kingdom

**Seven** baptized in the Keyser church, W. Va., Bro. M. Guy West, evangelist.

**Thirteen** baptized in the Spring Run church, Pa., Bro. Perry L. Huffaker, pastor.

**One** baptized and one reclaimed in the Bartlesville church, Okla., Bro. Raymond Ridsen, pastor.

**Six** baptized in the Pleasant Valley church, Ind., Bro. Lester E. Fike, evangelist, Bro. Homer Schrock, elder.

**Four** baptized and one received on former baptism in the Hutchinson church, Kansas, Bro. X. L. Coppock, evangelist.

**Thirteen** baptized and one received by letter in the Pleasant View church, Ohio, Bro. John H. Good, evangelist, Bro. Clarence R. Bowman, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Phares Forney** of East Petersburg, Pa., Jan. 3-17 in the Myerstown church, Pa.

**Bro. Reuel B. Pritchett** of White Pine, Tenn., Jan. 10-24 in the New Fairview church, south of York, Pa.

### Personal Mention

**Bro. Paul E. Miller**, pastor at Milledgeville, Ill., and youth director for Northern Illinois and Wisconsin, was an Elgin visitor last week in the interest of Recreational Fellowship work.

**Elder Michael M. Markey** of York, Pa., R. 2, recently underwent a serious operation. At the time word was sent the Messenger he was still at the hospital, but his condition favorable.

**Elder W. F. Garber** of Palmyra, Pa., writes that after three months in the hospital he is home again, but unable to walk. He is grateful for the prayers, letters and visits of all who remembered him. Note that his street address is now 37 N. Chestnut St., Palmyra, Pa.

**December 29** was a happy day at the C. M. Culp home, 26 N. Dubois Avenue, Elgin, Ill. It was on the evening of that day that Bro. Culp came home after about twenty-five days in the hospital. He has amazed his doctors and gratified his friends by great strides toward recovery. We are sure that friends everywhere are most grateful for this cheering word.

Brethren Robert Tully and William Smith, the first now from California and the other still from Indiana, can tell you about Recreation Fellowship plans. We have in hand six articles from Bro. Tully and others promised.

**Elder Leander Smith** wishes to express his appreciation to the "many who showered me with gifts, letters, cards, visits and prayers during my illness. . . . We have many good Samaritans yet. . . . We are now located at 120 W. Garfield St., Nevada, Mo. I am not able to write, . . . but I can read and do enjoy reading your good letters. My wife is holding up remarkably well."

**Elroy J. Youker**, secretary of men's work of the district of Middle Iowa, said in a letter to the local president of men's work of the district, "If we just stop to consider that seventy million people, or 52% of the people of America, are unchurched, and that 50% of America's children receive no formal training in religion, we certainly have a large and important job or work to do. This surely is a great challenge to men's work to help support home missions."

**Brother and Sister D. H. Clark** and daughter Wilma, 1819 Edison Drive, Phone Parkview 2-3835, San Antonio, Texas, have also offered the hospitality of their home for Brethren boys. Sister Clark is a daughter of Sister Mary Miller of 912 Howard St., whose home has also been a hospitality center for our boys. The Clarks live on the north side of the city, in the second zone, on the Terrace bus line. San Antonio is an important defense center and many of our boys are located there and we are especially grateful for this splendid service so appropriately rendered by nonresident members.

### Miscellaneous Items

"How gracious and stimulating is the memory of those who live in the spirit and manifest the attitudes of Christ." So writes Pastor E. E. Barnhart of Chico, Calif., as he remembers one saint recently gone to eternal rest.

**The devotional booklets**, Walking With God Today, authorized by the Central Regional Council and sponsored by Southern Ohio, are available to all who care to order. They are for the first quarter of 1943. Order from the Brethren Publishing House, Elgin, Ill., price, 10 copies for \$1.

"For some time we have been wanting to tell you how much we appreciate the Bible Study Monthly," began Bro. W. N. Zobler of Gettysburg, Pa., in a recent letter. We can imagine the editors felt a little extra lift when they saw this letter, and perhaps secretly resolved to make the Bible Study Monthly even better in 1943 than it has been in the year just past.

**There are several pictures** in the correspondence columns of this Messenger. These pictures, as well as a few others, were on hand when a sudden ruling limiting the use of zinc and copper in the printing trade went into effect. Therefore, as soon as the pictures we have on hand are used we will not be using pictures with golden wedding accounts and obituaries, except as such can be supplied from halftones already on hand. It may be that the situation will ease up later on, and especially if substitutes can be found. But for the present, please do not



send us photos to make halftones to use with golden wedding accounts and obituaries. The small amount of metal available for new cuts we will need to husband against emergencies.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Leaves of Healing.** Archer Wallace. Harper, 1942. 168 pages. \$1.50.

More than a million copies of Archer Wallace's books have been sold and it is reasonable to conclude that more than a million lives have felt through them the uplift of the author's gracious spirit. Here is another book that will add appreciably to this great contribution. *Leaves of Healing* is a book of inspiration and devotion on common human problems and experiences that are intensified in days like these. By sympathetic understanding and many experiences out of life and literature he brings consolation and a renewal of faith and courage. It would seem that every young person and adult should profit by reading the book.—E. G. Hoff.

**The New Testament.** Charles B. Williams. Bruce Humphries, Inc., 1937. 575 pages. \$2.50.

A translation of the New Testament in the language of common people. The purpose has been to express the thought of the Greek in English that is comparable to the language quality of the several books. Greek idiom is turned into English idiom. The work thus becomes an interpretation to a larger extent than most other translations. The task seems to be quite well done, judging from testings made at a number of significant places. Each book is preceded by a brief statement of authorship and situation. These statements are traditional and hardly inspire the confidence that the translating does. The arrangement is in paragraph form for easy reading and is not encumbered by verse numbers. Each chapter carries as a heading a brief statement of content. The book should be helpful to use along with other modern translations.—E. G. Hoff.

**Minding Your Church's Business.** Leonard M. Spanenberg. Beacon Hill Press, 1942. 144 pages. \$1.00.

Since ministers expect the laity to give attention when they speak or write on a wide variety of subjects, it is only fair that a layman should advise the minister concerning the handling of the church's business affairs. The word *business* as used here means not only financial and legal matters, but also a few matters of organization which may be the church's business. Practical advice is offered on such matters as the church board, the church staff, handling the church's money, budgets, buildings, the buying of land, the parsonage, church equipment, taking the offering, trust funds, borrowing money, insurance, and advertising. In discussing so wide a range of subjects the author has not escaped the danger of spreading thin in spots, but even so he offers much timely advice from the viewpoint of a layman and a businessman (he has been associated with the Babson Statistical Organization for many years). Though dealing largely with the economic and material phases of the church's business the author does not lose sight of the sole reason for the church's existence—a spiritual ministry—but aims to make all these secondary matters contribute in a vital way to the primary business of the church.—Ora W. Garber.

**Dynamite in Europe.** Eva Stuart-Watt. Zondervan, 1942. 239 pages. \$1.00.

The author spent some months traveling through the countries of Central Europe with Mr. and Mrs. James Stewart, free-lance traveling evangelists, in that period of unrest just preceding the outbreak of the war. The book gives interesting glimpses into a number of phases of conditions in those countries, such as international political developments, the treatment of the Jews, the evangelical faith, mission work among these peoples, the soviet attitude toward religion, etc. It is assumed by the reviewer that these situations are accurately portrayed, although verification is not possible. The dynamite referred to in the title is the power (*dynamis*) of the gospel of Jesus Christ, which the author has seen at work in these countries.—Ora W. Garber.

**The Romance of Evangelism.** Roland Q. Leavell. Revell, 1942. 95 pages. \$1.00.

Unlike most books on evangelism, this one is not primarily a book of methods, although it includes some discussion of methods. Rather, its emphasis is on the need and possibilities of evangelism. The author's sense of the urgency of it is well summed up as follows: "If these are times that try men's souls, then these are the very times for Christians to minister to men's souls." He discusses the great need of evangelism today, the type of Christian required for soul-winning, things that disqualify one, the value of personal example, the need of self-discipline in soul-winning, putting new converts to work at the task of winning others, the place and value of evangelism in the home, and the conservation of the results. Some of these items have been discussed little or not at all in other books. The spasmodic whoop-it-up type of evangelism is disparaged and in its place is suggested a sane year-around program of soul-seeking. The author insists that there is real romance and great satisfaction in winning others to Christ and the Christian life.—Ora W. Garber.

**This Freedom—Whence?** J. Wesley Bready. American Tract Society. 365 pages. \$1.50.

The central purpose of this book is to show the connection between the political and social liberties enjoyed by Great Britain and the United States, and the eighteenth century evangelical movement in which John Wesley was the principal figure. It certainly succeeds well in accomplishing this purpose. The treatment is scholarly and thorough. This edition is a revision, with some abridgement, of the author's earlier work published under the title, *England: Before and After Wesley*.

The slave trade and the influences which led to the abolition of slavery have large space in the book. The revision of penal codes, agencies and institutions for the care of the destitute, "bubble finance" as the author calls it, and social betterment of various kinds—all come in for careful analysis. The author's interest is in tracing the dependence of these reforms on the great spiritual revival which he describes. He is not the typical social gospeler that Walter Rauschenbusch and Washington Gladden were—you could not imagine them so interested in personal evangelism—but he is nevertheless the discerning prophet of social righteousness who sees that it is the necessary fruitage of a wholesome individual gospel.

If you like this sort of thing and at the same time can appreciate the most painstaking historical research, you would like this book.—Edward Frantz.



## *Our Mission Work*

### Ministry to Refugees and Evacuees . . .

BY MARY D. BLICKENSTAFF

IF all the tales of suffering and sorrow, loss and death to innocent victims of war could be recorded the world would scarcely contain the books thereof. Thousands upon thousands have had to flee from their homes before the destruction of the enemy, leaving all their possessions behind them.

Bombay has been a haven of refuge to these people. Even before the war started a few hundred Jewish refugees from nazi oppression came here and found friendly hands reaching out to help them. The Jewish Relief Committee with funds from many sources gave aid and continues to do so for new arrivals. Many of the Jewish people in their characteristically resourceful manner have found employment or started some small business. Rather than taking away work or trade from the Indian people, they have given employment to a great number of them. For example, an elderly Jewish man with the help of his wife and daughter made candy and peddled it from door to door. Soon he had hired several Indian helpers. A young woman who had been a dress designer in Vienna opened a small shop for dressmaking. Now she and her husband have a good business and employ several Indian tailors.

As the war proceeded there was a steady trickle of people into India from Europe, the larger numbers coming from the Balkan countries. Most of these people had some funds and needed only a little guidance. In these last months, evacuees by the thousands have been coming from Singapore and the Straits Settlements, from Siam and from Burma. Most of these come penniless and with only the clothes upon their backs. While many of them have British passports, they may know no English at all. The British Empire is large and many languages are spoken in it. Sometimes the evacuees seemed to present a veritable babel of tongues.

Here in Bombay, as well as at other ports of entry, the government has appointed a civilian committee that meets every ship bringing evacuees. When the groups are small they are easy to handle, but when one ship brings eight or nine hundred evacuees, the difficulties are great indeed.

Some of the evacuees may have passports in order; others no papers at all. These cases must be dealt with in connection with the police who are there to register every arrival. One woman from Singapore had two passports; one was hers and one belonged to her mother. But where was her mother? In the confused embarkation under Japanese

bombing the mother, an old woman, had been left behind. Sometimes families were divided and it was later found that some members of the family were on another ship bound for Australia.

The government has taken a broad stand in this work of caring for the evacuees and the committee is hampered by as little red tape as possible. Evacuees without funds and of a similar background and language are sent to suitable hostels where their needs are supplied for the immediate present. They are given medical care if required and an allowance of pocket money. The committee maintains personal contact with the evacuees until adjustments for the future are made. About ten per cent of the evacuees are men. Within the proper age limits most of these go into the British war service. Others obtain employment here or in other parts of India. The large number of women and children present more of a problem. Mothers with small children and others who are not well are sent to evacuee camps up country. These camps are well conducted and a generous public provides many little extras for making them home-like and comfortable. Other women find employment through the help of the committee.

The secretary of the Y. W. C. A. of Bombay is a member of this committee. Many young girls and women have found in her a real friend and she has made the facilities of the Y contribute greatly to building new hope and courage in these lives which have been through such harrowing experiences. Here untrained girls have been given an opportunity for specialized training, and work has been found for many. The other members of the Y have given parties for the evacuees and helped

### What to Pray For

*Week of January 9-16*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

Minor M. Myers.  
Sara Ziegler Myers.  
Laura J. Shock.

**Remember the missionaries on their birthdays**

#### **Africa**

Faye Moyer, Jan. 16, 1900.  
Evelyn Horn, Jan. 18, 1900.

#### **China**

Ellen E. Cunningham, Jan. 22, 1907.  
Martha N. Parker, Jan. 31, 1907.

#### **India**

Verna Blickenstaff, Jan. 31, 1891.  
Anna Warstler, Jan. 14, 1902.  
Edward Ziegler, Jan. 3, 1903.  
Earl Zigler, Jan. 12, 1903.



to bring back sunshine into their lives. The Y has maintained a clothing depot with contributions from the public, where for a very small sum men, women and children could refit themselves until better times should come. The Y has been the most active single agency in caring for these homeless people.

One evacuee ship coming from Singapore brought 2,000 people to Bombay. The ship's normal capacity was about seven hundred. Literally, every inch of space on the floor of decks and cabins was taken up. The ship left four days before the fall of Singapore and it was followed and strafed by Japanese bombers for two days. Eighteen days were required for the voyage. It is not difficult to imagine the horrors of such a trip.

Another large party left on a troop ship. This ship was bombed and it sank; about five hundred people managed to reach the shore of a small uninhabited island. Here they were bombed repeatedly. A number taking shelter under an overhanging cliff were partially buried when a bomb struck there. Other small boats came to their rescue and some of the survivors who reached Bombay had been rescued from a second ship which went down. Mothers, fathers, brothers and sisters saw dear ones perish before their eyes. It must have been one of this number who inserted an advertisement in a Bombay newspaper asking for information of Donald Forrest, eight years old, last seen on a raft near a certain island. Every day the personal columns carry requests for information of relatives in Burma, Singapore and other places which have been taken over by the Japanese. No doubt there are heartbreaking stories back of all this searching.

All of us long for security of life and happiness. Most of us have had it with permanency of home and employment and surrounded by loved ones. As we count our blessings may our hearts be so warmed with the compassion of the Lord Jesus that we shall be willing to share to the uttermost all that we possess of both material and spiritual things.

*Bombay, India.*

### Proverbs and Maxims From Chinese Philosophers

Confucius, the Master, said, "Would that I could do without speaking." Tzu-Kung, a follower, replied, "If our Master never spoke, how could we, his disciples, transmit his doctrines?" The Master replied: "Does God speak? The four seasons hold on their course and all things continue to live and grow. Yet, tell me, does God speak?"—Confucius.

A single conversation across the table with a wise man is better than ten years' mere study of books.

Injure others, injure yourself.

Among mortals, who is faultless?

The gods cannot help one who loses opportunities.—

Mencius.

What is whispered in the ear is heard miles away.—

Mencius.

The wise questions himself, the fool others.

Kindness is greater than law.

Better do a kindness near home than go far to burn incense.

Spilt water cannot be gathered up.

A man who knows that he is a fool is not a great fool.

### Monthly Financial Report

During the month of November contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$9,416.80 and the total received for the year beginning March 1, 1942, was \$140,108.13. Contributions for Brethren Service totalled \$23,736.82 for the month and the total received for the year was \$195,739.64, detail as follows:

	Receipts for November	Total receipts since 3-1-42
World-wide Missions .....	\$ 2,257.61	\$ 24,075.80
Women's Work Project .....	791.03	5,890.68
Home Missions .....	884.20	2,948.61
Foreign Missions .....	571.22	3,649.13
Junior League Project .....	15.15	838.75
Intermediate Project .....		94.80
India Mission .....	179.97	1,585.30
India Native Worker .....		43.00
India Boarding School .....	8.28	327.61
India Share Plan .....	218.75	1,220.67
India Missionary Supports .....	293.18	11,332.87
China Mission .....	65.79	1,715.16
China Native Worker .....		125.00
China Share Plan .....		340.04
China Girls' School .....		35.00
China Missionary Supports .....	335.89	8,735.25
South China Mission .....		45.00
Minerva Metzger Memorial .....		36.00
Sweden Missionary Supports .....		544.75
Africa Missionary Supports .....	846.00	7,788.53
Africa Mission .....	196.55	2,461.08
Africa Share Plan .....	25.00	412.50
Africa Leper .....		346.68
Conference Budget Undesignated .....	2,290.41	53,248.76
Conference Budget Designated for—		
Board of Christian Education .....	20.71	3,660.32
Bethany Biblical Seminary (at Elgin) .....	232.09	2,965.72
Bethany Biblical Seminary (at Chicago) .....		757.75
General Education Board .....		81.06
Student Loan Fund .....		5.00
Ministerial and Missionary Service Fund .....		150.00
Conference Budget Share Plan .....	24.00	138.08
Youth Serves .....	160.97	4,509.23
	\$ 9,416.80	\$140,108.13
Brethren Service—		
Brethren Service Certificates .....	6,295.00	54,730.00
Brethren Service Fund .....	7,452.09	65,235.43
China Relief .....	724.67	4,328.16
Civilian Public Service .....	8,321.85	64,716.88
European Relief .....	50.50	241.92
General Relief .....	808.07	4,347.87
Refugee Fund .....	84.64	196.21
Tornado Relief .....		1,943.17
	\$23,736.82	\$195,739.64
Grand total all contributions .....	\$33,153.62	\$335,847.77

The following shows the condition of General Mission Board foreign and home mission finances November 30, 1942:

Income since March 1, 1942 .....	\$110,824.71
Income same period last year .....	106,772.49
Expense since March 1, 1942 .....	103,966.50
Expense same period last year .....	124,257.02
Mission surplus November 30, 1942 .....	33,298.43
Mission surplus October 31, 1942 .....	40,390.17
Decrease in surplus November, 1942 .....	7,091.74



## The Church at Work

The Achievement Offering is an annual year-end event planned to complete the giving of all persons and congregations before the fiscal year ends February 28. It is a time for all who are supporting missionaries and for churches working toward a certain goal to fulfill their missionary plans.

**VICTORY ACHIEVEMENT MOVEMENT**  
for Missions and Church Promotion

"SO WE BUILT THE WALL.... FOR THE PEOPLE HAD A MIND TO WORK." Neh. 4:6

**LAST CALL—FEB. 28 ENDS BUSINESS YEAR!**

### The Date of the Offering

February 14 is the date. All money should reach the General Mission Board, 22 South State Street, Elgin, Illinois, as early as possible and before February closes.

### The Budget

	Year Ending Feb. 28, 1943
General Mission Board .....	\$165,000
Board of Christian Education .....	21,135
General Ministerial Board .....	7,750
General Education Board .....	1,500
Bethany Biblical Seminary .....	29,500
Ministerial and Missionary Service Fund ....	2,000
	<hr/> \$242,885

### The Brethren Service Program

The fiscal year for Brethren Service also ends on February 28. The general goal is \$350,000. Although the Achievement Offering is normally intended for the Conference Budget, now it is necessary to observe an Achievement Offering for Brethren Service. It is suggested that the Achievement Offering be taken giving donors an opportunity to help fulfill both programs—one in spirit, separate only in accounting.

### Nine-Month Record of Giving

From March 1 to November 30 the record of giving is as follows:

	1941	1942
Conference Budget .....	\$125,039	\$140,108
Brethren Service .....	105,186	195,740

The trend in giving is upward. Generous giving is necessary to reach our goals by February 28, 1943. We have been prospered materially because of the war. While war restrictions have made business and normal net incomes difficult for some people, yet the great majority of people have received more money than in normal years. Brethren should not wish this "blood profit." It is well for us to divest ourselves of it, putting it into

channels of Christian evangelization and service. We ought to over-subscribe both the Conference Budget and the Brethren Service Budget. Our sacrifices are nothing compared with the world's millions of refugees.

When the wars in Spain and in China started, the church properly commenced relief work. At that time all our Brethren Service money was used for relief. When the Civilian Public Service program was launched, we at first spent small amounts for it, but now a large proportion of Brethren Service money goes for Civilian Public Service. There will come a time when this need will recede and again our big expenditure will be for relief. Donors are permitted to designate if they wish. Undesignated Brethren Service money will be used according to the need.

### God Works Through Men

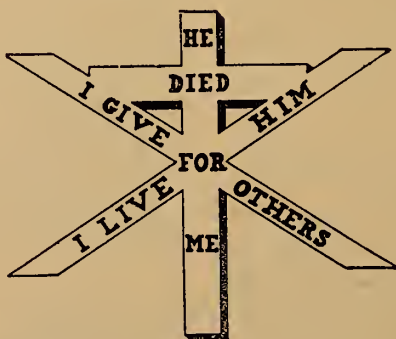
God chose to reveal himself most perfectly through his Son, Jesus of Nazareth. He called unto himself 12 comrades, disciples. The number of followers increased. Through these men and their followers devoted to Christ, God has done his work in all ages.

Today the Church of the Brethren seeks to follow Christ. The sense of mission is upon us. We feel an urgency for doing the work God wants done on earth. That work is formulated into a program. It is authorized by Annual Conference. These programs, Conference Budget and Brethren Service, are really programs involving the calling of persons to various types of service on mission fields and in areas where relief and reconstruction are desperately needed. It is God's way of bringing redemption.

### Materials for the Achievement Offering

Achievement Offering envelopes for the Conference Budget and the Peace Testimony offering envelopes for Brethren Service are available. A four-page local-church achievement bulletin printed on all pages is furnished with the suggestion that local announcements be placed on a sheet to be inserted in the bulletin.

(See Order Form next page)





## Order Form

## Achievement Offering Aids

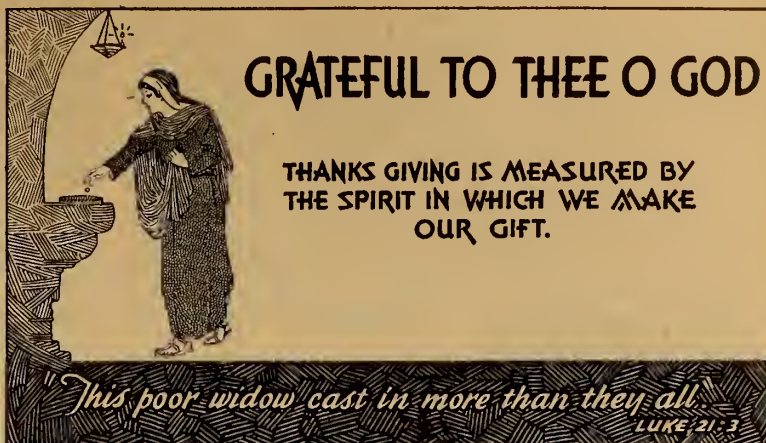
- ..... Achievement Offering Envelopes
- ..... Brethren Service Offering Envelopes
- ..... Achievement Offering Church Bulletin

## Other Helpful Materials

- ..... Youth Serves Project leaflet
- ..... Pioneer Project (Intermediate) leaflet
- ..... Junior Project leaflet
- ..... Play: Partners, by H. H. Keim ..... .05

One act, 7 characters, 6 men, 1 woman, 45 minutes. Setting in Bethany of Judea; theme based on Bible story of Luke 12:13-21, which shows that "a man's life consisteth not in the abundance of the things which he possesseth." A good stewardship play with a forceful message.

Order from General Boards, Church of the Brethren, 22 South State Street, Elgin, Illinois.



## GRATEFUL TO THEE O GOD

THANKS GIVING IS MEASURED BY  
THE SPIRIT IN WHICH WE MAKE  
OUR GIFT.

*"This poor widow cast in more than they all."*

LUKE 21:3

## ADULT DISCUSSION OUTLINE

## School of Missions

Sunday, January 24

## I. Course No. I. Latin America.

Chapters VII and VIII, On This Foundation, by Ry-croft.

Let members of the class report on the following Gospel Messenger articles on Brethren at Work in Puerto Rico:

August 29, page 19, Picture of Martin G. Brumbaugh Reconstruction Unit.

September 12, page 22, News From Puerto Rico.

October 10, page 14, News From Puerto Rico.

October 31, pages 12, 13, Relief and Rehabilitation.

January 2, 1943, Our Southern Neighbors (in Church at Work and on front cover).

## II. Course No. II. History and Doctrine of the Church.

Chapters IX, X, XI, XII, The Story of Our Church, by Miller.

When, where, and for what purpose was the Annual Meeting set up?

Give the story of our Brethren literature.

How many Brethren schools have we had and how have they influenced the church?

## Correspondence . . .

## Northern Indiana Women's Rally

The women of Northern Indiana met in the community building in Nappanee on Thursday, Nov. 19, for our fourth yearly women's rally. There were about 450 women present, also a number of pastors from the churches in the district. Thirty-four churches responded to the roll call.

The morning session opened with Mrs. Dan West presiding. The worship service was conducted by Mrs. M. J. Weaver of Nappanee. Mrs. Noble Bowman led the song service for the morning program and special music was furnished by a ladies' trio from the Middlebury church.

Mrs. Rufus Bowman, national president of women's work, was guest speaker for the day. In the morning she spoke on the subject, We Believe in Brethren Service, and in the afternoon she used the subject, Facing Moral Issues. During the noon hour she met with the local and district officers in a special session. Here a number of perplexing problems were solved and ques-

tions answered. We felt most fortunate in having Mrs. Bowman with us for the day.

Mrs. Arthur Keim presided during the afternoon meeting, and Mrs. Howard Keim had charge of the devotional period. Another interesting feature of the afternoon meeting was the women's mass choir directed by Mrs. Cora Stahly.

The business session was in charge of Mrs. Allen Weldy, district president of women's work. The two offerings of the day amounted to \$495.60. This will be used for the national women's work project, the Bethany ministerial fund and for Brethren Service.

It was a very profitable meeting and we believe that women's work in Northern Indiana will go forward with greater zeal than ever before.

Mrs. Leroy Fisher,  
Secretary-Treasurer.

Milford, Ind.

## Middle Indiana Women's Work

We can surely say this has been the busiest year we have experienced in women's work. So many new tasks have presented themselves during the year. We are still continuing our giving to the national women's project, which supports the girls' boarding schools on our foreign mission fields. Our apportionment continues to be \$598. During the year which ended March 1, \$908.28 was given. Only two churches failed to give to this cause. Since March 1, \$254.88 has been received on this year's work.

Last year at district conference the women decided to undertake a new project, a \$250 yearly scholarship for a young minister at Bethany Biblical Seminary. This project has gained momentum rapidly. Only two churches failed to respond to this cause. Since last October, \$750 has been sent to Bethany for this purpose. This is sufficient to provide complete scholarships to three young ministers.

Another great project undertaken by the women of Middle Indiana during the past year has been that of canning food and sewing for C. P. S. camps. We understand that about nine tons of food and bedding have been given by Middle Indiana.

One thing which provided added inspiration to our women this year was our spring rally held at Mexico on March 28, 1942. Over one hundred fifty women were present to enjoy the fellowship of the day. We indeed enjoyed the splendid addresses of Miss Ida Shumaker and Mrs. Paul Halladay. Our newly organized district women's chorus was with us and their music was much appreciated. The noon meal was simplified by the fact



that each woman brought her own lunch. Coffee was served by the ladies at Mexico.

We were glad to note a splendid representation of women at our women's meeting at district conference. All of the thirty-eight churches except five were represented. We appreciated having with us Miss Eliza B. Miller, who has served forty years on the India mission field. Twenty-three women were present who had reached the age of 70 years or more. The oldest mother present, Mrs. Esther Clymer of Manchester, aged 83, was presented with a gift.

It was decided to continue the project of the cooky jar for the boys at Camp Lagro.

The offering amounted to \$63.41. This will be given to the minister's loan fund.

The following officers were elected: president, for three years, Mrs. T. A. Shively; director of aid societies, for three years, Mrs. Lee Burrows; secretary-treasurer, for two years, Mrs. Guy Miller; member of nominating committee, for three years, Mrs. Anna Balsbaugh.

Mrs. Effie S. Douglass,  
Secretary-Treasurer.

Bringhurst, Ind.

### Elder J. Bitzer Johns

Elder J. Bitzer Johns was born Jan. 6, 1860 and died Nov. 21, 1942, aged eighty-two years, ten months and fifteen days. He, with his wife, Ellen, who survives him, united with the Church of the Brethren in 1887. He was elected to the deacon's office in 1896, in which he served twelve years.

He was elected to the ministry in 1908 and ordained to the eldership in 1925. He is survived by the following brothers and sisters: P. Enson Johns of Philadelphia, Pa.; Mrs. Alice Heffley, Denver, Pa.; Christian Johns, Lititz, Pa.; Clayton Johns, Birdsboro, Pa.; Isaac, address not known by the writer.

He was a regular attendant at church services and served faithfully in the ministry to the Springville congregation, having preaching until three weeks before his death. He was also actively engaged in the fire insurance business for many years.

Stevens, Pa.

John L. Myer.

### Elder Charles N. Frushour

On Sunday morning, Nov. 29, members of the Middletown Valley churches of Middle Maryland were indeed saddened when they heard that their much esteemed elder, Bro. Charles N. Frushour, had passed to the great beyond the night before. His last illness was of short duration, for he had attended services at the Grossnickle church only the Sunday previous. He died in the Frederick hospital, Saturday, Nov. 28, 1942.

Bro. Frushour was born Nov. 19, 1865, the second son of Andrew and Mary Shafer Frushour. As a boy he attended school in Frederick County, and later entered Shenandoah Normal at Harrisonburg, Va. He began teaching at the age of twenty and continued teaching for forty-three years without losing a single day.

His parents were not members of the Church of the Brethren, but he attended Sunday school at the Grossnickle church, acting as secretary for five years before joining the church. He was converted in a revival conducted by Elder John A. Dove, and baptized Nov. 28, 1895, by Elder John M. Bussard. On Aug. 12, 1911, he was elected to the ministry and four years later ordained to the eldership. In 1916 he was elected presiding elder of the Middletown Valley congregation, which position he

held at the time of his death, having served in that capacity continuously for twenty-seven years. He was a good counselor, was reserved and quiet in his manner, and weighed all matters well before coming to a decision. As a minister his messages were strong and appealing. He was held in high esteem as a Christian gentleman by the community in which he lived his entire life.

Bro. Frushour served on the district mission board of Eastern Maryland from 1919 to 1928. He was moderator of district meeting a number of times, and represented his church at Annual Meeting several times. He will be greatly missed as a leader, not only by his home congregation but in the district as well.

Bro. Frushour is survived by his widow, Sister Mary Harshman Frushour, and these children: Ralph B., Mrs. Sadie Leatherman and Mrs. Jennie Grossnickle, all of Myersville, Lester A. and C. Russell of Frederick, Roy E. of Chambersburg, Pa., Harry V. of Emmitsburg, and Mrs. Ruth Robertson of Middletown.

A large concourse of people gathered to pay their last tribute to him at his funeral, among whom were a number of ministers from adjoining churches. Funeral services were conducted by Bro. John F. Graham, assisted by Bro. I. R. Stottlemeyer, with interment in the Grossnickle cemetery.

Myersville, Md.

Mrs. John F. Graham.

### Schwader Golden Wedding Anniversary

Mr. and Mrs. Leonard Schwader celebrated their fiftieth wedding anniversary on August 2, 1942, at their home in Paulding County, Ohio. Dinner was served to the immediate family,



and open house was held in the afternoon for relatives and friends. The couple received many lovely gifts.

Leonard Schwader, who is now seventy-four years old, and Susan Hire, who is now seventy-three years old, were united in marriage on July 31, 1892. Four daughters and one son were born to them. One daughter died in infancy and another at the age of twenty-two. There are thirteen grandchildren and four great-grandchildren.

Mr. Schwader joined the church at the age of nineteen and has been a faithful worker, serving as a deacon and trustee. Mrs. Schwader joined the church at the age of seventeen and has been a loyal worker. They are members of the Defiance church.

May God grant them many more happy anniversaries.

Defiance, Ohio.

Mrs. Florence Walter.

### Golden Wedding

On Nov. 27, 1892, Milton M. Taylor, aged twenty-two, and Savilla Hang, aged twenty-one, daughter of James and Catherine Hang, were united in marriage by Rev. John Kahler. Soon afterward they started attending Sunday-school and worship services in the Center Church of the Brethren near Louisville, Ohio.

Bro. Taylor for fifteen years held the office of superintendent. He has taught a class almost ever since his marriage; Sister Taylor also taught a class for quite a while.

Bro. Taylor was elected to the ministry in 1910 and in May 1917 he and Bro. A. H. Miller were given joint oversight over the Center church for one year. Bro. Taylor has been re-elected continuously up to the present time.

Bro. Taylor has been active in the district of Northeastern Ohio. He served five years on the temperance and purity board, and has been an active member on the home mission board since 1920. As presiding elder he has served the Alliance, Bristolville, Cleveland, Dillonvale, Freeburg, Kent, Maple Avenue, Mansfield, East Nimishillen, New Philadelphia and Tuscarawas churches at various times. He has performed many marriages, of which he has kept no complete record.

He was also called upon to take charge of or assist at funerals. For quite a few years he attended twenty-five councils a year. He has never missed a council in the Center church since his election to the ministry. He has helped to install fifty deacons in the district.

Sister Taylor, besides being a teacher, has served on the local



missionary committee and since 1914 has been president of the ladies' aid with the exception of four years.

Special services were held on Nov. 29, 1942, at the Center church in commemoration of the wedding anniversary. Bro. D. F. Stuckey taught Bro. Taylor's class and Bro. Edward Shepherd brought the morning message. A fellowship dinner was served at noon with 130 present. The center table seated sixteen guests with Brother and Sister Taylor. The centerpiece was a large three-tier cake decorated in gold and white. The tables and room were decorated with gold chrysanthemums.

In the afternoon brief tributes were given by Rev. R. W. Blemker of the Stark County Ministerial Association, Bro. D. F. Stuckey of Freeburg and Bro. G. S. Strausbaugh of the home mission board of Kent. The afternoon address, entitled Marriage, was given by Bro. Shepherd. The male quartet of the Beech Mennonite church presented the special music.

Brother and Sister Taylor received many useful gifts and a special offering of over \$100 from members and friends.  
Louisville, Ohio. Elmer E. Frick.

### Studebaker Sixty-Fourth Wedding Anniversary

At Fredonia, Kansas, on Nov. 14, 1942, Mr. and Mrs. Eli B. Studebaker celebrated their sixty-fourth wedding anniversary with a reception for relatives and friends, who paid tribute to them. The family consists of two sons and three daughters, seventeen grandchildren and eight great-grandchildren. Three of their grandsons are serving in the defense of their country.



Eli B. Studebaker and Sarah A. Johnson were married in Delaware County, Ind., Nov. 14, 1878. They moved to Kansas in 1882 and have lived on the same farm near Fredonia, Kansas, for sixty years. Eli was the son of Rev. George W. Studebaker, a pioneer minister of the Church of the Brethren, who served many years in Indiana before going to Kansas. Mrs. Sarah A. Studebaker was the daughter of the Rev. George Johnsonbaugh, an old-time preacher of the "new light faith," who served his denomination for a number of years in Eastern Indiana.

Although eighty-four years old, Mrs. Studebaker, accompanied by her granddaughter, Adaline Studebaker of Bowie, Texas, attended the Johnsonbaugh family reunion in July of 1942, which was held at Albany, Ind.

They have been members of the Brethren Church since childhood and loyal and faithful workers.  
Babylon, N. Y. Jeannette Gump Duryea.

### Elias T. Peck

Elias T. Peck, son of George W. and Sarah Maust Peck, was born Dec. 18, 1869, at Myersdale, Pa., and died in a Falls City, Nebr., hospital on Nov. 6, 1942, at the age of seventy-two years, ten months and eighteen days. He came with his parents to Richardson County, Nebr., when he was about a year and a half old and spent his entire life in this vicinity. He attended the schools of this section and then attended McPherson College, being a member of the first class of that school. Following the completion of his education he taught school for eighteen years. He was elected a trustee of McPherson College and served in that capacity for about twenty years.

When he was about twenty years old he united with the Silver Creek Church of the Brethren. Early in his Christian life he was elected to the office of deacon, in which office he faithfully served to the time of his death. He served as Sunday-school superintendent for fifty years and at the time of his death was the honorary superintendent of the Falls City Brethren Sunday school. He served as president of the Richardson County Sunday-school Association for a period of ten years. He was president of the Silver Creek Cemetery Association, and served several terms on the local school board.

He was elected to the Nebraska state legislature and served in that capacity in 1931 and 1932. His entire life was one of service to others, serving in whatsoever capacity he could, putting the work of the church and its kindred interests first, as the evidence of his loyalty to his Master.

On May 1, 1902, he was united in marriage to Anna May Keller in Somerset County. They returned to make their home on the farm six miles northeast of Falls City. To this union were born three children. One son, Leonard, died in 1918. Surviving are

his widow, one daughter, Miss Bernice Peck of Chicago, and one son, Dr. Willard Peck, Marine Medical Corps, San Diego, Calif. Besides these he leaves two brothers: Cleon Peck, Falls City, and Loyd Peck, Reserve, Kansas; and two sisters: Mrs. Maggie Miller, Waterloo, Iowa, and Mrs. Ira Kinrig, Beatrice, Nebr.

Funeral services were conducted in the Falls City Brethren church by the writer. Interment was made in the Silver Creek cemetery.

Falls City, Nebr.

Cecil H. Johnson.

### George N. Lehman

George N. Lehman was born Dec. 10, 1861, and died June 23, 1942, aged eighty years, six months and thirteen days. Surviving him are his wife, eight children and seventeen grandchildren. Three children preceded him in death.

Bro. Lehman was the oldest Sunday-school teacher in the Codorus congregation, having taught fifty-two years, consecutively except for one year when he lived outside the district. He had taught in every department from the beginners to the men's Bible class, of which he was the teacher at the time of his death. He also taught public school for some time in his younger years.

Bro. Lehman always prayed fervently for the Sunday school and church. He will be remembered as a good neighbor.

Funeral services were held in the Codorus church, conducted by Elder S. C. Godfrey, assisted by Elder D. Edward Keeny. Interment was in the adjoining cemetery.

Dallastown, Pa.

Mary A. Lehman.



### Memorial to J. George Wolfe

The friends and family of J. George Wolfe were shocked at his sudden death on the morning of Nov. 14, 1942. While doing some light carpenter work for a neighbor he was stricken with



a heart attack and died instantly. Just a week before, he had driven to the home of his son, Raphael, in Indianapolis and the next day attended the Indianapolis church. The preceding Sunday he attended the Chicago church while visiting in the home of his daughter, Mary E. Ford of Maywood. While he seldom complained of ailing health, a decline in his strength was noticeable after the death of his wife, Clara E. Stauffer Wolfe, on Sept. 12.

J. George Wolfe was born near La Place, Ill., April 3, 1870, the son of Jacob and Hannah Shively Wolfe. His father had already died. He lived in or near La Place until 1919, when he moved to Decatur, Ill. Here he lived until 1927, when he took his family to North Manchester to be near Manchester College. He joined the Church of the Brethren in 1894 and was elected a deacon in 1907.

He attended public school at La Place and went to Mt. Morris during the years of 1890 and 1891. He married Ella Friesner in September 1892. She died on June 15, 1903. Two children were born to this union, Ray F. and Ruth, who died in infancy.



On Christmas Day, 1907, he married Clara E. Stauffer. To this family were born two children, Mary E. and Raphael W.

J. George Wolfe was the last of a large family. Besides his two sons and a daughter he leaves eight grandchildren and one great-grandchild.

Memorial services were held in the Walnut Street church on Nov. 17, 1942, conducted by his pastor, H. L. Hartsough. Interment was in the Oak Lawn cemetery of North Manchester.

Indianapolis, Ind.

Raphael W. Wolfe.

### Grandma Weaver

Lovina Hoffman Weaver, daughter of Jacob and Bena Statler Hoffman, was born in Somerset County, Pa., Sept. 16, 1855, and passed away Oct. 2, 1942. On August 30, 1874, she was married to Jacob A. Weaver, who died in 1925. After their marriage they purchased a farm near the present site of Windber, where they lived all their years together. They celebrated their golden wedding anniversary in 1924. Here Grandma, as she was familiarly known, was privileged to spend her last days in the home of her son-in-law and daughter, Mr. and Mrs. C. R. Callihan, who tenderly cared for her.

In the early years of her married life, she, with her husband, became a member of the Church of the Brethren and lived an exemplary life to the end. Though for many years in ill-health, she was seldom absent from church services. The Weaver home was always open

to all who would accept its hospitality and many were the ministers, missionaries and other church members as well as friends and neighbors who found a welcome there.

Six sons and four daughters were born into this home. One son died in infancy: Henry A. passed away in 1937 and Josiah L. in 1941. Amanda, wife of the late Russell T. Idleman, died in 1929. Those surviving are: Mahlon J. Weaver, pastor of the Nappanee church, Indiana; Grant E. Weaver, pastor at Bradford, Ohio; Calvin C. Weaver, Mrs. Ida Fyock and Mrs. Mary Callihan, all of Windber, and Mrs. Emma Ludwick of Burlington, W. Va. Thirty grandchildren and twenty-three great-grandchildren survive. Three of the sons were elected to the ministry and one is a deacon. Of the sons-in-law, one is a minister and the others deacons. Four grandsons also are in the ministry of the church, of whom one, E. Paul Weaver, is serving on the mission field in Africa.

Grandma Weaver was loved and respected in the church and community for she was always ready to help in times of need and to give words of wise counsel to children, grandchildren and others who came to her with their problems. She was a challenge to her children and grandchildren and her kind words of counsel and wisdom can never be forgotten.

She enjoyed the anointing and was very patient in her sickness. Funeral services were conducted in the Berkey church, Oct. 4, by her pastor, Bro. Jacob T. Dick, assisted by Bro. F. R. Zook of Martinsburg, Pa.

Windber, Pa.

Millard H. Weaver.

### Samuel Bowman

Samuel Bowman was born May 16, 1860, near Boone Mill, Va., and died Nov. 17, 1942, in his eighty-third year. Death came as a result of a stroke suffered twenty-four hours earlier.

For approximately sixty years the deceased was a member of the Bethlehem Church of the Brethren, in which for many years he served as deacon and member of the board of trustees. At various times he served as superintendent of the Sunday school, once for a period of ten years. He was always active in the work of the church. In addition he also had a keen interest in community life; he was always willing to co-operate in any worth-while community project.

In September 1880 he was married to Ailie Ann Angle, who preceded him in death fifteen years ago. To this union were born ten children, three of whom died in infancy. Those surviving are: Ellen, the wife of Cornelius Bowman of Linwood, Md.; Ida, the wife of H. B. Layman of Doctors Inlet, Fla.; Vernie, the wife of M. E. Clingenpeel of Polo, Ill.; Nellie of Boone Mill, Va.; George L., with whom he resided; Luther D. of Boone Mill; Price E. of Bassetts, Va. One son and two sons-in-law are ministers; two sons and a son-in-law are deacons. Twenty-seven grandchildren, eleven great-grandchildren and four sisters also survive.

Funeral services were held in the Bethlehem church by Brethren L. A. Bowman, N. C. Peters and J. A. Naff. Burial followed in the family cemetery near the home.

We cannot forget the noble example and life of him who has just gone from us into the joys of that more perfect life beyond.

Bassetts, Va.

Price E. Bowman.



### The Passing of Dr. I. W. Bradshaw

Dr. Isaac Walter Bradshaw, son of John and Nancy Peterson Bradshaw, was born April 18, 1887, and died Dec. 5, 1942, at the age of fifty-five years, seven months and seventeen days.

He was married to Atlas Hensley on Oct. 1, 1910. To this union were born three children: Mrs. Evelyn Barnes of Raeford, N. C.; Jack and Buck Bradshaw of Erwin, Tenn.

He joined the Church of the Brethren at an early age and remained a loyal member to the cause he served.

Surviving him are his wife and three children, one granddaughter, Evelyn Malinda Barnes, one sister, Mrs. J. H. Webb of Green Mountain, N. C., and three brothers, R. H. Bradshaw of Erwin, Tenn., Burnie and J. D. Bradshaw of Relief, N. C.

Dr. Bradshaw graduated from Lincoln Memorial Medical College of Knoxville, Tenn., in 1911. He has practiced medicine in western North Carolina for more than thirty years. During these years he has ministered not only to physical ills but he has also brought comfort and cheer to unhappy hearts and doubtful souls.

His competence as a physician and his fine character and personality commanded the attention and respect of all who knew him. His life has indeed been one of service to the world.

Funeral services were conducted by the undersigned at Brummetts Creek Church of the Brethren; interment was in beautiful Fair View cemetery.

Relief, N. C.

Fred E. Harrell.

### Passing of Grandma Yates

Margaret Hoback Yates was born June 3, 1847, in Floyd County, Va. In September 1865 she was married to Charles P. Vest. To them were born two daughters and three sons. After the death

of her husband on March 2, 1878, she had the responsibility of raising the family.

Sister Yates became a member of the Church of the Brethren in 1874. Her children are members of the church; one son is a minister and another is a deacon.

On Feb. 14, 1884, she was married to Calvin A. Yates, who with one son preceded her.

Grandma's great joy was in attending services and seeing the church grow. She filled a large place in the church. Three times during her life she called for the anointing, gaining spiritual as well as physical strength.

She died at the home of her son, W. F. Vest, on June 24, 1942.

Funeral services were conducted at the church by Brethren C. E. Interment was in the Stonewall cemetery.

Williams and Archie P. Naff.

Floyd, Va.

Ada Dobbins Basham.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bowman-Pugh.**—By the undersigned in the First church, Dec. 13, 1942, Fred Bowman and Hilda Pugh, both of Baltimore, Md.—I. S. Long, Baltimore, Md.

**Fawley-Miller.**—In the College Street church, Bridgewater, Va., Gerald Ernest Fawley of Fuls Run, Va., and Ethel Frances Miller of Bridgewater, Oct. 25, 1942.—Clarence G. Hesse, Bridgewater, Va.

**Lather-Snavely.**—By the undersigned, Nov. 29, 1942, in the Fostoria church, Floyd A. Lather and Frances L. Snavely, both of Fostoria, Ohio.—Conrad L. Snavely, North Manchester, Ind.

**McPherson-Kindig.**—Chester G. McPherson of Firth, Nebr., and Grace L. F. Kindig of Holmesville, Nebr., Sept. 20, 1942, in the South Beatrice church, by the undersigned.—Paul K. Brandt, Quinter, Kansas.

**Rupp-Miller.**—By the undersigned on Dec. 16, 1942, in the St. Lazarus Union church, Lineboro, Md., Edward G. Rupp of Millers, Md., and Margaret N. Miller of Brodbeck, Pa.—N. S. Sellers, Lineboro, Md.

**Slater-Fry.**—By the undersigned at the home of the bride's grandmother in St. Joseph, Mo., Rev. Lloyd A. Slater of Kansas City, Kansas, and Mary Margaret Fry of St. Joseph, Mo.—E. O. Slater, Kansas City, Kansas.

**Wingard-Krosec.**—By the undersigned, Sept. 26, 1942, at the parsonage, Ivan Wingard and Frances Krosec, both of the Maple Grove Church of the Brethren, Salix, Pa.—J. E. Murphy, Windber, Pa.



## Fallen Asleep . . .

**Baker, Samuel S.**, husband of Mary Baker, died at the home of his daughter at York on Nov. 15, 1942, aged seventy-five years. He was the son of the late Mary A. Stambaugh Baker. He was a member of the Church of the Brethren. Surviving are his wife, one son, a daughter, six grandchildren, twelve great-grandchildren and a brother. Funeral services were held at the home of his daughter by Elder J. M. Danner. Interment was in the Gerber's cemetery in Menges Mills.—Bertha E. Hull, East Berlin, Pa.

**Barnhart, Charles W.**, son of Abraham and Ellen Robinson Barnhart, was born in Woodford County, Ill., on Dec. 16, 1865, and died at Franklin Grove, Ill., on Nov. 16, 1942. In 1886 he was married to Miss Susie Patton and both became faithful members of the church, living first at Rochelle, then Ashton, and finally at Franklin Grove, where Mrs. Barnhart died about four years ago. Since her death he had made his home with his only son and wife, who, with three brothers, six sisters, four grandchildren and seven great-grandchildren, survive. As a conscientious, diligent worker in the community and a faithful attendant at church services, he will be missed by all who knew him. Services were held at the Franklin Grove church with Bro. S. L. Cover in charge, assisted by Bro. O. D. Buck; burial was made in the Ashton cemetery.—Ruth B. Hussey, Franklin Grove, Ill.

**Blough, Amanda Lichty Speicher**, daughter of Jonas and Mary Lichty, was born in Elk Lick, Pa., April 6, 1863, and died at her home in Orange Township, Iowa, Dec. 10, 1942. On Dec. 25, 1892, she was married to Jacob Speicher, who died Dec. 31, 1901. On March 11, 1905, she was married to Peter J. Blough at Waterloo, Iowa. Mrs. Blough had one daughter, Mary Speicher Shull, who was a missionary to India from 1920 until her death in 1935, also a stepdaughter, Jennie Blough Miller, a missionary to India from 1920 until her death in 1932. Surviving are two stepsons and two grandchildren. Amanda Blough was an active church worker in her more vigorous years. She was a teacher of a Sunday-school class for a number of years and the president of the ladies' aid for a period of time. She had a sense of humor at all times that was rare in one of her age. There were few who could conduct a period of devotions more capably than she. Funeral services were conducted by the undersigned at the South Waterloo church and burial was in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

**Brandenburg, George W.**, was born April 15, 1875, and died very unexpectedly of a heart attack on Oct. 4, 1942, at his home in Harmony, Md. He united with the Church of the Brethren late in life, having first belonged to the Reformed Church. Bro. Brandenburg loved to sing, and at the time of his death was the very efficient chorister for the Harmony church. He is survived by his widow and a number of children. Funeral services were conducted by his pastor, Bro. John F. Graham, in the Harmony church, with interment in the Reformed cemetery at Middletown.—Mrs. John F. Graham, Myersville, Md.

**Brubaker, John W.**, was born Aug. 18, 1870, and died Dec. 8, 1942. He was the son of John B. and Elizabeth Weidler Brubaker. On Nov. 28, 1890, he was married to Emma Landis, who preceded him on May 14, 1939. He leaves one brother and one sister. Bro. Brubaker was a charter member of the Lititz Church of the Brethren. Services were conducted in the Lititz church by our pastor, Elder James M. Moore. Burial was in the Landis Valley cemetery.—Mrs. Louis Huebener, Lititz, Pa.

**Carson, Andrew Huffman**, died Oct. 11, 1942, at his home southwest of Colchester, Ill. He had been ill for a year and a half with heart trouble. The funeral was held at the Camp Creek church, conducted by Bro. Dewey Cave. Interment was in the Mt. Auburn cemetery at Colchester. Mr. Carson was born Sept. 5, 1864, near Astoria, Ill. He came to Colchester in 1870 and had resided in this vicinity since that time, except for seven years spent in Idaho. He was married Nov. 24, 1887, to Effie Stookey, who survives him. Their home has been on the farm about four miles southwest of Colchester for many years. Mr. Carson was a member of the Church of the Brethren and until failing health prevented, he was an active worker in the church. Nine children were born to Mr. and Mrs. Carson and all are living except one son, who died in 1929. He is also survived by a sister and two brothers, twenty-nine grandchildren and four great-grandchildren. His father, Pias E. Carson, and mother, Catherine Burgard Carson, preceded him in death, as did a sister and two brothers.—Gertrude Wetzel, Tennessee, Ill.

**Carson, Jacob Leo**, died Nov. 7, 1942, at his home in Colchester, Ill., following an illness of two months. He was born July 30, 1869, the son of Pias and Catherine Burgard Carson. As a child he came to Colchester with his parents. He was united in marriage to Hattie Alter on Aug. 20, 1892. To this union were born three children, one of whom died Oct. 1, 1942. He is survived by his widow, a brother, a sister, seven grandchildren and one great-grandchild. Three brothers and one sister preceded him in death. He was a retired farmer and a member of the Brethren church in Colchester. Funeral services were conducted by Bro. Dewey Cave. Entombment was in the Oakwood mausoleum in Macomb.—Gertrude Wetzel, Tennessee, Ill.

**Deal, Lydia Mae**, was born Jan. 13, 1884, in Cass County, Ind., and died Nov. 29, 1942, at the Mercy hospital at Devil's Lake, N. Dak. She was united in marriage to Irvan Deal on Dec. 20,

1902, at Plymouth, Ind. In 1903 they moved to North Dakota and lived on a farm south of Rock Lake until 1930 when they moved into Rock Lake. To this union nine children were born, two of whom died in infancy. At the age of twelve she united with the Church of the Brethren and remained true to her church all her life. She lived an active life; in addition to the rearing of her family she always had time to help others that were in need. Her greatest joy was in service to her church and she gave full measure to it, both in gifts and in attendance at its services. She was an inspiration to all who knew her. Besides her husband, she leaves three daughters, four sons, nine grandchildren, and a host of friends. Services were held at the Rock Lake church by Bro. Ralph Petry of Surrey, a close friend of the family. Interment was made in the Wenatchee cemetery at Wenatchee, Wash.—Mrs. Roy Santman, Rock Lake, N. Dak.

**Garman, Clayton B.**, was born Aug. 20, 1868, and died at his home in Lancaster County, Pa., on Dec. 6, 1942. He was sick only a few days. He had attended our revival services regularly. His wife preceded him in death twenty years ago. He is survived by one son, one daughter, one grandson, and one great-grandson. Funeral services were conducted in the Elizabethtown church by Brethren B. G. Stauffer, D. G. Gible and H. O. Wolgemuth. Interment was in the Sheaffer cemetery near Elizabethtown.—Mrs. Fanny Zug Shearer, Manheim, Pa.

**Godfrey, Edna May**, wife of Curtis E. Godfrey and daughter of Rev. and Mrs. George H. Keeny, died at her home near Wintertown on Nov. 24, 1942, after an illness of about one year. She was aged forty-four years, five months and four days. Sister Godfrey united with the church in early life and served faithfully the remainder of her life as a Sunday-school teacher, the wife of a deacon, and trying to be helpful in every way until her health failed. She is survived by her husband, six children, one grandson, six brothers, five sisters, and her parents. Funeral services were held in the Codorus church by Elders S. C. Godfrey and D. E. Keeny. Interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

**Group, Elmira J.**, wife of Elder W. G. Group, died at her home in East Berlin, Pa., Oct. 12, 1942, following a two-day illness. She was aged seventy years. She was the daughter of the late Michael and Mary Himes Zeigler. Her marriage to Elder Group was solemnized fifty-six years ago. She was a member of the Upper Conewago congregation for many years and was faithful to the end. She took an active interest in Sunday-school work all her life. Surviving are her husband, one son, a daughter and five grandchildren. Funeral services were held at her late home with further services conducted at the Mummert meetinghouse by Brethren J. M. Danner, George W. Hull and D. B. Harlacher, assisted by Paul Miller and Bruce Anderson. Interment was made in the cemetery adjoining the church.—Bertha E. Hull, East Berlin, Pa.

**Hackenberg, Clark Mickel**, son of Mickel and Mary Hackenberg, was born Aug. 15, 1874, near Burr Oak, Kansas. He departed this life as a result of a heart attack on Nov. 9, 1942, near Crabtree, Oregon. He spent his boyhood days near Burr Oak. At the age of fourteen he united with the Church of the Brethren, to which he remained faithful. In 1941 he placed his membership with the Albany Church of the Brethren. He was a devout believer in the divine teachings of the Bible and was very eager to help others, regardless of his own endurance. On Sept. 28, 1902, he was united in marriage to Elizabeth Diehl at Covina, Calif.; from here he returned with his wife to Burr Oak, where they resided for sixteen years. He spent six years with his family in Nebraska and twelve years in South Dakota. In 1936 he and his wife made their home with their daughter in Nebraska, with regular visits to their daughters in Oregon. He was a devoted husband and a kind and loving father. He leaves his wife, four daughters, five grandchildren, a half brother, two stepsons, and many other relatives and friends. Funeral services were held in the Fisher funeral home at Albany, conducted by Forrest U. Groff, the pastor, assisted by Bro. J. D. Miller. Interment was in the Willamette memorial park at Albany.—Forrest Groff, Albany, Oregon.

**Highbarger, Elmer Fahrney**, died suddenly on Oct. 31, 1942, at his home near St. James, Md. While performing his daily chores he was stricken with a heart attack and died within a very short time. He was the son of the late Abner and Magdalene Emmert Highbarger of Sharpsburg, Md., and is the last survivor of the Highbarger family. He chose farming as his life work and continued in that occupation until death, which occurred at the age of seventy-five years. He selected as his life companion Ella Bitner. To this union were born a son and a daughter. For many, many years he had been a member of the Manor Church of the Brethren and a regular church attendant. He is survived by his widow, a son and a daughter, and several relatives. The funeral services were conducted at the Manor church by Brethren Harry Rowland and J. Rowland Reichard. Interment was made in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

**Horn, Fred**, died suddenly on Nov. 23, 1942. He was a member of the church for some years and was janitor at Shrewsbury at the time of his death. Services were held on Thanksgiving Day at the Shrewsbury church with Brethren Obed Fry and Samuel Lerew officiating. Interment was in the Reformed cemetery in Shrewsbury.—Mary A. Lehman, Dallastown, Pa.

**Inbody, Nicholas**, son of Mr. and Mrs. George Inbody, was born July 29, 1862, in Elkhart County, Ind., and died Nov. 27,



1942, at the home of his son near Goshen, after an illness of three weeks. He was a member of the West Side Church of the Brethren. In 1885 he was married to Clara Lehman, who died in 1916; to this union was born one son. In 1919 he was married to Lovina Rummel, who died in 1928. Funeral services were held in the West Side Church of the Brethren with Brethren M. D. Stutsman and Foster Berkey officiating. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Jacoby**, Amanda Heilman, was born Aug. 13, 1849, in York County, Pa., the daughter of Samuel and Susanna Bear Heilman. She was married on Oct. 23, 1870, to Henry Jacoby, who preceded her in death March 4, 1909. Seven children were born to this union, four of whom are still living. She was baptized and married by the Rev. Mr. Lochman of the Christ Lutheran church in York. She was a faithful member of this church until she united with the York Church of the Brethren in 1911. After three years of failing sight and strength she died on Nov. 21, 1942. The funeral was conducted by her pastor, the undersigned, in the Strack and Strine funeral home.—Edward K. Ziegler, York, Pa.

**Kaiser**, Mary Etta, wife of George Kaiser, died at her home in Clay City, Ind., after an illness of five weeks. She was aged seventy-nine years. She was the daughter of Barbara and Martin Row. In addition to her husband, she is survived by an only son, one sister and one brother. She was a good mother, wife and neighbor, and lived a quiet Christian life. Early in life she united with the Church of the Brethren, to which she remained faithful the rest of her life. Funeral services were held at the Beech church by Rev. Baker. Burial was in the adjoining cemetery.—Mrs. Pearl Steiner, Coal City, Ind.

**Landis**, Lillie, daughter of Samuel and Mary Hartz, was born in Lebanon County, Pa. She was aged seventy-one years at her death. She was a lifelong resident of Palmyra. She and her husband were received into the fellowship of the Palmyra church on Aug. 17, 1942. In the last week of October she had a stroke and died after a brief illness of a few days. Surviving are her husband, Bro. John K. Landis, one son, three daughters, one brother, one sister and two grandchildren. Funeral services were held at her home by Elder F. S. Carper, after which her body was laid to rest in the Gravel Hill cemetery.—Mrs. Moses Groy, Palmyra, Pa.

**Masemer**, Samuel, husband of the late Annie Ramer Masemer, died at the home of his daughter on Oct. 13, 1942, at the age of eighty-eight years. He was a faithful member of the Church of the Brethren for many years. He is survived by four daughters, one son, eighteen grandchildren and two great-grandchildren. Funeral services were held at the home of his daughter with further services at the Mummert meetinghouse by Brethren Samuel Lehigh and George H. Hull. Interment was in the adjoining cemetery.—Bertha E. Hull, East Berlin, Pa.

**Naylor**, Jabez N., was born in York County, Pa., Feb. 11, 1869, and died Aug. 27, 1942, at the Gro-Crest convalescent home in York, where he had made his home for several years. His wife preceded him in death several years ago. He is survived by one son. Bro. Naylor was a very faithful and competent Sunday-school teacher, and had been an active and devout worker in the Church of the Brethren at York ever since his baptism thirty years ago. He had been especially active, until just a few weeks before his death, in bringing cheer by constant visits to the hospitals. Funeral services were conducted by the undersigned, his pastor, at the Futer funeral home in York.—Edward K. Ziegler, York, Pa.

**Overholser**, Pauline, wife of Rev. Lewis Overholser, was born June 29, 1884, in Elkhart, Ind., the daughter of Mr. and Mrs. Henry Leaders, and died Nov. 26, 1942, after an illness of five weeks at their home four miles east of Elkhart. She was a member of the Church of the Brethren for many years. She was united in marriage to Bro. Overholser in 1904 and to this union were born five sons and two daughters. Surviving are her husband, five sons, two daughters, eight grandchildren, her mother, three sisters and one brother. Funeral services were held at the West Goshen church with Brethren M. D. Stutsman and Foster Berkey officiating. Burial was in the Prairie Street cemetery at Elkhart.—Mrs. Mina Ganger, Goshen, Ind.

**Reynolds**, Ransom Lane, son of Joseph and Delois Lane Reynolds, was born near Franklin Grove, Ill., on Dec. 14, 1936, and died Dec. 13, 1942. He was ill with pneumonia only two days and his death shocked the whole community. He was in his first year of school and was always regular in his attendance at Sunday school and church. His winsome personality endeared him to everyone; the large attendance at the service attested to this and to the esteem in which his family is held in the community. He is survived by his parents, two brothers, and one sister. Services were conducted by Bro. S. L. Cover, assisted by Bro. O. D. Buck, and burial was made in the Emmert cemetery.—Ruth B. Hussey, Franklin Grove, Ill.

**Shank**, Susan, of Myersville, Md., was born Jan. 5, 1867, and died Oct. 18, 1942. She was a member of the Church of the Brethren. She had kept house for a long period of years in the home of Bro. Robert J. Ridgely, at whose residence she died. Funeral services were conducted by her pastor, Bro. John F. Graham, with interment in St. Paul's Lutheran cemetery at Myersville.—Mrs. John F. Graham, Myersville, Md.

**Sherman**, Vernon E., son of Mr. and Mrs. Henry Sherman, was

born in Elkhart County, Ind., April 18, 1890, and died Nov. 29, 1942, at the Goshen hospital from injuries received Thanksgiving Day when he was struck by a steel casing ring which he was placing on the wheel of a truck. He was a member of the West Side Church of the Brethren. His marriage to Grace May Inbody took place April 15, 1911, and to this union were born three sons and one daughter, who survive, with three grandchildren, two sisters and four brothers. Funeral services were held at the West Goshen church with Brethren M. D. Stutsman and Samuel E. Miller officiating. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Shuff**, Anna Teeter, daughter of Samuel and Mary Vaniman Teeter, was born near Trotwood, Ohio, April 12, 1878, and died at her home near Brookville, Ohio, Nov. 11, 1942. She united with the Church of the Brethren on March 30, 1896, in the Bear Creek congregation, to which faith she was faithful to the end. She called for the anointing services during her recent illness. On Jan. 15, 1912, she was united in marriage to Z. W. Shuff. Two sons came to bless their home. She was the superintendent and a willing worker in the aid society, a faithful wife and mother, and will be greatly missed by all. Surviving are her husband, two sons, one brother, one sister, two stepsons, one stepdaughter, six grandchildren and a number of other relatives. Funeral services were held at the Brookville Church of the Brethren with Brethren E. R. Fisher and Roy Teach in charge. Burial was in the Mote cemetery at Pitsburg, Ohio.—Anna M. Landis, Brookville, Ohio.

**Stauffer**, Amanda, aged seventy-one years, was the daughter of Seth and Fianna Graybill and was born in Lancaster County, Pa. She was married to Bro. Samuel Stauffer, who preceded her in death twelve years ago. She lived in Palmyra for thirty-four years. She was a faithful member of the Church of the Brethren for many years, always present in church and Sunday school when her health permitted, and was a member of the aid society. She died suddenly on Dec. 10, 1942. Surviving are her only daughter, with whom she made her home, and three grandchildren. Funeral services were conducted in the Palmyra church by Bro. Carl Zeigler, pastor of the Lebanon church. Interment was in the Chiques church cemetery in Lancaster County, where she was laid to rest by the side of her husband.—Mrs. Moses Groy, Palmyra, Pa.

**Timmons**, Isabelle, daughter of John and Catherine Neilson, was born in Toronto, Canada, May 25, 1869, and died at her home in Prairie City, Iowa, Sept. 26, 1942. She was united in marriage to Tom Timmons on Nov. 6, 1889, and to this union a son and a daughter were born. She united with the Church of the Brethren in 1893 and remained true to that faith until death. She called for the anointing service a short time before her departure. Her health had been failing for a few years prior to her last illness, which was of four weeks' duration. During this time she remained as always, cheerful and uncomplaining. She was a devoted wife and mother, always thinking of her family, and never happier than when she could have them all with her. She was known as "Ma" Timmons by young and old and will be greatly missed. Surviving are her husband, two children, six grandchildren, four great-grandchildren, two sisters, one brother and many other relatives and friends. Funeral services were held at the home with Rev. B. F. Buckingham officiating. Burial was in the Waveland cemetery at Prairie City.—Mrs. Merlin Brewer, Prairie City, Iowa.

**Yingst**, Leah Agnes, widow of Richard Yingst, died Nov. 16, 1942, at the home of her granddaughter near Hampton, at the age of eighty-two years. She was a faithful member of the Church of the Brethren. Surviving are two daughters, eleven grandchildren, twenty-one great-grandchildren, a sister and three brothers. Services were held at the Pittenturf funeral home with further services at the Mummert meetinghouse, conducted by Bro. Paul Miller. Interment was in the adjoining cemetery.—Bertha E. Hull, East Berlin, Pa.

## Church News . . .

### California

**Fresno.**—The various organizations of the church have reorganized and begun their work for the coming year. Mrs. Grace Hamilton serves again as president of the women's auxiliary and Al Wimer was elected to head the men's brotherhood. Mrs. Nellie Coy is the sponsor of the Alpha Gamma girls' club and Mr. and Mrs. Ervin Jennings direct the work of the young people's group. During the summer the women of the auxiliary canned fruit for La Verne College and are now making comforters for the C. P. S. camps. Our church is participating with other churches of the city in a Christmas project to provide gifts and clothing for needy migrant families in the San Joaquin Valley. On Nov. 28 the women of the church were hostesses to a group of women from the Laton, Reedley, and Raisin City churches for an all-day meeting and potluck luncheon. During the summer we were privileged to have the president of our women's work, Mrs. Hamilton, attend the missionary education conference at San Anselmo, Calif. Election for church officers was held at the quarterly council meeting in September. F. A. Yearout was elected elder and Rutter Arney Sunday-school superintendent. Our pastor has recently been ordained as an elder. Sixteen



young men of this church are now in the service.—Alma W. Linebaugh, Fresno, Calif., Dec. 13.

**McFarland.**—High-lighting the church activities this fall was the father and son banquet, which was held at the church on Dec. 7. Bro. C. Ernest Davis, president of La Verne College, gave an interesting address. Bro. Davis also brought a message to the entire congregation on Sunday morning, Dec. 6, when he spoke in the interest of the college. Bro. Frank Howell gave an inspiring address the same evening. During Pastor Coffman's recent absence to attend the meeting of the General Boards in Elgin, Ill., the pulpit was adequately filled by Bro. Lawrence Turner of Wasco. The men of the church have raised sufficient funds, and plan to replace the present lighting system in the main auditorium with more modern equipment. Joint Thanksgiving services were held with the Methodist church on Nov. 25. At a recent council meeting Bro. Clarence Bowman was elected to serve as music director for the Sunday school and church. Our Christmas program will be presented Dec. 20. The major part of the program will be given by the children. Christmas parties for all children in the primary and junior departments are being arranged by their teachers and superintendents.—Ina Long Taylor, McFarland, Calif., Dec. 15.

**Sacramento.**—Our church has much to be thankful for in the year 1942. On Oct. 4 we observed a dedication service for the workers for the coming year. On Oct. 24 our beloved Grandpa John Whipple was laid to rest. His life was an inspiration to all who knew him. The young people are sponsoring the purchasing of Brethren Hymnals for the church. The young people of the northern circuit of California met with us on Nov. 8. The meeting was inspiring, though not as well attended as formerly. The pastors' conference of the District of Northern California met here Nov. 23. The meeting was well attended and very beneficial. Brethren J. W. Lear and C. Ernest Davis were the guest speakers. On Nov. 22 eight received baptism, making a total during the year of eleven who have been baptized. Our pastor, Fred Brunk, is conducting a preparatory class for those who wish to become Christians. There are several more who will be baptized in the near future. On Nov. 25 a special Thanksgiving service was held with Rev. Lee Whipple of Santa Ana as the guest speaker. Our women's work has completed eight comforters and sent them to the C. P. S. camp at Santa Barbara. On Dec. 3 we held our love feast with forty-five gathered around the Lord's table. A Christmas box is being prepared to send to the Manzanar Japanese center. The young people are preparing a Christmas program to be presented Dec. 20.—Ruth Robbins, Del Paso Heights, Calif., Dec. 16.

### Canada

**Bow Valley.**—We held our annual Bible school under the leadership of Sister Virginia Cawley. During the week following Sister Cawley and Sister Doris Miller conducted a Bible school at Lathom, a small town about fifty miles from Bow Valley. They reported very good interest. At our fall council we elected officers for the coming year. Bro. Fred Oberholtzer was elected Sunday-school superintendent and Bro. Harold Michael was re-elected elder. Brother and Sister Eugene Gnagy, our new pastor and wife, arrived in September. Our elder conducted the installation services for them, and Bro. Gnagy brought the morning message. The ladies' aid held its annual chicken supper and sale of work on Nov. 14. On Dec. 11 we had a fellowship supper, followed by a short program. After the program Sister Alice Burger was presented with a gift in appreciation of her good work during the spring and summer when we were without a regular pastor. The young people have reorganized with Sister Thelma Brown as president. They meet every Sunday evening before preaching services. They are planning to go caroling on Christmas Eve, and have planned a watch party for New Year's Eve. The Christian Homebuilders' class, with Bro. Chester Armeay as president, is assisting with the Christmas service on Dec. 20.—Mrs. Thurza Armeay, Arrowwood, Alta., Canada, Dec. 17.

### Illinois

**Camp Creek.**—A two-week meeting, starting Sept. 28, closed with a love feast. These meetings were conducted by Evangelist and Mrs. G. G. Canfield. We greatly enjoyed having them with us; they also sang at the funeral of A. H. Carson. Our pastor, Dewey Cave, and wife have been a great help to our church.—Gertrude Wetzel, Tennessee, Ill., Dec. 15.

**Franklin Grove.**—There was a good attendance at our regular rally and promotion day services in October, and for the installation of teachers and officers of the Sunday school and church. Our communion service was held Nov. 1. On Saturday evening, Nov. 21, we enjoyed a service at which Bro. H. Stover Kulp gave us an interesting message about missions in Africa. Following that, on two week ends Bro. William Beahm of Bethany Seminary was with us in a Bible institute, in which he presented doctrines to which all Protestant churches agree, and followed with the additional doctrines to which our own church subscribes. The women's work held a mite box opening program on Dec. 10 and a goodly amount was realized to further their program of service. Our aid society meets each week for an all-day quilting, and has much work on hand. The women have sent a number of quarts of vegetables and fruit to Bethany Hospital and to the C. P. S. camps. Our choir has reorganized with Bro. Harold Parks as director of music; the choir and the Sunday-school pu-

pils presented the Christmas program on Sunday evening, Dec. 20.—Ruth B. Hussey, Franklin Grove, Ill., Dec. 21.

**Okaw.**—Since our last report there have been a number of important events in our congregation. Pastor L. M. Baldwin has been elected as our elder. Bro. Baldwin held two revivals during October, when Bro. Clarence Albright of Decatur filled our pulpit. We are enjoying our new Brethren Hymnals. These were purchased just before our revival meeting the first of November when Brother and Sister G. G. Canfield were here. Bro. Canfield gave us timely messages and Sister Canfield had charge of the music. As a result five were baptized. Our congregation was overjoyed a few weeks ago when our dear aged Bro. George Ulrey presented the church with a nice modern home for a parsonage. He purchased Bro. Jacob Wyne's home and Bro. Wyne presented the church with a check for \$500 to be used in the parsonage. A new furnace has been installed, floor coverings purchased and some redecorating done. Bro. Ulrey has asked the women to furnish a guest room in the parsonage. Plans are being made to comply with his request. The women are busy making comforters for Camp Lagro, quilting and serving lunch at farm sales. We will have an all-day meeting with a pot-luck dinner and a gift exchange before Christmas. The men are at work also; they sanded and varnished the church floor; the women served the meals for them. We will have a white gift program on Dec. 20 with the young people having principal parts. We are starting on the third year for our unified financial system with great success.—Mrs. Estella Emmert, La Place, Ill., Dec. 16.

### Indiana

**North Liberty.**—A group from Camp Lagro gave the morning message on Sept. 6. Our church met in quarterly council Sept. 7. Bro. C. C. Cripe was re-elected elder, Sister Anna Strycker general Sunday-school superintendent, and Sister Freeda Shene-man primary superintendent. The church calendar for the year was presented and accepted. Our harvest meeting was held Sept. 20 with Bro. Arthur Keim of Plymouth as guest speaker. The ladies' aid reorganized with Sister Hattie Weaver as president. The ladies sent canned fruit and vegetables to Camp Lagro. They have been sewing for relief and making comforters for the C. P. S. camps. Sister Velma Ober was with us on Oct. 25 and brought a message from the China field at the morning and evening services. Dr. Andrew Cordier of Manchester College gave an interesting message on Nov. 15. Our communion was held Nov. 27 with Bro. J. E. Whitacre of Pine Creek officiating. Our revival meeting was held Nov. 29—Dec. 13 with Bro. D. R. McFadden of Smithville, Ohio, as evangelist. The meetings were well attended, considering the extreme cold and bad roads. Bro. McFadden gave direct gospel sermons and as a result five were received into the church. Besides our one hundred per cent club, the church sent the Gospel Messenger to all our boys in service. The Christmas program will be given by the Sunday school on Sunday evening, Dec. 20.—Anna Steele, North Liberty, Ind., Dec. 15.

**Pleasant Chapel.**—During the summer and fall months the ladies of our church were busy canning fruits and vegetables for the C. P. S. camps. At our harvest meeting we were benefited by the inspirational message of Rev. Leo Miller. We met at the church for an all-day meeting with potluck dinner at noon. Since Rev. Miller could not be with us in the morning, our pastor, Bro. Kenneth Long, brought the message. The sign which was until recently on the front of the church has been repainted and set in front of the church. We held our regular communion and love feast at the church on Nov. 30. Rev. Hamilton of Auburn was with us and led our devotions. At our last council meeting it was decided to take the Sunday-school offering every third Sunday for our district dues. We decided this would be the wise thing to do, since we were delinquent last year. The ladies' aid has bought new material and is now making clothing for relief. Instead of having our regular Christmas exchange at the class party this year we are going to take a special offering and this also will go for relief. The young people are preparing a play which is to be given at our next sectional B. Y. P. D. meeting which will be held at the Cedar Creek church sometime in February.—Mrs. John Reinaehl, Ashley, Ind., Dec. 16.

**Pleasant Valley.**—On Sept. 15 Bro. Lester Fike began a two-week evangelistic service here which was very inspiring. Six were added to the church. On Nov. 8 one of these new members, Kenneth Hoerl, and Joyce Draime were united in marriage at the church by Pastor Homer Schrock; after the ceremony a potluck dinner was served in the basement of the church to seventy-five people, after which the couple was showered with gifts. On Nov. 22 the Eby family of New Paris gave us a musical program. Because of gas rationing we decided to elect our officers last Sunday evening instead of having a members' meeting on Tuesday evening. We have ordered new carpets for the church. The men's work husked their popcorn, gathering four tons, which sold for \$50 a ton. The women met on Dec. 10 in two different groups and baked 700 cookies for Camp Lagro; we are also planning to send chickens for their Christmas dinner. A number of our women attended the women's rally at Nappanee a few weeks ago. Our attendance has been cut some because of the bad weather.—Mrs. Jess Berkey, Middlebury, Ind., Dec. 16.

**Walnut.**—Bro. John Metzler was elected elder at our September council meeting, Elmer Fletcher the adult Sunday-school



superintendent and Mildred Snyder the primary superintendent. Our Sunday school is composed of thirteen classes; seven of these are in the primary department. We sometimes have as many as fifty-four in this division. Our average attendance for the year was 135. We had eleven persons who attended Sunday school every Sunday in the year; some of these have had a perfect attendance record. We have an active Sunday school and very good interest is shown in this work. Some of the classes hold monthly class meetings; these are times of refreshing fellowship. In September Mrs. Paul Halladay gave us a temperance address. Our harvest meeting was held in September, with a basket dinner; Bro. L. W. Shultz gave the morning and afternoon sermons. More than 800 quarts of fruits and vegetables, forty-five pounds of dry beans, forty-one pounds of dried corn, nine bushels of potatoes and one and one-half bushel of sweet potatoes have been given to Camp Lagro. The church is also helping financially to support the Brethren Service. Ten of our boys have gone to camps; they are being especially remembered by the church at this Christmas time. We earnestly pray that God's care and protection may continually be with them. Sept. 27 was promotion day for the Sunday school and a special service of installation for officers and teachers was held, consisting of a very impressive candlelighting service. Rally day was observed on Oct. 4; the services of this day were held in the schoolhouse because of the incompleting work of refinishing the floor of the church. Our revival began Oct. 25 with Bro. H. A. Claybaugh, a former pastor, as evangelist. His preaching and presence were so embued with the power of God that we feel the seed sown will continue to bring forth fruit. There were eight baptisms and two added by letter; later a soldier in camp asked that his membership be placed with us; this was accepted. The people of the community appreciated having Bro. Claybaugh among us again. Our love feast and communion was held Nov. 9. The district men's meeting was held here Nov. 29; Bro. Eldon Evans of New Paris was the speaker. Our quarterly council was held Dec. 10 with Elder John Metzler in charge; five letters of transfer have been given to members moving to South Bend. At the council it was voted to make the Messenger subscription list one hundred per cent. We pray for our pastor, Bro. C. C. Cripe, and wife, who so faithfully labor among us for the progress of the work of the kingdom.—Laura Dawalt, Tippecanoe, Ind., Dec. 17.

**West Goshen.**—On Sunday evening, Oct. 25, Bro. Mark Schrock spoke to us; he is the director of Camp Cascade Locks in Oregon and spoke concerning his work in this capacity. Brother and Sister Schrock and family were visiting his parents, who live in our midst. On Nov. 15 Brother and Sister Emerald Jones met with us and Bro. Jones brought an interesting and inspiring message. The men's work of the church sponsored a food project for C. P. S. camps. As a result the following items were grown, prepared and canned by Sunday-school classes, the ladies' aid and individuals: thirteen bushels of apples, fifty bushels of potatoes, two bushels of turnips, twenty-two gallons of apple butter, sixty-two gallons of applesauce, thirty-two gallons of corn and 175 pounds of dried corn, twenty-one pounds of dried apples, 215 pounds of dry beans, 275 pounds of pumpkin, seventy-four gallons of pickles, twelve gallons of beet pickles, 364 gallons of tomato juice, 145 gallons of canned fruit. Four camp kits were also sent. These supplies were sent to four camps. This project was under the direction of Bro. S. S. Scrogum. On Sunday evening, Jan. 17, Dr. M. C. Lehmen, former administrator of Mennonite relief work in Poland, will deliver an address at our church. Dr. Lehmen spent nearly three years in relief work; during most of this time he was working under the supervision of the German government.—Mrs. Mina Ganger, Goshen, Ind., Dec. 16.

**Yellow Creek.**—Sister Ida Shumaker was with us on Sept. 27 and her messages were enjoyed by all who heard them. We met in council on Nov. 26 and elected church officers. Our revival meetings which were to be held Nov. 30—Dec. 13 have been postponed until March 28—April 9, because of the misfortune which befell Bro. Petry. We are glad to retain Bro. Samuel Miller as pastor for the coming year. A special Thanksgiving program was given and we are now looking forward to a Christmas program to be given by the young people.—Bessie Burns, Wakarusa, Ind., Dec. 21.

### Maryland

**Hagerstown.**—Bro. John Ellis of Johnstown, Pa., conducted our evangelistic services Nov. 9-22. With his unique and forceful messages he inspired us to think more deeply upon the Christian way of life and to surrender ourselves more completely to the Master. As a result of these meetings fourteen persons were received into the church by baptism and sixteen by letter. On two Sunday evenings before the preaching services we were privileged to see moving pictures of Bro. Ellis' trip around the world. We traveled in imagination to China, India, and Japan, and also were carried back through the centuries to the earthly life of our Lord, as we visited the various places in the Holy Land. On Dec. 4 nearly 400 people met in the church school auditorium for family fellowship night. After supper several numbers of special music were given by different people. Mr. Donovan Beachley then showed the moving pictures which were taken on rally day and also pictures of his family's trip to the Annual Conference at Asheville. On this occasion Miss Bertha Negley was presented with a gift from the congregation

in appreciation of her years of faithful service in this church. Miss Negley recently left for Elgin, Ill., where she has accepted the position as co-ordinator of boards at the Brethren Publishing House. On Dec. 20 the Youth Fellowship will present the play, *The Other Shepherd*, and the choir will render the cantata, *The Christ Child*, at our annual candlelighting and white gift service.—Mrs. Earl Coffman, Hagerstown, Md., Dec. 16.

**Manor.**—On Nov. 14 we held our communion service with a goodly number in attendance. Brethren Harry Rowland and John Bowlus were our visiting ministers. Bro. Rowland preached the preparatory sermon and Bro. Bowlus officiated. Our Thanksgiving service was conducted by our pastor, J. Rowland Reichard. The offering was given for home missions. On Thanksgiving afternoon the young people were busy delivering baskets to the aged and shut-ins. We granted our pastor a month's leave from active duty. During his absence the pulpit was filled by brethren from other congregations. On Nov. 22 Bro. Harry Rowland preached for us at Downsview. On Nov. 29 Bro. Cyrus Strite was with us at the Manor house. On Dec. 2 Bro. John Litten of Martinsburg conducted services at Downsview, and on Dec. 9 Bro. Frank Litton was with us at the Manor house. We feel quite grateful to these brethren for their fine spirit of co-operation and for the services which they rendered. The ladies' aid is busy getting a box ready to send to the needy across the ocean. The young people, in co-operation with the Downsview Sunday school, are preparing a program to be rendered at the Christmas season. The Manor Sunday school is also preparing a program and pageant to be given on the evening of Dec. 26. The offerings at these programs will be given for missions.—Naomi H. Coffman, Fairplay, Md., Dec. 19.

### Michigan

**Shepherd.**—Our church has been in the one hundred per cent Messenger club for some years. The entire list is sent in at one time and the subscription price paid out of the church treasury. Each one is urged to pay his dollar to the treasurer. A special offering is lifted to meet the deficit, should any occur. The plan works very well. The call for increased giving to C. P. S. work and relief has been heeded here. Over a period of nine months, March to December, our contributions amounted to \$217 for this work. Four hundred fifty quarts of canned fruits and vegetables, 200 pounds of navy beans and five bushels of cabbage have been sent to the camp during last summer and fall. Two hogs are soon to be butchered and sent to camp, one given by the church and the other by an individual. Our church basement is used for a truck depot for these camp supplies. We expect the truck again on Dec. 23.—Harvey Stauffer, Mt. Pleasant, Mich., Dec. 15.

### Missouri

**Warrensburg.**—Bro. Edward Frantz came to our church on Thanksgiving night with a splendid Thanksgiving message, and on each following night through Sunday we had the privilege of listening to Bro. Frantz's uplifting sermons. We will not soon forget him nor his messages. May God richly bless him in his great work.—Grace S. Greim, Warrensburg, Mo., Dec. 14.

### Nebraska

**Afton.**—We felt it a real privilege to have Bro. Frank Crum-packer, a missionary to China, spend an evening in our church, telling many interesting things. This congregation was represented at our district meeting by Sister Ruby Proud and Bro. Earnest Garman. Each one in attendance was also called upon to give some report of impressions and reactions received at the meeting. By request, our pastor preached for us the sermon which he delivered at district meeting. On Nov. 11 we met for council meeting. Bro. D. G. Wine and son met with us. Officers were elected for the coming year. Bro. Wine was re-elected elder and Sister Miriam Hoover was chosen Sunday-school superintendent. Our love feast was held Nov. 25. We had a very profitable and pleasant evening. Our aid society has taken on new life since district meeting, and we have enjoyed making some comforters for the C. P. S. camps; we also sent one packet to camp. We have a one hundred per cent Messenger club, which gives us real pleasure and we believe will mean spiritual growth to all of us. We appreciate Bro. Hoover's earnest endeavor in making this possible.—Emily D. Moore, Cambridge, Nebr., Dec. 15.

**Omaha.**—On Oct. 4 we observed world-wide communion. Mrs. Bellen, who is of English origin and served in China and knew our missionaries there, spoke to us on Oct. 30. The young people of the church had a party at the home of their sponsors on Halloween night. They also enjoyed a Christmas party at the parsonage on Dec. 1. The annual father and son banquet was held on Nov. 11. An evening of good fellowship was enjoyed by forty-five men and boys. We have elected our new Sunday-school and church officers and they have taken over their new duties. We were happy for our Thanksgiving offering for missions, which more than doubled last year's offering. Our children's department also gave some money and a basket of food to the Nebraska children's home. Our church participated in the Benson co-operative Thanksgiving service, which was held in the Benson Christian church. We also co-operated in the Christian leadership school which the Benson churches sponsored. These united efforts for the kingdom of God are annual affairs with five churches taking an active part. Our finance committee has been active in getting new pledges and in having old pledges renewed.



They had a home visitation drive which was very successful. Our women's council has been very active this fall. Besides many activities which have been money-making projects for the group, they have tied six comforters for the C. P. S. camps and contributed five kits for the camps. We are going ahead with our plans for Christmas and are expecting to have some very nice services at Christmas time.—Vivian June Lowell, Omaha, Nebr., Dec. 18.

### Ohio

**Bear Creek.**—Three of our members attended the Central Regional Conference held at Manchester College in October. A week of revival meetings was held, ending Nov. 22, with Brethren Ray O. Shank, Peter Quartel and C. Walter Warstler each preaching two sermons. Our Thanksgiving service was held Nov. 25 with Bro. W. D. Fisher bringing the message. The home missions offering amounted to \$51. The aid society presented the church with a Brethren Service pulpit cup, which was dedicated Nov. 29. The offering for the Brethren Service Committee that day was \$168. Our young people have been busy this past summer and fall; besides raising and canning tomatoes for the C. P. S. camps, they built a tennis court and now are redecorating and arranging the east wing for a B. Y. P. D. room. They have planned so that each of our boys in camp receives a letter from one of the young people's groups every week. At our regular council meeting on Dec. 2 officers for the coming year were elected. Bro. Parker M. Filbrun was chosen elder for two years. We adopted the plan followed last year for a one hundred per cent Messenger club. The women's work met Sunday afternoon, Dec. 6, for their annual business meeting; a short program was given by the mother and daughter group. Brother and Sister Parker Filbrun are attending the rural life conference held at Quaker Hill, Richmond, Ind., Dec. 11, 12.—Anna V. Stoner, New Lebanon, Ohio, Dec. 11.

**Middletown.**—Our church held its fall council meeting in September and elected church and Sunday-school officers for the year beginning in October. Bro. H. H. Lawrence was continued as superintendent. Our annual home-coming was held on Oct. 11. Pastor C. W. Warstler preached a stirring sermon on Sunday morning. The Sunday school was in charge of the membership. A basket lunch was served in the basement at noon. The afternoon message was brought by Paul Kinsel of Brookville. Special music was furnished by the Howard Erbaugh family of Bear Creek. All members felt especially blessed after attending this day's services. A consecration service was held on Sept. 20 for U. Ronald Lawrence, son of Mr. and Mrs. Herman H. Lawrence. Our revival meetings were held Nov. 23—Dec. 7. The first week's messages were brought by our pastor and the second week's by Bro. M. D. Neher of Akron. Five were received by letter and four by baptism. During the week of services conducted by Bro. Neher he spent the days painting an impressive picture of Christ the Good Shepherd and the Promised Land back of the pulpit. Our members were especially favored with the beautiful artistic illustrations of different Scripture lessons presented by Bro. Neher. Our annual love feast was held on Dec. 8, in charge of our pastor. A good attendance was noticeable and especially noticeable were the new members. During the fall our church has been undergoing several material improvements. The interior has been redecorated, the pulpit and adjoining wings have been reorganized, and our choir, consisting of twelve young people, has been assigned a definite section of the church. On Sunday night, Dec. 13, a dedicatory service will be held for the picture painted by Bro. Neher, and the American and Christian flags, newly acquired by our church. Our church has been grieved by the loss of Sister Catherine Mankey, wife of Earnest Mankey, who died Nov. 28. Mrs. Mankey was an ardent worker in the church. We have been prayerfully hoping that our pastor's wife may soon be restored to visual health. She has undergone two serious optical operations which we hope will bring her again the joy of sight after a lengthy blindness.—Mrs. Herman H. Lawrence, Middletown, Ohio, Dec. 8.

**Painter Creek.**—Our quarterly business meeting was held Dec. 10 with Elder Roy Honeyman presiding. Plans were started to place the Gospel Messenger in every home of our church people. A ten-day revival effort was concluded at the Red River house in our congregation on Nov. 29, with four accessions. Bro. Paul Lantis, our pastor, conducted these meetings. There was a fine response from the members and friends in this community and the attendance was very good. Besides excellent sermons, there were talks and object lessons for the children by Sister Lantis and others. There was special music and delegations from near-by churches and other congregations. Bro. Lantis is to conduct a week of pre-Easter services at the Painter Creek house. On Dec. 1 our fathers and sons met in their annual gathering with seventy-three present. Bro. Fred Hollingshead was the guest speaker. During the summer and fall the women of our congregation put up sixty-six gallons of canned goods for the C. P. S. camps.—Mrs. Levi Minnich, Greenville, Ohio, Dec. 15.

**Pleasant Valley.**—Our council was held Dec. 7 with Elder D. G. Berkebile in charge. Since our treasurer has moved away, another was elected to fill his term of office. Brother and Sister Gerald Lenker and Brother and Sister Ruby Rhoades were elected to the deacon's office. A temperance meeting was held here Nov. 1 with Mrs. T. S. Eikenberry of Ft. McKinley as the guest speaker. Some C. P. S. camp pictures were shown on Dec. 6. Our ladies' aid has donated 200 gallons of fruits and

vegetables, besides dry soup beans, sweet potatoes, beets, pumpkins, two barrels of sauer kraut and other things to the camps. Our treasurer reported that \$200 went to the camps from March to December. On Dec. 9 our ladies served lunch at a sale, which profited \$70 to add to the church treasury. On Dec. 9 a Bible lecture with pictures was given at the church by our pastor. Leon Livingston was our first young man to go to C. P. S. camp. We are looking forward to our revival to be held this winter by Bro. Warstler, providing his wife's health permits. Our Sunday school sent Christmas boxes to the boys in camps.—Mrs. Lillie McKibben, New Weston, Ohio, Dec. 10.

**Poplar Ridge.**—Our junior church is quite active. The church remodeled a part of the basement, making it into a beautiful commodious place of worship for the junior church, which has added much to their encouragement and work. The junior church gave a very inspiring service to the church on the subject of the Bible. Near the close of their service a beautiful pulpit Bible was unveiled, presented, and dedicated to the main church. The young married people's class gave the church a liberal supply of Brethren Hymnals, for which we are grateful. Myrna Flory, who is a junior in Manchester College, spent six weeks in a work camp at Shepherd, Mich., during her vacation. She brought home a most interesting report of her work, which she gave here, and at several other churches and organizations. On Sept. 6 Brother and Sister S. Ira Arnold were with us and rendered an interesting service on worship in art. Our annual home-coming was held Sept. 13 with Dr. Cordier of Manchester College as guest speaker. On Oct. 4 our pastor, Bro. Laursen, conducted a very impressive installation service for the church and Sunday-school officers and teachers. Oct. 16-18 Bro. Frank Crumpacker was with us, and those three days were very much worth while. The entire church felt inspired to greater service because of his stay with us. On Sunday at the noon hour a pot-luck dinner was served. Our attendance and missionary offerings for these meetings were very good. Several of our young people attended the district B. Y. P. D. conference held at Dupont Nov. 14, 15. From their report the conference must have been of unusual interest. Bro. H. M. Coppock, pastor of the Cincinnati church, assisted us in a revival meeting Nov. 15-29. Brother and Sister Coppock, accompanied by Brother and Sister Laursen, visited the entire membership of the church and several homes outside the church where there were shut-ins. Six were baptized and one awaits the rite. The interest and attendance during this service were very satisfactory. On Thanksgiving morning we met at the church for prayer and praise. A liberal Thanksgiving offering was lifted. On Nov. 30 our fall communion was held with sixty-three surrounding the Lord's tables. The ministers present were Brethren Laursen, Jay Hornish, Dewey Rowe and Orville Noffsinger. Bro. Noffsinger officiated. We are working on a Christian service. We feel that the interest of the church is very good, for which we are truly grateful to our Master.—Mrs. Otto Laursen, Defiance, Ohio, Dec. 9.

**White Cottage.**—Our pastor, Bro. J. D. Zigler, and wife and daughter attended the district conference at Camp Zion in September. He brought back some very good thoughts and reports from this spiritual meeting. Our council meeting was held Oct. 6 and our love feast on Oct. 13, with fifty-one present. Our pastor was in charge. Promotion day was also held in October and proved very interesting. Our women's work has been busy this summer and fall canning for C. P. S. camps and Bethany Hospital, making comforters for relief and sewing for the Red Cross. They also have been gathering together clothing and shoes, which are badly needed by the refugees. Our women's work, under the leadership of the president, has reported a very good year's work completed. The president, Mrs. Anna Slack, has resigned because of ill-health, so our new president, Mrs. Mary McGee, is carrying on the good work. They have sent thirty-five Christmas boxes to the boys of the community who are in various camps. They have also been making articles for the Christmas sales. We are planning to have a Christmas program.—Wilma Baughman, Roseville, Ohio, Dec. 14.

**Zion Hill.**—On Oct. 16 six boys from Camp Kane visited us and gave highlights of the camp. Elder E. G. Diehm has been our supply pastor for some time. Rev. Elmer Brumbaugh had charge of the services on Nov. 1. Sister Ida Shumaker, missionary to India, was the speaker at our home-coming on Nov. 8 and gave a very interesting account of her work in India. In the evening our two weeks' evangelistic services began with Rev. Ruell Pritchett of White Pine, Tenn., as the evangelist. He brought many worth-while messages. During the summer our ladies' aid dried forty-five pounds of sweet corn and canned 507 quarts of fruit and vegetables for the boys in C. P. S. camps. Twelve bushels of apples also were given to the camps. On Dec. 20 we are having our Christmas program.—Kathryn Rohrer, North Lima, Ohio, Dec. 9.

### Pennsylvania

**Allentown.**—The work here has taken on a bright atmosphere for the last half of this year. It is now five years since our Sunday school was started with Bro. C. D. Snowden serving as superintendent all this time; we are giving him a beautiful Bible as a token of appreciation for his work. Since July we have had an increase in both the enrollment and attendance in our Sunday school, and a marked increase in church attendance, especially in the evening services; also a splendid attendance in our Thursday evening Bible study and prayer meetings. Our anniversary



services on Oct. 25 were not attended as well as usual because of the gas situation; rally day was observed in the Sunday school, and the sermon in the morning was given by Bro. Harry Eshelman of Elizabethtown; a soul-stirring a cappella musical program by the Midway chorus, directed by Bro. Henry G. Gotschall, was rendered in the afternoon, and the evening sermon was given by Bro. P. J. Forney of East Petersburg, Pa. This was the beginning of a two weeks' revival meeting during which Bro. Forney led us into green pastures through his Spirit-filled sermons and brotherly fellowship among us. Thirteen have applied for church membership since July 1. Three were received through reconsecration, one on former baptism, eight were baptized, and one died before he could receive Christian baptism. On Sept. 22 Sister Christine Culp died. Bro. J. F. Graybill and wife were with us and ministered to us in spiritual things at our love feast on Nov. 29, which was a great day for us; with brethren and sisters present from other congregations, we were able to count fifty-six present at the Lord's table; this was the largest attendance in the history of our church. We feel the beginning of larger things in the Allentown church, which is in a community of over 100,000 people, and we find many people that have no church home. We are praying for the day when we can have a full-time pastor, for surely the harvest is ripe.—Mrs. Phares Wise, Bethlehem, Pa., Dec. 10.

**Chiques.**—Our fall love feast was held at the Mt. Hope house, Oct. 27, 28 with Brethren Jacob F. Graybill, C. W. Gibbel, Graybill Hershey, Allen Becker and Hiram Gingrich present. Bro. Gingrich officiated. Our revival services, conducted by S. Clyde Weaver of the East Petersburg congregation, were full of interest and well attended. He preached the Word with spirit and power; as a result twelve were baptized on Dec. 6. Our council was held Nov. 28 with Brethren H. F. King, A. C. Baugher and S. Clyde Weaver present. Elder S. S. Eshelman resigned as elder and Bro. Benjamin G. Stauffer was elected in his place. Since our last report there has been one death, that of Bro. Clayton B. Garman, who lived by the Chiques church. He was a regular attendant at our recent revival services. Christmas services will be held at the Mt. Hope house.—Mrs. Fanny Zug Shearer, Manheim, Pa., Dec. 17.

**Green Tree.**—At our quarterly council meeting on Dec. 9 it was decided to call two deacons at the March meeting. Six trustees were elected; namely, S. H. Yocum, John Brower, J. D. Wenger, Eli Stoltzfus, David Beynon and Arthur Francis. Our organist is Mrs. David Famous. We are preparing for the Christmas program on Dec. 20. The white Christmas gift of money will be given to the general relief program of the church.—Mrs. Ralph Dunmore, Oaks, Pa., Dec. 14.

**Hanover.**—At our council meeting of Sept. 30 M. M. Baugher and Burnell Miller were re-elected as superintendents of the Sunday school. E. E. Baugher, M. M. Baugher and Amy Grim served as delegates to district meeting. Elmer Leas of York officiated at our love feast on Oct. 18. The district meeting offering amounted to \$100. The teachers of the primary and junior classes of the Sunday school conducted a food sale at the municipal market on Oct. 21. The proceeds of \$30 were applied to the church debt. On Oct. 22 the Sunday school awarded certificates and seals for perfect attendance to a good percentage of its members. At the Nov. 8 rally day service Bro. A. C. Baugher of Elizabethtown College spoke. This offering toward the church debt was \$146.04. In the evening service the missionary committee sponsored the showing of three reels of pictures entitled Africa Joins the World. The chorus assisted at both of these services with appropriate selections. The missionary committee is remembering our boys in camps by sending them greeting cards and a box of candy. An impressive candlelighting installation service was recently held for the newly elected B. Y. P. D. officers. Amy Grim is the new president. Ernest Boucher spoke at this service. We are again aiming at the attainment of a one hundred per cent Messenger club.—A. P. Hetrick, Hanover, Pa., Dec. 17.

**Meyersdale.**—This week the elaborate stage settings were placed in the main auditorium of our church, under the direction of Bro. Jesse Clapper, in preparation for the annual Christmas pageant, which has become a traditional part of the Christmas observance of this community. The intricate lighting equipment was also installed under the direction of Bro. Ernest Miller, superintendent of the Sunday school. The pageant this year is entitled The Child of Peace. The pageant consists of seven tableaux, starting with the prophecies concerning him who shall be called the Prince of Peace, and continues through all the various stages until that climaxing scene showing the holy family amidst the adoration of the shepherds, tribesmen and wise men. The story is presented by two readers, a men's choral speaking choir, a ladies' choral speaking choir, and a ladies' singing choir. The effect of the readers being answered through the spoken responses and emphasized through the original carols serves to provide an impressive presentation of the old, old story which is new each Christmas tide. The pageant this year will be presented on only one evening, Dec. 20, at 7:30 o'clock. Bro. DeWitt L. Miller, representing the Meyersdale ministerium, in that body's action regarding President Roosevelt's request that the spiritual front of our nation be intensified to the same degree as our military front in order to win the war and the peace after the war, has announced that in order to carry out this request of the President, the ministerium has arranged for a series of community services. The first will be a union Christmas church

service the morning of Christmas Day. At this service Rev. John Aberly, former president of Gettysburg Theological Seminary, will be the guest speaker. In January there will be a week of union services, for which Dr. Frank Helm of Columbus, Ohio, outstanding preacher of the Disciples denomination, has been engaged as speaker. There will also be a suitable recognition of New Year's Day as a day of prayer, as requested by President Roosevelt.—W. A. Shoemaker, Meyersdale, Pa., Dec. 11.

**West Conestoga.**—Our harvest home services were held Sept. 6, with Bro. John Ebersole of Lancaster bringing the message. Some of our young people attended Camp Conewago at Elizabethtown. In October we gave contributions of canned goods, fruit, vegetables and flour to Camp Kane. On Oct. 28, 29 we met for our fall love feast. The visiting brethren were Henry King, Henry Hess, James Moore, Harvey Eberly and Ben Stauffer. Bro. Henry King officiated. We were glad to have Bro. John H. Hershman from Elizabethtown preach at a recent service. Our revival meetings were held Nov. 15-30 with Bro. Charles Bonsack of Elgin, Ill., as evangelist. On the first Sunday morning Bro. Bonsack gave us an inspiring missionary sermon. During these two weeks we feel that our church has been spiritually uplifted and inspired to higher and nobler living. Two were received by baptism. Before his sermons he used a few minutes to give glimpses of this trip around the world, which was very interesting to all. Our own quartets, and quartets from adjoining congregations, rendered special music. Our young people are planning to go Christmas caroling.—Emma L. Zook, Lititz, Pa., Dec. 8.

### Tennessee

**Knob Creek.**—On Oct. 1 we elected officers and teachers for the coming year. Bro. Charles Bowman is our new Sunday-school superintendent. Bro. Frank Isenberg is our pastor. Our church grows in interest, and we are happy for our large group of children and interested young people. We had a Thanksgiving service with Mrs. W. H. Swadley bringing the message. On Nov. 27 a large group of young people met in the home of our pastor for an evening of fellowship in honor of Harmon Bond, who has left for camp. The young people will present The Nativity on Dec. 20.—Helen B. Isenberg, Johnson City, Tenn., Dec. 9.

### Virginia

**Daleville.**—At the October council meeting the Daleville congregation reorganized with few changes for the coming year. The attendance and interest have been good. The mothers and daughters' annual banquet was held with ninety-seven present. The mothers and daughters of the other denominations were invited. Mrs. J. S. Crumpacker was our guest speaker. The women's work has been strengthened with an increased attendance at our monthly meetings. The men of our church have decided to continue their fellowship suppers next year. These suppers are sponsored by a few families each time; a free meal is given and an offering is taken for whatever project the men have. Our men's chorus exchanged programs with the women's chorus of the Cloverdale congregation. Our communion service was held on the evening of World Wide Communion day. That morning Pastor Edgar S. Martin preached a challenge to church members

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Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever,

the sum of .....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
INCORPORATED  
Elgin, Illinois



to live more closely to what they profess. On Nov. 2 Brother and Sister M. Guy West began a two weeks' revival service in our church. Sister West told a story to the children each evening; these stories were enjoyed by both old and young. Bro. West gave us sixteen sermons, directed for the most part to church members. It was a busy season but the attendance and interest were good. Seven were added to the church by baptism and two by letter. Our pastor has since held a week's meeting at the Pleasant Dale church. Rainy weather at the beginning and close of the week hindered the attendance. The interest was good.—Mrs. J. W. Ikenberry, Daleville, Va., Dec. 10.

**Evergreen.**—We held our communion on Oct. 4. Elder H. S. Knight was with us and brought the message of the evening. Pastor Newton L. Poling officiated. The church met in council on Oct. 9 with Elder Knight presiding. Considerable business was disposed of. Bro. Arthur Allen was re-elected secretary and made treasurer for the entire congregation. Our Lord's Acre Sunday and home-coming services on Oct. 18 were a great success and this will be remembered as a red-letter day for the Evergreen church. Because of the recent floods and general washout of the roads and bridges, our program of transportation could not be carried out as had been planned. Bro. H. Spenser Minnich of Elgin, Ill., who was to be our guest speaker, was delayed and failed to reach us. Bro. Earl Flohr and family of Vienna, Va., very happily surprised us with their presence and Bro. Flohr brought the message. About 100 people were in attendance, many of whom had to walk. Bro. G. A. Maupin of Free Union rode horseback twelve miles in order to be with us. He gave an inspiring talk on former days when he used to travel on horseback altogether. Letters were sent to nonresident members and a number of them responded by letter and a contribution for the Lord's Acre project. The offering for the day was \$225; since then the thermometer has climbed to over \$300 and is still coming up. At the last service a family of seven brought their offering. The Mountain Grove church in Bacon Hollow had its Lord's Acre day on Oct. 10, just a week ahead of the flood. That community is now entirely cut off from the school bus and any transportation. Many of their homes were damaged and the soil washed away. Bro. G. A. Maupin was their guest speaker. Forty-nine people participated in their Lord's Acre service and an offering of \$68 was received. The church offering for the year amounted to \$58, which shows that the Lord's Acre plan will at least double our giving, besides the spiritual increase. Plans are under way for remodeling and repairing our parsonage so that Pastor and Mrs. Poling can move into it. This will centralize them very much for this mountain end of the Mt. Carmel congregation. With the flood-stricken roads and streams,

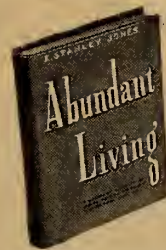
travel will be much hindered for a long time. Our people are helping out with food for Camp Lyndhurst; one packet was also sent. We are hoping to put on a program of advance to increase Sunday-school and church attendance.—Nellie Wampler, Geer, Va., Dec. 12.

**Nokesville.**—Our people were privileged to hear a young man representing the Brethren C. P. S. camps speak in our church on Nov. 22. In the evening of the same day the young married fellowship group met for their first meeting in a series of discussions on Beliefs That Matter. The youth fellowship group is also held at this time. We had services on Thanksgiving Day with our pastor in charge. An offering of \$33.74 was taken for Greek relief. It was decided in the ladies' aid meeting that they divide with the men's group and the men be responsible for a program on every other fifth Sunday morning. They rendered a good program the morning of Nov. 29, the subject being Opportunities For Men to Be of Service. Each fifth Sunday night a union service is held in the high school auditorium, the offering of which goes for the weekday religious education work in the local schools. Because of the statewide blackout on the night of Dec. 3, our council meeting was held on the following Sunday afternoon. A budget of \$2,351 for 1943 was adopted. Among other items, an amount was inserted with the intention of sending the Messenger to every home in the congregation. It was decided that a union service be held on Christmas Day. Since our last report two of our members have died.—Ruth Graybill, Nokesville, Va., Dec. 10.

**Oak Grove.**—Bro. John Glick of Bridgewater began our revival on Nov. 1 and preached eighteen Spirit-filled sermons. The crowds were unusually large and the interest was good. He and the other ministers of the congregation visited in eighty-four homes. Twelve were baptized and one received on former baptism. Our Thanksgiving fellowship supper was held on Nov. 28. Visitors from Green Hill, Poages Mill, Copper Hill and Peters Creek were with us, making 137 present; our offering was \$131.60 in cash and pledges for Brethren Service. Bro. Samuel Harley, director of the C. P. S. camp at Lyndhurst, and four of the boys were with us and gave a very interesting program about the camp; they also presented some music. The four boys had charge of our Sunday morning service. The young people prepared lunch in the church basement, and the afternoon was spent in a social time. The four boys were Clyde Winer, Methodist minister of Kane, Pa.; Otto Hofman, German Baptist of Kyle, Texas; Richard Catlett, Methodist of Springfield, Mo.; and Carlton Myers, one of our ministers of Philadelphia, Pa. Our Christmas program, Why the Chimes Rang, will be given Dec. 20.—Mrs. O. D. Eller, Salem, Va., Dec. 10.

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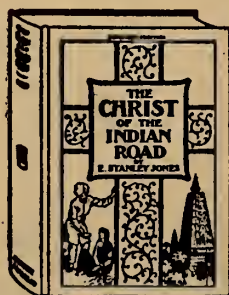
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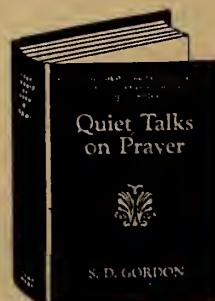
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# GOSPEL MESSENGER

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## The Old and the New

BY E. C. CAWLEY

Reprinted from Onward, June 1935, young people's paper of the  
United Church of Canada

I saw an old, old land—

Ancestral homes and abbeys drab with age,  
The halls that spoke the lore of ancient sage,  
The tombs of kings that reigned so long ago,  
And busy millions jostling to and fro,  
Mindful, as they the daily task engage,  
Of great and priceless heritage.

I saw a vast new land—

The spreading reach of fertile, untamed plain,  
The stream that ran unshackled to the main,  
The sheltering hills, the depth of forest glade,  
The wild things gazing calm and unafraid,  
And they who ventured in that land so fair,  
Envisioned a future empire there.

Arrowwood, Alta., Canada.

■ ■



A Class Group at the Edge of the Great Bow River  
(See Church at Work Section)

■ ■



## *Around the World...*

Recently the liquor industry launched in seven southern states a \$100,000 advertising campaign to counteract dry sentiment.

Sixty per cent of the drinking places in the United States actually operate at a profit, according to a recent study by Dun and Bradstreet.

Drinking has increased in Canada since the war began. The prewar consumption of spirits has risen from 3,500,000 gallons yearly to almost 5,000,000; wine consumption increased by nearly 1,000,000 gallons.

Sentiment for national prohibition is on the decline, but in local communities there is increasing sentiment in favor of prohibition, according to a coast-to-coast survey made by the American Institute of Public Opinion.

Sixty of the nation's 118 distilleries are in Kentucky. Of the total amount of whisky produced in the United States, Kentucky's distilleries manufactured 46 per cent before December when whisky manufacturers converted their plants to industrial alcohol production.

The church-supported Washington (state) Temperance Association has proclaimed strict control and restriction of drinking among all the population of the state. The program includes an effort to secure the passage of a law prohibiting minors from entering beer taverns, and a law prohibiting all outdoor and radio liquor advertising.

Sale of hard liquors in officers' clubs in army camps has long been banned. However, violations are more or less generally known. Oklahoma, a legally dry state, seized a load of whisky en route from St. Louis to an officers' club in Fort Sill at the time that the unsuccessful move of Oklahoma's Senator Josh Lee failed to get Congress to outlaw the sale of liquor in the vicinity of military camps.

Urging federal legislation to enable the President and the secretaries of war and the navy to use the federal law enforcement agencies to deal with the problems of drinking near military establishments and war industries, the executive committee of the Federal Council of Churches of Christ in America recently made public a resolution adopted by the council.

The council recommends that federal law enforcement agencies deal with the problem of drunkenness and control the distribution of beverage alcohol whenever the local law enforcement agencies have failed in effectiveness in any community, area or premises, near military establishments or establishments engaged in war production.

The group called upon the churches to "undertake a renewed educational program of their own with reference to the nature of beverage alcohol and its effects on human life."

Included in the program of the Minnesota Temperance Movement is legislation for the prohibition of all roadhouses, local option on the sale of liquor, and defining 3.2 beer as intoxicating.

One hundred alcoholics were ordered released from the San Francisco jail the day before Christmas because Municipal Judge Twain Michelson believes the city has neglected a major problem and has been "playing Santa Claus to the tune of a quarter of a million dollars a year."

With 100,000 voters supporting them, leaders of the Oregon Anti-Liquor League are launching an offensive which will have complete prohibition in the state as its objective. Already 75,000 names of registered voters have been obtained on petitions which demand that the governor and the liquor control commission close all state liquor stores and forbid the sale of spirituous beverages for the duration of the war.

The temperance forces in the nation's capital are winning their campaign against the move to distort the prescribed instruction in the public schools of the District of Columbia on the dangers of alcoholic beverages. The Washington federation of churches announced recently that the latest revisions offered by the board of education in the study course on the effects of alcoholic drinks and tobacco represent the "right approach" and a "sincere attempt to present the whole truth."

The Virginia Methodist Conference board of temperance has made plans to ascertain the temperance stand of all candidates for the general assembly in next year's election and to throw its full support behind "men who are dry."

Since repeal of the prohibition amendment in 1933, 67 of the 120 counties in Kentucky have outlawed the sale of liquor and beer. Dry forces in a dozen counties are soliciting signatures to petitions relative to those seeking elections early in 1943.

Prime Minister William L. Mackenzie King recently took steps to cut down drinking in Canada. He announced sharp reductions in the alcoholic content of beverages—beer by 10 per cent, wine by 20 per cent, spirits by 30 per cent. He also forbade all advertising of beer and liquors after a six weeks' adjustment period and asked for shorter selling hours in liquor stores.

The Michigan council of churches joined recently with four other religious and civil organizations in a pledge to combat liquor. A five-point program, embodying endorsement of no Sunday sales of liquor or beer, no sales of alcoholic beverages in rural areas, one liquor license to every 1,500 population, additional liquor commission investigators and ban of alcoholic beverage advertisements from the radio was urged.

The entire strength and resources of the 250,000 members of the hotel and restaurant employees international alliance and bartenders international league of America, American Federation of Labor, will be thrown solidly behind a committee recently named by the American hotel association to combat future moves by dry forces for the return of prohibition. The hotel men's group, known as a temperance committee, is headed by Robert Christenberry, vice-president and general manager of the Hotel Astor.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### "Is Christ Divided?"

THE glory of the church is in its unity, its oneness. The prayer of Jesus was "that they all may be one." And in like vein Paul urged the Corinthians in the most earnest way that he knew how, "that ye all speak the same thing, and that there be no divisions among you."

There are those who make much of differences. Even as Paul found those who were for himself, for Apollos, Cephas or Christ. This made a pretty mess of things, and Paul was glad he could be charged with no more than a minimum of responsibility. Said he, "I thank God that I baptized none of you, but Crispus and Gaius."

"Is Christ divided?" Certainly not. "Let this mind be in you, which was also in Christ Jesus." And what was that mind? Was it contentious and divisive? No, it was a mind which stooped to service and the humility of the cross. Jesus won men to the likeness of his life, not by hunting for flaws, but by patient teaching, encouragement and example.

"My little children," the kindly John would say, "if a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

H. A. B.

### The Marks of Jesus

ONCE when Paul had been discussing certain matters of great moment—a discussion which involved a defense of the genuineness of his apostleship—he brought the argument to a conclusion in a very forceful way. "Henceforth let no man trouble me," he said, "for I bear branded on my body the marks of Jesus."

An argument like that was not absolute proof of the soundness of his teaching, but it did put beyond question the sincerity of his devotion to Christ, which was the main point at issue. His

enemies accused him of being a mere pretender with selfish purposes, with no just claim to be regarded as an apostle of Jesus. What could they say about those cuts and bruises on his body, silent and unanswerable witnesses to his sufferings for the name of Christ? What motive would lead a man to endure such things?

Sincere persons may be in error in their judgment but they are always entitled to respect. The best evidence of true devotion to a cause is real sacrifice in its behalf. One who can show the marks of Jesus in the form of something suffered for his sake, whether this be in the manner of Paul's experience or in some other, has the best possible answer to any imputations against the genuineness of his Christian profession.

We must not forget that Paul's marks were "branded" on his body. They had cut into his flesh. Have the marks of Jesus made such unmistakable impact upon your "flesh"—the natural desires of selfishness—that they can be seen? And explained only on the theory that you are seeking Christ and his kingdom first?

E. F.

### The Christian Statesman

In a world such as ours there is no question about the need for statesmen, and especially Christian statesmen. But what distinguishes the statesman from the average leader? Is it not that the great man becomes greater in a crisis because revealed as the master of a situation? And that mastery arises out of such abilities as being able to see a little farther and more clearly. It is characterized by energetic and unselfish endeavor for the common good. We do not need to go far to find a case in point. Messenger readers are to have a chance to read a new book entitled H. C. Early, *Christian Statesman*. We are going to let the author, John S. Flory, tell why Brethren think of H. C. Early as a Christian statesman.



"Brother Early was an able administrator and a superb presiding officer. He had had considerable experience as moderator of district and annual conferences and was naturally gifted for such work. . . .

"In order to get a concrete picture of his parliamentary manner in presiding over a large gathering under difficult circumstances, we will take a look at our first Conference held at Winona Lake, Indiana, in 1910. He was then fifty-five years of age and this was the fourth time he was chosen to be General Conference moderator. He was at the time quite in the limelight of the church's activities, and was at the height of his power and popularity as an evangelist. He had served on the General Mission Board for about nine years and was for most of that time an officer of the board. Two years before he had been moderator of the great bicentennial celebration at Des Moines, when the church made history by changing its name to its present designation. He had just been elected to the chairmanship of the General Mission Board to succeed D. L. Miller, resigned. Not often are so many positions of honor and responsibility heaped on one person in so short a time. These responsibilities together with his handling of the 1910 Conference put him in a position of leadership and influence in the church such as has seldom come to a member of the Church of the Brethren.

"The first Conference at Winona Lake met in an atmosphere of tense feeling. This feeling had been growing for some years and had come near breaking out several times before. The stress was over the so-called dress question. Both sides were calling for a showdown on where the church stood on the question. Should the order of dress be enforced, or should it not? A Conference committee appointed the year before was to bring a report. What this report would be was a matter of keenest interest to many. When the report was read, it was found to recommend virtually no change, but that the church should continue to be governed by the rulings and decisions of previous years.

"The reading of this report figuratively split the Conference wide open. That is, it virtually arrayed for or against the measure almost every one at the meeting. And many had come to say what they thought about the matter. It was a situation that demanded of the presiding officer ability to keep cool and think fast and straight. The moderator proved himself to be such an officer. He refused to allow himself to be hurried. He was courteous to everybody and treated all alike. When a volley of motions and substitute motions was hurled at him and several were clam-

oring for the floor at the same time, he quietly demanded order and made them all sit down. He explained what was before the meeting, and that no one had a right to speak until he had received permission from the chair.

"Then the discussion proceeded in orderly fashion and in fine spirit. Several speeches were made against the measure and several for it. When the position of both sides had thus been made fairly clear, someone proposed a motion to approve the report. The moderator declined to entertain the motion, and advised further consideration of the matter. It is probable that the motion would have passed at this time by a substantial majority. But then they would have been just where they started. By this time the tension had entirely disappeared and a feeling of calm confidence prevailed. Every one seemed to feel that the meeting was in able hands and every one would get a square deal. After this the meeting launched into a debate such as it has seldom experienced in all its history, I believe. The question was thoroughly aired. All shades of opinion were freely expressed, and in fine Christian spirit. Young people who had never ventured to participate in Conference discussion were listened to with interest and courtesy. For the first time they felt that they were a part of the Conference. It was a wonderful unloading of pent-up feelings, and when it was over, everybody felt better. And there was an understanding and appreciation between the older and the younger elements in the church that had not existed before.

"That debate was a revelation. Many on both sides of the question had, up to that time, really not understood the position of those who differed from them. Probably both sides were disposed also to charge their opponents with holding views and attitudes that they in no way deserved. It took this full, frank discussion to bring these things to the surface. And there is little doubt that the debate brought to light reasons for holding certain views that had not formerly been seriously considered by the opposition. When it was over the parties were closer together than they thought they were. They had more respect for each other and for each other's views than they thought possible when they came to the Conference. And out of it all emerged a general sentiment to the effect that, in the light of this discussion, it would be wise to appoint another committee to frame another report on the much-controverted question. This sentiment prevailed and a new committee was appointed with H. C. Early as its chairman. A year later a report was submitted that composed the differences and brought peace to the church."

H. A. B.



## *The General Forum*

### **Examined in the Light of Love...**

BY WILBUR M. BANTZ

**Pre-Communion Sermon**

PAUL in his letter to the Corinthians emphasized the importance of self-examination before going to the Lord's table. Indeed, to partake of the sacraments of the Lord's body in an unworthy manner, he teaches, is to bring condemnation upon one's self. The exercise of self-examination is both needful and helpful in being found worthy before the Lord.

In examining ourselves we will find it helpful to use some measure or standard, as a carpenter uses his level or the mason his plumb line. The standard I would like to use is that of love. Let us examine ourselves in the light of love for Christ.

Love is the standard Jesus used with Simon Peter on one of the occasions when he met with his disciples after his resurrection. One feels that Jesus had a great work and mission for Peter and the other disciples, and this mission would be performed only when they were motivated by their love for him. "Lovest thou me?" was a test of discipleship. Could they stand the test? The faithfulness and devotion of their lives to him would answer that question.

"Lovest thou me?" These are the words by which we should measure the faithfulness, loyalty, and devotion of our own lives. Is your life what it is because you love the Lord?

In such an examination we will soon find that we cannot answer the question in overemphasizing our statements about our love for Christ. Sentimental and highly emotional expressions of our love are no guarantee of that love. Of all the disciples, Peter was the most expressive. He never lost an opportunity to boast of his devotion to the Master. Peter was dangerously near to becoming a sentimentalist. When Jesus said, "Feed my sheep," he was asking for action, for Peter's willingness to forsake the nets and assume the responsibilities of a shepherd; such would be evidence of that love.

"Lovest thou me?" The answer to that question is the secret of the motivating power of the Christian life. Why do people deny themselves wealth, homes, kin, and devote themselves to Christian service? It is because they love Christ more than those things. His life has touched theirs and blessed it. They know the riches of his grace, and their love for him and his cause take them by the way of the cross.

Those who give of their means to the church, who attend the church service, who partake of the

holy communion, or who serve in the church for any other reason than a great love for Christ will sooner or later come to disappointment. Their church life will soon become a burden. Leave out love and you will soon leave out the church.

Love for Christ makes a difference as to whether we are flaming spirits for Christ or smug, complacent, respectable Christians, whether we turn the world upside-down or be turned upside-down by the world.

The church is facing a new day of opportunity. Under suffering, people are responsive to deeds of love. War has brought suffering and will bring still more. Millions of people will need food, clothing and medical attention the world over. Homes will need to be rebuilt, goodwill to be developed, and a peace to be made that will be just and durable. Here is where love for Christ and his way of life can function. For the work of Christ is not the work of destruction but that of construction. It does not create barriers between classes, races or nationalities, but surmounts them and administers a touch of love.

Measuring our lives, therefore, in the light of our love for Christ, we will go beyond a declaration of that love to an actual administering of it to people. Driven by a love for Christ we will serve in a way which removes any doubt as to the reality of our love for him.

*Toledo, Ohio.*

### **The Federal Council of Churches at Cleveland**

Note: This statement is a report on the Federal Council from Church of the Brethren representatives who were appointed by the La Verne Conference in 1941.

THE biennial meeting of the Federal Council of Churches of Christ in America for 1942 was held at Cleveland, Ohio, Dec. 8-11. At that meeting the Church of the Brethren was officially admitted into the Council in harmony with the action of the Annual Conference of 1941 and as reaffirmed by the Conference of 1942. All of the representatives of the Church of the Brethren to the Federal Council were present. D. Newton Long, a member of the Executive Committee, but not of the Council itself, was unable to attend the meeting.

The conference at Cleveland was an experience in "co-operative Christianity" on a basis never before undertaken in America. The co-operating agencies which participated were the Federal Council of Churches, The United Council of Church Women, the Foreign Missions Council of North America, The International Council of Religious Education, The Missionary Education Movement of the United States and Canada,



the United Stewardship Council, and the Home Missions Council of North America.

*The Spirit of the Council.* The Cleveland meeting adopted for its theme: "In him was life; and the life was the light of men. And the light shineth in the darkness." All the meetings were pervaded by the spirit of devotion, and the assurance that there is a way out of the present darkness and confusion of the world. It is the way of God as he was revealed in Jesus Christ our Lord. It was very clear in all the speeches and reports that there is only one hope and that is to apply the spirit and teachings of Christ to all our human problems. The church of Jesus Christ must be more effective in showing the way. But she must be healed before she can heal, and be herself cleansed before she can be efficient in redeeming the world.

*Our Task.* The Council faced many problems. But the special problems due to the war and this age were considered at length:

1. The serious problem of race prejudice and antagonisms was fully considered. All agreed that nothing less than a changed attitude will solve this problem—the attitude that Christ taught us to have as expressed in love, brotherhood, and neighborliness.

2. Christian education was considered the basis for democracy. A satisfactory democracy cannot be created without the Christian spirit.

3. War emergency problems, such as the soldiers' camps have produced, and the movement of great populations to war service areas. And above all the demands for postwar reconstruction and an enduring peace. There was no difference of opinion on this question. A lasting peace will not be made unless the spirit of Christ dominates that peace. The churches must lead in giving light and truth and love for such a time as this.

4. Church comity was changed to a policy of church co-operation for these tremendous tasks. One church alone will be helpless, but if Protestantism as a whole, a body of thirty-six millions, co-operates as one, the church will be heard with the message of Christ who is the true way of life.

*Relation of the Church to the Present War.* This problem occupied a large share of the attention of the conference. A carefully prepared statement was issued by the Council. It recognized in the present struggle a crisis for civilization itself, a conflict of moral ideas and a bitter struggle between two different conceptions of human existence. It recognized that no matter how the war ends "God has ways of working which are beyond our human limitations," and that in any event "the essential victory for which Christians strive" is not an easy victory. The statement expressed the idea

that victory for the united nations, "so far as human eye can see," would seem to promise greater freedom in Christian service.

The delegates of the Church of the Brethren, however, choose to register a dissenting vote to the statement on the grounds that it at least implied too definite an alignment of the church of Christ with the war which we fear would weaken the church's voice in the days of peace negotiations.

*Now Is the Time.* Francis B. Sayre, once Assistant Secretary of State, showed in a masterful address that the future will simply be a repetition of the past with its greed and selfishness and war unless the church of Christ, with unprecedented sacrifice and loyalty, will now lead the way to a Christian solution of the human problem. There is no time to lose; we cannot wait till war is over. The war may cost all we have, but if we preserve our freedom and turn over to our children a decent world, nothing else matters. Jesus is the Way and the church is commissioned, through human beings, to give him to the world.

Report signed:

D. W. Kurtz	Rufus D. Bowman
M. R. Zigler	Edward K. Ziegler
Paul H. Bowman	

## **Anointing for Healing—A Neglected Avenue of God's Grace**

BY WARREN D. BOWMAN

### *III. Anointing and Medical Science*

#### **What Are the Processes Through Which the Results Are Obtained?**

THE ministers were asked whether they thought the effects of anointing were due to physical, psychological, or spiritual processes, or a combination of all three. Most of those replying thought it was a combination of the three: the interaction of body, mind, and spirit. However, there was a feeling that at times one or the other was paramount. If the need was to relieve the mind of anxiety and fear, perhaps the psychological was the important factor. If there was some sin in the life that needed to be confessed and forgiveness obtained, if there was a question of getting right with God and man, or of stimulating faith, then the spiritual was the dominant factor. The changed mental outlook and the renewed spiritual state put the patient into such a condition that the bodily processes could do their work for the healing of the patient.

Elder J. H. Hollinger, of Washington, D. C., estimates that during his thirty-six years in the ministry he has assisted in at least four hundred anointings. He was asked what he thought the



effects were in general upon the patient. He replied that "there is practically always a more optimistic spirit, a peace of mind, a spiritual renewal, and a salutary effect upon the patient's physical condition which aids recovery."

Aside from the physical benefits that many people derive from the anointing, the service practically always brings a spiritual blessing to the anointed one, which in itself makes the service quite worth while. A minister says of his own anointing, "I received both spiritual and physical strength. In a spiritual way I felt closer to God and free from sin." A devoted mother of twelve children, who suffered for a number of years in her youth from a female disease, says of her anointing, which took place at the age of twenty-one, "I have never had a deeper happiness than at the close of that service. I had a distinct feeling that all sins were forgiven and I experienced an abiding sense of God's enfolding love. I believe the greatest effect upon me was spiritual." The anointing did not relieve her physical condition (an operation some years later was necessary for that), but it produced in her a state of mind which led her to say that "right attitudes, mental and spiritual," which frequently result from the anointing, are far more beneficial than physical healing. A young girl afflicted with encephalitis feels that she was greatly benefited both physically and spiritually by the anointing service. While she did not experience a permanent cure in a physical sense, she says that the greatest benefit to her was the attitude of mind that it produced, and the spirit of resignation and trust that it gave her to face the future.

We might say that the anointing is a mountain-top spiritual experience in the lives of many to whom it is administered. One pastor writes that practically all whom he has anointed were more deeply spiritual from that time on. It is a time in one's life, perhaps next to baptism, when a person who has confessed his sins, has asked God's forgiveness, and has resigned himself completely to the will of God, feels free from sin. That alone could scarcely help but aid the physical condition.

Any attempt to explain the effects of anointing must give due weight to the power of prayer. Perhaps we do not begin to realize the energy that may be generated by the prayers of righteous people, and the forces that may be set in operation for healing. In this service there are usually two seasoned ministers who are supposed to have more than average power in prayer; there is the prayer of the patient himself, and perhaps also the prayers of the patient's relatives and friends, all concentrated upon this particular individual.

Should we not expect results beyond the ordinary? Furthermore, the faith of the patient in the service is a very significant factor. Those who come from a Brethren background can usually point to one or more cases in their immediate experience wherein the anointing has seemingly produced remarkable results. This increases their faith in the service. "According to your faith be it unto you," said Jesus. Certainly both the strong faith and heightened expectation of the patient play a significant part in his healing.

#### What Doctors Say Relative to the Anointing

Eight or ten doctors submitted statements, some of which will be summarized here. Dr. J. D. Miller of Bridgewater, Va., a member of our church who has practiced about thirty-five years in a Brethren community, says: "Where conditions are favorable the anointing is always helpful. Aside from the spiritual, which the patient alone can evaluate, it gives the patient a boost which has a definite effect on the physical forces which are battling to restore nature to normal health. It gives faith and hope to the one who is struggling. This is not only true in a spiritual sense, but it certainly carries over into the physical. It is like the lifeboat to a sinking ship in a stormy sea, or the encouraging word of a good friend when the way seems dark. It changes a dark picture to a bright one. It gives faith and hope—a new hold on life. I always favor the anointing when anyone desires it."

Dr. S. S. Conner (Brethren), of Waynesboro, Pa., who practiced general medicine<sup>1</sup> for fifteen years in a community where many of his patients were members of the Church of the Brethren, says of the anointing: "I noted that some patients called for the anointing service when not very ill. In my judgment their great faith in the service created a confidence that the anointing would not only bring them great peace of mind and spiritual uplift but also hasten their return to perfect health. To this class of patients the anointing service was a great comfort, and in the majority of cases was quite a factor in hastening the ultimate recovery of the patient.

"The other class of patients called for the anointing service when desperately ill. They had, at least to a degree, turned their faces from the help of this world, which seemed to be fast failing them, to a complete trust in the hands of God. To this class of patients the anointing service was uniformly helpful.

"I think it was quite natural for my patients to turn to God in their extremity. Not that they lost

<sup>1</sup> During the last twelve years his practice has been largely that of an eye specialist.



faith in their physician, but it seemed so natural for them to want to touch the hem of his garment and thus by the anointing service receive a great blessing.

"I have always welcomed the call for the anointing service, for I was practically always able to note great mental and spiritual uplift and in many cases marked physical improvement."

Drs. Harold and Blanche Miller, Eglon, W. Va., husband and wife, who have practiced for eighteen years in a community where one fourth of their patients are Brethren, give this statement: "We feel that it is significant in physical healing in just the proportion that the spiritual and psychological factors are significant in that particular case." They feel that this service should be more widely used and that ministers should continually try to make it more reverent and meaningful.

In a letter received from Dr. James M. Gray (Presbyterian) of Thurmont, Maryland, dated May 22, 1942, he says: "As a physician in general practice I often note in the patient a craving for spiritual comfort which in members of your faith is often gratified by the anointing. This is very desirable, especially so if the patient desires it. And I have seen cases where there was definite physical benefit derived therefrom. May I add my commendation and approval to this ordinance of your church and assure you of my humble cooperation in this good work."

Dr. Ernest F. Sappington, physician and surgeon (previously referred to), who has practiced for thirty-six years in Washington, D. C., says: "The anointing removes fear from the patient's mind, and thereby certain toxic poisons are eliminated from the system. It puts in the place of fear a confidence, a faith, and a hope. It gives the patient a general mental boost which reacts very favorably on the glands of internal secretion, such as the adrenal gland, the thyroid gland, and the secretions of the liver and pancreas. Fear of the ravages of disease and fear of death tend to produce a sort of paralysis of the entire system. When these fears are removed the above-mentioned glands function more normally. This reacts very beneficially upon the patient's physical condition, often turning the tide in the progress of the disease and starting the patient on the road to recovery. In addition, the anointing gives the patient a spiritual uplift and a feeling of well-being, which enables him to endure pain and disease. An effective anointing is a strong ally of medical science, and as a physician I always favor the anointing service when the patient desires it and has the religious background to enable him to enter into it effectively."

Dr. E. R. Miller (Baptist), at present an eye, ear, nose and throat specialist of Harrisonburg, Va., after practicing general medicine for nine years in a Brethren community where the anointing was frequently used, describes the effects of anointing upon his patients as follows:

"Physical effect: Those that recovered showed a prompt improvement after the anointing service, perhaps more rapid than under ordinary circumstances.

"Mental effect: There was a cheerful and more hopeful attitude.

"Spiritual effect: There came to the patient a peace that passed understanding. A spirit of resignation, 'Not my will but thine be done,' was noted, which, if not expressed in words, could be read in the countenance of the patient."

Speaking further of the anointing service Dr. Miller says: "I hope it will never be discontinued. It seems to me that it should be taught along with the other great doctrines of the church. I have just read the scriptural authority in James 5:14-16, in both the King James and the Weymouth translations. It seems to me that the modern translation is just as strong."

#### **Is There a Conflict Between the Healing Effect Accompanying Anointing and Medical Science?**

There is no real conflict between anointing and medical science. Rather, it harmonizes with both psychology and medicine. Occasionally we hear of sudden healing following anointing which baffles people and leads some to believe that spectacular results are to be expected. We must be very careful in interpreting such cases. There are types of illness in which a rather sudden cure might be anticipated. One is when the difficulty is functional. A functional case is one in which there is nothing wrong organically, but there is a nervous disturbance which prevents some portion of the body from functioning normally. In such cases we might predict a rather sudden cure. For example, a case was reported of a woman who had lost her voice and had not been able to speak for several months. Her first word after the anointing was in her natural voice. Having made a study of functional cases, I would expect a sudden cure in many cases of this type, but this should not lead us to expect similar results when there is a definite physical disease, or a pronounced organic condition. The anointing service can be exceedingly valuable and effective in functional cases, since those subject to functional disorders are likely to need the anchor of faith, the stabilizing influence of religion, and the spiritual renewal which accompanies this service.

A second type of illness wherein we might ex-



## Evening

BY MARY McDOWELL

Tall shadows fall across the grass,  
The wind has ceased its cry,  
The western hills are silhouettes  
All edged with gold against the sky.

The blazing sun has cooled and slipped  
To rest beneath the sky,  
Leaving a trail of molten gold  
That splashed the clouds as he soared by.

The last, lone bird streaks to his nest,  
The first pale star gives light.  
A sense of rest pervades the air,  
A sense that God will bless the night.

Millersburg, Ind.

pect a very rapid cure following the anointing is when the physical condition is due largely to fear, anxiety, resentment, a sense of guilt, or to some sin in the life. Fears and sins harbored in the mind do frequently influence the body so as to cause the vital organs to function abnormally. When the causes of the disease are removed, then the healing process sets in immediately, resulting frequently in what may seem to be a spectacular cure. But a rapid recovery in such cases is the normal thing for us to anticipate. The anointing service, with its emphasis on confession of sins, forgiveness, strengthening of faith, comforting of conscience, and getting right with God and man, can work wonders for restoration in this type of case.

A third type wherein a rather sudden cure might be predicted is when the illness is largely an imaginary one. Physicians tell us that a large per cent of those who call on them for treatment are suffering from imaginary ailments. If the mental state is improved through the anointing and the patient shifts his attention from himself to God and to spiritual things, a quick cure might be expected. An effective anointing is a good tonic for an unhealthy mind. Furthermore, when the symptoms of an organic condition are greatly exaggerated by the imagination, or the state of mind, we might expect a very rapid improvement after the anointing service.

A fourth type of case in which there may take place an amazing cure following the anointing is when the patient has a very strong faith in God, has lived an unusually good life in line with God's purposes, has a dominant desire to get well, or has great faith in the anointing service. In such cases the rate of recovery may be much faster than physicians would normally predict. While we should not expect a sudden cure, in case of a

definite disease or an organic disorder, yet the favorable spiritual condition would be a very strong ally of nature as she attempts to carry on her work of healing. When the patient's mind and spirit are in harmony with God, his healing power can operate. We do not know the extent to which faith may aid recovery in illness, but both the Scriptures and our Christian experiences convince us that spiritual forces have far more power over disease than most people in our scientific age are willing to believe.

When there is a definite physical disease, or a pronounced organic condition affecting certain areas of the body, we should expect a gradual cure, although accelerated in most cases by the anointing. Here the anointing tends to relieve fear, which in turn eliminates certain toxic poisons from the body. It arouses the psychological and spiritual energies, which tend to halt the trend of the disease, and starts the patient on the road toward recovery. The psychological factors, such as fear and anxiety, and the spiritual factors, such as a sense of guilt, resentment, unforgiven sins and lack of faith, may all have been working as enemies of nature. If fear and anxiety can be relieved and hope stimulated, if resentment can give place to love, if a sense of forgiveness can come into the patient's life, if faith can be strengthened in connection with this service, then the psychological and spiritual energies may become strong allies of nature and aid nature in doing her work more rapidly. These factors are very powerful in certain cases, more so in some than in others. The shift of the mental and spiritual energies from enemies of nature over to strong allies of nature might account in a large measure for the marked improvement following the anointing, and for the fact that recovery after the anointing is often more rapid than normal.

However, this attempt at an explanation must be regarded as only partial and not fully adequate. Perhaps we as yet have a very slight understanding of the spiritual processes that God employs to do his work. The sincere prayer of a patient who has committed himself entirely to the will of God, and the intercessory prayers of righteous people in his behalf, may set spiritual processes into operation beyond what we now know, or can even imagine. We know that extraordinary healing does seem to take place at times following anointing that we cannot explain except as the manifestation of God's power. In the last analysis, all healing might be thought of as divine. It takes place through the laws that God, the Creator, has set in our being.



Medicine only aids nature in carrying on her work more quickly and more effectively. Any physical, mental, or spiritual process that aids nature in her work of healing might be considered as the use of God's power. If the patient is to be given the most favorable chance for recovery, all three processes must be brought into play in their due proportion.

In line with the preceding thought, Dr. Curtis B. Bowman, physician and surgeon, of Chicago, Ill., says, "As a surgeon, when confronted with a serious illness, I am always desirous that the patient seek divine help. . . . I have found by years of experience with the sick that they go through their sickness much better when they have confidence both in their physician and their Creator. To me there is no conflict between divine help and that rendered by the physician. It is always a miracle when an abdomen is opened, a tumor is removed, and those areas again heal and become normal. It is no less a miracle that scientific men can, by following scientific laws, compound new formulas which save thousands of lives. Healing is brought about by the physician following the creative laws of our Master, but such healing is not accomplished independent of men seeking the best scientific knowledge. Both are needed; and if the sick rely on either without the other, he is negligent of seeking to attain the highest good."

Dr. Rufus D. Bowman, president of Bethany Biblical Seminary, says: "If the anointing gets the patient in a better mental attitude, helps to get the patient right with his fellow men, with himself, and with his God, it is bound to have a healing effect upon his body. . . . Further, if a person is brought through this service into right adjustment to God, why wouldn't the healing energies of the Eternal work through the patient? The answer to prayer is not contradictory to law—it is putting into operation a higher law which alters what otherwise would have been. The higher laws of the mental processes vitally affect physical welfare." He further points out that the anointing is just a symbol, and the effect of using this symbol is largely determined by the attitude of the patient and the way in which the service is conducted. He concludes by saying, "The anointing has an outstanding contribution to make to our church life, but in the hands of amateurs or men who are spiritually shallow, it will amount to little. If I were sick and wanted to be anointed, I would choose carefully the ministers to officiate."

The Rt. Rev. James E. Freeman, Episcopal bishop of Washington, D. C., after reading this paper said, "I agree with what you say about fit-

ness for administering such a service. In some respects this is the heart of the matter; the man who anoints must himself be an anointed man."

Some might ask whether the same results might not be obtained by prayer without the use of this symbol. Similar results are perhaps frequently realized through prayer centered upon a particular individual whose attitude of mind is right. Thus far we have no comparative data as between those who have been anointed and those who have just been prayed for. In the absence of such data, we would answer that faith often needs something concrete on which to lay hold. This need is recognized by those denominations which use private communion with their sick in a manner somewhat similar to the way we use anointing. The anointing furnishes the concrete element plus the prayers that are made in the patient's behalf. Furthermore, anointing has held a very dignified and highly spiritual place in Christian history. The disciples whom Jesus sent out two by two "anointed with oil many that were sick, and healed them" (Mark 6:13). It was a prevailing practice in the apostolic church. Its power has been attested to by those religious bodies that have practiced it throughout their history. In addition, it furnishes an appropriate setting for the patient to confess his sins, to seek forgiveness, and to get all of his relationships right with God and man. Therefore, we would conclude that anointing, when rightly used, is a symbol of inestimable value.

Washington, D. C.

## Sincerity

BY REBECCA FOUTZ

Nor infrequently one hears or reads the statement that if a person is sincere in his attitude or belief the right or wrong of his actions should not be questioned.

It does not require much thinking to see the fallacy of such reasoning. The natural, moral and spiritual worlds operate according to the laws of their respective realm. And the highest degree of sincerity will not save anyone from the consequences that follow the breaking of these laws.

Some of the tragic conditions in the world have been caused by people who were quite sincere in their belief in the course they pursued. Both past and present history testifies to this.

There are powerful forces in nature that cause great destruction unless handled in accordance with the laws that control them. When this is done, these forces render large service to mankind. The deepest sincerity on the part of a person dealing with dynamite or electricity contrary to the



right methods will not save him from disaster.

Most of the laws of the realms with which we deal are pretty well known. Following them means both safety and progress. The sincerity alibi is oftentimes made when there is not a willingness to abide by them. This is especially true in spiritual matters. But unless sincerity is based on right and truth it will not benefit the possessor or others.

*Philadelphia, Pa.*

## Shifted Brethren Man Power

BY H. H. HELMAN

BRETHREN farmers produce a lot of food. They represent sizable American man power. Producing food is about as far out of militarism as one can get these days. Why has not this fact been recognized and our whole relation to the military program been directed more toward this contribution to America's wartime or peacetime need?

The day may be fast approaching when farming will be more important to the nation's survival than fighting. If and when that happens all faces will be turned desperately farmerward. With the farm man power so badly displaced and dislocated, hunger may come before necessary adjustments can be made.

The farmer has not had much of a chance before the bureaucrats at Washington, who, out of ignorance, stupidity or arrogance, or all three, have so badly bungled the farm situation that drastic action, both in Washington and down on the farm, is needed. No more effective citizenship can be contributed by the ordinary man than to give himself to producing food to prevent not only national but global hunger. Brethren farmers are among the best, and therefore stand at a crucial place in an approaching world crisis.

When the crisis becomes evident at Washington the farmer will be put on the list of "essential war workers." But to produce food for the hungry, present or to be, may be named what they will. Despite this it is a most elemental and fundamental industry for the preserving of human life. At any time and at all times producing food is constructive and benevolent and giving it another name to stimulate effort does not change its fundamental character. Pacifists can farm without apology or chagrin.

How many skilled Brethren farmers might have been spared to this fundamental industry, instead of being conscripted to bear arms or to do work of national importance, if we had by forethought prepared to meet this situation, nobody knows. Whether we could now stem the tide depends upon man power emphasis in Washington from now

on. It might be worth a try. Farming is a perfectly good Brethren way of expressing constructive citizenship. Why have we not majored in it in this war? Have we not been too timid in stating our conviction that skilled farmers should be given deferred classification, at least on the same basis as skilled workers in other "war" industries?

Drafting of farm workers has already gone so far in many localities that serious results are already imminent. Note the farm stock and implement sales. With the essential man power drained there is often only one chance—quit. The American consumer will realize in six months or so what really has happened—when he looks into his market basket. The indiscriminate induction of farmers will then have its surprising effect. Forced reduced plantings will be all out of ratio to increased "production quotas." A few typical cases which have come to the writer's attention are cited: A married man, with children, producing milk from a herd of eighteen cattle was inducted this summer. Another man was a heavy poultry raiser, housing as many as six thousand fowls at a time. He is now cited for induction. Then there is a large-scale farmer with nearly fifty cows, about three hundred hogs and over two thousand chickens, who has had six trained helpers taken from him by the draft, three of whom could be classified as skilled, and essential.

There is nothing un-American in wanting to help feed the people, and in insisting that this occupation is second to none in its importance in any nation. Too many of our Brethren farmers have quit an occupation which fits our genius, for both army and defense work, without rendering our nation a higher service than they were doing on the farm. What can we do about it, and where, and when?

*New Carlisle, Ohio.*

## Growing Tall

BY LUCILE LONG

A little girl asked her grandmother, who was working  
By a garden wall,  
"Why do you pinch those tiny buds from the plants?"  
"So they'll grow tall."

So said the grandmother, and she went on pinching  
With resolute hand  
More buds. Long afterward that girl who was watching  
ing  
Could understand.

So many buds of promise her life was to lose!  
And yet through all  
Disappointment and weariness of heart, she sees to-day  
Herself grown tall!  
*Bridgewater, Va.*



## *Home and Family*

### "Monkey Face" . . .

BY C. A. BARNHART

FREDDIE, aged eight, was visiting with his grandparents in the city. He had just finished his afternoon nap, and his mother had turned him out to play. Two neighbor boys joined him from across the street, and Freddie felt important and aggressive.

As the boys strutted down the walk they spied Neighbor Compton mowing his lawn. "Hello, Monkey Face!" Freddie shouted. Then the others joined in the chorus, "Monkey Face, Monkey Face, Monkey Face." Mr. Compton could have reached up and slapped their saucy little mouths, but he restrained his anger and went on with his mowing.

Finally, having exhausted their store of insult and vituperation on Mr. Compton, they retired to the back yard for a fresh supply. Seeing a lady walking down the alley, Freddie let go another barrage. "Hello, Monkey Face! Where are you going, Monkey Face?" And the others chimed in, "Hello, Monkey Face! Hello, Monkey Face! Good-by, Monkey Face!"

They might have gotten away with it, but grandma was helping Mrs. Compton with her canning. Before Mr. Compton left for work as a night watchman he filed a timid complaint. He said he did not care for himself, but he thought the neighbor ladies should be permitted to go to the corner grocery without being insulted.

Freddie's mother was apprised of the situation. She called the young lad into the house for a session extraordinary. She tried to impress upon his mind the gravity of the offense. There was only one way to make amends. Since by the tongue the wound had been made, by the tongue it would have to be healed; Freddie would have to apologize to Mr. Compton.

The task was a grievous one. From his perch high in the jungle, Freddie could see monkey faces everywhere. Now he would have to climb down out of his tree and apologize like a man of culture. The thought filled him with terror.

But an intelligent and understanding mother paved the way, and he rehearsed his little speech over and over. Far into the night dread pursued him. His pillow was hard and unfriendly. Sleep reluctantly claimed him for her own.

In the morning Freddie awoke to a day of stern reality. He could not get interested in any kind of play. He wanted to get the ordeal over with. But Mr. Compton slept until three in the afternoon, so Freddie walked for hours the hard road of restitution.

Finally Mr. Compton came out into the lawn to finish his mowing. Freddie, neatly washed and dressed, hastened to intercept him before he could get away. He made his apologies humbly and sincerely. Pardon was as freely and sincerely given. Then Mrs. Compton, with scissors in hand, took Freddie into her garden and gathered for him a bouquet of her choicest flowers.

Freddie returned home to his mother a conquering hero. He displayed his flowers with much pride, but they could not match the bloom that lighted his own face. When he again retired for the night his pillow was as soft as the down of swans. He remarked over and over again how good he felt inside. Before he realized it, slumber folded her arms about him, and he slept the sleep of the just.

*Columbus, Ohio.*

### Christian Living

BY MRS. OWEN HORTON

God's children are called to be representatives of Christ, showing the goodness and mercy of the Lord. As Jesus has revealed to us the Father, so are we to reveal to the world Jesus. The Apostle Paul says that we are living epistles, read and known of all men. Jesus sends in us a letter to the family, the village and street where we live. Jesus wants to speak through us to those who are not acquainted with him. They may not read the Bible and hear the voice that speaks to them through its pages; but if we represent Jesus truly, it may be by us that they are led to know and to serve him.

The Christian people are light bearers on the way to heaven, reflecting the light of Christ to the world. We as Christians should have such a life and character that through them others might get the right conception of his service.

If we do represent Christ we will make his service appear as attractive as it really is. We should not gather up gloom and sadness and then murmur and complain. That gives unchristian people a false representation of God and the Christian life, and makes them think that God is not pleased to make his children happy.

Many walking along the path of life dwell upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement. Two sisters were walking in a beautiful garden. One was enjoying the fragrance and beauty of the flowers, while the other was attracted to the unsightly briars in the way. She was mourning and grieving. She was not following the guide as she was walking among the briars and thorns. At last she said mournfully, "Is it not a pity such a garden has to be spoiled with thorns?" Then the guide said, "Let the thorns alone, for they will only hurt you. Gather the roses, the lilies and the pinks."

When we look back through the chapters of life we should find some pleasant pages. We should let God's beauty and sweetness fill our soul with joy. Then the fragrance of our godly life would perfume the life of our fellow man.



If we doubt God's love and distrust his promises, we dishonor and grieve his Holy Spirit. An example of this would be children complaining to their mother all the time, just as if she did not mean them well, when her whole life's efforts have been for their interests and comforts. Suppose they doubt her tender love. It would break her heart. The apostle says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things."

Angels are listening to hear the report we bear to the world for our heavenly Father. If we keep our minds on the unjust and unkind acts of others, we will not be able to love them as Christ has loved us. We should love and respect each other, notwithstanding the faults and imperfections we cannot help seeing.

The Lord would have us as sons and daughters happy, peaceful and obedient. Jesus says, "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

By and by the gates of heaven will swing open to admit God's children and the benediction of the King of Glory, like the richest music, will fall on their ears, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

*Pulaski, Va.*

## Birthday Meditations

BY MRS. O. R. HERSCH

It was the evening of my forty-third birthday, Dec. 16, 1942—the evening that in my mind I had planned to get off some Christmas mail. Just as I was ready to begin I heard ten-month-old David Lee call. He wanted to romp a little more and get another bottle of milk, for he had gone to sleep quite early in the evening.

I was rocking and singing to him in the big armchair, when down the stairs came three-and-a-half-year-old Kurtz, calling for some milk and candy before going to sleep. Then I took both of these boys in the big armchair, covering them with a blanket and singing songs little ones love to hear. The wind was cold and howling outside, but around our hearth it was warm and cozy. These two little boys—nearer twins than any of our other children—looked at each other with perfect contentment and merry laughter. David Lee looked so chubby and smiling with his six pearly white teeth shining. Kurtz, with flaxen hair, dark brown eyes and slender features, hugged David Lee with glee. Kurtz, who is so fond of his baby brother, said not so long ago, "Isn't he nice; isn't he cute; let's keep him!" Soon the little boys had their milk and were off to bed and warmth and comfort again. Eight-year-old Lauree and her daddy were already asleep. Harold and Miriam had gone to the church to practice for the Christmas program. For a bit I was left alone to think.

Here we are in a suffering, war-torn world. Could I realize the suffering from my experience tonight? No, our family at present is in ease, pleasure and comfort. Our immediate family circle is yet unbroken. When the little boys call for milk, I have it to give to them. We have food in our cellar for our family and enough to share with some needy ones. We have clothing sufficient to keep us warm. The children are looking forward to Christmas and Christmas shopping. Kurtz said often today, "Christmas is coming, Christmas is coming fast; may I get a Christmas tree?"

In India Mrs. Amsey Bollinger is also observing this Dec. 16 as her birthday. Is she enjoying these comforts as we are? No, for in a recent letter from her she said their family was widely separated, with Lowell in America, Virginia not well at the Landour school one thousand miles from them, and Dickey also there at Landour in school. They find their money not sufficient to reach around for all their needs because of war prices.

Many things I could enumerate, but the question I must ask myself is, "What shall I render to the Lord for all his benefits to us?" Will the Lord be pleased with the usual good deeds—sending greetings to our friends, giving money to the Christmas offering, giving money to Brethren Service, an active interest and support of the local church and school and neighborhood needs? Is this enough in our needy world today?

*Manassas, Va.*

## Santa Claus

BY R. E. MOHLER

I am glad that I did not miss Santa Claus. Many of my friends did miss the "old saint" and I pity them. The adults who taught those friends of mine were not only too smart for their times, they were too smart for any time, and in their refusing to teach and believe in the myth they were helping some other folks to miss one of the most real things in all of the world.

I do not know when I first discovered that Santa Claus was not a real man, nor do I know if I ever thought that he was. To me he was always a great good spirit that came a little closer to us at Christmas time than at any other season of the year. I have never seen a spirit, so naturally I do not know what Santa Claus looked like to me when I was a boy, nor could I describe him today.

I have lived long enough to know that many of the worth-while experiences of life cannot be touched. Many of life's beautiful dreams lie just beyond, and they are the things that make it rich and meaningful. Santa Claus, the spirit of all that is kind, unselfish and good, is one of those finest dreams. It is one of the finest in all the world. I would not have missed him for anything. I believe in Santa Claus, and I am glad that he comes so near and visits so many homes at the Christmas season.

*McPherson, Kansas.*

## What to Pray For

*Week of January 16-23*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

Dr. A. Raymond Cottrell.

Dr. Laura Murphy Cottrell.

**Remember the missionaries on their birthdays**

### Africa

Faye Moyer, Jan. 16, 1900.

Evelyn Horn, Jan. 18, 1900.

### China

Ellen E. Cunningham, Jan. 22, 1907.

Martha N. Parker, Jan. 31, 1907.

### India

Verna Blickenstaff, Jan. 31, 1891.

Anna Warstler, Jan. 14, 1902.

Edward Ziegler, Jan. 3, 1903.

Earl Zigler, Jan. 12, 1903.



## *Our Mission Work*

### **An Adventure in Friendliness . . .**

BY FLORENCE MOYER BOLLINGER

FRIEND or foreigner? In these days when the demand that foreigners quit India is sometimes heard, one wonders into which classification he would fall. Theoretically, of course, that would not be hard to decide. But might it be that the matter of attitudes would overbalance that of race, color and custom? Recently while traveling from Delhi to Anklesvar, I had new reason to think about this. Traveling is difficult these days. The trains are fewer in number and the threat of invasion causes throngs of people to leave the cities and crowd the compartments in which they travel with quantities of luggage.

Having made the night trip between Dehra Dun and Delhi, I waited on the platform of the Delhi railroad station on a hot steamy morning of early July. Rather than miss my train, or be crowded out, which would necessitate my staying over the entire day, I decided to remain right by my luggage on the platform. I made it clear to the coolies to come to me as soon as the train appeared on the tracks. I had two long hours to wait.

An English friend came by. "Going second class?" she asked. "I wish you were; then we could travel together." But no, I was going intermediate class where I would probably have Indian traveling companions. A train inspectress approached me and said, "Traveling alone and inter? Ah, too bad! But I'll try to get you a small end compartment with just one other European lady." I thanked her, for the promise sounded good. A long hot trip of a whole day and a night lay ahead of me. At last after the long wait, the Frontier Mail finally pulled in, but there was only one available inter compartment for women, and the inspectress was busy on another train.

I managed to push my way into the intermediate compartment. It was necessary to climb over luggage in the aisles. After much effort, the coolies got my luggage stowed on an upper shelf and under the seats. "How can I stand this?" was my first thought. Two young boys claiming the best window seat section were just getting over whooping cough. During the night trip from Lahore, they had been sick and had vomited over the floor. In the heat, the atmosphere was sickening. Fortunately, a sweeper came along and swept the floor before we left the station and the air cleared. An aunt of these boys accompanied them. She proved to be an educated Christian woman from Lahore and a teacher of English for over twenty years. So here was one companion with whom I could talk.

After the Delhi passengers had alighted from the coach, I chose one of the two remaining sections. It was the middle section of a long bench. Across from me was a mother with a two-and-a-half-months-old baby boy and a little girl of two and a half years. She had a number of trunks and other luggage, and I saw all over them the sticker tags reading "British India Steamship Lines, Mombasa-Bombay." Those little tags made it easy for me to comprehend what had puzzled me before. Now I could understand the fine bearing, intelligence and freedom of this Muslim woman. She cared for her children so well and loved them naturally. Her bearing was that of a Muslim woman from a country other than India. I was reminded of joyous Fatima, who had traveled on our ship several years before. She was coming from Penang to become a bride in India. Fatima, who had enjoyed the freedom of the island—education, sports and social life, had dreaded the burqa-veil (purdah) which awaited her. She knew it symbolized a restrained and isolated life.

The husband of my traveling companion came to inquire concerning her needs at almost every station. She did not veil her face from the gaze of the passers-by. I was glad to find out that, although she spoke Urdu, she knew a little English. We could carry on some conversation. I learned that they were returning to Nairobi after an eight months' leave in India. The little girl was miserable because of big sores caused by the heat. When she became very fretful on the second morning, a pencil and notebook from my handbag amused her while the mother bathed the baby. I left them as a friend when I got off at Surat and they went on to Bombay to sail for Africa.

On the Delhi platform, I had seen two young women conversing with friends. On boarding the train, I found that they had stored their luggage in the section I had avoided next to the whooping cough boys. Just before the train started, they took their seats next to me. They were very attractive girls and spoke excellent English. I overheard the one say, "But to yield oneself to the supreme living God does not take away one's freedom." This was spoken in such a way that it seemed to be a thought carried over from the platform conversation. They were friendly to my first approaches and I found them to be Y. W. C. A. secretaries returning from a special retreat at Mussoorie near Landour. Conversation revealed that previously Shanta had been a teacher in a Bombay high school but had given it up to become a Y. W. C. A. secretary. She was now going to Karachi where a number of American girls had come for war service. They were reported to be



very homesick. I wondered whether Shanta through the Y. W. C. A. work will serve these American girls. And I did hope that they would recognize the fine type of Indian girl she is. In my mind, I questioned whether their attitudes would make Shanta feel that they were friends or foreigners. They have come as guests to her country.

Sara, Shanta's companion, was returning to Trivandrum, to serve as Y. W. C. A. secretary there. Having often heard of the beauty of that country, I asked her about it. Eagerly Sara produced a map. "See, here is the seacoast; here the mountains!" And she went on to describe the rich beauty of that land. "Are you fearing invasion?" I asked her. Again the map. "We did fear it. The Japanese were here and here and here," she answered as she indicated the places on the eastern coast. "They could have taken it all; we had no protection, but now we are better prepared!" In the emancipation of India's womanhood, fine young women of Shanta and Sara's type will play a real part.

Along the way, other women got on the train for short journeys. A mother with a most attractive daughter rode for half a day to Kotah junction. Since I was so placed as to share part of my seat, they began to talk to me. They spoke a very broken mixture of Urdu, English and Gujarati, but we were able to get our meaning across. At every stop of the train, they threw their burqa-veils over their faces but peered interestedly through the openings, seeing but not being seen. Prickly with heat, I mopped my face and powdered it. This was a process of very great interest to them and it called forth many explanations as to why and how. I found in my bag a tiny sample of powder and a new puff which I gave the mother. Her pleasure was so great for this friendly token that I am sure it will not soon be forgotten. When the train finally reached Kotah, they were met by their numerous menfolk. The daughter pushed forth her father, uncle and brother in turn so that I could say salaam to them. Then final salaams were said and the burqas bobbed away as the train pulled out. Who would dream that those plain white, all-covering veils concealed so interesting a mother and so beautiful a daughter!

By this time I had forgotten that I might be the foreigner in the crowd, and I was glad that the inspectress at Delhi had not found a separate compartment for me. One passenger in our midst would no doubt have been better satisfied with a separate, or better yet, with an upper class compartment. She kept her bedding stretched out full length during the day as well as through the night so that no one could encroach upon her seat. A little dog, which she kept hidden in its basket

whenever a railroad guard or a ticket collector appeared, made a nuisance of itself at other times. The woman's reading matter was trashy. She took her food from the common platform trays and her drinking water slopped over the floor. Although in complexion she was as dark as any person in the compartment, she was dressed European after a fashion. It was plain to see that she wished to keep her distance from those whom she would probably have termed *natives*.

I had plenty of time to think as the train rushed forward and as the personnel and scenes of the coach continued to change. I realized anew how wonderful a privilege it is to be freeborn and a full citizen of a free country! In these respects, I was very rich as compared with this unapproachable traveling companion!

Days of testing put a stamp on each of us. Friend or foreigner?

*Anklesvar, India.*

## Observance of the World Day of Prayer

BY ANETTA C. MOW

On March 12, 1943, the World Day of Prayer will be observed around the world among Christian groups of every country. Churches in our land should not forget that March 12 will be the date.

As far back as 1887 the World Day of Prayer was begun and it has been observed on the first Friday in Lent every year since until fifty-six years later, it is observed in more than fifty countries.

Each year brings an increase in the number of services held and in the amount of offerings given. These gifts are sent in to the United Council of Church Women, 156 Fifth Avenue, New York, N. Y., and are used in behalf of migrants, Indian students in United States Government Schools, Union Christian Colleges and to produce and distribute Christian literature. Some of this money helps in the publication of the little magazine, *Listen*, which has been a great blessing to many missions all over Africa. It will be remembered that H. Stover Kulp has served as assistant editor of this paper which is published in English and then translated into various languages at many mission stations throughout the land of Africa.

Miss Margaret Applegarth, who has written such beautiful missionary stories, is the chairman of the World Day of Prayer Committee. She informs us that the 1943 World Day of Prayer program has been prepared by Georgia Harkness of Garrett Theological Institute of Evanston, Illinois, and Mrs. Benjamin Mays of Morehouse College, Atlanta, Georgia. The theme is *Father, I pray that they may all be one*. The section on *Love Never Fails* is very tender in its beautiful message. It is part of the program prepared by Mrs. Mays who, being a colored Christian, speaks out of experiences through which she herself has passed.

Materials for the March 12 program are available. Programs, 2c; Poster, 5c; fliers, in conservative quantities, free; Handbook, 10c. Order from the General Boards, Brethren Publishing House, Elgin, Illinois.

*Elgin, Ill.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, January 17

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Jesus Winning Souls.—John 4: 27-42. Golden Text, He that reapeth receiveth wages, and gathereth fruit unto life eternal. John 4: 36.

**Christian Workers,** School of Missions.

**B. Y. P. D.,** Problems South American Youth Face.

### Gains for the Kingdom

**Two** baptized in the Donnels Creek church, Ohio, Bro. J. O. Winger, evangelist.

**Eight** baptized in the Dickey church, Ohio, Brother and Sister B. M. Rollins, evangelists.

**One** baptized in the Beaver Creek church, Va., Bro. M. Guy West, evangelist, Bro. E. S. Coffman, pastor.

**Ten** baptized in the South Whitley congregation, Ind., Bro. J. Edson Ulery, evangelist, Bro. Leo H. Miller, pastor.

**Twenty-two** baptized in the Replogle church, Woodbury congregation, Pa., Bro. A. H. Miller, evangelist, Bro. Joseph H. Clapper, pastor.

**Five** baptized and four received on former baptism in the Georges Creek congregation, Pa., Bro. J. Ewing Jones, evangelist, Bro. Albert M. Haught, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Ralph E. Shober** of Frederick, Md., in the Beaver Creek church, Md., Jan. 18-31.

### Personal Mention

**Brother and Sister G. W. Lentz** of Adrian, Mo., would like for their friends throughout the brotherhood to know that they greatly appreciate the many kind greetings received as a result of the account in a December issue of the Messenger.

**Bro. Medford D. Neher** of 2261 Cooledge Ave., Akron, Ohio, has time for more evangelistic services. These include a permanent oil painting back of the pulpit and song interpretations in water-color paintings in addition to a sermon each evening.

**Bro. David G. Wine** of Enders, Nebr., finds encouragement in the fact that many of the country's great business concerns are managed by men with strong Christian convictions. If you should happen to hear of the other kind, do not forget that there are men of goodwill who do not make the headlines.

**When Mrs. Wilbur Liskey** of Raisin, Calif., read that a second edition of the Granddaughter's Inglenook Cookbook was to be printed she sent us a couple of suggestions hoping they might be incorporated. We appreciate such interest and will be happy to give consideration to the points raised and any suggestions or corrections other readers care to send us.

**Bro. G. G. Canfield** and wife, now in the fifth year of their evangelistic work under the home missions department of the General Mission Board, are at Bartlesville, Okla., at this writing. Their next meeting will be with the Big Creek church from Jan. 26 to Feb. 7.

**Sister Olive Egan** of Maugansville, Md., writes: "I have used the first and second edition of the Inglenook Cookbook through the years and found them satisfactory, but now that Granddaughter's is here I think it a wonderful improvement over the old and almost all that could be desired."

**Bro. H. M. Barkdoll**, the oldest minister and elder in California, was one hundred years old Dec. 4, 1942. "The following Sunday morning, Dec. 6, he opened the services and gave a twenty-minute sermonette which we appreciated very much. Grandpa is quite well and active." So writes Sister Effie Norcross of Glendora, Calif.

**Bro. R. E. Mohler**, executive secretary of men's work, writes in his December letter to the men of the church as follows: "How fortunate the men of the church are that they chose several years ago Messenger Subscription Campaign as one of their major projects." We would like to add that the men were not more fortunate than the Messenger in receiving their help.

**Miss Inez Goughnour** left the office on Jan. 4 after two years and four months of efficient and much appreciated service in editing the young people's Sunday-school publications. Kenneth Morse, a young minister and teacher from Altoona, Pa., who will take her place, was in Elgin a few days recently getting acquainted with the work. After completing the present semester of teaching in the Altoona school system, he and his wife will move to Elgin and we are to see him regularly in the office.

### Miscellaneous Items

**The Church in Western Canada** is the theme for the Church at Work department of this Messenger. We have Bro. Harold Michael to thank for both the original idea and responsibility for the material supplied to us.

**H. C. Early, Christian Statesman**, the new dollar-and-a-half book by Bro. John S. Flory now offered Messenger subscribers at seventy-five cents in addition to the cost of a year's subscription, will be ready for mailing January 29.

**Eighty reams** of paper, each weighing sixty-two pounds, makes a total of 4,960 pounds of paper required to print one week's edition of the Messenger. As a ream normally contains 500 sheets, and one sheet makes a Messenger, those who like to figure need only to multiply 500 by 80 to determine the number of papers now printed.

**From our window** we can see streamliners and heavy freight trains traveling at speeds thought impractical a generation ago. And yet with all that is being done it is not enough to get the Messenger to you every week on time. This was especially true for papers over the holiday season. There is nothing we can do about it. We urge you to be patient in the hope your papers will eventually arrive.



**Pacifist Living Today and Tomorrow** (15c) and **America's Pacifist Minority** (25c), both for 10c handling charges while they last. Send orders to Board of Christian Education, 22 South State Street, Elgin, Ill.

**Brethren Hospitality Homes.** War conditions have postponed the plans for starting a chain of Brethren Hospitality Homes (see Gospel Messenger for May 24, 1941). The plan is to have a chain of Brethren homes along the most traveled highways which would be opened to Brethren tourists. Although fellowship and not profit is the motive, a modest fee to care for the expenses of lodging and breakfast is planned. Since automobile transportation has been reduced, the committee has decided to wait until gas rationing is lifted before the plans are put into operation. The questionnaires which have already been filled out and sent in will be kept on file and the senders will be notified when the plan will be put into operation. Any information concerning these homes may be secured from the National Youth Secretary, Raymond R. Peters, 22 S. State Street, Elgin, Illinois.—L. John Weaver, for the Recreational Steering Committee.

### On the Messenger Front

"Wishing you a Happy New Year and an exceptionally large number of subscriptions for the coming year."

"My appreciation to you for my church paper. It all means so much to me. I would hate to be without it."

"I do not see how members of the church can do without the Messenger. I have had it for 50 years and remember when my mother had the Gospel Visitor long ago, and while I am 88 years old I still want it. God bless you in the work."

An elder writes: "I want to express wholehearted approval and very grateful appreciation for the way in which you have handled the Gospel Messenger clubs. This is a tremendously valuable service being rendered by the House for the church. I hope this plan will continue until it will be 100% effective in every church."

One church with a membership of 204 has sent us 71 subscriptions as against 60 last year; another with a membership of 233 has sent 92 subscriptions against 74 last year; a third church with a membership of 275 has sent us 123 subscriptions—last year they had a 75% club and sent us 87 subscriptions. And so the Messenger list continues to grow.

### "A New People"

The words of Aristides, an Athenian orator, writing to the Emperor Hadrian, 117-138 A. D.

"The Christians know and trust God, they placate those who oppress them and make them their friends, they do good to their enemies. Their wives are absolutely pure, and their daughters modest. Their men abstain from unlawful marriage and from all impurity. If any of them have bondwomen or children, they persuade them to become Christians for the love they have toward them; and when they become so, they call them without distinction, brothers. . . . They love one another. They do not refuse to help the widows. They rescue the orphan from him who does him violence. He who has gives ungrudgingly to him who has not. If they see a stranger, they take him to their dwellings and rejoice over him as over a real brother; for they do not call themselves brothers after the flesh, but after the spirit and in God. . . . If anyone among them is poor and needy, and they do not have food to spare, they fast for two or three days, that they may supply him with neces-

sary food. They scrupulously obey the commands of their Messiah. Every morning and every hour they thank and praise God for His loving-kindness toward them. . . . Because of them there flows forth all the beauty that there is in the world. But the good deeds they do they do not proclaim in the ears of the multitude, but they take care that no one shall perceive them. Thus they labor to become righteous. . . . Truly, this is a new people and there is something divine in them."

Second of a series of three statements sponsored by the Board of Christian Education. The first statement entitled "Maintaining the Historic Peace Position of the Church in Time of War" appeared in the January 2 issue of the Gospel Messenger. The third is scheduled for an early appearance.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**The King and His Kingdom.** W. MacKenzie MacIntosh. Revell, 1942. 178 pages. \$1.50.

How different are the interests of good men! How different the hopes upon which they rely!

The pastor who has written this book takes kingship to be the secret of understanding Jesus. His answer to the agony of our day and of all the ages is the second coming of the King. His program for the Christian is to implore God for this coming. Kingship, to him, is not a figure to help us understand Jesus but the most significant of actualities. There is much of insight and fairness in this book, much more than in the works of many writers who take the author's position. But "spiritual" is to him a value less than the highest, and to "spiritualize" is to weaken the gospel.

In places he surmounts the limitations of his framework of thought, and approaches a vital understanding of Christ, notably in chapter 6, The Kingly Message, and in chapter 8, The Life the King Lived. If he had only followed out the natural implications of these chapters, he would have come to see the beauty and power of the spiritual character of the kingdom.

We must expect many books in these dark days that fall back upon apocalyptic to keep hope alive. Better to keep it alive thus than not at all! But how much better to go with Jesus all the way to the moral and spiritual meanings of his purpose and program!

The writer of this book stops at a convenient place. He does not even raise the question of the nature of the kingdom that the coming King will establish on the earth. If he had done so, his spiritual good sense might well have led him to revise his system of thought enough to put the emphasis in a different place. The kingdom of Christ is one of truth, of values, of attitudes, of living, and of the power of love. It is the kingdom of God. God is spirit. The truth is his way of freedom.—E. G. Hoff.

### Books Received

**The Conflict Within Myself,** Earle V. Pierce. Revell, 1942. 192 pages. \$1.50.

**New Testament Pictures and Their Stories,** N. B. Keyes and E. S. Hardy. National Bible Press. 72 pages. 50c.

**Battle Song for Slaves,** Locke Miller. Revell, 1941. 128 pages. \$1.25.

**An Enlightened Conscience,** Irl Goldwin Whitchurch. Harper & Bros., 1941. 282 pages. \$2.50.

**The Eternal King,** Martha Boone Leavell. The Sunday School Board of the Southern Baptist Convention, 1942. 128 pages.



## Laboratories for Living . . .

So real and forceful is the crying need of our day for the imponderables such as faith, serenity, love, brotherhood, and goodwill. Here in our "laboratories of living" we have the opportunity of proving that individuals need not stand against each other, but be organically united as a well-regulated family.

The pattern of living emerging from the cross-section of humanity that inhabits C. P. S. camps should become the model not only for the relationships of individual toward individual, but for nation to nation, and race to race.

Through the give and take of everyday experience we can learn much of the art and function of worship, the satisfaction of work well done, the co-operative and disciplined way of life and a standard of values and rewards not based on money. We need to strive continuously to perfect our process of love.—*Camp Kane, The Kane Penn.*

### Saturday Afternoon Projects

Eighteen campers met recently to discuss more volunteer work projects on Saturday afternoons. Most of them had, from time to time, devoted the free half-day of the week to helping neighboring families with their cultivating, harvesting, or repair work. They had learned of the need of someone in the community and wanted to serve wherever possible.

Such an interest has been shown in volunteer work of this kind that the men laid plans for getting in touch with other folks who may also be in great need of willing workers with assorted skills and talents.

They are interested in working both on projects for groups, such as helping in recreational and religious activities, and also for individuals, especially for old folks, the sick, or families who have lost their breadwinner to conscription. They want to help folks in town as well as on farms.

Definite responsibilities were delegated to various men at the meeting for conferring with key people in the several surrounding communities who might know of people in need of our help.—*Camp Walhalla News.*

### C. O.'s Pay Your Debts!

A very significant sermon was presented in Camp Magnolia's church service last Sunday morning. One of the major emphases in this sermon was the great debt which every individual owes—to his father and mother, to his friends, to his school and church, to his forefathers, and to his God. In fact, when one actually begins to calculate this great debt, it soon is evident that the debt is so large that it can never conceivably be paid in full. So what can the conscientious person do in the face of his obligation? Our speaker concluded that the only honorable course left to man was to become the eternal slave of mankind, to live and work always for the good of mankind and for God.

This message has important implications for conscientious objectors. Surely we, too, owe this great debt to mankind, and, in a sense, are dishonorable if we make no attempt to repay it.

To say that such evils as war, poverty, ignorance, inequality, prejudice, and the injustices which cause them and are caused by them—to say that such evils are "of the world" and that we are not a part of them or responsible for them, is to take part in the dishonor of moral bankruptcy. To fold one's hands and thank God

### News at a Glance

Believing that an interesting picture of camp thought and life can be gleaned from the writing of campers themselves, these articles are presented. They were selected from various camp papers as being most informative, interesting or expressive. Most Civilian Public Service camps publish a monthly or bimonthly newspaper which is edited by campers and can be subscribed to by any interested individual.

Camps have an opportunity to become a model for a pattern of living.

Walhalla volunteers Saturday afternoon labor to those in need.

Editorial on positive approaches to world ills.

Puerto Rico Unit opens a Community Center.

Statistics of life of C. P. S. workers in Western State Mental Hospital.

Magnolia teaches first aid to Negro children.

Wellston campers show interest in American Japanese problem.

Research on rat poison goes on at Beltsville.

Statistical survey of campers at Magnolia.

for salvation when the world about you reeks with injustice is serving neither God nor man. It is sinful apathy. To allow man to mistreat his fellow man when laws, regulations, and systems might check this evil is to miss again one's chance to pay his debt to mankind.

The soldier is usually conscientiously determined to serve mankind and his God, although his method is different from our own. We conscientious objectors would agree with his aim, his goal—to serve mankind and God, but feel that he is making a moral and ethical mistake in his choice of method. But is not the soldier on a higher moral plane, even if making a moral mistake, than the C. O. who is so far removed from the problems of mankind that he never allows himself even the possibility of error? An honest mistake might often be more commendable and surely more acceptable in the eyes of God than the moral sluggishness which produces neither mistakes nor validities.

This is a plea for a positive approach to the problems of the world, a plea for opposition to injustice, a plea for a vigorous effort on the part of C. O.'s to build a Christian society on this earth. Unless our objection to war includes the drive of social vision and social action as well, we are failing in our obligation to mankind, and in our devotion to God.—*Camp Magnolia Peace Pathways.*

### !! Atencion !!

!! ATENCION !! APERTURA DEL CENTRO COMUNAL PARA TODOS LOS INTERESADOS. . . . read the announcement of the opening of the Castañer Community Center building for recreation. Thus the Brumbaugh Unit opens another phase of its work in Puerto Rico. Recreation combines with the medical work to carry on a community betterment program.

The long awaited opening of the Community Center took place on Monday, December 7, under the direction of Dwight Hanawalt and his advisory committee composed of representatives of the P. R. R. A. and the local school. Before the evening was over, all of our present supply of games had been exhausted as well as the table space. Some were reading the newspapers and magazines; others were listening to the radio in true Puerto Rican style (going full blast); and still others were simply watching various players as they competed with one another. Everyone seemed to enjoy and appreciate the



hall and the facilities that we are able to offer them. About 40 turned out this first night. . . . Two nights a week are reserved for educational classes in First Aid and English. . . . Our future program comprehends the use of the softball field and the combination volleyball and basketball court and the boxing ring. . . . We are planning bimonthly programs for the whole community in the form of school programs, movies and talent shows. . . . We shall make this part of our program as vital in the lives of the people as possible.—*Brumbaugh Unit (Puerto Rico) Newsletter*.

### Love Made Visible

"Work is love made visible," says Gibran. . . . To date, Camp 51 has contributed 939 man-days of varied types of work to the patients at the Western State Hospital, directly and indirectly to the State of Washington. If broken down into categorical statistics, the books indicate that 35% of this time was spent on the wards as attendants, 17% contributed in the offices, 8% in the patients' dining room, 8% to the nursery and lawn, 7% to each of the following: poultry ranch, cooking, tractor driving, truck driving, photography laboratory, and 1% to the clinical laboratory. . . . Several men have been able to find placement in jobs for which previous experience or training has particularly fitted them, such as the photography laboratory, the clinical laboratory, clerical work, poultry, and nursery work. Then, too, there are short-term jobs from time to time which utilize a particular talent and are done sometimes as a part of the project, and sometimes on individual time. Special surveying and drafting, display art work, and music arranging fall in this class of nonroutine work.

"You guys do this stuff fer nothin'?" Yes, 'tis strange, I guess, to be giving something for nothing in a world that has for so long been steeped in the opposite philosophy. It is not easy to determine what folks think about our contributory labor status, but one can see that they may feel it to be an additional reason for our being in this sort of an institution. . . . What is happening to each man here will contribute a great deal to his education in leading him toward a sensible outlook on one of society's most menacing problems, and increasing an awareness that may some day contribute to its solution.—*Western State Hospital, Washington News Letter*.

### Negro First-Aid Classes

Two of our top-notch first-aid instructors are now each conducting a standard first-aid class for Negro children in the new Negro high school in Magnolia. One camper has a class of twenty-one girls, while the other instructs twenty-eight boys. The ages of the children taking the course range from twelve to seventeen years. The course consists of eighteen class periods of fifty minutes each.—*Camp Magnolia Peace Pathways*.

### Meager Meal

Instead of consuming the regular supper on Saturday evening, December 12, twenty of our men partook of a meager meal with "Japanese Internment Camps" as the focal point. The meal was limited to bean soup and rye bread.

Dale Barnard, speaking on the camp situation, . . . pointed out the grave danger of concentrating these people into a few areas without consideration for their constitutional rights and privileges. . . . There is a need for all of us to concern ourselves with their problem and strive to alleviate the conditions which a military re-

gime has established. . . . Every effort expended in their behalf by each of us as their fellow citizens constitutes a step toward the kind of peace we must have if war is to be eliminated.

The November meager meal with "India" as the focal point consisted of two native dishes: chippati, which resembles a pancake in shape and is made with whole-wheat flour and no leavening, and dhal, which is similar to thick pea puree. The proceeds from these meals consist of the free will offering of the participants and the contribution from the camp based on the difference in cost between the regular supper and the one served here.—*Camp Walhalla News*.

### A-1 Research

The reporter located Art Brown and Dick Stow in the Food Habits Laboratory situated on the Patuxent Research Refuge. These C. P. S. men, since July 1942 have been assigned to research calling for A-1 priority on chemical materials. The following story of significant research unfolds:

Gophers, prairie dogs and rats—the three rodents at which these investigations are aimed, cause untold loss to American farmers and urban dwellers. The former two rodents destroy quantities of grain in our wheat belt and the rat, since time immemorial, has brought disease to congested city districts. Along with war casualties were ships formerly transporting red squill, the chief pre-war rodent poison, once obtainable from a lily bulb grown in Algiers. Dr. Ray Treichler, Biochemist of the Fish and Wildlife Service, began investigations to discover a substitute for red squill. Dr. Garner, Director of C. P. S. Camp 34, co-operated with Dr. Treichler in securing trained men from other camps. The two men chosen have analyzed extractions of plants known to be or thought to be poisonous. . . . The other phase of this investigation deals with research on synthetics poisonous to rodents, arsenic and organic metal compounds.

From the laboratory on the Research Refuge, our story now shifts to Denver, Colorado. The results achieved by the research assistants are mailed to the Denver laboratories of the Fish and Wildlife Service for experimentation on white rats. For years we have resolved that the lowly white rat should be given a medal for sacrifice and again we concur in that resolution. In this case the products of the Patuxent laboratories are injected into the abdominal cavities of white rats—with subsequent observations as to the effectiveness of the poison and the minimum lethal dose needed.

Time is an element to be reckoned with—the country desperately needs a substitute for red squill and the results begin to show the need may be met before long.

Before the war is over, the dwellers of urban tenements and the farmers of the grain belt may be indebted to Dr. Treichler of the Fish and Wildlife Service and the labors of the C. P. S. chemistry assistants.—*Camp Beltsville Harmony*.

### A Statistical Glance at Camp Magnolia

Ages of the men range from 20 to 37 years; average age is 25.47 years. Eighteen states are represented with Texas leading and Missouri second. There are members of 23 religious denominations in camp. The Church of the Brethren leads, and the Church of Christ is second. Average number of years of education per man is 11.06; 23 men are married.—*Camp Magnolia Peace Pathways*.



## The Church at Work

### The Church in Western Canada . . .

#### Greetings to the Brotherhood

For some time now we have thought it well to write you of the work being done in the District of Western Canada. This letter and the articles which follow may serve to let you understand more of our efforts and accomplishments.

Canada, like the other districts in the brotherhood, has had an interesting and colorful history. I need not, however, review the past at any length. All this is quite thoroughly covered in Gladdys Muir's *Settlement of the Brethren on the Pacific Slope*. We suggest you refer to this book in order to appreciate more fully the past and its problems. But we live in the present, and it is of the present I am writing.

There are now only three active churches in this district served by two full-time pastors: Eugene and Virginia Gnagy at Arrowwood (Bow Valley), and Harold and Ruth Michael at First and Second Irricana. This by no means implies that the total membership is centered at these places. Our members are scattered all the way from the province of Ontario on the east to British Columbia on the west. It is impossible to contact all these folks except through prayer. This we do in faith that God will keep us with a sense of unity and devotion to the church. Our Canadian church paper, *The Broadcaster*, aids in this contact work too. Through it the isolated members are able to keep in touch with what the home churches are doing. Of course, the yearly district meetings bring many of these members together.

Living as we do in another country and under a different government it is sometimes hard to follow all the programs set up by the General Boards. Because of this we have to work all the harder to keep in mind the doctrines and principles of the Church of the Brethren. However, through the *Gospel Messenger*, which is coming into most of our homes now, it is easier to keep in touch with the workings of the general brotherhood. Our C. O. and Brethren Service activities are not as we would like them, but are carried on as satisfactorily as can be under the present conditions. The Canadian government is very fair and co-operative with us in our position and makes concessions wherever possible. It is our deepest desire to work as we can with our government in the creation of order out of the present disorder. We are trying with God's help to be true representatives of the greater brotherhood in Christ Jesus our Lord. We solicit your earnest prayers.

Yours in Christian service,  
Harold Michael.

#### Our Children's Work

By Virginia Cawley, Children's Work Director,  
Arrowwood, Alta., Canada

"Without some way of introducing our children to Jesus and his ways our church and Christianity are bound to go down, and if we allow our established Christianity to go down we lose the very soul of the most prosperous and looked-up-to continent on the earth today." So wrote Jack Miner, famous Canadian naturalist, in a recent issue of a Montreal paper.

What better way have we to introduce Jesus and his ways than through our



Bow Valley Cliff

church schools? Here in Western Canada the challenge is especially great, where, according to figures of several years ago, there is only one Sunday school to about every 750 of the population. No doubt this figure is much larger for the rural communities than for the cities and larger towns, although there is a town near here of over 600 people that does not have a Sunday school.

It is a real thrill to conduct vacation church schools in some of these communities. The children seem to absorb their lessons and memory work as a sponge takes up water. This past summer the senior class at the Lathom (Alberta) school, studied the Life of Paul, Miracles and Parables of Jesus, some general facts about the Bible, and memorized the Beatitudes and Ten Commandments in a week's time. This class consisted of eight girls. As handwork they pieced a quilt top for refugees. The junior class did equally well. The older juniors made oilcloth squirrels for tiny tots.

At both the Lathom and Arrowwood schools special refugee projects were kept in mind. The older girls at both places made quilt tops for the Red Cross; the older boys made wooden toys, nice ones, too. Here we were fortunate in having two good woodwork instructors—Brethren Chester Armey and Fred Oberholtzer. The primary children at both places made the oilcloth squirrels for children less fortunate than they. Every one did exceptionally well, and the children received many compliments for their splendid work.

The theme of our schools was "Freely ye have received, freely give." I know that the children were blessed in their work, because they took so much more interest than they have in the years past. All the offerings of the Lathom and Arrowwood schools, amounting to \$14.62, went for children's relief work. I do not have a report from the church vacation school of the Irricana congregations, but I know that they also contributed toward the refugee fund.

Until this year the vacation church school was not a part of our district work. Now we hope to have it better organized and in the future to go out to some of the

The Young People in Camp  
Give Five Dollars to Brethren  
Service







Young People's Camp, 1941. The Pacific Preaching Mission Are in the Group

many isolated communities, and, as Jack Miner says, "introduce the children to Jesus." There is but little of this kind of work done by any of our denominations, largely because of the lack of available trained children's workers. Personally, I believe that the way to get workers is to "grow" them.

The call is great, and we in Western Canada have been very slow to answer it. But we have heard it at last and hope that the next generation can thank God for the church schools and their influence.

### Canadian Young People's Camp

By Ethelyn Beagle, Arrowwood, Alta., Canada

The yearly young people's camp has been the main attraction for the youth of the Canadian churches for the past several years. Here we get a chance to meet with other personalities and exchange ideas, thereby broadening our own outlook on life. We are scattered over such a wide area that camp is one of the few chances we have to get together in fellowship and spiritual association.

Our camps have varied in attendance from twenty-five to eighty-five over the period of years since its organization. Some of the outstanding leaders in the Church of the Brethren in the States have been with us as camp leaders: Warren Slabaugh, C. Ernest Davis, William Beahm and wife, Leland Brubaker and wife, Bro. J. W. Lear, Brother and Sister Canfield, Al Brightbill, and many others. We have greatly appreciated the spiritual instruction of these leaders.

This year we had a very successful camp even though there were only thirty-one in attendance. Because of tire and gas restrictions the young folks from Saskatchewan could not attend. Our camp director for the past two years has been Hal Michael from Irricana. Dr. J. W. Lear, our Pacific Coast regional director, was with us for a while this summer, too. His presence and help was deeply appreciated. We were greatly inspired by our morning classes in the study of the Bible and of the church, and an open forum discussion on subjects of common interest. The afternoons were filled with recreation and hobby groups. After satisfying our appetites in the evening we wended our way to the hilltop for vespers. Our day was closed with fellowship and inspiration around the campfire.

We are proud of our camps here in Canada. We extend to all an invitation to come and enjoy with us the blessings gained as we unite our spirits with the Spirit of the living God.

### First Irricana

By Ruth Michael, Irricana, Alta., Canada

The First church is located about eight miles west of the village of Irricana. For many years it was served by the free ministry. The farmer-preachers took their turns at filling the pulpit. Now, however, there is in effect the full-time pastoral program. Bro. Michael is serving both the First and Second churches now.

We have experienced the same thing at our church that many other churches are experiencing since the war is taking the young people. Many of them have gone into the war industries at points too far distant to get home very often. Others have entered the active military service. Wherever they are we pray God's blessing upon them, and trust he may bring them again to us. Programs have had to be changed and altered a great deal under these existing conditions. But with God's help we are going ahead with zeal towards greater accomplishments in his name.

The labor shortage was acute in our community this year during harvest. Our pastor left his desk for the harvest fields and helped reap the fine crops—at least, until the weather forced all harvesting to cease.

Our young people have done much toward church beautification. They added an altar railing, and have many other projects in mind which they hope will be realities in the near future. Our ladies' aid is truly an active group. They have done much work for the Red Cross during these trying times. On Nov. 8, our harvest day, a fine amount of foods was collected and sent to the Woods Home orphanage in Calgary. We felt in this way

The Young People Are Interested in the Appearance of Their Church





we could share with needy ones the blessings God had granted us.

Thus our work in the First church progresses. Slow at times, but by the grace of God it shall be sure.

### In Arrowwood

By Mr. and Mrs. Eugene Gnagy, Arrowwood, Alta., Canada

A new and promising experience was begun for us with our arrival in Western Canada on Sept. 1 to begin pastoral duties in Arrowwood. As a new member of this community, my knowledge of past accomplishments is rather limited, and I am only able to look to the future of our district.

Our district is one with which the brotherhood is perhaps not well acquainted, but with the changes being made and new opportunities being opened, we will be able to keep in closer touch with the rest of the churches.

Our first impressions were more than favorable, for here in Arrowwood we found a friendliness and a co-operative spirit rarely found in any community. There is a feeling of wanting to help us make all our endeavors a great success.

We are beginning a young people's organization, which should prove a significant part of the church work. There are any number of opportunities for youth and adult service groups, as our church is one of two serving the community, and the only one with evening services.

As we progress it will be with the vigor of new adventure. For our aspirations to be fulfilled and for God's kingdom to grow in Western Canada, we ask the sincere prayers and good wishes of all our friends in the brotherhood.

### ADULT DISCUSSION OUTLINE

#### School of Missions

Sunday, January 31

#### I. Course No. I. Latin America.

1. Review of important facts.
2. Adoption of Project.

Every group should decide upon some action or project that will help to further the cause of Christ in Latin America. Our workers in Ecuador, Puerto Rico, and Mexico may have suggestions. Gifts of money to this work through the Brethren Service Committee are also possible.

#### II. Course No. II. History and Doctrine of the Church.

Chapters XIII and XIV, Story of Our Church, by Miller.

Give the story of our mission work in Europe, India, China and Africa.

What are the outstanding ideals that have come to the Brethren through their heritage?

What project or definite action can your group undertake to carry forward the work of our church?

### Correspondence . . .

#### What We Need for Christian Growth

Since we ourselves will never cease to need help in the growth of our spiritual lives, it is good to keep before us always those things which are essential to Christian growth.

We know, of course, that we need all the blessings which Christ gives to us through his church. But since

there are times we feel that the church does not give us enough spiritually, let us remember that there are many blessings we cannot receive unless we ourselves are in fellowship with God. There are some things we must do or we are as "wells without water." These things are daily needs if our testimony for our Lord would be real and fruitbearing.

First, we need daily private prayer, an hour by hour looking to him, making him a part of our lives. An evangelist whom God is using in a great way to win souls to Christ has pasted in his Bible the following lines:

Pray when you feel like it.

Pray when you don't feel like it.

Pray until you do feel like it.

Surely herein lies protection against failure in the Christian life. For we know that all power for spiritual living and work comes from the guidance of the Holy Spirit (Zech. 4: 6).

Secondly, we need daily reading of the Word; we need to feed ourselves as well as be fed by the minister. We see ourselves mirrored in God's Word; everything we are or ever can be is reflected here. We can then know how to apply God's Word in our lives—not our reasonings, arguments, or theories.

Thirdly, we need to do each day some personal work, for like the "meal in the barrel," the more we dip into our own blessed experiences with Christ, the more we present him as Savior, the more we shall grow in the grace and in the knowledge of our Lord and Savior Jesus Christ.

Portland, Oregon.

Ellen Shelly.

### Brief History of the Ottawa Church

The Ottawa church observed its fiftieth anniversary as a congregation and the fortieth anniversary in its present church home on July 12, 1942. Bro. F. E. McCune of Kitchel, Ind., gave the morning sermon, and Bro. L. Avery Fleming of Elgin gave an address in the afternoon.

On Aug. 26, 1892, members of the Wade Branch church met with our resident members to effect the organization of the Ottawa church. Elder George Myers of Wade Branch presided, assisted by Elders I. H. Crist of Gardner, D. B. Barnhart of Appanoose, and Jesse Studebaker of Mont Ida. Elder I. H. Crist was elected elder in charge. Jacob Brunk, Isaac Shoemaker and Charlie Eshelman were the first deacons. The first love feast was held in the fall of 1892.

In February of 1893 the church purchased a small church building and grounds from the Lutheran people. This property was located at 8th and Oak streets. It was sold in March of 1902 and very soon a new building was erected at 9th and Main streets. This structure was dedicated Aug. 31, 1902. Elder George Shamberger preached the dedicatory sermon. During the summer of 1913 an addition for Sunday-school rooms was built, the church modernized and new equipment added. This was dedicated Nov. 27, 1913. Prof. Ellis M. Studebaker, then of McPherson College, preached the dedicatory sermon.

Ministers elected in the Ottawa church have been as follows: Jesse Blickenstaff (1897), W. B. DeVilbiss (1903), Frank E. McCune (1906), John E. Throne (1911); deacons: Isaac Shoemaker, Charlie Eshelman, Jonathan Ikenberry, Frank Eshelman, Fred Anderson, H. B. Wheeler, George T. Royer and Ernest E. Watkins.

Four ministers have been ordained to the eldership: L. H. Flack (1899), W. B. DeVilbiss, James S. Carney (1919),



and L. Avery Fleming (1940). Among the elders who have served as elder-in-charge for a number of years are: Isaac Crist, R. F. McCune, G. M. Throne, P. E. Whitmer, and our present elder, Bro. W. B. DeVilbiss, who has served in this capacity for fifteen years.

After many years of free ministry by our resident ministers, Bro. W. A. Kinzie became our first pastor, taking up the work in September of 1923. Other pastors have been: R. W. Quakenbush, Mark Shrock (summer pastor), Howard H. Keim, Jr., R. M. Brady, L. Avery Fleming, and our present pastor, Raymond Flory.

Brief statistics for these fifty years are as follows: number of baptisms, 244; members received by letter, 304; letters granted, 261; death of members, 86.

The Ottawa church has always met her financial obligations promptly. Our only indebtedness was when we were paying for a church home. May God continue to bless our church.

Ottawa, Kansas.

Mrs. H. B. Wheeler.

### Just Write Them

(Based on statements in the Christian Advocate for December 3 and 10)

Write your senators and representatives and ask them why some of our ships are leaving our ports half loaded with war materials and half loaded with whisky and other kinds of liquor, while foodstuffs are delayed transportation.

Ask them to explain to you why a large cargo of wines, champagnes, and brandies from Australia was unloaded in a west-coast port, while at the same time and at the same docks a load of California wines and brandies was being loaded for Australia.

The mail and Christmas packages sent to boys in the service were delayed because of shipping space and help, and yet liquor shipments were made. Ask them to please tell you why the liquor shipments were more important than the mail to our boys.

When you write just tell them that while the friends of liquor are telling us there is a better way than prohibition to control the liquor business and solve the liquor problem, you have not heard what the better way is, and if they know the answer you would appreciate it if they would pass it on to you. You might tell them before you close that you are willing to help conserve the nation's resources while we are in this great conflict, but you and your friends would like to have their co-operation in keeping liquor away from our soldier boys at least until the war is over.

Now ask them if they will kindly inform you as to what you and your friends may expect them to do about it.

Dixon, Ill.

William E. Thompson.

### What Is the New Year Worth?

As we face a new year, little do we know what lies before us. We know the past, we know the present, but the future is a mystery.

Facing the new year, we might first ask: "What has 1942 meant to you? Have we given our best to the Master? Was it a worth-while year?" These are questions that each individual has to answer.

If by any chance we have not attained to all the ideals that we had hoped to reach, let us now profit by our mistakes. Abraham Lincoln is reported to have said these words, "I don't think much of a man who is no wiser today than he was yesterday." Yesterday is past; let us

not make the same mistake today. We know we are not perfect, but let us say with Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus." We must reach forth for nobler and better things.

At Christmas time we think of the star that led the wise men to Jesus. What are some of the stars we might follow as we walk with Jesus in the new year? There is a star of hope suggested in Psa. 78:7, where we read: "That they might set their hope in God, and not forget the works of God, but keep his commandments."

There is the star of work, since there is work for all to do. Paul in writing to Timothy said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

There is also a star of prayer. More things are wrought by prayer than this world ever dreamed of. We know prayer changes things. We can pray people into the kingdom when every other means or agency has failed. It was Dr. J. B. Shaw who said, "If I could have fifty people in my church who would promise to work unremittently for souls, or five people who would covenant to pray without ceasing for souls, I would unhesitatingly choose the latter."

These are a few of the many things to think about as we turn our backs to the past, and face the year ahead. As this new year is dawning, let it be, whether on earth or in heaven, another year for Christ.

Lititz, Pa.

Esther Roland.

### When Comes the Harvest

One of the blackest marks that America has to date is the song, Praise the Lord and Pass the Ammunition. It is a blot on the record sheet against America. We have been asked to scrap all the metal we can spare, but if we scrap our religion and shoot that at our enemies, just what are we going to use to rebuild our world when this war is over? This son is called a morale builder, but I cannot think that American morale is so low that we need to make serums from the most sacred things in our culture in order to give ourselves shots in the arm.

The aftermath of a war is a terrible thing, but if a country has a strong religious faith, and the proper reverence for that faith, some of the worst aspects of the hang-over may be avoided. The seeds of hate that are being sown will bear a fearful harvest in crime after the war. We have no right to think that God is taking sides. He stands as a referee, and he will call a foul on America just as quick as he will on the other side, if America does not play the game fair.

Many of the boys in service feel only disgust for this song. One went so far as to say that it was a sin against the Holy Ghost. Others feel much the same way. These boys are fighting to preserve freedom of religion, among other things, so what must they think of those who make light of the most sacred thing we have?

This song may be just another product of American carelessness, but it does strike at something the American people need to keep intact. A song like the one mentioned is a two-edged weapon, and as likely to harm the country that uses it as the enemy. It teaches the youth of the country using it to take religion lightly. America has sadly fallen down in the task of teaching its youth due reverence for God. It is small wonder that a depression has cost us so much in crime and suicide, for we have thrown away the one solid, substantial thing to which we could cling in the time of crisis. New isms



may come and go, but only as a country has its feet planted firmly on a deeply religious faith will it stand secure. Then, in spite of what may happen, the spirit of its people will live on.

Is is tomorrow's youth who must rebuild our world, and we have no right to destroy their finest and best building materials. We who thoughtlessly sing Praise the Lord and Pass the Ammunition, might be sowing seeds that will reap a bitter harvest in years to come.

Free Union, Va.

Vera V. Via.

### Teaching Observance

In the so-called great commission (Matt. 28: 19, 20) the Master taught quite plainly our need to observe all things whatsoever he has commanded. Therefore, I have not much patience with those who utterly disregard this teaching. My ideas of the gospel of Christ is that of a Christ-centered gospel. We cannot take the side roads. Hobby riding can become quite dangerous.

Jesus said, "Him that cometh unto me I will in no wise cast out" (John 6: 37). Luke 5: 31, 32 tells us that Jesus came to call sinners to repentance. Those who would ride the hobby of eternal security should read John 15: 10: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." We must be steadfast and faithful. "Be thou faithful unto death and I will give thee a crown of life." How could Jesus save even the vilest sinner by works alone and not by grace through faith believing?

Good works are to follow salvation. Otherwise how can God get any glory from your life and mine? We are saved unto good works, not by but unto. We read in Titus 3: 8 and 14: "That they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. . . . And let our's also learn to maintain good works for necessary uses, that they be not unfruitful." We need to be fruitful.

An unsaved man is, of course, unjustified, no matter how many good works he has to his credit. A saved person will not want to break God's laws or commandments. *Being justified* means in this respect being right in the sight of God. We often do not place the emphasis where it belongs; it should be on a clean heart and a new life, both of which are obtained and not attained. Many who hear the Word are convicted and become members of the church, thinking that is all that is necessary. We need observance of all of God's commandments to show that we are converted.

Struthers, Ohio.

Homer Spickler.

### The Church of Christ

#### In Two Parts — Part One

When God created man and placed him in the beautiful Garden of Eden he was without sin. But because of disobedience to God's holy law he lost his perfect state and thereby caused the sentence of eternal death to be pronounced upon himself and the whole human race. For this universal curse God promised a universal remedy. For many centuries the offering of animal sacrifices substituted for the supreme sacrifice. But the Mosaic law, which the patriarchs followed, could never save a soul. The salvation of a soul required the shedding of blood. "Without the shedding of blood there is no remission of sin." The offering of animal sacrifices reconciled man to God for only a short time.

Hence the necessity of a permanent sacrifice which was fully realized when Christ, God's only Son, offered himself on the cross for the sins of man, once for all, and completely opened up the way to eternal life.

"God God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). Our salvation was made possible, not because we loved God, but because he loved us. Now since God so loved us and provided a lamb slain from the foundation of the world, he requires us to love him with all our hearts, mind, soul and strength, and our neighbor as ourself. There is no other name under heaven whereby we must be saved, except through Jesus Christ, our Lord. Among the many names by which our Savior is known, one of the greatest is Immanuel, which means God with us. Man is marvelously blest to have such divine mercy bestowed upon him. Jesus came, as the prophets had said, in the form of human flesh and dwelt among men. The divine power which he manifested in performing miracles, teaching, healing and restoring to life caused many to believe on his name. "Never man spake like this man." "Truly, he is the Son of God." Having established his church and instructed the twelve disciples concerning his office in the world, he gave himself up to the horrible death on the cross, pouring out his life blood as a propitiation for the sins of the whole world. Thus he became the gift of all gifts. But the cross did not end it all. Death must be conquered. As Jesus had said, he came forth from the tomb the third day, victor over death and the grave, thereby giving man hope in the resurrection. "Because I live, ye shall live also." Having been seen forty days by his disciples, he commissioned them and ascended to the Father to make ready a place for every saved soul. We are expecting his return to earth again soon. The angel said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11).

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16: 16). John the Baptist had prepared the way for Christ by his announcement, "Repent, for the kingdom of God is at hand." Immediately after Christ's baptism and period of temptation, he began to call his disciples, and established his kingdom or church. God had introduced him to the world: "This is my beloved Son, in whom I am well pleased." Christ's church was built on the confession of Peter, "Thou art the Christ, the Son of the living God." Christ said, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16: 18). This kingdom shall break in pieces and consume all world kingdoms and shall stand forever (Dan. 2: 44).

We understand that the kingdom of God, the church of Christ and the body of Christ mean the same fellowship. "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17: 20, 21). We in Christ. Christ in us. That is what it means to be Christians. Christ is the body and we are the members (Eph. 5: 30). Paul in 1 Cor. 12: 27, 28 says, "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments,



diversities of tongues." Having become a member of this body it is our first duty to find out from the Lord exactly which of these gifts or works he expects us to perform. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added." Then "work out your own salvation with fear and trembling" (Phil. 2:12).

The vital question of every individual should be, "What must I do to be saved?" Peter on the day of Pentecost gave the answer: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). By actual experience of the writer and a careful study of the doctrine, salvation, as taught by Christ and experienced by his disciples, is a twofold experience or two works of grace. In every instance there was a baptism of water and a baptism of the Holy Ghost, but never did they occur at the same time or in the same act. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Christ told Nicodemus, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." In John 3:5 he says, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." Here Christ sets forth the order of the two steps in salvation. In Titus 3:5 Paul says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." The work of regeneration in the heart of the individual must precede the complete cleansing and indwelling of the Holy Spirit. The baptism of the Holy Ghost is a vital experience to be sought and obtained by every baptized believer. It is through this divine work of grace that we become members of Christ's kingdom. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13).

The avenue of entrance into the kingdom is by the strait gate which is Jesus Christ. Jesus says, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). The word *strait* means difficult and requires a complete sacrifice of self and all earthly possessions in order to go through (Luke 14:33). Having searched thirty-two years before finding the kingdom we are not surprised that Jesus said, "Few there be that find it." To experience regeneration alone, without the perfect cleansing of Jesus by the baptism of the Holy Ghost is to stop short of the kingdom of God, outside of which there is no eternal life. We can easily see why many converted, water-baptized believers have an unsatisfied hunger for God. The greatest need in the world today is the Christ received through the baptism of the Holy Ghost. Only Jesus can satisfy the hunger of the soul. He said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

Jesus promised his disciples that if he went away he would send the Comforter, who should abide forever (John 16:7). Just before he ascended he told them that they should have power after that the Holy Ghost had come upon them (Acts 1:8). This promise was fulfilled on the day of Pentecost. We still have Jesus with us today in the person of the Holy Spirit. The work of the Holy Spirit is to comfort, guide, teach, empower,

sanctify and show things to come. He truly is the free gift of God, the pearl of great price. He has been the life and inspiration of God's children and shall be so forever (John 14:16). "But as many as received him, to them gave he power to become the sons of God" (John 1:12). "He that hath the Son hath life; and he that hath not the Son of God hath no life" (1 John 5:12). Receiving the Holy Ghost is receiving Jesus, who is life, light, peace and joy. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

The supreme work of Christ's church is to witness for him, win souls to the kingdom and teach his doctrines. Just before Christ took his departure from the disciples and ascended to heaven he gave them the great commission. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:15-18).

This gospel should be believed and should mean as much today as it did when given. We have the same heavenly Father, the same Savior, Christ the Lord, and the same Holy Spirit. Oh, that we might believe and accept the doctrine which Christ delivered to the first disciples and which he meant for men to continue in until his return to earth again!

Jonesboro, Tenn.

Lela Sellers Ferguson.

### James T. Quinlan

A little while ago I stood by the grave of the man who introduced me to the Dunker Church. He was not rich, or educated, or eloquent. He was peculiar in many respects, often in fact quoting the text in Titus 2:11-14 which not only is an epitome of Christian theology but which in the Authorized version stresses the fact that we are redeemed to be "a peculiar people, zealous of good works." One of his peculiarities was that he was zealous of good works—hence the fact that I happen to be writing this sketch.

As a young Roman Catholic he had come in touch with a Methodist church. When his father discovered it and one night told him to take the choice of sleeping under his roof or walking the streets of Baltimore and seeing "what his Methodist friends would do for him," he cheerfully made his choice. In after years he told how he was comforted by the words, "When thy father and mother forsake thee then the Lord will take thee up"; and until he passed away recently in the Old Folks' Home of the Brethren, his testimony was that he had never been forsaken of the Lord whom he chose to follow homeless that night on the city streets. Seeking further light, as he said, he was led to join by baptism the Brethren at Pipe Creek. Returning again to Baltimore, after his ten-hour day of hard work he spent his evenings in the distribution of tracts, and invitations to the meetings conducted at Woodberry by the Brethren from up country.

It was in 1886 that he concluded the work at Woodberry did not need him, so he decided to start a Bible school for boys in his own home. By holding it at four o'clock on Sunday afternoons he was able to attract not only the boys who attended no Sunday school, but others who attended their own schools earlier in the day. The



fact is that when he induced my brother and myself to attend his school we were already going twice each Lord's Day to a Sunday school in a near-by church. Perhaps it was the trips which he planned to the love feasts at Meadow Branch and Pipe Creek which, more than anything else, impressed the boys and led them to the number of ten to join the church within a year.

Later Brother Quinlan opened a separate school for girls, finding in Sister Fannie Ecker (Pittenger) a capable teacher. The two schools were finally united but they never had the success which attended them when operated separately. The reports of his work in the church paper led some to think that he was conducting an orphanage for poor children. This was a total misapprehension, but perhaps a natural one since he did solicit funds and clothing for poor families, and if he found needy ones among his boys he ministered to them, of course. Few of these boys, however, were in need of constant help, and their parents were sometimes embarrassed because their boys were going to "Jimmy Quinlan's Bible School."

Nevertheless, when there was preaching only every eight weeks at Woodberry it was Jimmy Quinlan who advertised these services and built them up. During the time when Carrie Anderson worked for the Mission Board in Baltimore, she and Brother Quinlan started a Bible class in the homes of some of the members she had found living in northwest Baltimore. This was the nucleus of the church in northwest Baltimore, which in its new location is now known as the First church. He was also responsible for a mission at Locust Point, a section of the city famous for its many saloons. Many sailors from the boats in foreign trade visited these resorts, but his boys often went with this zealous city missionary to visit the boats and invite the sailors to the mission.

The Bible school was in fact but one expression of his zeal for the church and the Master. He was a pioneer city missionary in the Church of the Brethren. With little education, but with great zeal, he followed his own course with very little guidance from others, and indeed, apparently with little desire for it. His career was individualistic, though he always regarded it as contributing to the progress of the church; as indeed it did in a larger way than he knew.

He lived to almost fourscore and ten, passing away at the age of eighty-eight. Following a brief service conducted by Dr. Edward C. Bixler he was laid to rest near Tawneytown, Maryland, beside Jane, his wife, who endured many a privation that her husband might carry forward the work for his boys and the church.

Huntingdon, Pa.

Charles C. Ellis.

#### The Passing of My Mother

Rebecca Catherine Scrogum, daughter of Eld. Daniel and Betty Stoner Miller, was born Oct. 20, 1866, in Augusta County, Va., and died on Sept. 23, 1942, at her home in Elkins, W. Va., aged seventy-five years, eleven months, and three days. Though she had been having a slight heart ailment for about two years, mother was able to do her regular housework all of the time. She died suddenly while she rested after preparing lunch.

Funeral services were held in Elkins, Sept. 25. Following the service there the body was taken to Weyers Cave, Va., where a funeral service was held at the Pleasant Valley church, mother's home church. The funeral was in charge of Bro. Frank L. Garber, a son of the minister who married my parents and a nephew of the minister who baptized them both. He was assisted by Bro. Murray L. Wagner. Mother's old schoolmates were the pallbearers, and her body was laid to rest in the Pleasant Valley cemetery.

Those who survive are the husband, Eld. J. J. Scrogum, pastor at Elkins, W. Va.; two sons: Arthur, teacher and pastor at Accident, Md.; Ira D., teacher at Nuevo, Calif., who is well known for his educational and extension work at Bethany Biblical Sem-



inary for many years; two daughters: Edith and the writer, who is engaged in mission work in Randolph County, W. Va.; and two grandchildren.

Mother spent her childhood on a farm near Weyers Cave. In early life she united with the Church of the Brethren, in which she has remained a faithful member. On March 24, 1895, she was united in marriage to J. J. Scrogum, and moved to a farm in Wayne County, Ill. While there, she assisted with the work of the Martin Creek church. She also directed the farm work and cared for us four children while father spent several years traveling in the interest of the Denver Mission School. In 1913 we moved to Hart, Mich., where father and mother worked together to organize the Hart church. In 1925 mother went to Chicago and stayed with us children who were in school at Bethany Biblical Seminary while father spent several years traveling in the interest of Bethany, the General Mission Board, and Elizabethtown College. From there my parents moved to Shamokin, Pa., where they spent five and one-half years in pastoral work. In 1934 they moved to Elkins, W. Va., where mother helped with the mission work in Randolph County.

Mother was always active in the work of the church; she was a Sunday-school teacher for forty-five years. She loved children and always taught the children's classes. She taught in vacation Bible schools for fourteen years. She was a good singer, and for about forty years served as chorister of the Sunday school and church. She organized aid societies whenever she could.

Mother lived a life of sacrifice in many ways. She denied herself things she wanted in order that she might do mission work and serve the smaller churches. She packed baskets of groceries and carried them to the needy. She visited the sick and did all she could to help them. She made hundreds of toys and presents, which were given at Christmas time.

Mother had a most kind and gentle disposition. She treated everyone with love and consideration. Her influence will linger with us for many years, for her life was a blessing to all who knew her.

Elkins, W. Va.

Ada Scrogum.

#### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Border-Peterman.**—Willard E. Border of Camp Atterbury, Ind., and Sister Viola Mabel Peterman of Dover, Ohio, in the First Church of the Brethren, New Philadelphia, Ohio, Dec. 9, 1942, by the undersigned.—A. H. Miller, New Philadelphia, Ohio.

**Ewing-Cumbo.**—At the parsonage in Schoolfield, Va., Dec. 4, 1942, Stuart Richard Ewing and Annie Belle Cumbo, both of Schoolfield, by the undersigned.—L. A. Bowman, Schoolfield, Va.

**Hurlless-Snyder.**—By the undersigned in the Center Church of the Brethren, Louisville, Ohio, Bro. Eugene Herbert Hurlless of Hibbits, Ohio, and Sister Grace Vera Snyder of Louisville, Ohio, Dec. 20, 1942.—M. M. Taylor, Louisville, Ohio.

**Lawver-Stroup.**—By the undersigned, Dec. 24, 1942, at the home of the bride, Henry Ford Lawver and Margie L. Stroup, both of near Huntington, Ind.—W. C. Stinebaugh, Huntington, Ind.



**Oakes-Payne.**—By the undersigned at the parsonage in Schoolfield, Va., James D. Oakes and Virginia Payne on Dec. 14, 1942.—L. A. Bowman, Schoolfield, Va.

**Swanson-Mishler.**—Rodney Swanson of McPherson, Kansas, and Phyllis Mishler of Conway, Kansas, Dec. 17, 1942, in the sanctuary of the Monitor church, Conway, Kansas, by the undersigned, uncle of the bride.—W. H. Yoder, Waterloo, Iowa.

**Waltz-Beach.**—Benjamin F. Waltz, Jr., of Germantown, Philadelphia, Pa., and Laura K. Beach of Akron, Ohio, in the Akron Church of the Brethren, Dec. 24, 1942, by the undersigned.—B. F. Waltz, Philadelphia, Pa.

**Wenger-Stott.**—At the Green Tree parsonage by the undersigned, Oct. 31, 1942, Lloyd M. Wenger and Charlotte E. Stott, both of Phoenixville, Pa.—David K. Hanawalt, Oaks, Pa.

**Young-Layelle.**—By the undersigned at the home of the bride's parents, Dec. 14, 1942, Randolph Wade Young and Marjorie Lucille Layelle.—L. A. Bowman, Schoolfield, Va.

## Fallen Asleep . . .

**Angle,** Eliza Francis, daughter of Joseph W. and Magdalene Eller Barnhart, was born in Franklin County, Va., May 4, 1862, and died Dec. 3, 1942, in her home near Logansport, Ind., following an illness of ten days. Sister Angle united with the Church of the Brethren at the age of seventeen years, but later became a member of the Old Order Brethren; she lived a consistent Christian life. On Dec. 23, 1880, she was united in marriage to Bro. Joel P. Angle. This union was blessed with seven children. She and her husband and family moved to Indiana in 1888. Two sons and two daughters preceded her in death. She leaves her companion and three children, seven sisters, thirteen grandchildren, eleven great-grandchildren and a host of other relatives and friends. Sister Fannie, as she was known, possessed a kind, friendly disposition that won many friends; her home was known for its hospitality and her door was always open to her many friends. Services were held in the Church of the Brethren in Mexico, Ind., by Jacob Skiles, assisted by Howard Flora. Interment was in the Mexico cemetery.—Cora Barnhart, Rossville, Ind.

**Berg,** Carl Robert, six-month-old son of Harry and Sarah Smith Berg of Johnstown, Pa., died Dec. 23, 1942. He had been ill with whooping cough. Surviving are his parents and a twin sister. The twins were born June 3, 1942. Rev. Arthur L. Rummel, pastor of the Pleasant Hill Church of the Brethren, was in charge of the services. Interment was in the Pleasant Hill cemetery.—Mrs. Ordo Pletcher, Johnstown, Pa.

**Brubaker,** Donald Leroy, son of Emmert and Eleanor Loose Brubaker, was born near Hollidaysburg, Pa., on July 26, 1938, and died on his way to the hospital after one day's illness, on Nov. 3, 1942. There were only two Sundays of his life that he was not at Sunday school, although he lived thirteen miles from church. He is survived by his parents and a sister. Services were conducted in the Hollidaysburg church by the pastor, F. J. Byer. He was laid to rest in the Carson Valley cemetery.—Irvin Brubaker, Hollidaysburg, Pa.

**Dick,** Kenneth C., was born in Waynesboro, Pa., June 11, 1918, and died in Waynesboro on Dec. 20, 1942. He was the son of Clarence E. and Anna Kauffman Dick. He was an invalid from birth and was confined to his bed for the last two years. He is survived by his parents and two brothers. Services were held at his home, conducted by Elders George L. Detweiler and H. M. Stover. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Driver,** Evelyn Erminna, daughter of Mr. and Mrs. Katie Kline Driver, was born Aug. 20, 1904, and died Sept. 26, 1942, after a lingering illness of several years. She united with the church at the age of nine years and remained faithful. She attended church and Sunday school as long as health permitted, and at one time taught a Sunday-school class. She bore her illness with much patience, but her great desire was to regain health. She is survived by her father and mother, four sisters and one brother. Funeral services were conducted by her former pastor, Rev. Samuel A. Harley, assisted by her present pastor, Rev. D. Howard Keiper, at the Barren Ridge Church of the Brethren. Burial was in the church cemetery.—Bessie Diehl Flory, Grottoes, Va.

**Flohr,** Ida J., widow of the late Bro. M. R. Flohr, died Dec. 2, 1942, aged seventy-six years and ten months. Sister Flohr was a faithful helper for her late husband during the many years of his ministry. In recent years she was always at church services when she was able. In her home she always spread sunshine. Funeral services were held at her home in Lees Cross Roads and in the Shippensburg Church of the Brethren by Elders Otho J. Hassinger, S. A. Meyers and the writer. Interment was in the Spring Hill cemetery at Shippensburg, Pa.—J. Linwood Eisenberg, Shippensburg, Pa.

**Hoover,** Mary Emma, was born in the vicinity of Waynesboro, Pa., Aug. 15, 1889, and died in the Waynesboro hospital Dec. 10, 1942. She was the daughter of George and Florence Hoffman Oller. When fourteen years of age she united with the Church of the Brethren. She was active in the work of the church until eight years ago when she became afflicted with heart trouble. About a week previous to her death she contracted pneumonia.

In 1911 she was married to Lloyd R. Hoover, who survives her, together with four daughters, a son and a granddaughter. Services were conducted in the Waynesboro Church of the Brethren by her pastor, Rev. George L. Detweiler, and Rev. H. M. Stover. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Houdyshell,** Harold William, oldest son of Luther and the late Cora Minnich Houdyshell, died on Nov. 8, 1942, at the Memorial hospital in Harrisonburg, Va., at the age of fifteen years and seven months. Harold lived a quiet life with a high sense of honesty. He was loyally devoted to his church, being an active member of the B. Y. P. D. cabinet. He united with the church when only nine years old. Harold was a junior in the Bridge-water high school and had made many friends while there, although he had gone through the grades and completed two years of high school at Briery Branch, where he left a host of friends. On Feb. 6, 1939, Harold lost his good mother; being the oldest child of the family, he helped his father care for the younger children. He was blessed with a good stepmother. We feel he has set a good example for his younger brothers and sisters to live by. Harold leaves his father and stepmother, four brothers, two sisters, two grandfathers and one grandmother. The funeral was conducted at the Briery Branch church by Elder J. L. Driver, assisted by Brethren I. J. Garber and J. M. Foster. He was laid to rest beside his mother in the cemetery near by.—Mrs. Myra Pitsenbarger, Bridgewater, Va.

**Kindell,** George W., son of Oliver and Mary Kindell, was born in Covington, Ohio, April 12, 1884, and died at the Memorial hospital in Piqua, Ohio, Dec. 18, 1942. He was married to Myrtle Davidson of Ginghamburg, Ohio, on March 3, 1895. There were eight children born to them; one died in infancy. He united with the Middle District Church of the Brethren in the fall of 1921 and remained a faithful member. In his twenty-four years of membership he missed only four Sundays; one of these was when the family was under quarantine, one when he was too ill to attend, and the other two when he was confined to the hospital. He served as church janitor for fourteen years; the above-mentioned absences were the only times that he himself failed to open the church doors; then he made arrangements for it. He served on one or more of the church boards ever since he united with the church. He is survived by his widow, seven children, fourteen grandchildren, five great-grandchildren, a sister and a brother and several other relatives. Funeral services were conducted by Brethren H. M. and C. V. Coppock at the Middle District church.—Mrs. C. V. Coppock, Tipp City, Ohio.

**Knically,** Harry Lee, son of Mr. and Mrs. John Knically of Briery Branch, died Nov. 8, 1942, at the Rockingham Memorial hospital at the age of four years and six months. He died of pneumonia. Funeral services were held at the Briery Branch church by Elder J. L. Driver, assisted by Elders I. J. Garber and J. M. Foster, with interment in the cemetery beside the church.—Mrs. Myra Pitsenbarger, Bridgewater, Va.

**Long,** J. Robert, retired farmer, died at his home on Dec. 12, 1942, following an illness of several months. He was born May 31, 1857, and was married to Lucy Ann Knically on Dec. 20, 1877; they would have celebrated their sixty-fifth wedding anniversary on Dec. 20. Surviving, besides his wife, are seven sons and four daughters, fifty-four grandchildren and fifty-six great-grandchildren. The death of the father is the first death in the family circle. Funeral services were held at the Sangerville Brethren church, of which Bro. Long was a member. Services were in charge of Bro. A. S. Thomas, assisted by Brethren Isaac Garber and A. L. Miller. Interment was in the cemetery near by.—Mrs. Hattie Simmons, Bridgewater, Va.

**Mannen,** Barbara L., the daughter of Daniel and Sarah Niswander, was born at South English, Iowa, Oct. 10, 1867, and died in Tacoma, Wash., Nov. 18, 1942. She was married to T. H. Mannen on Oct. 1, 1896. She united with the English River Church of the Brethren at the age of twenty-three and was active in service to her Master, teaching children in the Sunday school for many years. Her husband died Jan. 3, 1935. She leaves one daughter and two sons, who, with their companions, eleven grandchildren, one brother and many other relatives and friends, survive her. Funeral services were conducted by Elder Sam Bollinger at Emmett, Idaho. Burial was in the cemetery at Emmett.—S. F. Niswander, Emmett, Idaho.

**McPhern,** Myrtle Kriner, was born near Waynesboro, Pa., July 31, 1874, and died in the Waynesboro hospital, Nov. 26, 1942. She was the daughter of Valentine and Clara Sponseller Kriner. Her husband, Samuel McPhern, and a son preceded her in death. She had been in ill-health for many years. When young in years, she united with the Church of the Brethren and as long as she was able she was faithful in her attendance at church services. She is survived by a daughter-in-law and a sister. Services were held at her home, conducted by her pastor, Rev. George L. Detweiler. Interment was in the cemetery at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

**Miller,** Lydia E. Beery, was born March 23, 1857, in Rockingham County, Va., and departed this life Nov. 11, 1942, at her home in Beaverdam, Ohio. She was the daughter of John H. and Delilah Beery. When about seventeen years of age she came with her parents to Ohio. On Dec. 23, 1882, she was united in marriage to Ammi J. Miller, who preceded her in death less than three years ago. She united with the Church of the Brethren at



the age of twelve and was a faithful member. She took great delight in reading the Gospel Messenger. Those who knew her best say that she truly lived for others. Two foster children, five grandchildren, and three great-grandchildren survive. Funeral services were conducted in the Pleasant View church by the pastor, the writer. Interment was made by her husband in the near-by cemetery.—Clarence R. Bowman, Lima, Ohio.

**Myers, Elmer**, husband of Gertrude Myers, died at the Mt. Alto sanatorium. He was aged thirty-four years, three months and sixteen days. He had been a member of the New Fairview church for a number of years. He is survived by his wife and two children, his mother, three brothers, and one sister. Funeral services were held in the New Fairview church with Brethren J. L. Miller and S. C. Godfrey officiating. Interment was in the adjoining cemetery.—H. B. Markey, York, Pa.

## Church News . . .

### California

**Hermosa Beach.**—At our district conference in October the district ordered a transfer of property occupied by a filling station and adjacent to our church, from the mission board to the church, and we now hold the deeds to all the property in connection with the church, which makes it possible for us to be self-supporting. We were made happy by this action. Our pastor, Royal D. Glick, and family moved here the first of October and took over the pastorate. On Oct. 25 they were duly installed by Bro. J. W. Lear, and a reception was held by having a basket dinner; the pastors and wives of the South Bay community also attended. There was a program and a social hour together. We are enjoying our work with the Glicks. Our elder now is Bro. J. W. Lear; he met with us for a business meeting on Dec. 16, which proved to be a pleasant and helpful meeting. Nine letters of membership have been granted this quarter. We were interested in the pictures shown here Nov. 29 by Bro. Ernest Carl; they portrayed camp life and the Sunday schools and congregations of our district. Our women's work has been active and they had a good bazaar Dec. 4, 5. It enabled us to pay our district quota. We plan to have a Christmas Sunday-school program Dec. 20 and some program in the evening by the young people and choir. We have a one hundred per cent Gospel Messenger club.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Dec. 17.

**Santa Ana.**—In our business meeting in September we elected church officers. Our elder is John M. Wyne, Sunday-school superintendent, Simeon Davis, and delegates to district conference, Elder John Wyne and Pastor Lee Whipple. Some needed physical improvements to the church plant have taken place during the last several months. The pastor's study was completely re-decorated and newly furnished during the summer. In the basement the Sunday-school rooms have been made permanent by plastering the walls and putting up doors. Fifty used chairs which had been recently purchased were cleaned and revarnished. On Oct. 25 La Verne College alumni and former students now living in Orange County held their semiannual get-together luncheon at noon in Santiago Park, Santa Ana. Bob Tully, representing the La Verne College faculty, occupied the pulpit in the morning church service and at the college reunion gave a short message concerning the college. Dr. Butterfield from La Verne told of his experiences in his work of the rehabilitation of men in the Chino state prison. La Verne College day was observed Nov. 8, when La Mar Bollinger of the college faculty gave a forceful message on the place of our church colleges in the world today, after which an offering was taken for La Verne College. Our communion services with our pastor officiating were held Nov. 22. Over the Thanksgiving vacation our pastor and wife visited their parents in the northern part of the state. In their absence on Nov. 29 Brethren Emmert Stover and Simeon Davis had charge of the morning and evening services, respectively. In the morning service, at Bro. Stover's request, his mother, Sister Mary Stover, who was one of our church's first missionaries to India, preceded his message with an interesting talk concerning some of her experiences as a pioneer missionary. Sister Stover visited in Santa Ana over the Thanksgiving vacation with her sons, Emmert and Daniel, and their families. At the present time she is making her home with her daughter at Tulare, Calif. On the evening of Dec. 13 Ernest Carl, representing the district administration board, showed the moving pictures which he had taken at the churches of our district and Camp La Verne during last spring and summer. On Dec. 20 in the morning services our Christmas program will be presented by the children of the Sunday school, after which everyone may participate by bringing gifts to be sent to the C. P. S. camps or other worthy projects.—Iva Carl, Santa Ana, Calif., Dec. 18.

### Colorado

**Denver.**—Another enjoyable year for the Denver church has drawn to a close. We are looking forward to 1943 with faith and anticipation for the good things which we know the Lord has in store for us. Our quarterly business meeting was held Dec. 8, when officers for the coming year were elected. H. C. Long was retained as elder. The treasurer gave a very gratifying report, stating that there was a substantial balance in the treasury and

all bills paid. The building fund treasurer also reported a satisfying balance. The women's work reported 151 pounds and 715 new garments sent to the Friends Service Committee. This small group of women is worthy of much praise for the work they are doing in this field. A lovely dinner and fellowship was enjoyed by approximately 100 people on Nov. 21 after church services. It was a combination Thanksgiving and birthday dinner. Members of the choir remained after choir rehearsal the week preceding Christmas to help decorate the church with pine boughs and trees. On the Sunday morning before Christmas the children presented a lovely program. It was well given and much enjoyed by the adults. After the program a good friend of the children gave each one a treat of candy. On Christmas Day friends of Brother Isaac Harris and wife joined in the celebration of their fiftieth wedding anniversary. Open house was held at the home of their son, Walter. We enjoyed the short visit of our college students who came home for the holidays.—Zelma Dove, Denver, Colo., Dec. 27.

### Illinois

**Astoria.**—Our quarterly business meeting was held Dec. 1 with Bro. E. F. Sherfy presiding. Reports were given by various committees. Bro. Carl Shawgo was retained as our Sunday-school superintendent. Our pastor, Bro. Lester E. Fike, conducted a revival meeting in the Pleasant Valley church in Northern Indiana in October; he also attended the district meetings of Southern and Northern Illinois. On Sept. 27 Rev. V. C. White of the Anti-Saloon League gave us a stirring temperance address. In November a goodly supply of canned and fresh foods was contributed to C. P. S. camps. On Nov. 8 we celebrated the ninetieth anniversary of the organization of the Astoria congregation. The Brethren first held services in barns and in homes of members. Later the South Fulton and Walnut churches were built. The present house of worship was built in 1905. Bro. C. D. Bon-sack was our guest speaker and delivered three splendid messages to large audiences. On Nov. 15 Ralph Thompson from a C. P. S. camp gave us a splendid talk about the work and recreation in camp. The ladies' aid served meals on home-coming day, Oct. 1, which netted them \$105. This amount was used to reduce the parsonage debt. They made 135 gallons of apple butter, did Red Cross sewing, quilting and other things. They also served the father and son banquet on Nov. 27. The missionary and aid societies have been combined for their monthly meeting, since tire and gas rationing came into effect. Two of our boys are in C. P. S. camp and six are in the army or navy. We are planning to clear the debt on the parsonage by Jan. 10; plans will then be made for a baptistry and other building alterations.—Mrs. Lizzie Riebling, Astoria, Ill., Dec. 26.

**Chicago, First.**—The W. C. T. U. brought us a stirring speaker, Dr. Frances E. Winters, on the evening of Nov. 1. The Faith Players presented the heart-touching comedy, Old Doc, on Nov. 13, 14. On Nov. 22 the pageant, They Followed the Way, was presented by the drama class of Bethany Seminary. The offering went for Brethren Service. Bro. Desmond Bittinger of McPherson brought us the message on Nov. 29. At the evening service the men brought John Holland of radio station WLS to speak to us. The missionary offering was given at the Thanksgiving Day service. Bro. Rufus Bowman was the speaker. The Friendship Circle is finished with the making and hanging of the drapes on the second floor of the parish house. On Dec. 6 John Davis of Camp Lagro, William F. Hampton and Mrs. Anna Vought of Chicago were baptized. The choirs interpreted the Christmas message in song on Dec. 13. A pageant, The Light of the World, was presented by the Chinese Sunday school. On Dec. 20 the morning service was a dedication for babies, after which Rev. Will named a score of great men, including Lincoln and Pasteur, who were silently born into this world while Napoleon was conquering one country after another. The evening service was a Christmas pageant and white gift offering. On Dec. 27 the Older Youth Fellowship is to bring a deputation team from Camp Walhalla. There is to be a New Year's Eve service of pictures, fellowship and worship. It is being planned by Ralph Landis, C. B. Bowman, William Beahm and Charles Dumond. The average attendance in November was 459 in the morning and 274 in the evening.—Mrs. John Ford, Chicago, Ill., Dec. 23.

**Oakley.**—The ladies' aid served lunch at a farm sale on Oct. 29 and cleared \$28. Our pastor baptized two young men on Nov. 8. The young people are publishing a monthly church paper; they have named it the Oakleaf. The quarterly council meeting was held on Dec. 6. The membership voted in favor of a one hundred per cent Gospel Messenger club again this year. The men of the church have laid, sanded and varnished a new hard-pine floor in the main auditorium of the church. The primary department gave a short Christmas program after Sunday school on Dec. 20. The young people gave the play, A Stranger in Bethlehem, on the evening of Dec. 27.—Idabelle Hood, Cerro Gordo, Ill., Dec. 28.

### Indiana

**Pipe Creek.**—Bro. Chester Petry of Dayton, Ohio, assisted in a two weeks' series of meetings the last of October. He brought helpful Spirit-filled messages each evening. Two were added to the church. Again this year we furnished the Thanksgiving dinner for the Mexico welfare home. Church offices for 1943 were filled at our December council meeting. Bro. T. A. Shively was re-elected elder. It was decided to hold a pre-Easter service. At the last aid meeting a box was packed for relief work. This con-



tained 111 articles, mostly new, besides two comforters and a blanket. The church furnished cookies for Camp Lagro on Nov. 1. We have given approximately 775 quarts of canned goods, some potatoes, cabbage and other things. A Christmas program was given Dec. 20. This was furnished by the primary department. An offering of \$143.93 was given; some things were also brought for the white gift service. A representative from the Anti-Saloon League will be with us next Sunday. Plans are being made for a New Year's Eve service at the church.—Martha O. Hessong, Peru, Ind., Dec. 21.

### Iowa

**Coon River.**—On Oct. 11 our church reached another milestone in its history. It was our home-coming day and the committee had prepared a well-planned program for the entire day. The climax of the occasion was the burning of the last note of the indebtedness on the new church building. Bro. Willis DeVilbiss of Ottawa, Kansas, gave the morning address; we were very happy to have him with us, since this was his home church during his boyhood. Everyone enjoyed the fellowship during the noon hour when a basket dinner was served. The afternoon service was opened by the reading of letters from former members and from some of our boys in the service. In midsummer it was suggested to our people that we plan to pay our church debt of \$724. The interest grew and soon we knew it would be possible to secure the amount needed. We were happy to witness the candlelight note-burning service at this time. The church was built in 1930 to replace the one that had served the congregation since its organization in 1862. Only one of the building committee members was present, Bro. William Cordis. Bro. Irving Haughtelin, the chairman, has passed on; Bro. E. O. Reed, who now resides in Kansas, could not be present. Bro. Cordis, Sister Haughtelin and Bro. Harley Erb reviewed for us the building of the church. Each department of the church contributed to the service. The note was burned by our elder, Bro. Earl Deardorff, and two of the deacons, Dale Lisle and E. R. Deardorff. We received \$449 above the amount of the indebtedness; this will be used for some necessary repairs. It is significant that we were able to relieve the church of this debt just a few months after serving the community for eighty years. Our union evening services are continuing through the winter months. On Dec. 20 we dedicated the American, the Christian and the Service flag. On the evening of Dec. 23 our union young people's organization enjoyed an evening of carol singing, closing the event with a chili supper. Another group went to our county home on Christmas Eve to sing carols; they also called at a number of homes; the evening closed with a social hour.—Mrs. Earl Deardorff, Panora, Iowa, Dec. 28.

**Des Moines Valley.**—Our church has recently had the privilege of having some fine outside speakers. Bro. Frank Crumpacker was with us and gave an address and showed slides on our mission work in China. At the suggestion of our pastor we set aside a day for harvest home Sunday. It was the first time we had observed it in our church here. The church was beautifully decorated with leaves, fruits and flowers and a large horn of plenty in the center. A basket dinner was served. Dr. Jesse Ziegler of Bethany Biblical Seminary was our speaker and his messages were enjoyed by a large group. The offerings for the day were given to Brethren Service work. Our finance committee again this year included our McPherson College quota and the one hundred per cent Messenger club in our annual budget. Our men's group has finished the interior decorating of our church, putting on a stenciling and beautifying the front with a dossal cloth and palms. About twenty men attended the sectional rally at the Iowa River church. Two men of our group transported the foodstuff of the churches of Middle Iowa to Camp Magnolia. The women's group of the district canned and prepared the food, which consisted of four and a half tons. The men's groups of the district sponsored the transporting of it to a central point for collection. A fine spirit of co-operation helped to get the task accomplished. The women's group has made up packets for C. P. S. camps and sewed for Bethany Hospital, in addition to their local work. They served a harvest home supper, netting \$154, and have also served at sales. The missionary group has been giving programs on the last Sunday evening of the month. They have found the outlined programs exceptionally interesting this year. The ladies served the father and son banquet recently. The tables were decorated with Christmas decorations and were set for sixty. Bro. Ray Emmert of Des Moines was the speaker. On Dec. 8 Bro. James Elrod gave a very detailed account of the work being done by our Brethren Service Committee. Our congregation has been very responsive to this work, with an average monthly giving of around \$35. The children gave their Christmas program on the morning of Dec. 20, and the play, There Is Room in the Inn, was given in the evening. Our pastor and wife, Rev. and Mrs. Glen Baird, are serving our church and community well and are enthusiastically starting the work of the new year.—Mrs. Earl Goughnour, Des Moines, Iowa, Dec. 28.

**Greene.**—We met in council meeting on Dec. 3 with our elder, W. W. Blough, presiding. A good spirit was manifest. Before the meeting we had a fellowship dinner and a cash offering was presented to Brother and Sister Blough. The union Thanksgiving services were held in our church. Our Thanksgiving offering was \$29.70. The women's work prepared Christmas baskets to be sent to the boys in camp and to the sick; we also remem-

bered some with cards. Bro. Blough gives us very good sermons in a quiet and sincere way. The Sunday-school children gave a Christmas program.—Estella Eikenberry, Greene, Iowa, Dec. 24.

### Maryland

**Frederick.**—On Sept. 18 our semiannual council was held with our elder, Bro. J. H. Hollinger, presiding. At this meeting Emil Shober, son of our pastor and wife, was licensed to the ministry, the service being conducted by Bro. William Kinsey of the district ministerial board and Bro. Hollinger. The election of officers resulted in the re-election of Bro. Hollinger as our church elder. Our Sunday-school superintendent is H. B. Grove. The annual reports of finances and activities of the various organizations were given; Pastor Shober also gave a splendid report of his pastoral activities. On Sept. 20 a number of men from the C. P. S. camp at Williamsport, Md., were guests of the Frederick City church. During the morning service they gave several selections of sacred music. They were in full charge of the evening service, which consisted of a program of sacred music and short talks on camp life. Bro. Quincy Holsopple, the camp manager, told of the general set-up of the camp. During the day these men were guests in the homes of our members. At the close of the evening service our church gave them a donation of fruit and vegetables that had been canned by us during the summer. A special service was held for the installation of the B. Y. P. D. officers on the evening of Sept. 27. Oct. 4 was our rally day service, including the installation of church and Sunday-school officers. At 6:30 p. m. the women's work held a special meeting and re-elected Mrs. Shober as the president. Directors for the various branches of this organization were elected at this time also. The men's work elected Charles Swomley as their president for the coming year. Our pulpit was filled by Dr. Charles E. Resser of Washington, D. C., on the morning of Oct. 11, while Pastor Shober preached the home-coming sermon in the First Church of the Brethren in Connellsville, Pa. The evening service was in charge of the B. Y. P. D. A talk was given by David Brengle. On Oct. 13 our church was in charge of the morning devotions over station WFMD, with Pastor Shober giving the sermon. Twelve of our women attended the district women's work meeting in the Pipe Creek church Oct. 15. On Oct. 16 our quarterly workers' conference supper was held with about fifty workers in attendance. Subjects of discussion were: Increasing Church and Church School Attendance; Strengthening Those in Christ and Reaching Those Outside of Christ. Special emphasis was placed on our giving to Brethren Service and relief. Twenty-seven of our young people attended the round table in Washington, D. C., on Oct. 25. They were again awarded the gold seal for their year's activities. Nine babies were consecrated at a special service on Nov. 1. On the evening of Nov. 1 our Lord's supper and communion was observed. The church was filled to capacity. On Nov. 8 Pastor and Mrs. Shober were at home to members and friends of the congregation. At this time the parsonage, which was recently purchased by the church, was open for inspection. Our pastor and his family moved into the new residence in October. The evening church service on this date was for the recognition of the Sunday-school teachers and officers and was under the direction of Superintendent Harry B. Grove. The father and son supper was held in the social rooms of the church on Nov. 13. Rev. Harold Baer, assistant pastor of the Evangelical and Reformed church, was the guest speaker. The men's work was in charge of the church service the evening of Nov. 15. A message was given by Bro. John F. Graham, pastor of the Myersville, Md., church. The men's work is again sponsoring the Gospel Messenger subscription drive. Thirteen members have been added to our number since our last writing. Nine were received by baptism and four by letter.—Mrs. John W. Wolfe, Frederick, Md., Dec. 26.

### Ohio

**Eversole.**—On Nov. 1 Brother and Sister J. Edson Ulery of Onekama, Mich., began a two weeks' meeting here. No accessions were made but we were uplifted spiritually by his messages. Over the week end of Nov. 14 six boys came from Camp Marietta and helped out in our devotions, acted as pianist and chorister, and a quartet rendered a number of hymns. They came in two cars and we sent a quantity of food back with them. James W. Simmons, from our church, was one of them. On Thanksgiving night James Simmons and Betty Smith were united in marriage by J. Perry Prather. On Sunday evening, Dec. 6, the men's work had a banquet and program at the church with eighty men and boys of the church and community enjoying this fellowship. On Dec. 10 our council was held with Bro. John Root presiding. Bro. Jonas Groff was with us to help with the business. Bro. Clarence Priser was elected elder for two years. The service committee has packed and sent Christmas boxes to the boys from our church who are in service.—Anna M. Landis, Brookville, Ohio, Dec. 14.

**Piqua.**—For the past year and a quarter Bro. Roy Honeyman has been ministering to our church. Rev. and Mrs. Honeyman have proved to be quite popular with the Piqua members, and especially so with the young people and children. Each Sunday with his most interesting illustrated talks for the children, he speaks before a sizable audience of attentive listeners, both adults and children. Although Rev. Honeyman, with his keen and ready sense of humor and his arrangement of special recognition Sundays, and Mrs. Honeyman, with her willingness and



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competence in assisting the ladies' aid and missionary society, have succeeded in stimulating interest in church and Sunday-school activities, we are sorry to report that our Sunday-school attendance is not quite up to that of the preceding year or two. On the other hand, we are glad to report that church attendance is on the upward trend. Interest is still maintained in the B. Y. P. D. of the church. During the first weeks of November we enjoyed a series of revival meetings conducted by Bro. Roy K. Miller of Brownsville, Md. Bro. Miller was with us three years ago and we are eager to extend to him a second welcome. Two were baptized and we were all spiritually strengthened. On Nov. 22 we held our love feast and communion service. Rev. Walter Swinger of Pittsburg, Ohio, conducted this service. On Sunday evening, Dec. 20, the young people presented a splendid Christmas pageant. On Dec. 22 the church held its annual Christmas party for the children in the church basement. Preceding the party there was a brief program of singing and recitations by the children of the church. At the close of a hard and trying year we feel that our church is strong and unwavering in its simple faith. To all our sister churches we extend best wishes for a happy new year in which the nations might soon find lasting peace.—R. Everett Petry, Piqua, Ohio, Dec. 27.

**West Milton.**—On the afternoon of Oct. 11 the officials and leaders of the Miami County Sunday-school teachers' training met at our church. After their meeting they enjoyed a potluck lunch in the basement of the church. Quite a number of our people, including our pastor, Rev. H. E. Helstern, attended the sessions of the teachers' training in Troy. One Sunday morning Brother and Sister Bright brought us a very fine message. Our pastor exchanged pulpits with Bro. Roy Honeyman of the Piqua church one Sunday morning. On Nov. 21 our love feast and communion service was held with our pastor officiating. The four churches of West Milton enjoyed a union Thanksgiving meeting in the Church of the Brethren with the Methodist pastor, Rev. Wyburn Skidmore, officiating. On Dec. 9 the ladies of the church held their annual Christmas turkey dinner. Before we left the tables, an interesting program was presented. Bro. W. W. Slabaugh was with us during the week of Dec. 13 and brought very good messages.—Mrs. Irvin Furlong, West Milton, Ohio, Dec. 28.

#### Oregon

**Ashland.**—We met in quarterly council on Dec. 13 with Bro. Shade of Grants Pass presiding. Our elder, Bro. Stutsman, has moved to Boise, Idaho. Bro. Shade was elected elder for the coming year. We were glad to have our new minister, Bro. Ward Pratt, and family from Minnesota come Dec. 11 and move into the home prepared for them in Ashland. The Ashland and Medford aid societies are doing a lot to help the C. P. S. camps. Our aid gave money for a Christmas collection instead of having sales; we took in about \$40. The Medford people are coming along fine; two building lots for a church were given by Oliver Morton. We also have a building to be moved later, the gift of a brother and family. The Sunday evening services at Medford are well attended. The Christmas program in Ashland, and the one on Sunday evening at Ray Pence's home in Medford, were well attended. Bro. Pratt read the Christmas story and gave a talk; there were some songs and readings. Then we presented groceries and canned fruit to the minister and family. We had three soldiers with us, one of whom had his wife with him.—Malinda Russell, Medford, Oregon, Dec. 22.

#### Pennsylvania

**Mercersburg.**—On Oct. 25 we held our Sunday-school meeting. Bro. John Long brought us an interesting discourse. Sister Gannette Martin very ably addressed the children and Bro. Edgar Landis concluded the program by giving us much that should inspire and challenge us to strive to do better in our Sunday-school work. Our revival meetings were held Nov. 8-22 with Bro. Alton Bucher of Lebanon County as evangelist. One was received into the church by baptism. On Nov. 28, 29 Sister Ida Shumaker, a missionary to India, was with us for three services. In her efficient manner she told us of the conditions in India. The offerings taken were sent for women's work in India. They amounted to \$76.—Mildred E. Hege, Mercersburg, Pa., Dec. 14.

**Reading.**—Our church held its revival meetings Oct. 16-25 with Bro. S. Clyde Weaver of East Petersburg as the evangelist. His

messages were inspiring and deeply spiritual. As a result of these inspiring sermons we had eight confessions and seven baptisms. This series of meetings strengthened and prepared us for our love feast which was held Nov. 1; 123 members communed. We held our church council on Nov. 28. Melvin Kauffman was elected Sunday-school superintendent. The Willing Workers' class presented the church with beautiful pulpit furniture, which was presented and dedicated on Sunday evening, Nov. 29. Our Christmas program will be given Sunday evening, Dec. 27, by the Sunday-school pupils.—Verna Landis, Reading, Pa., Dec. 7.

**Roxbury.**—Our church entertained the district Sunday-school convention in August. Sept. 4-7 our church held a week-end camp at Camp Harmony. Some sixty attended part or all of the camping period. It was a most enjoyable and profitable experiment in co-operative vacationing. Our annual church retreat was held on the Sunday afternoon and evening during this camping period. Dr. F. W. Hoffman, Anti-Saloon League superintendent, spoke to our Sunday evening audience on Sept. 13. Dr. and Mrs. Garry Cleveland Myers were with us Sept. 16-20 and conducted an institute on The Family in a World at War. Their lectures and forum discussions were very helpful and much appreciated. Our last quarterly council was held Sept. 9, at which time church and Sunday-school officers were elected. Our pastor was re-elected elder of our church and William R. Beam Sunday-school superintendent. We held a Sunday-school rally and children's program on the morning of Oct. 4. At this time our pastor installed all church and Sunday-school officers. On the afternoon of this day our pastor held a consecration service for children. This being World Communion Sunday, we held our fall love feast in the evening, with our elder, Lewis H. Brumbaugh, officiating. We sent four delegates to represent our church at the district meeting held recently at Somerset. Our pastor was one of the delegates chosen to represent our district on the Standing Committee at the next Annual Conference. We are now engaged in a home talent religious revival and financial campaign in which over fifty personal workers are participating. We are planning to hold a co-operative Thanksgiving dinner at our church. Three different programs are being planned for the Christmas season. We are also looking forward to our revival meetings to be held in January; Bro. DeWitt Miller of Meyersdale will be our evangelist.—Mrs. John Brannen, Johnstown, Pa., Nov. 9.

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### Washington

**Outlook.**—We met in quarterly council in September to elect officers for the coming year. Our minister is Frank Wagner and our elder Milo Blickenstaff. We held our love feast on Oct. 2 with a good attendance; several from Sunnyside were present. On Oct. 30 we had a mother and daughter meeting with a good attendance and a very interesting program. On Sept. 22 we had a reception for our new minister, Frank Wagner, and wife. There was a large crowd and we had a good social time. The church presented them with a beautiful swing rocker. On Oct. 12 Brother and Sister Ezra Whisler from Ajlune, Wash., were with us and Bro. Whisler preached an inspiring sermon. Because of gas shortage the ladies' aid decided not to hold their annual bazaar this year.—Mrs. E. A. Bacon, Outlook, Wash., Dec. 18.

**Sunnyside.**—On Oct. 9 we met in council to elect officers for the coming year. We elected Bro. Frank Wagner of Outlook as elder. Mrs. Pearl Reeves was re-elected Sunday-school superintendent. We received seven members by letter and granted six letters. The intermediates are doing some inside work and some painting of the church as a project. The young people's class took as their project the payments on the parsonage which the church bought. They raised \$120. The young married folks' class bought an air conditioner for the church and also took out a five-year missionary share plan for the Africa mission, on which they have paid the first year's portion of \$25. Our ladies' aid canned some fruit and made one comforter and several kits to send to the C. P. S. camp at Cascade Locks. The aid and some of the church members bought a carpet for the aisle and rostrum in our church. The men's work is sponsoring the one hundred per cent Messenger club. Twenty-one from this church attended

the summer assembly and district meeting and several attended the peace conference in Yakima and heard Dan West speak. Herbert Reeves, an elderly member of this church, died Aug. 8; everyone misses him very much.—Mrs. Minnie Forman, Sunnyside, Wash., Dec. 14.

### West Virginia

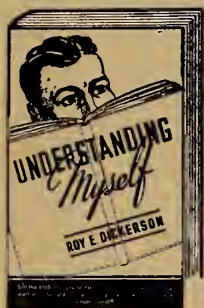
**Hammer.**—We held our annual love feast on Sept. 20 with Elder O. F. Bowman officiating. Thirty-six members surrounded the tables. The work is continuing to grow under the direction of our pastor, Rev. E. A. Lambert.—Lera Blanch Lambert, Cherry Grove, W. Va., Dec. 21.

**Oakvale.**—Sister Garnett Tiller of Princeton, W. Va., held her regular appointment at our church on Dec. 13.—Fannie Boothe, Oakvale, W. Va., Dec. 16.

**Smith Creek.**—Our church council was held on Oct. 24 with Elder O. F. Bowman in charge. On Oct. 25 a large number of members took part in the communion service with Elder Bowman officiating. On Dec. 11 Bro. Wang Tung, a Chinese Christian, gave a very inspiring and helpful message. The work is progressing nicely with Bro. E. A. Lambert as pastor. The ladies' aid society is very active with Mrs. E. A. Lambert as president.—Lera Blanch Lambert, Cherry Grove, W. Va., Dec. 21.

**Spruce Run.**—On Dec. 13 we met in council with Elder E. H. Kahle in charge. Sister Mary R. Broyles was elected church clerk in the place of Sister Ethel Booth, who was taken by death recently. We discussed our revival for the coming year. We are asking Bro. Guy West to hold the meeting and hope he can do so. Following the council Bro. Kahle delivered a fine sermon.—Lena B. Shaver, Lindside, W. Va., Dec. 21.

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# GOSPEL MESSENGER

Volume 92

January 23, 1943

Number 4



*"All day the snowflakes tumble down  
And spread their beauty all around.*

*While from the heights of heaven above  
God sends the sunshine with his love."*

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## Around the World...

The Office of War Information announced at the end of 1942 its results of a firsthand, national coast-to-coast survey of drinking conditions in and around army camps. Observers traveled more than 12,000 miles. Excepting Florida, they visited most of the areas where there are large troop concentrations. Evidence was adduced from the testimony of commanding officers; from the testimony of provost marshals, who are the police chiefs of the army; from the testimony of chaplains, from the testimony of informed and intelligent leaders in near-by communities; from the testimony of federal men charged with social protection and recreational activities.

The weight of evidence collected from many sources and in all sections tips the scales to prove, the O. W. I. declared, that the army is the best behaved in the history of our country.

One observer stated: "Men do not change character when they put on a uniform. If they drink as civilians, they will probably drink as soldiers—but probably not as much. If they found their fun in tawdry places as civilians, they will hunt

On the present attitude of the government toward the liquor menace, a recent statement in Church Management is this: "There are a number of factors in the whole picture which seem to have been neglected in the federal consideration. One is the political and commercial influence of distillers and brewers. A second is the freedom with which advertisements of liquors are permitted in the public press. A third is the system of regulation which brings profits to the states as well as taxes to the federal government."



out the tawdry places as soldiers." The approach of the military authorities to the problem is not prohibition but control. It is legal for a civilian to take a drink; it would be discriminatory to deny the same right to the soldier who has relinquished many privileges of the civilian.

Commanding officers reported that considerably more than half of the troops under them drank nothing stronger than beer by choice, and that many even abstained from beer. Chaplains, with only one exception, concurred in the opinion. Samplings indicated that 57 out of every 100 men drank nothing alcoholic even on Saturday nights and paydays. About 34 men out of 100 drank only beer; nine drank hard liquor. Arrests for drunkenness average considerably less than one per thousand. Independent inspection shows a low percentage of troops intoxicated on trains; an estimated incidence of much lower than one per cent. There is an order from General Marshall, chief of staff, that military police be stationed on all trains and at all depots used by military personnel.

"Too many defense workers are coming into court for being drunk," said city judge Clifford McLaughlin of Buffalo, N. Y., recently. "A second conviction may draw a penitentiary sentence. . . . It's not fair to our boys fighting overseas."

Mayor La Guardia told 1,000 bartenders recently that he is asking the state liquor authority to forbid package stores to sell half pints. Package stores recently disclosed that men of the armed services were the most frequent buyers of that quantity.

The state alcoholic beverage commissioner of New Jersey, Alfred E. Driscoll, announced at the end of the year just closed that he would recommend that women be banned from bar rails unless municipal authorities show that they can prevent "indiscriminate" fraternizing of women with service men and war workers in certain communities.

New regulations became effective Dec. 10 which will limit the sale of intoxicants to service men in the far west from 5 P. M. to midnight "in establishments where liquor is served on the premises" and from 5 to 8 P. M. "in stores where liquor is served for consumption off the premises." There are no restrictions on the sale of beer. The new ordinance is designed to end a period of growing looseness of conduct which has caused authorities much concern.

In 34 of the 46 states local prohibition laws affect at least some part of the population.

The National Prohibition party polled almost twice as many votes in the November election this year as in 1940.

Bellevue Hospital, New York City, which usually reserves more than 100 beds for New Year's tipplers, had only 39 admissions to the alcoholic ward this year. It gets almost as many as this on any Saturday. This year's count was less than half the usual New Year crop.

Rationing of sugar and priorities in metal have put a crimp in the bootlegging business, treasury officials say in reporting a sharp drop in liquor law violations. Only 742 arrests were made in Oct. 1942; 1,953 were made in Oct. 1941. The number of stills seized in that month in 1942 was 442; 1,060 in Oct. 1941.

In an effort of "self-regulation" to prevent excessive drinking by youthful members of the armed forces, the state restaurant liquor dealers association of New York is asking the public to comply with certain regulations. Copies of these rules will be displayed prominently at the bars of all taverns and restaurants whose owners are members of the association. The liquor dealers will make an effort to eliminate the need for regulation of the industry.

Kansas City ministers and the tavern owners' association are co-operating to draft a "model" liquor law for Missouri to be submitted to the legislature soon. Wayne Henderson, state liquor control director, appeared before the ministers to discuss with them the needs of the liquor code and offered his support for their movement.

Curtailment of week-end drinking by workers in vital defense war plants will be one of the first objects of the newly formed law and order committee of Seattle Post No. 1, American Legion. Investigation has shown that in some plants Monday morning absences due to week-end dissipation often run as high as ten per cent, and the efficiency of others who do come to work is sharply reduced for similar reasons.

The president of a local united automobile workers' union in New Jersey has asked for an investigation of what he called "mass drinking" at the General Motors Corporation's Eastern Aircraft Division plant on New Year's Eve. The foreman of one department was carried out for being drunk. In another department a foreman left to celebrate. At least 15 people were fired for being drunk. Ten workers, including two foremen, were sent home unable to continue their work because of over-indulgence. Employees were left without supervision.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

JANUARY 23, 1943

Number 4

## ... Editorial ...

### Warding Off a Breakdown

HERE is a suggestion we want to pass on to the readers of the Messenger—to such of them, especially, as may be bothered by the hundreds of exasperating little worries that are incident to life on this troubled planet. "Forget them in your absorption in a great enthusiasm."

See? Take up a big enterprise—one that compels you to throw your whole soul, mind and strength into it—one that's hard, almost impossible, apparently, and yet which, if accomplished, would be the most wonderful, most glorious achievement in the history of the world.

That is what we need to give us peace. It's the accumulation of petty annoyances that breaks us down, not the expenditure of sweat and blood in a great and worthy aim. That's wholesome, cleansing, healing.

Can't think of a cause like that? Come now, brother, sister, think a little harder. E. F.

### Winter Program for a Country Church

"THIS morning it was ten degrees below zero, but we had a fair attendance at Sunday school and preaching, then a basket dinner. The women's work put on their missionary program in the afternoon."

Such is the record for a day's activities in a country church on a winter Sunday, when in addition to cold, there was much snow on the roads, and gas rationing to be considered. What was worked out for the day minimized the driving required, provided a period of fellowship, and substituted an afternoon for an evening service.

The plan worked so well that our correspondent writes: "We think we will have lunch in the church basement, then some program in the afternoon and no night service this winter since much driving is impossible." We are not suggesting this as a winter program for every country church, but

we are offering it as an interesting example of what can be done to rearrange a program when conditions seem to warrant a change.

These are times when not only the country church, but the church in the small town and the city as well should give earnest thought to how it can best serve its constituency. H. A. B.

### One Thing They Lack

SOME of our post-war world planners, not all of them, thank heaven, and may their tribe increase, but many of them if not most, are in one important respect like a certain fine young man of the New Testament story. He lacked one thing and so do they. If the simple four-lettered Anglo-Saxon monosyllable which tells it best seems a bit too sentimental in the present connection, call it good-neighborliness or brotherliness or—even justice would do fairly well.

The idea we are after is the one that gives all the people of all the nations an equal chance at the good things of life. It holds that all men are created with equal right to life, liberty and the pursuit of happiness and that the best way to get along with them is to recognize this right and to be perfectly open and above board about it.

Did you see that recent article in one of our high-class magazines which described the wonderful world we are going to have "Beyond Victory"? You know there has been a widespread fear that when this awful thing we are going through now is over it will be followed by the worst depression ever. It has seemed to many who know no way of judging the future but by the past that the disbanding of the armies and the dismantling of the war industries must inevitably mean closed factories and mass unemployment on a scale never heard of before. This article assures us it will not be that way this time because the men and the huge new plants will all be needed to make the new gadgets and new liv-



ing machines of all kinds that we are all going to want. Invention and manufacture of plastics, for instance, will have made such progress that we can never be content with old ways. New homes with new furnishings, new instruments of travel and communication, the making of new things not yet dreamed of, will keep everybody busy and happy!

How can a mind bright enough to paint such a picture so easily forget the main factor in bringing on the present world catastrophe? Surely nothing contributed to it more than the failure to match scientific progress with the spiritual insight needed to make it serve human welfare. Appreciation of the higher values, most notably the peace-making power of goodwill, was the one thing lacking. It is the one thing lacking now in such rose-colored dreams of the post-war world as the one we have cited. This forecast of the material changes awaiting us may be right, but it can only mean a worse hell than ever for another generation, unless centered and inspired by the one thing it lacks.

The publisher of three influential magazines, two of them with a wide circulation, has also had a vision of the future. He sees coming next "the American century" in which the greatest and best nation on earth, so named by its own citizens, will be the controlling power. The "world's greatest newspaper" has announced its adherence to this program which would seem to settle the matter beyond reasonable doubt.

In all seriousness, Mr. Luce may be correct in his interpretation of present trends, but the eagerness with which he welcomes the prospect and appeals to our national vanity, is no good omen for the peace of the world. The lordship of one nation, or of a group of nations, over the others is exactly what has been wrong in the past and will always breed trouble until it is supplanted by a nobler ideal. Pearl Buck, whose ideas have not always commanded the assent of this writer, appraises the case more accurately when she sees another war already in the making, next time between Orientals and Occidentals. She sees it in the apparent determination of the most influential leaders in the United Nations to see this war through without relinquishing anything of their own sovereignty, and hence without actually giving other peoples the four freedoms of which they talk so glibly. She sees it in the announced unwillingness of one of these leaders to "preside at the obsequies of the ——— Empire." And so forth and so on.

A much more promising outlook is Dr. Palmer's "victory for humanity" and Vice-President Wal-

lace's "century of the common man." Here is an idea with hope in it, a program worth pulling for. We do not want any more centuries in which one imperialistic power must see to it that less important nations know their place and keep it. We do not want any more victories which must be made permanent by holding the vanquished down with brute force. They will not be held down permanently that way. We want a century and a victory in which the hope of peace is built upon justice for all; not in fine talk merely, but in actual practice.

We should keep a sharp eye on the post-war plans now in formation so numerous. The idea of making such plans is altogether worthy. Details can not be fixed of course but if the controlling principles are not agreed upon before the military decision is reached, the peace will be lost. It will be lost, too, if these principles are not centered about the most basic one of all, namely, that goodwill is mightier than the sword.

Plans which ignore this eternal verity, as some of them will, must be rejected. The temptation to make Maginot Lines and Pearl Harbor defenses so strong that treacherous enemies can never do it again, is very powerful. *It cannot be done.* "A horse is a vain thing for safety," no matter how modern you make him. A better bulwark is a one-time enemy turned into a friend. That is costly too but it can be done and it gets the desired result.

Planners who know this and make it central in their plans should be encouraged. This is something the church can do in wartime. She can make it harder for post-war-world plans to leave out the one thing they are so likely to lack.

E. F.

### "Lord, Teach Us to Pray"

THERE are at least three ways men learn to pray. Sometimes one hears another praying with such sincerity and evident conviction that he is moved to go and do likewise. That is, we learn to pray from hearing others praying.

Lacking the confidence to venture this far, one may ask for instruction in how to pray. On one occasion, and after Jesus had prayed, a disciple said to him: "Lord, teach us to pray." The Master responded with the model prayer we call the Lord's Prayer.

Then in times of crisis, without benefit of what others would say or teach, man habitually turns to prayer. That is, there are those who have learned to pray by praying. They have learned through experience that prayer is the soul's sincere desire whether unuttered or expressed.

H. A. B.



## *The General Forum*

### **"Religion in the News in 1942"...**

BY DAVID ENSIGN

WHERE was "religion in the news" in the year of our Lord 1942? A glance back over the past year presents an interesting and profitable panorama of noteworthy events and trends.

This global war both threatened the Christian religion and witnessed its renewal. "There are no atheists in foxholes." Men alone in mid-Pacific on rubber rafts have begun reading the Bible and praying. Captain Eddie Rickenbacker, recently rescued from one, testifies that they held a prayer meeting. An hour later a gull perched on his shoulder. They ate it, and caught two fish with its entrails. A contemporary miracle?

The attempt to interpret war to the Christian conscience yielded a bewildering variety of opinions and rationalizations. One of the most inscrutable is the position of the Christian Century. After hours of patient research, I do not know what it is. Suffice to say, it is a disappointment to pacifists, though the paper is much more friendly to pacifism than many another.

In much of the world we see the church "under the cross," driven to the catacombs again.

Jewish persecution in Europe is especially bitter. Rabbi Stephen S. Wise, head of America's Zionists, horrified us with a recent announcement that all the Jews of Europe were being rounded up in Poland, to be slaughtered by the end of 1942. Though they were not, yet perhaps several hundreds of thousands of Jews have been put to death. Christians have very commonly "stuck their necks out" to protest bravely these atrocities.

When William Temple, leader of the now-famous, liberal, socio-economic church conference at Malvern, exchanged the archbishopric of York for that of Canterbury last spring, he became official head of the Church of England. Many regard him as the most capable leader in non-Roman Christendom.

The British Council of Churches for the first time this fall included nearly all non-Roman groups—established and free—in the nation.

America likewise saw the ecumenical movement taking great strides. American sects are coming to realize the inconsistency in urging nations to abandon "unrestricted sovereignty" while keeping it themselves. With the rapid movement forward, some prophetic voices spurred it on double-quick time. "Church federal union, now!" demanded E. Stanley Jones.

Steps were made in 1942 toward the union of the Congregational-Christian and the Evangeli-

cal-Reformed churches. These groups, results of previous mergers, have little in common save a desire for unity. The Evangelical and United Brethren churches are also nearly united. The proposed Presbyterian-Episcopal merger showed progress.

The most divisive issue in American Christendom, next to that of the war, was the Catholic-Protestant feud over our southern neighbors. Latin America must be made our ally in the developing struggle of world areas, Washington sees. Church statesmen and politicians are viewing the same possibility. American Roman Catholics began to trade upon the religion of most Latin Americans. In 1942 they strengthened their Latin American bases, and inaugurated inter-continental co-operation.

The opening gun was fired by Roman Catholic periodicals charging that in order to practice the "good neighbor" policy our American Protestant missionaries should be withdrawn from Latin America. They proselyte, and are considered "undesirable" by the people there, the journalists claimed.

These charges were hotly resented by Protestant spokesmen. They pointed out that there are two million Protestants in Latin America, and that many millions of the people are indifferent or hostile to the Roman religion. The church there is under-staffed. In Mexico, for example, there is one priest for 8,571 inhabitants. Church standards are much lower there. The Protestant missionary has a rightful place, they hold, viewing the dispute as another example of Romanism's incurable intolerance. "Can Catholics close a continent?" a recent Christian Century editorial questions.

There are two Britains and two Americas, E. Stanley Jones maintained this fall—one of democracy and the other of imperialism. The judgment of God fell upon the latter in 1942. It became clear that a backward-looking colonial office could no longer hold India in serfdom. The fall of Singapore may well have marked the end of an era of white global domination.

In America whites do not learn so fast. But the Negroes are on the march. Ugly race tensions are seething, and riots breaking out. The "double V" program—the victory of democracy abroad and at home—claims the allegiance of the twelve million colored people.

The most terrifying prospect raised in 1942 is that this war might become one of color—the whites against the rest of the world.

In our free America 60,000 citizens have been



forcibly moved and detained in concentration camps, solely on the basis of race.

In the C. P. S. program the hidden clash of cross-purposes between those who compromise more easily and the absolutists is beginning to come to a head. "Shall C. P. S. camps continue?" the latter are questioning. May we expect sharper differences here?

December 17 paper headlines blared: "Army and Navy Take Over Colleges." Liberal education is in eclipse. Fighters are needed rather than cultured gentlemen. This marks a significant step in the militarization of American life. What will become of our Brethren colleges? is a question on the lips of many.

Since fall we have been host to George Carpenter of England. He succeeded Evangeline Booth as world commander of the famed Salvation Army. In January "Judge" Rutherford, long-time leader of America's most troublesome sect, died. Wilbur Glen Voliva, Zionist General Overseer, gave up the ghost in October. The Very Rev. Vlodimir Ledochowski, the "Black Pope," head of the powerful Jesuit Order, departed this life December 13.

In summary, 1942 found the church of Christ in a world gone mad. In some areas she compromised; in others she resisted. Widespread programs of church co-operation and union characterized her strategy. We may still reverently sing—

O where are kings and empires now,  
Of old that went and came?  
But Lord, thy church is praying yet,  
A thousand years the same.  
So may it be, world without end.  
*Chicago, Ill.*

### On Anathematizing

BY ROY WHITE

There are two sorts of persons who consign their fellows to hell: (1) profane persons, lacking in respect for God and man; (2) a particular type of religionist.

Anyone is free to pass his judgment on a fellow traveler. However, the victim of the judgment probably will refuse to go. Furthermore, since the judgment is not official, God will back him in refusing to go.

Far more serious is the fact that those who judge another share in the penalty. If the reward for voting another man into the electric chair were a similar seat for oneself, it would be advisable not to go about rendering gratis decisions before charges were formally made and before all the evidence was in.

Also, one should not take the prerogatives of a judge until he is officially invested with that office.  
*Chicago, Ill.*

### Anointing for Healing—A Neglected Avenue of God's Grace

#### IV. Making the Most of the Anointing

BY WARREN D. BOWMAN

##### Cases of Misuse

There were surprisingly few cases of misuse mentioned. Some of them are as follows:

1. Several felt that a few ministers had carried the idea of confession too far, and had tried to draw confessions out of the patients. Any confession should be left entirely to the patient.

Nevertheless, there is a virtue in confession when it is voluntary, and perhaps this part of the anointing needs to be restudied. Dr. Russell L. Dicks, joint author with Dr. Richard C. Cabot of *The Art of Ministering to the Sick*, after reading this paper said: "I was interested in the emphasis you place upon confession before the actual anointing. It would seem to me that upon the experience of confession turns the effectiveness of the service."

2. When the officiating ministers perform the service in an apparently unfeeling and perfunctory manner, we have another sample of misuse. Let us hope that very few of our ministers are guilty of performing this sacred service in a mechanical way.

3. It is a misuse to promise more than might be reasonably expected, as this might lay the basis for a loss of faith. This calls for a thorough explanation of the service to our people.

4. A fourth misuse lies in conducting the anointing merely as a deathbed service or as extreme unction. Many thought our people do not call for it soon enough after sickness begins. It appears that many of our younger members have the feeling that this service is largely for the aged, or for those who are near death's door. We must lead them to a better understanding of this service.

5. It is also a misuse for an individual to rely upon the anointing to the exclusion of medical aid. This was mentioned by only one person who says, "I know of some people who rely entirely upon the anointing service in illness and will not have a doctor. They think it would be a lack of faith to call a physician." Let us remind ourselves again that anointing is no substitute for medical science. God expects us to use the best medical aid available. Anointing is a spiritual supplement to medicine. The two should be used together for the best healing results.



### Suggestions for Improving the Service

Suggestions for improving the service by those replying are as follows:

1. More adequate teaching concerning its value and its appropriate use. This was mentioned by many.
2. Wholehearted belief in the anointing on the part of the anointed and the officiating ministers.
3. A more thorough preparation for the service on the part of the officiating ministers and the patient. For the patient, preparation would be getting sin and resentment or any other hindrance out of his mind and surrendering himself completely to the will of God. The ministers might well have a season of prayer before the anointing in consecration for this sacred service.
4. Avoid assuring the patient that he will get well. "Not my will but thine be done."
5. One said, "It can be improved by intelligence, devoutness, beauty, appropriateness, and impressiveness."

### Is There a Growing Interest in Anointing on the Part of Other Denominations?

There is some evidence that there is a growing interest. The Book of Common Prayer of the Episcopal Church contains a service for anointing the sick, although at present the service is not widely observed by Episcopalians. When practiced by this denomination it sometimes assumes the form of extreme unction. Some of their leaders feel that anointing should be practiced more frequently, that their members should call for it in the early stages of sickness, and that the service should be mainly for healing.

The Rt. Rev. James E. Freeman, D.D., Protestant Episcopal bishop of the Diocese of Washington, after reading this study said, "I think the method employed is scriptural, reverent and deeply practical. I have long felt that the Christian church has not availed itself of practices and usages recognized by the early apostolic church." In a similar tone the Rt. Rev. Noble C. Powell, D.D., Protestant Episcopal bishop coadjutor of the Diocese of Maryland, who also read the paper, said: "This matter is one of great personal interest to me and I am, therefore, all the more pleased to have your treatment of the matter. I have had occasion to use this method most satisfactorily. It seems to me there is a wide field just here and I am glad many are thinking along these lines."

The Rev. Edward Gabler, rector of Christ Episcopal church, Washington, D. C., says, "It seems to me that the practice might well be used in all its dignity and reverence by all Christian faiths. It is so clearly set forth in Scripture and your cited

instances of help and healing make me feel we are neglecting one of the important avenues of grace as given us by the early church."

Ministers of the Church of the Brethren are frequently asked to anoint members of other denominations. One minister states that within the past several years he has anointed more members of other denominations than he has of his own church. In such instances the patient's pastor is asked to assist in the service.

The new emphasis on religion and health is causing many well-trained ministers to inquire whether there is not some wholesome and deeply spiritual method or service that they might employ to aid their sick. They desire something that will harmonize with modern science and which is free from sensationalism and fadism. One minister upon reading this study said: "I have been looking for a service to use with my sick, and I should love to use the anointing service, if my people only had the background for it." Perhaps a restudy of the anointing by religious leaders, and a reinterpretation to Christian people of this practice of the apostolic church, might be the answer. When we come to understand better the mental and spiritual laws, and to apply them in aiding the sick, it seems logical to assume that the anointing as set forth by James will come into wider and wider use in Protestantism.

### An Appeal for a Co-operative Study

I believe that the Church of the Brethren has a significant contribution to make to Protestantism in this service. As a further study I should like to invite all of our ministers to co-operate with me in making a study of future anointings. Our procedure should be as follows: First, write down your own testimony as soon after the anointing as possible. Second, get the patient's testimony concerning the beneficial effects he has experienced as soon as convenient after the anointing. Third, secure the testimony of the attending physician as early as he can pass judgment on the case. It will not be possible to secure the testimony of the physician in all cases, but we can perhaps get a sufficient number of doctors to give a statement to make it worth while. Many physicians will need to be educated concerning its value. We should take care to secure these testimonials as early as possible for they will be worth far more when written down very soon after the anointing takes place. If we can secure a number of good cases wherein we have the testimony of all three, we shall have something of considerable value, not only for our own denomination, but for Protestantism in general.



### Conclusion

We shall conclude by saying that the anointing has been a cherished practice in the Church of the Brethren throughout her history. Our ministers were practically unanimous in expressing their faith in the service. The same was true of members who gave testimonials concerning their own anointing. Many of the ministers feel that we need to guide our members into a better understanding of the anointing, the prerequisites for entering into it effectively, and the results that might be expected. It also seems quite probable that most of us as ministers can learn to perform this service more effectively. When both the patient and the officiating ministers acquire the ability to enter into the anointing with the highest effectiveness, then we can expect it to be used more frequently and with better all-around results.

I feel that we as a denomination have kept the anointing on a very dignified and highly spiritual level. We have not publicized it or tried to popularize it. It is possible that we have been a little selfish with this healing art. But the time is ripe for us to study it thoroughly, to strive to practice it more effectively, and to give the results of our practice to Protestantism.

Washington, D. C.

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## Geo-Politics Versus Christianity

BY H. H. NYE

A paper presented to the City Ministerium, Huntingdon, Pennsylvania

THIS is an hour of unprecedented world crisis. It is the greatest economic crisis since Adam Smith wrote *The Wealth of Nations* in 1776. It is the greatest American political crisis since the election of Abraham Lincoln. It is the greatest military undertaking since Napoleon—even since the dawn of history. If Napoleon were to return, he would be convinced that the world upset he created was small in comparison to this global war, involving six continents, the oceanic islands, the seas and the unlimited air.

The most fundamental cause of this world conflagration is the new science developing since World War I known as geo-politics. This new science was fathered by Sir Halford MacKinder of England but more recently popularized through Karl Haushofer of Germany. It may be defined as a new regimental movement to put a whole population of one blood under a single unity of control; to prepare a strong grip upon sufficient vital resources; to dominate thoroughly a definite physical area and to recolonize this selected area by looting foods, resources and adverse institutions;

to expel unskilled population to agricultural areas and to transport skilled population to basic industrial areas; to permit only the transmission of blood of the selected people and to eradicate competing races and adverse intellectuals (e. g. Jews); to build a substantial basis of credit among conquered people and conduct foreign trade on the basis of international barter and the barring of competitive goods of major industrial nations; and to banish traditional systems of international and constitutional law. To nations submitting to this comprehensive new world order, the axis powers promise a thousand years of peace.

This comprehensive outreach of major nations has made this an era of unusual war. It has placed an unprecedented strain upon both offending and defending nations of material production, transportation and man power. It has prompted revolutions actuated by the stinging loss of liberty, forced conscriptions, forced migrations and pending starvation. It involves losses of human life, material property, heavy taxation and indebtedness heretofore unknown in history. In secular history this is indeed a global war involving not only the whole world, but all races, peoples, resources and contrivances that the human mind may devise. It occasions a new race for markets and raw materials through skillful rationing; a new recognition of backward nations and of lands heretofore given but little consideration. For the Christian church this crisis brings momentous issues.

1. There is a substitution of national folklore for vital Christian teachings. The heroism of Aryan folklore has exalted the nazi creed purporting Hitler as the savior of his people. Japan's spiritual mission is to conquer the world by preaching shintoism (fullest obedience to the emperor born of the sun-god) and bushido (dying unreservedly for one's country). Russia through atheism has exalted Lenin as the Messiah and household god of her empire. These influences have closed many doors to evangelical Christianity. Encouragement lies in the fact, however, that the Bible still outsells Hitler's *Mein Kampf* even among German Christians.

2. There is a new upsurge of racial feeling. The black man of Africa felt strong national impulses after World War I. These impulses are doubly strong now. The yellow peril became the Gethsemane of humanity forty years ago. Today it will not down. Downtrodden races and peoples refuse to continue to exist as bootblacks, laundrymen, fish venders, hewers of wood and drawers of water. Here lies a golden opportunity for a new day of missions, relief and Christian teaching.

3. There is an evident death knell of selfish na-



tionalism. The world through communication was made small a generation ago. It is very small now. Only the records of an attempted League of Nations are now preserved on the Princeton University campus where the dream arose a generation ago. Is it too much to hope that nations through the present terrible cost shall learn a more hopeful lesson of international understanding and co-operation?

4. A swan song of overbearing imperialism is sounding. The backward nations now lend a hand to save a dying civilization. These now compete for a new place in a growing world of industry.

5. There is a rising sense of brotherhood. There are seen the birth pangs of a new order of democracy. Shall Christianity be the midwife to encourage its wholesomeness? Has capitalism uncurbed had its day of unmeasured greed? Communism will not solve the problem if God be ignored in the process as is the present trend. A new sense of sharing and stewardship, regardless of possession, must be born. Christian missions have sponsored a new day for backward people and communities. The latter have heard the echoes. Will the church or materialism win?

May the church rise above its confronting barriers. If in foreign lands doors of worship are closed by compulsion, in this land of abiding freedom they should not be closed through indifference and negligent ungodliness. While compulsory starvation bars the channels of relief work, the church may be doubly diligent to administer kindness in seemingly miraculous ways to needy folk who will never forget the spirit of the gifts. Here the church may lend its power in untold fashion. The stranded missionary is a leavening force and can give a saving ministry to dying multitudes. We have robbed God; now unlimited demands of the government and swelling church budgets awaken a new spirit of sacrifice. This is indeed

the time to strengthen the home front, above all, the home church for the undertaking of new responsibilities. God said in early days to the church at Philadelphia (brotherly love): "I know thy works: (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name (Rev. 3: 8)." Today a still greater Philadelphia challenge confronts us.

*Huntingdon, Pa.*

## Does Jesus Know—Know We Love Him?

BY GALEN B. ROYER

"Of course he does! He is very God and knows all things just as Peter said. Further, don't we all sing, 'My Jesus, I love thee; I know thou art mine?' Why, he even loved us before we loved him. Of course he knows I love him. Why raise such a foolish question?"

After a number of years of married life a husband in the quiet of the evening said to his wife, "I love you. You are the world to me." She says, "I am happy to hear you say that." However, he is not as considerate as love would have him be. He spends time from home not explained because he does not want her to know. She knows that he does not love her as he professed he does; for she also knows that love never waters down conduct.

After the resurrection and at the close of a breakfast on the seashore Peter answered Jesus twice, "Thou knowest I love thee." The third time Peter added, "Lord, thou knowest all things; thou knowest that I love thee." He gave Jesus to understand that he knew he could not get by with a single secret thing.

How about the sins due to our free wills and by deliberate choice continued?

A. The sin of lawlessness (1 John 3: 4). Narrow that sin down to deliberate wrongdoing, though lawlessness governs a much larger scope. Does Jesus know about this sin?

B. The sin that is not of faith (Rom. 14: 23). How often in life I raise the question, Is my present course in life just right before God? But because I continue in that way now I am living in that sin; for I am not living by faith. I am in a state of doubt. Does Jesus know about my life when I am in doubt?

C. The sin of knowing to do good and not doing it (James 4: 17). Neglecting to do good that simply does not appeal to me, choosing the lesser and easier good, the second best, surely cannot be sin. For it is not doing wrong—it is just not doing right. Nevertheless, that is sin.

D. Disobedience in many things Jesus commanded. Just think of a few not obeyed by some

## He Fell by the Way

BY GRACE MATHIS

He fell by the way  
And no arm was outstretched  
To give him a hand—  
Just a poor weakened soul  
Not able to walk,  
Not able to stand.

And he might have had life  
If we had been kind  
And cared for his soul;  
But we looked to ourselves  
And we thought of ourselves—  
And a man missed his goal.

*Elkhart, Iowa.*



Christians: the second mile; the cloke also; agree with thine adversary quickly; looking upon a woman to lust; love your enemies; "so send I you."

These are all sins in which we are not helpless. We can choose not to commit them. We just carelessly and deliberately continue in these sins, believing that somehow we can get by with them. Is Jesus in the hearts of such disciples? Well, if he is, do you not think he is in a very tight place?

We seem not to realize that the Christian life is not only an opportunity to grow in grace and the knowledge of the Lord Jesus, but is also a testing, not to reveal sinlessness, but moral victory in overcoming sin. In theory we are not slow to say Jesus knows all things; in practice we live in the hope we may continue in these willful sins and get by with them.

It is important that Jesus knows we love him. Perhaps those words Peter spoke, "Thou knowest all things," are in some way related to the not knowing recorded in Matt. 7: 21-23. Note the time, "in that day"—too late then to make amends. Note the task, "doeth the will of my Father." Note what the *many* had done—prophesied, cast out devils, had done many mighty works, all "in thy name." In all their activities which surely conform more or less to present Christian practice, Jesus says, "I never knew you."

Yes, Jesus knows all things; but does he know that I love him?

*Huntingdon, Pa.*

### Scientific or Christian?

BY R. H. MILLER

SCIENCE is a charmed word. Call something scientific and most people are ready to accept it without further question. Whenever a word attains such power over the popular mind, people are tempted to misuse it; they call a thing scientific, not because it is that, but because such a description will induce people to accept it. Yes, science is a charmed word.

There are certain attitudes and methods that are called scientific. So called, these attitudes and methods are held in high regard. But, in truth, should they be called scientific? Did science originate them? We have here, I think, a case of misplaced indebtedness: not to science but to Christianity are we indebted for the attitudes and methods which have been so fruitful of blessings for mankind during the last two centuries. Let us look at certain so-called scientific principles, asking, "Should we call them scientific or Christian?"

*The world is knowable, dependable and richly stored with possible good.* Whence did this faith come? Is it the discovery of science? Did men

know nothing of it before the age of modern progress? To ask these questions is to answer them. The belief that it is possible to increase our knowledge of the world, that the processes in our world are dependable and that it contains infinite blessings for those who search in the right way: all this is Christian. Science has built upon these truths; it would have been impossible without them, but they are not of its own finding. Science is indebted to the Bible for them.

*Wishes and prejudices aside, science is interested only in the facts.* In the words of a great philosopher, men must learn "to sit down before a fact as a little child." Scientific or Christian? Where did the philosopher get those words, "as a little child"? Who used them first, and when? In what book are we taught to submit to a Higher Will, to sweep out the blinding dust of selfishness, to find our lives by losing them? Again, the Bible. This so-called scientific principle is but a great New Testament doctrine, restated and applied to a particular field.

*The method of science is experimentation,* which is after all very simple: after doing a thing in thought, one does it in action. Shall we call this Christian too?

Among the Greeks thought and action were separated. For every free man in Athens there were three slaves, so that those who did the thinking were free from the necessity of working. Plato held that those who guide and guard the state should be relieved of work. Aristotle said that the highest function of man is contemplation. This separation of thinking from practical life had something to do with the brilliant and rapid rise of Greek thought. It also was a leading factor in the sudden disintegration of Greek society. The Christian doctrine of love puts an end to the separation; it sets the hand at doing what is conceived in the heart. It bridges the fatal gap between thought and action. Whether it is visiting the sick in one's neighborhood, going to Africa with the gospel or testing out a theory in a laboratory—all express this great Christian principle.

It is a case of misplaced indebtedness to set down all that is good in modern progress to the credit of science. Jesus Christ is the inspiration and author of it all. Had men remembered this they would not now be making the monstrous misuse of his gifts which we see in the world.

The words of the New Testament put it clearly: "Jesus Christ, the power of God and the wisdom of God"; "In him are hidden all the treasures of wisdom and knowledge"; "Ye shall know the truth and the truth shall make you free."

*North Manchester, Ind.*



## Men and Boys . . .

BY RAYMOND R. PETERS

Written at the request of the National Council of Men's Work and available in pamphlet form.—Ed.

INCREASED juvenile delinquency concerns us deeply. At the present time the American mind is taken from our own internal problems and projected into the international scene. Whenever this happens our problems increase. A large number of boys who are at the margin of delinquency in normal times find it easy to slip over the precipice when the normal precautions are relaxed. Our Brethren boys are not immune to the intricate problems of our present-day scene. They face situations similar to those of other boys of their age.

Persons with leadership ability are overly taxed for the duration. Many extra things are making their appearance. Ministers are saying everywhere that it is becoming increasingly difficult to staff adequately the local church program. There is a great need now for people to get busy who have had good intentions to do something for the church and community. We must get good intentions and resolutions into action. It would be marvelous if we knew how to give this added motivation and the extra push that is needed to get our program moving forward more adequately.

### In the Home

All of the scientific studies in character education have pointed to the home as the most significant and fundamental character-building agency. It rates at the top. Men's Work can well encourage fathers to be more understanding and helpful to their sons. In 1936 I wrote my B.D. thesis on intermediate work. Five hundred intermediate boys and girls answered a comprehensive questionnaire. A large percentage of them expressed a desire to have their parents take more interest in their hobbies and *spend more time playing with them*. Often fathers become so busy making a living, attempting to succeed in their work and chosen profession, that they do not have time to live with their sons. Some years ago a father told me he was so busy working when his children were young that he did not really appreciate them, and before he knew it, they were grown and away from home, and then it was too late. No doubt many parents feel that way.

There are several areas in which fathers can be of great assistance to their sons. In the first place a palship needs to be developed. This is especially true in the early years of the boy's life. They should have many experiences in common. As the boy grows older the father will want to allow



other people to come into the picture, and at the same time give guidance and counsel. One of the biggest problems a boy faces is that of growing up and becoming a man in his own right. A wise father can help in this regard by providing opportunities in which the boy can assume responsibility. This will help him to establish a sense of selfhood. As a boy goes through the early adolescent period, he does not care for the same intimate fellowship with his father as in previous years, yet with an understanding dad later adolescents will see a more meaningful father-son relationship. Every boy should learn early in life to handle money. Every child should have an allowance as well as an opportunity to earn money. The allowance should provide for savings, giving, and spending. The boy should be given some guidance in the handling of his allowance, and yet a small part of it should be left for him to use as he chooses. It is usually helpful for a boy to understand the financial status of his family. He will likely be more patient when the family's resources are at low ebb. If the money problem can be worked out satisfactorily, one of the great father and son hurdles will be cleared.

A large percentage of the boys and girls of this country have never learned how to work. They do not know how to assume responsibility, to use their imaginations and initiative, and to go ahead with a constructive work program. The boys who came through the depression were handicapped because in many cases there were no really genuine work opportunities. However, with careful planning and guidance on the part of parents it is usually possible for the boy to have some work opportunities. Work should be a pleasant experi-



ence. It should never be assigned as an act of punishment. Commendation for work well done is always encouraging.

Being a member of a civic club has given me some insight into the real nature of manhood. In the workaday world most men are forced into a rôle of dignity and application to duty in order to make good. Too often there is not an opportunity for relaxation and fun. Perhaps one reason why the civic clubs have been so successful is that they provide an opportunity for men to forget their cares and responsibilities, to sing, joke, and laugh together. Fortunate is the boy who has a dad who at home can let loose of his daily responsibilities, relax and enter into a fellowship, fun and play period. The basement or attic in many homes has possibilities as a recreational center. The use of the imagination, some physical work and a small expenditure of money can do surprising things. A place in the home for recreation which is equipped with simple home-made games is a joy to any boy.

Someone has said that at home we are treated the best and act the worst. I am inclined to think that this is true. Fathers can do a great deal to make the atmosphere different. It requires time and effort to do anything that is worth while. Being a good dad is no exception.

#### **In Church and Sunday School**

Boys' work needs to occupy a more prominent place in the thinking of the average man. Too often as a person grows up, matures, reaches a level of responsibility and assumes a definite and dignified rôle, he feels that he has outgrown boys' work. When I was in the seminary working particularly with intermediates, one of my friends suggested that I ought to grow up soon and do something really worth while for the church. His attitude is too prevalent in our church today. What is more rewarding than to guide growing boys into the kind of men we would like them to be? Bankers, schoolteachers, lawyers, farmers, ministers—in fact those in any profession or business—could well adopt boys' work as a most interesting hobby. Such leadership will help to give status to boys' work. It is important for your boy and mine to have the right hero. The best men in the community should be his leaders.

One of the great needs in our church is an *increased number of outstanding laymen* who are undergirding the total church program. The work of the minister is dependent on the quality of his men. They are the ones who are moving among the communities as salesmen of the Christian way of life as Brethren interpret it. They are the ones who are weaving the fabric of com-



**Campers Cooking a Meal**

munity life. Perhaps one of the greatest ways that men can be of service to boys is through example. Boys are sensitive to habits, attitudes, and ideals of the men whom they respect. They are close observers.

Educators are saying that boys need to have more contact with men teachers. This would hold true in the public school as well as in our Sunday school. Fortunate are the boys who have a man with imagination and interest as a Sunday-school teacher. The teacher usually makes the difference. It is possible by spending some extra time to make almost any boys' class interesting and helpful. Parents of the boys need to co-operate with the teacher and do everything possible to supplement his work as a Sunday-school teacher. No doubt those who read this can call to mind outstanding Sunday-school experiences, and usually a loyal teacher is in the center of the experience.

#### **In Clubs**

A prominent church leader told me a few years ago that if he had to choose between a Sunday-school class and a club for his boy he would choose a church-centered club. It is in a club that the real desires and problems of boys are met. Our club program provides opportunities for recreational experiences indoors and outdoors. The spirit of adventure, found in every normal boy, is given expression through a club program under Christian leadership. The intimate problems confronting a growing boy can be faced around the campfire, on a hike, and in other similar situations. The club provides a wonderful opportunity for boys to develop potential leadership possibilities. Social characteristics are developed through working, playing, and worshipping together.

The Pioneer Boys Club is meeting a need in the Church of the Brethren. At the present time





Boat cruise on a camping trip

the manual is being completely rewritten, drawing on experience and current literature to bring it up to date. Under proper leadership it is possible to use other club programs to advantage. We are suggesting that boys be given credit and recognition for club work done in school and community activities. Through an enlarged Sunday-school program or the club program, many more opportunities for guidance through hikes, hobby clubs, picnics, overnight camps, etc., are available. Here again a good layman is needed as a leader.

#### In Camps

The Church of the Brethren has a rather unique record in its camping program. Many camping opportunities throughout the brotherhood are provided for boys through our regular summer camping program. In addition to district and state camps there is a growing interest in camps sponsored by local churches or a small group of adjacent churches. It is often through a camp-

ing experience that a more vital local church program is initiated. The men in a number of churches are providing scholarships to regular summer camps as well as providing equipment and leadership for local camping experiences. The boys enjoy the outdoors, and it is when they are out close to nature that new aspirations and hopes are born.

Men, our sons represent our greatest asset!  
*Elgin, Ill.*

### Keep Constantly at It

BY GRACE HILEMAN MILLER

"Did you enjoy your garden tour yesterday, Rebecca?" called Mary Cassel across the garden fence to her neighbor one bright spring morning.

"Oh, I surely did, to the very highest degree. What lovely things we did see—gorgeous spring flowers of all descriptions from the daintiest of tiny fragrant blossoms to enormous rose gardens; beautiful landscaping; expanses of green grass and shrubs dotted with flower beds; a delightful hillside garden; formal gardens; cactus gardens; and water gardens."

"I am surely sorry, Rebecca, that I could not go with you because of my sick child," said Mary.

"Do you know, Mary," said Rebecca, "every time we asked the question, 'How do you keep such a wonderful garden?' the answer invariably was, 'By keeping constantly at it.'"

"Why, of course," replied Mary quickly. "We all know we have to keep constantly after the weeds for the sake of decency in our own ordinary back yards and even in our front lawns."

"I surely do know it," said Rebecca, somewhat seriously, "but that's not quite the point I was coming to."

"All right. What's on your mind?"

"As the owners and keepers of these wonderful gardens affirmed one after the other that just by keeping constantly after weeds, irrigation and plant food projects are they able to maintain their wonderful beauty spots, I was reminded over and over again that it is just the same with the garden of the human heart. Much nurture and careful thought result in a garden of spiritual flowers; lack of care means that obnoxious weeds overrun this garden, crowding out the flowers."

"What weeds have you in mind?"

"I have been thinking of what Paul calls physical cravings in the fifth chapter of Galatians—"

"Oh, yes. Anger, selfishness, dissension, envy, drunkenness, and the like."

"But the flowers are what the Holy Spirit produces: love, joy, peace, kindness, patience, goodness, faithfulness, gentleness and self-control. I have been thinking of several folks whose heart gardens glow with these flowers, and they too just keep constantly at the process of nurturing these flowers with the soil of Bible study, watering them with copious sprinklings of prayer and cultivating them with deeds of service. On the other hand, in hearts where weeds abound, the owners have no time for Bible study, prayer and service."

"Yes, Rebecca, you are right. In other words, and in the language of Paul, those who belong to Jesus Christ have crucified the physical nature with its propensities and cravings."

*La Verne, Calif.*

### A Tourist's Glimpse of the Rockies

BY HELENA LONGANECKER

Ah, the Rockies! How majestic  
Snowy summits lifted high,  
Rugged cliffs and rocky chasms  
Where the purple shadows lie.  
Waterfalls in mist-filled canyons,  
Forest giants towering nigh,  
Crystal streams from glacial fountains  
Cool, refreshing, rushing by.  
Silent in stupendous grandeur  
Throughout ages they have stood—  
Emblem of enduring patience,  
Pointing to that home above.

Often may thy clouds and sunshine  
To our thought this scene renew;  
While we travel down life's highway  
Safely guide to life anew.

*Tonasket, Wash.*



## *Our Mission Work*

### The Church of the Brethren in the Scandinavian Countries . . .

BY J. F. GRAYBILL

About 1870 Christian Hope, a Dane, who was a seeker after truth as it is in Christ Jesus, concluded that the organization he belonged to was not following the teaching of the Word of God. He came to the United States and located in Illinois. Here he was in search of a church that took the Scriptures as its rule of Christian living. He was finally directed to the Church of the Brethren. After a prayerful study of the practices of this church he discovered that the Church of the Brethren practiced the teachings of the Savior. Not long after his first meeting with a representative of this church he, accompanied by his wife and father-in-law, was baptized and received into the Cherry Grove Church of the Brethren, located a few miles north of Lanark, Illinois.

He knew of friends in his native country who were like-minded with him and dissatisfied with the practices of the religious organizations of their land. He wrote and translated tracts, setting forth the faith and practice of the Church of the Brethren, and sent these to Denmark for distribution. This work resulted in a call from Denmark for baptism. The matter was presented at the district meeting of the district in which Christian Hope lived. It was prayerfully considered and resulted in the meeting of this challenge by appointing two brethren to cross the deep and answer this Macedonian call. The different language was a problem to be met and so the meeting decided to send Christian Hope and his wife with these brethren as interpreter. The call had come from the province of Jutland, the most northern province of Denmark, and there the Church of the Brethren was organized in 1874. On the fifth day of May, 1876, souls were baptized and a little later the organization was effected.

This was in a time when there was quite a religious awakening in the Scandinavian countries. This new organization prospered in those days when people were restless and felt that the foundation of their faith was not holding. They were hungering for the truth as it is in Christ Jesus; they wanted a church home where they could practice the teachings of the Master. Consequently the best period of growth in the Scandinavian work of the Church of the Brethren was during this first period of its work.

Christian Hope is said to have been a powerful preacher, but he was of a restless nature. Perhaps it was his zeal to bring this full gospel to all, or as many as possible, and therefore he kept on the move over the entire country. He established missions at Fredrickshavn, Sindal and Hjørring in the northern part of the country and at Roskilde and Copenhagen on the most eastern island of the country. A number of churches were organized. Deacons, ministers and elders were appointed. The work was prosperous.

The peace principles of this church have always been a hindrance in the work in Scandinavia. Not a few have suffered imprisonment for refusing to take training for war. Some of the young men left the country to escape military training and settled in the land of freedom, where conscience was respected. This causes some of the women to follow. This has been a hindrance, if not the greatest hindrance, to the development of the work in Scandinavia. Ill-health compelled Christian Hope to leave Scandinavia and locate in a milder climate. He

spent his last days in the state where he found his first home and where he united with the church he had sought and found.

While Hope was engaged in the work of the church of his choice in Copenhagen, people from Malmö, Sweden, twenty-four miles across the Oresound, would happen into the mission, which was located near the harbor. The first of these was a Christian professor. While his boat (he being a sailor) was lying in the harbor he found his way to Brother Hope's mission. He was impressed with the forceful preaching and, at the close of the meeting, he was met at the door with a good handshake and a hearty invitation to come again. Putting it in this brother's own words: "They made a person feel like going back again to that place." He did return and took all along he could. He told his pastor in Malmö of this mission and invited him to go along. The pastor also was favorably impressed and later invited Christian Hope to come to Malmö and preach in his church. The invitation was accepted. For six months Brother Hope preached in this church. This was a Lutheran church. Then it became evident that the teaching and practice of the Church of the Brethren differed remarkably from that of the Lutheran Church. The Scriptures were an evidence that Christian Hope's teaching was Biblical, and this resulted in the establishment of the first Church of the Brethren in Sweden. This was about 1884. (The work spread and grew to the north and to the east, the only direction it could spread because of this province being hedged in by the Oresound and the Baltic. A number of churches were organized in this most southern province, Skane.

The work progressed nicely in the beginning. Here the great hindrance has been in not having the proper kind of leadership. Organizations were effected in Stockholm, in the central part of the country, and at Lulea in the north, not far from the border of Finland. According to Royer's book, *Thirty-Three Years of Missions*, the church in Denmark numbered eighty-eight members in three congregations and the church in Sweden numbered ninety-nine members with four congregations.

### What to Pray For

*Week of January 23-30*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

Harlan J. Brooks.

Ruth Forney Brooks.

**Remember the missionaries on their birthdays**

#### Africa

Faye Moyer, Jan. 16, 1900.

Evelyn Horn, Jan. 18, 1900.

#### China

Ellen E. Cunningham, Jan. 22, 1907.

Martha N. Parker, Jan. 31, 1907.

#### India

Verna Blickenstaff, Jan. 31, 1891.

Anna Warstler, Jan. 14, 1902.

Edward Ziegler, Jan. 3, 1903.

Earl Zigler, Jan. 12, 1903.



gations. The general religious awakening that swept over the Scandinavian countries at that time had much to do with the growth of the church.

After Christian Hope was obliged to leave the work it was under native supervision for eight or ten years. In 1900 Bro. Albert Vaniman and wife were sent to supervise the church. His health was not strong enough for that northern climate and in 1905 they were obliged to leave. Again the work was without the needed supervision for six years. It was very much retarded before Bro. Vaniman appeared on the scene and after their leaving still more so.

In 1911 the writer and wife were sent to direct the work. The progress numerically has not been what was desired. Two mission properties have been erected within the last twenty years. Sunday schools and young people's work were organized and at present there are active groups of young people at three points. Most of the older members have died and younger ones have come to take their place.

The standing of the church has been raised. The Church of the Brethren is respected by other churches. The future of the church looks brighter than at any time since the beginning of this century.

The two world wars have affected the work in not a little degree, and the end is not yet. In May the American legation at Stockholm urged American citizens to leave for the States. On the twenty-eighth of May we set sail from Guthenburg with a number of other American citizens. The work is now again under native supervision. If our judgment is right the present leadership is more efficient than any native leadership of the past. The people of Sweden are a splendid class of people, and they are as much in need of the whole gospel and the teaching of the "all things" Christ has commanded, as are any other people. The whole world needs the whole gospel and a full salvation.

Lebanon, Pa.

## Heart Throbs of Pain in China

(The following word has come from Ernest Wampler. It was sent air mail from Loyang, China, on Oct. 13, 1942, and reached Elizabeth Wampler in Greenville, Ohio, on Dec. 26. Ernest Wampler has been helping the United China Relief Committee, doing field work in unoccupied territory in North China.—A. C. M.)

### They Thanked Me Profusely

Just about 50 li from here, as we were coming Saturday, I was walking behind my cart when it started to rain a little and the road began to get slippery. We passed a man and a boy of about twelve or fourteen years going east. Most of the refugees are going west. Upon inquiry, we got the following story:

They have land back close to Chengchou. They came out a few weeks ago because of the drought and because of the Japanese. The old man said the boy's mother died and that they had had nothing to eat for several days. They were carrying practically nothing, having sold all in search of food and for the necessities of life. Now that it had rained, they were going back to their land, hoping to plant it again and live among neighbors who might help them some in this crisis. I gave them \$10 and they thanked me very profusely and we separated.

### One Hundred Thousand Have Left Home

Hundreds are coming west from the worst famine sections. From Mihsien alone, they say 100,000 have already migrated and others plan to leave after crops are

planted. As they go along the road they eat watermelon rinds, steal from the fields and beg what they can.

### Watermelon Rind and Pear Peelings

Generally when I eat at an inn, there are at least three to a dozen old women and children standing around holding out their bowls for me to put in anything that is left over. Kiddies will fight for persimmon and pear peelings as we stand peeling them before eating them. I generally give half of the persimmons I buy along the road to children.

### Pitiable Scenes on Railroad Stations

One of the most pitiable scenes is at the railroad station where there are thousands waiting for passage west. When we were here before, they said there were 4,000 waiting and that 2,500 had gone that day. They crowd on the cars with their pots and kettles, bedding, baskets and wheelbarrows, small hand carts, on the coaches and on top, as thick as possible. One day they piled up too high and in going through a tunnel, several were scraped off and killed.

### Rain Adds to the Distress

When it rains it makes an awful mess. The day we arrived, it was raining and there was no shelter for these people. All their bedding was wet and the children crying and cold. Toilets are not sufficient. It really is a staggering problem. Some money was distributed there at first by the Chinese relief organizations, but funds ran out and now there is nothing. The people have only one meal a day and that very poor food. The railroad gives them free passage into Shensi province, but when they get there most of them have no support and the refugee problems there are getting bad. Most temples and caves in the hills are overcrowded.

### We Heard Shots All Day

On our return from Chengchou, we went north to the county next to the Yellow River, just where the Japanese have crossed and are holding the bridgehead on the south side of the river. I was within 8 li (3 li to an English mile) of the Japanese. While I was there, they had a short exchange of cannon shots lasting for about fifteen minutes. We heard shots all day as we traveled along the road.

### Chinese Cross the Yellow River

The Chinese here seem to be pretty well prepared to defend themselves if they come, but there are not many of them on this side of the river. Quite a few Chinese are coming over and they all report oppressions and hardships on the other side. That county is very bad, for besides the famine, even since the rain people cannot work their fields close to the line for when they go out, the Japanese will shoot at them. There were over 2,000 refugees in a small county seat just because they could not return to their homes. Lots of the homes have been burned but they are still waiting, hoping they can return before so long. Miss Jones is working here and has a number of women spinning, partly earning their living while they pass the days.

### Floods Have Destroyed Everything

In Weishih County, a strip about five li wide along the Yellow River has been flooded and everything destroyed in those lowlands. Crops had fairly good prospects but the flood came and destroyed everything. I was in one village where a few houses built of brick were still standing, but when the water receded, it left a layer of

(Continued on Page 22)



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, January 24

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Jesus the Great Physician.—John 5:2-17. Golden Text, Wouldest thou be made whole? John 5:6.

**Christian Workers,** School of Missions.

**B. Y. P. D.,** Christian Americans All.

### Gains for the Kingdom

**Four** baptized in the Cedar Rapids church, Iowa, H. L. Ruthrauff, pastor.

**One** baptized and four received by letter in the Lebanon church, Pa., Bro. Carl W. Zeigler, pastor.

**Five** baptized in the Pittsburg church, Ohio, Bro. Roy Teach, evangelist, Bro. John B. Grimley, pastor.

**Eleven** baptized and three received by letter in the Sacramento suburban church, Calif., Bro. Fred J. Brunk, pastor.

**Four** baptized, three awaiting the rite and one reclaimed in the Madison Avenue church, York, Pa., Bro. J. Linwood Eisenberg, evangelist, Bro. M. A. Jacobs, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Rufus P. Bucher** of Quarryville, Pa., Jan. 31—Feb. 14 in the Martinsburg congregation, Pa.; Feb. 21—March 7 in the Lebanon church, Pa.

### Personal Mention

**Bro. A. C. Wieand** of Bethany Biblical Seminary will be the speaker at the Bible Conference to be held in the Sebring church, Fla., beginning Jan. 24.

**Bro. Jacob C. Peck**, Lincoln, Nebr., approaching ninety-one, "can read yet but not so long at a time." We understand, Bro. Peck, and will not expect too much. We partly understand too when he says, "When you get there you may see things different."

**It was a meeting** of the Gish Committee that brought Bro. Foster B. Statler over from Mount Morris, but while he was here he dropped into the editorial room with a cheering word. One pleasant accent in it was that his people have a mind to work and to give liberally for the kingdom's sake.

**Bro. Wilmer A. Peiry**, pastor of the Eastwood church, Akron, Ohio, writes: "May I be allowed to express through the columns of the Messenger the deep appreciation of myself and family for the many encouraging messages and earnest prayers and the brotherly helpfulness which have been showered upon us." The fractured leg resulting from a fall was still in a plaster cast but he was doing most of his regular work except calling. The accident happened Nov. 3, a few hours after returning from evangelistic work in Northern Indiana.

**Bro. H. Stover Kulp** has a new street number. His present address is 1700 Mifflin St., Huntingdon, Pa.

**Too late** for the new Yearbook came notice of the change of address of Bro. Carl H. Welch from Petersburg, W. Va., to 2004 Lexington St., Arlington, Va.

**Bro. Albert J. Fike** is elder of the Ridgely church of Eastern Pennsylvania, and not as otherwise stated in a Gains-for-the-Kingdom item in the Messenger for Jan. 2. We have Sister Esther K. Crouse of Queen Anne, Md., to thank for this correction.

**Sister Leah Sell** of the Plattsburg church of Northern Missouri suffered a heart attack Dec. 26 and passed into rest Jan. 3. She was the companion of Elder D. D. Sell, who preceded her by fifteen years. He was the first minister of the Plattsburg church, which he served for over fifty years.

**Bro. Phineas L. Fike** and children of West Plains, Mo., referring to the recent passing of Sister Fike, wish to thank the many who remembered them with letters of sympathy in their sorrow. They cannot make prompt personal acknowledgment and hope this notice will be accepted as evidence of their appreciation.

**Sister D. L. Forney** of La Verne, Calif.,—maybe you knew her when she was Ellen Wagoner not so long ago—has been visiting her daughter Beth in Chicago and exchanging greetings with her many Elgin friends. She was the special house guest of former fellow missionaries on the India field, Anetta Mow and Lillian Grisso.

### Miscellaneous Items

**In the December 26** issue of the Gospel Messenger we stated that the air mail rate to Africa and India is seventy cents per half ounce. We wish to make a correction. Air mail postage to Nigeria, West Africa, has recently been changed to fifty cents per half ounce.—Leeland S. Brubaker.

**A Regional Planners' Meeting** and a Special Elders' Meeting are scheduled for Monday, Feb. 1, in the Moxham church, Johnstown, Pa. We note that Bro. William Beahm, Professor of Christian Theology and Missions in Bethany Biblical Seminary, is down for both morning and afternoon addresses.

**Will correspondents** and contributors who find their communications suffering more neglect than usual kindly be as patient as possible until the managing editor can get back to his desk? He has been obliged to take a few weeks off for relaxation and rest from his heavy burdens. Others are caring for the most urgent matters but they cannot do everything as well and as promptly as you and they could desire. Thank you.

**The Pacific Coast Regional Conference** will be held at La Verne, Calif., Feb. 14 to 19, 1943. A program of exceptional interest is being prepared. A number of pastors and college teachers will appear on the program. There will be much time allotted to conference periods. H. A. Brandt, Raymond R. Peters, Edgar Rothrock, J. W. Lear, D. W. Kurtz, and the state superintendent of public instruction, Walter F. Dexter, will be among the leaders and directors of the conference.



"I am going to use a good many of these stories in my preaching and also some of the author's comments." So says one of our pastors, speaking of Stories from Brethren Life.

**Correction.** That fifty cans of food in the White Branch church news of Southern Indiana a few weeks ago should have been fifty dozen half-gallon cans. That's quite a difference and we are glad, but sorry for the mistake.

**The Belvedere church** of Los Angeles "sends you a hearty invitation to worship with us. If you have friends or loved ones in the C. P. S. camps or in the service near this locality we want them to know they will be welcomed and made to feel at home with us." Phone Angelus 4895. The pastor is Bro. Hugh Cloppert, 133 N. Eastman St.

**The Official Directory** of Eastern Pennsylvania shows that the district is very much alive, wars notwithstanding. The latest count of the membership gives 11,369. Seven ministers passed into rest during 1942. They were Walter W. Hartman of Annville, Nathan Martin of Lebanon, Samuel M. Wolfe of Akron, Dorsey F. Butterbaugh of Elizabethtown, David Kilhefner of Ephrata, Hiram E. Taylor of West Greentree, J. Bitzer Johns of Springville.

**Annual Conference minutes** for the Church of the Brethren for 1924, 1925, 1928, 1930, and 1931 are no longer available through the Brethren Publishing House. For maintaining the records of Conference decisions the General Ministerial Board would appreciate copies of the above named years, if people possessing them no longer wish to keep them. If you wish to share such, please send to the General Ministerial Board, 22 S. State St., Elgin, Ill.

"Because places selling alcoholic drinks have tried to make themselves respectable by adopting more savory names as beer gardens, taverns and restaurants, members of the Adult Bible Class of the Walnut Grove Church of the Brethren at Alvordton, Ohio, unanimously resolved in all conversations henceforth to call these places what they actually are—saloons." The class thinks further that the "adoption of this policy by all dry forces would help destroy the illusion that the liquor business is essentially different than it was in the 'good old days'."

**A large percentage** of our Gospel Messenger subscriptions are renewed during the months of January and February. This large number of renewals taxes our subscription room facilities. Consequently, it will take from three to four weeks to change expiration dates on the mailing plates on our various subscriptions. In some cases it will also take this amount of time to mail the first copy to new subscribers. Since the subscription rate is so extremely low, we are requesting cash payment to accompany the subscription orders so that the amount of clerical work will be reduced to a minimum.

**In observance** of Race Relations Sunday, February 14, and Brotherhood Week, February 21 to 28, The National Conference of Christians and Jews has prepared three services especially for young people. Reprints of the materials, written by Rev. Willard Johnson, assistant to the president of the organization, will be sent free to all who request them. Under the general title, The Bible Speaks, are the sub-titles: Color Blindness, Brothers All, and About Prayer—How All Men Pray. Inquiries should be directed to The National Conference of Christians and Jews, 381 Fourth Avenue, New York, N. Y.

## *With Our Schools . . .*

### **La Verne College**

**Dr. Walter F. Dexter**, state superintendent of public instruction, will deliver the address at our Annual New Era Banquet on February 19.

**Editor Harry A. Brandt** and Young People's Director Raymond R. Peters are expected as Elgin representatives at the Pacific Coast Regional Conference to be held at La Verne, February 14 to 19.

**Miss Esther Elliott**, A. B. '41, is engaged in educational work with the Triques Indian tribe at San Andres, Chichauaxtla, Putla Oaxeca, Mexico. She is with the Wycliffe Bible translators. Miss Elliott and her companion, Miss Elizabeth McMann, are the only Anglo-Americans in the district.

**The American Scientific Affiliation** held a meeting at La Verne College on December 22. Two of our professors appeared on the program. Professor J. C. Brandt reviewed a Report on the Teaching of Biology in the Secondary Schools of the United States and Dr. Wm. J. Tinkle reported on the results of his research in the field of hereditary nomadism.

**Santa Barbara C. P. S. Camp No. 36** was visited on December 28 and 29 by Professor J. C. Brandt, Dean Lorell Weiss, and President C. Ernest Davis and their wives. In the evening Dr. Davis gave an address to the men in the auditorium and later Professor Brandt discussed his experiences as a C. O. in World War I in an informal conference in the camp library.

**Professor Robert Tully** attended a regional conference on physical fitness at the University of California, Berkeley, November 30 to December 2. While in the bay area he was pulpit guest in the Oakland church. During the Christmas vacation he went east for a meeting of the Recreational Fellowship of the Church of the Brethren. On this trip he gathered some materials for a Recreational Handbook for the Church of the Brethren, which he is preparing as his master's thesis.

**An off-campus center** of La Verne College is being opened at the Santa Barbara C. P. S. camp. Paul Delp, who was for several years a professor in Chapman College at Los Angeles, will serve as director of the center. Several other men of the camp will serve as faculty members and offer courses in the fields of their preparation. It is hoped that a considerable number of men will be able to make some progress on their college education while in camp. The faculty members serve without pay and the college charges no tuition. The program is an educational experiment and will be reviewed from time to time by the college and camp officials.

**Dr. George Hollenberg**, A. B. '21, for many years professor of biology here, now teaching at the University of Redlands, gave a much appreciated chapel address on January 7. His subject was The Lift That Never Lets You Down or The Value of the Simpler Joys. After pointing out the biological hazards connected with always seeking something to pep us up, he stressed the need of going to nature for relaxation from the strain of modern life. He showed many beautiful colored slides of trees, shrubs, and flowers to illustrate his point. Several of the slides dealt with algae, Dr. Hollenberg's special field of research. He was accompanied by his wife, Naomi Harshbarger Hollenberg, also a member of the class of 1921.



## *Brethren Service*

### Training for Foreign Reconstruction Work . . .

Private and governmental agencies are hastening preparations for relief and reconstruction work as a result of recent developments in the war. Major bottleneck in the preparations will be the supply of man power with proper training.

There are clear indications that trained C. P. S. men will be welcomed by such agencies as the Near East Foundation and China Relief. The National Service Board for Religious Objectors has been discussing the use of conscientious objectors with former New York Governor Lehman, in charge of Relief and Rehabilitation for the President. The approval of the Man Power Commission, Selective Service, the State Department, and Mr. Lehman must be obtained before our enrollees can work on foreign soil, but the prospects of foreign service are good and it appears that the needs are relatively immediate.

The following outline was sent to camps to show them what they can be doing in camp to prepare for foreign reconstruction. Most camps have already been working on some of these courses of study. Out of the camps must come a dynamic and far-reaching program for human betterment and relief at home and abroad which will justify their existence and establish the practical, peaceful way of life for all generations to come.

#### C. P. S. Camp Training Program for Foreign Reconstruction

Four qualifications are essential for assignment to foreign reconstruction work: (1) knowledge of the language of the people to be served, (2) first aid training, (3) knowledge of the history of relief administration, and (4) one or more useful manual skills. Prospective applicants should follow this basic preparation with selected items from the following:

Subject	Purpose
1. Mass feeding; nutrition	Relieve famine and starvation
2. First aid; public health; preventive medicine; sanitation; nursing	Check epidemic and disease Communicate with people Provide shelter
3. Foreign language	Restore production of food and raw materials for clothing
4. Construction: carpentry; masonry; plumbing; architecture and housing	Preserve land and forests for production of food, clothing, and shelter
5. Farming	To understand problems arising in distribution of aid
6. Conservation of natural resources: soil conservation; forestry	To see reconstruction in setting of plans to build a permanently peaceful world
7. History of relief administration	Provide skills with economic, recreational, and therapeutic value for war victims
8. Post-war planning	Provide recreation
9. Special manual skills: mechanics; woodwork; operation of trucks, power machinery; shoe repair; crafts	Restore economic institutions
10. Recreational leadership; music; drama; art; story telling; photography; other hobbies	Get experience in community aid
11. Co-operatives	
12. Community service work	

Individual study—perhaps group study in time—might well be directed to some of the following topics: community planning, psychology of relief and rehabilitation, economic history, political history, geography, study of customs and institutions of people abroad, personnel administration, problems of supply, international law, military occupation, minority problems, problems of economic rehabilitation, social work, educational rehabilitation, family rehabilitation, migration and resettlement, religious education and rehabilitation, applications of pacifist methods to reconstruction and difficulties likely to confront pacifists.

Men whose training will be exclusively in camp should not expect to be administrators abroad. They will more likely be working directly with people as foremen, kitchen managers, etc.

Facilities available for use in the C. P. S. Training Program are:

Laboratory training in regular camps which will give experience in farming and soil conservation, forestry planting and protection, health and sanitation, hospital service which gives special preparation for dealing with the psychological rehabilitation of war-stricken peoples, and public health service among Spanish-speaking people.

Three proposed specialized camps will contribute experience on co-operatives, nonviolence, and cooking, where attention will be devoted respectively to the problems in the use of co-operatives in war-stricken territories, the social, psychological, economic, and political use of pacifist methods of rehabilitation, and training suitable for mass feeding.

Special units such as the Columbia University Unit for the training of administrators, and the proposed Princeton University Unit for research and for college training in relief and rehabilitation will also have much to offer the Camp Training Program for Foreign Reconstruction.

It will be the responsibility of the Brethren Service Committee office to co-ordinate the use of these facilities to obtain maximum effectiveness in the training program.

#### Report From National Planning Association at Washington, D. C.

With the spectre of famine and disease haunting Europe today, the United Nations must lead their post-war reconstruction program with a clear-cut plan for feeding and nursing its needy millions, if the world is to survive, the National Planning Association said recently in its first report on International Relief.

"Europe," the report says, "is in the midst of a dreadful catastrophe. Relief after the last war, although inadequate, was approximately a two-billion-dollar job. A comparably adequate job this time will be much bigger and more expensive, and a truly adequate job is impossible."

Study meetings, sponsored by the National Planning Association, attended by experts from other countries, from government agencies and from private relief organizations, show these European countries where food is "inadequate"—the Netherlands, Bulgaria, Hungary, Bohemia and Moravia, Romania and Slovakia, and another group where there is an acute and dangerous lack of food—Norway, Italy and Finland.

Starvation—rapid or gradual, they both kill—prevails in Greece, Poland, Belgium, Spain and France and parts of Yugoslavia. As an example, an adult man leading a sedentary life requires 2,500 calories a day. Just to keep alive, a man needs 1,250 calories a day. Yet the French-

#### News at a Glance

Outline of program to train men in camp for foreign reconstruction and relief work.

Report on needs of post-war Europe and means of alleviating conditions.

True story about "heifers for relief" project.

Chart of Brethren Service giving for ten months.

C. P. S. Statistics.

Ruling on use of farm service money unfavorable.



man's current diet falls short of this impractical minimum by more than 100 calories. Literally, it is a starvation diet.

Poland lives on a starvation diet—but even this diet has a sub-division of horror. Jews there get only one-half the regular Polish rations. Jews must exist on one pound of bread and one third of a pound of potatoes a week—nothing more.

The report states relief and reconstruction should be tendered all countries needing help, and that the degree of need will be the sole criterion. Practical advantage as well as humanitarianism impels us to assume this principle.

The study warns against running relief like a commercial enterprise. "Relief and 'business,' like war and business-as-usual, do not mix. In the future, there must be no attempt to combine them. Many nations can take part in relief, for they have something to contribute, either in goods or services. All these resources should be considered as a pool."

The U. S. alone will be physically unable to meet the relief needs of Europe, although this country, and a few others, will have to take the lead in forming an international organization.

The Lend-Lease Administration, and other examples of wartime international co-operation, can be adapted to post-war relief and reconstruction. The importance of training personnel now is emphasized. The important help of private welfare agencies, with wide experience and trained personnel, must also be used.

The broad policies of relief should be determined by an international body. Besides representation for the United States, England, China, and Russia, this means Latin America and other nations who can contribute supplies. It signifies, likewise, inclusion of Belgium, Yugoslavia, France and all recipient countries, and eventually Germany, and other ex-enemies.

"The sting can be partially taken out of relief," the report continues, "if the recipient countries share in discussions of policy, though they cannot all be represented in the administrative body. Because of the unwieldiness of large international groups, the actual administrative functions should be vested in a smaller executive body which can act with speed and flexibility.

It is of utmost importance that machinery for relief be ready to operate the instant that conditions permit. "The first days of peace must bring relief for Europe, if the victors are to prove that democracy can win peace as well as win wars."—National Planning Association Release.

### It Happened in Pennsylvania

A family attending church one morning heard the minister explain that children in Belgium and Holland faint occasionally in the school classroom because of lack of food. Milk is one of the greatest needs because the cattle have been killed or shipped into Germany. It was also explained that many farmers were setting aside a heifer calf for Brethren Service to help these suffering people.

When this family arrived at home that same day a calf had been born in the barn. No one suggested it, no one argued it, no one questioned that this heifer should be given to the Lord. With one accord they offered this calf to be used for relief and named it "Sunday" because of the day of its arrival and its mission. Each day both

Denton Darrow, assignee at Camp Cascade Locks, Oregon, on loan to Camp Waldport, lost his life by drowning Saturday afternoon, January 2. He had joined a volunteer group of C. P. S. men to search the rough Oregon coastline, under the direction of the Coast Guard, for bodies of men lost in the ocean crash of a navy plane on the evening of December 31. Denton Darrow was a member of the Society of Friends and lived at Caldwell, Idaho. He was a graduate of the University of Idaho and had been in camp since April 7, 1942. Our sympathy goes out to the relatives and friends of this hero of peace who, unwilling to take life, gave his life for others.

children and parents seem to receive a spiritual blessing when they see "Sunday" and are reminded how their calf is to be used. Many people passing by have remarked what a fine calf it is, completely overlooking the other fine cattle in the herd. When the family gather together at mealtime, and think and pray for others who are starving, they can enjoy their food better and pray more sincerely when they know they are doing something to help those less fortunate.

### Chart of Ten Months' Giving

	Conference Budget	Brethren Service
1941 (Mar. to Dec.) .....	\$155,772	\$123,772
1942 (Mar. to Dec.) .....	170,481	231,544
.....		
Goal for Year .....	\$242,885	\$350,000
Giving Needed in Jan.—Feb.		
1943 .....	72,404	118,456

### C. P. S. Statistics

December 17, 1942

Men in camp .....	4,961
Men on Detached Service .....	413
Men assigned .....	402
Total number of camps approved (including hospital units) .....	75
Total number of camps in operation (including hospital units) .....	59
Total number Brethren camps (including hospital units) .....	19

### Ruling of Comptroller General

A recent ruling by the Comptroller General's office indicates that money earned by C. P. S. men on detached and emergency farm work, beyond actual expenses, shall be turned in to the United States Treasury undesignated. This is a severe blow. It had been hoped that this money might be used either for post-war reconstruction, relief of dependents of conscientious objectors, or in the administration of the camp program. Though most officials seemed quite anxious that the money be used in this way, it seems now that such use is technically illegal. Several thousands of dollars have been held in escrow pending the Comptroller General's ruling.

Efforts are still being made to obtain a reversal of this decision. Negotiations are now under way for an alternative plan of farm service whereby the earnings of C. P. S. men may be used in the interest of the program.

It is hoped that this plan will prove satisfactory so that the farm service program can be expanded as a unit of detached service.



## The Church at Work

Sponsored by the Department of Christian Education

### Brethren Church Literature . . .

#### Our Publication Interests

The Church of the Brethren literature which we know dates from 1851 when Henry Kurtz began printing his Gospel Visitor in the springhouse on his farm near Poland, Ohio. One may distinguish three general lines of development.

The beginning was with a church paper. The interest in papers increased until it became apparent that this field was being overworked. Some papers suspended, but the idea of combining was in the air and a series of mergers finally resulted in the Gospel Messenger of 1883, which in 1897 became the official organ of the Church of the Brethren, and so continues until today.

A second line of development was specialization in publishing Sunday-school helps. These were of two general types—aids to study like the quarterlies, and Christian literature such as is provided by Sunday-school papers. A full line of these has been developed and carefully prepared Brethren Sunday-school literature is now available.

A third line of interest is book publication. Henry Kurtz had dreams of what might be done in this field and did publish a few volumes. The slender list of his day has lengthened. But the Brethren have never been prolific as book writers. A revealing light is thrown on their interests by the fact that next to the Bible and the hymnbook stands the circulation of the Inglenook Cookbook! The first edition of the Granddaughter's Inglenook Cookbook—some five thousand copies—was exhausted in a month after its publication.

Yet we must not overlook the fact that the literary interests of our people are growing. More books are being written and read, and the points of view of both those who write and those who read are becoming more inclusive. Some day our message as a church will have its adequate literary expression. Meanwhile in the large church-owned Brethren Publishing House at Elgin, Illinois, our people possess the facilities for printing not only their own publications, but for the manufacture besides of a million copies of hardbacked books each year.

#### Making a New Book

Bringing out a new book is a larger undertaking than the average reader may realize. After the book is written, there is still the tedious and expensive job of manufacturing and merchandising. The Granddaughter's Inglenook Cookbook will serve as a convenient example.

When it was decided that the popular Inglenook Cookbook should have a worthy successor, the first step was the appointment of a cookbook committee to consider various possibilities. It was soon decided that the new book should carry on the tradition for practical, wholesome and economical cookery which had made the Inglenook Cookbook a Brethren best seller for forty years; that emphasis would be placed on helps for the new cook; and that the book sell for one dollar per copy.

Thus as planned the new book was to contain the kitchen-tried recipes which could be provided only by women who cook. Calls for such recipes were issued



Addressing Messengers in the Mailing Room

and increasing interest developed. However, the committee never expected the response to develop into such an avalanche of recipes that it would be necessary to revise the general plan for bringing out the book. But such proved to be the case.

In order to hold to the plan for a dollar cookbook, it was necessary to consider the possibilities of selection and consolidation. Two independent committees, composed of ten women with practical knowledge of cookery, were set up to select the best of the recipes offered. This they did, working from numbered copies in order to concentrate on the merits of the recipes. Each recipe was evaluated without any name attached.

A further step in conserving the best in the more than five thousand recipes received was to consolidate similar materials by presenting basic recipes with important variations indicated. It was this work of selecting, organizing, consolidating, indexing and rechecking which became a time-consuming and expensive task. Yet every hour spent in this kind of work made for a more complete, compact and convenient cookbook.

#### Our Literary Interests

In the writing of books the Brethren have quite naturally stayed very close to distinctive Brethren interests. Indeed, it has seemed to the writer that if they could have viewed things a little more objectively they might have made a better presentation of the case for the Brethren way of life. They would have seen how things appealed to others and anticipated questions and problems.

Our current literary interest is principally in the historical field. A little more than a generation ago G. N. Falkenstein, M. G. Brumbaugh and John S. Flory led out in the task of recovering our church history. The result has been a growing interest in things historical. Within recent months four books have been published which add greatly to Brethren lore. They are—

1. *The Story of Our Church*, by J. E. Miller. This book provides a concise and interesting treatment of Brethren history. While written primarily for young people, it has a strong appeal for all ages. The second



edition was revised to include a section making it useful as a study book.

2. *Stories from Brethren Life*, also by J. E. Miller, is a bringing together of inspirational stories and anecdotes of leaders of our church. It is a complementary volume to *The Story of Our Church*.

3. *Anna Elizabeth*, by Lucile Long, is an experiment in Brethren fiction. The story is laid in a Brethren community of about two centuries ago. The author has succeeded admirably in recovering the life and thought of a Brethren home of 1748.

4. *H. C. Early, Christian Statesman*, by John S. Flory, is a full-length biography of one of our church leaders. H. C. Early is typical of the best we have produced, and in the long period of his service was able to make his impress upon the life of the church.

The recovery and interpretation of our church history should lead to other ventures in the interpretation of our life and ideals.

### Merchandising Publications

The merchandising of publications, whether of the periodical type or books, is a venture beset with many problems. In the case of the Brethren Publishing House, selling is very largely a mail order proposition except as materials can be shown at important gatherings like Annual Conference or district meetings. Then, there is the matter of quantity production, for printing is a type of manufacture that yields dividends largely in proportion as one can get into large scale production. And yet, our Brethren market is a comparatively limited one. Facing this dilemma, it has seemed wise to develop a very liberal price policy in order to stimulate sales to the point that heavy production would be justified.

The club plan for Messenger subscribers is one example. In any case, publication seems bound to involve some deficit. However, within certain limits, it has proved possible so to increase subscriptions by decreasing price that through the savings incident to large scale production thousands of additional Messengers could be put in Brethren homes at little or no increase in the deficit.

With reference to books the House has had a very similar liberal policy. New books have frequently been priced attractively when first announced. Combinations have been offered at great savings. There is the Basic Brethren Library priced at five dollars for eight books worth around six dollars when purchased separately. The H. C. Early book is being offered as a Messenger premium in the hope of moving a quantity which will justify half price on a new book! This is a venture of faith, with justification depending upon the popular response.

### "How to Talk About Books"

Nothing is quite so effective in book distribution as talk about a new book. This acquaints others with what is offered and helps them decide whether or not it is something they wish to buy. A convenient and popular way of talking about books is to give book reviews. A few suggestions may be in place for those asked to review a book for some church or civic group. Here is what one experienced reviewer suggests as the proper procedure in telling about a new book—

1. Tell in a sentence or two why the reviewing of such and such a book is timely.
2. State the kind of book and where it belongs with reference to things literary.

3. Give something interestingly personal about the author and his work.

4. Sketch the main points or story as developed in the book. Avoid entangling details.

5. Conclude with a critical estimate of the book being reviewed.

### ADULT DISCUSSION OUTLINE

#### Studies in Evangelism

##### Part I. What Is the Evangelistic Task of the Church?

Scripture, John 3: 3-8; 4: 13, 14

Sunday, February 7

Note—A series of five studies of Personal Evangelism has been arranged by Paul W. Quillian and may be had for 10c from the Brethren Publishing House, Elgin, Ill. The aim of the course is to direct the adults of the church into a wholesome evangelistic effort. Any church not wishing to follow this well-developed course may find the following outline helpful.

#### I. The Situation Today

1. The chief object of some churches seems to be spasmodic revivalism instead of continuous evangelism.
2. There are many adults and youth in every community who are not experiencing eternal life through Christ. This is proved by the ungodly lives which they live.
3. Christians are duty bound to share the new life in Christ with others that their lives may be ennobled and enriched.
4. The revival or evangelistic meeting has not been getting the results it used to get.
5. The old methods and techniques of evangelism used in the past generations probably never will return and new methods must be devised to take their place.
6. Our present social order needs more Christian persons. The whole world is suffering from pagan ideals and influences. "Social sins" root back into personal decisions. Wars, crime, injustice, race and class hatreds are cases in point.
7. Jesus was concerned about the individual persons who made up the crowd. He recognized their inestimable worth.

#### II. The Task of Evangelism

1. Evangelism seeks to win men and women to a confession of Jesus as Lord and Master of their lives, thereby bringing them into spiritual harmony with God.
2. It seeks a deepening of experience for many of those who are now in the church and professed Christians. It seeks to make all new creatures in Christ Jesus.
3. Evangelism seeks to Christianize the whole of one's life. It is a continuing process. To make a decision for Christ is only the beginning.

#### III. Questions for Discussion

1. What evidences are there that the Christian religion is needed in your community? In the world?
2. What happens to an individual when he accepts Christ as his Savior? As to inner peace and joy?
3. What effect will one's surrender of life have on his business? On missionary giving? On presence in church? On righting the wrongs in society?
4. What should be the motive that drives us to evangelize? To save from eternal punishment? To rescue from present sin? To share an experience that enriches and ennobles life? To build a better world?



### Growth

BY HARL RUSSELL

This is a short story, but a true one about our local church. First we had hit-or-miss subscriptions to the Messenger. Then the men's work organization solicited the membership and succeeded in establishing a 75% club. Later the 100% club was announced by the Brethren Publishing House and there came the recommendation that this new club be made a part of the local budget. We opposed the idea at first, but soon the men's organization did solicit for a 100% club. The next year our church placed the 100% club in the budget, and again this year our vote was unanimous to keep the club and to retain it as a regular budget item.



Have we noticed the difference since we have had a 100% club? Certainly we have, for members are now familiar with Brethren news and plans. The 100% club has provided a medium which is developing understanding, appreciation and inspiration in our local membership.

Thus we say: "The 100% club—long may it live to bless our church."

Marshalltown, Iowa.

### Heart Throbs of Pain in China

(Continued from Page 15)

mud up to the windows. They had dug the mud out of the building and as you entered, you had to go down two or three steps. Ten people were living in there. Others whose houses had crumbled in the flood had built tents of kaoling stalks (kaffir corn) and were living in them. Some had nothing but bean vines to protect them from rain and the coming cold of the winter. So life goes for these people.

### How True Is Job 24: 7, 8!

How true is Job 24:7, 8! "They cause the naked to lodge without clothing, that they have no covering in the cold. They are wet with the showers of the mountains, and embrace the rock for want of a shelter."

## Correspondence . . .

### Elizabethtown Annual Bible Institute

The forty-third annual Bible institute will be held at Elizabethtown College beginning Friday, Jan. 29, and continuing through Sunday, Jan. 31. The program for three days of fellowship, education and inspiration is as follows—

#### Friday, January 29

- 9:00 A. M.—The Corinthian Church—William Beahm.  
Music—College Girls' Trio.
- 10:00 A. M.—Trainees of the Spirit—Warren D. Bowman.  
Music—College Mixed Quartet.
- 11:00 A. M.—The Search for Truth—Edward Frantz.
- 12:00 M.—Lunch (College Dining Hall).
- 1:30 P. M.—Panel Discussion, How to Meet the Impact of War Upon Our Christian Institutions—Edward K. Ziegler (Chairman), Grace Hollinger, Harold Bomberger, J. M. Moore, R. W. Schlosser.

7:30 P. M.—Worship Period—Student Organizations of the College.

Groomed for Today's Task—Ross D. Murphy.  
Address—Warren D. Bowman.

#### Saturday, January 30

1:30 P. M.—Anointing for Healing—Warren D. Bowman.

This address will be followed by a general discussion. Conference for Young People of Eastern and Southern Pennsylvania—Meeting the Needs of Youth in the Local Church—Wilma Stern, Mark Ebersole, J. Linwood Eisenberg, Galen Kilhefner.

7:30 P. M.—Devotions—N. S. Sellers.

Music—East Petersburg Male Quartet.

The Ministry of the Church—William Beahm.

Music—East Petersburg Male Quartet.

The Laity and the Church—Edward Frantz.

#### Sunday, January 31

Washington Street Church of the Brethren

9:00 A. M.—Sunday school—William Beahm.

10:00 A. M.—Sermon, The Church Task Today—Edward Frantz.

2:30 P. M.—Devotions—Caleb Bucher.

Music—Male Quartet.

The Corinthian Church—William Beahm.

Music—Male Quartet.

Building for Tomorrow—Nevin C. Harner.

7:30 P. M.—Devotions—C. B. Sollenberger.

Music—Mennonite Male Quartet.

A Return to Discipline—Ernest E. Miller.

Music—Elizabethtown College Choir.

The Crisis in the American Home—Warren D. Bowman.

—Elizabethtown College Bulletin.

### "She Hath Done What She Could"

Sarah Catherine Harris, wife of the late Eld. I. L. Harris, was born Feb. 20, 1863, at Clinton, Ark., and fell asleep Nov. 16, 1942, at her own home near Mountain Grove, Mo., at the age of 79 years, 8 months and 27 days.

She united with the Church of the Brethren early in life and faithfully followed the principles of her profession as a true Christian mother. She was united in marriage to I. L. Harris on Oct. 5, 1882. To this union were born ten children, eight of whom survive: Mrs. Dora Atkins, Mrs. Pearl Neher and Henry and Earl Harris of Mountain Grove, Mo., Mrs. Jeannette Cooper and Edgar and Clyde Harris of Colorado, and Charles N. Harris of Nampa, Idaho. She also leaves thirty-one grandchildren, twelve great-grandchildren and one brother, I. N. Hargis of Muskogee, Okla.

Father and mother were ordained to the ministry about forty-seven years ago, faithfully serving the Lord as long as they lived. Mother was a quiet and wise counselor to her husband and children, possessing good judgment and loving, tender sympathy for all. She was generous in her attitude toward neighbors and friends and was especially sympathetic toward the needy.

Funeral services were conducted by Eld. A. W. Adkins at the Mountain Grove Church of the Brethren, Nov. 20, 1942. She was laid to rest by the side of our father in the Greenwood cemetery.

We feel very keenly the loss of our mother, but we look forward to that blessed hope of a happy reunion when the Lord shall awake those who are asleep in Jesus.  
Swink, Colo. Edgar R. Harris.



## The Church of Christ

### In Two Parts — Part Two

Faith is the lamp that will lead through any darkness to the light of Jesus. "Without faith it is impossible to please God." All the great works God has done through men have been done through faith. Every failure of man has been caused by a lack of faith in God. The greatest sin of today is the sin of unbelief. Because of unbelief spiritual blindness has almost covered the earth. Hence the great "falling away." We gentiles have always sought the things of the world and today the pendulum has swung to the extreme. It is time for a returning to God. This is the only way to find world peace. Jesus is the hope of this peace and the world is depending on America to light the way. Shall we continue to cling to worldly things or turn, take Jesus for our guide and gain the peace that passes understanding in this life, and eternal life in the world to come?

As it is impossible to please God without faith, so it is impossible to live a Christian life without praying. Prayer is the key that unlocks the great storehouse of God. It is man's means of communicating with the heavenly Father. Then God answers us through the Holy Spirit that dwells in us. Prayer has opened jail doors, caused rain to cease for long periods, caused the sick to be cured, the dead to be raised, souls to be saved and countless other victories to be won. "The effectual fervent prayer of a righteous man availeth much." Our supreme example of a man of prayer is the blessed Jesus, who, being without sin, spent whole nights in prayer to the heavenly Father concerning tasks which confronted him. If the sinless One needed to pray so intensively, how much more we sinful creatures! God says, "Pray without ceasing"; "pray that ye enter not into temptation." Faith and prayer linked with obedience to the will of God keep his saints in the narrow way.

In recent years much has been said concerning a universal church. In the eleventh chapter of Isaiah we read of the peaceable kingdom of Christ. We read that the knowledge of the Lord shall fill the earth, as the waters cover the sea. We are nearing the time for fulfillment of this prophecy. Jesus is coming soon. As we said in Part One, there was a universal curse pronounced upon man because of disobedience. It was the curse of eternal death. The universal remedy for this curse is the atonement through the precious blood of Jesus. Christ established the one and only universal church, himself becoming the chief cornerstone. He became the head of the body of believers, who constitute this church. It has been a living universal church for almost two thousand years and shall have no end. Christ loved the church and gave himself for it, that he might sanctify it and present it unto himself, a glorious church, not having spot or wrinkle, holy and without blemish.

During the first century, A. D., the church was made up of individual groups of believers. They were first called Christians at Antioch, and are many times referred to as saints. The individual groups were designated by the name of the place where they lived, as Ephesus, Jerusalem, Damascus, Corinth and Rome; but they were all of one faith, guided by one Holy Spirit.

Today there are many faiths and doctrines. There exist many man-made churches or organizations. These probably had their beginning in the first century

when Theudas and Judas began to preach their beliefs and drew many followers, but not for long, because they were not of God (Acts 5:36, 37). We rejoice that the doctrine of the kingdom, which Christ taught his disciples, has continued to live throughout these two thousand years, regardless of great persecutions. Christ's church is eternal and is going to march on to victory. When she is completed, Christ is coming to receive her unto himself. When this world and the works of man are consumed by fire, and a new heaven and earth appear, then Christ's church will reign with him as King in righteousness, peace and joy forever.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). "Be ye also ready." Get on the old ship of Zion, the only vessel that will sail the stormy sea of life and land safely in the heavenly port. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). The church of Christ is worthy of our highest loyalty. Is yours of the type expressed below?

I love thy kingdom, Lord,  
The house of thine abode—  
The church our blest Redeemer saved  
With his own precious blood.

For her my tears shall fall;  
For her my prayers ascend;  
To her my cares and toils be giv'n,  
Till toils and cares shall end.

Jonesboro, Tenn.

Lela Sellers Ferguson.

### Elder Elmer Brumbaugh

Elder Elmer Brumbaugh, the son of Levi and Elizabeth Brumbaugh, was born near Entrioken, Pa., Jan. 31, 1869. He passed out of this life to his eternal reward Dec. 22, 1942, aged 73 years, 10 months, and 21 days.

Bro. Brumbaugh's boyhood days were spent on the farm. He attended the public schools of Pennsylvania, became a teacher, and followed this profession for nine years. He later extended his education by taking a business course at Juniata College from which he graduated in 1894.

On June 14, 1896, he was married to Ella J. Studebaker, who preceded him to the other world in March of 1925. To this union were born three sons. In 1926, he was united in marriage to Mrs. Sarah Henry, who passed away in December, 1940.

At an early age he united with the Church of the Brethren, and was elected to the ministry Oct. 13, 1900, in the Hickory Grove church of Southern Ohio, which church has since been abandoned. On Sept. 9, 1916, he was ordained to the eldership in the same church. He was a consistent and loyal member of the church which he loved. His services as minister and elder were appreciated in the churches where he labored. He had an unassuming disposition and a radiant personality, which will cause him to be greatly missed, not only by his family, but also by the churches and communities where he lived.

He is survived by three sons, Glenn, Ralph and Walter, all of Dayton, Ohio; one sister, Amanda Kyle of Wilkinsburg, Pa.; twelve grandchildren and three step-grandchildren.

Funeral services were conducted at the East Dayton Church of the Brethren by the pastor, C. H. Petry, assisted by Brethren Wm. Hollinger and Henry Barnhart. He was laid to rest in the Willow View cemetery.

Dayton, Ohio.

C. H. Petry.



### Baldwin Fiftieth Wedding Anniversary

A very pleasant wedding anniversary was had at the home of Brother and Sister Oscar Baldwin the first of December, as fifty years ago, or on Dec. 1, 1892, they first repeated marriage vows. The wedding took place at Benjamin Deardorff's, the bride's home. The ceremony was performed by an uncle, Isaac Deardorff. They began housekeeping near North Manchester. In March of 1896 they came with a big emigration to Cando, N. Dak. They lived in an old court house with a number of other emigrants until claims could be taken.

Beef, cabbage and potatoes were cooked in big kettles. The long stationary desk at the side of the room was used as a table by day and for beds at night. Of course, the floor held plenty of beds too. But all were happy and contented, with singing that left melody lingering in their hearts.

In 1897 the worst blizzard for years was experienced. They returned to Indiana five and one-half years later, and after spending another five and one-half years in Indiana, they went west to Washington in 1910 and here have lived in their present home in Yakima for twenty-three years. They are members of the Church of the Brethren, of which Sister Baldwin has been a very active church and aid worker. Sickness has kept her home most of the time since last May, but prayer has been answered and she is able to be with us quite often again.

Two daughters, Mrs. Hazel Fox and Mrs. Zona Broyles, with the celebrating couple, were entertained at the home of the son, Charles Baldwin. Also present were Mr. and Mrs. Galen LeaVelle of Wenatchee, the latter a sister of Mrs. Baldwin; a nephew, L. D. Deardorff, and wife and daughter; and Mrs. Ida Burch of California. Bro. Frank Baldwin, pastor at Lincoln, Nebr., the other son, was unable to attend. Also there are eleven grandchildren and three great-grandchildren.

Yakima, Wash.

Lucy B. Ardinger.

### Passing of John D. Miller

In the passing of Bro. John D. Miller our church and community has suffered a great loss. The end was sudden and unexpected. Early on the morning of Oct. 28, 1942, he left home for the elevator, pulling a wagonload of soybeans with his tractor. After going only a short distance from his home on the Lincoln Highway he was struck by a fast moving automobile and killed instantly.

Bro. Miller was the son of Isaac and Catherine Virginia Detrick Miller. He was born Oct. 20, 1885, in Monroe Township, Allen County, Ohio. His entire life was spent in this immediate community and he had come to be recognized as one of its leading citizens, taking an active part in those interests and movements which were for its enrichment.

On Oct. 26, 1907, he was united in marriage to Josie Shaffer. To this union six children were born, of whom two preceded him in death: Dorothy Jean, who died in infancy, and Lloyd John, who passed away a little more than two years ago at the age of fifteen.

When a youth of about fourteen he recognized the claims of God upon his life and accepted Christ as Savior, uniting with the Church of the Brethren. His membership was in the Pleasant View church where he was quite active in church work. The church, recognizing in him qualities of leadership and faithfulness, called him on Dec. 12, 1931, to serve in the office of deacon. For a number of years he has also been serving as a member of the trustee board, and of which he was a very efficient chairman. His usefulness and interest in the program of the church went beyond the bounds of the local congregation. At the District Conference of 1940 he was elected a member of the District Mission Board of Northwestern Ohio. In all of these offices he was serving the church at the time of his departure.

He is survived by his wife; a son, Harold; three daughters, Mrs. Raymond Cool, Mrs. Roger Landes, and Mrs. Arthur Arnold; five grandchildren; and a brother, Perry I. Miller.

Funeral services were held in the Pleasant View church by his pastor, the undersigned, assisted by Bro. John H. Good. The text used was Deut. 33:27, "The eternal God is thy refuge, and underneath are the everlasting arms." The large crowd and the array of flowers bore testimony to the high esteem in which he was held in the community. Interment was in the adjoining cemetery.

Lima, Ohio.

Clarence R. Bowman.

### Life of John S. Frantz

John S. Frantz, born at Cerro Gordo, Ill., passed away at Bell, Calif., on Nov. 19, 1942, after a brief illness culminating the infirmities of old age. He would have reached his eighty-third birthday Jan. 5. Memorial services were held at the First Brethren church in Los Angeles on Nov. 21, conducted by Bro. Fred A. Flora. Interment was in the Evergreen cemetery.

Two years ago Bro. Frantz retired from his farm near Riverbank, Calif., and established his residence in Bell, a suburb of Los Angeles. He is survived by Mrs. Lelia Hurlbert Frantz, and



by two sons, J. Carlton and Harry Warner. His first wife, Adah Carver Frantz, died Jan. 5, 1904, in Los Angeles.

Bro. Frantz was born on a farm near Cerro Gordo, attended school at Mount Morris College, Illinois, traveled for many years throughout eastern United States as a salesman of farm machinery, and later conducted a farm implement store in Cerro Gordo. With health impaired, he went to Los Angeles with his family in 1897.

For some years he engaged in engineering and electrical construction enterprises, and was widely recognized for his skill in the installation of heavy machinery. He finally bought a farm in a former wheat section of California and developed a ranch for dairy cattle, deciduous fruits, and vegetables.

Bro. Frantz was a member of a family that has been closely associated with the Brethren Church for more than two centuries. His ancestor, Michael Frantz, was born in Switzerland near Basle Sept. 1, 1687, and came to Pennsylvania in colonial days.

Subsequent lineal descendants were Michael, Jr., David, Michael, and John, who lived respectively on the frontiers of Pennsylvania, Virginia, Ohio, Indiana and Illinois.

Bethesda, Md.

Harry W. Frantz.

### The Passing of Aaron M. Baugher

On Saturday, Dec. 26, as Aaron M. Baugher was returning to his home in Marysville from Harrisburg, his car collided head-on with another car. Aaron was killed instantly. One of the two passengers in the other car died on the way to the hospital, the other remained unconscious for several days. Evidence seems to indicate that falling rocks in a deep cut in the road bed may have been responsible.

He is survived by his widow, Mrs. Marguerite Torbet Baugher, formerly of New Freedom, Pa., to whom he was married in 1925; one son, Glenn, 12; a daughter, Nancy, five; his father, Elder A. S. Baugher, Lineboro, Md.; five brothers, Jacob I. Baugher, Washington, D. C.; Edward E. Baugher, Hanover, Pa.; A. C. Baugher, Elizabethtown, Pa.; Raymond R. Baugher, Harrisburg; and Stanley R. Baugher of Harrisburg. Also surviving are six sisters, Mrs. Minnie Fridinger, Mrs. Lettie Hoover, Mrs. Mary Ault, Mrs. Lovie Baum, and Mrs. Anna Bortner, all of Lineboro, Md.; Mrs. Ella King of McPherson, Kansas.

Memorial services for Prof. Aaron M. Baugher were held Tuesday evening at 7:30 o'clock in the Marysville High School auditorium in charge of the Rev. W. E. Grove, pastor of the Marysville Evangelical church, and chaplain of the Marysville Fire Company, of which Professor Baugher was vice-president. Other Marysville ministers assisted in the services, arranged by the Marysville School Board and other civic groups in co-operation with the family. All but one of the high school principals of the county attended.

Further services were held in the Black Rock Church of the Brethren, near Hanover, where Professor Baugher attended as a youth. Services were conducted by his pastor, Bro. Herman B. Helsey, of the Hummel Street Church of the Brethren, Harrisburg. Burial was in the adjoining cemetery.

Aaron, who had been supervising principal of the Marysville schools for eight years, taught in the elementary schools of York



County for a number of years, was assistant principal of the New Freedom High School for seven years, and assistant principal for several years in the East Donegal High School in Lancaster County. He attended the public schools of York County and graduated from the Codorus Township High School, York County. He received a B. S. degree in secondary education from Elizabethtown College in 1928, and the A. M. degree from Columbia University in 1939. He was one of the delegates of the Pennsylvania Education Association in the 1939 session of the National Education Association in Milwaukee, Wis. He was a member of the Church of the Brethren in Harrisburg where he served as a teacher of the Men's Bible Class.

The twenty-five floral tributes bore silent yet forceful testimony to the high esteem in which Aaron was held in the community. His forty-three years of life were filled with kindheartedness and sincerity. So ended his career in the very prime of life.

Elizabethtown, Pa.

A. C. Baugher.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Baker-Parmarlee.**—In the chapel of the Peabody Home, North Manchester, Ind., Nov. 1, 1942, Raymond Paul Baker and Vivian Parmarlee, both of North Manchester, by the undersigned.—H. Jesse Baker, Muncie, Ind.

**Bolinger-Gilbert.**—In their new home near the Pleasant View church, New Year's Eve, 1942, by the undersigned, Bro. Floyd A. R. Bolinger and Sister Ruth Elouise Gilbert, both of near South Whitley, Ind.—Edward Kintner, North Manchester, Ind.

**Drescher-Gayman.**—Richard Drescher of Des Moines, Iowa, and Lamoine Gayman of Polo, Ill., Dec. 24, 1942, at the home of the bride.—M. E. Clingenpeel, Polo, Ill.

**Holsinger-O'Hara.**—By the undersigned in the parsonage, Nov. 18, 1942, Warren C. Holsinger of Roaring Springs, Pa., and Edith A. O'Hara of Carlisle.—H. M. Snively, Carlisle, Pa.

**Landis-Siefer.**—Ira Landis and Nettie L. Siefer, both of the East Dayton church, at the home of the undersigned on Christmas Eve, 1942.—William M. Hollinger, Dayton, Ohio.

**Long-Myers.**—By the undersigned, W. Newton Long, Jr., and Mary Myers, Dec. 24, 1942, in the First Church of the Brethren.—I. S. Long, Baltimore, Md.

**Loy-Ege.**—By the undersigned in the Church of the Brethren, Nov. 20, 1942, Oscar W. Loy and Kathryn M. Ege, both of Carlisle.—H. M. Snively, Carlisle, Pa.

**Miller-Wakefield.**—Galen L. Miller of Portland, Oregon, and Marie J. Wakefield of Scotts Mills, Oregon, Dec. 15, 1942, in the First Church of the Brethren, Portland, by Rev. Walter C. Cook.—Ralph R. Hatton, Portland, Oregon.

**Neff-Hollinger.**—By the undersigned at the bride's residence, Dayton, Ohio, Dec. 26, 1942, Earl C. Neff and Lucy Hollinger, both of Dayton, Ohio.—C. F. McKee, Dayton, Ohio.

**Norris-Butler.**—By the undersigned at the Brethren parsonage, Oct. 31, 1942, John W. Norris and Mrs. Lillie Butler, both of Twin Falls.—E. L. Ikenberry, Twin Falls, Idaho.

**Ohlwine-Beightol.**—Paul Ohlwine of Polo, Ill., and Irma Beightol of Forreton, Ill., Dec. 16, 1942, at the home of the bride.—M. E. Clingenpeel, Polo, Ill.

**Spuhler-Kvale.**—Sgt. Russell C. Spuhler and Muriel A. Kvale, both of Vancouver, Wash., Dec. 21, 1942, in the First Church of the Brethren, Portland, Oregon, by the undersigned.—Ralph R. Hatton, Portland, Oregon.

**Streitwieser-Schrock.**—On Dec. 4, 1942, Warren D. Streitwieser and Faye Doris Schrock, both of Newton, Kansas, in the home of the bride's parents by the undersigned.—C. E. Schrock, Newton, Kansas.

**Tritt-Smith.**—By the undersigned in the Church of the Brethren, Carlisle, Pa., Clair S. Tritt of the U. S. Navy and Geraldine V. Smith of Carlisle.—H. M. Snively, Carlisle, Pa.

## Fallen Asleep . . .

**Angle, James Daniel,** died Nov. 12, 1942, at the age of seventy-eight, in the home of his daughter at Roanoke, Va. He was born and reared in Franklin County, Va., where he spent his entire life with the exception of the last few years in Roanoke. In early boyhood he united with the Church of the Brethren. He was elected deacon in early life and faithfully served the Old Brick church in this capacity for almost fifty years. If health permitted, he was always present at the communion services, willing and ready to do all he could. Bro. Angle was loyal to his church and loved to attend services and enjoy Christian fellowship. He was a liberal giver to the local and world-wide interests of the church. Surviving are his wife, Mrs. Louisa Peters Angle, five sons, three daughters and a large number of relatives and friends. He is also survived by a brother. Funeral services

were conducted at the Central church in Roanoke by Bro. J. Clyde Forney, assisted by Brethren J. Bunyan Peters and Joel A. Montgomery. Interment was in the Fairview cemetery.—Annie Leftue, Boone Mill, Va.

**Bandfield, Rose Belle,** was born Oct. 4, 1882, in Cedar Falls, Iowa, and died Dec. 19, 1942, in Santa Ana, Calif. She is survived by her husband, Harry G. Bandfield, one son, two daughters, four brothers, one sister, eight grandchildren and two great-grandchildren. Burial services were conducted by Rev. Lee G. Whipple; interment was in the Westminster cemetery near Santa Ana.—Lee G. Whipple, Santa Ana, Calif.

**Behling, Henry Albert,** son of Henry and Reka Behling, was born in Minneapolis, Minn., Oct. 19, 1886, and died at his home in Rice Lake, Wis., Dec. 22, 1942. On March 24, 1914, he was united in marriage to Eliza Gebhart. To this union was born one son. He leaves his wife and the son, a daughter-in-law and a granddaughter, two brothers and other relatives and friends. Mr. Behling had been a sufferer for sixteen years from pernicious anemia, which later developed cancer, causing his death. He and his wife came to Wisconsin twenty-nine years ago, settling on a farm near Long Lake. When his health failed he moved to Rice Lake, where he had lived fourteen years. On Dec. 28, 1930, Mr. Behling and his wife and son united with the Rice Lake Church of the Brethren and remained in the faith until death. He called for the anointing service several weeks before his death. Funeral services were conducted by the writer at the Rice Lake church, with interment in the Nora cemetery of Rice Lake.—C. A. Bryan, Rice Lake, Wis.

**Broadwater, Stephen,** son of William W. and Esther Broadwater, was born in Garret County, Md., March 21, 1852, and died Dec. 28, 1942, at the home of his daughter in Fillmore County, Minn. At the age of twenty-one he came west, settling in the Prairie Queen neighborhood in Minnesota, where he spent most of his remaining life. On March 1, 1877, he was married to Louisa Ogg; they celebrated their sixtieth anniversary just a couple of months before her departure. To this union were born three sons and three daughters. In early life he became a member of the Root River Church of the Brethren, remaining faithful. He had been confined to his room and mostly to his bed for about three years. He leaves three sons and two daughters, eighteen grandchildren, ten great-grandchildren, one brother, two sisters, and other relatives and friends. Funeral services were held by his pastor, the writer, at the Root River church. Interment was in the cemetery near by.—Max Hartsough, Preston, Minn.

**Clark, A. J.,** was born in 1853 and died Oct. 2, 1942. He united with the Church of the Brethren twenty-seven years ago. He is survived by his companion, four sons and two daughters. Services were held in the Mt. Hermon Church of the Brethren by his pastor, S. H. Flora, with interment in the church cemetery.—Ruth Wood Nolen, Bassetts, Va.

**Cooper, Vaughn R.,** son of Samuel and Susan Snyder Cooper, was born June 16, 1891. He was fatally injured when struck by a car while working on the State Road on Nov. 18, 1942, and died of his injuries the same evening in the Bedford hospital. He lived a quiet and unassuming life with a high sense of honesty and honor. He was a devoted and kind husband and father to his family. He will be missed in the home, community and church. On Aug. 23, 1917, he was united in marriage to Elsie Pearl Snyder. He is survived by his wife, one son, three brothers, three sisters and a host of friends. Funeral services were conducted in the Snake Spring Valley church by Rev. D. I. Pepple of Woodbury, assisted by Rev. Marshall Van Horn. He was laid to rest in the Everett cemetery.—Mrs. Benjamin Van Horn, Everett, Pa.

**Croushorn, Bertha Anna,** died at her home at Ottobine, Va., on Dec. 24, 1942, after a long period of ill-health. She was the daughter of the late W. H. and Lydia Wright Kiracofe of Sangerville. Her father preceded her in death on July 21, 1942. She was a faithful member of the Church of the Brethren and took an active part in church work. On June 1, 1929, she was united in marriage to John H. Croushorn, who survives. Besides her husband, she is survived by one son, her stepmother, five sisters and five brothers. Funeral services were conducted at the Beaver Creek church by Bro. J. M. Foster, assisted by Brethren A. S. Thomas and E. S. Coffman. Burial was made in the church cemetery.—Ruth V. Miller, Bridgewater, Va.

**Ditmer, John M.,** son of John and Lydia Ditmer, was born in Montgomery County, Ohio, Nov. 25, 1855, and died Dec. 29, 1942. He was united in marriage to Florence Belle Lowry on Dec. 25, 1888, and to this union were born twin daughters. One of them passed away in six months, and the other, with her mother, survives. He united with the Church of the Brethren in July and found much happiness and comfort in his new relationship with his Master. Services were held in the Pleasant Hill Church of the Brethren in charge of the writer. Interment was in the Laura cemetery.—Oliver Royer, Pleasant Hill, Ohio.

**Ebersole, Retiza Graybill,** was born Sept. 28, 1862, and died Dec. 15, 1942, at the Waynesboro hospital where she had been a patient for nearly five weeks. She was the last of her family but leaves a host of friends who cherish her high ideals and Christian character. This was manifest to a great extent on her past birthday when many of them remembered her in celebrating her eightieth birthday. Her husband, Frank Ebersole, who was a highly esteemed teacher and church worker, preceded her



in death nearly eighteen years ago. She lived in Lemaster and vicinity all her life and her home has been the house by the side of the road for many with whom she shared her friendship and hospitality. Those who knew her realize that the Bible was her daily companion, and her greatest joy came in serving others. Although they did not have children of their own, she was the foster mother of three children, two of whom preceded her in death. The church feels it has lost a faithful Sunday-school teacher, for Sister Ebersole was always present at church services when possible and gave financial support willingly and cheerfully. Services were conducted at the Church of the Brethren at Upton by Elders Edgar Landis and Albert Niswander. Interment was in the cemetery adjoining the church.—Elizabeth Heckman, Lemaster, Pa.

**Faust, George**, aged twenty-two years, of Windber, Pa., was fatally injured in a head-on automobile collision on the afternoon of Dec. 2, 1942, on the road between Scalp Level and Pomroy's Corner. The crash occurred during a blinding snowstorm. Bro. Faust, who was an active worker in the Berkey Church of the Brethren, was especially known for his ever-present smile and cheery disposition. He will be greatly missed by all who knew him. He is survived by his widow, Dorothy Chapman Faust, his parents, Joseph and Freda Fry Faust, a daughter, and nine brothers and sisters. Funeral services were conducted in the Scalp Level Church of the Brethren. Rev. Jacob T. Dick, pastor of the Berkey church, conducted the service, assisted by Rev. G. E. Yoder, pastor of the Scalp Level church. The body was laid to rest in the Richland cemetery.—Richard Speicher, Windber, Pa.

**Hershberger, Mary Eliza**, daughter of George and Amanda Avey McDaniel, was born Jan. 14, 1883, and died Oct. 27, 1942, in the Roaring Spring hospital where she had been a patient little more than a week. On Jan. 5, 1909, she was united in marriage to Jacob Hershberger. She was a woman of fine Christian character who lived a life of service in her home community and church. She is survived by her husband, two daughters, one granddaughter, three sisters and one brother. She was a reader of the Gospel Messenger for many years. Funeral services were held in the Snake Spring Valley church by Rev. Edgar Detwiler of Everett, assisted by Rev. Alva Shuss. Interment was in the Everett cemetery.—Mrs. Benjamin Van Horn, Everett, Pa.

**Kiracofe, Hamilton Wine**, died suddenly on July 21, 1942, at his home near Sangerville. He was born Nov. 10, 1867, and spent his entire life in the Sangerville section on the farm where he was born. Bro. Kiracofe was married twice, his first wife being Sister Lydia Wright, who died in 1903, and his second wife Sister Barbara Arion, who survives him. He was a lifelong member of the Church of the Brethren. Besides his wife, he is survived by five sons, six daughters and twenty grandchildren. Funeral services were held at the Sangerville church, conducted by Bro. J. M. Foster, assisted by Bro. Isaac J. Garber. Interment was in the family plot of the cemetery nearby.—Mrs. Mattie Simmons, Bridgewater, Va.

**Lewis, David P.**, was born in Boone County, Ind., on Oct. 20, 1869, the son of Benjamin and Lucinda Lewis. He passed away in Union City, Ind., on Dec. 26, 1942. On Oct. 10, 1895, he was united in marriage to Charlotte Thomason. Five children were born to them. The only son and a daughter preceded him in death. His companion and three daughters survive. For more than thirty-five years Bro. Lewis lived an active Christian life. His seat in the sanctuary was seldom vacant. Funeral services were held in the Union City church by the writer.—D. G. Berkebile, Union City, Ind.

**Mays, Albert**, son of Elder John C. and Mary J. Bensley Mays, was born in Ohio Dec. 6, 1856, and died very suddenly with a heart attack on Nov. 28, 1942. He came with his parents to Henry County, Mo., in 1868, and to Dade County, Mo., in 1881. He was married to Mary A. Todd on Dec. 25, 1884. They came to Bolivar, Mo., in 1896. He united with the Church of the Brethren fifty-five years ago and served as deacon for many years. He remained a faithful member until death. Not having his own church here, he was a regular attendant at the Bolivar Christian church. Since the death of his wife fourteen years ago, his sister has made her home with him and kept house for him. One brother preceded him in death. He leaves two sisters and a host of friends and relatives. Funeral services were held at the Erwin and Blue chapel, conducted by Rev. Nathan Copeland, assisted by W. S. White. Interment was in the Greenwood cemetery.—Rebecca Mays, Bolivar, Mo.

**Mitchell, Alice Dillon**, died Nov. 8, 1942, at her home near Stanleytown, Va., after a lingering illness. She was seventy-three years of age and was the daughter of John and Martha Vaughn Dillon. She had been a member of the Church of the Brethren since a very young girl and was a faithful member. Some years ago she was united in marriage to Joseph Hamilton Mitchell, who also has passed away. Surviving are five sisters and two brothers. Funeral services were conducted at the Mt. Hermon church by her pastor, S. H. Flora, assisted by Bro. R. E. Eller of Bassetts and Rev. J. R. Johnson of the Pocahontas Baptist church. Interment was in the church cemetery.—Ruth Wood Nolen, Bassetts, Va.

**Shirkey, J. E.**, was born at Daphna, Va., on Oct. 21, 1882, and died on Sept. 10, 1942, at his home near Bridgewater, Va. He was the son of the late Jonathan and Hannah Virginia Shirkey.

On Nov. 7, 1900, he was married to Bessie Bowman Flory at the home of the bride at Stuarts Draft, Va. Bro. Shirkey was a member of the Church of the Brethren since boyhood and was a deacon for many years. He always took an active part in church activities. Besides his wife, he is survived by three sons, one daughter, two granddaughters, one grandson and two brothers. Funeral services were held at the Beaver Creek church, conducted by his pastor, Bro. E. S. Coffman, and the associate ministers of the church. Burial was made in the adjoining cemetery.—Ruth V. Miller, Bridgewater, Va.

**Snyder, George A.**, son of Daniel R. and Phoebe Armstrong Snyder, was born Oct. 9, 1859, in Snake Spring Township and died Nov. 27, 1942. He had been an invalid for almost two years, but was bedfast only three weeks. He died a little more than a week after the death of his son-in-law, who was killed by a car. On Nov. 6, 1881, he was united in marriage to Margaret Ann Dunkle, who died March 29, 1937. He was a faithful member of the Snake Spring Valley Church of the Brethren since early childhood and never missed a church service or communion service when it was possible for him to be there. He spent almost his entire life in the community where he was born. He was a reader of the Gospel Messenger for many years. He developed a degree of patience that will always be an inspiration and example to those who cared for him, as well as those who visited him. He united with the church in 1876. From 1893 to 1920 he served as chorister of the church. In 1895 he was elected to the office of deacon and served in that capacity until the time of his death; he also served thirty-five years as secretary of the congregation. He leaves one son and four daughters, six grandchildren, one great-grandson and one sister. Funeral services were held in the Snake Spring Valley church by Rev. D. I. Pople, assisted by Rev. Marshall Van Horn. Interment was in the Everett cemetery.—Mrs. Benjamin Van Horn, Everett, Pa.

**Tooker, Edwin Grant**, son of Marion and Crete Heiny Tooker, was born in Modesto, Calif., Sept. 9, 1934, and died, after a short illness of lockjaw, at the Robinson hospital on Nov. 14, 1942. He spent his entire life in the present home of his parents in Empire, Calif. His sudden death has been a great shock to his parents and friends. He is survived by his parents, two brothers and three grandparents. Services were conducted in the Empire Church of the Brethren by the pastor, assisted by Elder Harvey Snell.—G. O. Stutsman, Empire, Calif.

**Townsend, George F.**, aged sixty-seven years and eleven months, died suddenly Aug. 30, 1942, at his late home in Nicholson Township. He was the son of the late Joseph and Mary Ann Durr Townsend. He is survived by his widow, Cora Bell Snyder Townsend, two children and two brothers. Funeral services were held in the Fairview church, of which he was a member, in charge of the pastor and Bro. Edgar C. DeBolt. Burial was in the Fairview cemetery.—Albert M. Haight, Masontown, Pa.

**Townsend, Maggie May**, was born Oct. 21, 1876, and died Aug. 15, 1942, after a lingering illness. She was the daughter of the late Joseph and Mary Ann Durr Townsend. Surviving are two brothers. Another brother died two weeks after she died. She united with the Fairview Church of the Brethren in 1903 and remained a faithful member until her health no longer permitted her attendance at the services. The later years of her life were filled with intense physical pain. Funeral services were held in the Fairview church by her pastor. Interment was in the adjoining cemetery.—Albert M. Haight, Masontown, Pa.

**Woodrow, George**, died Oct. 31, 1942, at the age of seventy years. He was a faithful member of the Church of the Brethren at Huntsdale, Pa. He was regular in attendance at Sunday-school and church services until his health failed him several years ago. He is survived by his wife, Mrs. Maud Färner Woodrow, one daughter, with whom they resided, four grandchildren, one brother and two sisters. Funeral services were conducted by his pastor, O. J. Hassinger, at the Lutz funeral home in Carlisle. Interment was in the Newville cemetery.—Mrs. Velva Evans, Carlisle, Pa.

## Church News . . .

### California

**Lindsay.**—On Sunday, Nov. 22, we held our love feast. On Nov. 29 we held our Thanksgiving harvest day celebration. The church was beautifully decorated with a table display of fruits and vegetables. A basket lunch at noon and a Thanksgiving program following made a profitable day of fellowship together. Rev. Frank Howell of La Verne College gave us the morning message on Dec. 6. An offering was taken for La Verne College. The Messiah was presented Dec. 13, 14 by a chorus made up of the churches of the community. Our pastor, Paul Longenecker, and wife, represented our church. Bro. S. E. Hylton preached the evening sermon in our pastor's absence. Our Christmas program was given Sunday morning by the children. A fellowship dinner was held at noon, followed by our quarterly council meeting. The whole church extends sympathy to Mrs. Obar and daughter in the passing of their husband and father.—Mrs. Gladys Butterbaugh, Lindsay, Calif., Dec. 30.

**Los Angeles, Calvary.**—During the week of Oct. 18 Mr. and Mrs. Mills met with the children of the neighborhood after



school, with an average daily attendance of 100, and about eighty decisions for Christ. On Nov. 1 the annual home-coming was observed, the subject of the day being The Future of Calvary Church Under the War Rationing Program, with David Brubaker as chairman. Bro. Waldo Tindall filled the pulpit until Dec. 6 when our new pastor, Bro. M. S. Frantz, assumed the pastorate of the church. Pastor Frantz and wife were installed by Bro. Edgar Rothrock; Bro. J. W. Cline formally presented them with the key, opening to them the church, the parsonage and our hearts for service; he bestowed upon Pastor Frantz the eldership of the church. A basket dinner and period of good fellowship followed. Because of the conservation of gas and rubber the quarterly business meeting was held after a basket dinner on Dec. 20. The church officers were elected and appointments ratified. The ladies' annual Christmas party was held Dec. 17. On Dec. 20 a Christmas program was given by the children, with a sermonette by the pastor. The parsonage washbasket was borrowed, filled with gifts and presented to Pastor Frantz and wife. At vesper services the young people brought a Christmas program, followed by the annual Christmas party at the home of the writer. On Dec. 27 the names and addresses of twenty-six of our boys in camps and in the service were printed in the bulletin. Special prayer was offered in their behalf. The Fellowship class remembered each of the boys with a gift and a pamphlet containing encouragement for Christian living. This class also remembered Sister Wertenbaker, wife of our first pastor, who is very ill. We ask an interest in prayer in her behalf. Our pastor expressed his appreciation of a large pulpit Bible presented by the church. The attendance has been very good and we are looking forward to a year of rich blessings under the leadership of our new pastor.—Ethel C. Smith, Los Angeles, Calif., Dec. 27.

### Idaho

**Emmett.**—The work is being carried on here quite fully although we have no pastor. Elder Niswander and various lay members have been preaching and giving talks. The aid society put on a fine missionary program one Sunday. Guest preachers have been Sam Bollinger of the Fruitland congregation and Rev. McIntosh of the local church of the Four Square Gospel. In early December we changed our church hours from 10:00 to 12:00, to 10:30 to 12:30. We have had semiquarterly church dinners since last summer. The mid-November one was at the church. The one scheduled for the last Sunday of December was changed to New Year's Eve. A program consisting of meditation by candlelight and a sermon by Bro. Ernest Wine, former resident, preceded the supper. The Christmas program was given the evening of Dec. 20. It consisted of a worship service by candlelight, an offering for China relief, and a play by the B. Y. P. D. The Christmas treat for the Sunday school was foregone and an offering for China relief substituted. The total morning and evening offering of Dec. 20 for China relief was \$85. Church improvements completed this quarter have been the installation of a coal heater and a fuel room. Painting, planned for this fall, had to be postponed because of labor shortage. The ladies' aid served a banquet for the boys of the local football squad. A number of members have moved away. Mary Himes and Elinore Bishop went to Bremerton in October, where Mary was married to Harold Bishop. Mary was given a bridal shower before she left. Rosie Harris is working in Boise. Catherine Harris Hill is now in Bremerton. Brother and Sister James Harris are parents of a baby girl born Nov. 4. Brother and Sister Ralph Turnidge and family visited at Weiser for a week during Christmas vacation.—Ralph Turnidge, Emmett, Idaho, Jan. 1.

### Illinois

**Mt. Morris.**—Having been elected and installed, the officers of our church and Sunday school for 1943 are co-operating wholeheartedly in the work of the kingdom. Pastor Foster B. Statler, who is serving his sixth consecutive year here, reports one recent accession by baptism and three by letter, making a total of thirty-seven received into the fellowship of the church in 1942. In recent weeks we have enjoyed the ministrations of Prof. Alvin Brightbill, dean of music at Bethany Seminary, and the inspirational messages of Bro. H. Stover Kulp, pioneer missionary to Africa, and Sister Lillian Grisso, a missionary to India. Under the efficient leadership of Mrs. Harvey Keller, the members of our aid society and other ladies have canned hundreds of quarts of fruit and vegetables and made a number of comforters for C. P. S. camps. We are looking forward to a school of missions to be held in our church the remaining Sunday evenings of this month. This project of Latin America has special appeal to our members. It is our hope that these meetings will give us a better understanding of our sister American countries.—Mrs. N. F. Thomas, Mt. Morris, Ill., Jan. 5.

### Indiana

**Camp Creek.**—In September we held our regular council meeting with our elder, Noah Miller, presiding. Sunday-school officers were elected for the new year. Bro. Truman Nifong was re-elected superintendent. Reports of the different committees were read and accepted by the church. Several of our young men went to camp this fall. The ladies' aid sent many different articles of food to Camp Lagro. Bro. Garret Heisler was home on furlough a few weeks ago from a camp in Michigan and gave us an interesting talk about his work there. Our attendance has not been very good because of sickness. In November a number

of the women attended a rally at Nappanee. Bro. Otho Winger was with us on Thanksgiving Day and then was with us in a short evangelistic series. Our ladies' aid had a Christmas party at the home of Mrs. Jeruah Shively. In the afternoon we had a program. This year at Christmas, instead of treating the children, each Sunday-school class took a special offering for missionary work. At Christmas the church presented our pastor and wife with a gift of \$36.—Mrs. Ralph Brubaker, Nappanee, Ind., Jan. 3.

**Elkhart City.**—We enjoyed a series of meetings led by Rev. Glenn McFadden of Troy, Ohio, Nov. 1-15. Rev. McFadden's messages were inspirational and were of great value to all who could attend. There were twelve accessions; seven have been baptized, one reclaimed, and four are to be baptized. The father and son banquet was held Nov. 23. There were about fifty present. The new men's work officers were installed by the national vice-president, Allen Weldy. The Byerly quartet from Goshen College furnished the music and the speaker for the evening was Dr. Robert Freedman of Goshen College. The men of the church are sponsoring a big brother program in which those in regular attendance have each taken a person who is not attending regularly and are helping him to become more interested in the program of the church. The women of the church have organized a program to visit the sick and in every way possible bring about a closer fellowship among the membership. This is under the direction of the vice-president, Florence Garber. The financial contributions reached a new high for the past year. Including all departments, it was some over \$11,000. About \$2,900 of this went to missions and Brethren Service. The average attendance of both the morning and evening services was the highest in the history of the church, being 271 and 182, respectively. On Sunday evening, Dec. 20, the choir and youth choir presented a pageant of the nativity, The Heavenly Host.—Levi J. Arnold, Elkhart, Ind., Jan. 4.

**Four Mile.**—There was good attendance at the harvest meeting on Oct. 12; Bro. V. F. Schwalm brought two inspiring messages. Bro. I. G. Blocher gave the morning sermon and officiated at the communion on Nov. 1. The ministry of these brethren was greatly appreciated. Those who were privileged to attend district conference and the regional conference at Manchester were pleased with the inspiration received. On Oct. 19 the members ate lunch at the church and in the afternoon Bro. Kenneth Hollinger showed pictures and gave reports of several C. P. S. camps, after which we had our business meeting with reports of organizations and the election of officers. David Rinehart was re-elected Sunday-school superintendent. The treasurers reported an increase in giving the past year. The women's group, with Sister Sophie Hart as president, met monthly and sewed for relief and the Red Cross, served farm sale lunches, gave liberally of food to C. P. S. camps, and sent cards and gifts to those in service. The executive committee for this year is Sisters Lois Paxton, Ada Turner, Ethel Brower and India Stevens. Much attention is given the afternoon program that it be a season of worship and inspiration. We are concerned about the decrease in attendance. Nearly all the young people are away in college, teaching, nursing, working, or in service. Five families have moved away. Eight letters were granted; others are retaining membership here. These are encouraged to worship at near-by churches. Pastor F. E. McCune considers much has been done to encourage Bible study in the homes of non-attendants by the distribution of the Bible Study Monthly and by the one hundred per cent Messenger club. We desire that the church may be effective in her ministry to all the members and the community in 1943.—Ona May McCune, Kitchel, Ind., Jan. 2.

**Nettle Creek.**—The Brick church met in council Oct. 30 with Elder O. D. Werking presiding. Finances were discussed, and it was decided that the finance board make out a budget for the coming year. It was decided that the Sunday school take care of the Messenger subscriptions for 1943. Elder Werking was re-elected pastor for another year. On Nov. 22 the president of Marion College, who is also a representative of the Anti-Saloon League, was with us and gave a challenging message on the liquor problem. The collection was given to that cause. Bro. H. Stover Kulp was with us in an all-day meeting on Nov. 29. Lunch was served at noon in the church basement. He gave us three very inspirational sermons. On Christmas Eve the young people, with Elder and Mrs. Werking, went caroling and afterwards met for a chili supper. The children's department gave a short Christmas program on Dec. 27. There has been a lot of clothing given for relief purposes. The Prentiss, Miss., school for Negroes was given financial help and clothing by the ladies' aid. They also packed twenty Christmas boxes for the local church boys in C. P. S. and military camps. The church here has given \$1,239.95 for Brethren Service the past year. We will hold our council meeting on Jan. 9 at the Brick church.—Mary Dutro, Hagerstown, Ind., Dec. 28.

### Kansas

**Navarre.**—Our church met in council in September to elect officers. Our elder is Charles B. Reynolds, the general Sunday-school superintendent Ralph Himes, and the children's superintendent Mrs. Edith Silvius. On Sunday evening, Sept. 27, our pastor installed the newly elected officers of the church, Sunday school and B. Y. P. D. This was followed by a consecration service. The young people gave a pageant, The Way of Light. The



ladies' aid has been making comforters for the C. P. S. camps. On Oct. 30 we sent six comforters to Camp Magnolia, Arkansas. On Dec. 14 we also sent a Christmas box to this camp. Bro. Frank Crumpacker was with us Nov. 26. He gave an interesting lecture and showed pictures of his work as a missionary in China. Dec. 6-20 we conducted special evangelistic services with Bro. J. F. Burton as evangelist. Bro. Burton is the supervisor of the Northeast District of Kansas. He gave us very deep, spiritual sermons. Sister Burton conducted the song services and showed flannel-graph pictures. We appreciate their efforts here and our church has been spiritually revived and strengthened.—Mrs. Charles B. Reynolds, Navarre, Kansas, Dec. 29.

**Victor.**—We met for quarterly council on Sunday afternoon, Dec. 13. Following the Sunday-school hour we enjoyed a basket dinner and met in the afternoon for our business session. Our elder was called away at the last minute to conduct a funeral. In his absence the writer took charge of the business. Christian Worker officers were elected, most of whom were re-elected. Bro. Lewis Naylor was re-elected elder. A few other officers were elected. Various items of business were considered and decisions made. We took part in a community Christmas program held at the high school. An offering was lifted to be sent to the suffering Greek children. Our work is progressing as well as we can expect under existing circumstances.—Delvis F. Bradshaw, Waldo, Kansas, Jan. 2.

### Maryland

**Edgewood.**—Our Christmas program was held on Dec. 20 when the play, *Lonesome Hearts*, was given. Our crowd was not so large because of the extreme cold and snow. Our church attendance has been very good this winter. Our cradle roll numbers fifteen now. The junior aid society has been meeting whenever possible during school time. Our ladies' aid society has closed a very successful year; thirty-nine meetings were held, sixteen quilts were quilted and two suppers held. The sum of \$284.83 was taken in during the year and \$94.52 was paid out. Eleven members had perfect attendance. Mrs. Clyde Morningstar is our president. Much interest is shown in our secret sisters and at Christmas time we learned who they were for the past year and drew names for the coming year. The juniors met with us in our church basement on Dec. 30 when we held our usual Christmas party together. Two members were added to the church by baptism at the Pipe Creek church on Dec. 13. Our church recently had charge of services at the county home near Westminster.—Mrs. Carroll Lindsay, New Windsor, Md., Dec. 31.

### Michigan

**Ozark.**—The work here is progressing. The attendance has been splendid at both Sunday-school and evening services; there is much opportunity here and a large territory to be worked. The work is much hampered at present because of the tire and gas situation. In our September council we reorganized our Sunday school with Bro. Earl Funderburg as superintendent. We also organized a men's work with Bro. Cecil Lovegrove as president. The sisters' aid society, which had not been active for a time, organized with Sister J. L. Van Meter as president. In September Bro. J. R. Jackson of Limestone, Tenn., was with us in a revival meeting. On Oct. 17 Brother and Sister Hoover, our field workers, were with us, at which time Bro. Paul Lovegrove was relicensed and Bro. Earl Funderburg was given a license. On Oct. 18 we had our love feast with Bro. Hoover in charge. Two have recently been baptized and one received by letter. Pray for the church here that it may grow and prosper.—Mrs. J. L. Van Meter, Ozark, Mich., Dec. 28.

**Shepherd.**—During the past year our church has been under the care of several different pastors. Last April Brother and Sister D. P. Schechter closed a five-year term of faithful pastoral work here and moved to Crystal, Mich. Brother and Sister Fred Butterbaugh came from Bethany Seminary to serve as summer pastors and did excellent work. In September Brother and Sister Ernest Jehnsen from the Lakeview church accepted the call to serve as our pastors for one year. Bro. Jehnsen is giving half time to the church work and attending the Central Michigan College of Education at Mt. Pleasant. He and his good wife are serving the church very well and we look forward to a splendid year. The attendance is not up to normal because of several families having moved away and also because of bad weather, but we look forward to better conditions. On Sept. 27 we were favored by visitors from the C. P. S. camp at Walhalla, Mich. Bro. Omer Maphis, the director, spoke to us, and a quartet sang. Our missionary program was held on Nov. 29, when our gifts of money more than made up our quota for the year. Our new pastor gave us a splendid message on missions. Bro. Charles A. Spencer gave the morning message on Dec. 30. A Christmas party was held for the children in the church basement on Dec. 19. The women's work held its usual Christmas party with the exchanging of gifts. We are rolling bandages for Bethany Hospital and working on comforters for the needy. Last summer quite a lot of fruit was canned by the women for the C. P. S. camps. The annual mother and daughter banquet was given up for this year, as was the annual chicken supper, on account of the war conditions. We did raise some money during the summer by having ice-cream socials. Our fall love feast was held on Oct. 25 with a number of members from neighboring churches attending. Bro. Hiram Peters of Lansing officiated.—Iva A. Harmon, Mt. Pleasant, Mich., Jan. 4.

### Missouri

**Carthage.**—Three of our Sunday-school boys were baptized recently by Bro. Neher, following a community revival. Our love feast was held Nov. 27 with twenty-four members participating. Bro. A. W. Adkins of Cabool and Bro. Neher officiated. Our quarterly council was held Dec. 27. We had Sunday-school and preaching services in the morning, a basket dinner at noon, and the council in the afternoon. Three were received by letter. During the church hour of the Sunday preceding Christmas four of our Sunday-school boys gave a program of Scripture reading and songs.—Olive E. Holmes, Carthage, Mo., Dec. 28.

### North Carolina

**Spray.**—Our attendance at church and Sunday school is not quite as good as usual because of the shortage of gas and tires; yet we are looking forward to a very promising church year. We met on Dec. 16 in quarterly council. Bro. H. W. Peters, our beloved pastor, was in charge of the meeting. Bro. J. A. Naff of Callaway, Va., was re-elected elder. Other church officers and committees were elected. The women in our ladies' aid and the missionary circles continue to stay busy. They are always ready and willing to buy food, clothing, flowers or anything that is needed to make others comfortable or happy. They have sent quilts to the C. P. S. camps. During the past year the church has quite generously contributed to the camps. At present none of our young men are in civilian camps but several are in military camps. The children were made happy when they were presented their little Christmas gifts from the church. The Christmas story was told again in pageant form, which proved to be very beautiful.—Mrs. Sam B. Thomas, Leaksville, N. C., Jan. 3.

### Ohio

**Beaver Creek.**—Bro. Roy Teach of Brookville conducted our revival meeting beginning Nov. 9 and closing with a love feast on Nov. 14. Eight were baptized and two received by letter as the result of these meetings. On the Sunday morning following the love feast breakfast was served in the church basement. Bro. Henry Barnhart of East Dayton delivered the message. A new stoker has been installed in our church. A good time was had by all who attended the last men's meeting which was held in the church basement on Dec. 1. A covered dish supper was served to the men and their families, after which Bro. Howard Erbaugh from Bear Creek showed slides of a mission that was started last summer at Turkey Creek, Ky. Our council meeting was held on Dec. 14 with Elder Roy Teach presiding. Gift boxes were sent by the ladies' aid to all our boys in the armed forces. A Christmas program was given Sunday morning, Dec. 20, by the children. At the close of this service a missionary offering of \$175 was received. In the evening a play, *Christmas Through the Years*, was presented by the young people. On the evening of Dec. 23 the choir from the Hawker Reformed church and the choir from our church, accompanied by the orchestra, gave a program of Christmas music. Later in the evening a reception was held for members of both choirs and the orchestra at the home of Brother and Sister Joseph Gilbert, directors of the program.—Martha Stewart, Dayton, Ohio, Dec. 30.

**Brookville.**—On the afternoon of Sept. 27 some of our people attended the Montgomery County Sunday-school convention at the Stifer church. While our pastor and wife were gone for revival meetings in Northern Indiana, on the Sundays of Oct. 4 and 11 the morning messages were delivered by Brethren Frank Shank and Russell Helstern. Brother and Sister Teach also attended the pastors' conference at North Manchester Oct. 19-22. Different brethren responded when called up to conduct devotions for Sunday-school opening services. We were happy to have Bro. Ray Zook of Flora, Ind., with us to conduct our revival meetings. Our first meeting was held by our pastor on Oct. 25 until Bro. Zook was with us on Monday. Meetings ended on Nov. 8, resulting directly in two baptisms. Bro. Zook presented some great truths. On Nov. 1 the sisters had an all-day meeting and a dinner in honor of Bro. Zook. At that meeting some clothing was repaired for the Friends Service Committee; and with money gifts new clothing was purchased soon after for the same cause. The church women sent gift boxes to all ten boys from our church who are in service. Bro. Friend Couser officiated at our love feast on Nov. 15. On Nov. 21 baptismal services were administered to Bro. Ira Albaugh, an invalid, by Bro. Teach, with the help of some of the deacons. On Nov. 25 we met in fall council. Two letters were received and five granted. Church officers were elected. It was decided that the term of office for our secretary of the Brethren Service would last three years. Our present secretary is Carl Kneirim. Our district ministerial conference was held at our church on Nov. 27. The sisters served the dinner. On Dec. 6 and 13 Bro. Teach was gone for a revival meeting with the Pittsburg brethren. On Dec. 20 the white gift service was observed at the opening of our morning church service. In the evening our church people were invited to the United Brethren church where a Christmas cantata was given by the united choirs of their church and ours. Over the week end of Jan. 2 our B. Y. P. D. was host to the Southern Ohio B. Y. P. D. conference.—Mrs. W. Russell Miller, Brookville, Ohio, Jan. 2.

**Donnels Creek.**—Bro. J. O. Winger of Akron, Ohio, was with us in an evangelistic campaign beginning Nov. 13 and continuing for ten days. He preached twelve inspiring sermons and visited in many homes. All were greatly benefited by his messages and




his fellowship among us. Nov. 15 was home-coming day. Many former members and friends were here to enjoy a day of fellowship and inspiration. Two were added to the church by baptism. Four letters have been received and one granted since our last report. Our annual love feast was held Oct. 17 with Bro. Walter E. Hawke of New Carlisle officiating. On Dec. 2 we met in council to elect church officers for the coming year. Encouraging reports were given by the various boards. The amount received for Brethren Service work for the year ending Dec. 1, 1942, was \$537.56, which is an increase over last year. The earnings of the aid society for the year were \$66.93. The total receipts of the women's work fund amounted to \$340.93. Seven comforters were donated to Camp Lagro. Over 100 gallons of fruit and vegetables have been collected for C. P. S. camps. On Nov. 4 thirty ladies met at the church for an all-day aid meeting. A basket dinner was served. The impressive candlelight service, Christian Women as Torch Bearers, was presented in the afternoon. The church was the scene of a pretty wedding on Nov. 17 when Eunice Zinn was united in marriage to Ralph Baumgardner of New Carlisle. The primary department, under the direction of Ruth Funderburg, presented a Christmas program the evening of Dec. 22. The Christmas offering amounted to \$61.65. Our young men in camps are being remembered in various ways. A Christmas box was sent to each one as a gift from the Sunday school. These men are missed in their church as well as in their homes. Our prayers are with them wherever they may be.—Mrs. Edith Woodard, New Carlisle, Ohio, Jan. 1.

**Salem.**—Our communion was held Nov. 14 with all-day services. The morning and afternoon guest speaker was Rev. McKee, pastor of the Mt. McKinley church. In the evening Rev. Oren officiated at our love feast, when 275 communed. On the following morning, after breakfast was served, Mrs. Ruth Erbaugh talked to the children. The guest speaker for the morning service was Rev. Helstern, pastor of the West Milton church. The morning attendance was 555. The men's work recently sponsored pictures showing the various kinds of work and activities which our C. P. S. camps are doing. On Dec. 20 our primaries and juniors gave the opening service. Our recent guest speakers were Paul Bowman, student at Bethany Seminary, and John Kneisly. At our council meeting on Dec. 9 Elder E. E. Brumbaugh was re-elected presiding elder for the coming year. At this meeting officers were elected by ballot for the coming year. On the evening of Dec. 21 the mothers and daughters met in the church basement for a short program with a gift exchange following. Refreshments of ice cream and cake were served. We are looking forward to the coming of 1943 and hope that it might be an outstanding year in the work for our Master.—Mrs. Louise Swartz, Verona, Ohio, Dec. 31.

**Toledo.**—Our church has had an interesting fall program. An effort was made during October to deepen the spiritual life of the church. Our rally day services were well attended. Bro. Frank Crumpacker spoke each evening. Recently two young married couples presented their newborn babies in a consecration service. Our pastor spent a week at Camp Wellston in the spiritual guidance of the camp. Our church has been giving liberally to the support of the Brethren Service program. Our attendance has been affected by the rationing of tires, and by defense industries. However, the attendance is good, and offerings are beyond the needs of our present budget. There is a good spirit in the church and we are looking forward to greater things in the Toledo church. Our pastor was in a meeting at the Owl Creek church Nov. 2-16. During his absence our pulpit was supplied by speakers from the city. Our love feast was held Nov. 1. The women's work meets regularly for its meetings and recently sent two comforters to camp. We remembered the boys in service at Christmas time. The children's department presented a program of songs, recitations, and a pageant. Dec. 27 was observed as family night and the young people entertained by presenting a play, More Blessed, after which a delightful lunch was enjoyed by all. Our quarterly business meeting was held Dec. 13.—Mrs. Fern Thornton, Toledo, Ohio, Dec. 31.

**West Charleston.**—Our fall love feast was held Sunday evening, Nov. 23. A service was held on Thanksgiving morning. On Thursday evening, Nov. 19, seven were received into the church by baptism, and on Sunday morning, Dec. 27, three were received by letter. Our Christmas program was held on Sunday evening, Dec. 27.—Mrs. Edith Rose, Tipp City, Ohio, Dec. 28.

**Wooster.**—Early in October our superintendent, Bro. Earl Hochstetter, called a workers' meeting which was held at the church following lunch. Plans for the year and the regional meeting were made. On Oct. 6 the women's aid honored Miss Susie Root with a dinner. She has long been a faithful attendant and it was her eighty-eighth birthday. An October social was held at Ivan Moomaw's cookshack. Bible characters were represented instead of the usual Halloween impersonations. On Oct. 25 Dr. Lindower, Bible teacher of Ashland College, was the speaker at the regional meeting held here. Bro. Don Kiefer of Black River and Sister Ruth Leaman assisted in the group meetings. The Good Will circle was the recipient of a new Bible stand for the teachers' use. It was the handwork of the pastor. This class now has six of its former members in various branches of service; to the two who are abroad gift boxes were sent, and to those in the United States the book, Strength for Service for God and Country, was sent. On Dec. 20 Bro. Carl Hochstetter



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returned from the Akron city hospital where he had been for eight weeks with an injured knee. On Dec. 23 carol singers called on shut-ins. Sixteen boxes were delivered to shut-ins, which is the largest number we ever had. Because of a sudden outbreak of chicken pox the children's program was not given. Instead, special music was furnished by the adults. Material of historical value concerning the one hundredth anniversary of the Wooster church was assembled in the form of a loose-leaf book by our former pastor, Rev. W. D. Fisher, now of New Lebanon, Ohio. This was presented on Dec. 20 as a gift to the church and placed in the Sunday-school library. On Dec. 29 Sister Anna Moomaw Burger, wife of Bro. Albert Burger, was laid to rest in the Paradise cemetery. Our Sunday school now opens at 10 a. m. instead of 9:30.—Miriam Hoff Fetter, Smithville, Ohio, Jan. 1.

Oklahoma

**Big Creek.**—We held our communion services the evening of Oct. 24. Though not as many surrounded the tables as in times past, we had a very impressive service, conducted by Pastor R. A. Byerly. Home-coming services were held the next day. Bro. Byerly delivered the message, which was followed with a basket dinner in the basement. Sister Bertha Robertson, former medical missionary to Africa, was the first speaker of the afternoon; Sister Lucille Berkebile, our women's peace director, delivered the second message. In closing her address she presented a large Brethren Service cup to the church. May we live up to the meaning of the cup and to this gesture of love and service from the Berkebiles. Two more kits and two comforters have been sent to Camp Magnolia. The women also canned 100 quarts of pears for the camp. A few changes were made in the election of church officers at the December quarterly council. We are glad to report a healthy increase in our living; we also have a one hundred per cent Gospel Messenger club. Bro. Byerly was re-elected as our elder. The Sunday school rendered a good Christmas program Dec. 20. At the close of this service a young man

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from the Paradise Prairie church was baptized. Plans are being made for our school of missions during the Sunday evenings of January.—Abbie S. Pote, Ripley, Okla., Dec. 24.

### Oregon

**Grants Pass.**—On Nov. 12 the ladies' aid met at the home of Etta Coder and tied a comforter for Camp Cascade Locks. Later thirty-three dozen cookies were sent to this camp. The offering for women's work taken at this time amounted to \$8. On Dec. 3 the aid met with Olga Johnson to work on a layette. We were greatly surprised when our pastor, Bro. C. N. Stutsman, and wife notified us of their leaving on Nov. 29 to take up work at Boise, Idaho. Our pulpit is being filled by our home ministers, George Shade and R. C. Flory, until a pastor can be secured. Three letters were granted at our council meeting on Dec. 6. A nice Christmas program was given the evening of Dec. 20 to a well-filled house. The church was decorated for the occasion with a Christmas tree and candlelight. Camp White is located about eight miles from Medford, Oregon, thirty-two miles from Grants Pass and twelve miles from Ashland. Anyone having boys in this camp and wanting them to get in touch with our church people can notify Ray Pence, 501 Beatty St., Medford, Oregon. The home builders and the men's group held their meetings Dec. 27.—Teckla Olsen, Grants Pass, Oregon, Dec. 30.

### Pennsylvania

**Elizabethtown.**—On Dec. 9 the members gave our pastor, M. Clyde Horst, an appreciation service. It consisted of special music and an address by Prof. Forrest Weller. The pastor and his wife received many gifts, as well as a substantial sum of money. At the morning service on Dec. 13 the Good Shepherd Bible class presented the church with several pieces of pulpit furniture. These were dedicated for public service by dedicatory rituals and devotions followed by a sermon by our pastor. In the evening our choir gave a program of Christmas music under the direction of Prof. E. G. Meyer. On the following Sunday morning a Christmas program was rendered by the primary and junior departments, followed by a story-sermonette by the pastor. At this time our Christmas missionary offering was lifted which amounted to \$846.56; this includes the support of Mrs. C. E. Faw in Africa. The missionary committee, with the help of the church, sent a Christmas box to each of the twenty-eight boys who are serving their country. On the evening of Dec. 20 the laymen sponsored a worship and testimony service. The services on Dec. 27 were on the work of the deacons. Special recognition was given to the deacons who have served so faithfully for many years. Bro. Isaac Eshleman served as deacon and also as writing clerk for forty years. The last evening of the year, at a business meeting, we elected Brethren John Pfautz and Vere Hoffer to the office of deacon. During the month two young men united with the church. We hope that many more will decide for Christ during the revival meeting led by Elder R. P. Bucher Jan. 10-24. These meetings will be preceded by a union week of prayer. The Elizabethtown College Bible term will be limited to three days this year, Jan. 29-31.—Ella S. Hiestand, Elizabethtown, Pa., Jan. 1.

**Fredericksburg.**—Since our last report Sister Alice Fidler, wife of Cornelius Fidler, has gone to her eternal reward. She was one of our aged members and we shall miss her. On Oct. 11 at our Bible institute Bro. Forrest Weller of Elizabethtown College brought us some worth-while food for thought. Our fall love feast was held Oct. 24, 25 at the Meyer house with Bro. Milton Hershey officiating. Other visiting ministers included J. P. Merkey, Ira Gibbel and Elias Frantz. Our church observed Thanksgiving by having a service at the Fredericksburg house. Each of our ministers presented some thoughts on Thanksgiving. At our fall council on Dec. 7 the church voted to discontinue the Saturday morning session at love feast time. Another decision was the uniting of the Union house and Fredericksburg Sunday schools. John B. Lentz was elected superintendent. On Christmas Eve a fine Sunday-school Christmas program was given at the Union house. On Christmas Day an appropriate Christmas message was given by Bro. Frank Layser. Our young people's department rendered the impressive pageant, Why the Chimes Rang, on the evening of Dec. 27. Some of our friends from the Little Swatara congregation worshiped with us at that time. Our sisters' aid society remembered the sick and the aged during the Christmas season. They also sent greetings to the boys from our congregation who are serving their country. They canned over 300 quarts of fruit and sent a few bushels of potatoes and sweet potatoes to the C. P. S. camps; included also were some comforters. They made a number of bonnets, aprons and coverings during the year. From time to time they also remembered the sick and sorrowing with cards.—Mrs. Light M. Bomberger, Lebanon, Pa., Jan. 4.

**Lewistown.**—Yearly promotions in the children's division of our Sunday school were made Sept. 27. Our fall love feast was held Oct. 4 with a good attendance. Rally day was Oct. 11; 340 persons were present. The special speaker for rally day was Rev. Clair Kreidler of our neighboring Evangelical church. He gave a splendid, timely message. The Mifflin County men's federation held its October meeting in our church. Our women's missionary society has reorganized and begun its fall program of work. The aid society meets once each week. We have a young people's choir of thirty-two voices, recently organized by our pastor, Harold Snider, and under his direction; also, a Sunday-

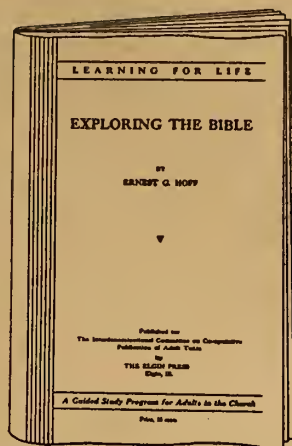


school orchestra conducted by Bro. Charles Smith. These, with the junior choir which functions regularly each month, contribute much to our Sunday-school and church program and prove an incentive to the adult choir. During the last week of October we put on a special evangelistic effort; a series of cottage prayer meetings were held the week preceding the services. We had as our evangelist W. W. Shannon, and M. A. Guido as the song leader. Nine persons were baptized. We held our fall council on Nov. 2; at this time Brethren Charles Smith, Walles Smith and Oscar Speece were chosen to the deacon's office. On Nov. 29 Brethren Boyed and Wilber Ritter, and the above, were installed into the office of deacon with a very fitting service. Elder Strausser officiated.—Owen O. Brumbaugh, Lewistown, Pa., Dec. 31.

**Roxbury.**—As a financial project our B. Y. P. D. sponsored a play on Nov. 20 entitled *The Path Across the Hill*. On Sunday evening, Nov. 22, we were honored by having as our guest speaker Rev. Donald M. Snider, regional director of Brethren Service work. He gave an inspiring message on the various phases of Brethren Service. A Thanksgiving co-operative fellowship dinner and supper were prepared and served at our church by our members. A community Thanksgiving service was held on the evening of Thanksgiving and Rev. Harper, pastor of the local Methodist church, brought an excellent message. Our missionary society has been doing fine work in the way of relief sewing and contributions made to Camp Kane. Recently material for seven pairs of flannelette pajamas was purchased and made up and sent to Camp Kane. Tea towels were also donated to the camp. Two large boxes of clothing and other articles were recently sent to the Friends Service Committee. Several weeks before Christmas the society also sent twenty boxes of cookies and candy to our boys in the service. On Dec. 3 the Fidelis Bible class held a rummage sale and realized \$25 for our building fund. Four impressive Christmas programs were held in our church over the recent holidays: On Dec. 14 the L. T. L. presented a play directed by our pastor's wife, Mrs. L. H. Brumbaugh, at the monthly meeting of the W. C. T. U. On Sunday night, Dec. 20, the children of our beginner, primary, junior and intermediate departments presented an interesting program and a play entitled *The Building of the Crecha*. On Sunday morning, Dec. 27, a program of poems and song was presented by our choir and other members of the congregation; also a most impressive white gift service was conducted. In the evening an original pageant of the nativity, written and directed by Mrs. Brumbaugh, was given in our church auditorium. It was recently decided to purchase robes for our choir members; they appeared robed for the first time on Dec. 27.—Mrs. John Brannen, Johnstown, Pa., Dec. 29.

**Waynesboro.**—At our quarterly missionary association meeting on the evening of Oct. 21 we had as our guest speaker Mrs. Frank Crumpacker, missionary to China, who gave us a challenging address on the living conditions and the courage of the women of China. At our morning worship service on Oct. 25 we had as our guests 125 Girl Scouts and their leaders. When our pastor was in Palmyra conducting evangelistic meetings we had as our guest speaker on the morning of Nov. 22 Dr. Paul Rummel, professor of psychology at the junior college in York, Pa., and on the morning of Nov. 29 Prof. Paul R. Yoder of Juniata College. The evening service on Nov. 22 was in charge of the newly organized fellowship forum, a young adult group. Rev. George E. Whetsone, assistant pastor of the Evangelical Lutheran church, preached the sermon. On the evening of Nov. 29 the young people's Christian Endeavor, under the direction of Mr. and Mrs. John T. Fike, presented a hymn appreciation program. On the evening of Dec. 13 our choir, under the leadership of Prof. C. C. Cassel, presented very effectively Part One of Handel's oratorio, *The Messiah*. On the evening of Dec. 20 our Sunday school, under the direction of Mrs. W. L. Widdowson, presented a pageant, *The Garden of Christmas Happiness*. We are planning to participate in the union week of prayer service during the first week in January, when our pastor, Rev. George L. Detweiler, will be the leader of the community choir. We expect to have a home visitation campaign during the second week of January; this will be followed by a week of evangelistic services with Bro. Leland Brubaker of Elgin as evangelist.—Sudie M. Wingert, Waynesboro, Pa., Dec. 25.

**Westmont.**—Oct. 4 was the beginning of another year in our church and Sunday school. In the morning we held our rally and promotion service. In the evening our pastor, Bro. Dickey, installed our officers. Rev. L. H. Brumbaugh was re-elected elder and James Livingston superintendent. On Oct. 10 Bro. Don Snider, regional field director, was with us and spoke on our relation to Brethren Service work. We life a special offering the last Sunday of every month for this work. A few evenings prior to our love feast on Oct. 18 Bro. Dickey brought very helpful messages. On Oct. 25 we held our harvest home service. The platform was beautifully decorated with a large display of fruit and vegetables. These were sent to Camp Kane. During November and December the various classes had charge of the devotional period at the evening services. On the evening of Nov. 8 Bro. Cal Bowman was with us and a men's work group was organized with Paul Croyle as president. The women's work, under the direction of Betty Hofecker, has held several all-day meetings. The young people, under their able adviser, Dorothy Croyle, are earnestly carrying on a large part of the work of the church. At present we have seven boys in the serv-



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ice. The young people's choir is under the direction of Enid Hunt. On Nov. 24 Brother and Sister Dickey held open house in the newly purchased parsonage. Tea was poured by girls from the young people's department. We held joint Thanksgiving services in the United Brethren church with Bro. Dickey bringing the message. On Sunday evening, Dec. 20, we had a service of Christmas carols. The climax of the Christmas season was held Dec. 27 with the children bringing their program in the morning and also a white gift offering. The white gifts consisted of linens, canned and fresh fruit and vegetables. These were given to the old folks' home. At this service a token of appreciation was presented to our faithful pianist, Mary Kelly. In the evening the choir presented a cantata, directed by Bro. Dickey. Gasoline and tire rationing has somewhat affected our attendance, as many of our people live in outlying sections. Bro. Dickey has arranged prayer meetings to be held two evenings each week in the homes. As we enter 1943 with Brother and Sister Dickey laboring so earnestly with us, we are looking forward to a greater year in service to our Master.—Mrs. Erma Dunkle, Johnstown, Pa., Dec. 30.

### Virginia

**Elk Run.**—On Oct. 18 Bro. Murray L. Wagner, pastor of the Pleasant Valley congregation, came to our church and began our revival meeting, which, because of the gas and tire situation, continued but a week. The nine sermons delivered by Bro. Wagner were inspiring and helpful to the membership, and, as an immediate result, four of our Sunday-school children united with the church. Besides the sermons preached by the evangelist, he also gave three Brethren Service talks, and in company with the pastor, Bro. W. H. Zigler, made fifty-seven home visitations and assisted in one anointing service. Besides the regular monthly offering for the Brethren Service work, the Camp Lyndhurst truck passes through our community once each month and we have been contributing various sorts and amounts of foodstuffs, grain, and other things. On the first Sunday of November Bro. P. E. Ginger of the Chimney Run congregation was with us and delivered two inspiring sermons, one at Elk Run and the other at Little River. Bro. Ginger, who is well known as the Walking Preacher because of the number of miles often covered on foot in a single preaching trip, is well past seventy years, but still preaches the Word with power. Though handicapped by the loss of an eye in early childhood, and the lack of educational opportunities, he is well acquainted with his Bible and loves to preach the Word. Because of the travel situation, the sisters' aid society, the men's work and the weekly prayer meetings have been convening in the home of the pastor, which is centrally located in the congregation. Because of the sugar situation, our aid society was not permitted to boil more than one kettle of apple butter this fall, but found ready sale for that. The men's work did more excavating in the furnace room under the church so as to have more room to store fuel. On the night of Nov. 20, following the regular session of the prayer meeting the membership of the church gave the pastor and his wife a surprise pantry shower. On Sunday, Nov. 22, we observed the love feast when forty brethren and sisters surrounded the Lord's table. The pastor officiated, with the help of Bro. Carl H. Zigler of the Highland County Mission of McDowell, Va. As has been our custom for more than a dozen years, our Thanksgiving Day service was held in conjunction with the Presbyterian and Methodist churches of the community, and an offering was taken for the Hayes Memorial Industrial School, an orphanage for Negroes. On the evening of Thanksgiving Day the B. Y. P. D. from our church took a program to the Little River church, after the delivery of which the people of that church also gave to our pastor and his wife a most splendid thank shower of groceries. On Nov. 29 Bro. B. E. Cupp of the district ministerial board was with us and delivered the morning message; he also assisted the local pastoral board in adjusting some matters of local interest. On the same Sunday night Mrs. Queen E. Miller, matron of the Hayes Memorial Industrial School, was present with her group for the fifth time and rendered a splendid program. As an act of appreciation the audience made a contribution of money and foodstuffs. The church met in quarterly council on Dec. 12, when the regular business was transacted and the yearly budget presented for approval. On Dec. 20 Bro. A. Stauffer Curry, executive secretary of the Southeastern Region, was present and delivered several very important messages relative to the relationship that should exist between the local congregation and the regional organization. Our congregation is again putting forth an effort to get the Gospel Messenger in seventy-five per cent of the homes of the resident members. The Christmas season has brought to us many blessings for which to be thankful, both as a congregation and as individuals, and the new year is upon us with its opportunities and responsibilities.—Mrs. Lucy A. Zigler, Churchville, Va., Dec. 27.

**Middle River.**—On Sept. 27 a consecration service was held for all newly elected church and Sunday-school officers. Our pastor conducted a one-week series of meetings, beginning Oct. 25. These meetings were very helpful and inspiring. As an immediate result one was baptized. Our training school, which followed the revival meeting, was well attended, having an enrollment of 100. We observed communion on Oct. 4. A group of boys from Camp Lyndhurst were with us Nov. 8 and gave a very interesting program. An offering is taken once a month for C. P. S. and relief. The total amount given during the last year

was \$314.50. Our quarterly council was held Nov. 20. Several letters have been granted since our last report. Our church joined the neighboring churches in a union Thanksgiving service. Bro. D. H. Keiper delivered the sermon. On Thanksgiving Day we held our Lords' Acre day. A supper was held in connection with it. The net proceeds from the project were \$900. We are glad to report that the church deficit has been lifted, with a balance left in the treasury. Contributions of foodstuffs have been given to the Lyndhurst camp all summer. The ladies of the church meet regularly. They recently sent packets to Camp Lyndhurst; cookies and candy were also sent. A candle-lighting service, The Candles of Christmas, was given on Christmas Eve.—Bessie Diehl Flory, Grottoes, Va., Dec. 28.

**Troutville.**—Our love feast was held on Nov. 17 with Elder J. W. Ikenberry officiating. Fifteen letters of membership have been granted since our last report. A union Thanksgiving service was held at our church with a message by Mr. Dowdy, pastor of the Baptist church. The offering was \$276. A missionary offering is taken regularly each second Sunday and one for Brethren Service camps and relief on each fourth Sunday. We are very glad to report a complete recovery of our pastor, Bro. E. C. Woodie; he is now about his regular duties and entering his fourth year as our pastor. We appreciate his faithful and efficient services.—Frankie Showalter, Troutville, Va., Dec. 22.

### Washington

**Richland Valley.**—Some of our young married people canned a number of jars of vegetables for the C. P. S. camp at Cascade Locks. The men from our Homebuilders' class, with the help of some of the older ones, have been doing some much-needed work in our church basement. Windows were repaired and finished and a new kitchen partitioned off. New curtains were purchased for the windows and a stove for the kitchen. The ladies' aid has a new sink to be installed. In October we had a harvest day service. It was an all-day meeting with a potluck dinner at noon and a program in the afternoon; it was well attended and enjoyed by all. Our fall love feast was held in November with a fair number in attendance. At our September council Bro. Ezra Whisler was re-elected elder, Sister Violet Lambert adult superintendent and Sister Martha Newton primary superintendent. Our ladies' aid is meeting again this fall and resuming its work of making comforters and quilts. Sister Ellen Whisler is the new president of the ladies' aid. They will serve lunch at a farm sale on Dec. 22 to raise funds. The Sunday school has been having such good offerings that they voted to send \$50 to general relief. Our Christmas program was given on Dec. 20 in the evening and was well attended in spite of gas rationing.—Mrs. Harry Steele, Riffe, Wash., Dec. 23.

**Tacoma.**—Our fall love feast was held Dec. 7 with Bro. Holder-read officiating. The attendance was good. On Dec. 20 our young people had charge of the preaching hour; their theme was The Birth of Christ in Prophecy and in Gospel. Their program was followed by a short play. The Tacoma church has recently organized a small Sunday school at 98 and Sales Road in Tacoma; the assembly room is an old streetcar and two near-by residences are used for classrooms. The enrollment for the past three months has been thirty. There are three classes, beginner, primary and junior. It has been financed by the children's offerings. On Christmas Sunday their program consisted of a short chalk illustration of the Christ Child, followed by readings and Christmas carols; a Christmas treat of candy and fruit was given to them.—Mrs. Francis Eby, Tacoma, Wash., Dec. 25.

### West Virginia

**Shiloh.**—On Sept. 27 Bro. W. N. Zobler of Gettysburg, Pa., came to the Shiloh church and held a two weeks' meeting for us. We appreciated his presence and services. We were handicapped in some ways because of the unrest and lack of help caused by the war situation. There are so many families affected because of that. As a direct result three young people were baptized and we have been encouraged to go forward. Our elder, A. C. Auvil, could not be present because of the illness of himself and his wife. We missed their help and encouragement. The Shiloh church in a number of respects is the mother church of a number of the churches of the Second District of West Virginia. We feel isolated at times and appreciate brethren stopping here when they can come this way. We are hopeful that Bro. Zobler, as he has promised, may return to our district again.—Henry F. Wilson, Kasson, W. Va., Dec. 31.

### Wisconsin

**Stanley.**—We met in quarterly business meeting Dec. 8 with Pastor Lewis Hyde presiding. The following business was transacted: Bro. D. D. Funderburg was retained as elder for another year; the treasurers of the organizations of the church were called on for reports and all gave a balance. The ladies' aid has done very good work during the past year and has been frequently called on by the church when its finances were low. So many of our members have been lured away by higher wages that our ranks are getting smaller all the time. Most of our young men have been taken in the draft. Our school was reorganized with Sister Inez Edwards re-elected superintendent. The Sunday school gave a program on Dec. 22 but because of the icy roads it was not so well attended as we had hoped. Real winter weather is here.—Mrs. Jacob Winkler, Stanley, Wis., Jan. 3.



# GOSPEL MESSENGER

Volume 92

January 30, 1943

Number 5



Landour, India, high in the Himalaya Mountains, is blanketed with two feet of snow. The word "him" means snow.

## The Himalayas

BY EVELYN SNYDER

India's high Himalayas,  
"Abode of eternal snow,"  
Steeped in wild rugged beauty  
Unknown to the plains below;

Resplendent when bathed in moonlight,  
Quiet and peaceful and sure;  
Covered with snow-laden pine trees,  
Home of the well-known Landour.

Elgin, Ill.

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## *Around the World...*

**Ninety-five** of the 140 parochial schools in Philadelphia will have to close their doors because of the fuel oil shortage.

**The American Bible Society's** printers for the last six months have been turning out Scriptures at the rate of 10,000 or more a day.

**All Philadelphia public high school pupils** will be required to take courses directly attuned to the present war effort from the beginning of the second semester, Feb. 3.

**Three more war industries** in the New York area, each holding government contracts, have agreed to delete references to race and religion from their application blanks.

**Five churches** of New Canaan, Conn., co-operate in supporting a bus service, publishing the routes, stops and time schedules in the local paper and sending postal card notices to their membership.

**Bible reading habits** have been surveyed by the American Institute of Public Opinion. Five per cent of the adults questioned say they are reading the Bible more today than they did before the war; ten per cent read their Bibles daily; forty-one per cent have not looked in the Bible within the last year.

**In contrast** to the failure of many American communities to raise the salaries of public schoolteachers to meet the rise in living costs, the four provinces of the Union of South Africa have provided annual cost-of-living bonuses for their teachers in spite of the fact that the Union has been at war for over three years.

**The Iowa farmer's doctor** is considerably older than the physician of the city according to a recent survey made by an Iowa State College economist. Thirty-one per cent of the physicians in rural communities are 65 years of age or over in towns of less than 2,500 population. Only 16 per cent of the doctors in Iowa towns of more than 50,000 are in that age bracket.

The drastic cut in fuel oil consumption by the Office of Price Administration is causing church groups throughout the country hastily to reorganize their normal activities to conform to the unprecedented restrictions confronting them in the months to come. According to a spokesman of the O. P. A. office, there will be no relaxation of the terms of the order insofar as churches are concerned.

The Detroit Council of Churches, alarmed over the possibility that a local church might be forced to close because of lack of oil, adopted a resolution advising government officials that churches are essential to the morale of that industrial area.

Theater managers in New Britain, Conn., most of whom have converted their buildings to heating with coal, offered their facilities to churches and schools during the morning hours.

Many churches are closing their main auditoriums and meeting in church parlors. A Presbyterian church in New Jersey is holding Sunday evening and midweek services in the homes of parishioners.

The Cathedral of St. John the Divine and Riverside church in New York converted to coal. Temperature in the latter is maintained at 67 degrees.

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**Relocation of doctors** is the plan of the War Manpower Commission to meet the demands of regions or communities where there are extreme shortages of practitioners.

**Dr. John W. Decker**, former foreign secretary of the American Baptist Foreign Mission Society, has become the secretary of the International Missionary Council. He succeeds Dr. A. L. Warnshuis, who recently reached the retirement age.

**A record high number** of marriages, 1,800,000, took place in the United States last year, statisticians of the Metropolitan Life Insurance Company reported recently. Marriages in 1942, according to these figures, were about eighty per cent in excess of the number for 1932, the low point of the depression period.

**Japanese military authorities** have pledged themselves to abide by the Geneva Convention of 1929 which set up standards for the treatment of prisoners of war, according to Tracy Strong, general secretary of the war prisoners aid of the Y. M. C. A. Through the neutral "Y" secretary in Tokyo, books and athletic equipment will be distributed to seven war prison camps in Japan, Korea and Formosa.

**The American public** spent \$1,-281,476,491 for amusements during the twelve months ending Sept. 30, 1942, based on federal admission taxes paid during that period.

**Demand for the Bible** in South Africa in 1942 was the largest in the whole of the ninety-five years of existence of the Cape Branch of the British and Foreign Bible Society.

**The government** of the United States did not spend as much money in all the 143 years dating from the nation's beginning in 1789 up to the end of June 1932, as President Roosevelt asked for in his recent budget message for the 1944 fiscal year.

**The University of Chicago** last year handed out more degrees than any other institution in the United States. Columbia University has usually led the list. Last year it was Chicago with 197 doctorates, Columbia with 187, and Wisconsin with 163.

**In Moscow**, thousands of children between the ages of twelve and fifteen are working in hundreds of workshops making small parts for guns, electrical gadgets, clothing, toys, embroidered garments, etc. In many of these places school subjects are also taught. The children are paid for their work.

**Early establishment** of hundreds of war nurseries and child care centers is forecast by the Federal Works Administrator. By a change in policy, communities no longer have to prove their financial inability to provide the necessary facilities before getting Lanham Act war public services funds for the establishment and operation of such centers.

**In an effort** to make the youth of America air-minded, twenty textbooks on aviation have been introduced in 5,000 high school systems from coast to coast. The Macmillan Company, the publishers receiving the contract, are issuing the texts at the rate of 10,000 weekly. No royalties are being paid authors, as their work is considered a wartime service.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

JANUARY 30, 1943

Number 5

## Annual India Number... Sharing the Vision

### Where There Is No Vision the People Perish

BY J. M. BLOUGH

MAN belongs to two worlds. There is a visible world; so also an invisible world. Man lives in both. The unseen world is the world of spirits; it is eternal. The physical man enshrines a spirit.

Dust thou art, to dust returnest,  
Was not spoken of the soul.

The spiritual world is a real world. "Creative forces spring from the unseen." That there can be, yes, has been, communication between these two worlds few would be inclined to doubt. That God, the eternal Spirit, has manifested himself to people in this world we all believe. Our text presupposes it; visions are possible; visions have occurred. God has revealed himself and men have been the recipients of that revelation.

Visions are necessary. Man's welfare is dependent upon direction from the other world. Without guidance man's condition is hopeless. In this world of sense man cannot of himself know where he came from nor where he is going; neither can he know his obligations while he is here. He must get this information from God. But man by searching cannot find God. God must reveal himself; God must instruct man and guide him. There must be visions; there must be somebody who is in touch with God. Where there is no seer, no prophet, no priest or minister to meet God and then to instruct the people, surely the people will perish. They will perish for lack of knowledge, lack of divine revelation and necessary guidance. We see this condition in the days of Eli when "there was no open vision" (1 Sam. 3: 1). So again in the time of Jeremiah when "her prophets also find no vision from the Lord" (Lam. 2: 9).

"Where there is no vision, the people cast off restraint" (American Revised). When people lose their touch with God and there is no one to bring new visions to them, they lose their way and fol-

low their own inclinations. Without some one to receive and declare the message of God, people throw off restraint and wander in foolish ways. Visions from God appeal to the conscience and will of men and thus restrain them from evil. The voice of God must be heard. "Thus saith the Lord" must be proclaimed with conviction by prophets in every age. The eternal welfare of the people of God depends upon it.

Visions are necessary in the church of Jesus Christ. When the Holy Spirit came upon the church at Pentecost, Peter declared that it was the fulfillment of Joel's prophecy that "your sons and your daughters shall prophesy, . . . your young men shall see visions." Visions have not ceased; they must not cease. Every church needs men of vision. God still reveals himself; he still speaks to men if they will listen to him. Every missionary, every minister, every pastor must be a prophet of the Lord, one who meets God, sees visions, hears the voice of God and stands ready and fearless to declare it. Only thus can men be saved; only thus can the church magnify her Lord and prosper; only thus can the Great Commission be fulfilled. Missionaries, especially, need to be people of vision.

*Bulsar, India.*

TABLE I. FOREIGN STAFF†

Date	Date of First Work in Field	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1940	1894	45	11	5	14	15		8
1941	1894	*44	11	4	14	15		8

\* Nine of this number on furlough.

† This and Tables II-V are the India statistics for 1941, which failed to reach the office in time for the June 6, 1942, Messenger.



## The Message for These Times

BY EARL M. ZIGLER

THE WORDS *these times* carry with them different connotations to people of different circumstances. The poor Indian villager living in a grass-roofed hut, who has experienced a three-year crop failure; a man in an army-invaded country; a present-day world politician; a munitions manufacturer; a draftee; a young man with high Christian ideals; a pastor; and others would likely not all characterize these times alike. From them you may hear such terms as testing, difficult, cruel, unfortunate, disillusioning, revolutionary, destructive, dangerous, confusing, terrifying, and some may even call them prosperous. What does God think? It must remind him of the ancient age of two brothers, when one not only refused to be his brother's keeper, but rising up against him perpetrated a premeditated murder.

Surely God, who sees and understands thoroughly every thought and feeling of every one of his children and whose great father-heart of love continually reaches out to meet every need each one has, is trying through every device he has to speak a message suitable for each one. He wants to use you and me also. As he reveals his message to us, we cannot help but share it when we see our fellow men in need of it. What is our message?

1. *Hope and cheer.* There is no place for a pessimist in these days. "Be of good cheer, I have overcome the world." "Let not your heart be troubled, ye believe in God, believe also in me." Real hope and cheer grow from a faith that God lives and loves, that God's purposes are eternal and, regardless of the strength of the forces of evil, he will finally conquer. Hope and cheer based on such convictions do not wax or wane with martial victories or defeats. It is not the kind created by cheering crowds or promises of rulers or dictators. Our message must bring that real abiding peace of mind and heart that can stand any storm. God has given us a chance to demonstrate a great faith.

2. *Constancy.* No progress? Yes, progress, but constancy in ideals and enduring hardships. Revolutionary times increase pressure on us to compromise with evil. Our message should help all to stand firm in their convictions regardless of the cost. How about our convictions as to methods of settling disputes and treatment of enemies? In times like these it must mean hardships, but constancy in these matters is important. "To him that overcometh, I will give a crown of life."

3. *Warning.* In the face of enthroned evil and crucified good, our messages must also, as the prophets of old, fearlessly thunder warnings to the transgressor. He may have conquered all Europe

and Asia and murdered millions, or he may have only stolen an apple. Yet now is no time to lie down and keep quiet in the face of evil. Wherever it may be, we must have the courage to say, "Thou art the man." Fearlessly but lovingly we must guide the erring back to truth and righteousness and the love of God.

4. *Consecration and Dedication.* When millions are offering their lives on the altars of freedom, as they variously interpret it, the rest of us need to dedicate ourselves to creating a world where there is real peace and where men made free are free indeed. The kingdom of God is our challenge. This world is going to need some real reconstructing after this war is over. Jesus has given us the principles and challenged the call. Those of us who may have experienced blasted hopes need to "gird up our loins," renew our faith, clear up our vision, and answer the call.

5. *Love.* Our message is the same old story. "God so loved—" "Love one another." "Love your enemies." "Love suffereth long"—even unto the cross. Hate-filled hearts need it. There's no other balm for these times.

*Bulsar, India.*

## Sharing the Vision Through Evangelism

BY D. J. AND ANNA LICHTY

BHITINGBHAI with his wife and three little girls live under the swaying palms of Dholatpur. They are ordinary folk in poor circumstances but rich in Christian faith. They have been sharing their vision of Christ with their Bhil neighbors. Now there are four New Testaments and one Bible being eagerly read in as many different families. Recently the district evangelist and his wife were entertained under the roof of one of these families for five days and were able to teach the group of inquirers many things they wished to know about

### The Field Editors

Everett and Joy Fasnacht of Vyara, India, are the India editors of this special field number of the Gospel Messenger. They deserve a word of praise for sending the articles and pictures to the office editors early. When mail goes and comes with great uncertainty, it is of special note when manuscripts arrive in plenty of time.

The Fasnachts sailed to India in September 1940 and were our latest missionaries to take up work on the India field. This number of the Gospel Messenger reveals their comprehensive interest in the total mission program in India. Thanks are due them as the 1943 field editors.



the Scriptures they were reading. They were not as ready in asking for baptism as the eunuch but not doubt they are not far from the kingdom.

Two farmers, one from Jamoli and the other from Wakatpura, were plowing in adjacent fields. While their oxen rested the man from Jamoli, a Christian, revealed to his neighbor the merits of Christ and Christian living. The Wakatpura man accepted Christ and straightway went out to tell his neighbors that he had found Christ. In less than ten years the whole village of Wakatpura with the exception of two or three families had become Christian. They had relatives and friends in Talodra about two miles away. To them was given a glimpse of the vision so that they desired to see and to know more. One of them made available a large room for a school and meeting place. A Christian youth of Wakatpura with scanty support has for three years conducted their school and taught them the Scriptures. Now they are a Christian community of forty-five men, women and children.

Recently, at Anklesvar, a novel way of sharing the gospel with the whole population of a town was introduced. Bakhtsingh, a noted evangelist from northern India, after holding a very successful revival meeting in the Anklesvar church, led the whole Christian community in a procession through the streets of Anklesvar. They marched to the accompaniment of appropriate songs and musical instruments. Frequently they would stop and with uplifted hands shout in unison, "Victory to Christ; Jesus says, 'I am the living bread, I am the living water'." Someone in a loud clear voice would quote striking verses such as John 3: 16 and others presented Jesus as the Savior of the world. Crowds of people lined the streets and eager hands received the gospel portions handed out from the procession. In all, 4,350 gospels were distributed which means that one out of every three of the inhabitants of Anklesvar received a copy of one of the gospels. Some who did not receive inquired the following day where these gospels could be obtained. A new impetus was instilled in our youth to share their Christ with others.

The local community of the Anklesvar congregation have a definite program of evangelism. Each Sunday evening a group goes to a near-by village to proclaim the gospel. The men, women, young people, and children each have a definite Sunday of the month when their group is responsible for evangelistic effort. The gospel is proclaimed by teaching the Word, by testimony and by song. Each group reports to the church at a special meeting or at the close of a Sunday-school session concerning their work, the response of

their hearers and the number of gospels and tracts sold.

Some years ago Miss Sadie Miller brought a little girl in from a far-out village, whose parents had become Christian, and placed her in the Anklesvar girls' school. She was a bright student and made good progress in school. She learned to sew and knit. So when she returned to her village after having spent several years in the girls' boarding she was a bright and shining witness of the abundant life in Christ. She taught her brothers, who were illiterate, to read. She taught them and their wives the fundamentals of Christianity and through her influence they became Christians. Then when one day her brother and his family moved to another village to take up work his sister went with them. This brother and sister in their new surroundings testified of Christ and taught the people about him who was their Savior. The district evangelist then continued to instruct the people and a group of forty-seven received baptism.

One of our fine young men who has recently received his B. A. degree with honors from Wilson College in Bombay is now employed as a teacher in a mission high school in Surat. In all mission high schools a Bible class is conducted but attendance is optional with non-Christians. The young man above referred to was assigned to teach the Bible class. He has made the Word of God so attractive to his pupils that within a month he sold to them one hundred sixty copies of the combined portion of the gospels.

An American missionary on his first visit to a village of fisher folk at Bhat stooped to enter the lowly hut to pray for the sick father of the home. It took twenty years for that prayer to bring that man to Christ but today his entire family is Christian and one of his sons is an outstanding leader in our church and a teacher in his home community of more than thirty Christians.

The church of Christ in India is the result of the combined efforts of the unlearned farmers, students, teachers, preachers and missionaries.

Anklesvar, India.

TABLE V. PHILANTHROPIC

Mission Stations	Widows' Home				Baby Home			
	Institutions	Total	Total	Women	Children	Institutions	Boys	Girls
Anklesvar .....	1	22	10	12				
Dahanu .....					1	5		5
Totals .....	1	22	10	12	1	5		5



## *Lines of Mission Work*





## The Vision That Enriches Life

BY KATHRYN KIRACOFÉ

THE vision of what the touch of God's hand upon a life may mean to that life is one that enriches life.

God implanted within man the laws of the universe when he created him, and as man obeys these laws and grows in his relationship with the Giver of these laws, so he progresses toward perfection. The vision of the growth that is possible within ourselves is like a beacon light that beckons us on. There are great possibilities of growth in our patience and poise, in our meekness and humbleness, in our love and long-suffering toward one another, and in love and adoration of our Creator.

As we sit at his feet and learn of him, and walk with him, he works marvels within us. I am sure this is the testimony of many. He takes away that quick temper and spirit of self-justification and instills in our hearts humbleness, patience and a love of justice for all. He takes away the desire for self-praise and fills us with praise of him, in whom we live, move and have our being. He changes our stony hearts to hearts filled with tenderness and love and the ability to appreciate the spiritual qualities of truth and beauty. In him there are no limitations. Jesus' words to the blind man, "According to your faith be it done unto you," become our challenge, too. Jesus said, "Be ye therefore perfect even as your Father in heaven is perfect." Whether anyone in this world reaches this stage of perfection I cannot say, but as we realize the growth toward this perfection that is possible in our individual lives as we dwell in him, the thought becomes a definite vision that enriches even the darkest hours of one's life.

### Lines of Mission Work

(See Page 6)

1. Inspection day for the Mandal school of the Kikakui church area in Vyara district. Harlan J. Brooks is visiting the school, asking questions and "taking" examinations from the pupils.
2. Teacher training class at Anklesvar, India. Marthabai is teaching a demonstration class before the group of training students.
3. A field of kaffir corn is harvested by the girls attending the Anklesvar girls' school.
4. Class of schoolgirls planting cotton seeds. Ropes are stretched across the plot and rows are even.
5. Vyara school boarding boys.
6. Grass cutter from Palghar.
7. Schoolgirls singing a "garbo." They are carrying brass cups on their heads.
8. Village mothers and their babies. They are learning laws of health and sanitation.
9. Nurse Hazel Messer instructing a class of nurses in bandaging.
10. Mithalal and his wife, Anandibai, standing in their flower garden. They received recognition for having the prettiest garden.

Our Christian young people, the Christian homes, the Christian co-operative societies, and the growing Christian church—fruits of the laborers who have worked before us—strengthen our faith in the vision. The vision of the fulfillment of God's promises in our own lives, in the lives of those about us, and in society is one that enriches life.

Another vision that enriches life is that of the possibility of change in other lives and in society that we as God's instruments can help to bring about in accordance with his plan and promises. He has said, "My word . . . shall not return unto me void" (Isa. 55: 11). In the parable of the sower also Jesus gives us reason to believe that some of every seed that is sown falls upon good ground and bears fruit, some a hundredfold, some sixty and some thirty. We sow, knowing it is ours to share the vision according to his bidding and his leading and his to work through the Holy Spirit in the hearts of those who hear the Word and see the working of this Word in us. Sometimes results do not look so encouraging but this does not dim the vision, for we know his promises cannot fail.

On one of my first trips to a village in India, after I had met several typical village women, Edward Ziegler asked me, "When you begin your work with women what about such women as these do you hope to change?" That was a thought-provoking question to me. Years before I had dreamed of coming to India and of telling the story of Jesus to India's women and children. A picture of an Indian woman was always a subject of study to me. Beneath their unsightly jewelry and their drab-colored clothing I could see in their dark eyes that same deep longing for God in their hearts that had always been in mine. Also I could see a desire for truth, beauty and love that God has planted in the heart of every true woman, and I felt a deep kinship to them. They needed the touch of the same divine hand that had touched my life to awaken in them these latent desires and longings.

It was the vision of bringing them in touch with this divine hand that had brought me to India. Now I had arrived, and these women I had seen only in pictures became real human beings with dirt, disease, superstition and, in many cases, unlovely characters far more in evidence in their lives than the longing for God and the desire for truth and beauty that I had seen in my visions. So the question, "What about these women do you hope to change?" was the concrete expression of the question that was in my own mind. The vision of what they may become has enriched my life.

*Vyara, India.*



## The Vision of God's Blessings of the Field

BY W. G. KINZIE

"Then shall the earth yield forth her increase" (Psa. 67: 6).

FOR some years past much has been said and done in an attempt to increase productivity in the fields of India. Missions in co-operation with government operate many experiment stations to ascertain which varieties of livestock and poultry are best suited to various localities of India's soil and climate. Many books are at present available relating to the subject; not among the least are some books by members of our own mission.

The Indian church also has taken quite an interest in the subject. In some sections, under the leadership of competent pastors and other Indian leaders, church groups have made some noteworthy advancement. The writer is firmly of the opinion that we should make it one of our tasks to instruct the people that the fields they till are a sacred trust, entrusted unto them by the Giver of all good blessings. This concept will change the outlook of many and will certainly affect the yield of the fields in the end.

Before going further, let us look at some of the common enemies of the Indian farmer. To begin with, the very elements seem to work against him. To maintain himself he is constantly battling with the elements. He plows his land and gets it ready to plant, plants, then watches for the rain. If it is not on time, his crop fails to materialize; if too much rain falls his crop may be killed. We have personally seen the rains come so late that much seed failed to germinate. When the rains came, they were heavy, so that many fields had to be planted the third time. Then the season was so short that only a 50% yield was realized. This is not uncommon. If crops survive the first battle, they still may have to reckon with a killing frost. Such is the story of the elements.

Custom is another factor that cannot be overlooked when dealing with the Indian farmer. He has ways of doing things that have been the custom for generations, and he will not be quick to see a better way though you may show him that all scientific tests show custom is wrong. Not so different from some of our American farmers.

In many places, soil erosion has played havoc with fields, reducing crops to nothing. It is strange to see that fields that are washed away every year, are, nevertheless, replanted with the same crop in the same way the next year, and so on for many years.

There are other enemies with which the Indian farmer has to deal besides these, but let these suffice for the present.

### A Positive Program

Realizing the great need of teaching our people a better way of life, agriculturally speaking, and realizing the need of teaching our people their sacred duty toward their fields, a vocational training school with an agricultural bias was established at Anklesvar a number of years ago. That school has more or less served as a pivot for the work that has been done along that line. It is hard to teach the men who do their work according to the customs of their fathers to try a new and better way, but the boys who are taught a better method often go back to become better farmers than their fathers. It is in the school, then, that this barrier can be most easily broken down and scientific methods of farming taught.

But it is not only the students the school tries to touch. It also makes an attempt to teach as best it can the village farmer himself. This is done by various methods. Frequent visits are made to the villages and help given. Slides are shown of other Indian farmers who have accepted better methods, and the results. This method is good and serves to encourage those who otherwise might not believe that the foreigner knows about Indian soil.

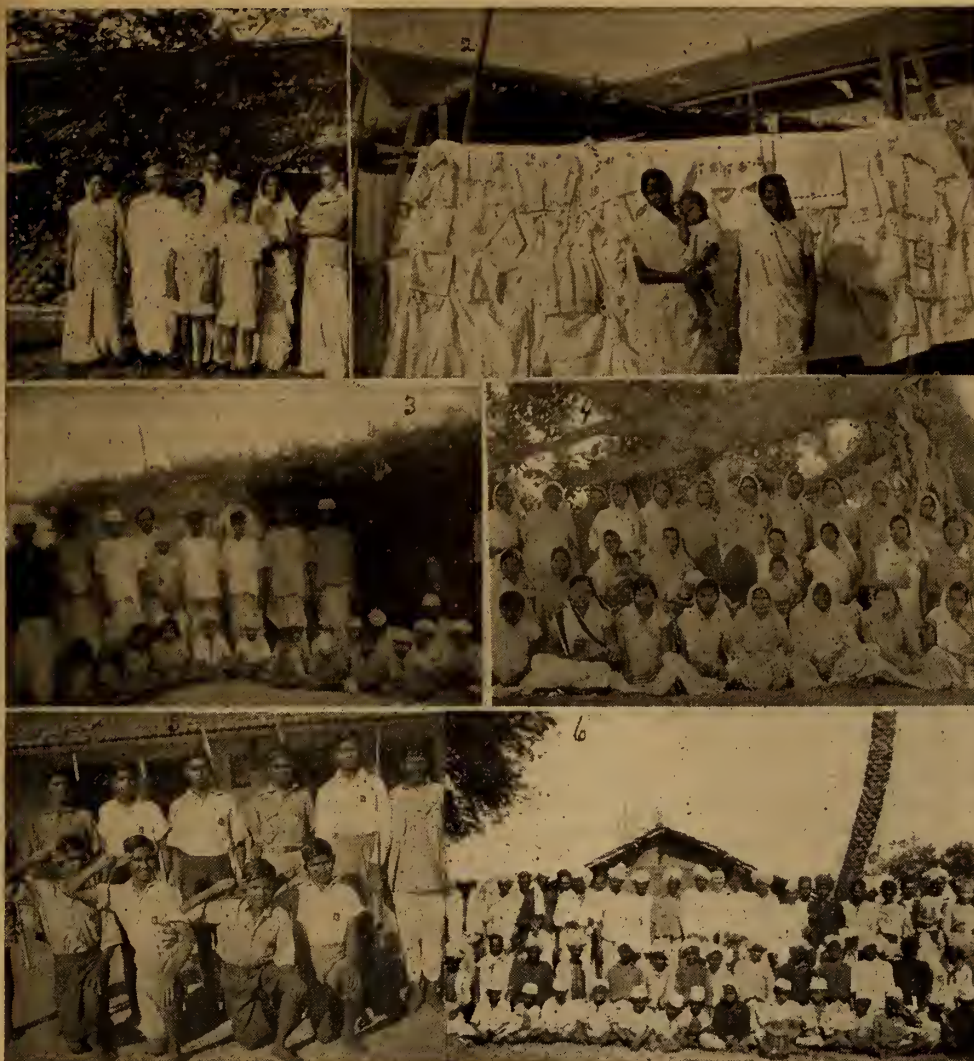
In one area the church itself sponsors an annual fair with agricultural improvements as one of its chief features. The vocational training school stands ready to send speakers and other features

TABLE IV. MEDICAL

Mission Stations	Foreign Staff			Native Staff				Hospitals and Dispensaries											Medical Fees Received— Dollars
	Physicians—Men	Physicians—Women	Nurses	Physicians—Men	Physicians—Women	Trained Assistants—Men	Trained Assistants—Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Visits to Homes	Major Operations	Minor Operations	Obstetrical Cases	Total Individual Patients	Total Treatments	
Ahwa .....											1	1,000		*	*	*	*	1,100	28.00
Bulsar .....	1		2			3		1	23	218	1	11,948	55	32	285	30	3,620	15,007	4,868.00
Dahanu .....		1	1	1		2	4	1	35	861	1	20,793		25	419	192	7,035	27,147	6,245.00
Umalla .....											1	850							56.00
Totals .....	1	1	3	1		5	4	2	58	1,079	4	34,591	55	57	704	222	10,655	43,254	11,197.00

\* No record.





Virabhai and his family. He is the Bulsar Hospital evangelist. The daughter, Anna, has just passed her matric (high school). She expects to go to Ludhiana to study medicine.

Handwork at Anklesvar Rural Life exhibit in April 1936. The work of twenty women was exhibited. They were mothers who did this work just during their spare moments. Vigibai and Marybai won the prizes, first and second. The embroidery work is very popular among high caste Hindu women. The women meet each Tuesday for Bible reading and prayer, a health talk or articles of interest from a magazine, then an hour of handwork. Mohammedans, Hindus and Christians attended the class. Village school in the Vyara district. The schoolmaster is the fourth man from the left. Those who stand are night school pupils.

Bulsar Christian women's group. Anna Z. Blough and Elsie N. Shickel are with the women. The picture was taken under a banyan tree.

Boy Scouts at Palghar.

On evangelistic tour, twelve miles north of Vyara. Taken after morning worship and just before the forenoon of sports. Note the headmen of three villages in white in the center. One received baptism a year later among a group of seventy-seven fellow villagers. H. J. Brooks may be seen in back row at center.

when asked by the fair committee. To my knowledge, the committee has not failed for a number of years to ask for this service. Among the things stressed by the speakers is rotation of crops. It is hard to get the people to believe that is a necessity, or that they would profit by that system. Again, the students have the advantage here. I remember walking over the cotton fields cultivated by our schoolboys. The year was not good, but they were getting some profit. Just across the line, were fields cultivated by Mohammedans. The crop was almost nothing. The only difference had been green manure and crop rotation. The boys had before their eyes all the demonstration they needed.

Through the same channels, our people are urged to keep a home garden. In many instances, the only spots that are suitable for a garden plot are used for tobacco. This is usually for home consumption. We are doing everything we can to get our village people to see the foolishness of this policy and in some cases we are successful. The preservation and use of manure is also a subject

that is not overlooked. Much attention is also given to keeping better breeds of stock and poultry.

It is a joy to go here and there among our farmers and see that they are slowly taking seriously the things we are trying to teach them. Here and there, we are shown fields that look nice and clean. Crops are rotated and a farmer agrees that he has learned something that will make him a better farmer. When another young man shows us his fine big poultry of an improved variety and the large eggs he now gets, whereas the unimproved stock produce only eggs of about half the size, we know we are making progress. We dream of the time when all will follow these examples.

So far, we have not been able to do so much with the erosion problem. Some slides have been made by Bro. Bollinger, the present principal of the vocational training school. These pictures show the devastating effect of soil erosion. Our method will be to try to get people not to plant cotton and other cultivated crops on fields that wash every year, but to save them for grass fields. Other fields should be cultivated in a way that will prevent



erosion. This problem, as the others, will yield to constant teaching.

In the meantime, if we can make our people realize that their fields are a sacred trust placed in their hands by God and that they are responsible to him for their care, we will have won a major battle.

*Umalla, India.*

## Sharing the Vision Through Better Living

BY ANNA WARSTLER

THE vision of better living among our Christians today is rooted in a great sacrificial vision of many years ago. As that vision of better things to be has held firm and led untold numbers of workers for more than two score years in our mission in India so others today are with that same enthusiasm and faith pressing on toward higher things. It is true that without a vision concerning better living in a great land like India the people would perish in the face of odds and disappointments. But what has come to pass thus far in the light of what seemed insurmountable difficulties inspires steadfastness in a vision for the future?

The Christian home is one of the strongest witnesses to what is possible in the way of better living. It is a beacon light to higher ground within reach of every villager. This witness shows forth in many ways but the following four will be discussed briefly in this article: (1) better living through better houses and surroundings; (2) better living through better habits; (3) better living through more harmonious home life; (4) better living through joyous and happy Christian living and witnessing.

### Better Houses

There are usually two kinds of houses found in the villages of India. The one is a small hut for the most part occupied by the laboring class. The other is a more durable structure owned by the so-called higher classes, the landlords in many instances. In the construction of these buildings there is not much emphasis put on some of the points which make for a house conducive to health and happy living. As is often true of the huts so of the better buildings, many times no consideration is given to light and ventilation. Doors and windows are not placed properly. Sometimes there are no windows at all. Consequently, there are many dark corners in which dirt and germs harbor, snakes and scorpions find their abode and mosquitoes lurk.

Besides this, other items such as water drainage inside and outside the house are neglected. Polluted water and other breeding places for mosquitoes are innumerable. As a result, sickness and

physical weakness are prevalent among the people.

When a fine Christian family with a real vision of the best in the way of a simple, sturdy, well-built house reside in the midst of the conditions mentioned above, then at least the community is pointed toward and constantly reminded of higher goals in the way of physical factors related to buildings. These matters have a relation to their happiness and health.

### Better Habits of Living

A mere building, after all, with proper windows and doors may not alone be very much of a challenge to better things for a people who have always lived without such a vision and have been content for generations to live just as their forefathers had. Perhaps it is just as easy for these people to look at some matters and say, "Yes, they are fine; they look nice," and then proceed to go their old way as it is for others to comment on something new or different and neglect to accept that. But sometimes the impression made by the total result of a way or change may challenge where one side fails to. So to better buildings better living habits shall be added.

Cleanliness as the West knows it is not known in many ways in a land like India. The standard of the East differs from the West. For the most part, a general impression of cleanliness is quite sufficient for practical purposes. Even that is not required. Corners and crevices when it comes to sweeping are a negligible matter. Cleanliness in the preparation of food does not find sufficient emphasis. Cattle and other livestock are kept under the family shelter, and the attending smells are unnoticed by the dwellers. Even in some of the better homes this practice of housing the animals is carried on. However, it would be unfair not to refer to the progress being made along these lines in many homes. The government is taking a very active part in remedying this evil.

A home in which food is well-prepared and attention given to diet and regular eating habits is at least a jolt to age-old ways of thinking. While the onlookers may think it all foolishness, yet there is an impression made which cannot be erased, and which does gradually influence a change.

A healthy, happy, active baby thriving in such a home owes part of its fortune to better standards of living. And its neighbors cannot deny that. A family well-clad, not expensively but economically and durably, may cause new seeds of thought to be sown in the mind of some onlooker. Many items could be mentioned in connection with this phase of the subject, but a family with some such ideals cannot help being a challenge to a people who are



in need of enlightenment and guidance along such lines.

More Harmonious Home Life

A Christian home offers the vision of better things through love, joy and co-operation in family life. It is a place where husband and wife alike have honored places in the home as against the prevalent idea that woman is to be subservient entirely to man. Home is where the parents bestow true love upon their children, and where children are disciplined and not left to cry their way to their own wishes. A Christian home is a place where children give honor and respect to parents and obey them. In a Christian family the dignity of labor is taught and the members help each other and work together. These are all lessons and matters which make up the challenge thrown out to the community in which a Christian home finds a place.

The neighbors seeing the love and co-operation in Marthabai's home remarked what a wonderful mother she is. They could not help but see how each one of the children was assigned daily duties and gladly carried them out. The joy that came in division of labor among the five children was something some of them had not thought about before. The kindness in caring for and leading the children into better things presented a new line of thought to them.

TABLE II. CHURCH IN THE FIELD

Church Congregations	Native Staff			The Church										Contrib. for Church Work—Dollars
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places Having Regular Services	Baptized During Year	Christian Community	Total Church Membership	Christians in Villages	Others Under Christian Instruction	Sunday Schools	Sunday-school Teachers and Pupils	
Agaswan .....	51	4	11	1	1	3	96	480	275	275	72	5	151	23
Ahwa .....	19	1	15	3	1		10	500	237	75	375	4	240	100
Amletha .....	7	1	6		1	3	1	300	97	97	100	4	202	50
Andada .....	2	1		1	1	1	16	300	260	260	200	3	159	13
Anklesvar .....	29	4	18	7	1	8	33	1,500	1,087	862	500	9	670	279
Bamanvel .....	3		3		1		14	370	162	69	80	3	108	139
Bulsar .....	25	3	16	6	1	1	42	600	453	75	250	6	433	294
Champavadi .....	3		2	1	1	1	25	268	249	249	58	2	170	20
Dahanu .....	4	1	2	1	1		3	103	40	16	30	1	58	200
Gadat .....	6	1	4	1	1	4	16	682	605	605	90	5	348	37
Jalalpor .....	13	3	8	2	1	4	1	400	293	230	250	6	301	52
Jamoli .....	14	1	6	7	1	6	14	375	180	180	156	6	226	18
Jitali .....	5		4	1	1	4	2	500	358	358	500	4	238	40
Khergam .....	30	2	24	4	1	1	31	826	530	268	792	17	912	432
Kikakui .....	4		4		1	5	9	450	314	314	185	5	190	21
Palghar .....	11		11		1			84	53	23	245	3	161	56
Rohid .....	4		2	2	1	2	66	400	400	400	75	1	108	30
Umalla .....	18	3	8	7	1	7	34	760	290	290	260	7	273	166
Unai .....	3		3		1	1	7	300	191	190	150	4	164	
Vada* .....														
Vyara .....	20	1	13	6	1	10	110	1,610	1,303	1,193	200	11	625	198
Totals .....	225	22	153	50	20	61	530	10,808	7,377	6,029	4,568	106	5,737	2,168

\* Included with Palghar.

Joyous, Happy Living and Witnessing

Perhaps the most important phase of the subject in hand is just this one of joyous, happy living. There is no superficial meaning about this phraseology. The term means *living* and *abiding simply in Christ*. The joy that comes in trusting everything to a kind heavenly Father rather than fearing gods and spirits of various sorts grips an onlooker. The joy that comes from true salvation in Christ is far more beautiful than that gained by merit through sacrifices of all kinds. The profound happiness that permeates a life that calls upon Christ in prayer rather than shouting, "Ram, Ram!" must radiate to neighbors and relatives in a dark village and point hearts to God.

It is no wonder that sometimes neighbors go into a Christian home and sit for a time. There is a quietness and fellowship there which they do not find anywhere else. Last summer when Renchod's family had gathered home for the vacation season they would sit in the evening in their front room and conduct their family prayers. The family was large and at the worship hour there was much singing and praising God. The neighbors would gather about to look and to listen. They heard the Scriptures read, the beautiful songs of victory and the prayers. One night one of them said, "How can this be? It is a wonderful family." And it is.

A number of the children have finished high school. Two of the girls have completed a two-year normal course, and one young man has received his A. B. degree. Another daughter is in college. This fine happy family worshipping together was something beyond the experience of many of the people. It was a challenge to them to think on planes higher than the one they were on. It was a vision of better things. It may be, yes, it shall be, that this family and many others like it shall be the vision to lead many in India to the feet of Christ.

Conclusion

It would be far from the truth to say that all the supposedly Christian homes in India are 100% perfect in all of the points mentioned and present a perfect vision to the thousands of villages about. But it can be said with joy and pride that many in some points and others in all are real beacon lights in dark places



and are pointing the way toward higher things. Without this vision the people might perish. At least with it they are helped.

*Anklesvar, India.*

## The Vision of Good Health

BY BETTY ROGERS BLICKENSTAFF

It is always good to have doctors and hospitals to go to when one is sick. But how much better it would be if people would spend just as much effort keeping well in the first place! "An ounce of prevention is worth a pound of cure."

Dr. Ruth Young, former principal of the Lady Hardinge Medical College for Women at Delhi, India, has suggested that missions close some of their hospitals and dispensaries if they cannot otherwise give time and money to preventive medicine. We feel we should do both curative and preventive medicine. We can do the latter through the patients who come to the dispensary, through our village teachers and their wives, through intensive health education in our boarding and training schools, and through the church and local communities.

The greatest need is to eliminate the malaria-carrying mosquito. Malaria is so common that people, long accustomed to having chills and fever, do not feel alarmed about their condition.

A small boy about four years old had been coming to the dispensary off and on with malaria. He would take one or two days' medicine only, rather than the five to eight days' medicine necessary to make sure the malaria parasites were killed. A short time ago he was brought to the dispensary unconscious, and he died within a few hours of what appeared to be malignant malaria. The two things that can be learned from this are the necessity of getting completely cured from each attack of malaria and the need for removing the source of the malaria.

The second kind of preventive work we can do is specific education as to the danger of tuberculosis, the way it is spread, its prevention, and its cure. Among all classes of people little or nothing is known about tuberculosis. The people sleep in crowded, unventilated houses, spit on the floor, wipe nasal discharges on walls and doors, and cough without any attempt at covering their mouths. Is it any wonder that the number of people who die of tuberculosis is on the increase?

Our third concern is for the general health of the people. They need to know how to keep their skins clean and free from disease, how to keep vermin out of their houses, and how to eat a balanced diet on a very limited income.

As an experiment, a group of twenty teachers' wives came to one of the mission stations lately for an institute. They were given help in their spiritual lives, in ways and means of helping their husbands in the villages, and then some instruction and encouragement about the health of their families and communities. They were shown the way to use simple home medicines, how to keep children's bodies clean, how to give their children food high in vitamins and minerals, and were taught the importance of early and continued treatment of disease. How they stared when the baby's nose and ears were cleaned with a rag on the end of a little stick, and when the baby's scalp was cleansed of all the scabs and crusts that had accumulated there! They took a real interest in all of these things.

The climax of this institute was a baby show. About twenty babies were judged. The doctor weighed them, examined their bodies, and looked at their scalps, ears, eyes, noses, finger nails, and between their toes and fingers. It was interesting to note that the babies getting the highest score were those whose mothers had been educated and trained in the proper care of children.

From this we know that education pays and that the people will learn if they have a chance. We hope some day to have a doctor and a nurse doing full-time work in our schools and villages, teaching health education and preventive medicine. A vision? Yes, but a practical one!

Time was when tuberculosis was left to spread as it would and when very few people were vaccinated against smallpox in America. That is no longer true in America, and it need not be true in India if we just keep on working!

*Bulsar, India.*

## What to Pray For

*Week of January 30—February 6*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

Amsey F. Bollinger.

Florence Moyer Bollinger.

**Remember the missionaries on their birthdays**

### Africa

Faye Moyer, Jan. 16, 1900.

Evelyn Horn, Jan. 18, 1900.

### China

Ellen E. Cunningham, Jan. 22, 1907.

Martha N. Parker, Jan. 31, 1907.

### India

Verna Blickenstaff, Jan. 31, 1891.

Anna Warstler, Jan. 14, 1902.

Edward Ziegler, Jan. 3, 1903.

Earl Zigler, Jan. 12, 1903.



## Sharing the Vision Through Health Education

BY PETER PAUL, L. C. P. S.

As Christians we must understand what kind of vision we should have. A thoroughly spiritual vision—a vision that can be a benefit to both us and others as well—is necessary. What an important task it is to understand the spiritual vision!

In health education a Christian medical man or woman must do his work on a basis of spiritual understanding. There are many other medical people of different religions who may think of the medical phase only but we Christians think of all phases. We need to minister to both the physical and the spiritual sides. What a joy it is when a sin-stricken soul is won for God's service! Thanks be given to medical missions which have had the vision that there is a great joy in helping the spiritually ill along with their daily task of giving the sufferers relief from toothache, headache, or stomach-ache.

There are about 500 mission hospitals and dispensaries in our land of India. Medical people should know that it is not sufficient to give medicine, or to cut open an abdomen, remove a large tumor and thus cause the people to wonder at us.

"Keep clean, keep clean," we shout often to our patients. Cleanliness is needed in body as in spirit. We tell the patients, "Take this medicine and you will feel better soon; your pains will subside." And we also say, "Come to Jesus and your sins will be forgiven, and washed away by his blood." Both these teachings go on simultaneously in the mission hospitals.

Once a well-known doctor of another religion told me that the mission hospitals charge very little for the work they do; therefore there are lots of patients going to the Christian doctors. That may be true in a sense, but he did not say that a greater difference is in the love and well-wishing the Christian doctors give their patients, the love taught by our Master. Mission hospitals are not established to earn money but to show the love of God.

I can give a very good illustration from our Dahanu hospital. The nurses here wash the feet of the patients—dirty feet occasionally covered with filth—before they put them in their hospital

TABLE III. GENERAL EDUCATION

Mission Stations	Total Under Instruction —All Schools	Kinder- gartens		Elementary Schools				High and Middle Schools				Industrial Schools				Teacher Training Schools			Educational Fees—All Schools—Dollars
		Kindergarten	Pupils	Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Boys	Girls	Institutions	Total Pupils	Boys	Girls	Institutions	Total Pupils	Male	
Ahwa .....	404	1	21	13	350	282	68	1	11	11		1	22	22					
Anklesvar .....	651			14	360	283	77	2	149	96	53	2	104	95	9	1	38	38	
Bulsar .....	1,506			29	1,264	996	268	4	162	124	39	1	80	40	40				
Dahanu .....	50			2	43	43							1	7	7				
Jalalpor .....	414			9	396	269	127	2	18	13	5								
Palghar .....	227			7	205	165	40	1	22	20	2								
Umalla-Vali .....	439			13	439	355	84												
Vyara .....	1,329			25	763	599	164	2	63	40	23	1	64	64					
Totals .....	5,020	1	21	112	3,820	2,992	828	12	425	304	122	6	277	221	56	1	38	38	

beds. In this the nurses show their spirit of Christian love and the patients experience a little of our Lord's teaching.

We pray for our sick patients in the name of our Lord Jesus Christ. The patients or their relatives must hear something of the Word of God. A last word from our dear Bible to a dying patient must be very comforting to that soul. Prayer before performing an operation, the morning devotions, the singing times, the Bible women's work—all these must help to win souls. We cannot measure how far we have succeeded; God alone knows. The Word of God cannot return fruitless. Let us pray for the Christian hospitals. The leper homes, T. B. sanitoriums, child-welfare centers are saving hundreds and hundreds from death. Let us pray for them also.

May God bring more medical missionaries to our mother land.

*Dahanu, India.*

## Monthly Financial Report

During the month of December contributions for the Conference Budget and all general boards and agencies in the budget totalled \$31,044.60 and the total received for the year beginning March 1, 1942, was \$171,152.73. Contributions for the Brethren Service totalled \$35,804.67 for the month and the total received for the year was \$231,544.31, detail as follows:

	Receipts for December	Total receipts since 3-1-42
World-wide Missions .....	\$ 8,892.81	\$ 32,968.61
Women's Work Project .....	1,816.91	7,707.59
Home Missions .....	6,313.89	9,262.50
Foreign Missions .....	1,265.43	4,914.56
Junior League Project .....	353.93	1,192.68
Intermediate Project .....	9.26	104.06
India Mission .....	119.26	1,704.56
India Native Worker .....		43.00
India Boarding School .....	122.80	450.41
India Share Plan .....	48.75	1,269.42
India Missionary Supports .....	2,028.69	13,361.56
China Mission .....	403.74	2,118.90
China Native Worker .....	50.00	175.00
China Girls' School .....		35.00
China Share Plan .....		340.04
China Missionary Supports .....	1,748.96	10,484.21
South China Mission .....	75.00	120.00

(Continued on Page 20)



## *Home and Family*

### Sharing the Vision Through Women's Work . . .

BY SADIE J. MILLER

INDIA'S women, who for so many years have been noted for their backwardness, have come forward also in many ways. Several national organizations have been functioning. They have been instrumental in bringing about reforms, such as raising the age of marriage, thus doing away largely with the deplorable child marriage custom which prevailed so many years in this land. India's widowhood has come in for reforms liberating not a few of them. Splendid changes have come about in the education of women, which has been advanced in a very large way through Christianity. Women were long kept back because unchristian men deemed them such inferior beings.

A few years ago a Hindu man came to me quite upset, insisting that a certain woman teacher of mine, recently married, should be told that she is very much out of place walking through the streets in public beside her husband. Did I not know how very improper it was considered? She should know her place and follow her husband at least ten feet instead of walking abreast with him. What sort of man must he be, too, not to instruct her before they leave home? Now to us, their walking together seemed like an improved condition, but here was a Hindu-minded rebuke. In that particular case, too, the woman was actually her husband's superior in some things, and perhaps to us it would have seemed more proper for him to be in the rear.

In this area we work mostly among the Bhil women, who are most illiterate. Those of you who have been supporting the work in India so many years will be glad to know that in the last census Vali was found to be the most literate village in all of Rajpipla State. Here again it is due to Christianity. The school in Vali has as many girls as boys enrolled, another condition not to be found often elsewhere. There are a few government schools for girls only, but in the ordinary school seldom ever is a girl to be seen. At our stations, Vyara and Khergam, we have co-education and it seems to be working well. Some high schools have adopted the idea, too, with rather good results.

One of our tasks is to convince parents that girls as well as boys should have an education. Last touring season the first place we did intensive project work was in a village where we had started a new school only five months before. Remarkable gains had been made in that short time. We organized handwork classes, to which the school pupils gave the best of support and co-oper-

ation. They learned to sew, knit, crochet, make cloth buttons, buttonholes, fish nets, drawstrings of four different kinds, bags, caps, scarfs, jackets, coats, shirts, skirts, in fact all the things they wear and use. For some reason the boys took to knitting first. They brought their pieces of bamboo, made their knitting needles and at once began making a certain piece. It came about that in this village the girls soon thought that knitting was for boys only and they would do almost anything else but knit. "That is boys' work," they said and turned their hand to something else.

For sewing projects, we selected garments of the simplest patterns and those that require the least possible goods and work. A shirt is cut on the straight almost entirely. A garment for women much like a bodice, however, is cut with ten pieces and looks like a quilt block. This type of garment is splendid for women who are doing field and other manual work. Village girls not in school and the women made excuses that they could not attend these classes on account of their work. It was hay-cutting time and some crops were being harvested. That was true but they did not stop to think that this opportunity was one of a lifetime for them. They came at night to sew, so we did manage to get some fifteen garments made in that way. Those who caught the vision and came for all the help they could get fared fine on the final day. Seeing them go home with garments they themselves had made, a good number who had not availed themselves of the opportunity saw a new vision. They saw that they had come when it was too late.

It was when we were far away in another village that one of the young women sent her brother posthaste with money for one of the jackets like those which had been made in her village. She said, "Here, I send this money. I want one of those jackets such as were made for our girls here. My brother brought me one from town, but I have thrown it away; I do not like it. I find it useless, so do not fail to send one back with him." She had fully repented for not availing herself of the opportunity of learning to cut and make clothing for herself, so this was the next best way to come in possession of one such garment.

At prize-giving time all eyes were turned on those who had worked faithfully and earned the prizes. Bro. Amsey Bollinger was present with his camera and the faithful ones were snapped, showing the wares they had made. Some caught the vision, but alas for those who missed it. It is doubtful whether the opportunity of learning to



sew will come to them again. Our program is to go to as many places as possible. The women of villages that have had the opportunity once are not very likely to have a second chance soon, unless they come to a near-by village to receive the instruction there.

One woman with four children came regularly to get all she could. There were classes in literacy, religious instruction and handwork. She made a bag, a slip for her smallest child and a jacket for herself. It was the cotton-picking season and daily she had her share of cotton to bring home. She had a mind to work and a vision of better living. Where there is a will, there is a way.

Time added to the interest. Other villages heard of the work. They came in groups to inspect the articles exhibited on a bamboo, made by hands just like their own hands. We heard a father say, "My son must learn to do this. My daughter should be able to make a jacket like this." When children were seen to be so interested in their work that they knitted as they walked along to and from school, it did bring a new vision. One mother said, "My daughter has her mind on her work; she will not stop to eat." Never before was there such a drive in that home for something new and something worth while.

Groups from the places once visited followed us to other camps. They came to give their neighbors a program of song and the Word of God. Cold weather was on. They wore their own handmade caps and scarfs; the poor lads who did not get scarfs made tied their drawstrings around their necks rather than be without something to show that they too had worked. Wool is not available in these times. We resorted to cotton yarn altogether. We would not have believed cotton would be such a good substitute. Colored cloth and work well done made all the difference and pleased the heart of many a woman in the jungles.

*Vali-Umalla, India.*

### Flowers on the Hillside

BY MARGARET RUTH BROOKS

Printed in Woodstock Tiger, 1942. Margaret Ruth is 10 years old

There are lots of flowers everywhere,  
But the nicest of them all  
Are the pretty little violets,  
Although they are so small.

Then next come sweet forget-me-nots;  
They're smallest of them all.  
But when there're lots and lots of them,  
They really don't look small.

*Woodstock School, Landour, India.*

### A High Spot in Our School Year

BY BETTY JEAN BROOKS

SALE day! What sale? Woodstock! What's Woodstock? Never heard of it. Well, you would have if you lived in India; it's the best school in the world! This year it has an enrollment of about 500 with children and teachers of many national and religious groups.

Every summer for at least seventeen years a sale has been held by supporters. The proceeds of the sale go to the school. Missionaries of various denominations are responsible for certain booths. Sometimes proceeds from one sale run over four thousand rupees. So to us who are students and to our parents the sale is a high spot of fun and work in the school year.

This year, the day before the sale, the school had a half day off. High school boys went down the khad (valley) and gathered tall feathered bamboo and pine branches for decoration of various booths. Other boys carried tables, benches and stoves from the industrial arts department to the open square and into rooms for cooking and serving at the sale. The seniors were in charge of the ice cream stall, a most popular spot! The boys pounded rock salt and ice and kept the seven huge freezers whizzing. Meanwhile, we girls were in the home economics room, cooking custards for ice cream and making cones with one small cone maker. Cones were not obtainable from any other place this year.

At ten o'clock the next morning the crowds gathered expectantly in the courtyard. The children stood packed in two lines before the toy stall. The school band pounded, blared and blew out a selection and then some prominent person "to whom it gives great pleasure to declare the sale open" made the opening speech. The groups then headed toward the stall which held particular interest for them. Some parents were pulled along to the hot dog and ice cream stalls while many mothers headed for the sock or clothing stalls. The Indian handicrafts stall was interesting with hand-woven cloth, woodwork from Kashmir, brassware, and basketry.

Since the Brethren and Mennonites are known to be good cooks, they have been given charge of the home products stall. Someone from one of these two missions takes charge each year. This year was Mrs. Bollinger's turn. Home Products means cooking done in the stall itself—coffee, potato chips, and doughnuts. The chefs with their white caps at rakish angles and the matrons with sleeves rolled up to the elbows had been busy mixing, frying, sugaring since six in the morning. Here one could buy sugary doughnuts that melt in

(Continued on Page 20)



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

#### Calendar for Sunday, January 31

**Sunday-school Lesson, Jesus the Bread of Life.**—John 6: 8-14, 30-35. Golden Text, Jesus said unto them, I am the bread of life. John 6: 35.

**Christian Workers, School of Missions.**

**B. Y. P. D., Within My Church.**

#### Gains for the Kingdom

**Two** baptized in the Rummel church, Pa., Bro. George Wright, pastor.

**Eleven** baptized and one reclaimed in the Elkhart City church, Ind., Bro. W. Glenn McFadden, evangelist.

#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. W. T. Luckett** of Wenatchee, Wash., Jan. 25 at the Fruitland church, Idaho.

**Bro. J. Oscar Winger** of Akron, Ohio, Feb. 14-28 in the Walnut Grove church, Pa.

**Bro. Hiram Gingrich** of Annville, Pa., in the Florin house, West Greentree congregation, March 7-21.

#### Personal Mention

**Bro. George N. Falkenstein**, one of our earlier church historians as some of you will recall, has lately rounded out his fourscore years, but he can still write a most interesting letter, with his own hand at that. The Year-book locates him on R. 3, Harrisburg, Pa., but he gives his temporary address as Spring Grove, Pa.

**Editor H. A. Brandt** has gone to La Verne, Calif., accompanied by his good wife and daughter, Lois, there to seek the recuperation referred to in last week's mention. Let us hope that freedom from office responsibilities for a while in that genial clime will give him the new stock of strength which the duties at his desk demand.

**Pastor Foster M. Bittinger** of Westernport, Md., has made a striking graph showing how much of America's billions went for vice, gambling, crime costs, alcohol and religion in one year. It all adds up to thirty-one billions for sin and three fifths of a billion for religion. And this fifty-to-one ratio takes no account of the billions which went for war.

**Brother and Sister G. G. Canfield** are continuing their evangelistic ministry in Oklahoma. Their schedule is: Jan. 10-24, Bartlesville; Jan. 26—Feb. 7, Big Creek; Feb. 9-21, Guthrie; Feb. 23—Mar. 7, Paradise Prairie; Mar. 9-21, Oklahoma City; Mar. 23—Apr. 4, Washita; Apr. 6-18, Thomas; Apr. 20—May 2, Ames; May 4-16, Waka; May 18-30, Pleasant Plains.

**Two vice-presidents**, Charles E. Resser and Allen Weldy, extended their gracious greetings to the Messenger offices on the same Monday morning. Somewhere in the offing must have been also President Harl L. Russell and Secretary R. E. Mohler, for they had all been

seen at church the day before. The explanation is that the officers of the Council of Men's Work were in session.

**The Brethren Service Committee** meeting Jan. 16, along with other group conferences, yielded fine opportunities for helpful personal contacts. The names of all concerned, we have good reason to think, are listed in the Lamb's Book of Life, though possibly not in the classified section. You may need to look in the individual register. For any immediate emergency consult the Official Directory on page 31.

**Brother and Sister George R. Swank**, nonresident members of the church at Sebring, Fla., and generous contributors to the work of the Brethren Service Committee and other Brethren work, have graciously offered the hospitality of their home to all Brethren boys who may be stationed at Camp Shelby, Hattiesburg, Miss., Keesler Field, Biloxi, or at the navy base in Gulfport. There are many Brethren boys in these places and this kind offer helps to solve a great problem for the Brethren Service Committee, as these camps are so far from a Brethren minister. Their address is 1624 Second St., Gulfport, Mississippi. Please send names for these places to 22 South State St., Elgin, Ill., % the Brethren Service Committee.

#### Miscellaneous Items

**The Annual Mission Rally** of Southern Ohio will be held in the afternoon and evening of Feb. 7 at the Happy Corner and Pleasant Hill churches. A strong program is provided with leaders like W. W. Peters, H. Stover Kulp, Leland S. Brubaker and F. H. Crumpacker. They all speak at both places.

**We are indeed sorry** to make the following announcement. For the protection of the church the elders of the District of Nebraska passed and signed this statement: "This is to certify that the Church of the Brethren has annulled all ministerial privileges of the former pastor and evangelist, J. E. Jarboe, and that he has no authority to preach, solicit funds, perform any acts or do business in the name of the Church of the Brethren." Passed by action of the elders of the District of Nebraska under date of Jan. 1, 1943.

#### Gospel Messenger Half Size

The United States government asks publishers of periodicals to use ten per cent less paper in 1943 than they did in 1942. In compliance with this request the Messenger for Feb. 13 and occasional subsequent issues will be limited to sixteen pages. This is the most practicable way to handle the problem.

Will church correspondents please try harder than ever to "boil it down"? Don't send long reports that fill a half column or more. Don't compel us to set an arbitrary space limit of three or four inches. Do the cutting out yourself. Yes, we still want the news, the important happenings in your church but—well, you understand, don't you?

Sorry it's such a cruel world. Let's all do the best we can. Thank you so much for your kind help.



**The Union Signal**, official organ of the National Women's Christian Temperance Union, devotes the first issue for 1943 to narcotics. Those who want material on this subject will find this issue a mine of information.

**The Kansas Industrialist** for Jan. 6, last, carries a fine appreciation of our Desmond Bitteringer's Black and White in the Sudan, written by Fred L. Parrish of the Kansas State College of Agriculture. In case you have forgotten, the book is published by the Brethren Publishing House at \$1.50.

**The sixth annual** series of weekly broadcasts by Leslie Bates Moss, director for the Committee on Foreign Relief Appeals, will be given over the Blue Network on each Friday of February, March and April. The hour is 1:30 p. m., Eastern War Time. Mr. Moss' subject for Feb. 5 is Humanity Hungers; for Feb. 12, Stout Hearts.

**The Shamokin church** of Eastern Pennsylvania postpones one week the evangelistic meetings hitherto announced. The time as now set is Feb. 21 to March 7. On Feb. 27 the evangelist, Bro. Clyde Weaver, will speak in the American Legion auditorium to the Christian Youth Fellowship, an organization of young people from all the churches of the community.

"**I don't know** what we would do without the Publishing House. We live fifty miles from any Brethren church." So says Mrs. J. T. Williams of Maysville, Mo., writing for suggestions about wholesome reading matter for her child. Mrs. Earl Emerson wants *The Sinking of the Zamzam*. She says: "I read the book which was given me by a friend but I must return it." She had planned to sail for Africa mission work about the time this boat left but her health failed and she could not go. Naturally "the story means so much to me."

**Feb. 21 to 26** marks the 1943 date for the regional conference for ministers and other church workers of the Western Region to be held at McPherson College, McPherson, Kansas. The Regional Advisory Council feels that of all years this year is a time when ministers and all church workers need the fellowship, stimulation and inspiration of this conference. The planning committee urges that local church groups pay the way for the pastor and his wife, even if they would attend at their own expense. Something is said about an honor roll of churches which send their pastor and wife to this regional conference. The complete program will appear next week.

### A Plea to the Church

The fiscal year of the Church of the Brethren ends on February 28. It must be a passion of the whole church that this year of world-wide tragedy and of staggering human need should end with the spirit of sacrifice among the Brethren at high tide. The records show that the church has given of its financial resources in a remarkable measure, but no one would contend that our giving has yet been adequate or has reached the limit of our willingness and ability to sacrifice. The Lord requires much of us in these desperate days. The Church of the Brethren will do her full duty.

Paul H. Bowman,

Moderator of Annual Conference.

**The Hartville church** of Northeastern Ohio, with Bro. Niels Esbensen as pastor, has recently purchased a parsonage. An all-day dedication service was held Jan. 17 with Bro. Rufus D. Bowman as guest speaker. Sorry the information was delayed in reaching us, too late for advance notice.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**H. C. Early—Christian Statesman.** John S. Flory. Brethren Publishing House, 1943. 221 pages. \$1.50.

This book is not intended as a biography of H. C. Early, but is instead an attempt "to set forth in its true light the significance of a career filled with dynamic activity and directed only to the attainment of unselfish objectives. . . ." Of course the doing of this requires the faithful and accurate use of facts about the life of Elder H. C. Early, a life devoted to the kingdom of God, and expressed both by personal integrity and many years of service in the Church of the Brethren. Elder Early was a farmer, schoolteacher, minister (evangelist, occasional preacher, pastor, elder-in-charge), writer, frequent moderator of Annual Conference and district meetings, occasional reader of Annual Conference, chairman of many Conference-appointed committees, chairman for fourteen years of the General Mission Board, and for a longer time member of the board and promoter of missions—to mention only some of the capacities in which he served his God and his fellow men. Taking one of these as an example, note what influence he exerted as the chairman of Conference committees which formulated for Conference adoption various items of church polity as related to higher education, the "dress question," the pastoral problem, the reorganization of Standing Committee, and the transfer of members from one congregation to another. The author says that Elder Early ranks with Alexander Mack as a shaper of Brethren polity. Reading of his influence upon the church during a transition period will help in gaining a new understanding of what the church now is. Some excerpts from Elder Early's writings add value to the book.

Dr. John S. Flory's long period of acquaintance with H. C. Early, plus his knowledge of our church's history and his ability to evaluate historical data, enables him to speak with authority. He has rendered the church a valuable service in writing this book about this outstanding and influential Christian statesman and churchman.—Ora W. Garber.

**Christian Symbolism in the Evangelical Churches.** Thomas Albert Stafford. Abingdon-Cokesbury Press, 1942. 176 pages. \$2.00.

This book is probably the first study ever made of Christian symbols and art forms from the point of view of the evangelical church. The author gives numerous examples of the valuable use of symbols. Plates, diagrams, and pictures aid greatly in the interpretation. The historical background and the spiritual significance of symbols are set forth with insight and deep appreciation. The practical value of the book is greatly increased by a detailed bibliography, a glossary, definition of church terms and usages, and numerous suggestions for the reverent use of symbols in the modern church.

Christian ministers, leaders, church architects and laymen will enjoy the beauty, information, and inspiration of this timely book.—L. Avery Fleming.



## Question Box . . .

Many questions regarding classification come in to Elgin every week. Rules and regulations change, draft boards in different parts of the country proceed in slightly different manner, and instructions are sometimes hard to understand in actual situations. All such letters are welcomed and latest information given. In an effort to keep the general public informed and to answer the most-frequently-asked questions, several questions with their answers will be carried each week in the Brethren Service News of the Gospel Messenger. This material originates in the Elgin office and is checked by the National Service Board for Religious Objectors in Washington, D. C.

**Question:** My board has never given me Form 47 [special form for C. O.]. Should I wait any longer, or should I request it of them?

**Answer:** If you have already received and returned Form 40 [Selective Service Questionnaire], you should ask for Form 47 immediately. In fact, you should have indicated on Series X of Form 40 that you are a conscientious objector. It is advisable also to make a written request, or to appear in person and make request, for Form 47 at the time you return Form 40. Form 47 should be filed with the local board within five days after return of Form 40. If you are unsure whether you have received Form 40, ask your local draft board.

**Question:** My board gave me a I-A. Should I refuse my physical examination?

**Answer:** No registrant should be put in Class I-A until after he has had a preliminary physical examination. If you have been so classified before receiving any physical examination, you should as a matter of precaution file a written appeal indicating your desire to be put in Class IV-E. You should comply with the order to report for physical examination, provided this is your preliminary physical examination. If the local board has omitted your preliminary physical examination, you should request such an examination.

## Selective Service Notes

Selective Service announces that hereafter registrants who are commissioned officers of the Public Health Service or Public Health Service Reserve, whether on active duty or in an inactive status, will be classified in Class IV-B (official deferred by law).

It is highly important that all Selective Service registrants carry with them at all times their registration cards and notice of classification (Form 57). After February 1, civilians are liable to be stopped on the street and asked to produce such identification, the government warns, and stiff penalties are provided for delinquency.

By order of Selective Service, local boards which contemplate reclassifying a man who has been deferred for occupational reasons, must first give his employer fifteen days' notice in which to file an affidavit or request for further deferment.

Doctors, dentists, veterinarians and osteopaths, as well as premedical, medical students or internes in any of those fields are eligible for occupational deferment as "necessary to the health, safety and welfare of the nation," according to instructions from Selective Service. Deferment in such cases is not absolute but is up to the discretion of local boards.

After a year of effort on the part of both the National

## News at a Glance

Series of articles for the answering of questions regarding draft status and procedure to appear in Messenger.

New regulations from Selective Service.

Victory tax recognizes nonwar bonds.

Mennonite camp does emergency flood work.

Maintenance projects statistics.

Armed forces call more doctors.

Conscientious objectors to receive same physical examination as military men.

Ministry to service men.

Service Board for Religious Objectors and Selective Service, conscientious objectors going to C. P. S. camps will finally get the same final physical examinations as men going into the army. The step is expected to cut down considerably the numbers of men in C. P. S. who are physically unfit. Previously, except for the local board checkup, they received only a very cursory examination after arriving in camp. Under the new system, effective Feb. 1, IV-E registrants will be sent to army induction stations—only for their examination, however. According to Selective Service instructions, "they will be forwarded in the same manner and under their own leader with a separate delivery list as I-A registrants are sent. Full and final type physical examination will be given by this method and it is believed that the use of the system will greatly relieve the problem of receiving physically disabled men in the camps."

"C. O.'s taking advantage of this system need not be afraid that they will be inducted into the army because they are sent to induction stations," declared Paul Comly French, executive secretary of the National Service Board. "The only reason for the move is to attempt to get a more complete and fairer examination."

## News Briefs From Washington

Series F and G of U. S. Savings Bonds are no longer known as *war bonds*, according to the Treasury, and may be bought by those who have scruples against the war issues. They may also be applied against the new victory tax, up to twenty-five per cent of the tax for single men; forty per cent for married.

Men from Camp Marietta, a Mennonite camp, have been aiding in emergency relief work along the flooded Ohio River.

At the turn of the year there were 384 men in C. P. S. on maintenance projects of various sorts. It is hoped that by the end of the year this figure will reach 2,500.

The War Manpower Commission has announced that the armed forces would call an additional 10,000 doctors in 1943. This leaves about 80,000 out of the nation's 180,000 physicians to serve civilians.

## Ministry to Service Men

Once again we wish to share with you excerpts from a few of the many letters arriving in the office of the Brethren Service Committee from Brethren boys who are now to be found in many places around the world.



The few quotations we are able to give represent the spirit and content of all the letters received.

**One pen pal** says: "My journeys in the army have led me from my home in California to Texas, Arizona, Florida, back to California, Honolulu, Territory of Hawaii, and to my present location, a small coral island in the South Pacific. As you will see from my address I am attached to a communication squadron and am in noncombatant work. . . . This island on which I am located is of coral origin with no vegetation, no trees, no natives. . . . Church facilities here are very limited but we do have a chaplain and services to which we may go. . . . I see in the list of pen pals who have written the name of Wayne Stahle. We entered the army together but have not seen each other since. However, we're looking forward to a reunion some day. . . . It is nice to know that those who remain at home think of us and remember us by sending literature." It took two months for our letter to reach this pen pal, but we are glad it arrived.

**Another pen pal** writes, "I received your most welcome letter and I am always glad to get such letters. I am stationed in the Middle East and I will say that no man can appreciate the U. S. and our churches until he leaves them behind. I appreciate the interest you take in us boys in service. I will be glad to hear from you."

**From Hawaii** a Virginia boy writes: "I received your letter and I want to thank you very much for congratulating me on my baby girl. It does make me feel proud to be a father and I also trust that the good Lord will make me a good dad and send me back to the good old U. S. soon again. . . . I also received two of your bulletins. . . . I want to thank you from the bottom of my heart for wishing me such fine things about my family and my dear little girl. I trust in the thought that he will keep my parents well and happy and that he will also keep my wife and little girl in the best of health and happiness and that he will also let my little girl grow up to be a very useful person. May I wish you all a merry Christmas and a very happy new year. And may God bless you all in every way."

**From England** a Pennsylvania boy writes: "It has been a long time since you last heard from me, but circumstances did not permit me to write before. I had a fine trip across the ocean; I did get a little sick but not much. All of us arrived here safe and in good health. . . . England is much the same as our New England is. It is one of the nicest places I have ever been in."

**The far North**, probably Alaska, sends greetings by way of a Pennsylvania boy as follows: "Experienced a rather dreary Christmas Day, what with cloudy skies, temperatures of 65 to 70 degrees below zero, and, worst of all, everyone working. What a life! Am working at present in the office of the company, which appeals to me to the utmost. If for no other reason, one can at least avoid most of the cold. We are packed and ready to leave by truck, train and boat for new territory which, up to this time of writing, is a deep, dark, secret. . . . In closing may I wish you all the health, luck, and success possible. Your work is "tops" and may you receive much reward for it. Cheerio and God bless you."

**From Ireland** a North Dakota boy writes: "I just received your most interesting letter and blotter; I found excellent use for the blotter, as well as the letter. I saw no one from North Dakota listed among the pen pals so you can add my name. . . . I like Ireland all right. . . . I go to church very regularly and realize its great need and aid to the soldiers of the American army. . . ."

Our quarterly bulletins are now sent to more than 2,800 Brethren boys. The churches are responding better now than for many months in sending in the names and addresses. This we appreciate. The past ten days have brought word of the death of several men in service, some by plane accidents in the United States and others killed in action. In these cases we write to their parents expressing the sympathy and sorrow of the church. Local congregations are doing many fine things for their boys, who often speak of these kindnesses in their letters to our office at Elgin. The Brethren Service Committee is anxious that our congregations and the ministry which we are engaged in will help to keep alive an unbroken fellowship between our men and the church. Together

### More Pen Pals Who Have Written

(Their home addresses are given)

Edwin Alexander, Kline, W. Va.  
 Olin Alexander, Mozer, W. Va.  
 William P. Bellamy.  
 E. H. Bock, Green Springs, Ohio.  
 Curtis E. Boone, Olympia, Wash.  
 Loren D. Brechbiel, Poplar, Mont.  
 Norman J. Brubaker, Sheridan, Pa.  
 Glen Circle, Pierceton, Ind.  
 Clinton A. Clark, Rossville, Ind.  
 Thomas J. Cochran, Bartlesville, Okla.  
 Dale X. Coppock, Plattsburg, Mo.  
 Compton W. Cummings, Mabscott, W. Va.  
 Roy B. Davis, McFarland, Calif.  
 Ora F. Delauter, Myersville, Md.  
 Floyd Doge.  
 Harvey Dwyer, Midland, Va.  
 Wells Ferguson, Grand Junction, Colo.  
 Clayton V. Frey, Elizabethtown, Pa.  
 Vernon A. Frey.  
 Galen M. Ganger, Goshen, Ind.  
 William F. Garvey, St. Louis, Mo.  
 R. C. Geib, Lebanon, Pa.  
 Donald L. Gibboney, Troy, Ohio.  
 Virgil P. Gray, Rossville, Ind.  
 Dean A. Gresley, Huntington, Ind.  
 Axthle S. Guyer, Woodbury, Pa.  
 Earl D. Hart, Huntington, Ind.  
 Paul K. Hoffer, Windber, Pa.  
 Raymond Hiatt, Mt. Airy, N. C.  
 J. C. Holt.  
 Lloyd Hoover.  
 Burton E. Housley, Westernport, Md.  
 M. W. Johns, Mountville, Pa.  
 Willard Knowles, Custer, Mich.  
 Norman Krueger, Guthrie, Minn.  
 Ben L. Lengel.  
 John H. Lau, Jr., Baltimore, Md.  
 Robert Lindberg, Elgin, Ill.  
 Charles R. Mays, Leeton, Mo.  
 W. F. Mathias, Broadway, Va.  
 Clyde R. Miller, Washington, D. C.  
 Herman E. Miller, Elkhart, Ind.  
 Walter P. Miller, Johnstown, Pa.  
 Virgil Miller, Mathias, W. Va.  
 Roy L. Noble, Philadelphia, Pa.  
 Edward F. Pauley, Reading, Pa.  
 Paul A. Pellett, North Liberty, Ind.  
 Dean M. Peters, Greensburg, Pa.  
 Walter Philipson, Newport, Pa.  
 Walter P. Quick, New Hope, Va.  
 Andrew Rapp, Elgin, Ill.  
 Norman Reese.  
 Lloyd Renninger, McVeytown, Pa.  
 Ira W. Robbins, North Sacramento, Calif.  
 Martin Paul Rogers, Glen Ferris, W. Va.  
 Marvin Schlosnagle, Accident, Md.  
 B. C. Scott, Thomas, Okla.  
 Robert S. Shelly, Vernfield, Pa.  
 Ervin Shoemaker, Macdoel, Calif.  
 Lloyd Simmons, Vienna, Va.  
 Foster O. Speicher, Accident, Md.  
 Allison C. Story, Lorida, Fla.  
 Chester M. Steffey, Staunton, Va.  
 Charles E. Temple, Litchfield, Nebr.  
 Ray Warstler, La Porte, Ind.  
 Lawrence C. Wieland, Freeport, Mich.  
 Arthur C. Wolford, South Bend, Ind.  
 Beuford J. Webb, Callaway, Va.  
 John Wurgler, York, N. D.



may we bring a word of comfort and hope to these men and their loved ones in their hours of great need for friendship and comradeship.

### A High Spot in Our School Year

(Continued from page 15)

the mouth, wafer-thin, crispy potato chips, steaming coffee or hot salted cashews and salted peanuts. The ninth standard girls wore Information caps and sold doughnuts and potato chips, circulating with loaded trays through the crowds.

Colored posters directed you to various stalls. In

1. Vyara schoolgirls sing a "garbo" for a closely packed audience at the fair. Each year thousands of people attend the "jatra" (fair).
2. Three sisters at Anklesvar, India. They are happy to wear jackets sent by girls of the Wenatchee, Wash., church.
3. Shantibai carries water from the well.
4. Sawing timbers.
5. Master William Kinzie admires huge zinnias in the yard.
6. A pair of snakes!



one courtyard was a small merry-go-round of wooden horses. It was pushed by coolies. The children never tired of it. One little chubby, rosy-faced fellow of three years was seen clinging determinedly to his horse. There were loud protests as the coolies tried to get him off after his paid-up rounds were over. He won! His dad must have paid a nice bill; we did not stop to see how it ended!

At noon the lunchrooms were filled in relays by hungry people. Then came the plays. The eighth standard gives the plays annually, and the new missionaries who are studying the Hindustani, Urdu and Gujarati languages also give a skit. Parker Hall, our assembly room, was filled to capacity for the performances. This year the best play showed a grumpy young businessman in a hospital for a rest cure. The audience was kept highly amused.

Thus ended another Sale Day! No, not quite ended until the posters and crepe paper decorations were stowed away for next year, the oil stoves, benches and tables put back in their places, and the cash counted and banked.

Vyara, India.

### Monthly Financial Report

(Continued From Page 13)

Minerva Metzger Memorial .....	327.80	363.80
Sweden Mission .....	27.00	27.00
Sweden Missionary Supports .....		544.75
Africa Missionary Supports .....	1,126.78	8,915.31
Africa Mission .....	1,382.86	3,843.94
Africa Share Plan .....	181.25	593.75
Africa Leper .....	38.00	384.68
Conference Budget Undesignated .....	3,502.29	56,751.05
Conference Budget Designated for—		
Board of Christian Education .....	132.23	3,792.55
Bethany Biblical Seminary (at Elgin)	266.19	3,231.91
Bethany Biblical Seminary		
(at Chicago) .....	340.98	1,098.73
General Education Board .....		81.06
Student Loan Fund .....		5.00
Ministerial and Missionary Service		
Fund .....		150.00
General Ministerial Board .....	99.99	99.99
Conference Budget Share Plan .....		138.08
Youth Serves .....	369.80	4,879.03
	<b>\$31,044.60</b>	<b>\$171,152.73</b>
Brethren Service—		
Brethren Service Certificates .....	10,720.00	65,450.00
Brethren Service Fund .....	9,379.30	74,614.73
China Relief .....	1,056.87	5,385.03
Civilian Public Service .....	12,848.34	77,565.22
European Relief .....	122.92	364.84
General Relief .....	1,669.24	6,017.11
Refugee Fund .....	8.00	204.21
Tornado Relief .....		1,943.17
	<b>\$35,804.67</b>	<b>\$231,544.31</b>
Grand total all contributions .....	<b>\$66,849.27</b>	<b>\$402,697.04</b>

The following shows the condition of General Mission Board foreign and home mission finances December 31, 1942:

Income since March 1, 1942 .....	\$141,157.83
Income same period last year .....	136,824.36
Expense since March 1, 1942 .....	110,674.74
Expense same period last year .....	138,864.76
Mission surplus December 31, 1942 .....	56,923.31
Mission surplus November 30, 1942 .....	33,298.43
Increase in surplus December, 1942 .....	23,624.88



# The Church at Work

## Outstanding Religious Books . . .

A selection by the American Library Association from books submitted by the publishers, covering the period May 1, 1941—May 1, 1942.

**The Fine Art of Living Together**, Beaven, A. W. Harper, 1942. \$1.60.

A completely revised edition of a well-known work. Designed especially for young people, this book is marked by a sane and wholesome spirit of common sense along with spiritual insight.

**\*A Creed for Free Men**, Brown, W. A. Scribner, 1941. \$2.50.

**The Inner World**, Buckham, J. W. Harper, 1941. \$3.50.

A book shot through with the wisdom of a ripe scholar and mature thinker who has made it his business across the years to develop a personalist philosophy of religion. For the general reader as well as the scholar.

**\*Prayer**, Buttrick, G. A. Abingdon-Cokesbury, 1942. \$2.75.

**\*How Jesus Dealt With Men**, Calkins, Raymond. Abingdon-Cokesbury, 1942. \$1.75.

**Christianity in a Changing World**, Case, S. J. Harper, 1941. \$2.00.

Taking a long view of the entire history of Christianity, Dr. Case answers the question as to the chances of survival of Christianity confronted by the modern world crisis. The author is critical in his judgment but hopeful.

**\*Who Is My Patient?** Dicks, R. L. Macmillan, 1941. \$1.50.

**On Wings of Healing**, Doberstein, J. W. Muhlenberg Press, 1942. \$2.00.

A devotional book designed particularly for the sick. The devotions for the most part are well chosen and of high quality. The publishers have taken considerable care with the format of the book.

**Meister Eckhart**, Eckhart, Meister; a modern translation, by R. B. Blakney. Harper, 1941. \$2.00.

The first modern translation of one of the most important of the medieval mystics. It fills a need in English scholarship, since Eckhart's influence extends from religion and theology into philosophy, literature and allied subjects.

**Companion to the Summa**. Vol. 1, Farrell, Walter. Sheed and Ward, 1941. \$3.75.

Although the first of the four volumes that will make up the complete Companion to the Summa of St. Thomas Aquinas, this volume subtitled *The Architect of the Universe* is the third of the four to appear. The work constitutes an almost indispensable introduction for the average reader to the greatest of the medieval syntheses in theology and philosophy.

**\*The Christian Faith**, Ferré, N. F. S. Harper, 1942. \$2.00.

**\*The World at One in Prayer**, Fleming, D. J. Harper, 1942. \$2.00.

**Living Under Tension**, Fosdick, H. E. Harper, 1941. \$1.50.

Sermons designed to express the church's distinctive international, interracial and ecumenical message in a time of war, with skillful blending of the immediate temporal issues and the eternal and abiding verities.

\*These books have been reviewed in previous issues of the Gospel Messenger under About Books or Church at Work.

**The Jew Faces a New World**, Gordis, Robert. Behrman, 1941. \$2.75.

An excellent collection of essays dealing with various aspects of Judaism, theology, scholarship and current events. Written with profound devotion to Jewish religious tradition, and at the same time with a universal outlook.

**\*Christianity and the Family**, Groves, E. R. Macmillan, 1942. \$2.00.

**The Jesuits in History**, Harney, M. P. America Press, 1941. \$4.00.

An excellent readable summary of the history of the Jesuit order. In view of the wide misinterpretation to which the order has been subjected, and the failure of the educated world generally to appreciate its real contribution, this book should be of great importance.

**New Gateways to Creative Living**, Hart, Hornell. Abingdon-Cokesbury, 1941. \$1.75.

A popularly written discussion of the technique of securing happiness, based on modern psychology and psychiatry.

**\*Getting Down to Cases**, Holman, C. T. Macmillan, 1942. 2.00.

**The Christian Criticism of Life**, Hough, L. H. Abingdon-Cokesbury, 1941. \$2.50.

In a series of wide-ranging essays, linked together by a constant concern for humanistic values, the author interprets Christianity as the conserver of civilization. His thesis is that by its criticism of impulse and barbarism Christianity has kept the mind alive.

**The Imitation of Christ**, edited by E. J. Klein. Harper, 1941. \$3.00.

A classic devotional book presented in the vigor and freshness of the original English translation of Richard Whitford, which doubtless influenced the authorized version of the Bible. The editor's introduction is an important contribution to the immense literature on this great book. A very attractive edition.

**A Small Town Boy**, Jones, Rufus. Macmillan, 1941. \$2.00.

A delightful autobiographical sketch of an influential American religious leader, popularly told but religiously helpful.

**\*A Testament of Devotion**, Kelly, T. R. Harper, 1941. \$1.00.

**Ransoming the Time**, Maritain, Jacques. Scribner, 1941. \$3.00.

A book of real importance for the serious reader in the field of the philosophy of religion by one of the greatest of Catholic thinkers. The essays range from Pascal and Bergson to mysticism and the question, "Who is my neighbor?"

**In the Years of Our Lord**, Komroff, Manuel. Harper, 1942. \$2.50.

Reverently and vividly told story of our Lord. In our own day a work of fiction of this sort may well be an effective way of presenting its subject to the larger reading public.

**The Unquenchable Light**, Latourette, K. S. Harper, 1941. \$2.00.

Answers the question why the influence of Jesus has spread, persisted and increased in some areas and not in others; why it has gone forward like a tide with a successive flow and ebb; and what of the future of Christianity in the light of the past.



**Contemporary Religious Thought**, Kepler, T. S. Abingdon-Cokesbury, 1941. \$3.50.

An anthology of sixty selections by some of the leading religious thinkers of today. The articles have been well chosen and cover six general themes: the nature of religion, the finding of religious truth, the idea of God, the problem of evil, the meaning of worship, and immortality.

**We Have Been Friends Together**, Maritain, Raissa. Longmans, 1942. \$2.50.

The account of a brilliant Jewish girl from her early days in Russia, through her life in France and up to the present time in America. Her meeting with Jacques Maritain, their marriage, their conversion to the Catholic Church and their friendship with Bergson, Charles Peguy, Leon Bloy and many others make a story of unusual interest and charm.

**\*Highway of God**, Sockman, R. W. Macmillan, 1942. \$2.00.

**No Sign Shall Be Given**, Tigner, H. S. Macmillan, 1942. \$1.75.

A shrewd analysis of many of the evils that beset our times. Stresses the importance of a united effort of the churches to work against the "disruptive forces of secularism, paganism and barbarism."

**Christian Truth in History**, Miller, Hugh. Harper, 1941. \$2.50.

A study of the casual connection between Christianity and what is best and most enduring in our civilization with emphasis on the rôle of Christianity in the future reconstruction of the world.

**What We Can Believe**, Miller, R. C. Scribner, 1941. \$2.00.

An empirical approach to Christian theology, intended for people who have turned skeptic but are not happy about it.

**The New Testament**, a revision of the Challoner-Rheims version, edited by Catholic scholars. St. Anthony Guild, 1941. \$1.00.

A new and greatly needed revision of the English translation from the Latin Vulgate, replete with valuable notes together with introductions to the several books. The publication of this volume marks a fine achievement of the Roman Catholic Church in America.

**\*Ethical Ideals of Jesus in a Changing World**, Oxnam, G. B. Abingdon-Cokesbury, 1942. \$1.00.

**The Church and the New Order**, Paton, William. Macmillan, 1941. \$1.50.

A view of Christian principles regarding the world reconstruction after the war from one of the best informed and ecumenically-minded religious leaders of today. The author, a British churchman, is secretary of the International Missionary Council.

**A Declaration of Dependence**, Sheen, F. J. Bruce, 1941. \$1.75.

An incisive and vivid analysis of some of the root evils of our time, together with an equally vivid and incisive statement of the principles that must be applied in order to cure these evils. It is a stimulating and provocative work by an outstanding religious leader and spokesman.

**\*Christian Doctrine**, Whale, J. S. Macmillan, 1941. \$2.00.

**Jesus in Action**, Robinson, B. W. Macmillan, 1942. \$1.50.

A successful attempt to point out the positive and constructive features of Jesus as a man of action—dynamic, positive, aggressive in his methods of work and assertion of leadership.

**Walter Rauschenbusch**, Sharpe, D. R. Macmillan, 1942. \$2.75.

A competently written biography of an important figure in the history of American Protestantism. It reveals the sturdily attractive character of this original and forward looking theologian and social philosopher.

**Nature of the Early Church**, Scott, E. F. Scribner, 1942. \$2.00.

Competent scholarly answers to questions as to how the early church was organized, how it functioned, and how the immediate followers of Christ conducted their religious services. Stresses the tension between the expected kingdom of God and the nonfulfillment of this apocalyptic hope which is fundamental to the understanding of early Christianity.

**Introduction to the Old Testament**, Pfeiffer, R. H. Harper, 1941. \$4.00.

A comprehensive and authoritative introduction to the Old Testament, embodying the tested religious, literary and historical insights of contemporary scholarship. Includes a critical analysis of the structure and religious ideas of each book of the Hebrew Bible.

**Faith and Nurture**, Smith, H. S. Scribner, 1941. \$2.00.

A healthy protest against the preoccupation of religious educators with the techniques and methods of teaching religion, largely adopted from the current secular pedagogy, to the detriment of the content of such teaching.

**\*The Lord's Prayer**, Tittle, E. F. Abingdon-Cokesbury, 1942. \$1.00.

**Documents of the Primitive Church**, Torrey, C. C. Harper, 1941. \$3.50.

A recognized Biblical scholar presents new evidence for his thesis that the gospels are derived from Aramaic originals. This is a volume intended primarily for scholars, and must be considered by those in agreement with him.

**Logic of Belief**, Trueblood, D. E. Harper, 1942. \$2.75.

A Quaker teacher examines the structure and types of belief, the theological significance of aesthetic experience and the difficulties of belief.

**The Universal Jewish Encyclopedia**, an authoritative and popular presentation of Jews and Judaism since the earliest times, edited by Isaac Landman. The Universal Jewish Encyclopedia, Inc., volumes 5, 6. 1941-42. To be completed in 10 volumes. \$100.00.

More popular in treatment than The Jewish Encyclopedia and more attractive in format, this is an up-to-date, comprehensive, objective presentation of material on Jewish subjects.

**The Family Lives Its Religion**, Wieman, R. W. Harper, 1941. \$2.00.

A valuable contribution to the problem of religion in the home, marked by sound psychological knowledge and religious insight.

**The Story of American Catholicism**, Maynard, Theodore. Macmillan, 1941. \$3.50.

An invaluable book for students of American history and for students of the history of religious institutions in America. Despite some obvious shortcomings in its treatment of details it is fascinating, describing the rise and growth of the Catholic Church in the United States, and offering any reader a vivid insight into the contribution of the church as an institution to the development of American democracy.



## ADULT DISCUSSION OUTLINE

**Studies in Evangelism****Part II. What Is the Evangelistic Message?**

Scripture, Isaiah 55:6-13

Sunday, February 14

**I. The Problem**

What we are to say to those whom we seek to evangelize is of primary importance. It must be worthy of the hearing we expect to receive. The message must be adequate to meet mankind's very complex needs.

**II. The Evangelistic Message**

1. The message is Christ and the cross. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life" (John 3:16). "God sent not his Son into the world to judge the world; but that the world should be saved through him" (John 3:17). The life, death, and cross of Christ revealed God perfectly. God, through Christ, has made provision whereby all men everywhere may have abundant life here and now and life everlasting in the world to come.

2. The evangelized person may expect forgiveness and peace (Acts 2:38a). After he has made every effort to make things right with his fellow men he will experience a new freedom.

3. He may expect the strengthening presence of the Holy Spirit in his life (Acts 2:38b). A life lived in harmony with God and his universe has a sense of power not realized otherwise.

4. The evangelized person may expect to become a new creature with new affections and a new standard of values (2 Cor. 5:17).

5. The evangelized person may expect struggle and sacrifice, but an opportunity to grow and serve (James 1:2-4; Matt. 20:26, 27; Matt. 19:21; Matt. 28:19, 20).

6. The evangelized person may expect an unending life (John 14:1-3).

7. The evangelized person is the light of the world—the salt of the earth.

8. There is no other way by which one may obtain these experiences (Acts 4:12; John 10:7-18).

**III. For the Discussion**

1. Let each person state in his or her own words the essence of the evangelistic message.

2. Is the gospel really "good news" in your community? If not, why not?

3. What kind of an evangelistic sermon do you like best? Of what kinds do you disapprove?

4. Were the early Brethren right or wrong when they frowned on emotional revivals and expected converts to consider deliberately the cost?

**Correspondence . . .****Ask in My Name**

John 14:14

In that consoling chapter of John 14, where Jesus seeks to comfort his disciples before his crucifixion, saying that he was going to prepare a place for them and that he would come again and receive them unto himself, he also answers the question of Thomas by saying: "I am the way, the truth, and the life, no man cometh unto the Father but by me." This same truth is emphasized in the parable of the sheepfold (John 10:1 to 9) and in the

parable of the vine and branches (John 15:1 to 7). Peter also attributes all power as manifested in Acts, chapters 3 and 4, to Jesus of Nazareth. He emphasizes that there is no other name under heaven whereby we must be saved.

By these and many other Scriptures it is made clear that to Jesus is committed all the resources of heaven, and that these are available to men when properly applied for.

Recently the writer was impressed by the illustration of a check presented at a bank for payment. As we know, a check is only honored when properly signed by one who has resources in the bank. Then I wondered about petitions presented to God without the name of Jesus, who owns the resources of heaven. It is through him alone that these are made available to the children of men. (See Matt. 1:21; John 1:3; also, Acts 19:13 to 17.)

Will such usages as "in his name," "in thy name," "in the Redeemer's name," and other substitutes meet the requirements of the Word which says: "Thou shalt call his name Jesus: for he shall save his people from their sins"; "If ye shall ask anything in my name I will do it"; "Lord, . . . grant . . . that signs and wonders may be done by the name of thy holy child Jesus" (Matt. 1:21; John 14:14; Acts 4:29, 30)?

Quarryville, Pa.

P. M. Habecker.

**The Johnsville Church**

The Johnsville Church of the Brethren, located in the Catawba Valley, Roanoke County, Virginia, was built in 1874. This church has been served by four generations of the same family.

A few consecrated men and women effected a church organization in the community before the Johnsville



church was built. They held their services and even the love feast in the homes and barns of the members. As the need arose they banded together and built this church house. The lot on which the church stands was given by Bro. Griffith John.

Elder Peter Crumpacker, a moving spirit in its organization, was the first elder of the Johnsville church. The old Crumpacker homestead is located a few miles from the church. Elder Crumpacker was the grandfather of Elders E. C. and John S. Crumpacker of Roanoke, Va., and Eld. Frank Crumpacker, pioneer missionary to China.

Elder Samuel Crumpacker, son of Peter Crumpacker, preached often at Johnsville, and held at least one revival meeting there. His son, Eld. E. C. Crumpacker, has



filled many appointments in this church. The wife of the present pastor of Johnsville is the daughter of E. C. Crumpacker.

Elder Peter Crumpacker was followed successively in this office by D. C. Moomaw and Jacob Grisso.

In 1880, there was a division in the congregation. The Old Order Brethren and the Church of the Brethren continue to hold regular services on different Sundays of each month.

On April 25, 1884, Sabbath school was organized by the Church of the Brethren and has been in continuous operation, except for a few months.

Repairs were made to the building in 1900. It was painted and given a new shingle roof. The building is kept in good repair. It is now equipped with electric lights.

The Johnsville congregation has been largely served by the free ministry. A long list of distinguished men of the First District of Virginia and other places have preached there. They always found gracious hospitality in the homes of the members whose names are inseparably linked with the history of the church.

On Nov. 13, 1937, Elder Homer Spradlin of Christiansburg, Va., was called to serve Johnsville as pastor and elder.

In November of 1939 Elder O. S. Garber began his work as pastor and elder of the Johnsville Church of the Brethren.

Roanoke, Va.

Mary Garber.

## Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Akers-Blackburn.**—George William Akers and Liela June Blackburn, both of Limon, Colo., Nov. 1, 1942, at the home of the undersigned.—I. J. Sollenberger, Denver, Colo.

**Carpenter-Franks.**—Perry Carpenter and Sister Edna Eldora Franks, at the parsonage in Fort Wayne, Ind., by the undersigned, Dec. 12, 1942.—Van B. Wright, Fort Wayne, Ind.

**Christoffel-Workman.**—By the undersigned in the Spring Creek church, Jan. 3, 1943, Russel Christoffel of Fort Wayne, Ind., and Jeanette Workman of Pierceton, Ind.—Moyne Landis, Pierceton, Ind.

**Cupp-Blocher.**—Robert Cupp and Ila E. Blocher, both of Franklin Grove, Ill., in the home of the bride, by the undersigned.—S. L. Cover, Franklin Grove, Ill.

**Hunt-Delaughter.**—Joseph M. Hunt and Ruth I. Delaughter, both of Franklin Grove, Ill., by the undersigned, at the parsonage.—S. L. Cover, Franklin Grove, Ill.

**Knaus-Howard.**—George W. Knaus of Knob Noster, Mo., and Marguerite Howard of Leeton, Mo., Jan. 4, 1943, in the parsonage, by the undersigned.—Glenn I. Rummel, Leeton, Mo.

**McAtee-Smith.**—Henry Donald McAtee, Jr., and Gladys Marie Smith, by the undersigned in the manse, Dec. 24, 1942.—Van B. Wright, Fort Wayne, Ind.

**Miller-Holderreed.**—In the First church, Chicago, Dec. 27, 1942, David H. Miller of Alabama and Doris Holderreed of Oklahoma.—Harper S. Will, Chicago, Ill.

**Miller-Lozier.**—Walter A. Miller of Syracuse, Ind., and Genevieve Lozier of Warsaw, Ind., in the North Winona church on Nov. 22, 1942, by the undersigned.—J. S. Zigler, Warsaw, Ind.

**Miller-Spickler.**—Marshall M. Miller, Jr., of Greencastle, Pa., and Naoma Spickler of Maryland, Dec. 12, 1942, at the home of Rev. D. R. Petre in Hagerstown, Md.—Mrs. M. M. Miller, Sr., Greencastle, Pa.

**Moore-Kramer.**—Gene Moore and Melba Kramer, both of Gardner, Kansas, Dec. 26, 1942, at the home of the bride's parents, by the undersigned.—L. A. Whitaker, Olathe, Kansas.

## Fallen Asleep . . .

**Adams, Susie,** died Dec. 1, 1942, at her home in Haxtun, Colo. She had been ill about a week and death was caused by an acute heart attack. She was born Aug. 14, 1872, in Mahaska County, Iowa. On April 25, 1902, she was married to James Matthews; they moved to Colorado and homesteaded near Haxtun. After

the death of her husband Mrs. Matthews moved to Haxtun where she made her home with her mother, Mrs. Martin, who preceded her in death two years ago. On July 17, 1919, she was united in marriage to John Adams. They made their home in Nebraska for four years and then returned to Haxtun where Mr. Adams died about 15 years ago. Mrs. Adams was a pioneer of the community, having lived here for thirty-nine years. She was a member of the Church of the Brethren and faithful until her death. Her pastor, Rev. E. F. Weaver, officiated at the services, held in Haxtun, and burial was in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

**Angle, John Henry,** son of Aaron and Mary Burnett Angle, was born Nov. 26, 1858, in Franklin County, Va., and died Dec. 8, 1942. He had been ill for almost a year and helpless since last Oct. 6. He united with the Old Order Dunkard Church in 1934. Mr. Angle lived his entire life in the Wirtz community, having lived where the first Angles, who came to this country from Germany, settled. He is the last member of the older generation of Angles, as well as the last surviving member of his family, with the exception of a half-brother. On Sept. 18, 1887, he was married to Sarah Elizabeth Eller, who preceded him in death. Surviving are four sons and three daughters, thirty-two grandchildren and one great-grandchild. Funeral services were held in the Brick Church of the Brethren by Elders Elmer Jamison, Joel Peters and Joel Montgomery, assisted by Rev. J. W. Barnhart. Interment was in the Angle cemetery on the home place.—Annie Leffue, Boone Mill, Va.

**Bare, Elsie E. Brown,** widow of the late William M. Bare, died at the home of her son-in-law and daughter in York, Pa., Dec. 23, 1942, at the age of fifty-nine years, five months and twenty-six days, following a lingering illness. Sister Bare was baptized in 1901. She was a charter member of the Madison Avenue church. Surviving are two daughters, two stepsons, her mother, two sisters, two brothers and two grandchildren. Funeral services were held by the writer at the Guy B. Creep funeral home, with interment in the Greenmount cemetery in York.—M. A. Jacobs, York, Pa.

**Barnhart, Charles W.,** son of Abraham and Ellen Robison Barnhart, was born in Woodford County, Ill., on Dec. 16, 1865, and died Nov. 16, 1942. He was one of a family of thirteen children. His parents came from Franklin County, Va. He united with the church in early youth. He married Susie Patton and was the father of one son, who, with Bro. Barnhart's six sisters and three brothers, survives. His wife died five years ago. He and his wife and family were faithful members of the Church of the Brethren. Funeral services were conducted at the church in Franklin Grove by Bro. O. D. Buck and the writer.—S. L. Cover, Franklin Grove, Ill.

**Blough, James,** son of Elder Valentine and Catharine Cober Blough, was born Feb. 26, 1857, on a farm near Somerset, Pa., and died at the Somerset community hospital Dec. 29, 1942. Bro. Blough was a descendant of a long Church of the Brethren lineage. His ancestors were among the early settlers of the Brethren in Western Pennsylvania. He was united in marriage to Joanna Winters, who preceded him in death Aug. 29, 1927. For a number of years after her death he lived at his homestead in Geiger, Pa., but for the past few years made his home with his son near Geiger. Bro. Blough had been in good health until about a year ago; about four days before his death he was moved to the hospital at his request. Throughout life he was a school-teacher and surveyor. About thirty years ago he united with the Church of the Brethren at the Geiger church. He remained faithful to this faith. Bro. Blough was regularly seen at church services until his health declined. He practiced the Christian life in his living. He made many friends, who will miss him greatly. He is survived by one son, three grandchildren, six great-grandchildren and two sisters. Funeral services were conducted at the Ira Blough home near Geiger by his pastor, Roy S. Forney, assisted by Bro. Phillip Simmons. Interment was in the Husband cemetery at Somerset.—Wilbert G. Beeghly, Listie, Pa.

**Bowman, Jacob Oscar,** was born near Hagerstown, Ind., Aug. 6, 1863, and died at his home in Empire, Calif., Dec. 25, 1942. He was the third of six children born to Israel and Hannah Houser Bowman, all of whom have preceded him in death. On May 2, 1891, he was united in marriage to Ida Bell Rinehart. To this union were born eight children, all of whom survive him, except one. In 1901 he moved with his family to Egeland, N. Dak., taking up a homestead in what was then frontier country. In 1910 he came to California, settling on a ranch near Empire, residing there until three years ago when he moved to Empire where he last resided. He united with the Church of the Brethren at the age of twenty-one and remained faithful for nearly sixty years, attending the services until his health no longer permitted. He is survived by his wife, seven children, fifteen grandchildren and three great-grandchildren. Services were conducted in the Empire church by the pastor and Elder Harvey Snell.—G. O. Stutsman, Empire, Calif.

**Breshears, Ida May,** widow of Andrew J. Breshears, died in the home of her daughter in Wheatland, Mo., Jan. 9, 1943, aged seventy-seven years, one month and fourteen days. She was the mother of nine children. Sister Breshears united with the Church of the Brethren early in life and lived an exemplary Christian life throughout. Funeral services were held in the Spring Branch church near Avery, Mo., and interment was made in the cemetery near by.—James M. Mohler, Leeton, Mo.



**Burkholder**, Elizabeth C., was born at Newberg, Pa., Aug. 7, 1882, and died Dec. 31, 1942. She was married to Albert A. Burkholder, who, with their five children, survives her. She was a member of the Shippensburg Church of the Brethren. She had been in declining health but maintained a cheerful spirit. Funeral services were conducted in the M. Garfield Barbour funeral home by her pastor, the writer, assisted by Elder S. A. Meyers. The body was laid to rest in the Spring Hill cemetery at Shippensburg, Pa.—J. Linwood Eisenberg, Shippensburg, Pa.

**Dunn**, Alta Virginia, daughter of D. W. and Ethel Booth, died in the St. Luke hospital in Bluefield, W. Va., Jan. 1, 1943, following an operation. Less than three months ago her mother passed away. She was born July 12, 1909. In 1931 she united with the Church of the Brethren and was a loyal member; she was vice-president and treasurer of the women's work, taught a Sunday-school class and was a willing worker in all things. In 1933 she was married to James Dunn. This union was blessed with three children. Besides her husband and children she leaves her father, four sisters and one brother. Just before being operated on she called for the anointing, from which she received much strength. Her husband and children have been separated from a good Christian life and mother, the church has lost a faithful worker, and the community will miss her cheery countenance. Funeral services were conducted at the Spruce Run church by her former pastor, E. H. Kahle, after which her body was laid to rest in the Bradley cemetery.—Lena B. Shaver, Lindside, W. Va.

**Forney**, William Edward, died Jan. 4, 1943, at the home of his daughter near Union Bridge, Md., at the age of eighty-two years. Mr. Forney had been in declining health for one and a half years and was bedfast the last three months. He was the son of the late Thomas and Eliza Fuss Forney. He was twice married, his first wife being the late Catherine Bowers. Surviving are his second wife, the former Theresa M. Schneider, a daughter and a son, fifteen grandchildren, fourteen great-grandchildren, a brother and two sisters. Mr. Forney was one of our oldest members and had been a deacon in the church for many years. He remained a faithful member of the church, willing to do his part whenever asked, and always attended church regularly. The funeral services were held in the Piney Creek church with Elders Birnie Bowers and Silas Utz in charge. Burial was in the adjoining cemetery.—Virgie A. Bowers, Taneytown, Md.

**Garber**, Uriah W., son of Jonathan and Sarah Garber, was born in Montgomery County, Ohio, July 17, 1858, and died Dec. 29, 1942. Although he had made numerous trips about the country, he had spent most of his life in the county where he was born. On Jan. 1, 1880, he was united in marriage to Lydia Lentz. Two children were born to this union, one of whom died in 1934. His wife preceded him in death April 10, 1935. Uriah and Lydia united with the church at Bear Creek early in their married life. Their Christian association afforded them great pleasure. The church was one of Uriah's chief interests. He was active on many boards and committees. The church benefited in many ways from his generosity. He had a great sense of humor and a love for children. He had more than a passing interest in machinery. For many years he operated a threshing outfit. His mill was operated until his sight was so impaired it was no longer safe. He is survived by one daughter, two granddaughters, one great-grandson, one sister, and a host of friends. His passing is a great loss to the church and the community. He was buried in the Bear Creek cemetery.—Norman B. Wine, Dayton, Ohio.

**Grossnickle**, John D., the son of Martin and Salina Grossnickle, was born near Frederick, Md., March 30, 1870. He came to North Manchester as a young man of twenty-one and had since made this his home. On Feb. 4, 1893, he was married to Emma Virginia Baker, who died May 30, 1935. To their union one daughter was born. On Feb. 10, 1938, he was married to Mrs. Alice Fultz, who survives him. Most of his life was given to the profession of auctioneering and in this he was widely known and successful. Shortly after his marriage he united with the Church of the Brethren, and for many years he served as an efficient usher at the Walnut Street church. At the time of his death he lacked one day of being seventy-two years and nine months of age. Besides his wife, daughter and stepson, he is survived by five granddaughters, two great-grandchildren and a brother and two sisters. Services were conducted at the Church of the Brethren by Bro. C. Ray Keim and the writer.—Edward Kintner, North Manchester, Ind.

**Hammack**, Perna Irene, daughter of Albert and Ora Barklow, was born May 22, 1900, and died Dec. 27, 1942. On Feb. 22, 1920, she was married to Emmett Hammack and to their home came three daughters and two sons. She united with the Church of the Brethren while a young girl and remained faithful all her life. She was an energetic, cheerful worker in the church till sickness intervened. Sister Hammack lived most of her life in and near Myrtle Point, Oregon. Late in September she submitted to a major operation from which she never fully recovered. She spent the last three months of her life in a hospital bed. Six days before her death she was brought to her home, that she might spend Christmas with her family. Funeral services were conducted in the Myrtle Point church by her pastor, the undersigned, assisted by Bro. C. E. Wolff. Interment was made in the Norway cemetery.—Marion Stern, Myrtle Point, Oregon.

**Harshbarger**, Ida, widow of Winfield S. Harshbarger of McVeytown, Pa., died in the Lewistown hospital, Dec. 14, 1942.

She was a daughter of the late Rev. and Mrs. R. T. Myers. Her birth occurred in Ferguson Valley on Oct. 30, 1863. On Feb. 24, 1887, she was married to Mr. Harshbarger. In childhood she united with the Church of the Brethren. She remained faithful to church duties until death. Much of her time in earlier life was spent with her husband in entertainment of ministers and church officials and delegates. Her happiest hours were those given to church work. Surviving are a son and two daughters, sixteen grandchildren and seven great-grandchildren, one sister, a half-sister and two half-brothers. Funeral services were conducted by her pastor, the undersigned, in the Spring Run Church of the Brethren. Burial was in the Spring Run cemetery.—Perry L. Huffaker, McVeytown, Pa.

**Hoover**, David Irvin, son of Isaac and Mary Ann Hoover, was born on a farm in Darke County, Ohio, on Dec. 2, 1864, and died Dec. 29, 1942. When he was two years of age his parents moved to the village of Webster. Here he received his formal schooling. He taught one term of school. On Sept. 17, 1885, he was married to Susannah Catherine Royer; their home was established in the Harris Creek community where for fifty-seven years he engaged in the occupation of farming. Shortly after their marriage he and his companion united with the Harris Creek church through baptism. He was a faithful, sincere Christian throughout the years. From 1908 on he served as director of the Bradford bank, and for several years before his death he served as president. Besides his companion, he is survived by a son and a daughter, five grandchildren and two aged sisters. Funeral services were conducted at the Harris Creek church by Rev. D. G. Berkebile and the writer.—Theo. R. Eley, Union City, Ind.

**Howdyshe**, Wilbert Lester, aged twenty-three years, son of Mr. and Mrs. C. P. Howdyshe of near Dayton, Va., was killed in action in the western European area on Nov. 9, 1942. He was drafted into the army on Jan. 15, 1942, and had served about ten months when news of his death was reported. He was popular in his community and among his schoolmates. At an early age he united with the Church of the Brethren. He is survived by his wife, the former Madeline Hoover of Singers Glen, Va., his parents, three brothers and one sister.—Olive M. Flory, Harrisonburg, Va.

**Johnson**, Catherine, daughter of Susan and John Smith, was born Aug. 27, 1869, and died Dec. 18, 1942, at her home in Nappanee, Ind. She was married to Noah Johnson on April 8, 1886. To this union were born two children, who, with eleven grandchildren and four great-grandchildren, survive. Her life was spent in Nappanee and that vicinity. For a number of years she and her husband were members of the Progressive Brethren Church. Some years ago they united with the Church of the Brethren at Union Center and for a few years have worshiped with the Nappanee church. Funeral services were conducted at the church by her pastor, M. J. Weaver. Interment was made in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

**Kanney**, James W., died at the home of his daughter near Broadway, Va., on Jan. 2, 1943, at the age of nearly eighty-six years. He was the son of the late William and Catherine Kanney, in a family of eleven children. He was twice married, his first wife being Mary Susan Nisewander and his second wife Mary Acker. Both preceded him in death, along with five children. Surviving are four daughters, one son, two sisters, two brothers, sixteen grandchildren and thirty-two great-grandchildren. He had been a member of the United Brethren Church for many years. The funeral was held at the Antioch Christian church near Harrisonburg, Va., with his pastor, the Rev. Millard Floyd, officiating, assisted by Rev. Paul B. Sanger and the writer. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Kelley**, Frank D., was born at Grand Detour, Ill., April 7, 1858, and died Dec. 10, 1942. He had been an auctioneer for sixty years and was the oldest active auctioneer in the state, calling over 2,000 sales. He was a leading citizen. Although he was not a member of any church, he had convictions of his type of religion. He leaves two sons, one daughter, eight grandchildren and many other relatives and friends. Services were conducted by the writer.—S. L. Cover, Franklin Grove, Ill.

**Kindell**, Oliver W., son of Oliver and Mary Kindell, passed away at the Memorial hospital in Piqua, Ohio, Dec. 17, 1942, following a surgical operation. He had been ill for several weeks before he was moved from his home to the hospital. He was married to Myrtle Davidson of Ginghamburg, Ohio, March 3, 1895. Eight children were born to them. He united with the Middle District Church of the Brethren in the fall of 1921 and had been a faithful member. During the twenty-one years as a member of the church he missed only four Sundays in attendance and these were due to quarantine and sickness. For fourteen years he was janitor of the church and was on duty every time the church was opened except the four Sundays mentioned. He also served on some of the church boards practically all the time of his membership. He is survived by his wife, seven children, fourteen grandchildren and five great-grandchildren, a sister and a brother. Funeral services were conducted at the church by Brethren H. M. Coppock and the writer.—C. V. Coppock, Tipp City, Ohio.

**Klotz**, Clara, was born Feb. 23, 1881, near Nappanee, Ind., and died after a few weeks' illness at her home in that vicinity on Dec. 28, 1942. She seemed to have recovered nicely from a stroke



when suddenly she passed away. She was the daughter of Baker and Minnie Coy Fervida. On Oct. 17, 1897, she was united in marriage to Cletus Miller, who was called by death in 1932. On Jan. 25, 1936, she was married to Charles Klotz, who survives. Other survivors are three daughters, one son, sixteen grandchildren, two great-grandchildren, a sister and a brother. She was a member of the Church of the Brethren for many years. She and her husband were regular Sunday-school attendants and interested in the work and progress of the church. The funeral was conducted at the Union Center church by her pastor, M. J. Weaver, assisted by her former pastor, Roy Fisher of the Turkey Creek church. Interment was in the adjoining cemetery.—Hazel Grasz, Nappanee, Ind.

**Kreider, Mary**, was born in Miami County near Potsdam, Ohio, March 3, 1860. On Oct. 27 she had a paralytic stroke from which she gradually grew worse and on Dec. 2, 1942, she died. In infancy she was left without a mother, so she was reared and cared for in the home of the John C. Warners. Mary spent some of her later life in Illinois, Pennsylvania and California, all the while living a life of unselfish service to others. Hers was a quiet, sunny disposition, making for her many friends. She believed in the power of prayer and was anointed in her early sickness. Many times during her brief illness of five weeks she called for the reading of God's Word, singing and prayer. When eighteen years old she gave her life to Christ and ever since tried to live a consistent Christian life. One of her greatest joys was to attend the aid society. Her twin sister is now suffering from a paralytic stroke which occurred a few months ago. In her last years Mary had made her home with her half-sister, who gave her good and tender care. She leaves a sister, one half-sister, one half-brother and many other relatives.—Mrs. Irvin Furlong, West Milton, Ohio.

**McClain, Avilla Dickey**, was born May 19, 1872, and died Nov. 28, 1942. Her husband and one daughter preceded her in death. Three daughters and several grandchildren survive. A number of years ago after the death of her husband Mrs. McClain and her daughters located on a farm south of Nappanee. They were regular attendants at the Church of the Brethren in Nappanee. Her last weeks were spent in the Mishawaka, Ind., hospital and at the home of her daughter near Wyatt, Ind., where she passed away. A service was held at this home by Bro. Grater of South Bend in the evening before a further funeral service the next day in the Kokomo, Ind., church, where the family were members before coming to Nappanee. This service was conducted by Bro. M. J. Weaver, the pastor at Nappanee, assisted by Bro. Richey of Kokomo. Interment was in the East Kokomo cemetery.—Hazel Grasz, Nappanee, Ind.

**Mikesell, John**, son of David and Mehitabel Mikesell, was born Sept. 9, 1861, in Carroll County, Ind., and passed away at his home in Eau Claire, Wis., Dec. 4, 1942. On April 3, 1883, he was united in marriage to Mary Ann Cripe. He is survived by his widow and eight children, three brothers, two sisters, thirty-two grandchildren and twenty-four great-grandchildren. He was preceded in death by two daughters and one son. He was a faithful member of the Church of the Brethren since 1885. Funeral services were held in the First Baptist church of Eau Claire, Wis., by his pastor, the writer, assisted by Rev. M. R. Siemen of the Baptist church.—Mark Burner, Mondovi, Wis.

**Miller, Amanda Grubb**, was born Nov. 10, 1877, and died Dec. 24, 1942. Her husband and one daughter survive, with three brothers and three sisters. Funeral services were conducted by Elder Thomas Patrick, assisted by Bro. Norman Patrick, at the Hanoverdale Church of the Brethren, of which she was a member. She was laid to rest in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

**Miller, Marion R.**, son of Carl F. and Edith Weimer Miller, was born May 10, 1920, and died Nov. 16, 1942. On Sept. 4, 1931, he was baptized into the Fairfax congregation at Oakton, Va. In May 1932 he came with his parents to live in the Nokesville community. Here he was an active worker in the church, serving in recent years on the B. Y. P. D. cabinet and as church usher. His life, his radiance of personality, and his regularity in church attendance and activities, have won for him a host of loyal friends of all ages in the church and community. He answered the call of his country and made the supreme sacrifice. He served as an aviation machinist mate in the U. S. Naval Reserve. While on an errand of mercy in his period of training the end came. While attempting to save the lives of some of his companions whose plane had been forced down on the ocean near San Diego, Calif., his plane crashed. He leaves his parents, two sisters and three grandparents, besides a host of relatives and friends. The memorial service was conducted in the Nokesville Church of the Brethren on Dec. 2 by Bro. J. A. Hinegardner of Midland, assisted by Dr. J. A. Gere Shipley of the Nokesville Methodist church, and the pastor of the Nokesville Brethren church, the undersigned. Interment was in the cemetery at the Midland church.—Olden D. Mitchell, Nokesville, Va.

**Mishler, Lewis**, was the second of a family of seven children born to Daniel and Catherine Mishler. He was born near South Whitley, Ind., June 14, 1859, and spent his entire life in the community adjacent to the place of his birth. He was married to Barbara Arnett on Sept. 15, 1880, with whom he spent more than sixty-two years of wedded life. Four children were born to them, two having died in infancy. For many years he served the church in the office of deacon. He is survived by his com-

panion, one son and one daughter, and a foster daughter. The final service was held in the Pleasant View church and burial was in the Spring Creek cemetery. The services were conducted by the writer and Elder Edward Kintner.—Moyne Landis, Piercetown, Ind.

**Moyers, Charles Edward**, was born in Pendleton County, W. Va., on Nov. 27, 1874, and died Dec. 15, 1942, at the home of his daughter in Dayton, Va., after a year's illness. He made his home near Franklin, W. Va., until sixteen years ago when he moved to Dayton. He was a faithful member of the Church of the Brethren and held the office of deacon for a number of years. For twenty years he served as superintendent of the Sunday school at the Hammer church. On July 27, 1899, he was united in marriage to Lura Judy of Smith Creek, who survives him. Seven daughters, one sister, twenty-one grandchildren and three great-grandchildren also survive. One son preceded him in death twenty-seven years ago. A brief funeral service was held at the Dayton church, followed by services at the Franklin Methodist church. Services were conducted by Bro. O. F. Bowman, assisted by Brethren S. I. Bowman and J. F. Replogle. Interment was in the Franklin cemetery.—Olive M. Flory, Harrisonburg, Va.

**Moyers, Grant T.**, died Jan. 2, 1943, in the Gallagher hospital, Washington, D. C., at the age of forty-seven years, five months and twenty-four days, following a heart attack. He was the son of the late John and Sarah Mathias Moyers and had spent his early life in the Mathias, W. Va., community. He graduated from Bridgewater College in 1920 and received his M. A. degree in education from Columbia University in New York in 1931. For a number of years he taught in the schools of West Virginia, holding principalships in several of the high schools. Later he served as principal of one of the high schools in the Bronx in New York. Surviving are one brother and one sister. The body was brought to his home community and the funeral held in the Mathias, W. Va., Church of the Brethren, of which he was a member, with the writer officiating, assisted by Brethren Wendell Mathias, Hugh Garner, A. J. Fitzwater and C. J. McCarthy. Burial was made in the church cemetery near Mathias.—Samuel D. Lindsay, Timberville, Va.

**Mull, Ellis**, was born Sept. 24, 1927, and died in the Lancaster general hospital on Dec. 26, 1942, after an illness of two weeks. He is survived by his parents, Brother and Sister Irwin Mull, five brothers and two sisters. Ellis united with the church in 1941. Services were conducted in the Mechanic Grove church with Bro. Rufus Bucher in charge, assisted by Bro. Lester Schreiber. Interment was in the church cemetery.—Martha A. Bucher, Quarryville, Pa.

**Repp, John H.**, died Aug. 6, 1942, at his home in Union Bridge, Md., aged eighty-four years. He was the son of the late Ephriam T. and Susan Wolfe Repp. Bro. Repp was a retired businessman; he was engaged in the hardware business in his early years and later served as county commissioner of Carroll County. He was well known by a wide circle of friends. He was a member of the Church of the Brethren at Union Bridge for several years. Besides his wife, Fannie Diehl Repp, he is survived by one son and four daughters, a brother, seven grandchildren, five great-grandchildren and a number of other relatives. Funeral services were held at the home with Elders J. J. John and Joseph Bowman officiating. Burial was in the Mountain View cemetery at Union Bridge.—Mrs. James S. Hoy, Union Bridge, Md.

**Royer, Harvey H.**, son of David and Barbara Royer, was born in Montgomery County, Ohio, Sept. 3, 1863, and died Dec. 31, 1942. On Dec. 21, 1892, he was united in marriage to Catherine Stoner. To this union were born two children. He united with the Church of the Brethren at Trotwood, Ohio, in 1895, and later transferred his membership to the church in Richmond, Ind., of which he was a member until his death. In his passing the family loses a kind and sympathetic father. Besides his companion, he leaves one son, one daughter, seven grandchildren, two great-grandchildren, one brother and numerous relatives and friends. Funeral services were held at the Steigell funeral home in Richmond by the writer. Interment was in the Happy Corner cemetery.—E. S. Hollinger, New Paris, Ohio.

**Senseney, G. Ernest**, well-known retired farmer, died suddenly Nov. 29, 1942, at his home at McKinstry Mills. He was aged seventy-three years. Mr. Senseney was preparing to go to services at the Pipe Creek church when he was stricken with an attack of angina. He was a son of the late John E. and Elizabeth Senseney. His wife, the former Anna Mary Repp, survives. He also leaves several relatives. He was an active member of the Pipe Creek church and was serving as deacon at the time of his death. Funeral services were conducted at the late residence, with further obsequies in the Pipe Creek church and burial in the church cemetery. Elder J. J. John officiated.—Mrs. Walter Speicher, Uniontown, Md.

**Sherrick, Minnie B.**, daughter of Henry and Eliza Buck, was born near Polo, Ill., Sept. 2, 1868, and died at the Billings hospital, Chicago, Ill., March 6, 1942. She was one of seven sisters, two of whom preceded her in death. She was married at Mount Morris, Ill., Oct. 2, 1892, to Marvin M. Sherrick, with Elder D. L. Miller officiating. To this union were born four children, all of whom, together with two grandchildren and the husband, remain to mourn their loss and to revere the memory of a faithful wife and loving mother. Funeral services were conducted by



Dr. R. H. Miller, assisted by Professor A. R. Eikenberry, at North Manchester, Ind., with burial at the same place in the Oaklawn cemetery.—R. H. Miller, N. Manchester, Ind.

**Sipe**, Thomas J., son of Samuel and Francis Sipe, was born at McGaheysville, Va., April 15, 1858, and passed away Nov. 16, 1942. On April 7, 1884, he was united in marriage to Anna Collier. In 1888 they united with the Church of the Brethren. Later they moved to Cedar County, Iowa, and were affiliated with the Waterloo church. He was installed as a deacon in that church, which office he faithfully held until the end. He served the church as Sunday-school superintendent and teacher. He was always ready to do what he could for the upbuilding of the kingdom. Thirty years ago they moved to southern Minnesota, where they became members of the Root River church. They celebrated their golden wedding anniversary there eight years ago. It can truly be said that God has been near to them in all their joys and sorrows. The last few days of his life were spent at the home of his daughter where loving hands cared for him tenderly. He leaves his devoted wife and three children. One son preceded him in death. He also leaves eleven grandchildren, four great-grandchildren, one sister and a host of other relatives and friends. Memorial services were conducted at the Root River church by the writer, his former pastor, assisted by Rev. Max Hartsough, the present pastor. He was laid to rest in the cemetery by the church.—Mark Burner, Mondovi, Wis.

**Snyder**, Elsie Della, was born in Elton, Pa., May 23, 1918, the daughter of Gottlieb and Della Varner Schreiber of Salix, Pa. She was baptized into the Maple Grove Church of the Brethren on Oct. 15, 1928. On July 12, 1942, she was united in marriage to John G. Snyder. On Sept. 9, 1942, she died en route to the Windber, Pa., hospital. Since a small girl she had suffered from a throat condition which caused her death. Funeral services were conducted in the Snake Spring Valley church by Brethren Isaac Wareham and James E. Murphy. Interment was in the Snyder cemetery. Besides her husband, she is survived by her parents, two sisters and two brothers.—Florence Kelley, Elton, Pa.

**Steele**, John A., was born June 15, 1852, and died at his home on Dec. 26, 1942. He is survived by four children and a number of grandchildren and great-grandchildren. Bro. Steele united with the Mechanic Grove Church of the Brethren in 1934. He found much joy in his Christian life. Funeral services were conducted by Bro. Rufus Bucher. Interment was in the Quarryville cemetery.—Martha A. Bucher, Quarryville, Pa.

**Stump**, Lydia Ann, daughter of Jacob and Sarah Brown, was born in Elkhardt County, Ind., April 27, 1858, and died at her farm home near New Paris, Ind., on Jan. 7, 1943. Her husband, Joseph Stump, died Oct. 30, 1924. Since that time she had been living alone on her farm, where she enjoyed the company of her friends and relatives. She became ill with pneumonia about two weeks before her death. Surviving are her three daughters, eleven grandchildren, sixteen great-grandchildren and two great-great-grandchildren. She was a member of the Union Center Church of the Brethren. Funeral services were conducted by the writer, assisted by David Miller, at the Union Center church, with burial in the adjoining cemetery.—William Brubaker, New Paris, Ind.

**Swihart**, David T., was born to David and Magdalene Seitner Swihart on Dec. 3, 1873, in Miami County, Ind. He was one of a family of five sons. Three brothers preceded him in death. In March 1894 he was married to Minnie Bowman, who preceded him in January 1920. To this union were born four daughters and one son. In April 1922 he was married to Mary Holdeman. She survives him, as do also three daughters, a son, a brother, a stepson, a step-daughter and eight grandchildren. He had lived sixty-nine years. The past seventeen years had been spent in South Bend and Mishawaka. At an early age he united with the Church of the Brethren and kept this faith throughout his life. At the time of his passing he was a member of the First church in South Bend. Funeral services were held in the Hollis funeral home in South Bend and burial was made in Roann, Ind.—H. F. Richards, South Bend, Ind.

**Way**, Clara Daniels, was born at Lawrence, Kansas, on Aug. 19, 1866, and died at the Mary Lannings hospital at Hastings, Nebr., on Dec. 15, 1942. At the age of one year she moved with her parents to Ogle County, Ill., where six months later her mother passed away. She then went to live with her grandparents, where she remained until she was five years of age. She then entered the home of her foster parents, Mr. and Mrs. Samuel Peck. At fourteen years of age she moved with them to Falls City, Nebr. On Jan. 28, 1883, she was united in marriage to Henry Way and three years later they moved to Davenport, Nebr. Here they continued to live until 1920 when they moved to Carleton. Her husband preceded her in death on June 29, 1935. To this union were born five daughters and one son. The son died in 1919. At the age of twenty-three years she united with the Church of the Brethren, to which she remained faithful until the time of her death. She leaves her five daughters, ten grandchildren, five great-grandchildren and a host of friends.—Mrs. J. E. Nedrow, Davenport, Nebr.

**Weller**, William G., Sr., husband of Mary Resser Weller, was born Feb. 21, 1889, and died Nov. 29, 1942. Bro. Weller was a member of the Madison Avenue church and was president of the men's organization. Besides his wife, he leaves two sons, a brother and three sisters. Funeral services were conducted in

the Madison Avenue church by the undersigned, assisted by Bro. Robert S. Krout. Burial was in the Mummert meetinghouse cemetery.—M. A. Jacobs, York, Pa.

**Welty**, Josiah, son of John and Mary Welty, was born near Nappanee, Ind., April 10, 1868, and died at his home in New Paris, Ind., Jan. 8, 1943. He was married to Sarah Landis on July 18, 1889, who survives; she has been ill for three months. Bro. Welty suffered a paralytic stroke on Dec. 31 which was the cause of his death. Surviving, besides the widow, are one son and five daughters. He was a member of the New Paris Church of the Brethren. Funeral services were conducted by the writer, assisted by Eldon Evans, at the Union Center church, with burial in the adjoining cemetery.—William Brubaker, New Paris, Ind.

**Will**, Georgia Spitzer, died Jan. 6, 1943, in the Rockingham memorial hospital, Harrisonburg, Va., following an illness of a few hours. She was aged twenty-seven years, four months and three days. She was the valedictorian of the Timberville high school graduating class of 1932 and then attended one year at Bridgewater College. Since the death of her father in 1934 she was manager of the Timberville department store, which was owned by the family. She was regular in attendance and active in the church program of the Timberville Church of the Brethren. On Sept. 2, 1935, she married Edwin C. Will, principal of the Timberville high school, who survives, along with her mother, one sister, two brothers and other relatives. The funeral was held at the home of her mother in Timberville with the writer, L. M. Clower and S. W. Berry officiating. Her body, along with an infant boy who died soon after birth, was buried in the St. Matthews cemetery at New Market, Va.—Samuel D. Lindsay, Timberville, Va.

**Wyatt**, Solomon Gilbert, son of Aaron and Susan Wyatt, was born in Jefferson, N. C., Jan. 29, 1855, and died on Dec. 24, 1942. When about ten years old he and his parents moved to Ohio, and two years later to Missouri. About 1873 he was united in marriage to Mary June Rennison, who died in 1886. To this union five children were born, three of whom survive, with fourteen grandchildren and seven great-grandchildren. About 1893 he was married to Sue Denny, who died in 1942. For more than fifty-seven years he had been a member of the Church of the Brethren at Leeton, Mo. Funeral services were held at the church with Bro. James M. Mohler officiating, assisted by the writer. Burial was in the local cemetery.—Glenn I. Rummel, Leeton, Mo.

**Yarian**, Mrs. William, was born to Mr. and Mrs. George W. Kitch in Marshall County, Ind., on Feb. 9, 1867. She spent her entire life in this community. She was married to William Yarian in 1887 and in a few days they would have celebrated their fifty-fifth wedding anniversary. Three children were born to this home. She leaves her husband, two sons, two brothers, three sisters and several grandchildren. She was a member of the Methodist Church nearly all her life. She died on Dec. 5, 1942. Funeral services were conducted by the writer in the Sand Ridge Methodist church; burial was near by.—N. H. Miller, Bourbon, Ind.

## Church News . . .

### California

**Reedley**.—Our church work is moving along well as the year draws near the close. Bro. Bruce Flora and family assumed pastoral work here in September. The interest and attendance are good, notwithstanding that our number is depleted by the loss of the greater part of our young people. They were a very active and dependable group and an inspiration to the leaders. A few, especially those in advanced educational work, return to us occasionally. Monthly missionary meetings are held, and our ladies' aid has been very busy with extra sessions to meet the demand for comforters. We also try in various ways to keep in touch with those in service and plan soon to meet again to prepare and send them a fruit confection or pudding. The men finished reroofing the church before the rainy season began. The love feast on Nov. 15, at which Bro. Flora officiated, was a very spiritual occasion, made more impressive by the fact that some of our young brethren were soon to depart for the duration. A pageant, nicely combining the children's and young folks' departments, was given on Dec. 20, with scripture, poem and song impressing the true meaning of Christmas. Bro. L. M. Clark is conducting a Bible study on the Book of Acts at the Christian Workers hour. On Dec. 27 Bro. Merlin Clark was given the charge of the ministry by our elder, D. F. Sink, and licensed to preach. He is a senior at La Verne College. Jan. 2 has been set as a day of prayer at our church by those seeking a revival of true religion. It is sponsored by a small but faithful group who have been praying to that end for some time.—Mrs. Arma Ramsey, Reedley, Calif., Dec. 28.

### Colorado

**Haxtun**.—On Nov. 25 a union Thanksgiving service was held at the Methodist church; our pastor brought the message. Our last ladies' aid meeting of the year was an all-day meeting on Dec. 3 at the home of Mrs. Louis Hart. Two comforters were tied for a needy family; it was decided not to meet again until after the



holidays. Our Christmas program was given on Sunday morning, Dec. 20, by the children. At the close of the service an offering was taken for world-wide missions. Another of our members, Mrs. Susie Adams, died recently. The funeral services were in charge of our pastor. The B. Y. P. D. had a social in the church basement on New Year's Eve. A basket dinner was held at the church on Jan. 3, after which we had our council meeting. It was decided to recommend to the young people of the church that they try to organize an orchestra as an inducement to interest more young people in attending. Merle Koch was suggested as the director.—Mrs. Warren D. C. Wood, Haxtun, Colo., Jan. 6.

### District of Columbia

**Washington City.**—At the evening service on Nov. 15 Bro. J. I. Baugher, formerly of Hershey, Pa., who recently moved into our congregation, filled our pulpit. On Nov. 22 the laymen of our church had charge of the evening appointment, the subject under discussion being Missions on the Home Front. Our church co-operated with the other churches in southeast Washington in a union Thanksgiving service at the North Carolina Avenue Methodist church. For the past month we have been studying the Book of Hebrews at our midweek prayer service. On Dec. 1 we held our annual father and son banquet with Dr. Harold Mumper, pastor of the Keller Memorial Lutheran church, as the guest speaker. We were also fortunate in having Bro. C. D. Bonsack of Elgin, Ill., present at this banquet. Our regular women's meeting was held on Dec. 3, the time being spent in sewing for the Gallinger hospital. The B. Y. P. D. recently had Bro. Earl Flohr of Oakton, Va., as guest speaker and on Nov. 29 he had charge of the round-table discussion. On Dec. 6 consecration services were held for a number of babies. On Dec. 13 Rev. C. Fairbanks, pastor of the First Brethren church of this city, preached the evening sermon. Since our last report eight members have been received by letter and two by baptism. An offering was recently taken for the starving people of Greece and sent to the Red Cross. Our world-wide mission offering was taken Dec. 20. One of our recent special events was a Christmas party for the beginners department of our Sunday school. Our junior church broadcast a Christmas service over WINX on Dec. 20. Our pastor, Bro. Warren D. Bowman, is mailing a mimeographed copy of his sermons to those members who are unable to attend services on account of the gasoline rationing, and also to our boys who are in camps. Memorial services were held Dec. 29 for two of our soldier boys, Lt. David E. Myers and Pvt. Marion R. Miller.—Mrs. Jacob H. Hollinger, Washington, D. C., Jan. 6.

### Idaho

**Bowmont.**—Our church is busy working for the kingdom of our Lord with Rev. H. G. Shank, our pastor, leading us. He gives us good sermons, which are very helpful. We have B. Y. P. D. meetings, and the adults have study meetings. The ladies' aid is busy quilting; they sent \$17 to the orphans' home in Boise at Christmas time. We have sent \$10 for Chinese relief and \$25 for missions. Rev. Shank has been giving us some sermons and pictures on the Old Testament. We take an offering the first Sunday of each month for C. P. S. work.—Mrs. V. W. Goodman, Bowmont, Idaho, Jan. 4.

**Nezperce.**—We met in council Sept. 27. Since Bro. Amos Reed of Winchester has moved away, we elected our pastor, Bro. Willis Neff, as elder. Sunday-school officers were re-elected. One young man was baptized recently. During the fall we redecorated the interior of the church and made repairs on the furnace. Our home-coming on Nov. 15 was enjoyed by a large crowd. Bro. B. J. Fike of Vancouver, Wash., was the guest speaker and all enjoyed his being with us. We received many messages and greetings from former members and we wish to thank all. Mrs. Ralph Thomas and daughter attended the district Thanksgiving meeting at Weiser. Brother and Sister Z. A. Johnson of Howard, S. Dak., former residents here, are visiting their many relatives and old friends here. We are doing Red Cross work along with our regular aid work.—Mattie E. Thomas, Nezperce, Idaho, Dec. 28.

### Indiana

**North Winona.**—On the evening of Oct. 16 Miss Marjorie Best, founder of the Bethany orphanage of Kentucky, brought to us her pictures and messages telling about the interesting and helpful work done there. Inasmuch as we had an unusually small amount of church business to present at our December council, and also because of gas rationing, we held our members' meeting the afternoon of Dec. 13. A basket dinner was served at noon and all stayed for the afternoon service. Our elder, Bro. J. S. Zigler, was in charge. We were glad for the presentation of the letters of Brother and Sister Zigler. All reports were read and approved. Our church has participated in contributing over 300 quarts of fruit and vegetables, potatoes and tomatoes, and more than our allotment in money, to the camp project. We also gave chickens to the camp at Christmas time. At a recent aid meeting Sister Bertha Lozier was elected president. A Christmas program was rendered by the children at our morning service on Dec. 20; this was made very impressive by a white gift service, appropriated for the Kentucky orphanage. This consisted of gifts brought by the children, and \$15 in cash. On the evening of Dec. 1 the members of our sectional ministerial board, with their wives, met at our church. A fellowship supper was enjoyed. Those present from our local church were greatly benefited by listening to the problems presented and dis-

cussed. Several of our men and women attended the women's rally at Nappanee. We have sectional group meetings in our Sunday night meetings, an adult Bible study group, B. Y. P. D. for the young people, and two children's groups. Our Sunday night meetings are quite well attended.—Mrs. Alma E. Hanawalt, Pierceton, Ind., Dec. 28.

**Peru.**—Bro. Raymond Kessler was elected as our Sunday-school superintendent for this year. On Oct. 4 our church enjoyed a large attendance at a rally day service. A musical program was given on that same evening. Our group was very fortunate in securing the services of Bro. D. R. McFadden for evangelistic meetings. These began on Oct. 25 and continued through Nov. 8. At the close of the meetings five were baptized, three reclaimed, one received on former baptism, and one reconsecrated. On Nov. 12 our semiannual love feast was held. This was, we felt, an especially important time to gather for a love feast while the world is filled with hatred and war. Bro. Milo Huffman led the meeting. The men were in charge of a missionary-Thanksgiving service on Nov. 26. Rev. Oberlin brought a special message on stewardship on Dec. 6. We enjoyed a Christmas play, a white gift service and missionary offering on Dec. 20. Rev. and Mrs. Oberlin presented two large palms to the church as a Christmas gift. Last Sunday Rev. David Landis brought a temperance sermon. A new type reference Bible was presented to Rev. Oberlin in appreciation of his fourteen years of faithful service as our pastor. We will observe a week of prayer Jan. 3-10 with emphasis on the family altar.—Betty Lou Duncan, Peru, Ind., Dec. 29.

**Pleasant View.**—On Sunday evening, Nov. 29, we closed a two weeks' evangelistic meeting held by Bro. Charles Oberlin of Peru. All present were greatly benefited by his inspiring messages and his fellowship among us. At the close of the meetings baptismal services were held at the Walnut Street church in North Manchester. Six were baptized. On Dec. 8 the church met in council with Elder W. S. Stinebaugh presiding. Bro. Roger Shively and wife of North Manchester were chosen for our pastors the coming year. Installation services will be held on Jan. 3, conducted by Bro. V. F. Schwalm. On Dec. 20 Bro. Earl Breon and wife were with us for the morning and evening services. In the evening a Christmas story, The Other Shepherd, was presented. Bro. Breon was the reader and Sister Breon the hymn leader. We have enjoyed having the Breons with us on different Sundays this fall. Our church sent Christmas boxes to our boys in the different camps; some are a long way from home, and one is overseas.—Mrs. Irvin Myers, South Whitley, Ind., Dec. 28.

**South Whitley.**—Sept. 27 was an interesting day for our church, for Bro. Paul Kendall, former pastor here, conducted the rededication service. The church basement was made more usable by the moving of the furnace from the center to one side of the basement, by the installation of a forced air system in the furnace, and the installation of toilets. The auditorium was redecorated. The cost of this improvement was about \$750 and was rededicated free of debt. On the above date Bro. Elmer Gilbert conducted the installation services for our new pastor and wife, Brother and Sister Leo H. Miller. After the basket dinner at noon Mrs. L. W. Shultz and children gave a fine musical program. Nov. 10 was the night of the annual family night supper. It was well attended and Steven Blickenstaff, a student in Manchester College, sang several solos. On Nov. 29 our pastor conducted a special candlelight service, which was well attended. On the following evening Brother and Sister J. Edson Ulery began a two weeks' revival service. Ten were baptized on the closing night of the revival. The communion service was observed on Monday evening following the revival meeting. At our recent council Bro. Garland Borden was licensed to the ministry. Nov. 12 was guest day for the aid society, and about seventy-five enjoyed the basket dinner. In the afternoon the women presented the drama, The Women of the World. The Christmas program was given by the children of the Sunday school, and by request the drama, The Women of the World, was repeated.—Mrs. Viola Joy, South Whitley, Ind., Dec. 29.

**West Manchester.**—We had a meeting of fine fellowship on Thanksgiving evening, when we enjoyed a carry-in supper and listened to Bro. Manly Deeter tell of some of his experiences among the poor people in the mountains of Kentucky. A mission is now being started there. We lifted an offering of over \$200 for home missions. On the following Sunday morning Bro. Deeter shared most of his experiences with us. At the December council some of the church officers were changed. Instead of a chorister, a music committee was elected. On Dec. 20 a Christmas pageant reviewing the events at the time of the birth of Christ was given. The reader was Wayne Miller, and the pageant was well given. Our Christmas offering for world-wide missions was very good.—Mrs. Otho Winger, North Manchester, Ind., Jan. 1.

### Kansas

**Appanoose.**—We have been unable to have services for several weeks because of weather conditions, but as we advance in the new year we hope to go forward with new hope and courage. We were glad to have Bro. Frank Crumpacker with us on Nov. 12, telling of his experience working with the Chinese people. An offering was taken for the work. Bro. U. A. Deardorff of Lone Star filled the pulpit on the morning of Nov. 15, bringing a message on the qualifications of a deacon, preparatory to the election



of two deacons. Brethren Clarence Barnhart and Otis Ikenberry were elected by the church as deacons, and installation services were conducted for them and their wives by Brethren Dave Heckman of Washington Creek and U. A. Deardorff. We observed our love feast on Oct. 10 with a good representation of the members. Several visiting members were with us; Brethren Ralph Hodgen of Topeka, U. A. Deardorff and Dave Heckman officiated at these services.—Mrs. Ethel McEathron, Pomona, Kansas, Jan. 8.

### Maryland

**Baltimore, First.**—Oct. 4 was rally day and the lovely floral offering and collection plates given by the family of Mrs. Ida Roop, in her memory, were dedicated. A special offering of over \$900 was taken and applied on our church debt. At our morning service on Oct. 18 Rev. Deerdorf gave a splendid message. On the evening of Oct. 25 we had our communion service with the largest number of communicants ever present. On the evening of Nov. 1 the ladies of the church put on a splendid mission program, The Brethren Women as Torchbearers. On the evening of Nov. 2 Mr. Eivin Bjornstad, a lyric dramatic tenor of Oslo, Norway, gave a sacred concert at the church. Nov. 6 was fellowship night, when the penny banks were brought in and opened and the proceeds applied on the church debt. On Nov. 26 a Thanksgiving service was held and an offering lifted for home missions. On Christmas morning the young people sang carols and at seven o'clock a special service was held. On Dec. 27 a Christmas pageant, The Greatest Gift, was given at the evening service. The church has had a successful year, having taken in fifteen by baptism and fifteen by letter. One was lost through death and one letter was granted. Our church debt was considerably reduced.—Mrs. Mary R. Fouch, Baltimore, Md., Jan. 5.

### Oregon

**Portland.**—Our church met in council Dec. 4; reports from different committees were given. We had a revival meeting during the last week in October with Bro. Ralph Hatton as evangelist. The attendance at Sunday school and church is increasing. Our Thanksgiving offering for missions was \$84.11. Our primary and junior departments are supplying twelve African babies with milk at \$3 each a year, bringing the total given for missions since March 1 up to \$289.27. It was decided that the Christmas offering of \$426.82 be used to pay on the parsonage debt of \$1,452, the church adding enough to make \$700. We hope to complete the final payment by Sept. 1, 1943. We have given \$408.10 for Brethren Service since March 1, 1942. On Sunday evening, Dec. 20, the children's department gave a half-hour program followed by a play, The Christmas Voice, given by the young people.—Mrs. R. H. Miller, Portland, Oregon, Dec. 28.

### Pennsylvania

**Chambersburg.**—In our Salem meetinghouse was held one of our most interesting autumn meetings. Regular services by the Mennonites are held there, but this was our one meeting of the year at Salem. It was held on a Sunday afternoon. It was characterized with rather old-fashioned features. The attendance and interest were most gratifying, and it was a joyful and wholesome worshipping together of ministers and members, representing Mennonites, Brethren in Christ, and the Church of the Brethren. Some of the inspiring singing was done by lining the hymns. Two of our good and very active brethren, Abram I. Burkholder and Roy E. Frushour, were seated alongside their elderly fathers, who have been a long time in the ministry. Elder Samuel S. Burkholder is of the Brethren in Christ. He conducted the devotions, giving the scripture from memory. Elder Charles N. Frushour, who had preached for us in the city church in the forenoon, gave a message also in this service. He was the resident overseer of the Middletown Valley congregation, Myersville, Md., and died on Nov. 30. Another of the speakers was Dr. Linwood Eisenberg, in pastoral charge of our church in Shippensburg. The sentiment was strong to have a similar meeting and interdenominational fellowship in 1943. Chambersburg has had an interesting experience serving as the food collecting depot for this section of the Southern District of Pennsylvania. From the Waynesboro, Antietam, Welty, Shippensburg, Greencastle, Back Creek and Falling Springs congregations a considerable amount of eatables has been received. Added to what our own church had provided it made a most helpful contribution to be trucked out to the Kane and Marienville C. P. S. camps in Pennsylvania. Some food from our section has also been contributed to the nearer camp between Hagerstown and Williamsport in Maryland. The undersigned and his wife and Sister C. Lehman Wenger represented Chambersburg as delegates to the district conference, Oct. 27, 28, held in the Black Rock church of the Upper Codorus congregation. A number of others attended from Chambersburg. Our autumn love feast was held Nov. 4 with the communicants numbering 155. Elder H. Mitchell Stover represented the Rouzerville church and Elder Maurice B. Mentzer, our overseer, was in from the Back Creek congregation. The service was directed by Dr. J. Linwood Eisenberg of Shippensburg. Our Thanksgiving service was held on Wednesday evening preceding Thanksgiving Day. Food products from the parish were placed near the altar and an offering was given to missions. The message was brought by Elder Mentzer. The pastor preached the Thanksgiving sermon in the Grossnickle church for the Middletown Valley congregation of Middle Maryland.—Ralph G. Rarick, Chambersburg, Pa., Dec. 31.

**Fairview, Georges Creek.**—On Sept. 27 we held our all-day home-coming and one hundred fifth anniversary service. The service began with Sunday school, followed by the worship service and sermon by Rev. Elwood Humphreys of Penhook, Va., a son of one of our former pastors. The weather was very inclement but the attendance was good. We served a cafeteria lunch at the church at noon and evening. In the afternoon special numbers of music were furnished by the Masontown Methodist junior choir, Uniontown Church of the Brethren, Masontown Mennonite male quartet, and the Masontown Brethren church. Rev. Freeman Ankrum, pastor of the Masontown Brethren church, gave an interesting historical message concerning the Fairview church, which dates back over 150 years. Rev. Ankrum has written a book entitled Alexander Mack, the Tunker, now in process of publication. A great-grandson of Alexander Mack, Jr., was a pioneer settler of this community. Rev. Ankrum is a direct descendant of Alexander Mack. A very fine address was given by Rev. Nevin Zuck, pastor of the Uniontown Church of the Brethren. Rev. L. C. Matthews, president of the Masontown Ministerial Association, gave a very worth-while message. Our pastor, Bro. Albert Haught, preached in the evening. Our revival services began on the following Monday night with Bro. J. Ewing Jones, pastor of the Fairchance church, bringing spiritual and forceful messages each night. The interest was so good that we decided to hold the meetings two weeks instead of one as had been planned. Nine new members were added, five by baptism and four on former baptism. Rev. Jones and the pastor visited in seventy different homes. During the illness of the pastor's wife the church gave them a gift of \$100, which was greatly appreciated. Our Sunday-school superintendent is Clara Haught. The interest in C. P. S. camps has been good. Everyone is given an equal opportunity to share in this service of love and goodwill. Envelopes are given out two weeks before the offering is lifted, and are mailed to nonresident members. Offerings are received quarterly, amounting to about \$30. The last Sunday of each month is peace-relief day. Our mission offerings have also been very good. While there is lots of room for improvement, we feel our small group is doing something towards the relief of suffering humanity and the furthering of God's kingdom.—Mrs. Albert M. Haught, Masontown, Pa., Dec. 30.

**Hatfield.**—We met in quarterly council on Dec. 19 with our elder, Norman Frederick, moderating. We had a busy afternoon, and a good offering was lifted to defray church expenses. This is the first year we decided to have the Gospel Messenger go into every home of the congregation. Elders Joseph N. Cassel of the Mingo congregation and Elmer M. Moyer of the Vernfield congregation were called to attend to some unfinished work; Brethren Arthur K. Landes and Joseph R. Fretz, Jr., were licensed a year ago to serve on the deacon board and these brethren and their wives were duly installed into the office of deacon by the foregoing elders. Our revival meetings closed on Nov. 22; they were conducted by Bro. Abram Eshelman of Mt. Joy, Pa., who also officiated at our love feast on Nov. 21. As a result of the revival effort, five were baptized. Because of the shortage of fuel heating oil, gasoline and tires, we decided to close our Sunday evening meetings at the Hatfield house during the heating season. The services at Lansdale will continue as before.—J. Herman Rosenberger, Souderton, Pa., Dec. 31.

**Heidelberg.**—Our harvest home service was held in September. Bro. Hiram Kaylor of West Greentree, who has now gone to his reward, brought us a very appropriate sermon. Our young people sang a German hymn, Garben Bringen Ein, which Bro. Kaylor enjoyed very much. A rally day program was given the morning of Oct. 11. A program was presented by the children, after which Bro. Graybill Hershey of Manheim brought us an interesting message. Our fall love feast was held Oct. 24, 25. On Saturday afternoon and evening Brethren Henry Miller of Mechanicsburg and Howard Merkey of Manheim ministered to us. On Sunday morning Bro. Lester Bucher of Myerstown taught the Sunday-school lesson. Our morning messages were given by two visiting brethren, Earl Kurtz of Elgin, Ill., and Norman Weaver of Manheim. On Nov. 15 our chorus rendered a program in one of the Lebanon City churches. Bro. Ralph Heisey of Lincoln delivered a most timely missionary sermon on the morning of Nov. 22. Bro. Harold Bomberger of Annville was with us on Thanksgiving morning and brought an inspirational sermon. A series of meetings began on Dec. 6. Bro. Ralph Jones of Trappe was the evangelist. The attendance was fine in spite of the gasoline rationing. The audiences were very attentive. Two were baptized. On Dec. 20 the chorus sang at the Hershey community service, which is held every Sunday afternoon throughout the winter months. Services were held in our church on Christmas morning with Elder H. F. King bringing the message.—Candace Royer, Myerstown, Pa., Dec. 28.

**Jennersville.**—We held our love feast on Nov. 1 with a good attendance. Bro. Rufus Bucher, our elder, officiated. On Nov. 22 we held a Thanksgiving service and fellowship feast in the basement of our church. Our annual Christmas program and pageant for the children and young people was held on Dec. 27.—Sara Jane Ritter, West Grove, Pa., Jan. 2.

**Lancaster.**—On Oct. 4 Bro. R. R. Baugher gave the rally day address. Our pastor, F. A. Myers, preached three sermons on the subject of divine healing and anointing during one evening and two morning services in October. The B. Y. P. D. held an effective installation service on Oct. 11. New members also signed



the pledge of membership. Carl Myers is the president. The newly elected ministerial committee has been active in advising the pastor and recommending changes to the church. Our church was used as a depot for provisions going to Camp Kane and several tons of food left here in October. Bro. Edward H. Lander preached for us on Bethany Seminary day, Oct. 18. The B. Y. P. D. sponsored the program on the evening of Oct. 25 and had as guest speaker Prof. Forrest Weller from Elizabethtown College. Baptismal services were held for two on Oct. 28. The love feast was observed on Nov. 1, and 242 communed. The officiating elder was Bro. Clyde Weaver. On Nov. 8 the missionary committee sponsored the program presenting the children's project and supplying them with banks. This was done in the form of a Sunday school in India. In the evening Bro. Will E. Glasmire preached. The women's missionary society held a rummage sale on Nov. 7 and made a profit of \$40. They also sent two boxes of clothing for relief. The women's work had a special temperance meeting on Nov. 12 and the thank-offering boxes were returned at this time. The B. Y. P. D. had an interesting meeting on Nov. 15 when Mrs. Durell Hollinger reviewed the book, *The Keys of the Kingdom*. On the evening of Nov. 22 the young people were fortunate to have Dr. and Mrs. Franklin Cassell here to show their Hawaiian pictures. The entire church was invited. After this service Bro. Caleb Bucher preached. Again on another evening the B. Y. P. D. sponsored the program and had a panel discussion on race relationships, led by Mrs. Ruby Payne, leader of the Negro center in Lancaster. During November three were baptized into the church. The women's missionary society helped during a week in November at the Negro center, where meals are served to underprivileged children. On the evening of Dec. 13 Bro. John Eversole preached for us. Our council meeting was held Dec. 15. The children of the Sunday school, and the B. Y. P. D. sent Christmas gifts to Japanese children and young people in the internment camps. These two groups also sent boxes to the boys in the armed forces and C. P. S. camps. On Dec. 20 the children presented a Christmas program. They returned their project banks, which amounted to \$108.05. In the evening the choir, directed by Will Glasmire, sang a cantata, *The King Cometh*. The B. Y. P. D. packed a box for a needy family for Christmas. They also went caroling on Christmas Eve. The deacons and their wives packed Christmas boxes for the shut-ins and needy, using the things received at the white gift service held on Dec. 20. Bro. Myers preached a New Year's sermon on Dec. 27. In the evening there was an organ recital and special musical program. The organ was in the church over the holidays because of a wedding. At this program Caleb Bucher spoke. On New Year's Eve the B. Y. P. D. entertained some of our neighboring young people. Early in the evening there was a social hour, followed by a watch night service to which the entire church was invited. Bro. Lester Schreiber gave the talk and the candlelight service was led by Bro. Caleb Bucher. On New Year's Day there was a prayer service held at the church. The main auditorium of our church has been beautifully redecorated. There will be a dedication service held in the near future.—Mrs. M. Alexander Glasmire, Lancaster, Pa., Jan. 2.

### Virginia

**Beaver Creek.**—The women's work held a Chinese banquet in the church basement under the direction of the missionary chairman, Mrs. Frank Thomas. There were eighty guests. Invited guests were presented from the Mt. Bethel and Montezuma churches of our congregation. We were very fortunate to have two of our missionaries, Miss Nettle Senger and Mrs. Minor M. Myers, as our guest speakers. Mrs. Myers told of existing conditions in China and also had a number of Chinese articles and pictures on display. Miss Senger showed and interpreted lantern slides on China. She also planned and prepared the supper, with the help of the women of the church. The supper was served in Chinese style. The menu consisted of chow mein, fried noodles, rice, peanuts, candies, fruit, and fruit juices. Mrs. Myers had several pairs of chopsticks for those who wanted to try the art of using them. A freewill offering was taken and the proceeds given to missions. Sunday-school officers for the present year were elected in September, and installation services were held for these officers by the pastor on Oct. 11. On Oct. 18 we held our love feast, with a full house. Bro. J. M. Henry of Bridgewater College officiated. Following our love feast, Bro. M. Guy West and wife were with us in a two weeks' meeting, beginning Oct. 19. As a result one was added to the church. Bro. West gave us sermons that were very instructive and inspirational. Thanksgiving services were held at the Beaver Creek church on Thanksgiving night with Bro. E. S. Coffman delivering the sermon. On Dec. 11 the women of the church met and made cookies for the boys of the community who are in camp. Fourteen boxes were mailed to the boys. A comforter was also made for the C. P. S. camp at Lyndhurst, Va. A kit has been sent to Camp Magnolia. Our Christmas service was held at the Montezuma church with our pastor giving the Christmas message. An offering was taken for relief and Civilian Public Service. It was decided by the church council to give the church offering on the last Sunday of each month through March to relief and Civilian Public Service. The children of the Sunday school gave a Christmas program at the morning service on Dec. 27 preceding the sermon. We are planning a missionary tour for our next regular women's meeting in January.—Ruth V. Miller, Bridgewater, Va., Dec. 28.



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## OUR MISSIONARIES

## SWEDEN

Graybill, J. F., and Alice, Lebanon, Pa., R. 2, 1911.

## CHINA

College of Chinese Studies, Baguio, via Manila, Philippine Islands  
 Angeny, Edward T., and Helen F., 1940.  
 Crim, Bessie M., R. N., 1940.  
 Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
 Flory, Roland C., and Josephine K., 1940.  
 Thomas, Susie M., 1939.

## American Board Compound, Peking, China

Rothrock, Hazel M., 1938.  
 Clapper, V. Grace, 1917.

## Embassy Guard, Y. M. C. A., Peking, China

Myers, Minor M., 1919.

## English Baptist Mission, Sian, Shensi, China

Sollenberger, O. C., 1919.

Wampler, Ernest M., 1918.

## On Furlough

Bright, J. Homer, and Minnie, R. 1, Union, Ohio, 1911.

Crumpacker, F. H., and Anna, 1815 Scott St., Huntingdon, Pa., 1908.  
 Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.

Ikenberry, E. L., and Olivia, 343 Third Ave., N., Twin Falls, Idaho, 1922.

Myers, Sara, Bridgewater, Va., 1919.

Ober, Mary Velma, 3435 Van Buren, Chicago, Ill., 1936.

Parker, Dr. D. M., and Martha N., R. N., C. P. S. Camp No. 43, Castañer, P. R. R.

A Project, Adjuntas, Puerto Rico, 1933.

Schaeffer, Mary, 2262 N. Park Ave., Philadelphia, Pa., 1917.

Senger, Nettie, % General Mission Board, 22 S. State St., Elgin, Ill., 1916.

Shock, Laura, R. 2, Roanoke, Ind., 1916.

Smith, W. Harlan, and Frances, Box 505, Cerro Gordo, Ill., 1919.

Sollenberger, Hazel, 418 Weitzel St., Oceanside, Calif., 1919.

Wampler, Elizabeth B., R. N., 810 Wayne Ave., Greenville, Ohio, 1922.

## AFRICA

Chibuk, Nigeria, West Africa, via Maiduguri

Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa

Dadisman, Mary N., R. N., 1941.

Heckman, Clarence C., and Lucile, 1924.

Garkida, Nigeria, West Africa, via Jos and Damaturu

Faw, Chalmer E., and Mary P., 1939.

Horn, Evelyn J., R. N., 1930.

Moyer, Edna Faye, 1931.

Royer, Harold A., and Gladys H., 1930.

Studebaker, Dr. Lloyd, and Modena, 1934.

Lassa, via Jos and Damaturu, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.

Weaver, E. Paul, and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria, W. Africa

Harper, Clara, 1926.

Shisler, Sara C., 1926.

Utz, Ruth, R. N., 1930.

## On Furlough

Engel, Alice, R. N., 1931 Monument St., Baltimore, Md., 1937.

Frank, Evelyn E., R. N., 1821 E. McDowell Road, Phoenix, Ariz., 1938.

Kulp, H. Stover, and Christina, 1700 Mifflin St., Huntingdon, Pa., 1922 and 1927.

Landis, Herman B., and Hazel M., R. N., 1917 Fortieth Ave., Oakland, Calif., 1938.

## INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.

Lichty, D. J., and Anna, 1902 and 1912.

Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.

Blickenstaff, Verna M., R. N., 1919.

Blough, J. M., and Anna, 1903.

Shickel, Elsie N., 1921.

Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.

Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Kinzie, Wm. G., and Pauline G., 1937.

Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.

Fasnacht, Everett M., and Joy C., 1940.

Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.

115 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Bowers, Joe W., 1940.

Ziegler, Emma K., 1930.

## On Furlough

Cottrell, Drs. A. R. and Laura, 305 E. Washington Ave., Bellefontaine, Ohio, 1913.

Grisso, Lillian, % General Mission Board, 22 S. State St., Elgin, Ill., 1917.

Miller, Eliza B., R. 1, Waterloo, Iowa, 1900.

Moomaw, I. W., and Mabel, North Manchester, Ind., 1923.

Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.

Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.

Townsend, Ralph, Crestview, Fla., 1937.



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# GOSPEL MESSENGER

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## "Who Coverest Thyself With Light"

Bless the Lord, O my soul.  
O Lord my God, thou art very great;  
Thou art clothed with honour and majesty.  
Who coverest thyself with light as with a garment:  
Who stretchest out the heavens like a curtain:  
Who laid the foundations of the earth,  
That it should not be moved forever.

—Psalm 104:1, 2, 5.

■ ■





## Around the World...

As of Oct. 1, 1942, there were 10,393 American Indians enrolled in the armed services.

Over 300 Japanese-American college students have been released from resettlement locations on scholarships to leading educational institutions.

Dr. E. Franklin Frazier of the department of sociology of Howard University has been appointed resident fellow of the Library of Congress in American studies.

Since the navy modified its color bars in 1942, more than a thousand Negroes have completed their preliminary training for all branches of service under separate units.

As of Nov. 19, 1942, 91,694 Negroes had been inducted into the army. American Negro soldiers are serving in Hawaii, New Guinea, Australia, West and North Africa and India.

Negro children in the ten states of the old South, where the bulk of Negroes live, have only about one fifth of the public schooling that the nation as a whole regards as standard.

"Human blood," according to statements of the American Medical Association and other authorities, "differs in type" but "the presence of any particular blood group or type is not peculiar to any race."

In New York City, Negroes constitute six per cent of the population. Only one per cent of these are in war industries while twenty-five per cent of the city's relief load as of December 1942 were Negroes.

A commission on race and culture in our democracy has been formed by the Federal Council of Churches for gathering facts and interpreting Christian values as they apply to interracial relations.

A drive to eliminate anti-Semitic statements from American school textbooks through the medium of a million dollar advertising campaign and other methods was launched at a conference in New York City.

Negro officer candidates have been sent to officers' training schools where they study, eat and live without racial separation or discrimination. One of these schools is at Fort Monroe, Va., and one at Fort Benning, Ga.

"We fail in our leadership today, both at home and abroad, because of the contradiction our race prejudice puts upon freedom of peoples."—Pearl Buck, winner of the Nobel prize in literature.

"A free world must steadily, seriously and progressively meet and solve the various problems along the road toward the brotherhood of all races."—Adolf A. Berle, Jr., assistant secretary of state.

"Surely radical changes would come at once if the great body of people of good will in America once saw in full, alert, consciousness the wrongs we allow to exist."—Edwin R. Embree, president of the Julius Rosenwald Fund.

"It is hard to see how the future world, brought so closely together by airplanes and economic ties, can survive without a new doctrine and new faith in the essential equality of all races."—Lin Yutang, distinguished Chinese scholar.

"No one who accepts the basis of our Christian tradition will deny that men are equal in the most important of common denominators, in that they are all ambassadors of the same God. One does not humiliate an ambassador."—Herbert Agar, former editor of the Louisville Courier Journal.

"The Negro has been quickening his pace ever since 1932, urged on first by the pinch of depression, then by the push of government aid and social experiment; here by racial and national aggression, there by economic competition and also struggle; and now by world war."—John A. Davis, professor of political science at Lincoln University.

Negro teachers in Florida and in New Orleans have won court decisions for equalization in salary regulations.

The dean of Howard University law school, Washington, D. C., Leon A. Ransom, was assaulted by a white court officer at Nashville, Tenn., at the conclusion of his plea that Negroes be permitted to serve on juries in Davidson County.

The hospitals of New York City lifted the barriers on training of Negro nurses when the commissioner of hospitals, Edward M. Bernecker, broke an almost half-century old precedent and announced that Negro applicants would be accepted for training in every school under his jurisdiction.

A Negro girl, Margaret Walker of New Orleans, was chosen by Stephen Vincent Benét as winner of 1942's competition for the Yale Series of Younger Poets. She is the first Negro to win the prize since the competition was begun in 1919 for poets who give promise of contributing literature for the future of America. Her poems speak of and for her race.

The evacuation of the Japanese from the west coast and the war labor shortage have changed the employment situation for the Mexican peoples. Agreements were made in the fall of 1942 with the Mexican government for bringing workers to the United States under contract which provides for protection and fair treatment, including minimum wage, adequate housing, medical service and repatriation to Mexico.

Lynchings during 1942, according to Tuskegee Institute's annual report, totaled five persons, all Negroes. Three of these were in Mississippi, one in Missouri, one in Texas. There were fifteen instances of prevented lynchings by the intervention of officers.

A white organization, The Fellowship of Southern Churchmen, advocates complete social, political and economic emancipation for the Negro in a world that is seeking true democracy. The statement was signed by more than 100 leading figures in Southern religious and educational life.

The Julius Rosenwald Fund reports that during the past two years it expended \$1,350,000 on its programs of education, health and race relations; \$500,000 for the preparation of white and colored teachers for Southern and rural schools; \$200,000 for fellowships for seventy-five Negroes and forty-five white Southerners; \$250,000 for Negro universities, \$175,000 for Negro health.

A hundred scientists from leading universities, meeting late in 1942, voted the following resolution: That the American Ethnological Society, for 100 years dedicated to the study of peoples not belonging to Western civilization, express upon the occasion of its centenary celebration its profound conviction that racial persecution and discrimination cannot be scientifically justified. We protest the distortion of anthropology which falsely assigns inborn superiority to some one race and assigns others to inborn inferiority."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### When Two Halves Make One Whole

SPEAKING of those two halves of religion—if necessary, consult the first and second commandments as Jesus named them—it seems pertinent to observe that it is not sufficient to recognize the rightful claims of each half upon our attention, but that they should be joined in a unified Christian experience. Two halves do not make a satisfactory whole unless they are united.

This means that when a man commits himself to Christian decision, he cannot continue in wrong social practices any more than he can continue in what we have been accustomed to call personal sins. Salvation, as an experience of reconciliation to God through Christ, cannot be disconnected from salvation as an experience of love toward one's fellow men. If the latter is lacking, the profession of the former is a mistake. You cannot love God whom you have not seen, and hate your brother whom you have seen.

A saved life is saved in all its relations. This does not mean that a man has no true religion unless his character is perfected. It does mean that the new life within him is making a conscientious effort to express itself in all directions or there isn't any new life there. It means that a man who leaves off his bad personal habits and pursues the same self-centered ambitions as before, is deceiving himself when he talks so devoutly of the new peace in his heart since Christ washed his sins away.

E. F.

### When the Case Is Hopeless

If any situation was ever past remedy it would seem that the one described by Joel in the first chapter and a half of his little prophecy was surely that one. Everything had been destroyed. The day of judgment was at hand (2:1, 11). "And who can abide it?"

What would you advise in such a case? Or would you just be scared to death? Listen to Joel: "Yet even now, saith Jehovah, turn ye unto me with all your heart . . . and rend your heart and not your garments and turn unto Jehovah your God; . . . Who knoweth whether he will not turn and repent, and leave a blessing behind him?"

Which is just what they did, and what Jehovah did. No matter what the situation is, turning to God is always in order. And when you turn, he turns. The trouble is, there is too much garment rending and not enough rending of the heart.

E. F.

### "Who Coverest Thyself With Light"

MAN's sense of importance is very real. It grows out of the fact that he can face winter's cold with confidence. He has learned how to clothe, shelter, and warm himself. As for the uncertainties of life, he has found ways to save the surplus of good years against the needs of lean times. Over all other creatures, whether great or small, he lords it as master. From the elephant to microscopic bacteria he seeks to make all living things do his bidding.

However, man is master of enough to realize that he is not lord of all. He has himself to explain, the earth upon which he stands, the delicate balance and exquisite timing of the starry heavens. Around the continents are the earth-encircling seas. They invite him to discovery, yet smash many of his mightiest works as though they were nothing. In one way or another man is obliged to admit that there is a creative and ruling power which is beyond himself.

When one meditates upon these things he cannot help but wonder how the universe came into being. And then is remembered that which was written, that at one time the earth was without



form and void, with a great darkness upon the face of the deep. Then how came the bright and beautiful world of day? Perhaps light came as the dawn breaking. And does not each morning rehearse the original act of creation? Surely the psalmist is thinking of the miracle of creation when he refers to the Lord as one who is "clothed with honor and majesty; who coverest thyself with light as with a garment."

That the creation pageant is in the psalmist's mind is further suggested by the next phrase, "who stretchest out the heavens like a curtain." What majestic imagery is here! The gossamer loveliness of the heavens have been stretched across the sky as one would hang a curtain!

Beneath one's feet is the solid earth, but overhead is the changing glory of clouds and sky, and yonder the ever restless sea. Underneath the global seas lie the beams that shape the chambers for great waters. But in the sky above the driving wind "maketh the clouds his chariot" as though the Creator himself could be found riding in their great white folds. He who has seen a storm moving along a distant horizon has seen one of the most majestic spectacles it is possible for human eyes to see. Towering thunderheads make the grandest mountains to seem as the little hills. Now dark and foreboding, now tinted by the setting sun, now suddenly lighted by a jagged flash of lightning, it brings to one's mind the words, "who maketh his angels spirits; his ministers a flaming fire."

But whatever the thunderous storm may do to all surface things, it is comforting to remember that the Creator has "laid the foundations of the earth, that it should not be moved forever." Even the waters which cover them are no more than a flowing garment. Once the waves beat above the mountains, but at the Creator's rebuke they fled, "at the voice of thy thunder they hasted away."

After the receding of the waters into the chambers provided for them, there emerged the problem of how to water the earth. Behold the marvel of God's method! See how the needed waters go up the mountains as clouds, there to fall as rain or snow. See how these clean waters return to the deeps by way of cool canyons and pleasant valleys! Stand on the banks of some sizable river, or on the clean sands of some lake shore, and observe how the Master of all has "set a bound that they may not pass over; that they turn not again to cover the earth."

Once all was dark and void. Then the Creator covered himself with light as with a garment. His glory illumined the earth, making all things beautiful and dependable.

"Bless the Lord, O my soul.  
O Lord my God, thou art very great;  
Thou art clothed with honor and majesty;  
Who coverest thyself with light  
As with a garment:  
Who stretchest out the heavens  
Like a curtain. . . .  
Who laid the foundations of the earth,  
That it should not be removed forever."

H. A. B.

### With Respect of Persons

A BROTHER writes that a poor man's church is needed in his community. The congregation in which he lives is a prosperous one and is noted for its liberality in supporting the church activities, but the caste lines, according to this brother, are too sharply drawn. The poor member, he says, does not get the same consideration, or even have the same chance of fair treatment, as the one with "standing" and money.

A sister writes in similar vein from an entirely different quarter of the brotherhood. Her congregation likewise is large and prosperous, well-known for good works. But she feels keenly the lack of real fellowship between the more prominent and well-to-do members and the class to which she belongs. The former have their good times and exchanges of social courtesies among themselves, while such as she are quietly and coolly ignored. She wonders whether the Golden Rule, which makes us think of those in faraway lands, has any bearing on such small matters as the way we treat the members and others of our home communities who do not wear as expensive clothes as some other people.

We are not passing judgment on the complaints of these correspondents. We know that it is possible to be over-sensitive about these matters, and a poor brother and sister may have their own weaknesses in their approach and attitude toward those in more favored circumstances. But these two letters from opposite directions at the same time on the same subject have started us to wondering a little.

We wonder whether the Church of the Brethren is measuring up to its profession of simple living and social equality and brotherly love. We remember what James found occasion to say on this very point in the first part of the second chapter of his letter. Knowing something of the tendencies of human nature, we are more than half afraid there is too much truth in what this brother and this sister have said.

We are more than half afraid that some of us are holding "the faith of our Lord Jesus Christ with respect of persons."

E. F.



## The Church of the Brethren and the Future . . .

BY PAUL H. BOWMAN

Note: This is the first installment of two articles based on a paper presented to the Council of Boards at the recent meeting of the Council. The second will appear February 20.

THE question regarding the future of the Church of the Brethren can best be considered in the light of Brethren history. Let us take the century as a yardstick and consider the progress of the church in the centuries following 1708, 1808, and 1908. This leads to an analysis of the character of the church in the eighteenth, nineteenth, and twentieth centuries.

### The Brethren in the Eighteenth Century

What was the church like under the leadership of the Macks, the Beckers, and the Sowers whose leadership spanned almost all of the eighteenth century?

1. The early leaders of the Church of the Brethren had a passion to know the will of God and a purpose to "pursue his will" at whatever cost to themselves. Observe them at Schwarzenau in the toil of study, in the eagerness of continued prayer, in the stress of almost endless discussion, and finally in subsequent years as they pass through the fires of persecution in both Europe and America.

2. The early Brethren believed that a first source for the discovery of the will of God was in the Scriptures, especially the New Testament. Observe their devotion to the Bible which led to the study of the Scriptures at Schwarzenau, the printing of the Bible at Germantown, and the remarkable Sunday afternoon meetings "for the unmarried" which constituted a pioneering movement in religious education.

3. The early Brethren imparted to the church the faith that fuller revelation of God's will would come to the hearts of men as they practiced in daily life and in childlike simplicity the teachings of the New Testament. Thus they desired freedom from the hampering pronouncements of creeds, the restrictive influence of dogma, and the stifling dominance of ecclesiastical hierarchy. Observe the attitude of the church in 1737-42 in connection with the Pennsylvania synods and the movement of Count von Zinzendorf. Throughout the centuries the Brethren have sought to keep themselves free from the bitterness which theological controversy has so often engendered.

4. The Brethren of the eighteenth century believed that growth in spirituality demanded the supporting influence of the ordinances of the church as set forth in the New Testament. Observe how faithfully they preserved the ordinances of baptism, the love feast, the communion, the

feet washing and anointing services, and other of the New Testament symbols.

5. The early Brethren regarded religious freedom as a fundamental human right which no political or ecclesiastical authority could deny or usurp. Observe their refusal to accept the creeds of councils, the edicts of popes, the mandates of dictators, or the orders of any government which cut across their religious convictions or interfered with the free exercise of conscience.

6. The early church believed that the advancement of Christianity demanded supporting agencies such as education, organization, and effective promotion. Observe Christopher Sower's support of schools and of education, his numerous religious publications, the expansion of congregations in Pennsylvania by means of mission tours made by the ministers of the early church.

### The Brethren in the Nineteenth Century

The nineteenth century was a period of reaction in the Church of the Brethren. The vision and aggressiveness of the Macks, the Sowers, the Urners, and others did not carry over into the following century. The persecution during and following the Revolutionary War, the movement of the Brethren into virgin country as pioneers, the hardships which American life imposed upon those who participated in the founding of this nation, and the lack of educational opportunity which these conditions entailed, forced church advance into the background. In that period the Brethren gave less thought to the major issues of church life. They gradually became negative toward missions and education, being occupied more with the immediate struggles of their hard life in the eastern wilderness and on the plains of the West.

The Church of the Brethren, however, entered a period of rebirth and renewal in the latter part of the nineteenth century. We discovered that we have a history—a worthy history. We became interested in the mother congregation at Germantown. The old burial grounds took on a new interest. The graves of the founders and early leaders of the church were a matter of concern. Appropriate markers were erected at the graves of Peter Becker, Christopher Sower, Alexander Mack, and others. We began to found schools and colleges in this period.

A new missionary vision descended upon the church. Sunday schools were being established everywhere. We were developing church publications and the necessary equipment to support and promote Brethren literature. We were beginning to make adjustments in the ministry and oth-



er phases of our church life. The emphasis and general outlook of the church began to shift to matters of major importance and the smaller issues of life were less evident in the councils of the church. These movements wielded a tremendous influence over the church and led toward an awakening and to a spiritual revival among the Brethren.

#### **The Church of the Twentieth Century**

The history of the Brethren has already spanned nearly half of the twentieth century. This period therefore involves the past, the present, and the future. It is a century both of retrospect and of prospect.

In 1932 Elder H. C. Early expressed himself regarding the most significant advance of the church during his lifetime in the following statement:

"The church has moved into a better understanding of the Christian message in its implications. We are developing a better Biblical interpretation which inspires spirituality, broadens outlook, and engenders the spirit of sacrifice and service. . . . We have been moving from a gospel of law and authority to a gospel of grace and love; from a negative repressive government to one that is positive and constructive."

The assets of the church in this present day also have a bearing on the future. The most gratifying asset of the church is her body of youth. Brethren youth are physically strong, vigorous of mind, and loyal in spirit. We must also appraise with a high degree of satisfaction our record on the mission fields of the world, particularly in India, China, and Africa. Our colleges and seminary are for the most part fully accredited and offer a sound lead-

ership in higher education. We have developed a comprehensive program in religious education which touches all age groups and provides the church with the best known material in the field of religious education. Our publishing house is an asset which should give the church genuine satisfaction.

The future will be an outgrowth both of the present and of the past. This brief analysis of the church, past and present, is some index to the character of the church of the future. Against this background let us venture a prophecy.

*Bridgewater College.*

### **These Are My Brethren**

#### *A Quest for Brotherhood*

BY JOE VAN DYKE

Who are my brethren? This question which man recurrently asks himself is almost as ancient as the earth he inhabits. It is born of his instinctive fear of being alone and his need to give and to take that thing called love. For lonely each man is created and lonely he remains until he finds all his brothers. That search is one which every man must make for himself. It was the second great quest of the human race.

In his dark beginnings, ages gone, man believed himself solitary in a malevolent universe where even his god was a spirit of evil cunningly at work to effect his downfall unless propitiated. About him were mighty forces he could not understand: winds strong enough to uproot trees, torrential rains, earthquakes that shook down the rocks on his head, even fire dropping on him from the skies. On every side crept cat-footed animals with burning eyes that lusted for his flesh. He crouched alone in his fox hole while darkness and cold and hunger and thirst pressed upon him like four leering demons waiting tirelessly to devour him.

Even when man mated with his kind it was stealthily and uneasily, and the creatures that he fathered made him fear the hostile unknown only the more for their sake. He had no brother on the face of the earth—it was every beast for himself, the man-beast most of all. There was no one whose heart and mind and hand were his when he needed them. Moreover, he himself was a brother to no one—and that made his aloneness deeper and more terrible.

How many summers succeeded winters and winters summers before human beings came out of their dark caves of fear and superstition and learned to recognize the earth as their home and God as their Father, no one will ever know. We do know that men saw God and realized their

### **I Saw the Sun Go Down**

BY MARY McDOWELL

I saw the sun go down last night  
All dusty red, into a bank  
Of black and white.

Its going plunged the shadowed earth  
Into eclipse and sudden dearth.

I saw the sun come up today  
Like burnished gold; dispersed night's  
Draperies away.

From desolation now the earth  
Evolved triumphant in rebirth.

And so, when life's own sun shall set  
Behind dark clouds; the fear of death  
At last is met;

Help me remember, ere 'tis gone,  
It takes a night to make a dawn.

*Millersburg, Ind.*



duty to him before they saw their brethren or felt any duty toward them. It is hard for us to understand how the fatherhood of God could be divorced from the brotherhood of man, but one noble idea at a time was enough for the human mind to manage.

We must remember that such tremendous concepts as these are not sudden revelations to humanity. The idea of brotherly love was a growth, a slow gradual dawning. True, there were certain men whose spiritual insights enriched the concept so that it was passed on with more meaning to the next generation. And, finally, with the coming of Mary's firstborn into time, mankind had its first glimpse of what brotherhood in action could mean. *He* gave the word flesh. He not only taught men to be brothers—he *was* a brother.

By the beginning of the twentieth century, more than fifty generations of followers of Christ had tried to realize his dream of world-wide brotherhood. Most of them had failed. It had become less and less difficult to grasp the concept of brotherhood, but it was still an almost intolerable burden to practice it. A few—like St. Francis of Assisi of the 13th century—succeeded magnificently. Those few kept alive his dream. Some day—their lives were pledges—some day all men must know themselves to be brothers. *All men will try to be brothers.*

More than two hundred years before I was born, a handful of men and women living in an obscure corner of Germany were troubled in spirit because they could find no church whose articles of faith matched the creed the keen conscience dictated. So they banded themselves together in a fellowship which, in America, became known as the Church of the Brethren. Into that fellowship of brethren I was born, and by its tenets I was reared. Because of the teaching I received and the example I sometimes saw, I early learned to feel that only those who love their fellow men, truly love God. So to me, and to thousands of others, was handed the concept of brotherly love that had been untold centuries in the making. Now the future was in my hands.

The world is saved or lost in every human being. God gains a heart and a pair of hands, or the devil a new archdeacon. Would the vision claim me?

The boy I once was, who walked a country road to school from September to May, discovered a brother on that road one shameful, glorious day. I was, when young, an easy butt for bullies. By nature I was mild and inoffensive, and so often bore more than my share of schoolboy grief. In our school the reigning bully soon discovered my

weakness and made life miserable for me with his petty persecutions. It was not the will to fight I needed to regain my self-respect, but only the courage to take punishment and come up laughing. Instead of facing my persecutor, I cringed, and hated myself. Then that day an older boy—my own brother—faced the bully for me. There was no fight; it was not necessary. That moment I shed the outer husks of my fear. I started to learn how to laugh at threats. My brother gave me a taste of freedom when he took my shame on himself and taught me how to act the man by being one.

When I was fourteen I entered high school practically a stranger. The first day was a nightmare. I endured it at all only because in that vast roomful of anonymous faces there was one that I knew. He, too, was a freshman and alone, and our friendship was sudden and deep and lasting. For four years we studied together, played together, even slept and ate together. Like David and Jonathan our hearts were knit together, and we became as brothers. I learned during those years of comradeship that what belongs to one brother belongs to the other also, that the joys and griefs of one are the joys and griefs of both, that brothers share life itself when they share each other.

By the time I came of age I had taught school for three years. Innocent as I was of approved teaching techniques, I knew instinctively the essential qualification of a schoolteacher. He must love his children if he is to teach them. That was not hard for me to do. The boys and girls who came to my school not only put their minds in my keeping—they brought me their affections, their enthusiasms, their secrets, their fears, their dreams. I accepted them all. They put their warm hands in my hands; at the slightest invitation they opened their hearts to me. They asked of me understanding and sympathy and appreciation, stern justice, too. They needed to drain strength from my strength and wisdom from my wisdom. As they took virtue from me they expanded and grew tall. I watched them come crookbacked with ignorance and hungers and bad starts, and I saw them go laughing and walking straight.

So from my children I discovered some of the meaning of brotherhood. I learned that sometimes we must give to a brother that which cannot be received back from him in kind. Gifts my boys and girls gave me, valuable gifts, but not in the coin of my contributions to them. I learned that a brother must share what he has whether or not the one who receives can give back a gift



of equal value, that brotherhood is not an even exchange.

When I was in my late teens I was fortunate to be a member of a group of fellows and girls who were religious without being priggish. Among other things we liked the church, and we liked it intensely. Sunday evening services were not a chore to us; we went and took part on the stormiest nights of winter.

There was something about the symbolic rites and ceremonies of the church that especially appealed to us. We never missed a love feast with its mystical sense of union with Christ and with each other. I remember vividly the time when a carload of us drove a long distance to a neighboring church to take part in their communion service. That night is unforgettable because, unknown to the others, I wrestled with God and came out the winning loser.

In those days it was still my custom to sit between two friends at the communion table, but on this occasion I found myself next to a stranger, a man whom no charity could make appealing. I remember how immediately I thought that the service would be spoiled because soon I would have to wash his feet and offer him the salutation. During the opening songs and the examination service I could think of nothing else. But there was no way out of it and soon the moment came. I knelt beside the stranger and began to wash his feet. It was the first time in my life that I had performed this symbolic act of service for someone who was not already my brother.

And as I washed and dried his gnarled feet—it all happened in a few seconds—a miracle took place. This man was no longer a stranger. When he stood beside me a moment later and we kissed, it was a moment of recognition. He, too, was my brother. Afterwards we ate together and shared the bread and wine, and I was happy. From that moment on I know that all men whose faith in God led them where my faith led me must surely be my brothers. It was one of the most important discoveries of my life.

But my search for the meaning of brotherhood was not yet ended. I had discovered a brother in my home; I had found friends who were brothers; and I had learned to be a brother to the children in my school. Finally in my church I had found those who were truly my brothers. All these were my brethren. But I was not satisfied. Somehow I felt that my quest had only just begun.

Years later I had to leave my home and travel across the continent before I could see all my brothers plain. My last odyssey led me over

mountains and across deserts. It was night in a barren desert when I at last came face to face with a lost brother and to the end of my quest.

*New Lothrop, Mich.*

To be concluded

## The Hidden Wedge

BY MARY POLK ELLENBERGER

WE love our great Christian country. We praise it in song and story. We acclaim its glory vociferously. We are willing to defend it with the flower of our youth, the strength and courage of our middle-aged, the wisdom and diplomacy of our national leaders. No sacrifice is too great to be made, it seems, for the protection and preservation of our freedom and the rights of Christian citizenship.

And yet, like Achan of old, who defeated God's purpose and caused the Israelites to be smitten by hiding in the midst of his tent goodly Babylonish garments, we too may be concealing things like these garments, the two hundred shekels of silver and a wedge of gold of fifty shekels weight which he had coveted and stolen.

The grim and tragic story as related in the seventh chapter of Joshua is very thought-provoking and should be a warning to all people of today.

Our President has called us as a nation to prayer, and has set the example of prayer before us. Church leaders everywhere are reminding the people to pray earnestly that righteousness may prevail. They are praying for victory over the forces of evil, that we may once more have world-wide peace, freedom, and prosperity. We as individuals pray unceasingly that war with its wholesale murder, rapine, destruction and degradation may cease, and that God, whose infinite power alone can restore and heal all wounds, will give to us that ultimate peace for which we hope and pray. But in these furious times when the war clouds loom so darkly, it is necessary that our hearts be pure and our hands be clean at all times, and especially when lifted in prayer to God. "Blessed be the nation whose God is the Lord" (Psa. 33: 12). If he is our king, let him be our king indeed.

From authentic sources we learn of some things hidden away in the midst of our tents that will surely bring the wrath of God rather than his favor upon us. For example, five hundred and fifty million gallons of liquor are said to be stored away in our United States warehouses. At the present rate of consumption this should last our patriotic (?) drinkers four or five years, or until the nation's 128 distilleries are opened again, having been closed since Nov. 1 for the duration of the war.



## Song of Life and Death

BY MAY ALLREAD BAKER

What though I die and leave no monument,  
No record of the past to plead for me?  
Beneath the grasses I shall lie content,  
Nor care at all if I forgotten be.

For men are like the blades of grass that fall  
Beneath the reaper's scythe, or winter's frost.  
The common fate of death is shared by all,  
But yet, life's attributes are never lost.

For back of every singer is the song;  
Back of the rose the Hand that paints its bloom;  
Back of our feeble frames a Strength more strong;  
Back of the night the stars to pierce the gloom;

Back of the throbbing heart, the busy brain,  
That animating force we call the soul.  
As I have caught shall others catch the strain  
And bring it to a sweeter, clearer whole;

Shall weave the idle fancies I have spun  
Into a finished, perfect tapestry.  
While I, with earthy cares forever done,  
Shall share, with God, death's hidden mystery.

Arcanum, Ohio.

From the national capital of our Christian nation, the seat and center of our government, from whence we have the right to expect the wisdom and guidance of the great minds there assembled, in these the darkest days of our national history, comes a report which may be summarized as follows:

"Washington residents spent, in 1941, twenty per cent as much for alcoholic beverages, daily, per capita, as is now being spent, daily, per capita, by the nation to win the war." The District of Columbia has the largest per capita consumption of wine of any section of the United States. In 1941 this was 4.36 gallons. This is the seventh highest in the total of alcoholic beverages consumed. In 1941 the total per capita consumption of liquor in the District of Columbia was 21.687 gallons and in the United States as a whole the total was 14.178 gallons.

Added to this shocking and disgraceful situation is the nauseous liquor and tobacco advertising in magazines and over the radio, and the drinking and smoking scenes in the films, all of which contribute to the lowering of standards and the destruction of spirituality in our country.

If these unchristian things are so deeply deplored by people of purity and wisdom, what must be God's view of them? How do they affect his disposition of our more than grim situation, and his solution of our national and world-wide problem?

Have we not, with guilt equal to that of Achan, hidden away forbidden things in the midst of our tents—things that block the channels of prayer and hinder the hand of God in the world's affairs?

Shall we not search our tents, do some cleaning up, then redouble our prayers and supplications, that God be our king indeed, overruling the powers of darkness on land, sea and in the sky, subjecting all to his righteous will?

*Tekamah, Nebr.*

## The Christian's Fourfold Need

BY LEANDER SMITH

THE stress and strain of the age in which we live today calls us to quiet meditation and prayer.

The upward look: "I would seek unto God" (Job 5:8). The upward look brings us into fellowship with God. The reality of the presence of God is our supreme need in this age. Christ will never become real in our experience until our thought envisions him as necessary for living the acceptable life. Our prayer morning, noon, and night should be a desire for stronger faith and a firm belief in the immortality of life. The masses are not going to look up to God until they see the bride of Christ looking up.

The inward look: "But though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16). Introspection is necessary for every life. Looking in on self is not easy. But when the inward look makes way for God, he will grip every energy of our heart. When the self-examination is over, we can say with Paul: "This one thing I do, forgetting those things which are behind . . . I press on toward the goal." There must be an outward standard of right and wrong which must not be deflected by changes in our temperature.

The outward look: "For man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). Circumspection of the life grows more difficult with increasing complexity. Our higher and nobler self sometimes seeks gratification in defiance of well-known prohibitions. The Apostle Peter, looking at the waves and for the moment forgetting Jesus, began to sink. The Christian, like a wrestler, must never let his eyes drop.

The friendward look: "I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15). Before Jesus came to this world to be born of a virgin his supreme passion was that of friend to all mankind. We today live in a land of abundant natural resources and unequalled power, yet we have millions of underprivileged, underclad, un-



dernourished people. It is not the business of the churches to furnish economic methods for the solution of all these problems. But it is the business of every Christian to furnish the motives and attitudes that will restore faith and confidence in God and man.

*Nevada, Mo.*

### **The Kingdom Is at Hand**

BY WALTER S. COFFMAN

THE minister prayed fervently to this effect: "We know that we are in the Laodicean period of the church." After I went home I looked up the characteristics of the seven churches. The church at Ephesus had forgotten her first love; at Smyrna, there were hypocrites in the church; at Pergamos, heresy; at Thyatira, fornication; at Sardis, only a few were perfect; at Philadelphia there was an open door of opportunity; at Laodicea they were neither hot nor cold. I came to the conclusion the preacher was right—we are in the Laodicean period of the church. But I could not help believing that we are in the other six as well. Does not the church of today have the characteristics of all of these churches there mentioned? Those seven churches were at that time currently existent; why must they be singled out now, the church going through those periods one at the time? The minister's assumption was that we are in the last days since the Laodicean church is the last one of the seven to be mentioned.

Too many modern prophets have mistaken the purpose of prophecy. They have assumed that the main purpose of prophets was to foretell what would happen in the future. Their main purpose was to preach salvation, even as it is today. Sometimes they told what would happen in the future if people did not repent, and what would happen if they did repent. But their main purpose was to get people to be righteous. Foretelling the future was secondary or tertiary, and largely conditioned by people's actions toward God. Have not many of our modern prophets turned this procedure around?

Many prophets imagine they find evidence in history that nearly all prophecy has been fulfilled. True, there is such evidence. But what is to hinder it from being fulfilled time and again? Should not we of today fulfill prophecy, even though they fulfilled it centuries ago? That one that Jesus told the people of Nazareth that he was fulfilling for them, relative to preaching the gospel to the poor—why should not we fulfill it too?

Not long ago it was also pointed out to me that we are in that "falling away" period of 2 Thesalonians 2:3. Consequently, Christ is soon to

come. I hope so. But has there ever been a time in the history of the church when there has not been a falling away? At any rate, how can it alter my purpose and mission as a minister from the purpose and mission of a minister in any time? As a minister I do not want a falling away. I shall certainly not purposefully help any one to fall away. Certainly I am interested in their not falling away, and shall do all I can to prevent it. Has the purpose of the church in any age been different from that?

Why should I worry about when Christ is coming, trying to determine times and seasons that Jesus himself does not know about (Matt. 24:36)? I should like for people to be prepared for his coming. I should also like for people to be prepared to die; but I cannot tell them when they are going to die. The message for people seems to me to be little different in either instance. It is this—Be prepared.

The people of Jesus' day seemed to be of three types: There were those who responded to John's message of doom; they came and repented. There were those who listened to Jesus' message of good tidings; they came and repented. But in one of his parables Jesus said that there were some who would come neither to him nor to John. It is likely the same types remain today. If the preaching of doom will save some, then let them know that we are in the "falling away" period, the Laodicean period of the church, the last days. Certainly there is abundant evidence that we are in these two periods—also in all the others. So preach it. But do not lose sight of the fact that the main message is, as it always has been: "Repent, for the kingdom of heaven is at hand."

*Fruitland, Idaho.*

### **Bits of Brotherliness**

BY PAUL F. BECHTOLD

#### **Do Your Bit as a Hero of Peace**

An unfortunate trait of character recently manifested by a fellow employee was under discussion. Each incident related about the young man reminded another of something similar, until the picture got rather dark and undesirable.

Just as everyone was about to agree that he was a rather undesirable sort of fellow, a man who also worked in that department sauntered up, sensed the situation, and said: "You know, though, there's one thing about the lad that I like!"

No sooner had he finished than some one else had thought of a good quality; then another, and another.

Had the subject of all these remarks been a mouse listening in a corner, the earlier unbrotherliness would have been more than compensated for by the later statements.

*New York, N. Y.*



## When Deacon Green Went Fishing on Sunday . . .

BY CHESTER E. SHULER

"Oh, Annie, I do feel so sorry for you! Knowing that your brother's first wife was Joe Green's first cousin, well, I just know how you must feel! I tell you, Annie, I could hardly believe my two eyes Saturday night when I saw Joe coming out of that place. It's terrible! Who'd ever have thought it? And him a *deacon*, too!" Miss Lucy Spencer's vocabulary failed her, and she lapsed into a deep sigh as she eyed critically the flushed countenance of Annie Grady, in whose kitchen she was visiting.

"Thanks, Lucy," Mrs. Grady replied. "I hadn't heard about *that* until you came in. But Joe's done some queer things lately, from what folks tell me, and of course I'm mighty sorry. Always was such a good man, too. I can't understand why he'd be going into Mike's Place—at his age, too. Why, they tell me that's the toughest joint in town."

"You're right, it is! My John says so. Not that John ever goes in there—no, indeed! But he *knows*. And you'd think that Joe Green knew what kind of place it is too." Lucy paused for breath, then resumed her harangue rather cautiously. "Now, Annie, I don't want to hurt your feelings none, but I just can't help saying that Joe Green's disgracing the church by his acting up. I know it must hurt you—seeing he's a cousin to your brother's first—"

Annie interrupted. "Never mind *that*, Lucy. If Joe Green's acting up this way, I'm not proud of him. He ought to be given a good talking to, but with such a mealy-mouthed minister as we've gone and hired for this church, I don't suppose anything'll be said to Joe, and—"

Lucy smiled contentedly. "That's exactly what I'm gettin' to, Annie. That new preacher wouldn't say one word to Deacon Joe Green if he went an' stole half the town. I know him. But someone ought to talk to Joe for the good of the church. Why, it's a downright disgrace to think of him going into that joint—even if he went on business! And anyone'd know he'd not be coming out of Mike's Place at ten o'clock Saturday night if he went there on business—especially with that tough-looking man, Annie."

"Tough-looking man? What do you mean?"

"Oh, didn't I tell you about him?" Lucy beamed. "Yes, when I seen Joe come sneaking out of Mike's Place that night, there was a man with him. About the hardest-looking man I've seen in a month o' Sundays. Had on one o' these here checkered suits, you know, like *gamblers* wear, and—"

"Gamblers? Dear, dear, has Joe Green taken to gambling now?" Annie gasped and sat down on the nearest chair. "Oh, poor Alice! What a disgrace! The poor soul—and her away in the country for her health too. If she ever hears of this, it'll kill her!"

Lucy was feeling great. She warmed to her task. "Yes, Annie, I just says to myself when I saw Joe come out, kind of stumbling like, with that gambler fellow, I says, 'Poor Alice Green! I know she'd rather see Joe in his grave than coming out of that place!'"

"Then he must have been drinking—if he stumbled, Lucy! Oh, dear, dear! This is terrible. If only that preacher'd talk to Joe before he goes too far. I've a mind to tell all the officials of the church myself, and have some of them talk to Joe."

"It might be a good idea, Annie," Lucy agreed, arising reluctantly. "Well, 'deed, I must be running on home now. I have so much work to do this morning, but I just couldn't start in without coming over to sympathize with you, Annie. I just know how you must feel 'bout Joe."

"Thanks, Lucy. You're always so sympathetic. Do come again."

"I'll try, Annie. I'll try to break away from my work."

. . . . .

Annie Grady couldn't work well that morning. Her thoughts were with Alice Green. Poor Alice! With such a husband as Joe was turning out to be, life must be hard indeed. And with Joe gambling, and perhaps drinking—! But Annie suddenly stopped short on her way to look at the pies baking in the oven. "It was nice of Lucy Spencer to come and tell me, and to cast it up that Joe's slightly related to my brother's first wife, but I just can't quite see that Lucy has so much to brag about either. Wasn't her own brother a gambler? 'Course, he's been missing or dead for years, and no one ever speaks of him, but just the same, I don't think Lucy has much right—"

However, Lucy was even then on her way to the Grady home, taking steps longer than was her custom. She wore a look of tremendous satisfaction on her thin countenance, and her lips moved as if they were rehearsing the delectable morsel which she was about to convey to Annie Grady.

"Annie!" She sank into the proffered chair weakly. "Annie, I could hardly break away from my work, but I just *had* to tell you the latest about Joe—"

"More about Joe Green?" Annie gasped and al-



most dropped an unbaked blackberry pie. "What now?"

Lucy hesitated, as if reluctant to say the words. "Annie, I hate like everything to tell you this, but when you hear where I got it, you'll believe it's gospel—every word! When I went home the telephone rang, and I thought it was my ring—Susan makes so many mistakes lately since she's going with that Jim Martin—and then I heard someone else talking and while I didn't want to eavesdrop, I—"

"Yes, yes. What'd you hear?"

"I heard Hester Strong telling Goldie Flossin-game that she heard it with her own ears! Honest, she said just that!"

"Said *what*?" Annie's curiosity was at the bursting point, just where Lucy wanted it to be.

"She said—that is, Hester said to Goldie—that she heard the preacher tell Deacon Smithers Sunday night *that Joe Green had been fishing all Sunday afternoon!* Can you beat that, Annie? I ask you, can you beat that?"

Annie couldn't. She just sat limp and gasped, while her blood pressure reached new altitudes. Finally she managed to repeat the words, "Joe Green fishin' on Sunday! Did the preacher actually admit it, Lucy?"

"Admit it? Why, Annie, Hester said he actually *smiled* a little when he said the words! Can you imagine that, Annie? What kind of a preacher have we went and hired anyway?" Lucy's grammar usually suffered when she was warmed up to her subject. "I tell you, Annie, something's got to be done. And I for one think that I know who'll have to do it! With Joe Green gambling in Mike's

Place, traveling with gamblers, and fishing on Sunday afternoons, I tell you things in this church have reached a pretty pass! I think—"

Something in Annie's look stopped her. Annie's voice was calm again. She was thinking once more of Lucy's gambler brother. But she merely said, "Who do you think ought to tell Joe about it, Lucy?"

"You, Annie. You. There's nobody who could do it better."

"Me? Lands sakes, Joe Green'd sooner listen to anyone than to me. He never liked me much—not since I bawled him out for something he did when he was a boy. No— But come to think of it, Lucy, someone must tell him. Maybe I will, if there's no other way. My conscience won't rest easy until someone has warned Joe—for Alice's sake, if nothing else."

Lucy hurried home, well pleased with her morning's work.

John Grady had to work next Sunday evening and could not go to church so Annie went alone. She stopped by for Lucy but that good woman had gone away somewhere. Annie's watch had stopped and she found herself late for the services. She had intended to watch for Joe Green near the church and, if **circumstances were favorable**, "do her bounden duty" by Joe whether he liked her or not. So she slipped quietly into a rear seat in the well-filled auditorium just as Reverend Carrson announced the first hymn. The lady in front of Annie wore such a huge hat that she had difficulty getting a view of Joe Green's usual seat, but she finally satisfied herself that Joe was present "big as ever."

That preacher could surely preach, even if he was mealy-mouthed and allowed his deacons, or one of them at least, to fish on Sunday. Annie had never listened to a better sermon. What fire of the Spirit! What warmth and beauty in his words! Annie almost forgot about Joe's derelictions. And then a fervent *amen* in a familiar voice—Joe's voice—brought her back to realities. The idea! Joe Green! He ought to be ashamed of himself.

The kind-voiced pastor was giving the invitation now. He did that so often—almost *too* often, Annie felt. It got to be a sort of commonplace part of the service. When she was a girl, they gave the invitation only during revival meetings—usually the second week of the meeting. They were singing now, and someone was going up the aisle. Annie tried to see, but the lady's large hat—why did women wear such things anyway?—prevented a view. The penitent was kneeling now, and someone was praying with him. It sounded like Joe Green's muffled tones! The idea! Of all the sac-

## No Time to Pray

BY WILMA W. BURTON

Too hurried in the morning's light,  
Rushed with the urgent start of the day—  
Too hurried to pray.

Too busy in the midday's heat,  
Harried with tasks that demand no delay—  
Too busy to pray.

Too tired with the coming of night,  
Worn by the long and toilsome way—  
Too tired to pray.

Yet, aware that somehow the mark  
I've missed, like an arrow gone astray—  
Forgive me, Lord, today:

And should my sleep-blessed eyes  
Behold tomorrow's flawless skies—  
Lord, let me start aright!

St. Louis, Mo.



religious things Annie had heard of! She must speak to the preacher! After the service!

But Annie didn't. Folks were going forward to shake hands with the new convert, who seemed to have found great joy in the Lord. Annie, as a loyal member of the church, felt she should go also. Of course, she didn't know the man, and—

She stopped short halfway up the aisle. A woman was kissing and embracing the stranger. It was Lucy Spencer! "Oh, Harry! Harry!" Lucy sobbed. "You've come back!"

And then Annie heard the minister's quiet voice saying: "Yes, Miss Spencer. We're all very happy to welcome Mr. Spencer into the fold of God. I'm glad to know that you have found your brother again."

"Her brother!" Annie gasped to herself. And then she saw the clothing which he was wearing, a "checkered suit—such as gamblers wear."

The minister was shaking hands heartily with Joe Green. "Brother Green," he said, "God bless you! You're the best fisherman in these parts. Where did you first catch this one?"

Joe smiled happily. "Found him one Saturday night in Mike's Place," he said. "I didn't know him then, but finally got him to services tonight. And the Lord has done the rest, praise his name!"

"The Lord is always willing to make any faithful servant a true fisher of men," the pastor added, as he shook hands with Annie Grady. "Isn't that so, Sister Grady?"

And Annie found herself giving hearty assent.

*Harrisburg, Pa.*

## Need of Bible Study

BY FLORENCE KELLEY

Suppose we ask ourselves several questions. How many times did I read my Bible in the past week? Have I ever made a real study of it?

We all know in times like these how important a letter can be, especially one from our boys who are so far away from home. We read and re-read such a letter. Now the Bible is God's letter to us; we should love him so much that we will read and re-read his letter in order that we may have a better understanding of him.

Even though one hears a fine sermon on Sunday, one should not depend upon one or two sermons a week. We should study God's Word for ourselves. A thorough study of the Bible will help more than a dozen text books.

Mere reading is not enough; make it your business to study and live as the Bible teaches. It instructs us to come out from the world. Ask yourself another question, "Just what does this mean to come out from the world and be spotless?" Only true religion will keep us spotless from the world. In being where non-Christians are and having their so-called good times, we are fooling only ourselves.

If we need common sense we can find it in the Bible.

It can solve all the problems of the world, as well as our personal ones, if we will only study and believe it.

We as Sunday-school teachers, who have around forty minutes' work to do, why not study the Bible and always teach God's Word? It has been said that no lifetime is long enough to exhaust all, and no intellect keen enough to grasp all of the Bible.

We should make the Bible a part of ourselves by bridling our tongues, and by having compassionate spirits. We should ask ourselves, "Do we live and teach the Bible way?" How we live is how our teaching sounds in public, so why not acquaint ourselves with the beauty spots of the Bible, the characters portrayed therein, and God's precious promises?

We should never be ashamed of the Bible; we should never regret reading the Bible; and we should never make apologies for our determination to abide by God's Word.

*Elton, Pa.*

## Some Call Them Cowards

BY GRACE HILEMAN MILLER

Last June three young college men went to a school board meeting to apply for a job. The first one called before the board made a favorable impression and was given a contract. The principal of the unit in which he was to teach took him to the room where he was to work and began to explain what would be expected of him.

In the meantime another of the trio was called before the directors and created a favorable impression during the interview. One of the members of the board asked rather casually, "Are you by any chance a C. O.?" "Yes," he replied, "I am. My conscience will not allow me to take life willfully."

"In that event, I am afraid we cannot use you. The sentiment in this community is such that it would be a very unwise procedure to follow."

The second boy was dismissed and the third admitted. He too was asked if he was a C. O., and he too replied that he was. Then one of the board members asked, "Is that young fellow we just gave a contract to sign as soon as his credentials are filed at the county superintendent's office a C. O. too?"

"He will have to speak for himself," said the third man.

The first one in the group was called to appear at the office again and was asked if he was a C.O.

"Yes, I am," was the candid reply.

"In that event, we must recall the contract we just handed you. We are very sorry, but sentiment in this community is such that the citizens will never stand for a C.O. teaching in the public schools."

The first man returned his contract, and the three left for their homes.

When the first one of this group had related this story to the writer, she said, "Wasn't that a disappointment to have to give up a contract after you had it in your hands?"

"Oh, yes, it seemed so for a moment," he replied. "But after talking it over on the way home, we three fellows were really very happy because we could feel that we have the courage to live up to our convictions. I believe we will all get jobs which suit us better than the ones at that place."

And all three have since signed contracts.

*La Verne, Calif.*



## It Can Be Done . . .

By L. W. Shultz, North Manchester, Indiana

The Church of the Brethren can:

1. Raise the Conference Budget. In spite of other pressing needs we are raising our regular budgets, and even surpassing the goals set by our Annual Conference. It can be done.

2. Contribute a Large Brethren Service Fund. While some say that the load is too heavy we are going ahead to send relief money, support refugees, care for prisoners of war, and support our C. P. S. camps. We will do twice as much or more than we did last year.

3. Grow Food for Those in Need. This year's demonstration of what can be done in canning food, growing vegetables and meat is inspiring. It sets a pattern for brotherhood in other days of depression when tons of food will be needed. It can be done.

4. Provide Clothing for Those in Need. When we started on this program who thought in terms of tons of clothes? Now for three years we have been sending in fifty to sixty tons annually. It can be done.

5. Challenge Its Youth for Service. Conference has authorized a challenge of a year of service to be donated by our strong young people. They are ready to go. Some are already in service. It can be done.

6. Train Our Workers Even in Wartime. Our gas should take our cars first to church and to training centers such as college and church camps. Our government is interested that these continue to function. We can do this.

We know it can be done. Let's do it in his name.

### Reports From Foreign Fields

**Portugal.** We know that Messenger readers will be interested in hearing the little news which we have of David and Janine Blickenstaff. Their present address is % Philip Conard, Rua de Dompredo V, Lisbon, Portugal. Tentative plans are that they will administer relief in Spain when they are issued the necessary papers for going into Spain.

**Puerto Rico.** On November 25, 1942, Daryl M. Parker, M.D., co-director of the medical unit in Puerto Rico, and his associates inoculated against typhoid two hundred ninety-two school children.

**China.** Ernest Wampler, who is working as a district supervisor for the Church Committee for China Relief in Honan Province, says in a recent letter, "The problems in this famine are different from any famine I have ever helped with in China. Broken roads and railroads, along with the famine's being close to the war zone, produce many problems which are not even common to China. When it is all summed up, however, we are saving lots of people and relieving suffering to a small extent in thousands of homes."

**Mexico.** The sanitation project sponsored by the American Friends Service Committee at Paso de Ovejas, Veracruz, Mexico, was finished the last part of November. The Brethren Service Committee has two men helping with this work—Bruce Reeves and Glen Austin. A bulletin written by the men in the project states that several of them checked up on the number of malaria cases at the close of the project. They say, "It was interesting to notice how the number of cases has decreased since this work was begun."

From Paso de Ovejas the group moved to Xico, Vera-

### News at a Glance

The church is able to meet the call for service. The David Blickenstaffs are now in Portugal. The Puerto Rico unit is doing typhoid inoculating. Ernest Wampler reports that our relief is aiding sufferers. Workers in Mexico have moved to new project at Xico. Fiscal year for Brethren Service ends in February. Kirby Page and others lecture at Camp Santa Barbara. Women contribute thousands of dollars worth of clothing. Notes on rulings, foreign C. O.'s, and Senate bills concerning C. O.'s. Steps are taken looking toward draft for women. Question box.

cruz. There they are laying a sewer in the principal street of the town. "One of the nicest things about the new project has been the wonderful reaction of the people to our coming. . . . It seems that the people here feel that they cannot do too much for us," are statements regarding their reception at Xico.

Glen Austin in a letter written January 8 has this to say about their new project: "At the rate we are going with this sewage project here, we shall have it finished long before the expected six months. Besides the local Mexican laborers who work with, or with whom we work, six boys from the National School of Agriculture at Chapingo, and a Spanish boy from Mexico City, are spending a month with us, learning English and working with us in the ditch. One of the boys is from Costa Rica; others from the respective states: Chihuahua, Jalisco, Guerrero, and Michuachan (or something like that), and one from Nicaragua. Jolly fellows, and I think their presence will add up to a wholesome experience for us all. . . . A five-night-a-week English teaching program is going full blast here now. The pupils range from those of professional and 'thirty-best-family' class, to our fellow 'hired volunteers' and children."

### A Challenge to the Church

Five thousand young men in Civilian Public Service, uncounted millions of starving people, hordes of bewildered young people and even children, and a world hungry for spiritual nurture look to the 180,000 members of the Church of the Brethren for help. The hope of the dark world today is the program which began in the days of Julius Caesar under the inspiration of Jesus Christ—the program of spiritual service and comfort to all peoples. It is a responsibility; it is a trust. The Church of the Brethren has only begun to tap its strength and resources. A goal of \$350,000 was set for the fiscal year ending February 28. By the end of December \$231,544 had been sent in. During the months of January and February \$118,456 must be raised to meet this goal. Sunday, February 14, is set for the brotherhood Achievement Offering. The need is great; the reward glorious.

We often find excerpts of letters like these in our mail. "Find enclosed a check in memory of my companion. May it go to help the starving in China." "Enclosed is a check of \$25.00 to be applied on the milk cow project of Europe, or it may be used for more immediate needs."

During a ten-month period the Grants Pass, Oregon, congregation has paid an average of \$2.75 for every name on its membership roll, which is an average of \$4.25 for each resident member, to Brethren Service projects.



A certain ten-dollar bill, which is going to help support men in C. P. S. camps, represents a month's janitor work by a dear little lady.

Many examples of consistent giving are found among our nonresident members. One Missouri family has given \$330 during the year, \$90.00 of which was for general relief and Civilian Service.

### Noted Speakers at Santa Barbara

Kirby Page, noted author and lecturer, spoke recently at Camp Santa Barbara. During the course of his lecture he pointed out that there are today several hundred pacifist ministers of national repute in contrast to only one (John Haynes Holmes) in the years of 1917-1918. In the next twenty-five years, according to Mr. Page, our opportunity for discarding the war system among the nations will be better than ever before in the history of Christendom. Increased revulsion for war by all, accompanied by a growing core of pacifists in every country of the world, will provide untold sources of power capable of adding war (along with dueling, feudalism, chattel slavery, and others) to the list of outgrown social systems.

Chaplain Maj. Butcher, with two aides, was a camp guest. He preached the morning sermon and conducted a discussion on the Christian position in wartime. On the same day, Dorothy Detzer, executive secretary of the Women's League for Peace and Democracy, spoke to the campers.

The roster of Santa Barbara visitors also included Dr. Victor Sword, Methodist missionary to India, who brought a few words of welcome from his adopted land, and Dr. E. P. Hunt, a prominent authority on the Indians of the Southwest and a member of the faculty of the School of Health of Stanford University, who gave a lecture illustrated with colored movies of the Indians of the Southwest.

### Clothing Report

At the Brethren Service Committee meeting, January 15, 16, Mrs. Ross D. Murphy reported that during the year, the women of the brotherhood had given approximately 20,000 pounds of clothing, which is evaluated at between \$15,000 and \$20,000, to aid war sufferers in two continents.

### Notes on C. O.'s

The Department of Justice has announced a change in rules regarding hearings of conscientious objectors.

Camp Conewago, Pa. Youth made this cross with more than \$63.00 worth of Brethren Service stamps bought in one week



Registrants may no longer secure details of unfavorable evidence before their hearings or appeal.

The Canadian Dominion government now operates twenty-four camps for conscientious objectors, with a total of about 850 men. The Doukabours also operate several camps of their own.

The percentage of conscientious objectors in Great Britain is now approximately four times that during the first World War.

Senator Elmer Thomas of Oklahoma introduced a bill (S. 315) into the Senate on January 11 which would eliminate from the Selective Training and Service Act all provisions for conscientious objectors, including those in I-A-O (noncombatant) classification in the army. No alternative was proposed.

### Draft for Women

A conscience clause has been recommended to the Senate for any forthcoming draft legislation for women by the Friends War Problems Committee and the National Service Board.

Women in England have been refusing service under compulsory labor regulations and facing fines and imprisonment as a result of their conscientious objection to such service.

Forty-eight Catholic women recently published a statement that they would be conscientiously unable to comply in any way with any law or executive order extending conscription for war purposes to women.

### Question Box

**Question:** Does the local board have any right to discriminate against conscientious objectors in regard to physical examinations, deferments, and appeals?

**Answer:** No, but you have no legal protection against such discrimination except by appeal. If you think that you have been improperly classified, write immediately, or well within ten days of receipt of classification notice, to the local draft board (keep a copy of your letter) and state that you wish to appeal. State what classification you think you should have received. Indicate why you were improperly classified.

You are allowed only one appeal from the local draft board. You should include in this appeal all information regarding reasons why you should be deferred or put in a different service classification from what you received. These facts should be obvious from the materials filed in the Questionnaire (DSS Form 40). Appeal Boards automatically pass on all deferments before the consideration of 1-A, 1-A-O, or IV-E.

**Question:** If the appeal board turns me down, what can I do?

**Answer:** Write Maj. Gen. Lewis B. Hershey, Director of Selective Service, 21st and C Streets, N. W., Washington, D. C., and ask him to take an appeal for you to the President. In this case you do not make appeal yourself; you ask General Hershey to take an appeal for you. Send copies of this letter to the state director of Selective Service in your state, to the local draft board, and two copies to the National Service Board for Religious Objectors, Box 1636, Washington, D. C. Ask the advice of the National Service Board for Religious Objectors when you first make appeal from the local draft board. You will then have the benefit of special advice fitting your particular case.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, February 7

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Jesus Affirms His Deity.**—John 8: 12, 25-36, 56-59. Golden Text, He that hath seen me hath seen the Father. John 14: 9.

**Christian Workers, What Is the Evangelistic Task?**

**B. Y. P. D.,** Throughout the Nation.

### Gains for the Kingdom

**Five** baptized in the Shippensburg church, Pa., Bro. J. Linwood Eisenberg, pastor.

**Four** baptized in the Holsinger church, Woodbury congregation, Pa., Bro. D. I. Pepple, evangelist.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister G. G. Canfield,** Feb. 9-21 in the Guthrie church, Okla.

**Bro. Otho Winger** of North Manchester, Ind., Feb. 7-21 in the Chambersburg church, Pa.

### Personal Mention

The address of Bro. Forest S. Eisenbise is not quite correctly given in the new Yearbook. It should be 1382 North Sierra Bonita Avenue, Pasadena, Calif.

**Golden wedding** congratulations are due Brother and Sister H. Mitchell Stover of Waynesboro, Pa., even though somewhat belated for want of earlier information. More details will follow.

**Bro. M. A. Jacobs** of York, Pa., will conduct the Radio Chapel Service over station WBSA in York on Saturday, Jan. 30, and each Saturday in February. The time is 1:00-1:15 p. m. and the dial reading 900 kilocycles.

**Bro. J. F. Graybill** and wife, missionaries to Sweden, are spending the winter months in Florida on the advice of the doctor. Any of the churches in Florida or the Eastern zone desiring his services for missionary addresses or a series of meetings should address him at 1520 S. Olive, West Palm Beach, Fla.

**Bro. Fred Butterbaugh** of Bethany was a caller at the editorial desk the other day when, much to our regret, he found nobody there. He found others to welcome him, however, not far away. If you wonder what he might have wanted, see the statement elsewhere on these pages about his special interest in the Gish Fund books.

### Miscellaneous Items

**The ministerial meeting** of Northeastern Ohio will be held Wednesday, Feb. 10, at the First church in Akron. There will be information, inspiration and fellowship for all who attend.

**Because of a delay** in securing material to complete the binding of the new book, H. C. Early—Christian Statesman, we will be unable to mail your copy at the time announced. Although we cannot now name a mailing date you may be assured it will be the earliest one possible.

The Brethren Service Committee would like to get in touch with some Brethren Printers and Linotype Operators. State experience and whether available for another position. Address: Brethren Service Committee, 22 S. State St., Elgin, Ill.

The various churches of Lynchburg, Va., are sponsoring a Christian workers' school to be held in the Memorial Methodist church Feb. 15-19. Some courses offered are: Understanding Children, The Nursery Child, Guiding Intermediates, Becoming World Christians, The Stewardship of Life, Music in Christian Education. For more particulars ask Secretary W. T. Dunn, Kemper Street Station, or our own Pastor Arthur L. Warner, 209 Euclid Avenue.

The Post Office Department has ruled that no gift subscriptions may be entered from now on for service men who are already overseas, unless requested in writing by the men themselves. Our customers may order gift subscriptions for members of the armed forces, except any with the following addresses:

A. P. O. % Postmaster, New York, N. Y.

A. P. O. % Postmaster, San Francisco, Calif.

A. P. O. % Postmaster, Seattle, Wash.

A. P. O. % Postmaster, New Orleans, La.

A. P. O. % Postmaster, Miami, Fla.

A. P. O. % Postmaster, Presque Isle, Maine.

The ruling permits us to enter gift subscriptions for men at the above addresses provided they have written home asking for the magazine. In this case please make a note to this effect on your order.

### What Do You Think of the Gish Fund?

A Bethany senior is writing a thesis on the History of the Gish Fund. Any comments regarding the value of the fund which you can give him immediately may prove extremely worth while to the historical annals of the church.

If you are a layman with an idea about the value of the Gish Fund to the ministry of the Church of the Brethren here is your opportunity to express it. If you have a criticism to make it will be welcome.

If you are one of the many ministers who buy Gish books and have a word of appreciation for the fund or a comment to make in regard to the value of the books that are placed on the list please write it down immediately.

If you are one of the many ministers who do not buy Gish books and have a word of criticism or appreciation to make will you please share it with one who is attempting to write a complete history of the Gish Publishing Fund.

Do you know of any other denomination with any kind of a similar arrangement for helping their ministers buy books at a substantial reduction from the regular price?

Will all laymen and ministers who have either favorable or unfavorable comments to make regarding the fund at present or any information about the early history of the fund please write immediately to Fred W. Butterbaugh, 3435 Van Buren St., Chicago, Ill.



**Users of the Brethren Lesson Leaflet** will find that the General Themes which stand as the secondary titles of the lessons from February 14 to the end of the quarter are out of their proper order. This error is greatly regretted but was not counted serious enough to justify reprinting. Since the Leaflet is used only in class, the teacher can avoid confusion in the class by calling attention to the error and stating the proper themes from the Quarterly or Monthly.

**The government's recent paper restriction order** will be met as follows in the Sunday-school publications during the first six months of 1943: in *Our Young People*, cutting one of the sixteen-page issues each month to eight pages; in *Our Boys and Girls*, reducing one issue a month from eight to four pages; in *Bible Study Monthly*, reducing the June and probably July issues from forty-eight to forty pages; printing the Leaflets on smaller size paper, making narrower margins; reducing the quarterlies from forty to thirty-two pages as soon as the change can be made, setting the lines closer so as to get more type on a page.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Attention, ministers of the Church of the Brethren.** The following changes have been made in the list of Gish Fund books.

### No Longer Available

- 292. The Ethical Ideals of Jesus.
- 299. George Muller.
- 300. Doctor in Arabia.
- 301. Jesus Christ the Same.
- 303. The Bible Speaks to Our Generation.
- 305. Religion and the World Tomorrow.
- 311. God's Back Pasture.
- 312. The Gospel of Luke.

### To Be Dropped When Stock Is Exhausted

- 255. Settlement of the Brethren on the Pacific Slope.
- 302. The Greatest Men of the Bible.
- 307. John G. Paton.

### A Price Change

- 244. Christ and the Fine Arts. From \$1.25 to \$1.75. Effective on the issue date of this Messenger.

### Added to the List

- 326. The Parents' Manual, by Anna Wolf (\$2.50)...\$1.25 (Not sent out on standing order list; must be ordered. This is a book for loaning to your parishioners.)
  - 327. Where Are the People? by Sidney Powell (\$1.75) .....85c
  - 328. Paul's Ways in Christ, by Oswald Smith (\$1.50) 70c
  - 329. Great Women of the Bible, by Clarence Macartney (\$1.50) .....70c
  - 330. Preaching From the Prophets, by Kyle Yates (\$2.00) .....\$1.00
  - 331. The General Epistles, by Charles Erdman (\$1.00) 50c
- Reviews of all but No. 331 will appear in the column, About Books, in this and following issues of the Messenger.

**Great Women of the Bible.** Clarence Macartney. Abingdon-Cokesbury, 1942. 207 pages. \$1.50.

Thirteen women have been chosen as the subjects of twelve of the biographical sermons in this book, two being joint subjects of one of them. The thirteen women

are obviously not all saints (Delilah is included), but are virtuous in varying degrees. From the character and experiences of each the author draws material for a sermon which deals not only with life in long-past centuries but which touches life today at many of its most critical points. A thirteenth and final sermon, *The Ideal Woman*, exalts ideal womanhood. Many of the sermons are evangelistic in tone; all point to One who alone is the source of the good life. The book has value to the minister quite apart from the actual delineation of character; it suggests the possibilities of biographical preaching and offers worthy models.—Ora W. Garber.

## With Our Schools . . .

### Manchester College

During the winter quarter a group of the faculty began a series of study and discussions on postwar reconstruction problems. The group meets weekly and plans to continue throughout the spring.

The college library is in the process of being redecorated and more adequately equipped, because of the very generous gift of one thousand dollars from Bro. I. E. Weaver and family of near Huntington, Ind.

At a recent student body meeting a new amendment to the student constitution was passed. This amendment makes women eligible for the first time to hold the offices of student president and class presidents on an equal basis with men.

Dr. Roy L. Smith was one of the interesting speakers in the chapel sessions recently. Dr. Smith, who has been named as one of the seven most representative Methodist ministers, is also a very noted writer. His message was timely and very much appreciated by the student body.

Among the new courses in the spring term curriculum are: Problems of Reconstruction and Relief Administration, two classes to be taught by Dr. A. W. Cordier; Nutrition by Miss Irma Dare; World Geography by Dr. O. Stuart Hamer; and World's Living Religions conducted by Dr. R. H. Miller.

One of the sources of encouragement to the college administration during the last few weeks has been the generous donations that have come from a number of friends in North Manchester and in other sections of the territory. There are those who realize the strain that these war days are putting on colleges and are willing to come to their support in this crisis.

Rather than dropping the delightful college tradition of choosing a junior girl as May Queen, the student council is meeting the problem caused by the early dismissal of school on May 1 with the substitution of a Valentine banquet. Highlighting this banquet will be the crowning ceremonies for the Valentine Queen, Betty Schul of Wabash, who was chosen by the student body.

The Manchester College family was saddened during the Christmas holidays by the death of one of its close friends and benefactors, Calvin Ulrey. He was a trustee of the college at the time of his death and active in committee work for the college up to the end. During his lifetime Mr. Ulrey and his wife established a trust fund for Manchester College, a fund which includes most of his estate. It is an honor and a credit to Mr. and Mrs. Ulrey that they are listed as having made the largest gifts of any single donor to the college. Manchester is deeply grateful for this fine contribution.



## *Our Mission Work*

### *My Day . . .*

BY FAYE MOYER

(Apologies to Eleanor Roosevelt for using her title.)

At five-thirty in the morning on Thursday, July 30, there come a few pitter-patters on the muslin top of my mosquito bed net. I try to convince myself that it will be only a bit of a sprinkle. It has been trying to sprinkle every morning for several days. This, too, is only a disappointing sprinkle. We are all crying for rain, Buras and whites alike. I reason with myself whether I should get up and pull my bed in under cover as I have been doing other mornings before time to get up. Since I do not know what time it is, and I am sleepy, I decide to keep on lying still for a while. But drops continue to fall and the water then comes seeping through the muslin top and spatters onto my face. Yes, I must open my eyes and do something about it. I discover that it is not dark. The day is beginning to break into color and the sun will soon be peeking up over the rocks to the east. They are almost directly in line through the natural arch made by two trees over on the hill about an eighth of a mile away.

I turn over again, but spatters of rain fall on the other cheek. And then my attention is suddenly caught by the sound of crying out in the village. I know that someone has died. He must have died just now for the crying has just begun. It grows louder. Who might it be? The wailing comes from over by the Garkida mountain. I try to think who had been ill. Then more rain spatters on my face. And I turn again. But I must get out.

So I step out reluctantly and pull my bed inside the veranda cover. I go inside the house and wash my face. Oh, yes, Mtaku Tarfa's little boy was worse yesterday afternoon when I was calling over in the village. I had just gone over to their house last evening to ask Mtaku and Delipa, his wife, to come with a few others to have tea with me this afternoon. And I had found that their little boy, who had been ailing for a long time, was worse. They had taken him to the doctor repeatedly for months, even for a couple of years. The doctor had said that the child's liver was so enlarged nothing more could be done for him. The little boy's stomach was great and bulging, and his body was quite too thin. I remembered now and guessed that perhaps it was this little fellow who had died. The crying came from over that way and it was growing louder. I must go over and see.

So I dress hurriedly and comb my unruly hair. I'll put a band on it to keep it from being brushed in all directions as I go up the bush path rubbing against the rough corn leaves that come together and completely cover the space above the head as one walks up the path. The people always plant their early corn just outside the compounds and the whole village looks like one large cornfield. The compounds are so hidden among the tall cornstalks that one almost gets lost going down through "Main Street." Well, where is Main Street? That I cannot tell. You see, the compounds are one against the other as in large cities, even in Buraland. But each is a unit in itself with open spaces between and in these open spaces they plant the early corn. Later it is cleared and one can see over almost the entire section from my veranda. I am up on a little elevation from the village.

I go out under the purple bougainvillea arbor for my private morning devotions as usual. Yes, the sprinkle is over. It was not enough even to wet the veranda floor.

I want a walk, so I will not ride my bicycle this morning. First I go out to Anjikwi's home to ask him and his wife to come to tea. Anjikwi has gone saluting, so I tell his wife and she will tell him. They accept the invitation. I have asked all the others before but had not been able to get to Anjikwi's. Then I go back home for a drink of water before I strike out through the cornfield streets and reach Tarfa's compound. They are not in their own compound but are over at Mtaku's mother's.

There they are—some seventy-five women, all sitting on the ground leaving just path enough through the crowd for people to pass single file. Delipa's women friends are all sitting in every place round about the compound. They fill up the small spaces between mud huts and corn granaries and chicken and goat pens. A few older men are sitting to one side. Mtaku's men friends are sitting just outside the compound gate under a tree. Mtaku and a half dozen other near relatives go up and down the little pathway left by the women. He walks back and forth from the hut, where the little dead body lies on a mat in the middle of the floor, out through the compound gate, up the path a step; then back again to the hut door; then out from the compound and up the path again. He keeps this up for an hour or so, crying out and singing a mournful dirge which he half repeats and half improvises as he goes.

At the same time, his wife and his mother are sitting inside the compound along the pathway that leads to the hut where the child lies. They, too, are crying out in mournful dirges. Each makes up her own tune and improvises as she wails. They literally wear themselves out with this emotional weeping until it is almost hysterical. I have seen professional mourners start with apparently no feeling and work themselves into real crying, until there were tears, and they were sobbing all over their bodies. There is always one or two of these professional mourners at nearly every crying. I say "crying" because in their language that is what they call a funeral. There is always so much mourning that crying is one of the most noticeable things about a funeral. It is heard all over the village. The neighbors come and join in and soon there is a grand dirge, each in his and her own tune and words as they address the dead one. I do not stay very long. Sometimes I sit with others and wait for the burial. They wait for a child only until the grave is dug. By noon this child will likely be buried over in the village burying ground.

I went back home and worked on some language translation until breakfast was ready. At nine o'clock, I had breakfast of egg and fried okra and porridge and coffee and orange. Immediately after breakfast, I frosted a cake that Wayuta had baked from some old flour that I thought was past using. But the cake was good and I could not really detect the "old" taste any more as I did a few months ago. This flour was wormy when it came from Yola, and it smelled so musty that it was sold at a reduction. I had it sifted twice to get out all the bugs and worms, then heated it to kill anything that might be left, and put it away to use. To my surprise, the flour seemed to have improved as it stood so now I have a nice yellow sunshine cake and when it is frosted, it will be as good as new. This process of debugging and deworming flour is almost the regular thing here in the tropics. Nearly all the flour we get from the States comes in that condition. Sometimes it is even worse than others. Nearly always, it has to be treated just as I described



above. It was just the old musty smell and taste that was unusual and that made the reduction in price. Then I took a new cake recipe and told Wayuta to decrease the amount of sugar and increase the flour so that it would be more like bread. And to my surprise, that, too, turned out very good. I used it for butter sandwiches for the tea, as I did the cake.

I went back to the study and did my month's financial report as it goes out tomorrow in the mail to the treasurer, Mrs. Heckman, who is now in Jos, acting as mother to the missionaries' children. The school began last week. I mean that last week was the very beginning of the white children's school. When I finished my count, I found that I had a few shillings more of actual money than my books showed. That was better than being short, but of course it is best to come out just right. But it does not always come out that way.

Then I did a little more translation work. By that time it was afternoon and I lay down for fifteen minutes of rest and took a wee bit of a snooze. By that time I got up and made ready for the guests who were soon to come.

At a little after three, the time set, the guests began to come. Ten husbands and wives with their children were invited this time, as that is about all the small room of mine will well accommodate. It was just an informal couple of hours together, a social time to show friendliness and goodwill. I think this is one way to win the people to the way of life that we represent. I am convinced that without love and friendliness, one cannot do much toward winning them to Christianity and for the church. Of course, Mtaku and his wife could not come. And one of the other women was ill, so I sent out and asked two of my near neighbors to come and take their places. I did not go out into the highways and byways and compel them to come, but I filled in from the side anyway. We had a good time. As we had tea, we chatted and sang Hausa hymns which we accompanied on my Cecilian. Just before we separated, we sang Bura songs and I played the piano. They like that. At five they departed as the women had to cook their evening meal.

*Garkida, Africa.*

To be continued

## What to Pray For

*Week of February 6-13*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

Earl Myers Zigler.

Rachel Myers Zigler.

**Remember the missionaries on their birthdays**

### Africa

Sara Shisler, Feb. 12, 1896.

Grayce Brumbaugh, Feb. 28, 1911.

### China

Grace Clapper, Feb. 23, 1887.

Velma Ober, Feb. 13, 1903.

### India

D. J. Lichty, Feb. 1, 1878.

L. A. Blickenstaff, Feb. 14, 1889.

Lillian Grisso, Feb. 16, 1889.

Mabel Winger Moomaw, Feb. 8, 1899.

Amsey Bollinger, Feb. 10, 1898.

Kathryn Kiracofe, Feb. 16, 1907.

Ralph Townsend, Feb. 3, 1914.

## Missionary Program for February

BY ESTHER E. BEAHM

There are various methods of covering the material found in the mission study book. In more and more churches, a time is set aside when the whole church joins in a month of study. Some churches devote Sunday evenings to study. Another evening, however, may be more practical.

Whether an entire month or one evening each month is spent in study is not important. But it is important to study. Every worth-while study will lead to active participation in the work. We can enter this field of service now even within our own church. The Brethren Service Committee has opened work in the Latin American field. They will welcome your support.

If you are following the leader's guide by Taylor and Carr for the mission study book, *On This Foundation*, you will be ready for chapter three in the February session. The subject is *The Indelible Marks of History*.

With a study of Latin American history, there comes a consciousness of our differences. We in North America came for religious freedom. We came to build homes and naturally we established our Protestant churches. It has been a country of freedom and the open Bible.

Those who came to South America were not escaping from home with intent to settle. They came merely to carry back all the riches they could. They established the Roman Catholic church. The Bible was not open to the laity.

The advantages were not all in North America even though we have been years in learning of those in South America. The author points out that our differences should make for "orchestral harmony." It is with that attitude that we hope to study our South American neighbors.

Order your copies of *On This Foundation*, sixty cents, and the *Leader's Guide*, by Taylor and Carr, twenty-five cents, from the General Boards, Brethren Publishing House, Elgin, Illinois.

*Chicago, Ill.*

## More Packets Are Needed

BY ANETTA C. MOW

Word is coming to the office that more packets are needed in a number of our C. P. S. camps, and so this is a call to the women of the churches to prepare at least one or more packets to send to the nearest C. P. S. camp which is under the supervision of the Church of the Brethren.

If all listed items are available, include them in your packet; however, if some items cannot be secured, then send those which you are able to send. Sheets and pillowcases especially are needed.

The following items are listed for a complete packet:

3 bed sheets, 63x99 inches	1 card safety pins (2 inches)
2 pillow cases, 42x36 inches	1 ball darning cotton
3 hand towels, 15x27 inches	1 paper assorted darning needles
2 bath towels, 22x44 inches	1 card shirt buttons
2 wash cloths	1 card pants buttons
1 tube toothpaste	1 pair scissors
1 tube shaving cream	1 hand mirror
1 paper assorted needles	1 New Testament
1 spool No. 40 white thread	
1 spool No. 40 black thread	

The addresses of the Church of the Brethren C. P. S. camps are listed for your convenience:

(Continued on Page 21)



# *The Church at Work*

Sponsored by the Department of Christian Education

## Adventures in Understanding . . .

By L. Avery Fleming

### Introduction

In a recent issue of the Gospel Messenger a committee of the Board of Christian Education issued a statement entitled *Maintaining the Historic Peace Position of the Church in Time of War*.

To what extent is the church true to its historic peace position in this war? To ask the question is to create tensions and a degree of apprehension; however, higher levels of understanding cannot be reached unless individual members of the church face it frankly, and seek to find a satisfactory answer. There is need to review the position of each person in the church with respect to those activities which are a part of the war effort.

That members of the church do not express the same attitudes toward this war is a matter of common knowledge, although there is some reluctance to face the implications of this fact. A study of the positions that have been taken and an understanding of them should help to maintain an unbroken fellowship through the period of great strains and tensions.

The roads to understanding need not be hopelessly blocked, but travel over them will be difficult unless certain hard-and-fast attitudes are avoided. He who holds any one position must not assume that only those who are in agreement with him are honest, sincere, and consistent. There is no evidence that, as a group, the persons holding any one of the three positions outlined in this article are necessarily more honest in their convictions or are more rational and intelligent in their thinking than the persons who hold one of the other two positions. Any position may be held with little thought or consistency. On the other hand, any position may have been taken only after careful thought and commendable consistency. The point of reference in each case is the person who has taken a position. Each person needs to analyze the main assumptions of his position in order to discover the values and ethical implications of his viewpoints.

The following classification of positions may be made: (1) all-out-for-war; (2) pacifist; and (3) in-between.

### I. The All-Out-For-War Position

Persons who hold this position may reason that the values for which the church stands and strives are threatened by the enemy. They may identify their own country with the kingdom of God. Thus the war becomes the church's war. For this reason, the church may engage in any of the home-front war activities, such as the sale of war bonds, the drives to collect scrap, civilian defense activities, the High-School Victory Corps, and enlistment in the armed forces. Those who hold this position may go so far as to be willing for the church to bless war, and to encourage the members of the church to engage in activities which seem essential to victory. Close co-operation with the community and with other agencies in the war effort tends to eliminate the tensions which arise from social disapproval. A common statement of persons in this classification may be that "this war is different."

### II. The Pacifist Position

Persons who hold this position expect the church to keep itself as nearly as possible from all activities which

contribute as such to the continuance of the war. They likely assume that the kingdom of God is not dependent upon the rise and fall of national governments. Although they cannot remain unaffected by the war and the conditions which it creates, they do not voluntarily do or support anything which clearly contributes to the war effort. They seek to give themselves in sacrificial service to help reduce the misery caused by war. They encourage the spiritual discipline and training needed by peacemakers. They seek to discover spiritual equivalents of the services and sacrifices of those who support the war. Civilian Public Service camps, feeding the hungry, health projects, welfare services, and other forms of reconstruction are supported by them. Whatever indirect contribution is made by these services to the war effort is interpreted as incidental to the struggle to maintain positive ideals and to work for their realization.

Although the ideals of this group are the same as those held by the community, their methods for reaching the ideals are different. This difference in method tends to isolate them from the community, but their increased efforts to lessen and relieve the evils caused by war may identify them more closely with the community.

### III. The In-Between Position

Perhaps the great majority of our people find themselves somewhere between the two positions which have already been described. They do not give unreserved or unquestioning support to the war effort, nor are they inclined to separate themselves completely from it. Persons who hold this position make positive contributions at points of need and service to some persons. They recognize compromise as inevitable. They may accept their share of responsibility for causing war. "I wish to say I am opposed to war; every inch and fiber of my being is out of sympathy with war, unless I am to blame for it." Their community relationships over a period of time may be important factors in their position toward war. They may be actively interested in building a better world, but first "we should help to clean up the mess, and then begin to live as we ought to live." They may realize that "most persons live in the back line of a system whose front line is a battle line," or they may be "tossed about by every wind of doctrine."

### IV. The Importance of Attitudes and Positions

Only in recent years have educators begun to realize the importance of attitudes upon character development and building. The positions which persons hold at any one time result from the attitudes that are taken through years of living and learning. The attitudes and positions which we may expect persons to have five, ten, fifteen, fifty or more years from now are being formed now. Winning the peace is already in process. The position our country takes with respect to the war settlement is being determined by present attitudes and positions. We can make no plans for the future that do not express the spirit of our present attitudes toward the problems of war and peace. Plans that are not related to our present way of life can have little meaning.

It is a serious, perhaps a fatal, mistake to believe that a desirable future peace can be built on anything except the foundations prepared by the past and the present. If the foundations are inadequate, they can be strengthened and extended. But if the foundations of our his-



toric peace position are scrapped, continuity is scrapped, and with it our gains and peace heritage. There never can be a creative growth of our peace position except that which is a development of the old.

Let it be said seriously to all of our brethren everywhere, if the "salt" of our peace position loses its "savor," who can make it salt again? Herein lies something of the importance of our position in this war. We need to ask ourselves seriously this significant question: To what extent have the teachings of the New Testament been a vital part of our living and learning? To what extent are these teachings determining our attitudes and positions in this war?

Periods of great crises, such as this war, tend to reveal the depth of the real values which we have developed in our living and learning, as well as the sincerity of our positions.

### Conclusion

This is truly a time for tolerance and understanding. With these values functioning in our churches we shall be able to reach new levels of fellowship and appreciation. All of these are basic to genuine Christian love. As we learn to understand one another better, we shall be able to see and understand ourselves better. And most important of all, we shall understand our Lord and Savior more completely.

### ADULT DISCUSSION OUTLINE

#### Studies in Evangelism

#### Part III. Evangelism Through Christian Education

Scripture, John 21:15-17

Sunday, February 21

#### I. The Problem Facing Us Today

1. Good people differ as to the methods of evangelism.
2. There is confusion as to the meaning of terms.
3. "Religion must be caught, not taught" is a statement frequently heard.
4. Some people tend to minimize the human part, others God's part in the divine drama of conversion.
5. Some think that Christian education is an attempt to teach religion out of books, rather than the process of helping persons know the Savior in fellowship and service.
6. There can be no effective Christian evangelism without direct Christian teaching.

#### II. The Solution

1. Recognize that real Christian education is not purely intellectual, but includes all that is involved in the changing of attitudes, motives, and character to conform to the Christian ideal; that the Christian teacher looks to God for the regeneration of persons quite as sincerely as does the revivalist.
2. Let the pastors, teachers, and leaders in Christian education create an evangelistic climate in the church and home. There must be a warm glow of evangelism—an atmosphere warm to evangelistic appeals before there will be any effective results in the way of personal decisions and public confessions of faith. Teachers, officers, and parents passionately concerned that children and youth will grow up with the power of Christ in their lives will plan for and expect these decisions.
3. Constantly teach the love and righteousness of God and his plan for human beings here and in the future with such a genuine religious emotion as to draw persons into his fellowship, through repentance and confession of faith.

4. Deliberately teach God's concern for the welfare of all mankind with sufficient emotion to move persons to work with him in relieving human suffering and teaching the good news of Christ everywhere.

5. Let the leaders of Christian education challenge Christian persons to rededicate their lives from time to time as they meet new religious experience and more difficult tasks for the Master.

### III. For Discussion

How can you make your church and homes more evangelistic through Christian education?

### More Packets Are Needed

(Continued From Page 19)

J. H. Mathis, Director, C. P. S. Camp No. 6, Lagro, Ind.

Ora Huston, Director, C. P. S. Camp No. 7, Magnolia, Ark.

Levi K. Ziegler, Director, C. P. S. Camp No. 16, Kane, Pa.

Mark Schrock, Director, C. P. S. Camp No. 21, Cascade Locks, Oregon.

Q. A. Holsopple, Director, C. P. S. Camp No. 24, Unit 2, Williamsport, Md.

Ralph Townsend, Director, C. P. S. Camp No. 27, Crestview, Fla.

Samuel A. Harley, Director, C. P. S. Camp No. 29, Lyndhurst, Va.

Omer B. Maphis, Director, C. P. S. Camp No. 30, Walhalla, Mich.

D. C. Gnagy, Director, C. P. S. Camp No. 36, Santa Barbara, Calif.

Graham Hodges, Director, C. P. S. Camp No. 42, Wellston, Mich.

S. Loren Bowman, Director, C. P. S. Camp No. 48, Marienville, Pa.

Richard Mills, Director, C. P. S. Camp No. 56, Waldport, Oregon.

Frequently, women's groups inquire how they can help where help is definitely needed. This call for packets is a definite need and it is hoped that many groups will respond to this call. No one knows what the future requirements will be, but it is clear now that our camps need the contents of these packets. Please send packets to the camps.

Elgin, Ill.

## Correspondence . . .

### Be of Good Cheer

"Son, be of good cheer," when spoken by a man with sympathy and from a heart of love, and a concern that reaches out to you, is enough to comfort and cheer almost any lonely man who has been afflicted even for months. These words were spoken by Jesus to a paralytic.

I judge he had been a good man in the community, a man who loved and cared for his family. They may have been paying for a little home when he was stricken. In imagination I have tried to linger in that home the day after four men carried the bread winner out on a stretcher and started out to find Jesus. I see a brave mother break down and weep. Poverty is beginning to knock at their back door, where once her husband had brought in plenty for the family to eat and wear.

She is wondering who this man Jesus is, and whether



he can heal her husband. No doubt the sick man had tried all the doctors in reach, but without avail. She has almost given up in despair of his ever being helped.

When Jesus saw the faith of the four who carried him, and the sad plight of the afflicted man, he said, "Son, be of good cheer." I see the glow of hope and new courage come over that man's face as Jesus continues, "Thy sins be forgiven thee."

We are in a world of darkness, confusion and unrest, but Jesus wants to say to us and the entire world, "Be of good cheer." He wants us to come to him and trust him and be willing to do his will and then he will say, "Thy sins be forgiven." May we pray for peace to come around the world that we may wake the echo of the angels who sang of "peace on earth, good will to men."

Dixon, Ill.

William E. Thompson.

### Western Region Conference

McPherson, Kansas

**Sunday, February 21**

- 9:45 Church school, Ida Shockley, general superintendent.  
 10:45 Worship, Bernard N. King, pastor.  
 Sermon, The Christian in the World Today, William M. Beahm.  
 4:00 Vesper Hour, Mrs. Helen Holloway, organist.  
 6:30 College B. Y. P. D., What's in a Name? William M. Beahm.  
 7:30 Worship, Bernard N. King, presiding.  
 Sermon, Basic Satisfactions of the Gospel, C. D. Bonsack.

**Monday, February 22**

(Annual College Trustee Meeting, Monday and Tuesday)

- 9:40 Chapel, J. W. Boitnott, presiding.  
 Address, Some Things That Must Abide, C. D. Bonsack.  
 10:15-11:05 Ministers' meeting, The Church at Corinth, William M. Beahm.  
 Women's meeting, General Statement of Aims and Plans, Mrs. D. W. Bittinger, presiding.  
 11:10-11:55 Building the Missionary Mind, C. D. Bonsack.  
 1:30-2:10 Wholesale Christian Living, D. W. Bittinger.  
 2:15-3:05 Youth and Tomorrow, Burton Metzler.  
 3:10 Meeting of members of boards of Christian education and church school workers, L. Avery Fleming.  
 Women, Missions, Anetta Mow.  
 7:30 Sermon, Things That Grow, Paul R. Reynolds.  
 8:30 Basketball game at Community Building.

**Tuesday, February 23**

H. L. Ruthrauff, Presiding

- 8:45-9:35 Bible Hour, The Grace of Our Lord Jesus Christ, William M. Beahm.  
 9:40-10:10 Chapel, R. E. Mohler, presiding.  
 Address, Hidden Powers, Paul R. Reynolds.  
 10:15-11:05 Ministers' meeting, Privileges and Responsibilities of the Ministry, C. D. Bonsack.  
 Children's Workers, Building a Program for Children in the Local Church, Mrs. N. W. Fisher.  
 11:10-11:55 Christian Education, L. Avery Fleming.  
 1:30-2:10 Simplicity in Living, Paul R. Reynolds.  
 2:15-3:10 Dedication of the Frantz industrial arts building, W. W. Peters, presiding.  
 Address, Education and Life, C. D. Bonsack.

3:10 Boards of Christian education and church school workers, L. Avery Fleming.

Women's meeting, demonstration program, Mrs. R. E. Mohler.

7:30 Music program, McPherson College women's quartette and vocal solos, Gulah Hoover in charge.

Sermon, The Church We Belong To, William M. Beahm.

Fellowship hour following the services.

**Wednesday, February 24**

- 8:45-9:35 Bible Hour, The Love of God, William M. Beahm.  
 9:40-10:10 Chapel, Burton Metzler, presiding.  
 Address, H. L. Hartsough.  
 10:15-11:05 Ministers' meeting, The Living Church, Paul R. Reynolds.  
 Women's meeting, Budgets, Magazines, Aid, Mrs. D. W. Bittinger.  
 11:10-11:55 Brethren Service, L. Avery Fleming.  
 1:30-3:05 Reconstruction Forum, The Road Is Ahead, Paul R. Reynolds.  
 3:10-4:00 Regional Advisory Council, W. H. Yoder and James H. Elrod.  
 6:00 Women's tea.  
 6:00 Men's dinner. Tickets 40 cents. At the church.  
 Rush Holloway, president of McPherson men's club, presiding.  
 Address, China Today, Paul R. Reynolds.  
 7:30 Oliver H. Austin, presiding.  
 Program of piano music by students under Jessie Brown.  
 Sermon, The Church Facing a World of Trouble, C. D. Bonsack.

**Thursday, February 25**

- 8:45-9:35 Bible Hour, Fellowship of the Holy Spirit, William M. Beahm.  
 9:40-10:10 Chapel, W. W. Peters, presiding.  
 Music program under the auspices of the music faculty.  
 10:15-11:05 Ministers' meeting, The Minister Faces 1943, H. L. Hartsough.  
 Women's meeting, Peace, Home Builders, Mrs. D. W. Bittinger.  
 11:10-11:55 Address, The Christian College, W. W. Peters.  
 12:15 Fellowship luncheon for all conference guests by the McPherson church, Bernard N. King, presiding.  
 1:30-3:10 Men's meeting, R. E. Mohler, presiding.  
 Four V's of Men's Work, Harl Russell.  
 Some Tests of Manhood, James H. Elrod.  
 1:45-4:00 Women's meeting, general business address, Anetta Mow.  
 3:10-4:00 Regional Advisory Council.  
 7:30 Music program by the McPherson College male quartette and soloists, Nevin Fisher in charge.  
 Sermon, New Neighbors, Paul R. Reynolds.

**Friday, February 26**

- 8:45-9:35 Bible Hour, Present Trends in Religious Thought, William M. Beahm.  
 9:40 Closing Service, W. W. Peters, presiding.  
 Address, Tough Going, Paul R. Reynolds.

Beginning at 1:30 p. m. on Saturday preceding this conference, there will be young people's meetings under



the direction of James H. Elrod, executive secretary of the Western Region.

Lodging will be provided gratis by McPherson people; meals will be served in the dining hall at a reasonable rate. Arrangements are being made to serve breakfasts at the college church.

Waterloo, Iowa.

W. H. Yoder.

### The Passing of A. P. Blough

Albert Perry Blough, son of John J. and Dinah Walker Blough, was born near Berlin, Pa., on Oct. 22, 1866, and died at the Allen Memorial Hospital in Waterloo, Iowa, on Nov. 25, 1942, after a very brief illness. The immediate cause of death was coronary occlusion.

He carried on his pastoral and pulpit duties until the end, having served in the ministry for a half a century. On Nov. 15 he filled his pulpit in the morning as usual. In the evening he delivered an address on the life and work of Stephen H. Bashor, who was instrumental in bringing hundreds into the church in the late seventies and early eighties. This was the fourth address on prominent Brethren preachers, a series he had planned to continue for some weeks.

From his well-selected library he could draw on what had been written by and about Brethren leaders and so had aroused considerable interest along this line. On the Tuesday following he was taken to the hospital and on Nov. 27 funeral services were conducted in the city church, in which his voice had proclaimed the gospel with power for many years, in the presence of a large group of people.

He began teaching school when only sixteen. Leaving Pennsylvania he came to Carroll County, Illinois, as a young man. Here he spent several years in teaching and working on the farm. In 1888 he settled in Black Hawk County, Iowa, where he continued in the same line and where he resided the rest of his life. Later he took up carpentry and for a number of years was active in helping to erect buildings, many of which stand today as a testimony of honest and faithful work.

On Sept. 24, 1891, he and Estella Van Schaick were united in holy wedlock and established their Christian home. Two daughters came into this home: the one passed away in infancy; the other, Marguerite, heads the department of English in the Waterloo public school system. Sister Blough passed away on Jan. 19, 1939. He left one surviving brother, Warren, who is pastor of the congregation at Greene, Iowa.

Brother Blough united with the Church of the Brethren in Pennsylvania early in life. He was called to the ministry at South Waterloo on Jan. 5, 1893, while the

country and city churches were one congregation. At first there were a number of ministers, each taking his turn. Later he became pastor on part time. During this period he continued his manual labor. On Nov. 20, 1898, he became pastor on full time and so continued for the two groups so long as they remained one organization. When they separated into two organizations he became pastor of the city church and continued its shepherd until his death. To only a few of our ministers has it been the privilege to serve in one place so long and pass out while still active in the Lord's work.

He saw the congregations grow in numbers and in power. He directed three building campaigns, the last being a remodeling of the city church. Two modern houses of worship were erected during his ministration. The country church received much publicity as a model for rural churches and was written up in the papers and magazines. Dr. A. E. Winship of Boston called Orange "the finest strictly rural center in the United States." Our own denomination has been greatly blessed because of the many who left Black Hawk County for the foreign mission field.

Brother Blough was active in the religious work of the city, county and state. His assistance was sought in educational and civic affairs. Because of his long service he was known as the "dean" of the city ministerial association where his counsel was appreciated. He was elder in charge of different congregations, served as moderator of district meetings and represented his constituency on Standing Committee. From 1916 to 1930 he was a member of the General Mission Board and a director of the Brethren Publishing House. Here he was known, not so much because of his much speaking, but because of his sound business judgment and abiding interest in missions and publications. He traveled in parts of Europe, Palestine and the Near East. This proved a real refresher course in his ministry as it brought him into personal contact with Bible lands. He knew how to use wisely the information and inspiration this vacation afforded. He frequently spoke to his own people about these travels and delivered more than three dozen addresses to civic groups.

The funeral services were in charge of the Waterloo Ministerial Association. Four of the ministers shared in the services. Rev. Albert L. Drake of the First Baptist church had charge and officiated at the grave. Rev. Oliver M. Yaggy of the Evangelical church delivered the sermon. The writer represented the church Boards and spoke briefly of the labors of our departed brother as they affected our own denomination. The large concourse of people present from both of our two churches and from the city was a silent witness of the esteem in which all held Brother Blough.

Elgin, Ill.

J. E. Miller.

### Chloa Dubbs Neff

Sister Chloa Dubbs Neff, wife of Jacob B. Neff of Milford, Ind., was born in Union Township, Elkhart County, Indiana, Feb. 17, 1866. She departed this life Dec. 3, 1942, aged 76 years, 9 months, 16 days. Her death was caused by pneumonia. She was the daughter of John and Matilda (Miller) Dubbs. Her family moved to a farm southeast of Milford, Ind., later the W. R. Deeter farm home. Then they purchased the farm on which she has lived so many years just east of Lake Wawbee. She was married to Jacob B. Neff on March 18, 1888. To this union were born three daughters, one of whom died in infancy. The others are Mrs. Lawrence Dewart and Mrs. Pearle Wehrley of Milford, Indiana.

In 1894 she joined the Church of the Brethren. She lived a marvelously devoted Christian testimony. Earlier she had been baptized into the Brethren Church, but she joined her husband in building a sturdy group of members in the Milford or Bethel church, being one of the charter members. For over fifty years





she was about her Father's work either as a Sunday-school teacher, superintendent or chorister. She was the first children's superintendent at Bethel.

For twenty years Brother and Sister Neff lived in Milford and she always went to Sunday school surrounded by a group of her Sunday-school boys and girls who would meet her on the way.

She gave much of her energy and thought to the local aid work. She was always present there if possible. She and her husband helped in the community to care for the needy and those who were ill. She was called to help by many who knew her helpful ministrations.

At her home the ministers stayed, the communion bread was prepared, and homeless children were befriended—at least six of them.

She was a woman of strong convictions, even temper, but firm toward the right. Her interest was in the church and its progress. She was generous and with her husband was interested in giving to missions, Brethren Service and to the church camp, Camp Alexander Mack, located on their farm. For many summers she furnished scholarships to boys and girls in the Milford community to attend camp.

She prepared for teaching and before her marriage she taught school four years, having attended a normal school at Milford for two summers. This school was directed by Herman Willkie (father of Wendell) who at that time lived and taught in Milford.

In March 1938 a golden wedding anniversary was celebrated at the church. Bro. Otho Winger delivered a timely address.

The church, the community and the camp are all suffering in the loss of this good sister. She leaves a devoted husband, two daughters, one granddaughter, one brother, and one sister.

Services were conducted at the Milford (Bethel) church Dec. 6, 1942, by the writer, assisted by Bro. Manly Deeter. Text, John 14: 1, 6, 16.

North Manchester, Ind.

L. W. Shultz.

### In Memory of Charles M. Boaz

It was on a farm near Quakertown, Bucks County, Pennsylvania, that a little boy was born in the home of Elder Jacob and Lydia Boaz. When he was six his parents moved to a farm near Salfordville, Montgomery County, where he grew to manhood.

On Nov. 11, 1893, he was married to Elizabeth Cassel, granddaughter of the late Abram H. Cassel. The following March they united with the Church of the Brethren at Indian Creek. He always maintained a wholehearted interest in the church.

He lived his entire life in the same community. He is survived by his widow and the following children: Mrs. M. R. Styer of Souderton, Pa., with whom they made their home; Mrs. A. C. Baugher of Elizabethtown, Pa.; Mrs. H. G. Gottshall of Bethel, Pa.; Mrs. J. B. Minnich of York, Pa.; Charles Boaz, Jr., of Elizabethtown, Pa. There are ten grandchildren. Two children preceded him in death. Two sisters and two brothers survive, Mrs. Annie Groff of Wisconsin, Mrs. Abram Gottshall of Souderton, Pa., Rev. J. M. Boaz of San Diego, California, and Rev. Wm. Boaz of Trenton, N. J.

He loved the church and was always a regular attendant at the services and was willing to help whenever needed. He served his community as a member of the school board, as a director of building and loan, and as a director of the Telford National Bank.

Father had many friends and a smile for everyone. His last twelve days were spent in the hospital but even there he endeared himself to all who came in contact with him. He was good to his family, he loved his Lord, and he served his church and his community well. All who knew him while he lived on the farm will remember his home as a welcome resort for his friends.

He passed into the great beyond on Oct. 18, 1942. Funeral services were conducted at the Hatfield Brethren church with Elder Norman Frederick officiating, assisted by other local ministers. His body was laid to rest in the family plot at Indian Creek.

Elizabethtown, Pa.

Mrs. A. C. Baugher.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Kamp-Gordy.**—In the home of the bride's parents at Elkhart, Ind., Nov. 26, 1942, Wayne E. Kamp and Helen Gordy, both of Elkhart, by the undersigned.—O. E. Messamer, Osceola, Ind.

**Murphy-Oyler.**—By the undersigned in the Main Street Christian church, Kokomo, Ind., Dec. 20, 1942, Glen Murphy and Laveta Oyler, both of Kokomo.—James H. Beahm, Marion, Ind.

**Noffsinger-Adams.**—Lowell Noffsinger of Dayton, Ohio, and Helen Adams of Elkhart, Ind., in the Elkhart City church, Dec. 25, 1942, by the undersigned.—R. L. Noffsinger, Chicago, Ill.

**Petersime-Metzger.**—Marvin B. Petersime of Gettysburg, Ohio, and Marjorie Metzger of Decatur, Ill., at the home of the bride, Jan. 12, 1943, by the undersigned.—John B. Wieand, Decatur, Ill.

**Torrence-Guthrie.**—By the undersigned in the Fairview church, Dec. 27, 1942, Bro. Howard Torrence of Lemoyne, Ohio, and Janice Guthrie of Metamora, Ohio.—J. A. Guthrie, Metamora, Ohio.

**Wenger-Huffman.**—In the Summit church, Lacy Wenger and Wilda Huffman of Weyers Cave, Va., Dec. 25, 1942.—Jacob F. Replogle, Dayton, Va.

**Willard-Roderick.**—By the undersigned at the Pleasant Hill church, Monrovia, Md., Roland E. Willard and Sister Mary Louise Roderick, both of Frederick, Md., Dec. 31, 1942.—William Kinsey, New Windsor, Md.

### Fallen Asleep . . .

**Bolinger,** Minnie M. Walker, died at her late home in Fort Wayne, Ind., Jan. 10, 1943, aged fifty-five years. She leaves her husband, Charles Bolinger, seven daughters, five sons, four grandchildren, two sisters and three brothers. She had been in failing health during the past year and was seriously ill the last three weeks before her death. She was a native of Brown County, Ind. She lived for her family, giving to them unstintingly of her time, service and devotion. She loved her home. She made and held a host of friends who attested their friendship and devotion by their tributes in the form of flowers and services. The funeral was held in the Church of the Brethren in Fort Wayne, with interment in the Prairie Grove cemetery.—Van B. Wright, Fort Wayne, Ind.

**Bollinger,** Emma R. Erb, died Dec. 11, 1942. She was born Oct. 20, 1859. She is survived by two sons, one daughter, one brother, one sister and five grandchildren. Her husband preceded her in death twenty-three years ago. She was a lifelong member of the Richland Church of the Brethren. The funeral service was conducted at Wike's funeral home at Schaefferstown by Rev. Ray A. Kurtz. Burial was in the Millbach cemetery.—Grace Saul, Richland, Pa.

**Bowersox,** Allen, was born Sept. 19, 1872, in St. Joseph County, Mich., and died of heart failure on Jan. 12, 1943. About ten years ago he bought a home in the Florence community and began attending the Florence church. In October 1932 he was baptized. He later moved to Three Rivers, Mich., but was faithful to his church. He had been in failing health for several years. Funeral services were conducted by the undersigned.—George S. Sherck, Constantine, Mich.

**Buch,** Joseph S., died in Stevens, Pa., Dec. 10, 1942, at the age of eighty-two years. He was a member of the Springville Church of the Brethren. He is survived by his wife, four children and three grandchildren. Private funeral services were held at his home by Rev. John L. Myer, with interment in Mohler's cemetery.—Erla Henly, Stevens, Pa.

**Burket,** Susan Viola, of Everett, Pa., was fatally injured Jan. 3, 1943, when a railroad train struck the car in which she was riding. Mrs. Burket was a daughter of Samuel and Elizabeth Snyder Maddock and was born at Loysburg, Pa., Nov. 8, 1888. On Jan. 1, 1909, she was united in marriage to David F. Burket, who died June 6, 1942. Surviving are her father, eight children, five grandchildren and one sister. She united with the Church of the Brethren in girlhood and was a faithful and regular attendant at the church services. She was treasurer of the women's Bible class. Funeral services were conducted by her pastor, E. M. Detwiler, assisted by Rev. D. I. Pepple of Woodbury, in the Everett church. Interment was in the New Enterprise cemetery.—Mrs. L. Chester England, Everett, Pa.

**Diehl,** Laura, daughter of Lewis and Roseanna Swigart, was born in Montgomery County, Ohio, on Sept. 14, 1885. She became a member of the Church of the Brethren at Bear Creek in 1907. She was united in marriage to Ira M. Diehl on Feb. 25, 1909, and to this union were born three sons. She lived her entire life in Montgomery County. After a brief illness she died on Dec. 29, 1942, at the Good Samaritan hospital. She was an earnest and devoted member of the church of her choice. She was a loving mother and companion. She made a neat and cheerful home for her family and was hospitable to all. She was patient and modest in all things. She leaves her husband, three sons, a sister who resided with her, three other sisters, four brothers, two half-brothers, two half-sisters, a stepmother, a stepbrother, two stepsisters, her granddaughter and many other relatives and friends. Funeral services were conducted by Brethren Parker Filbrun and Galen Royer. Interment was in the Bear Creek cemetery.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

**Erb,** Ara Bathia, daughter of Milton and Elizabeth Derry, was born Sept. 26, 1877, near Astoria, Ill., and died Jan. 5, 1943, at her home in Panora, Iowa. At the age of six years she, with her parents, moved to Iowa, near Panora, where she spent her early girlhood days. On Oct. 17, 1894, she was united in marriage to Joseph Erb; this union was blessed with seven children, and a granddaughter made her home with them for a number of years. At an early age Sister Erb united with the Church of the Brethren; she was a faithful worker and a very efficient helper to her husband in fulfilling the duties of a deacon; she also served as a Sunday-school teacher and an active member of the aid society, for many years being its president. She was always present at church until her health failed. She bore her extreme suffering with great patience and called for the anointing at various times. She was a faithful and loving wife and mother. She leaves her devoted husband, six children (one daughter having



preceded her in death), fourteen grandchildren and two sisters, besides a host of relatives and friends. Funeral services were conducted at the Church of the Brethren by Elder Earl Deardorff, assisted by Elder E. C. Trostle. Interment was in the near-by cemetery.—Earl Deardorff, Panora, Iowa.

**Guthrie**, Blaine Austin, the youngest son of Mr. and Mrs. George Guthrie, died at the home of his parents near Brandonville, W. Va., Sept. 9, 1942, at the age of sixteen years. He had been afflicted and unable to leave his home for a long time. He is survived by his parents, one sister and two brothers. Funeral services were conducted by Rev. R. K. Showalter in the Shady Grove church. Interment was in the Union cemetery near Brandonville.—Mrs. Florence Showalter, Brandonville, W. Va.

**Hull**, Charles, was born April 1, 1873, in St. Joseph County, Mich., and died of a heart ailment on Dec. 26, 1942. He lived in Florence Township all his life, being born within one-half mile of the Florence church. He united with the Florence church in 1931. He had been in failing health for a number of years. Funeral services were conducted by the undersigned at the Coats undertaking parlors in White Pigeon, Mich.—George S. Sherck, Constantine, Mich.

**Kaiser**, Cleveland Hendrix, son of Mr. and Mrs. F. P. Kaiser, was born in Loveland, Iowa, Jan. 12, 1889, and died Dec. 17, 1942, at Flat Rock, Ill. He was united in marriage to Rosa Mae Harshbarger of Geff, Ill. He leaves his companion, one daughter, two sons, four grandchildren, other relatives and a host of friends. His death at the home of his brother came as a sudden shock. Services were conducted at the Methodist church in Flat Rock by Rev. Hendrix, assisted by Rev. Dolan Ritchey. Interment was in the Haven Hill cemetery at Olney, Ill.—Lillian Harshbarger, Girard, Ill.

**McConahy**, John Wesley, son of William and Sarah Parks McConahy, was born March 4, 1872, and died Aug. 21, 1942, at his home near Williamsburg. He was united in marriage to Anna Gearhart of Cassville on Dec. 8, 1897. He was a member of the Williamsburg Church of the Brethren and attended services regularly until his health did not permit. Surviving are his wife, four sons and three daughters, thirty-two grandchildren, one great-grandchild, and two brothers. Funeral services were held in the Williamsburg Church of the Brethren in charge of the pastor, Elmer Q. Gleim, assisted by Rev. Ernest A. Brumbaugh. Interment was made in the Shelly cemetery on Clover Creek.—Naomi E. Sollenberger, Williamsburg, Pa.

**McConnel**, Hattie, daughter of Elder and Mrs. Henry Brallier, was born Aug. 5, 1883, near Pierceton, Ind. Her childhood was characterized by strong religious tendencies, and at the age of twelve years she united with the Church of the Brethren and gave a life of service to this fraternity. In addition to the duties of the home, she always found time for all worthy activities; she was especially interested in the cause of temperance, and became a member of the W. C. T. U. in 1912. Death came on Jan. 15, 1943, following a long period of illness. She was preceded in death by her parents, one brother and one sister. She is survived by her husband, Walter, to whom she was married on her twenty-first birthday, two daughters, four grandchildren and one brother. She was a true lover of her home and children, thoughtfully planning for the welfare, comfort and pleasure of those around her. Services were held at the South Whitley church, of which she was a charter member, by Bro. Moyne Landis, assisted by Brethren Arthur Morris and Leo Miller. Interment was in the South Whitley cemetery.—Mrs. Ada Mishler, South Whitley, Ind.

**Moist**, Sarah Alphenia, died at her home near Mattawana, Pa., on Oct. 14, 1942, aged seventy-four years. Surviving are six sons, four daughters, fourteen grandchildren and nine great-grandchildren. Her husband preceded her in death on April 20, 1941. Sister Moist met with an accident while about her household duties in her home, suffering injuries which resulted in her death two hours later. She lived a quiet Christian life and was much devoted to her family and home, where she is greatly missed. Funeral services were conducted at her late home by her pastor, Perry L. Huffaker. Interment was made in the Pleasant View cemetery.—Margaret L. Miller, Mattawana, Pa.

**Sheaffer**, Harry G., was born Aug. 22, 1867, in Huntsdale, Pa., and died Dec. 5, 1942, at his home in Huntsdale, after an illness of seventeen hours. He was an active member of the Huntsdale Church of the Brethren for forty-eight years, during which time he served as deacon, church treasurer, trustee, member of the graveyard committee, and Sunday-school secretary. He was very faithful in his attendance at the church services. Surviving are his wife, Mrs. Mattie Cockley Sheaffer, one son and three grandchildren. Services were held at the home with Rev. Otho J. Hassinger officiating. Burial was in the Huntsdale cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

**Sieling**, George M., was born Oct. 23, 1862. He married Mariah Keeny and to this union were born two daughters and two sons, all of whom survive him, with eleven grandchildren. He died Aug. 29, 1942. Bro. Sieling died at his home in Railroad, Pa., where he was retired, having formerly been a farmer, and also having part interest in the Sieling furniture factory at Railroad. He helped to organize the Sunday school at the New Freedom house about forty-five years ago and was a trustee of Bowser's cemetery near New Freedom. Services were conducted in the New Freedom church by Elders S. C. Godfrey and Obed Fry.

Interment was in Bowser's cemetery.—Mary A. Lehman, Dallastown, Pa.

**Sieling**, Mariah Keeny, was born Dec. 13, 1870, the daughter of the late John Keeny and wife, and died Oct. 13, 1942, six weeks after the death of her husband. Sister Sieling was stricken at the home of her son-in-law and daughter while on her way to bed. She died a short time afterward. Both she and her husband were regular church attendants and helped in the church whenever they could. Funeral services were held in the New Freedom church with interment in Bowser's near-by cemetery. Elders S. C. Godfrey and Obed Fry conducted the services.—Mary A. Lehman, Dallastown, Pa.

**Sensenbaugh**, Catherine, daughter of Leonard and Catherine Blickenstaff, was born March 13, 1855, near Pymont, Ind., and died at her home in Cerro Gordo, Ill., Oct. 17, 1942. Her parents moved to Illinois when she was about one year old. She lived in the vicinity of Oakley and Cerro Gordo since that time. For the last thirty-five years she had lived in the town of Cerro Gordo, except for two years spent in California. On Aug. 19, 1877, she was united in marriage to G. W. Sensenbaugh. To this union were born three children all of whom, as well as her husband, preceded her in death. She was the youngest child in a family of ten children, of whom only one sister remains. The Blickenstaff family was among the earliest settlers of this community and a large circle of relatives and descendants still live in and around Cerro Gordo. She leaves her son-in-law, the writer, a daughter-in-law and four granddaughters. Besides these, there is a large circle of relatives and friends who loved her and were saddened by her death. Mrs. Sensenbaugh accepted Christ in her young womanhood and lived a devoted Christian life ever since. She maintained an active interest in the church, even after she was not physically able to attend services regularly. Funeral services were held in the Church of the Brethren in Cerro Gordo, conducted by Rev. Harlan Smith.—I. D. Heckman, Cerro Gordo, Ill.

**Snider**, Dora, was born at Waynesboro, Pa., in September 1877. She died, after a month's illness, in the Waynesboro hospital on Dec. 27, 1942. She was the daughter of Harry C. and Rebecca Shank Funk. While in her teens, she united with the Church of the Brethren. As long as she was able she was constant in her attendance at the services of the church. She was active in the work of the ladies' aid society. Her husband was George C. Snider. She is survived by two sons, two grandchildren and a sister. Services were conducted by her pastor, George L. Detweiler. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Stoneman**, Mary C., died Jan. 5, 1943, in the Methodist hospital at Fort Wayne, Ind., at the age of seventy-five years. She had been a member of the local church for a number of years. She lived a quiet, unassuming life. She made her home with her daughter in Fort Wayne. She is survived by the daughter, one brother, two sisters, three grandchildren and one great-grandchild. She came to the United States from England when quite a young child. For a number of years she has not enjoyed good health. The final services were held at the McComb funeral home, with interment in the New Haven cemetery.—Van B. Wright, Fort Wayne, Ind.

**Wade**, Thomas, was born in Carroll County, Ind., Feb. 15, 1934, and died Aug. 22, 1942. He was the son of Leroy and Ruth Laprad Wade. Services were held in the Pymont church, conducted by Rev. Grant Wagoner, assisted by Rev. Robert L. Sink.—Stella Barnhart, Delphi, Ind.

**Walker**, Annie E., aged eighty-two years, passed away at the home of her daughter in Somerset, Pa., with whom she had made her home since the death of her husband, Silas A. Walker, in 1933. She is survived by five children, eight grandchildren and two great-grandchildren. Sister Walker was a life member of the church, having been one of our oldest members. She was always active in church affairs and had attended both of our Christmas services the Sunday before her death. She will be greatly missed in the Sunday school and church, as well as in the community, where she had a host of friends. Funeral services were conducted at the Heminger home by Bro. Galen R. Blough, assisted by Bro. W. F. Berkebile. Interment was in the I. O. O. F. cemetery in Rockwood, Pa.—Mrs. Charles A. Cage, Jr., Somerset, Pa.

**Warner**, Cora Alice Unum, was born near Bloomer, Ohio, June 13, 1884, the youngest of five children. She was united in marriage to Joseph Warner on Feb. 15, 1905. To them were born two sons and two daughters, all of whom survive her. She united with the Church of the Brethren at Harris Creek and later became one of the charter members of the Bradford church, with which she was identified until her death. Being in failing health for some time, she called for the anointing service, which was given by Elders John M. Stover and G. E. Weaver. She was removed to the Piqua memorial hospital but was beyond medical help. She died Oct. 2, 1942. Funeral services were conducted at the Bradford church by Elder John M. Stover. Interment was in the Harris Creek cemetery.—J. E. Overholser, Bradford, Ohio.

**Whipple**, John, was born Feb. 18, 1855, in Ohio, and died at his home near Rio Linda, Calif., Oct. 22, 1942. Thus has ended the life of a greatly beloved father, brother and friend of this community. Bro. Whipple was a loyal citizen and a very zealous



Christian. While he did not surrender his life to his Maker early in life, he labored hard to make up for the loss he had heretofore sustained. He was married to Anna R. Heldebrand on Jan. 18, 1877. They traveled life's highway together in many states and through numerous hardships, as well as many joys. On Aug. 2, 1941, his wife was called home, and from that time on he often spoke of his loneliness and his desire to be with his Lord. While he suffered much, yet he was very patient. Funeral services were conducted by the writer in the Sacramento church and interment was in the East Lawn cemetery. He leaves three sons, four daughters, thirty-one grandchildren and twenty-eight great-grandchildren, besides a host of friends.—John J. Ernst, Rio Linda, Calif.

**Winn, Emma**, the youngest of six children, was born to Elder D. D. Sell and his wife, Leah, near Plattsburg, Mo., Sept. 30, 1885, and died suddenly Oct. 23, 1942, in Kansas City, Mo. Funeral services were held in her home in Plattsburg by her pastor, Rev. X. L. Coppock, with Rev. W. H. Morton of the Presbyterian Church assisting. Interment was in the cemetery adjoining the church, of which she had been a faithful and uplifting member since her early girlhood. Sister Emma was educated in the rural schools, graduated from the Plattsburg high school with honors, after which she attended the Teachers' Training College at Warrensburg, Mo. For six years she was a successful teacher in the rural schools of her community. On Nov. 1, 1911, she was united in marriage to S. J. Winn of Plattsburg. Theirs was an ideal marriage; they established their home in Plattsburg and served their community for thirty-one years in many helpful ways. Their home was simple, beautiful and hospitable, expressing her gracious, serene personality. She was devoted to the women's work of the church, belonged to a study club, the W. C. T. U., and to church and mission study classes. She was the secretary for the aid society for twenty years, district secretary of women's work of Northern Missouri, and served on various committees. The beautiful memorial bronze tablets and stone gateway to the church grounds are the result of her idea for the recording and preservation of vital and interesting events and personalities in the history of the Plattsburg church. She leaves her husband and son, four sisters, one brother and many other relatives and friends.—Mary Polk Ellenberger, Tekamah, Nebr.

**Wolfe, George E.**, was born near Clifton Mills, W. Va., Nov. 23, 1875, and died suddenly while asleep in his home in Brandonville, W. Va., Sept. 4, 1942, after coming in from the day's work. He became a member of the Church of the Brethren in early manhood. He was married to Mary Thomas and together they built a home which was outstanding for its love and Christian fellowship. Six sons were born to this union, two of whom died in early childhood. He is survived by his wife, four sons, a foster daughter, twelve grandchildren, four brothers and four sisters. Most of his life was spent on the farm, and during the last three years he worked for the state road commission. He was keenly interested in his church and the welfare of his community. He was loved and respected by all and is greatly missed by a large circle of relatives and friends. Funeral services were conducted by Rev. R. K. Showalter, assisted by Rev. Henry Glover, in the Salem church. Interment was in the Union cemetery near Brandonville.—Mrs. Florence Showalter, Brandonville, W. Va.

**Young, Sarah**, daughter of Samuel and Malinda Miller, was born Nov. 26, 1866, and died Jan. 3, 1943, at her home in Flora, Ind., after an extended illness. She had lived her entire life in this community. On March 9, 1886, she was united in marriage to William Young, who survives with three daughters, six grandchildren, seven great-grandchildren and two sisters. She had been a faithful member of the Church of the Brethren for many years. Services were conducted in the church by her pastor, Ray E. Zook. Burial was made in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

## Church News . . .

### California

**Los Angeles, Belvedere.**—Our love feast was held Nov. 1 with a good attendance. Bro. Flora of the First church officiated. We have been having a series of slides on the Bible, given by the Palestine exhibit people. After the regular church services on Dec. 13 a potluck dinner was held in the annex, after which our council was held and church officers elected. Bro. Cloppert was chosen elder. Two new gas heaters have been installed in the main auditorium. Three more people have been baptized and two letters received. Our Christmas program was held the morning of Dec. 20 with Mrs. Frick as chairman. The whole congregation had part and the special numbers were greatly enjoyed. White gifts were brought for China. Bro. Cloppert continues to bring us helpful and inspirational messages. The women's Help-One-Another club is still meeting once a month in spite of gas rationing. On Dec. 7 President Ernest Davis of La Verne College brought us the morning message and William M. Platt brought the evening message. The Altruistic class had a watch party, with each family putting on a stunt or a game. We watched the new year in with prayer in our hearts for a greater faith in God and for peace on earth.—Lucille Robison, Los Angeles, Calif., Jan. 1.

**Pasadena.**—Our membership is responding well to the invita-

tion of the peace and relief chest placed in the vestibule of the church. The offerings for this cause amounted to \$529.92 for the year ending Sept. 30, 1942. The offering for missions amounted to \$681.02. The church observed family night Nov. 20 with a dinner in the bungalow. A business meeting followed, when church officers for 1943 were elected. Dec. 13 might have been termed La Verne College day. Dr. C. Ernest Davis addressed the congregation in the morning and Rev. Frank Howell brought the message of the evening. On Dec. 20 Christmas was celebrated with appropriate music, a sermon in the morning by the pastor, and a pageant, Unto Us Is Born a Savior, by the children in the evening. The next Sunday evening the church choir rendered the beautiful cantata, The World's Redeemer, directed by H. R. Olwin. The school of world friendship, beginning Jan. 10 and continuing till Feb. 14, is now in progress. The subject is Latin America. The adults hold their classes on Sunday evenings, while all the other departments of the church school hold their classes in the mornings. On This Foundation is the title of the adult book. The leaders are Harry Gilbert, David Brower and the pastor. I. V. Funderburgh directs the young people, using the book, Rim of the Caribbean. The children's departments, including the intermediates who are using the books, The Traded Twins and Pedro, Opens the Gate, are supervised by the department heads. Up and Down South America is the junior book and that used by the primaries is Little South Americans. The dean of the school is Bro. E. A. Calvert. The evening assembly period is at 7:30. At this time special lectures are given. On Jan. 10 Prof. H. C. Kime and wife of our public schools presented a lecture and moving pictures of South American countries; Jan. 17 will be a district mission program with Dr. J. W. Lear as speaker, and on Jan. 24 Dr. C. H. Charlton, American Sunday-school union superintendent of the Pacific Southwest district, will bring the message. We have sixteen boys and two nurses in army, navy and C. P. S. camps.—Maud Newcomer, Pasadena, Calif., Jan. 11.

### Indiana

**Bachelor Run.**—We met in council meeting on Dec. 6 with Elder Robert Sink in charge. Good reports were given by the church and aid treasurers, showing that the work is progressing, and we hope others are being benefited thereby. The church organized with a full set of officers for the coming year. Our pastor, Bro. Clarence Sink, who is now permanently located with us, was elected elder. We are glad to report the addition of sixteen new members during the past year; some were received by letter, some by former baptism and the remainder by baptism. On Oct. 11 we held our annual birthday dinner in the church basement, the offering being used to buy paint for our church building. The men did the painting. On Dec. 29 we met at the church for a fellowship supper, when the men's and women's work were reorganized. Bro. Willard Allbaugh was elected president of the men's work and Sister Bertha Allbaugh president of the women's work. We feel good is being accomplished through these organizations. While the men improved the outside of the church the women were busy and had the inside redecorated. The women also canned and furnished service packets for Camp Lagro. Through the efforts of our pastor and Messenger agent, Bro. W. L. Angle, the church decided to include the one hundred per cent Messenger club in the church budget.—Elizabeth Ann Angle, Bringham, Ind., Jan. 11.

**Bethel.**—We met in council on Dec. 20 with Elder Lee R. Cory presiding. Three letters were received and four granted. Several officers were elected and Bro. Cory was re-elected elder. Members were also elected on the music, pastoral and religious education committees. It was decided to have church each Sunday morning and join the churches of the town for union Sunday evening services, beginning Jan. 1. In October we enjoyed a very uplifting revival with Rev. Ira Long of Buchanan, Mich., as evangelist; one was added to the church. Our communion was held one week after the close of our revival. The aid society elected officers for the year; the president is Kathrine Hollar. They have been busy making comforters, quilting, making rugs and sewing for Bethany Hospital. Rev. Cory is our pastor for one year, beginning Sept. 1.—Grace Noss, Milford, Ind., Jan. 9.

**Blue River.**—During October the men harvested a crop of cane and about sixty gallons of sorghum were made from it. The interior of our church underwent some great changes in appearance. The B. Y. P. D. bought the paint and the men of the church undertook the task of painting the ceiling a light color which has greatly improved our lighting. Repapering was also done at that time. Our two weeks' revival meetings began Oct. 19 with Bro. Wilmer Petry of Akron, Ohio, serving from the pulpit. The interest and attendance during the meeting were fine, and six were baptized. On Nov. 2 our love feast was held. Bro. Fisher from the Mexico church, Ind., was with us for a Sunday service and brought the message.—Alice E. Frank, Columbia City, Ind., Jan. 4.

**Buck Creek.**—Our all-day love feast was held Oct. 10. Elder John Buffenmyer from Pennsylvania preached the morning sermon and Elder E. O. Norris from the Richmond church gave the examination message. He also officiated at the love feast. The spirit of the entire service was excellent, although the attendance was not large. An all-day harvest and home-coming meeting was held Oct. 18. The harvest scene was emphasized by the large variety of produce we have ever had, over 125 products. Elder A. B. Bowman from Hagerstown gave the harvest sermon



and Elder E. C. Teeter gave a history of this church, which was organized ninety-seven years ago. There were fourteen persons seventy years and older who were honored at the same service. The attendance was good. On Nov. 15 our pastor's brother, Hiram W. Peters of Lansing, Mich., gave us an inspiring message. On Dec. 12 our quarterly council convened with Elder D. W. Bowman presiding. Three letters were granted. There was a nice Christmas program given Sunday morning, Dec. 20. The W. C. T. U. of our church sent a Christmas cheer box to each of nine shut-ins. The aid ladies met Dec. 30 in an all-day meeting. We had a nice dinner and fine social time at the noon hour. Officers were elected in the afternoon; Sister Edna Peters is our president. We also made plans for some future work and had a gift exchange. The aid purchased a studio couch for the parsonage, gave \$100 toward the pastor's salary and \$30 to the women's work project. On Jan. 3 Elder A. C. Priddy commemorated the forty-first year of his ministry by bringing the morning message.—Mrs. Ella Oxley, Blountsville, Ind., Jan. 5.

**Ladoga.**—We met in council on Jan. 7 with Elder Musselman in charge. Reports were heard and approved and several committees selected. The aid society has re-elected Sister Mary Rogers as president. The annual Christmas social was held with Sister Martha Himes. On Dec. 27 Bro. D. L. Miller favored us with a sermon in the absence of Pastor Deardorff.—Lula Goshorn, Ladoga, Ind., Jan. 8.

**Muncie.**—Early in October our remodeling project was begun. A building committee has been in charge of the work. The basement is being enlarged, a new furnace installed, a new kitchen built, a stairway changed, and several smaller things are being done. The work is progressing very nicely. The labor is almost all being donated. Most of our members are also responding very well to the financial part of the work. On Dec. 22 a large audience enjoyed the children's Christmas program during the worship hour. The children decided to dispense with the usual Christmas treat and put that money into the offering for world-wide missions. The Friendship class gave the pageant, For Unto Us Is Born a Savior, in the evening. We now have a men's organization with Bro. Robert Heater president. This being Universal Week of Prayer, services are being held in two of our churches each evening. On Thursday evening the services will be held in our church with the Rev. E. L. Hamilton as speaker. The services are being conducted under the sponsorship of the ministerial association and are intended for all the churches of the city.—Mrs. Roy Huffman, Muncie, Ind., Jan. 4.

Iowa

**South Waterloo.**—The official board of the church met at the home of the pastor on the evening of Jan. 4 to prepare for the regular business meeting held on Jan. 5 in the church parlor. Both meetings were well attended. The pastor and elder presided at the business meeting. All secretaries of departments gave their reports in an acceptable manner. The officers for the year were elected. Arrangements were made for all the departments to carry on in 1943. The librarian reported the use of many books and suggested new ones that were needed to supply the demand at this time when there is less going and more reading. The church budget for 1943 was increased and passed to meet all obligations and quotas; a fund was designated to meet the necessity of putting in a new heating plant when the time comes. The year 1943 starts out with no church indebtedness, the first time since the new church was built thirty years ago. During the year the church gave for world-wide missions \$767.64; for Brethren Service \$1,313.05; for the old folks' home \$118.97; McPherson College \$273.41; and district missions \$283.80. The program in mission study, as outlined by the national director, has been taken up in all the departments with good interest. The program for the week of prayer was emphasized Jan. 3-8. The men's group is undertaking and financing the redecoration of the church parlor, two classrooms and the kitchen. The W. C. T. U. unit meets once a month. The first birthday dinner for the new year is scheduled for Jan. 13. Birthdays in the women's group are thus celebrated every two months. On regular aid society days the ladies each carry a sack lunch. Meetings for several Sunday evenings were cancelled because of the cold and icy roads. Nine were received by baptism and seven by letter in the year 1942.—Eliza B. Miller, Waterloo, Iowa, Jan. 10.

**Waterloo City.**—Our church has been saddened by the loss of our elder and pastor, A. P. Blough. We are now under the leadership of Bro. O. W. Hamer, who filled the pulpit until the end of the year. We plan to have the pulpit filled by student ministers from Bethany Seminary until a resident pastor can be secured. Bro. John Weaver of Bethany gave us two good sermons on Jan. 3. Our women's work is going forward under the efficient leadership of Mrs. E. M. Lichty, meeting once a month in an all-day meeting, when all divisions take part. The aid meets each Thursday for quilting, tying comforters, and other work. Red Cross work is carried on under a separate chairman, Mrs. C. C. Fike. The church and Sunday-school attendance has kept up well in spite of handicaps such as icy streets and tire and gasoline rationing.—Maggie A. Miller, Waterloo, Iowa, Jan. 4.

Kansas

**White Rock.**—The district meeting was held here the last part of October. We enjoyed the meeting very much and a large crowd attended, considering the tire situation. Our church and community were greatly shocked by the sudden death of Sister

Katie Myers. She will be missed by all.—Mrs. O. S. Switzer, Webber, Kansas, Jan. 4.

Michigan

**Woodland.**—Our communion was held in October. The Thanksgiving offering was about \$80, to be used for home missions. Our last business council was held Dec. 9. The treasurer reported \$44.36 on hand. Church officers were elected for 1943. A motion was made to send each boy in service a New Testament with Psalms, and also to adopt the one hundred per cent Messenger club. Our pastor, Bro. Arthur Dodge, has appointed a committee to look after these items. Since our last report one of our sisters, Emma Wotring, was called home. She is missed by all of us. Our pastor has been giving us some practical sermons. A lovely Christmas program, Why the Chimes Rang, was rendered on the evening of Dec. 20, after which an offering of \$96.56 was taken for missions. Two hundred fifty dollars was paid to the District of Michigan for last year, and \$244.36 to the Conference Budget. The peace and relief offerings have been liberal each month, but we can still do more. The ladies canned vegetables for the C. P. S. camps. Dec. 30 was family night; several families were absent because of illness. Those present had an enjoyable time. Bro. Dodge gave a talk and Bro. Vane Wotring gave a chalk talk. We expect to begin our evangelist meetings Jan. 11; Brother and Sister Harper Will of Chicago will be with us.—Mrs. Gertrude Rowlader, Woodland, Mich., Jan. 4.

Minnesota

**Worthington.**—We met in quarterly council on Dec. 31. There was a good attendance and the reports showed interest and growth in the different activities of the church. Our pastor is planning to visit each home in the interest of the united Christian education advance. This was one of the highlights of the Minnesota Sunday-school convention held in Worthington the last days of October. At our business meeting we were happy to add the names of Mr. and Mrs. Ray Schechter to our church membership. The Schechters recently moved here from Chicago. After the close of this meeting Mr. Schechter showed pictures which we enjoyed. Lunch was then served in the basement, after which we returned to the main auditorium for a watch service and prayer. On Sunday morning, Dec. 20, the children's department gave a Christmas program, and on the evening of Dec. 27 a pageant, Why the Chimes Rang, was presented by a

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group of young people. Father and son week was observed with a special service and a dinner served at the church by the ladies. On Thanksgiving Day Mrs. Martha Keller had charge of the services, which were followed by a community dinner. Because of gas rationing our ladies' aid decided to meet once each month during the winter for an all-day meeting, instead of every two weeks. Mrs. William H. Wahl is president of the aid this year. For the past two years our church has had a one hundred per cent Gospel Messenger club and we hope to have it again this year.—Mrs. H. H. Hauenstein, Reading, Minn., Jan. 1.

### Nebraska

**Enders.**—We held our council meeting Dec. 6 for the election of officers for 1943. Bro. David G. Wine is our elder and Claude Sharp the Sunday-school superintendent. Because of gas and tire rationing it was decided to have all our business meetings on Sundays, bringing a basket dinner and using the afternoon for the session. We enjoy the fellowship during the noon hour and think it is a very good way to spend a Lord's day. We also find we have a better representation of the members. We endeavor to make our business meetings as inspirational as possible. We enjoyed practicing our Christmas cantata, *The Life of Christ*, and giving it at Enders on Dec. 20 and at the Imperial Methodist church on Dec. 27. Twenty-one persons took part. Our sisters made some bedding for the C. P. S. camp at Cascade Locks, Oregon. Our contributions have been very encouraging.—Mrs. David G. Wine, Enders, Nebr., Jan. 10.

**South Beatrice.**—In our former report of the family retreat in August in the South Beatrice church the omission of the Omaha congregation was regretted, because the attendance from there was very good. Bro. Emerson Shideler and wife of Chicago came to us on Nov. 6 and are entering into the work with much interest and enthusiasm. Bro. Ross Beckner is chairman of the men's work. This fall the men shucked about sixty acres of corn for Bro. Roy Shaffer, who had his arm taken off in a combine accident last summer. About fifty men took part and thirty women met at the home and prepared dinner. Two weeks later they also shucked fifty acres of corn that the church had farmed the past year; it yielded about thirty-five bushels per acre. Previous to this they plowed wheat ground with seventeen tractors for Bro. Shaffer and also prepared the ground and seeded forty acres for the church. The president of the sisters' aid society is Alma Evans. During the year they have sent a large number of garments to the Red Cross, six comforters to Camp Magnolia, ten kits to C. P. S. camps, sixty quarts of plum butter to the children's home in Omaha and to Camp Magnolia. They have served at three public sales, the total amount received being \$183. Our Christmas program was given on the night of Dec. 20; scenes of living pictures were dramatized while the choir sang Christmas carols. It was well rendered and was very effective. A Christmas offering of \$45 was lifted. Previous to this a Thanksgiving service was held at which \$48 in offerings was given to European relief. The young people are helping to sponsor and maintain a Fellowship of Reconciliation organization in Beatrice in co-operation with the Mennonites. Five of our boys are in the C. P. S. camps at present.—Mrs. J. S. Dell, Beatrice, Nebr., Jan. 9.

### Ohio

**Castine.**—On Oct. 11 we had an all-day meeting. Sister Minnie Bright brought the morning message. A fellowship dinner was served in the basement at the noon hour. In the afternoon Bro. Homer Bright was our speaker. Our fall love feast was held in the evening. The services were all well attended. On Nov. 19 the Prices Creek church joined us for our Thanksgiving services. Bro. Theo. Eley gave us a very helpful message. On the evening of Dec. 11 the capsule sisters met at the home of Katie Crawford for an exchange of Christmas gifts and to discover who their capsule sisters had been during the past year. On the evening of Dec. 16 our men entertained the men from the Prices Creek, Beech Grove, and Cedar Grove churches. On Sunday evening, Dec. 20, we gave our Christmas program. Each class in the Sunday school had a part in the program. We are very glad that for another year the Messenger will go into all of our church homes. At Christmas the Sunday school sent baskets to the shut-ins. Different Sunday-school classes remembered all our boys in camp. Our boys and girls are buying Brethren Service stamps. On one Sunday evening pictures were shown of our C. P. S. camps and the work the boys are doing. Several of our young people attended the young people's conference of Southern Ohio at Brookville on Jan. 2, 3. The ladies' aid has been quite busy. This summer they canned a lot of food and made twenty gallons of apple butter for the boys in camp. They have had two farm sale lunches, and meet every two weeks to sew and quilt. It is our desire to be of more service this year than ever before.—Mary Esther Harpest, Kane, Pa., Jan. 5.

**Mohican.**—Our church enjoyed a splendid two weeks' revival, closing Dec. 20, which was conducted by Bro. C. H. Petry of the East Dayton church. Bro. Petry delivered spiritual sermons each evening and as a result three were baptized and one awaits the rite. During the last week the sermon was preceded by a doctrinal message which was very interesting. We greatly appreciated his fellowship among us and the efforts he put forth in these meetings. Our members have responded well in the giving of money and food toward the support of the C. P. S. camps. Our ladies' aid society has been meeting every two weeks because of the amount of work to be done before Christmas. We

have done much sewing for relief and C. P. S. camps.—Mrs. Paul Derr, Ashland, Ohio, Jan. 10.

**Pleasant View.**—Following our home-coming in the late fall we enjoyed a two weeks' revival, with Rev. Good of Springfield, Ohio, conducting the meeting. Thirteen of our young people were baptized. During the past year our parsonage debt has been lifted, the offerings have been good and we have had good attendance. Fifteen of our young men have been inducted into C. P. S. camps and the armed forces. The B. Y. P. D. sent boxes of cookies and candy to them. They are also making plans to put their pictures, names and addresses in a glass frame in the vestibule so that we may remember them in our prayers and mail. We have decided to continue our one hundred per cent Messenger club. Bro. John Metzler brought us a message on the work of the Brethren Service Committee. Our ladies' aid society has reorganized with Sister Grace Byerly as president. We canned fruits for C. P. S. camps and also sent service kits and other articles. We sent several boxes of new and used clothing to relief centers. Several of our members sent gifts to Japanese in internment camps. Our January meeting was held in the basement of the church. We invited our husbands and families, and after devotions, a short program and a summary of the year's work, we presented our pastor with a surprise shower of gifts. Rev. and Mrs. Bowman and family will soon have spent five years with us and we have had many inspirational sermons, good song directing, and otherwise spiritually uplifting meetings.—Blanche Landes Kiracofe, Lima, Ohio, Jan. 11.

**Sugar Creek.**—We met in quarterly council on Nov. 28 with our elder, Ray O. Shank, presiding. The main business of the meeting was the election of some of the church officers; some had been elected at a previous council. Our aid society met Nov. 30 and packed and mailed a box for relief, valued at \$52.25, to Manchester College to be distributed to the most needy place. We also sent two comforters to Camp Lagro. Our aid society officers were re-elected for 1943. Our regular public services were cared for the past few months by Brethren Ira Arnold, Gale Freed, Abram Coil, Floyd Overholser and Sister Edna Etter. Our Sunday-school and church attendance has been quite small for some time. We had a short Christmas program following the Sunday-school hour on Dec. 20, and the children of the three smaller classes were given a treat.—Nellie L. Driver, Lima, Ohio, Jan. 9.

**Trotwood.**—Rev. Earl Bowman of Harrisonburg, Va., held revival meetings here Oct. 26—Nov. 8. Three were baptized and several were taken into membership by letter. While the pastor, E. R. Fisher, was holding a revival at the Lower Miami church in October, Brethren Mark Shellhaas and C. M. Bantz preached on two Sunday mornings. Nov. 15 was family day. Quite a number of families enjoyed the basket dinner at the church and the program afterward, planned and conducted by the young people. Rev. W. D. Fisher, a former pastor, led the communion service on Nov. 28. Several improvements have been made on the church building. A stoker has been installed, Venetian blinds put up in the main auditorium, and the whole outside resurfaced with white shingles in place of the red stucco. One hundred new hymnals were purchased. On Dec. 20 the Sunday school gave a Christmas program in the morning. The choir, under the direction of Mrs. Mark Shellhaas, presented the Christmas pageant, *The Carol of Bethlehem*, in the evening. At the council meeting on Dec. 30 officers for the coming year were elected. The treasurer of the church and the treasurers of other church organizations reported a good financial year. Trotwood expects to entertain the district men's and women's meetings in February.—Evelyn Fisher, Trotwood, Ohio, Jan. 4.

**Tuscarawas.**—Two years have passed since Rev. C. C. Louder and his good wife came into our midst. They have been a wonderful inspiration to us. With few exceptions the attendance record shows an increase in attendance over that of the corresponding Sunday of last year. A one hundred per cent Messenger club has been effected by Sister Louder, our Messenger agent. Our membership now totals eighty-six. During the past two years we have lost six members by death and granted two letters. During the early part of the last two years it seemed necessary for the Tuscarawas congregation to call for financial help from the district; this was granted. At the end of ten months we were again ready to take over our own financial responsibilities. We have an active group of young people whose ranks have been very much depleted by the present war conditions. Seven of our young men have entered government service in the army camps and two in C. P. S. camps. The women of the church filled a few dozen half-gallon jars with fruits and vegetables for the C. P. S. camps. During the past summer the young married people's class purchased paint for the outside of the church and donated much of the labor to apply it. Bro. A. H. Miller of New Philadelphia, Ohio, who has been our faithful elder the past two years, has been secured to hold our evangelistic meeting this year. On Dec. 20 a Christmas program was given in the morning by the children and another in the evening by the B. Y. P. D. Our pastor is not a resident man. He lives in Ashland, Ohio, and travels about sixty-five miles each week end to serve us. We are looking forward to as good a year as existing war conditions will allow us to have.—Mrs. Ben Brumbaugh, North Industry, Ohio, Jan. 10.

**West Nimishillen.**—Since our last report our church organizations have been very busy. The ladies' aid made several comforters for the C. P. S. camps, along with their other quilting.



The society had its annual bake sale on Nov. 21. Our men's work gathered and sent eighty-eight gallons of canned goods, along with some dried and fresh foods, to the camps. The women of the church organized a women's work. They have had two meetings to which all the mothers and daughters of the congregation were invited. Our pastor, Rev. Edwin Petry, was invited to the last meeting and the women's work presented a friendship quilt to him and his wife. The organization is planning to buy some Bibles for the church. During the month of November one was received into the church by baptism. On November 15 our young people's class presented a play, Follow Thou Me, as an introduction to our meetings which were held the next two weeks. Rev. Lawrence Bianchi from Park Hill, Pa., was our evangelist. We enjoyed his spiritual messages, both in song and in preaching. During his short visit we all learned to love Bro. Bianchi. On the last Sunday of the meeting we had an all-day service with a basket dinner at the church. On Nov. 30 four young girls were received by baptism as a result of Bro. Bianchi's efforts. We had our love feast the same evening with Bro. Wilmer Petry presiding and Brethren Bianchi and Sam Holl and our pastor assisting. We had a good number of communicants and all entered into the spirit of the Lord's Supper. On Sunday evening, Dec. 20, our young people's class had a special Christmas candlelighting service. The children of the church had their annual Christmas program on Dec. 27. During the past year our morning and evening services have been well attended, and we hope and pray that our people will take the same interest

day school, continues to steer it into paths of service.—Ada C. Sell, Altoona, Pa., Jan. 8.

**Annville.**—On Nov. 14 we held our love feast with a very good attendance; visiting Brethren were Samuel Eshleman, Samuel K. Wengert, John Ebersole, David Gible, Harry Dohner and William Bosserman. Elder Wengert officiated. On Nov. 15 Brethren Wengert, Ebersole and Dohner delivered the messages to a good attendance. On Nov. 29 we started our revival meetings at Annville with Bro. Hiram G. Gingrich, one of our home ministers, as evangelist. These meetings continued to Dec. 13. The attendance and interest were good throughout the meetings. Two have accepted Christ. On Dec. 20 our chorus rendered a Christmas program. The children had a part in the Christmas program during the Sunday-school hour. On Thanksgiving and Christmas mornings the services were conducted by our home ministers. An offering for missions was taken at both meetings and was very good.—Fannie K. Longenecker, Lebanon, Pa., Jan. 10.

**Center Hill.**—We met in council in October to elect our church and Sunday-school officers and make plans for the coming year. Our elder, M. J. Brougher, had charge of the meeting. The union week of prayer and praise ended Oct. 11. These services were well attended and we feel were very valuable. Four neighboring churches joined with us in these meetings. Our communion service was held Oct. 25 and was preceded by three nights of preaching by our pastor. Six of our folks attended the district meeting at Somerset. Two have recently been baptized.

## The Voice of the Remittance Blank

We wish all members could share the experience of opening hundreds of envelopes, taking out the blanks, reading the letters and recording the amounts of the various gifts. It is an experience which blesses. It constantly renews confidence in a living church. It calls for the same manner of praise which burst from the lips of the psalmist when he exclaimed: "There is a river, the streams whereof make glad the city of God."

One blank may designate \$100 for Brethren Service; another may show that the gift of \$150 is for India; another may indicate \$50 for the women's work project, or \$20 for the junior project; yet another may bring \$50 for home missions. One brings a gift for the Conference Budget of the church and another brings its amount for the Civilian Public Service program.

Through these blanks the church speaks a very definite message. Through her offerings the church declares her confidence in a constructive and redemptive program. Just as the individual may join with Christ in stating his life purpose, so the church may express her faith in the words of Jesus, who said, "My meat is to do the will of him that sent me."

in the church during the coming year.—Ladene Myers, North Canton, Ohio, Jan. 4.

### Pennsylvania

**Altoona, First.**—A recent program marked the dedication of our church edifice. For many years Dr. Walter S. Long has faithfully shepherded this flock. Dr. Ellis brought the morning message. Rev. James Sell, aged ninety-three years, brought the evening message, giving the early history of the Brethren in Altoona. Bro. Sell was the elder and leader of this early church. Although blind, this veteran minister enjoys good health. At a business meeting the church body subscribed to a paper restating our doctrines and beliefs, read by Herman Morse. The church and Sunday school are sorry to lose Bro. Kenneth Morse and his wife. He is going to Elgin, Ill., to work in the Brethren Publishing House. We continue to be actively interested in our boys in the service. A copy of their names was printed for the use of the members. A number of boxes were sent at Christmas time. After a rest, due to his wife's ill-health and his own, Rev. Long is back in the pulpit. He is pursuing a series of studies on the cross in the Sunday services, and conducts the Bible teaching on Wednesday evening. The young people went caroling on Christmas Eve. The president, Ralph Ressler, has written a fine booklet, The Oars of Deception, which is receiving free distribution. Clothing and canned goods, with other articles of food, are being gathered for the needy. A contribution of money was sent to Camp Kane. Rev. Ardie Wilt, so long at the helm of our Sun-



## The Achievement Offering

### BLANK FOR USE IN SENDING IN MONEY

General Mission Board  
Church of the Brethren  
Elgin, Illinois

Note:—The treasurer of the General Mission Board is also the treasurer for Conference Budget and Brethren Service funds.

Dear Brethren:

Please apply the amount enclosed to the following fund or funds indicated:

<b>CONFERENCE BUDGET</b> Entire brotherhood program as approved by Conference		Junior League Project	.....\$
World-wide Missions		Intermediate Project	.....\$
Home and Foreign		Women's Work Project	.....\$
Foreign Missions		Board of Christian Ed.	.....\$
India Mission		General Ministerial Board	.....\$
China Mission		General Education Board	.....\$
Africa Mission		Bethany Biblical Seminary	.....\$
Support of (Name of Missionary)		<b>BRETHREN SERVICE</b> Entire Brethren Service Committee work, including Civilian Public Service and all phases of war relief.	
Home Missions		Civilian Public Service	.....\$
Youth Serves Project		For expense of camps	.....\$
If for special purpose, other than the regular Y. P. project, please specify.		Brethren Service Certificate	.....\$
Mission Shares		Issued in \$5, \$10, \$25, \$50, \$100 amounts.	.....\$
India \$		General Relief	.....\$
China \$		European Relief	.....\$
Africa \$		China Relief	.....\$
Conf. Budget Share Plan \$		Refugees	.....\$

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\_\_\_\_\_ CONGREGATION

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Date	Amount Enclosed
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#### A Few Reminders

Please make all orders payable to Brethren's General Mission Board and to no individual.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please show what congregation and District should have credit for this. This is for the Record of Giving.

Full name and address should be given to insure a prompt return of receipt. (OVER)



Six of our members are in C. P. S. camps, and twenty boys and one girl in army camps. The young people, with the help of some of the adults, gave a very beautiful and inspiring Christmas pageant. Our pastor's wife had charge of the program. On Sunday evening, Jan. 10, Bro. Donald Snider was with us and gave a very instructive message on Brethren Service. The meeting was well attended.—Mrs. Carman Bowser, Kittanning, Pa., Jan. 8.

**Geiger.**—We met in annual council on Jan. 5 with our elder, Galen Blough, presiding. Pastor Roy S. Forney was elected elder for the new year. Our congregation has just ended a very satisfactory year, with all bills paid and a balance in the treasury. During 1942 two were added to the congregation by baptism and five by letter, while we lost five by letter and two by death. We started the year with Bro. H. Q. Rhoades as pastor, but he left us April 1 to take up the pastorate of the Roaring Spring congregation in Pennsylvania; we were then without a pastor until July 1 when Brother and Sister Roy S. Forney of East Petersburg, Pa., came to take up the work. Brother and Sister Forney are active in all phases of the work, helping whenever possible to promote the welfare of the kingdom. Bro. Forney has delivered forty inspiring and interesting sermons since coming to us. In the Sunday evening services he tells a story to the children from a picture chart. During the year we had the interior of the church building redecorated, after which we held a rededication service and home-coming. On the evening of Dec. 22 the children gave an interesting Christmas program of drama, song and recitations. With gas rationing in this district becoming very strict we feel grateful that our members are using part of their allotment for attending services. As yet we have had no decline in attendance. The B. Y. P. D. has decided to have meetings only once a month during the winter months, and a social gathering every three months. Brother and Sister George L. Baker, former pastors of the Ten Mile congregation, have recently presented their letters here and we are glad to welcome them; their services are much needed. They are both teaching Sunday-school classes.—Wilbert G. Beeghly, Listie, Pa., Jan. 11.

**Hollidaysburg.**—Our church council met and elected officers for 1943. Many of last year's officers were retained. Oct. 9—Nov. 9 our church participated in a leadership training course sponsored by the Hollidaysburg ministerium. Our pastor, F. J. Byer, taught one course and eight of our workers were enrolled. Our young people are doing good work under the direction of Samuel Werking as adviser. Eighteen boys and one girl, a nurse, are in the service of their country. We pray for their safe return. On Nov. 11 nine of our young people requested baptism, and on Jan. 1 another was baptized. On Dec. 20 our Christmas program was given and our white gift offering lifted, which meant \$75 more for missions. Our missionary society is very active, giving a program at each monthly meeting. In December they gave the program, Madonnas of the World, which they have been asked to repeat at our morning service on Jan. 10. They are also sending boxes to our boys in the service. Each month three names are drawn and a box is sent to each of the three names. Leah Ruth Brubaker, daughter of the Ebys, former missionaries to India, is our missionary secretary and brings us the Missiongrams once a month; she makes them very real to us. Our first church directory is now in the hands of the printer. On Nov. 29 our thank offering for the parsonage fund was received, amounting to \$826.19. We are looking forward to a year of greater work in unity, fellowship and service for God.—Blanche E. Nelson, Hollidaysburg, Pa., Jan. 5.

**Huntsdale.**—Our church met in quarterly council Jan. 4 with Bro. O. J. Hassinger presiding. Bro. John A. Leer was elected as resident director of the Brethren old folks' home at Huntsdale for a term of three years. On Dec. 20 our Sunday school gave a play. On the evening of Jan. 3 Urie D. Lutz showed moving pictures of his trip through the Rockies and to the west coast. During January we have been favored with special music at our morning services. On Jan. 24 Bro. A. C. Baugher will fill the pulpit in the morning.—Mrs. A. A. Evans, Carlisle, Pa., Jan. 16.

**Lewistown.**—At the beginning of this new year our church and Sunday school are putting forth new efforts to save souls. At seven o'clock each Sunday evening a group of persons designated as soul winners meets for special prayer for the sick and the unsaved. Our pastor, Rev. Snider, leads in this work. We had forty-two accessions by baptism in 1942. We continue to have our Bible study and prayer meeting each Wednesday evening. At the end of the past year we had an election of officers, teachers and other workers for this year; most of the former workers were re-elected. Our junior, young people, and adult choirs practice regularly and function whenever feasible. Renovations in our church building are progressing as rapidly as possible under government restrictions. The children's division of our Sunday school rendered a very commendable Christmas program on Sunday morning, Dec. 20. On Dec. 19 the final practice for the program was followed by the annual Christmas party, in charge of the children's director, teachers and workers. Ice cream and cake were served to all. Each child was presented with a box of candy and an orange from the Sunday school. The children brought gifts of food, clothing and toys which were sent to some needy families. Gift money was also given, which was used to purchase meat for the gift boxes. We had a blessed, joyous Christmas, and the children were happy in having had a part in it. On the evening of Dec. 20 we had an impressive candlelight service. Flowers and decorations for this

Sunday were presented by one of our boys in the service; we fully appreciate this kindness. Our women's missionary meeting for December was in charge of Mrs. Harold Snider, whose Sunday-school class presented a Christmas playlet. Some of the women of our society are sewing for the Red Cross. We meet in the city's Red Cross rooms twice a month. Our society gave \$5 to the regular church missionary offering for December. Our next meeting will be on Jan. 11, at which time we will begin the study, On This Foundation.—Ida M. Fisher, Lewistown, Pa., Jan. 10.

**Martinsburg.**—Our women's missionary society has been meeting each month since September and is now about to begin the course of study for the year on Latin America. This organization recently gave \$50 toward the support of our missionary. At the quarterly council on Jan. 1 two young men, Jacob Richard Wareham and Cassel Coffman, were recommended to the district ministerial board of Middle Pennsylvania for licensing to the ministry. Evangelist Rufus P. Bucher of Quarryville, Pa., will conduct a revival meeting in our church beginning Jan. 31.—Mrs. Roy S. Black, Martinsburg, Pa., Jan. 5.

**Mechanic Grove.**—Since our last report we have had two members added to our church, one by letter and one by baptism. Bro. J. F. Graybill, missionary to Sweden, brought our message on Sunday morning, Dec. 20. We lost two members by death on Dec. 26, Bro. John Steele and Bro. Ellis Mull. The funeral services were conducted by our pastor, Bro. Rufus Bucher, on Dec. 29. Our church met in special council on Dec. 28. At this meeting Bro. James Eshleman was elected to the ministry. Bro. Norman Musser of the Mountville church and a member of the ministerial board had charge of the meeting. He was assisted by Elder Diller Myer of the Bareville church. On Jan. 3 Bro. Galen Kilhefner of Elizabethtown spoke in our church concerning the C. P. S. camps and Brethren Service.—Martha A. Bucher, Quarryville, Pa., Jan. 4.

**Nanty Glo.**—We had our Christmas program on Sunday evening, Dec. 20, consisting of poems by the children, and a play, No Room, by some of the adults. We also took our white gift offering, which amounted to \$86. On Jan. 3 we had installation services for our church officers. Our Sunday-school officers were installed in October. Only two of our delegates were able to attend district meeting. Eight from our congregation are in the army. One of our boys is somewhere on the seas; we received his gift for the church at our service on Jan. 3. On New Year's Day our church united with the other churches of the town for an hour's prayer service. On Thanksgiving Day we also had a special service with the other churches of the town. During the week of Jan. 3 the churches are having special services for prayer. The young women's class presented the church with a new table, piano and pulpit cover. It is the custom of the class to give a gift to the church each year. We were privileged to have as our speaker on Dec. 20 Bro. Jack Hopkins. He was re-licensed to the ministry at our council meeting in October. We are sorry that he has moved from our community to Davidsville. We also lost two more of our members; Mrs. D. W. Rummel and her daughter have moved to Goshen, Ind.; they were granted their letters.—Dorothy Paul, Nanty Glo, Pa., Jan. 3.

**Norristown.**—Our ladies' aid made three comforters for Camp Kane; they also sent a nice lot of canned goods, which were brought to the harvest home service and then sent to the camp. Bro. Benjamin Waltz officiated at our love feast; Brother and Sister Ira Holsopple and two sisters from the Amwell, N. J., church were also present. On Nov. 15 we were privileged to have Sister Mary Schaeffer with us; she gave two very helpful messages. On Nov. 29 Mr. Walter Lare, a blind gospel singer, gave us a service in song. On Dec. 20 we had a unified service in the morning; a beautiful pageant, The Holy Nativity, was given. In the evening the young people gave a play, Twentieth Century Christmas Spirit. The Place marimba players assisted in the watch night services. Since our last report two have been received through baptism and two by letter.—Emma N. Cassel, Norristown, Pa., Jan. 3.

**Roaring Spring.**—On Nov. 27 the young people gathered in the social rooms of the church and packed Christmas boxes for the boys in the service. The boxes contained cookies, candy, nuts, socks and hankies. Thirty boxes were sent. The beginners, primaries and juniors gave their Christmas program on Dec. 20 during the morning church service. The young people gave their program, They That Sit in Darkness, on Dec. 27. The Christmas services were very interesting and well attended. The Boy Scouts are making progress under the guidance of the Scoutmaster, William Johnson. A very pleasant evening was spent at the church on Dec. 31 when a number of promotions were made. The Scout troop served refreshments to the Boy Scouts and their mothers. Each year the pastors in Roaring Spring exchange pulpits. On Sunday evening, Jan. 3, Rev. Koons, pastor of the Reformed church, brought our message.—Miriam Long, Roaring Spring, Pa., Jan. 4.

**Shamokin.**—Our young folks ably presented a play, A Gift for the Christ Child, on Sunday evening, Dec. 20. On New Year's Eve the annual watch night service was held and the Christmas play was repeated by request. We expect to have Bro. H. Duane Owings of the Sudan Interior Mission with us on Jan. 10, and on Jan. 17 Miss Betty Bachman, a missionary in the Kentucky mountains. Bro. Galen Kilhefner is expected to tell us about the Brethren Service and relief work on Jan. 20. Our evange-



listic meetings are scheduled to be held Feb. 14-28. They will be conducted by Rev. Clyde Weaver of East Petersburg.—Desna Weikel, Elysburg, Pa., Jan. 5.

### Virginia

**Barren Ridge.**—On Dec. 6 Bro. John T. Glick began our revival services, which continued for one week. As a result of his inspiring sermons ten young people were baptized into the church and the whole membership was strengthened. The young people presented a Christmas program on Dec. 27 to an appreciative audience. Since Bro. J. E. Brower has resigned as our church treasurer Bro. Paul Coffman was recently appointed to succeed him. On Jan. 3 an offering which amounted to \$46 was lifted for relief.—Helen E. Coffman, Staunton, Va., Jan. 11.

**Green Hill.**—In October we had a rally day at our church, which was an all-day meeting. Our speakers were Bro. Cline Kinzie in the morning and Rev. Edgar Martin, the pastor at Daleville, in the afternoon. On our rally day we instituted a new primary department for the children, including eight classes. Our new parsonage has been completed and our pastor and his wife have moved in. Our young people had a Thanksgiving banquet on Nov. 28 for the benefit of Camp Lyndhurst. After the banquet we went to the parsonage where we had a housewarming for our pastor and his wife. Our B. Y. P. D. is working hard to continue the sending of two cases of canned goods to Camp Lyndhurst each month. The B. Y. P. D. gave a Christmas play, *The Lost Star*, Dec. 18. On the morning of Dec. 20 our newly formed primary department gave their program of songs, recitations, and a play, *The Candle in the Window*. On the evening of Dec. 20 our choir gave their Christmas cantata, *The Great Light*. This was a candlelight service followed by a white gift offering.—Charlotte Ann Coon, Salem, Va., Jan. 11.

**Pleasant Valley.**—We participated in the community church service on Thanksgiving Day at the Methodist church. Following this service our members met at the church for Thanksgiving dinner together. After the basket lunch was served we heard the reports of our first Lord's Acre day. The secretary reported that the parsonage debt had been paid and we still have several hundred dollars on hand. This day proved very successful. We joined with the other churches of the community to render a Christmas service. This service was held at our church and was witnessed by more than 300 people. The church remembered all of our boys in the service at Christmas. At present we have eighteen boys in service. We met in council on New Year's Day and decided to go ahead with an evangelistic meeting this year if conditions would permit us to do so. Our pastor advised us that the members of our mission church, Grottoes, are able to

meet their own expenses now and are doing some remodeling in their church. The temperance committee of our church, under the auspices of the Weyer Cave W. C. T. U., has presented five gold medal contests recently. These contests were given at our church, the United Brethren church, Reformed church, Grottoes Brethren church, and the Grottoes C. P. S. camp.—Marie Bosserman, Mt. Sidney, Va., Jan. 8.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16: 16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9) divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

# Study the International Sunday - School Lessons under Brethren Guidance

*Use the following Sunday-school quarterlies for the Brethren point of view on the International Sunday-school Lessons.*

**BRETHREN BIBLE STUDY MONTHLY**—A periodical carrying forward the benefits of the Brethren Teachers' Monthly and the Home Department Quarterly. A valuable aid for teachers in the Sunday school and an indispensable guide to one's individual worship. Published monthly; 3 or more to one address, 18c per quarter; 20c each per quarter.

**ADVANCED QUARTERLY**—A Brethren quarterly for the adults and older young people of the Sunday school. A valuable student's study book for the Sunday-school lesson; 7c each; 5c in quantities of 5 or more to one address.

**INTERMEDIATE AND SENIOR QUARTERLY**—A Sunday-school lesson study guide for young people aged 12 to 18 years; 7c each; 5c in quantities of 5 or more to one address.

**JUNIOR QUARTERLY**—A quarterly on the Sunday-school lesson written for and from the point of view of the student aged 9 to 12; 7c each; 5c in quantities of 5 or more to one address.

**PRIMARY QUARTERLY**—A discussion of the Sunday-school lesson for pupils aged 6 to 8; 8c each; 6c in quantities of 5 or more to one address.

**LESSON LEAFLETS**—Handy for class reference; 5c per set per quarter.

**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**



# To learn by doing...

## Use Activity Materials in your Primary Department

Pupil activity materials for part 3 of years 1 and 2 of the primary Brethren Graded lessons will be available March 1, 1943. Use these work materials to help the students "fix" the lessons learned. Many teachers find these prepared hand-work guidance sheets most helpful.

In schools where economy is urgent, the teacher can get much help from one set that she could use without providing a set for each child. It is desirable, however, to have one for each pupil.

## Lessons for the April, May, June quarter, 1943

### BEGINNERS DEPARTMENT

#### *Year I, part 3*

God's Beautiful World in Springtime (3 weeks)  
Our Church (3 weeks)  
Talking to God Our Father (2 weeks)  
Being a Good Helper (5 weeks)

#### *Year II, part 3*

Going to Church (3 weeks)  
Being Friendly (4 weeks)  
Neighbors and Other Friends (6 weeks)

### PRIMARY DEPARTMENT

#### *Year I, part 3*

Springtime in Jesus' Land and Ours  
God's Children Everywhere  
Children of the Bible

#### *Year II, part 3*

Everything Beautiful in Its Time  
Our Work in Africa  
Stories of David

#### *Year III, part 3*

Easter

Pleasing God in Daily Living  
Friends in Other Lands

### JUNIOR DEPARTMENT

#### *Year I, part 3*

Jesus the Kind and Courageous  
Jesus at Work  
The Close of Jesus' Earthly Life

#### *Year II, part 3*

The Story of the Hebrew People  
In the Days of the Hebrew Kings  
The Captivity and Return  
The Coming of the Deliverer

#### *Year III, part 3*

Our Missions  
Victories of Peace

### INTERMEDIATE DEPARTMENT

#### *Year I, part 3*

Using the Guidebook

#### *Year II, part 3*

Unto All Peoples (Missionary Unit)

#### *Year III, part 3*

Making the World a Neighborhood

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BRETHREN PUBLISHING HOUSE . . . . . ELGIN, ILLINOIS



# GOSPEL MESSENGER

Volume 92

February 13, 1943

Number 7



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## Around the World...

There are many indirect and hidden taxes that citizens of the United States pay of which most of us are not aware. The following chart indicates the tax on a few of the many commodities purchased by the average citizen.

Out of every \$1 spent for shoes .....	7c is tax
Out of every \$1 spent for women's clothing .....	10c is tax
Out of every \$1 spent for milk .....	10c is tax
Out of every \$1 spent for electricity .....	12c is tax
Out of every \$1 spent for furniture .....	13c is tax
Out of every \$1 spent for new automobiles .....	15c is tax
Out of every \$1 spent for bread .....	15c is tax
Out of every \$1 spent for telephone bills .....	15c is tax
Out of every \$1 spent for sugar .....	18c is tax
Out of every \$1 spent for rent .....	25c is tax
Out of every \$1 spent for automobile upkeep .....	37c is tax
Out of every \$1 spent for cigarettes .....	74c is tax

The above taxes are based on the 1940 Revenue Act; they are higher now.  
Source of data, *Monsanto Magazine*, May, 1940

A committee has been named by President Roosevelt to develop steps whereby young men in military service may resume their education after the war.

Teachers' salaries can be raised under the wage ceiling regulations although federal stabilization agencies do have jurisdiction over the salaries of state and local employees.

Three graduate fellowships for Latin Americans have been created at the University of Pennsylvania as a part of the university's extensive program to promote closer inter-American relations.

All mission work in Japanese occupied countries has been "liquidated" to such an extent that even German missionaries are being arrested and interned, it is reported from Sweden. The move is interpreted as an effort to eliminate all white influences in newly conquered territory.

The Swedish religious committee for relief of war victims will soon be able to conduct its activities among prisoners of war in Japan, it has been announced. Supporters of the committee include the Y. M. C. A., the Y. W. C. A. and Archbishop Erling Eidem of the state Lutheran Church.

An interdenominational Society for the Propagation of the Ten Commandments has been organized here by a group of laymen. The society will hold no meetings and will eschew all formality. It will urge clergymen and parents to revive the long neglected teaching of the decalogue to children.

The appointment of the Rev. Tertius Van Dyke as dean of Hartford Theological Seminary was announced recently. Mr. Van Dyke is a son of the late Dr. Henry Van Dyke.

One thousand carloads of lumber—enough wood to build 2,000 four-room bungalows—are being used for the concrete forms and supports during construction of the Dodge Chicago plant, division of the Chrysler Corporation. This will be one of the largest industrial units in the world.

Interest in the Bible apparently is believed by Congressmen to be one of two of the most popular reading tendencies of men in the service. At the bottom of each pile of books donated by the Congressmen in the recent book campaign, there was invariably a copy of the book, *Let's Go Back to the Bible*, or *The Aircraft Yearbook*.

Gasoline and tire rationing has doubled the number taking religious education by mail from Sister M. Adeline, director of religious correspondence schools for the Catholic diocese of Wichita, Kansas. Of the 350 enrolled, the large majority are children of school age now attending public schools but formerly attending parish schools.

Wichita, Kansas, along with Baltimore, Md., is regarded as one of the war industry centers where churches are doing their most effective work. Five new churches have been organized in Wichita, one in a new building, one in a federal housing unit and three in schoolhouses. Nine of the established churches have employed assistants to take care of the new parishioners.

The traffic toll for 1942 was forty-nine per cent under the figure of a year ago. This is the greatest drop in the nation's history.

Thirteen Protestant and Catholic churches of Burbank, Calif., have organized a Sunday morning bus transportation system. Worshipers and attendants at Sunday school ride free; other passengers pay the regular fare.

Two Roman Catholic priests in Oslo and Bergen have been arrested by the Norwegian state police. No reason was given for these arrests. Another priest formerly of Hamar was recently deported to Germany by the gestapo. The curate of Harstad, North Norway, who was arrested last December, has been sent to a concentration camp near Tromsøe.

Disbanding after thirty-nine years, the Louisiana Anti-Saloon League will merge with the Louisiana Moral and Civic Foundation. The new organization plans a continuous program of research and education to promote wholesome public sentiment and temperance, to demand law enforcement and take such action as will result in moral and civic betterment throughout the state.

Now that churchgoing is not considered a pleasure, the church has again become the center of community life it once was, in the opinion of the Office of Price Administration. In Baltimore, larger church attendance has been noted by pastors of the city's leading Methodist, Lutheran, Presbyterian, Episcopal and Evangelical Lutheran churches. The First English Lutheran church reported its largest communion service in eighteen years, barring special occasions.

Designed to prevent hasty weddings, drastic revisions of Roman Catholic marriage regulations in the Boston archdiocese have been announced. Couples must notify of the intention to marry a month in advance of the wedding date. Banns must be published for three successive Sundays from the pulpit of the church in every parish in which each party lived at least six months since his fourteenth birthday. Pastors are required to obtain written case histories of those planning to marry.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

FEBRUARY 13, 1943

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## ... Editorial ...

### Let There Be Light

Is God the Lord of the mysterious alone or does he also have something to do with things and processes which can be explained? Does he approve of explanations? Or does he prefer that we should remain in ignorance of his methods, so that he can more easily mystify us and awe us into submission?

There is an old and curious and very mischievous notion that God prefers attics and dark alleys to living rooms and public thoroughfares and that, therefore, if you should discover and set down the steps involved in any process, natural or spiritual, you would thereby of necessity drive God out of it. Well, well!

Did we say explanations above? That is the name we conceitedly give to our solemn statements of steps and methods, but what is an explanation that does not explain what the *cause* is and why it acts as it does?

There's the explanation of physical germination, for instance. We understand all about that, don't we? The naturalist has "explained" it. But just what has he done? He has told us what conditions of seed, soil, moisture and warmth will insure the sprouting of the seed. That's all. He has not told us why these conditions do make the seed sprout. But we do not heap curses on him because of this. We appreciate the valuable service he has rendered, and go on worshiping God just the same for his marvelous display of wisdom and power in the germination and growth of seeds.

Now comes the psychologist, to the horrifying of some of us, laying his profane hands on the processes of spiritual germination and growth, seeking to explain regeneration, conversion and sanctification. Well, let him. Just be calm and wait. We'll see whether he can explain final causes without God more successfully than the naturalist can.

Very likely, when he is through, God will be left intact. If he can discover and state more clearly the laws of spiritual birth and growth, if he can show us what conditions of temperament and will and heritage and education tend toward such and such results, we shall have much for which to thank him.

God loves the light and he wishes us to love it and walk in it. A whole universe of material and spiritual wonderment is spread out before us, and he invites us to enter with reverent tread and humble spirits. The better we understand the laws of matter and the laws of spirit, both of which are the expression of his being, the more effectually we can work with him for the redemption of mankind.

E. F.

### Easier but Not Better

It is easier for the mother to bake the cake herself than to take the time and trouble necessary to show Mary Alice how to do such things.

It is easier for the teacher to answer the question himself than to lead the pupil into the great joy of discovering the answer.

It is easier just to give the beggar a quarter than to show him how he can earn two for himself, and less troublesome than to investigate the worthiness of his case.

It is easier to dole out occasional charities than to administer economic justice and give everybody an equal chance at the struggle for existence.

In like manner, "it is often easier for the few faithful ones to pay up the deficit at the end of the year than it is to give themselves to the more vital task of patiently teaching and leading the membership to a genuine stewardship of life and money."

But it is not best for the membership nor for the progress of the kingdom.

E. F.



**These Are My Brethren . . .***A Quest for Brotherhood*

BY JOE VAN DYKE

WHO ARE my brethren? As long as I can remember that question had fascinated me. It was answered for me first when my own brother faced a school bully for me. It was answered again, years later, when a boy my own age became my close friend. Still later I discovered another answer when I learned how to be an older brother to the boys and girls in my schoolroom. Finally, in the plain old Brethren church where I worshiped, I found those who were indeed my brothers in Christ.

So as I grew older it became clear to me that the meaning of brotherhood must grow as I grew. Yet at the same time I was young and impatient, unwilling to wait. Though I had been given answers to my question, the final answer eluded me. And, lacking finality, completeness, I felt that I had nothing. It was all very well for old men to hoard the little they had discovered, and face the future with patience and humility. Let them count themselves rich in the possession of a little truth if they can. I reveled in my poverty, and I was not humble. I wanted to sack heaven itself. I lived only in the present and, forgetting the riches I had, I called myself a pauper.

There were other questions, too, that cried to be answered—questions as old as time. I was no longer satisfied with the stock answers handed to me. I began to be hungry for certainties, and suddenly all the things I had believed since childhood seemed outgrown and invalid. My world was confused and unhappy. Yet I kept on living because I had to, hugging my torturing doubts, until the crisis came.

I was halfway through my twenties before the growing discontent with the childishness of my religious concepts became a smoldering rebellion. At last the need to rationalize my religion became imperative. Either I would harmonize this area of my life with everything else I knew to be true, or I would repudiate it—give it back to a too-credulous childhood. Brotherly love, as an integral half of the Christian ideal, came up for redefinition along with such concepts as God, immortality, salvation and sin.

The old patterns of belief and action that surrounded me at home began to stifle me. I had to break away from all familiar places with their mocking insistence on conformity. I needed to leave home and learn a few things for myself. So

I quit my job and put a thousand miles and more between me and all the old complacent verities that were becoming daily more unreal to me. I became a roamer. Behind me were all my brethren—relatives, friends, fellow-Christians—and even the confusing God of my boyhood and youth. I was walking the roads and sleeping on the hard ground compelled by my need. I was looking for something that had become as necessary to me as food and drink. Not just new meanings for old terms—I needed to touch the realities behind the words. I was looking for God. I was seeking my lost brothers.

My odyssey took me over rivers and deserts, up winding valleys and over divides, from Michigan to the far Pacific. Many of the day-by-day happenings of that journey were unimportant. Here I slept; there I ate; in this city I spent a rainy evening reading poetry in a public library; in that peach orchard I worked for a week. But a few things happened that justified my roaming. In my memory they stand out like guideposts—guideposts pointing out the dim outlines of an old way that is always new to its discoverer.

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It was late afternoon and I was walking along the main highway running west from Salt Lake City, carrying my roll of blankets on my back. A man and his wife out driving in an old car picked me up for a lift of about ten miles. They asked me questions as we drove slowly along in the gathering dusk, friendly human questions, and I liked the two of them. When they stopped to let me out, an unexpected thing happened. The woman told me to hold out my hands and she put in them all the change they had with them, something like seventy cents as I remember it. Then they drove off down a crossroad and I was left standing alone by the side of the road, a little pile of coins in my hand and a warm feeling of kinship in my heart for two people who had claimed me as their brother.

One night I was sitting with a gang of peach pickers around a smoky cannonball stove. While the others talked I was trying to write a letter by the flickering light that escaped from the broken top. A silent old man who perpetually wore a ragged gray sweater watched me for a while and then went into the shed where he slept under a pile of newspapers and burlap bags. When he came out he had a small flashlight in his hand. Silently he handed it to me. I took his gift gratefully, but I received more than a cheap flashlight from a derelict peach picker. I accepted



an offer of friendship. By that act of sharing he made us brothers.

It would take me a long time to tell of all the brothers I met. One I found on a night of mist and darkness who put me in his haymow for the night and called me for breakfast in the morning. Another picked me up in the middle of Utah and three days later dropped me off in California. Always when I was hungry, I was fed. When I needed shelter, I was given a roof and a bed. I even received understanding and affection from people who the day before were strangers to me. A brother, I decided, was one who helped you out and gave you a lift, someone who showed compassion for you as the good Samaritan once did. And I almost stopped there with half the meaning of brotherhood undiscovered. Then, one cool September night, in the heart of a desert, it happened to me. A light on the way to my Damascus!

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A lonely street-corner preacher on a missionary tour had picked me up and given me a 500 mile lift across southern Utah. During the day we talked and sucked oranges as we drove slowly along. Each night we would pick a likely spot for camping, build a fire and cook a supper of bacon and potatoes, our one meal of the day, and then roll up in blankets to sleep on the ground under the deep night sky.

On this night we camped in a brushy spot near a gas station where a number of others were also staying. While we were cooking supper a surly-looking tramp came up and eyed our sputtering bacon. He had but one arm. He was dirty and evil smelling, and his clothes were decaying on his body. My preacher host spoke to him and generously invited him to eat with us. He accepted a plate without thanks and ate wolfishly.

While we were eating something flashed into my mind like a comet across the sky. *This man is my brother.* I fought the idea with all my strength; I tried to cast it out of my mind. It is not true, I told myself. He is not my brother. It is a filthy tramp sitting here by our fire, eating so much we will have to go hungry, not a brother. Then the fellow stood up, wiping his mouth with his hand, and I heard the preacher asking whether he had any blankets for the cold night ahead. He answered, "No," and started to leave.

The light was blinding me as it once did Saul. I knew who he was. I knew what I must do. As in a dream I heard myself offering to share my blankets with the stranger, and I heard him accepting. That night he slept by my side, where friends whom I loved had slept, and while I could

not love him as I did them I did find something in my heart, a tenderness for the lost and unloved, that was not there before. *I had found a lost brother.*

Yes, all these are my brothers. And so many more that I cannot count them all. My friends with whom I worship—they are my brothers surely. But how can I stop there, draw a circle about us and say, "Only these are my brethren"? I cannot forget an old Quaker mother who, when she was told I belonged to the Church of the Brethren, nodded her head wisely and whispered, "Yes, we all ought to be brethren."

*Every man who can give something to me to meet my need is my brother. Every man whose need I can meet is my brother. My enemy is no less my brother than my friend, and he who seeks to do me harm is in more need of my understanding and love than he who tries to do me good. A brother is not only he who asks from me, but also he who is dumb but whose necessity cries out.*

There lived a man once who drew a circle of brotherhood that took in every soul to whom his Father had given breath. I must draw no circle that leaves out anyone he took in. I have learned that brotherhood is not the word—it is the answer I must give to every hungry heart. We are made of a common dust and are sons of one Father. My brothers are all the sons of God—known and unknown, lost and found. These are my brethren!

*New Lothrop, Mich.*

## Ballad of Blessed Unities

BY H. A. BRANDT

There are the blessed unities  
Transcending space and time—  
The vaster dreams which stretch beyond  
All small, provincial rhyme.

I saw a face so wondrous fair  
That worship glowed in mine,  
Then found that men the world around  
Adored at beauty's shrine.

I found that law lay deep in life  
Throughout the universe.  
So truth is truth, all nations find,  
Wherever men converse.

I shared my loaf of hard-earned bread  
And found a kindred soul,  
And now I see why prophets urge  
The broader social goal.

At least the blessed unities  
Of beauty, truth, the good  
Now serve to build the larger hope  
For human brotherhood.

*Elgin, Ill.*



## God or Mammon—Which?

BY LUCILE MAHORNEY

WE surely realize we can not have both. For we are taught that two objects can not occupy the same space at the same time. So God and mammon can not occupy the same heart at the same time. Which has the possession of your heart?

By comparing the crowded theaters, football fields and basketball bleachers with our "part time" church programs and half-filled churches, we find that many of our people are seeking worldly pleasures rather than the wholesome, uplifting pleasures which God's service offers us.

Christian pleasure seekers are those who find the "peace that passeth understanding" through reading God's Word and understanding it, as it is revealed to them by the Holy Spirit (for "blessed are they which do hunger and thirst after righteousness: for they shall be filled"), and by communicating with God through prayer. Tell him your troubles and see how quickly he lifts the clouds of gloom. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8).

How about those who seek worldly pleasures? They are never satisfied. "For what shall it profit a man, if he shall gain the whole world and lose his own soul" (Mark 8:36)? They can only obtain contentment when they have laid all on the altar and have said, "Lord, my life is thine; come and take full control." "Being then made free from sin, ye became the servants of righteousness" (Rom. 6:18). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

What is the cause of so many unemployed preachers, so many closed churches, and so many churches having preaching only once or twice a month when we have four Sundays? The general excuse is depression. But we notice that the worldly pleasures are still being run full tilt today. Why do we begin to economize by slowing up God's work? It looks as if we lacked fire from on high to set our souls burning with the desire to work for Christ and be about our Father's business.

God is not satisfied with only one corner of our life. He is not satisfied for us to be only Sunday Christian workers, but we must be everyday Christian workers.

We cannot grasp God in one hand and the world in the other and then place them both in the same church without a conflict, for God will be ruler of all or not at all. "Thou shalt have no

other gods before me" (Ex. 20:3). "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon" (Matt. 6:24).

A church leader who is worldly-minded may truly enough complain of the lack of co-operation which he receives from the congregation. For worldly-minded and spiritually-minded people can not and will not work together unitedly. "United we stand, divided we fall." Yes, how true; but also if we unite with the world we will likewise fall to utter destruction. So we must be united in and with Christ, in order to stand eternally. Christ conquers all.

Come, Christian fellow-workers, let us get busy. Open up these spirit-lacking churches unreservedly to wholehearted service without compromise, and when we organize, place God-loving and God-fearing leaders at the head who will lead us under God's direction out of this spiritual depression. When the spiritual depression is over we will find that we have no other depression, for God knows what we need even better than we do. All we have to do to have every need supplied is to "seek first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

*Ladoga, Ind.*

## Rational Therapy

BY JACOB S. HUFFMAN

It did not take the medical world long to accept sulfathiazole as an appropriate drug for the treatment of most pneumonias. As soon as a diagnosis of pneumonia is made, we do not hesitate to give the accepted drug, and because of this valuable aid the course of most pneumonias is shortened with less suffering, fewer complications, and a lowered death rate.

The diagnosis of the ills of the world is made easily by anyone who does not live blindly and who holds no prejudice. The treatment for the ills of this sick world is just as obvious as the diagnosis. The Great Physician is needed. Early specific therapy if applied thoroughly will do much to abbreviate the ills of the world, shorten the course of recovery, and lessen the suffering.

Every fair-minded Christian faces the responsibility of applying the remedy in his or her life and sharing it. Sir Wilfred Grenfell put the challenge thus: "Not until we can love all men, all races, all so-called nationalities as Christ loved them are we on the road to peace on earth."

It is not too early to start rational therapy.  
*Roanoke, Va.*



## Our Mission Work

### Loaning Spectacles . . .

BY GOLDIE E. SWARTZ

The rainy season is over and touring has begun. We started out day before yesterday and are now in our first camp. We were very tired when night came, for we had been busy for hours getting settled and receiving callers. We will probably be here a month or more, for we want to help build up those who have recently entered the fold. These are our first fruits among the Waralis and they are remaining out in their villages and homes. We are so glad to hear good reports about these new Christians from their neighbors and tribesmen and to see many expressions of joy and victory in their lives. Yesterday, my bicycle took me to a number of homes in several hamlets. The following lines are an account of the day's activities.

After morning prayers with Indian colleagues assembled with the *patel* (headman of the village) and his family, two of whom are recent converts, we had an early lunch. Then we went to a central place where some women and children gathered together at noon-time. They could take only a little time off from their grass and rice cutting. It seems that everybody is engaged in cutting grass and rice at this season. We had a short period of singing and learning about the living God. This message was welcomed by them and it was most heartening to the one doing the teaching. As in every place the world over there are some shut-ins, so likewise here. A visit was paid to several such, sick folk and the mothers of new babies.

Then after a little rest at the tent, I started off to another village on my metal steed to visit the women there. Riding my bicycle along the footpath, I soon overtook a man who recognized me and began a conversation. I dismounted and we walked on together, talking as we went. Directly we came near a *tadi* (country liquor) shop, he bade me good-by and started toward it. I urged him not to go into the shop but to proceed onward, for we were headed in the same direction. He was going to a tree-felling camp for work in the forest which was beyond the place where I was going. He thought better of the matter and decided to pass up the liquor shop; together we continued our walk and talk.

By this time, we were talking about the evils of liquor drinking. He named them one by one. When we came to the river, he picked up my bicycle and carried it across the stream. I hopped over from stone to stone, using his jungle stick as a steadying aid.

Here we reached my destination. Our conversation had reached the place where he told me of his desire to quit the drink habit and confessed his lack of courage and power. I told him of the One who would help him to overcome not only the drink habit but all evil habits if he so desired and would turn to him. In brief, this man said he desired such help and asked me to pray for victory for him. So there on the river's edge, prayer was made for him. In this petition he earnestly and audibly shared. He went on his way, and I prayed within my heart for him that he might now have the courage to abide by his convictions, higher desires and commitments. Such strength and divine help are needed for his life in a wood-cutting camp. I want to keep in touch with him and also get acquainted with his family.

I had reached the village where I wanted to meet a

woman who was a candidate for baptism. While waiting on the low veranda for her to come from the field, I saw a man approach the house. He was the overseer from one of the tree-felling camps, and he had come in search of more help. It is rare for these village people to see a white face out in the country places so he asked the reason for my being there. He was an educated urban Hindu. I told him of my purpose to help the rural folk to know the living God. To this statement, he gave his approval and said it was a worthy cause. I asked him if he had ever read the Christian's *shastra* (Bible). To this question, he replied, "No, I have never read it." "Would you like to read it?" I asked. "Yes," he promptly answered. "Do you read Gujarati or Marathi?" I inquired. "I read both," said he. "Very well. Here is a Gospel of John in Marathi, which you may read," I said as I handed the little booklet to him. He took it and reached into his pocket for his spectacles, but lo, he had forgotten them. Then he asked me whether I would loan him mine for a little while. Hesitatingly, I took them off and handed them to him. He put them on and began to read. He read with ease and deep feeling in an appreciative and understanding manner. Frequently, he would remark, "This is very good." On the back page of the little gospel was printed a song about the coming of Jesus to save the world. This, too, caught his eye and he sang it with emphasis and zest. At this juncture, the men he had called for interviews began to come, so he ceased reading. He returned my spectacles to me. Then he asked if he might take the gospel with him. This request was freely granted.

Although I did not accomplish in that village all that had been planned because the people were so very busy in their harvest fields, other opportunities had arisen and the day was far spent when I got back to camp.

Dahanu, India.

### An Indian Proverb

Thy secret is thy prisoner, but if thou tellest it, thou becomest its prisoner, for thy friend has a friend, who also has a friend. Therefore keep thy mouth shut.

### What to Pray For

Week of February 13-20

Pray for the missionaries whose names are listed in the Prayer Calendar this week

Harold A. Royer.

Gladys Hawbaker Royer.

Remember the missionaries on their birthdays

#### Africa

Sara Shisler, Feb. 12, 1896.

Grayce Brumbaugh, Feb. 28, 1911.

#### China

Grace Clapper, Feb. 23, 1887.

Velma Ober, Feb. 13, 1903.

#### India

D. J. Lichty, Feb. 1, 1878.

L. A. Blickenstaff, Feb. 14, 1889.

Lillian Grisso, Feb. 16, 1889.

Mabel Winger Moomaw, Feb. 8, 1899.

Amsey Bollinger, Feb. 10, 1898.

Kathryn Kiracofe, Feb. 16, 1907.

Ralph Townsend, Feb. 3, 1914.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, February 14

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Jesus Heals a Man Born Blind.**

—John 9: 18-38. Golden Text, One thing I know, that, whereas I was blind, now I see. John 9: 25.

**Christian Workers, What Is the Evangelistic Message?**

B. Y. P. D., The Church Catholic.

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### Gains for the Kingdom

Two baptized in the Circleville church, Ohio.

One baptized and four received by letter in the Pittsburgh church, Pa.

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### Personal Mention

**Bro. Galen B. Ogden**, pastor of the Bethel (Naperville) church of Northern Illinois, was seen recently conferring with the head of the composing room at the Brethren Publishing House, a fact which naturally invites a certain degree of mild curiosity.

**Bro. Paul S. Hersch** dropped in the other day to probe a little into editorial memories, hoping to find something he could use in finishing his thesis. He is working on a history of church leadership, both lay and clerical. Sounds interesting, doesn't it?

**Sister Emma Willard** wishes to thank her many friends for the beautiful and kind remembrances received during her illness with pneumonia in Bethany Hospital. They will be glad to know she is back home again at 3431 Congress Street, Chicago, and recuperating slowly.

**Bro. George W. Burgin**, pastor of the Garden City church of Southwestern Kansas, and Sister Burgin had a golden wedding longer ago than their friends should have allowed it to become before they told us about it. Here are our belated, but not less hearty, congratulations and good wishes.

"**President Charles C. Ellis** desires to be relieved of the responsibility of the college administration on Sept. 1, 1943." So the trustees of Juniata College announce, "although it is their wish that he continue in office." A committee has been appointed "to make a recommendation for his successor."

**Bro. John S. Flory** of Bridgewater, Va., writes to Editor E. G. Hoff: "Since coming home from church I have been reading again *Our Young People* and I just feel like telling you how much I appreciate the kind of reading matter you are furnishing the young people of the church. . . . I think you are doing an excellent job and I have reason to think it is widely appreciated."

**Brother and Sister T. P. Fletcher** of the Koontz congregation of Middle Pennsylvania invite you to rejoice with them in fifty years of happy wedded life together. All but ten years of this period have been lived in the widely-known Morrison's Cove. They have twelve children, thirty-one grandchildren, six great-grandchildren. Only ten from the three groups were absent at the family celebration.

The name of Bro. J. Paul Hertzog of Sheridan, Pa., was unintentionally omitted from the ministerial list in the 1943 Yearbook.

**Bro. Allen Weldy** states that several months ago the men of Northern and Middle Indiana received letters in which he outlined the financial program of the Council of Men's Work for the ensuing year. Local men's groups were asked to share in a project to raise their portion toward the budget of the council at large. Part of the eighty churches of the two districts have responded. He wishes that the men of all the churches might share in this project. Write Bro. Weldy at 2101 Prairie St., Elkhart, Ind., for information. Funds may be sent him, or direct to Treasurer C. M. Culp's office at Elgin, Ill.

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### Miscellaneous Items

The **CBS Network** broadcasts the Church of the Air twice every Sunday, at 10:00 a. m., and 1:00 p. m., E. W. T., with a continuous change of prominent preachers.

The **district mission board** of Eastern Maryland, of which Bro. Jesse P. Weybright is chairman, is the elder-in-charge of the Flower Hill congregation. This statement is made as a correction of an error in the 1943 Yearbook.

**Middle Pennsylvania** please note. All material intended for the program booklet of the district meeting in the Martinsburg church, April 13-15, must be in the hands of Secretary Joseph H. Clapper, Hopewell, Pa., not later than March 1.

The **NBC Network** broadcasts Religion in the News by Walter W. Van Kirk every Saturday at 6:30 p. m., E. W. T.; also the National Radio Pulpit by Ralph W. Sockman every Sunday at 10:00 a. m., E. W. T. His subject for Feb. 14 is When Experts Err.

**To All District Treasurers:** Each district treasurer should provide funds at the rate of 2c per member, to be remitted to the undersigned for the 1943 assessment for Annual Meeting expenses. Payment may be made at any time during the calendar year.—E. J. Stauffer, Barry, Ill., Annual Meeting Treasurer.

A pamphlet of Lenten suggestions for pastors has been prepared by Bishop G. Ashton Oldham, covering the six themes: Self-Righteousness or Repentance, Self or God, Words or Deeds, Clean Hands or Dirty Tasks, Safety or Sacrifice, Vengeance or Reconciliation. The price is five cents or \$3.00 per hundred. Order from Richard M. Fagley, Secretary Church Peace Union, 70 Fifth Avenue, New York.

### The Achievement Offering

**Purpose:** To fulfill our giving for both Conference and Brethren Service budgets. These two separate budgets include the support of work as indicated on the remittance blanks which appear in the Gospel Messenger of February 6 and 20. The fiscal year closes February 28. All funds with purpose indicated should be received on time by the General Mission Board, 22 S. State St., Elgin, Ill.



"Please write the subscriber's name exactly as it now appears on our records," when you send in renewal subscriptions. So the mailing department urgently requests.

**Southern Pennsylvania** has the thanks of this office for a copy of its newest District Directory, compiled by the district ministerial board. Its thirty churches have a total membership of 7,825. Memorial notice is taken of the passing of Elder Charles A. Schwenk of Loganton and Sister W. G. Group of East Berlin.

**Thoughts of God for Boys and Girls** is a series of worship services now being prepared for the Lenten season of 1943. A great many mothers have used these with their children. Every church would do well to make this booklet available to families with children. Recommended by Board of Christian Education. Order from Brethren Publishing House, Elgin, Ill. Single copies, 10c, twelve copies, \$1.00.

**The Washington, D. C., church** sends a copy of the morning sermon of its pastor to all Brethren boys in military camps or naval stations in the vicinity. Several boys have expressed their appreciation of these sermons of Brother Bowman. The Brethren Service Committee, through the department of Ministry to Service Men, keeps this church informed of boys moving into the city or surrounding military stations.

In ordering a new cookbook a subscriber sends five dollars with this explanation: "As I do not know the price of the cookbook I will ask that the difference in my money order go to help send a Messenger to someone who would enjoy it." That's a fine idea which you may wish to try out yourself. Manager E. M. Hersch says: "We often have opportunity to send the Gospel Messenger to worthy members who find it difficult to pay for their own subscription."

**Churchmen** of different denominations have agreed that the cause of Christ and the financial needs of the churches in a given community may well be stressed simultaneously. By this method the finance boards and the ministers of a community may co-operate in meetings and in information given out in the newspapers. A spring date, February 21—March 14, has been named as a suitable date and where possible, Church of the Brethren congregations will find satisfaction in co-operating in such a movement. Each local church by this plan cares for its own responsibility by co-operating with others in such measures as are helpful.

### About Pictures and Cuts

Please pardon our referring to this subject again, but we must ask those who send us obituaries and golden wedding write-ups to excuse us from printing portraits too unless they can furnish the necessary cut. We must not use our credit with the lithographers too freely. We want to save some for special uses.

If you can get a cut made in your own community we may be able to use that, if it is not too large. Let it be of a smaller size like those we use mostly and in no case more than three inches wide. We still have a few large ones which we must use, having already accepted them, but we are trying to quit. The smaller ones cost less, take less space and look better.

You understand the whys and wherefores of all this, don't you? Thank you once again.

**Wanted:** Young man twenty-nine years old with a family and farm experience wants to rent a farm of 160 acres or more suitable for live stock, with machinery and stock furnished. Church and schools are important considerations. Can give good references. Write Brethren Service Committee, 22 S. State St., Elgin, Ill.

**Anyone interested** in the alcohol problem will do well to read *We Are at War*, an address by George Barton Cutten, president of Colgate University. This address has been printed and a million or more copies have already been distributed. Another million should be spread throughout the country. The Board of Christian Education, 22 S. State Street, Elgin, Ill., has some copies in stock and will send you one free on application, as long as they last.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Paul's Ways in Christ.** Egbert W. Smith. Revell, 1942. 152 pages. \$1.50.

A book throbbing with enthusiasm for Christ and the Christian way of life, written out of a long and rich experience in the Christian ministry. The author here shares with others the secrets of his power in Christian work, and the book should bring inspiration and help to every Christian minister and worker who will read it.

It is the ways of Paul that interest the writer. He is not long patient with doctrine or exposition. Indeed one wonders how Paul has come to mean so much to him, considering the emphasis that Paul put upon correctness of thinking. Do not go to this book for a general understanding of Paul's contribution as a Christian thinker. You will be disappointed if you do. The treatment is an inspirational one. The author picks out the things meaningful to himself and passes by the problems as though they did not exist. But for a warm appreciation of Christian attitudes and enthusiasm for evangelistic fervor, this is the book to help you. It is the book that many of us need to find the way to greater enthusiasm in our religion. The reviewer was definitely helped by the reading.—E. G. Hoff.

**Where Are the People?** Sidney W. Powell. Abingdon-Cokesbury, 1942. 223 pages. \$1.75.

Where are the people? Certainly they are not in our churches on Sundays in very large numbers. This being true it is the church's duty to take the gospel message to people where they are. While not discounting the value of the services in the church, the author is emphatic that people must be reached where they are, and in this book offers suggestions for doing it—for interesting them in the services of the church and in the broader ranges of the Christian life. Many phases of this work are discussed, such as: upholding (the author uses *exposing*) Christ; winning people from second-rate causes to a first-rate cause; using others to help the pastor; influencing men, women, youth; friendliness in personal contacts; when, where and how to do visiting; conserving our gains. The discussion is distinctly of the common-sense variety and makes evangelism seem (as it should but often doesn't) to be a very natural and normal part of the church's work. Each chapter is illustrated by the experiences of the author, who has had many years of fruitful ministry. This is a book that should be read by laymen as well as ministers.—Ora W. Garber.



## Home and Family

### Are You an "Other Mother"? . . .

BY MRS. J. Z. GILBERT

A few months ago an unsigned letter came to hand detailing something of an acute mother-in-law and daughter-in-law problem. The writer of the letter definitely challenged the editor to write something constructive on such relations. However, our experience with in-laws has been too pleasant to fit us to discuss problem cases. At this point we remembered Mrs. J. Z. Gilbert's question and answer corner in the Messenger of some years ago. It seemed to us that out of her wide experience and study of home life she might have something to say that would be helpful. She has responded with this article.—Ed.

More than ten years ago there appeared in the columns of the Gospel Messenger an article entitled My "Other" Mother. The beautiful tribute paid by the author to her husband's mother might well make any woman wish herself worthy of such esteem.

The ridicule so often attached to the name *mother-in-law* makes one wonder whence the ill wind that blows uncomplimentary remarks in her direction. At any rate, the very name itself unfortunately tends to indicate unfriendly relations, and this tendency seems to be somewhat generally accepted. Some years ago a number of men who were working together began talking about family relatives. Early in the discussion the mother-in-law topic came in for its share. One man, who regarded his wife's mother very highly, spoke thus: "I'll bet I respect my mother-in-law as much as any man here." Whereupon a significant laugh followed and a voice called out, "Well, that isn't saying much."

It may not be easy to explain why derisive remarks are so frequently made in this connection; neither can a remedy be readily prescribed. However, a bit of casting about may afford a few helpful hints toward an improvement of unhappy conditions in the places in which they chance to exist.

Could it be that as mothers we have had the care of our own little group so long that we have overtired the need of such close attention, and, unaware of it, fail to let go of our sons and daughters? Is there not danger of heaping unsolicited counsel and advice upon young men and women who are both able and eager to try life for themselves? Is it not probable that our own anxiety to see the young people succeed might prompt us to urge upon them our plans and solutions unconsciously, yet none the less unwisely?

Have we been forgetful about recognizing worth when we see it, and have we truly tried to see it? Have we placed too much stress upon financial standing and minimized sterling quality? Have we been officious in the new home, making our methods appear to be superior to the methods of the young couple? Have we caused the new member in our family circle to feel that we think that he or she is inferior to our group and our manner of life? Have we made comparisons that indicate a feeling of partiality on our part? Has our inconsiderate way of speaking caused a hurt feeling in the mind of the new daughter? Have we thoughtlessly failed to apologize if an apology be due? These things are not mere trifles; they have more to do with harmonious living than many of us may imagine.

A long time ago a certain Mr. R, his wife and little daughter moved into a house across the street. Into another house but a few feet away the senior Mr. and Mrs. R came to make their home. The happy association of these two families attracted my attention. Since I was then without mother-in-law experience, I was inter-

ested. One day, after some acquaintance with both families, I ventured to ask the senior woman the secret of their mutual friendliness. This was her simple reply: "I never interfere with their affairs." This mother understood and kept well in mind that interference with personal matters is one thing, while offering kindly, constructive suggestions when solicited by the young people is quite another.

Again it may sometimes happen that a fond but uninformed mother finds it hard to believe that there are outside her family young men and women who are really worthy of life companionship with those of her own flesh and blood. Just to illustrate, an intelligent and capable young wife once expressed the above thought in this telling fashion: "My mother-in-law and I get along very nicely now. We understand each other better than we used to. My husband is one of her four sons, and I know there was a time when she felt sure that girls were made of poorer clay than boys."

Occasionally a mother is troubled with what some call "familyitis," the symptoms of which are a misguided judgment plus a clinging affection for her own. It seems to be brought on by a fear that they will love her less because a new, though an altogether different type of love, has come into their hearts when they choose life companions. This selfish fear of the mother sometimes demands that the son's spare time be spent with her alone. Many a new home has suffered hazardous interruptions by this constant insistence.

Sometimes a resentful feeling toward the incoming member may stubbornly persist. A number of years ago a young man and woman, both Christians and coming from homes of professing Christians, decided to marry. For some unwarranted cause the groom's mother and sisters were unfavorable toward the union. The bride, however, determined to win her way into the husband's family, had apparently left no stone unturned in her efforts to succeed. Although faithful to her husband and their new home, she yet found time to assist her mother-in-law in various ways. When serious illness overtook the family she risked her own health in nursing the lingering patient. Weeks lengthened into months, and months into nearly two years, during which she gave herself unstintingly to those she tried to win; yet it was all to no avail. And then one sad day a terrible accident happened, resulting in the death of this young wife and her unborn child. Peacefully she passed away, yet unforgiven by some of her husband's people for marrying the man she loved.

We turn from this sad scene to be reminded of the glad truth that many mothers-in-law richly enjoy the precious relationship with those who have come into their families as grown sons and daughters. A picture of this kind came to my notice during a brief stay in the home of a devoted couple. Frequently the name of the son's wife was mentioned in loving terms and in a sense of appreciation of her worth. One afternoon she walked into the yard toward the house and quickly the mother went out, met the daughter and, putting her arm around the waist of the younger woman, she said, "I'm so glad you have come. I think you are so sweet." On coming into the house this daughter went about modestly, but with an air of the security one feels in the assurance that all is well—no uncertainty, no fear, for the perfect love of mother and daughter had cast out all fear.

A little reflection on some of the immediate circum-



stances should help a mother to receive the new daughter heartily. Perhaps she has traveled many miles from the home of her parents to live with your son. She needs to know your kindest consideration for her loneliness at times. Are you willing and glad to dispel so far as possible the secret longing in her heart for those she left behind? Or it may be that she has never known a mother's love and that in coming into her husband's family she has already anticipated the warmth of heart she hopes to realize in knowing you. Have you welcomed her as a daughter, and have you made every effort to be a mother to her?

Right here two incidents are recalled because they illustrate a sacrificial concern for two new daughters. Peculiarly enough these two stories are so similar that they can be told almost to completion as one.

Two mothers who had never heard of each other and who lived many miles apart each had a son who was married early in life to a young, inexperienced girl. Each bride was unfamiliar with any phase of housekeeping or homemaking, and each seemed to have little appreciation of the sizable task she had assumed. Apparently these conditions made it imperative that the other mother in each case teach her new daughter the art of homemaking. Accordingly with kind, patient and earnest hearts the mothers set themselves to this arduous undertaking. These mothers worked, not for a short time only, but month by month as the years went by they taught by precept and example the thrift, economy, good cheer and Christian courage that belong in the life of a homemaker.

Finally, through many varied experiences the goal was reached, for the young women assumed the responsibilities that were theirs and each with a song of thankfulness in her heart carried on with her home and family.

The senior women, each with the satisfying feeling of having tried and won, looked on and called it good. Then when each in turn slipped out of sight and into the happiness beyond, two well-tutored, appreciative daughters wept for them as for their very own, for these had been other mothers indeed.

*Los Angeles, Calif.*

## Poisoned Pie

BY MANLY H. DEETER

Some time ago, when I stopped in an Indiana town to encourage a few struggling members to press on in their high calling, a lady and her sixteen-year-old daughter came into my house car to inquire for the way of the Lord more perfectly. While they were there a fine appearing man came in. He knew the Scriptures far above the average person. In every way he seemed intelligent.

To the question, "Are you a Christian?" he answered: "I was, and enjoyed the church work; but I dropped out."

He seemed so honest and intelligent; and how he could quote Scripture! I tried to think how to bring him back to God. I pressed him to decide for the kingdom of God.

Finally he said: "Mister, here on the table might be two fine custard pies. One, I know, is rank poison. The other one, I know, is pure and good. I'm eating that poisoned pie, and I know it means death."

I was puzzled. What could he mean? I tried earnestly to find out. Suddenly, jumping up, he said, "I must be going," and he went.

"Do you know what he meant by eating poisoned pie?" said the lady who had been listening.

"No; what is his story?"

"He and his wife were once such earnest church workers," said this mother. "Nothing was too much for them to do. Then a beautiful woman stepped into the picture. He soon dropped out of church work. Of course there was trouble at home. He faked a cause for divorce. It was granted. In less than a week he married the other woman. That is what he meant by poisoned pie."

Poisoned pie—yes, poisoned pie! Oh, this terrible, home-wrecking, soul-destroying, poisoned pie business! My dear ministering brethren, you have become quite liberal on the divorce and remarriage question. Could you spend a few weeks in the mountain regions of Kentucky and see the awful fruit of this poisoned pie business, you would certainly decide that the only safety to good homes and real church life is homes free of this curse.

*Creekville, Ky.*

## Bad Manners at Church

BY J. S. SHERFY

The people at church this evening were good people. Indications are that they are for the most part Christian. They entered enthusiastically into the singing and seemed worshipful in attitude. One hesitates to speak of so trivial a thing as manners, yet some things were not as they should be. The seating arrangement is a center and two side sections. There are four aisles in all. The auditorium was scarcely one-third full and a very large part of those present took their places in the seat next to an aisle, so that others must find another row or else push their way past those at the end seats. The result was, as it often is, that the audience was scattered over the room, mostly along the aisles.

Occasionally some one has good reason for wishing to sit near an aisle where he can, for legitimate reasons, get out readily. It appears, however, that we are prone to drop down in the first seat and let others push past if they wish to sit in our pew. Some do not offer to move over. We would not do that way at home. Why at church? Would it be an unreasonable thing to urge our people to fill first the center section or sections, going well to the middle of the section and leaving for later comers the end seats? Suppose we try it.

*McPherson, Kansas.*

## Sunshine Going Out of This Place

BY GRACE HILEMAN MILLER

A dear old sister who is always cheerful, even though through tears at times, and who delights in being friendly to those in need of friends, was especially nice to a colored woman who did scrubbing and mopping in her hospital ward. The colored woman was much pleased and loved to linger near her bed.

By and by, the sister was ready to leave the hospital. The colored woman happened by just as she was vacating her room.

"What? You're not gonna leave?" she exclaimed.

"Yes, the doctor says I will be all right at my own home now."

"Right now all sunshine is going out of this place," exclaimed the colored woman, as she planted a kiss on the sister's hand.

*La Verne, Calif.*



## *Brethren Service*

### Report of January Brethren Service Committee Meeting . . .

By M. R. Zigler

The Brethren Service Committee met in Elgin on January 15 and 16. All members were present except J. Linwood Eisenberg, who, because of a previous engagement, could not attend.

The theme of the meeting centered around the function of the Brethren Service Committee. Heretofore the strength of the Service Committee has been used in the interest of Civilian Public Service and relief. Such affairs as rural life, temperance, home life, community building, international relations, race relations, etc., have now been brought to the foreground of our planning.

The meeting opened with a discussion lead by Paul H. Bowman on the function of the Brethren Service Committee as authorized by the La Verne Conference. This was followed by a survey of B. S. C. work up to the present time by A. W. Cordier. Morris Keeton, representative of the Magnolia camp, gave an evaluation of the Civilian Public Service program as he has experienced it. He is a member of the Methodist Church. These presentations will be presented through the Gospel Messenger.

As a result of these discussions a Committee on Strategy was appointed to blueprint the future program of the Service Committee.

Civilian Public Service activities were presented by W. Harold Row, the director. At the end of the year 1942 we had 5,390 men in 64 camps and hospitals and 118 men on special detached service. In the fourteen Brethren camps and five Brethren hospital units there are 1,497 men.

Leland S. Brubaker presented a report on relief activities of the Brethren Service Committee.

After a discussion of the work and interest in rural life, it was decided that we would co-operate with the Town and Country Committee of the Home Missions Council in the developing of our rural life interest as well as to promote interest in rural life within our own church body. There will probably be held a National Christian Rural Life Conference next fall in which all Protestantism will co-operate.

The committee decided to express appreciation to the churches for the fine way in which they are co-operating and sharing resources in the interest of relief and Civilian Public Service. We recognize the extraordinary and unprecedented religious liberty we now experience through the most generous understanding of the United States government. The goal for the year is \$350,000. To December 31 we received \$231,544, which leaves \$118,456 more to be raised by February 28.

A plan was adopted to aid dependents of men in C. P. S. camps. Anyone desiring information on this can write the office at Elgin, Illinois. The principles involved are the following: That each family should take care of itself as far as possible. When the family is unable to care for the need then

the local church should assume as much responsibility as possible. When this is not sufficient an appeal should be made to the district and to the general brotherhood to grant such aid as may be required. It is understood that the man in camp will inform the director of the camp when he feels there is a need.

At a previous meeting the committee authorized the creation of a statement on the Aims of C. P. S. This statement is given on this page.

It was decided to co-operate in a second administrative training school. The government pays the transportation of the men to Washington for three weeks' training. In this school the administrative agencies, the Friends, Mennonites, and Brethren, all have opportunity to train their men for the administration of the camp in regard to education and religious life in camp.

It was decided to continue our co-operation with the Japanese Church Relocation Committee in the relocation of Japanese. Fifty dollars per month was promised for this purpose. Also an appropriation was made to provide for a hostel in Chicago to give hospitality to Japanese while seeking employment.

A plan for the Heifers for Europe project was prepared and approved by the committee, the details to be worked out with the Heifer Project Committee of Northern Indiana.

It was decided to look with favor upon the exchange of students from South American countries to North American colleges.

Bylaws of the committee were passed and will be made available later.

The committee desires to express appreciation to each member of the church for the fine loyalty that is being evidenced. It is a well-known fact that farmers and laborers are all receiving larger incomes. The government is granting us the privilege of giving to the work of relief and Civilian Public Service. We urge each member to give a liberal contribution as a testimony of a great interest in religious liberty and the freedom of conscience, which is so much needed in the world today. We are continuing our relief work in South America, Puerto Rico, Mexico, China, Spain, and in the hookworm control area at Crestview, Florida.

#### **Aims of Civilian Public Service**

We envisage Civilian Public Service as an opportunity for both personal and community growth. Almost without exception we undertake it as a demand of the Christian way of life, to which we give our allegiance.

Some of us call it a laboratory for Christian living. Others speak of it as a means to spread the gospel of Christ and to glorify God.

Some would use it to lift up and preserve the ideals of the church, to develop future leadership for the church and to increase mutual appreciation among denominational groups by giving them a medium of unified action.

Whatever our institutional affiliation or lack of it, we undertake this program with one accord in sincere devotion to the values we hold highest.

In establishing and maintaining the program of Civilian Public Service we seek:

To provide for individuals and groups conscientiously opposed to war the means of exercising their liberty of conscience and expressing their convictions through a constructive alternative to military service;

To render service to community, nation, and world through work which conserves and develops human and physical resources;

To develop and exemplify ways of co-operative, nonviolent, democratic and serviceable community living, and in such communities to test and develop by critical study and experience the ideals by reason of which we sought this alternative service;

To prepare for service of reconstruction both at home and abroad to alleviate the ill effects of war;

To make a continuing effort to eliminate the causes of war and to build a society of mutual appreciation, tolerance and brotherhood.



# The Church at Work

## TEMPERANCE

### A Hopeful Sign

By D. D. Funderburg

From Allied Youth's Alcoholfax we read that local option is again coming back into favor as a method by which a community in some states may free itself from the evils of the saloon in its midst.

Wichita County, Texas, with a population of 100,000 and a reputation for being extremely wet, voted dry on July 25 last. A spirited campaign by both sides was carried on prior to that date. Churches gave liberally and enthusiastically to the campaign budget. The rank and file of the citizens also showed a willingness to put money and energy into an effort to free themselves from the unrestrained exploitation of the liquor traffic.

The ministers as usual launched the movement and found the laymen and laywomen ready to go. The vote was taken in connection with the general primary election in which the senatorship and governorship were involved. This insured a large vote. The majority was scarcely over 350 votes, but was decisive.

The arguments against local option were: there would be a loss of revenue; liquor traffic employs people and pays wages; prohibition does not prohibit and a licensed liquor dealer is better than a bootlegger.

The arguments for were that liquor consumption has increased 832% since repeal partially at least because of the \$300,000,000-a-year-propaganda campaign used by the liquor dealers, teaching men and women, young and old to drink. This of course is in contradiction to the promises of the advocates of repeal.

It was also shown that the liquor dealers are using the war to increase their business—selling beer in camps to the soldiers and drenching the communities surrounding the camps with hard liquor; also obtaining priorities which favored their business over others which dealt with necessities such as food, shelter, and clothing.

We believe this action is a straw in the wind and indicates what is sure to happen in many other communities in the near future.

## MEN'S WORK

### Needed—More Cylinders

By Hari Russell, Marshalltown, Iowa

In the old days, our motor cars "chugged" along on one or two cylinders. There was much noise but not much power or speed. Although there was plenty of spark and fuel, there just weren't enough cylinders to give a great amount of steady, smooth-running power. Later this condition was remedied by having four cylinders in a motor. And still later six and eight cylinders furnished far better results.

So it is with regard to the local organization of men's work. Although every man in the organization is a "cylinder" of potential power in the church, when only one, two, or three men have caught the "spark," the power of that group is jumpy and limited. Certainly the "fuel" of scriptural instruction and direction is available. Week after week, the minister, the Sunday-school teacher and others are filling the mental and spiritual "tanks" of these laymen. It is sad to note that the motive power of the group is sluggish and lacking in needed efficiency. Yes, good loads of the church program could be carried forward with ease if the power every man

possesses could be welded together into a smooth-running men's organization.

Pray that more men in every local group will unite their man power with others so that we may carry forward more efficiently the values of the church.

### Check List for Men's Work

Men's work groups around Elizabethtown, Pa., are using this check list as a spur to increased activities:

1. Our men have accepted at least four of the general projects.
2. We have made a contribution to the tent project.
3. Our men as a group make an annual contribution to the district and to the national council of men's work.
4. In addition to the general projects we are supporting the local church program in ushering, Lord's acre work and beautifying and repairing church property, or in at least three distinctly local projects.
5. We are willing to accept our share of any spiritual task required of us so that God's kingdom on earth may be extended.

For this information we are indebted to Executive Secretary R. E. Mohler, who thinks other men's work groups might find this list helpful.

## ADULT DISCUSSION OUTLINE

### Studies in Evangelism

#### Part IV. A Unified Program of Evangelism

Scripture, John 15:1-8

Sunday, February 28

#### I. The Situation

1. There are three main types of evangelism, namely, educational, personal, and mass evangelism.
2. There are different types of evangelists
  - a. Teaching evangelists who through Christian education seek to guide children and youth to know, love, and serve Christ.
  - b. Personal evangelists—men and women who have the gift of winning people by personal contacts.
  - c. Preaching evangelists—persons who have power to move people in the mass.
3. Provision should be made in the evangelistic program for each of these.

#### II. The Unified Program

1. The important thing in a unified program of evangelism is a vital evangelistic spirit. Without this no program will work.
2. Provide for a season of special effort. A revival effort is too short. The educational evangelism must have a time for special harvest. The personal workers do best when others are helping to create an evangelistic atmosphere. The period from January 1 to Easter, or a similar period at another time of the year, might serve all three needs.

Let the teachers plan special courses and expect decisions. Let personal workers organize for intensive effort. Arrange a series of revival services for the last week or ten days. Make this an annual practice. Use the rest of the year to prepare for maximum effort at this period.

3. Enlist the co-operation of the leaders and members of the adult classes of the church school. Also of the men's work and women's work organizations, the official board, janitor and all.

4. This is the time for evangelistic sermons, visiting in homes, preparatory classes, reconsecration of leaders and members, regular attendance at worship and preaching, warm fellowship, a united church.

#### III. Discussion

In the light of these suggestions and those from the group, evaluate your evangelistic program.



## Correspondence . . .

### Clearing the Mortgage on the Cedar Rapids Church

On Dec. 6, 1942, just two and one-half years after the dedication of the beautiful new church in Cedar Rapids, Iowa, the debt papers were burned, and the church is now debt free. It was a great pleasure for members of the building committee to perform this last duty, which automatically culminated their labors as a committee. The committee was made up of the following members: O. A. Prather and J. K. Miller, co-chairmen, Wesley Beiber, vice-chairman, Mrs. Gertrude Miller, secretary, Richard Heefner, Dennis Boyd, Gaylen Ritchie, Dr. T. F. Hersch and Mrs. O. C. Long.

Forty-nine years ago a modest church building was erected on the corner where the present edifice now stands. The building cost \$1,500 and the lot \$1,000. The building was dedicated free of debt. In 1910 it was remodeled. In 1916 a building fund for the present edifice was started with a gift of \$25. However, not until 1925 did the interest begin to crystallize; then the fund grew rapidly. In October 1938 a building committee was appointed. The contract was signed May 29, 1939, and the cornerstone was laid July 31, 1939. The edifice was completed and dedicated May 5, 1940.

In order to complete the building, \$6,000 was needed; that amount was borrowed from the General Mission Board to be paid in five years at the rate of \$1,200 a year. In 1940 the first payment was made. In 1941 and 1942 the payments were doubled, thereby retiring the debt in three years instead of five. The final figure on the cost of the church was \$34,661.62.

Much credit goes to a fine, loyal congregation that pulled mightily together to complete a great work. Besides this building program this congregation has been supporting a missionary on the field. They supported Emma Horning until her death, and are now supporting Hazel Rothrock, who is in China.

Cedar Rapids, Iowa.

H. L. Ruthrauff.

### Men's Work Activities at McPherson

Men's work at McPherson, under the leadership of Rush Holloway, has enjoyed a good year. The men's work cabinet met early in the year with Pastor Bernard King and planned their activities for the year. It was decided to meet at regular intervals in so far as possible and to participate in such activities as would lead to the following. First, greater friendliness among all of our people. Second, stimulate church attendance, both on the part of members and non-members. Third, assist in getting a large number of our young people into church camps.

For each dollar that our young people raised for their camp fund an equal amount was paid by men's work. The result was that the largest number of young people that ever attended a church camp from the McPherson church were in attendance this year.

It is difficult to measure just what was accomplished in church attendance, but some efforts were put forth in this field. The great unrest of the present times and the moving of a number of our people into defense areas makes church attendance a real problem throughout our entire brotherhood, and McPherson is no exception.

Our greatest efforts were given to the projects leading to greater friendliness and a finer Christian fellowship. To assist in this, men's work furnished a recreation room

in the basement of the church. This room is open several times during the week, and old and young alike enjoy such games as checkers, chess, bean-bag, dart baseball, shuffleboard, dominoes and ping-pong. The games are always supervised by an adult, generally by a man and his wife. Thus far the program has been successful in directing our young people to the church rather than to commercial places of amusement and recreation.

Upon the completion of the recreation room a fitting dedicatory service was held. The program was planned largely by our pastor and presented by Dr. Desmond Bittinger of the college. The whole program is an attempt to give our people and especially our youth a program of recreation that they need, and give it to them under the most wholesome environment that it is possible to have.

McPherson, Kansas.

R. E. Mohler.

### Elder Abraham Michael Frantz

Abraham Michael Frantz, son of David and Sarah Frantz, was born in Franklin County, Va., Oct. 29, 1859.

He departed this life Oct. 24, 1942, at his home near Springdale, W. Va., following an illness of several weeks. He was aged eighty-two years, eleven months and twenty-four days.

At the age of sixteen Bro. Frantz accepted Christ as his personal Savior and Lord, under the preaching of Elder Andrew Hutchison. At the age of twenty he was ordained to the ministry, and a few years later he was advanced to the eldership.

Bro. Frantz was the sturdy pioneer type of a leader. Most of his ministry was spent in preaching in a schoolhouse near his home and in the Baptist church near by. Near the close of his earthly ministry he, his family, and friends erected a lovely church house which stands to the memory of a faithful servant of



God and a loyal and devoted member of the Church of the Brethren.

Bro. Frantz's influence reached over a large section of the surrounding communities as is evidenced by his having conducted over one thousand funerals and having married one hundred sixty-five couples. He was one of the most gifted ministers known by the writer in leading



an audience in the fine art of prayer. He was at home when in communion with his God.

Many friends came to visit and pray with him during his illness. He said many times that he was ready for God's call. He bore his suffering with much patience and faith in God.

On Dec. 9, 1880, Bro. Frantz was united in marriage to Lovey A. Puckett. To them ten children were born, nine of whom survive: Mrs. Lottie Rogers of Red Key, Ind.; John A. Frantz of Keystone, Ind.; Joseph T. Frantz, Bluffton, Ind.; Mrs. G. C. Martin of North Manchester, Ind.; Mrs. Ada C. Adams of Penhook, Va.; Mrs. Bettie Samples of East Rainelle, W. Va.; Mrs. Irene Patterson of Vale, W. Va.; Noah E. and Roy W. Frantz of Springdale, W. Va. Sister Frantz preceded her husband in death on Feb. 26, 1936.

On May 9, 1942, Bro. Frantz was united in marriage to Lucy E. Thomas of Danese, who survives. Also surviving are one brother, J. T. Frantz of Eaton, Colo., one sister, Charity Martin of Smoot, W. Va.; one half sister, Mrs. Elizabeth Thacker of Akron, Ohio.

The funeral service was held at the Frantz Memorial church, conducted by the writer, assisted by Elders C. E. Clower of Fayetteville, W. Va., and J. E. Forbes of Charmco, W. Va. The large number of neighbors and friends who attended his funeral bore testimony to a highly esteemed citizen and a faithful minister of God, who will be greatly missed by all.

Keyser, W. Va.

A. R. Showalter.

## Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Berry-Dwyer.**—Bro. Claude A. Berry and Agnes May Dwyer, both of Manassas, Va., at the home of the undersigned, Dec. 24, 1942.—E. E. Blough, Manassas, Va.

**Carpenter-Osborn.**—Lester Carpenter of Sturgis, Mich., and Martha Osborn of Three Rivers, Mich., by the undersigned at his home, Jan. 25, 1943.—George S. Sherck, Constantine, Mich.

**Dick-Cottrell.**—By the undersigned, Ensign Freeman Dick and Anna Kathryn Cottrell, Dec. 24, 1942, at the home of the bride.—D. O. Cottrell, Bellefontaine, Ohio.

**Evans-Hartman.**—Jesse Evans of Three Rivers, Mich., and Elizabeth Hartman of Constantine, Mich., by the undersigned, at my home Aug. 15, 1942.—George S. Sherck, Constantine, Mich.

**Lineweaver-Argenbright.**—Carl David Lineweaver and Ruth Louise Argenbright, both of Bridgewater, Va., at the Sangerville church, Dec. 25, 1942, by the undersigned.—I. J. Garber, Bridgewater, Va.

**Menear-Hall.**—Leroy Menear and Helen Hall, both of Chillicothe, Ohio, at the home of the bride, Dec. 20, 1942, by the undersigned.—I. R. Beery, Pleasant Hill, Ohio.

**White-Hall.**—In the Charleston Church of the Brethren near Chillicothe, Ohio, Donald White of Circleville, Ohio, and Leona Hall of Chillicothe, Ohio, by the undersigned, Nov. 15, 1942.—I. R. Beery, Pleasant Hill, Ohio.

## Fallen Asleep . . .

**Arnold, William Fred,** was born in Philadelphia, Pa., Nov. 24, 1852, the son of Gottlieb and Elizabeth Meyers Arnold. He came to Adams County with his parents and was raised in this vicinity. On Nov. 30, 1877, he was married to Sarah Jane Walker. They were the parents of four children. Mrs. Arnold died Feb. 14, 1902. On May 19, 1905, he was married to Florence Deming, who died May 13, 1939. He was a member of the Church of the Brethren at Liberty, Ill. Surviving are his children, twelve grandchildren and four great-grandchildren. The funeral was conducted at the church in Liberty by his pastor, Bro. D. B. Cave, assisted by Rev. Tolliver of Camp Point.—Mrs. D. B. Cave, Liberty, Ill.

**Blickenstaff, Joseph L.,** son of Leonard A. and Susana Frantz Blickenstaff, was born in Macon County, Ill., Oct. 9, 1877. When he was seven months old his father died. In his boyhood he made his home with uncles and cousins, but for the most part

with his brother and family. At the age of fourteen he united with the Church of the Brethren. He loved to sing and would often spend the evening singing from his hymnal. In 1905 he was united in marriage to Miss Anna Bucher of Astoria, Ill. To this union five children were born; they also reared a foster son. His companion and all these children survive, with seven grandchildren, two brothers and many relatives and friends. For the past year he was afflicted and was anointed in May 1942. He quietly passed away on Dec. 27, 1942. With his pastor, the undersigned, officiating, assisted by Bro. Lester Fike, his funeral was held in his home church, the Woodland congregation.—E. F. Sherfy, Astoria, Ill.

**Blosser, Morris C.,** the son of David and Elizabeth Blosser, was born in Elkhart County, Ind., on July 16, 1885. He was united in marriage to Elva Bosse on Oct. 7, 1908. For the past seventeen years he operated a shoe store and shoe repair shop in North Liberty. Death came suddenly on Dec. 17, 1942. Surviving are his companion, one sister, and five brothers. Services were conducted at the Christian church of North Liberty by the writer. Burial was in the West Lawn cemetery.—Ervin Weaver, North Liberty, Ind.

## Church News . . .

### Alabama

**Cedar Creek.**—We have had our January council and feel the turning point with our work. Our attendance is increasing and the interest is much better. Even though gas and tire rationing is making it difficult to hold our missions, so far none have been discontinued. This has always been a mission center since James M. Neff, N. R. Baker and others held a school in Citronelle. When the school was discontinued the work was stopped for a time, but in 1909 W. E. White and wife, friends of Bro. Neff, located in Fruitdale and took up this work. A young minister, Bro. G. W. Petcher, moved here and took charge of the work. Later Bro. A. E. Need from Tennessee came and organized the congregation in the home of Bro. Dan Cole. The work continued to grow and when Bro. Smith, an evangelist, came the church house was built. Lately we have rebuilt it, calling in Bro. Reuel Pritchett for the dedication. We have not lost the Neff mission spirit, and while war and gas rationing make it difficult, we maintain our three missions besides our church, and plan to organize a fourth. There is no better time to work than when trouble comes.—William E. White, Citronelle, Ala., Jan. 16.

### Illinois

**Girard.**—We were very glad that our pastor, Leland A. Nelson, could be with us during the summer months. Although he is attending Bethany Seminary this winter, he comes each week to continue his pastoral work. Brethren R. C. Wenger of Springfield and I. C. Paul of Virden were with us in a service in which Bro. Nelson and his wife were ordained to the eldership. At our love feast on Nov. 20 Bro. I. C. Paul officiated in a very impressive service. Our Sunday school began the new year with Bro. C. E. Gibbel as adult superintendent and Lois Stutsman primary superintendent. Our women's work meets each month in the homes for missionary and home builder programs. At the November meeting after our program we packed boxes of cookies for each of our boys in service. A total of 224 quarts of fruit and vegetables was donated this fall for C. P. S. camps. At our last council officers for the year 1943 were elected. Bro. Nelson was chosen as elder. At a candlelight service on the evening of Dec. 20 the primary and intermediate departments gave a musical program, Songs of the Christmas Time, which was much appreciated. On Christmas Eve the young people of the town went caroling, after which they were entertained by our B. Y. P. D.—Mrs. H. V. Stutsman, Girard, Ill., Jan. 16.

### Indiana

**Middlebury.**—Nov. 12 was all-church day; the men husked their popcorn and the women made apple butter for C. P. S. camps, and quilted. On Nov. 15 Mrs. Paul Halladay gave a very interesting talk on the temperance issue at the evening service. A few of our women attended the women's rally at Nappanee in November. The Middlebury union Thanksgiving services were held at our church this year with the Lutheran minister as speaker. Two have been baptized since the last report. In the morning of Dec. 20 we had a consecration service for the babies. Quite a number of babies were out for this service. In the evening the children gave a Christmas program. Our church furnished cookies for Camp Lagro in December and also chickens for Christmas dinners in the camps. The ladies' aid has been sewing each week for relief. The young married people's class, the middle-aged class and an individual brother recently purchased new hymnals for the church.—Gladys L. Schrock, Goshen, Ind., Jan. 18.

### Iowa

**Dallas Center.**—Dec. 6 was a day of rich experience for us. A week of revival services with Bro. Bonsack in charge began on Sunday morning. Following a basket dinner in the church basement, Elder James Elrod of McPherson, Kansas, stirred our hearts with appreciation of our church. Bro. Bonsack gave us ten sermons, endearing himself and our Lord to us. Numerous





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comments expressed appreciation for the Sunday-school worship services during December, planned by our young women who attended the state training school at Oskaloosa last June. During January the United Youth class is serving in a similar capacity. The young people very acceptably rendered a Christmas play on the Sunday evening preceding Christmas. Following the program they went caroling at several homes of the aged and shut-ins. On Dec. 23 the intermediate department spent a happy hour in the same way. Though several of our young men have gone into service, the group is continuing its Sunday evening meetings. One mother received a message that her son is missing in action and our hearts go out to her in sympathy. An aged brother, Gideon Sipling, passed away in December. Several of the aged members are unable to attend regular services, but we feel a unity of spirit with them. The elementary department sent a box of toys to a Japanese relocation center at Christmas time. The church remembered our local boys by sending each The Upper Room. The local W. C. T. U., many of whom are members of our church, sent packages in December to young men in service. The aid is meeting weekly with all-day meetings and is quilting, as well as doing other sewing. They are agents for the new Granddaughter's Inglenook Cookbook, which is selling well among us. The women's missionary society is beginning the study of On This Foundation. The men's organization is considering a number of projects. They have again renewed the one hundred per cent Messenger club, with an increase. The entire congregation is rejoicing with our pastor, Elder D. D. Fleishman, and wife over the birth of a son on Jan. 4. The adult evening discussion group is beginning the study of the Book of Romans. We are glad to see that rationing has not cut down our attendance at regular services.—Maud L. Moser, Dallas Center, Iowa, Jan. 15.

### Michigan

**Florence.**—On Nov. 15 Bro. Bob Markley, who was recently licensed to preach, gave us a short sermon. Bro. Joseph Hamm also took part in the services. On Nov. 19 a group of ten from our church attended the Northern Indiana women's rally at Napanee. On Nov. 22 Bro. George Sherck preached to the congregation of the English Prairie church. On Nov. 29 Bro. Theodore Miller was our visiting minister and Bro. Sherck filled the pulpit at the Baugo church of Northern Indiana. On Dec. 20 the children gave a very interesting Christmas program. A committee from the church delivered a number of baskets of dainties to the shut-ins. Two members of our congregation, Charles Hull and Allen Bowersox, died recently. Our aid is sewing for Bethany Hospital and also making an extra supply of comforters for the C. P. S. camps.—May Myers, Constantine, Mich., Jan. 15.

### Ohio

**Canton City.**—In October our Sunday school observed rally day and in the evening we held our communion service with our pastor, Bro. Robert L. Sherfy, officiating. Both were well attended. Since our last report eight have been received by baptism and two by letter. A beginners and a nursery department have been added to our Sunday school with Mrs. Elizabeth Corbett as superintendent. On Oct. 10 the moving picture, His Last Week, was shown at the evening service, and on Nov. 8, The Land of the Monkey Bread Tree. On Nov. 15 the Homebuilders class presented De Mille's production of the life of Christ, The King of Kings. In keeping with the request of our President, we participated in union Thanksgiving and New Year services with the four churches in the northwest part of the city. Our Thanksgiving offering was \$66.27 and the Christmas white gift offering \$415.87. The Homebuilders class and the women's organization sent boxes of nuts, candy, cookies, apples and toilet articles to nine of our boys who are in camps. The C. C. C. class did some redecorating in the church basement. The women's organization canned tomatoes and is making comforters for the camps. They have also been sewing for Bethany Hospital. They are now preparing another box of clothing for the war-torn areas. A consecration service for babies was conducted on Dec. 6.—Cora B. Masters, Canton, Ohio, Jan. 15.

**Fairview.**—Our church met in council on Dec. 15 with Elder J. A. Guthrie presiding. Our church has new seats, stained windows, carpet, and paint on the inside. We will repaint the outside when the weather permits. Officers for the coming year were elected; Bro. Guthrie was re-elected elder. We are trying to do our part in the C. P. S. program; four of our boys are in C. P. S. camps. On Jan. 13 we met in called council, when a group of our people asked the privilege of being organized into a church in Adrian, Mich., where services have been held since July 1942. Their request was granted. Rev. Jay Hornish of the district mission board was present and acted as moderator. Rev. H. H. Hendrick, who has been acting as pastor of the Adrian Sunday school and church, was also present. They will organize in the near future and will be known as the First Church of the Brethren in Adrian. We pray that the kingdom of God may continue to advance.—Mrs. J. A. Guthrie, Metamora, Ohio, Jan. 14.

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# GOSPEL MESSENGER

Volume 92

February 20, 1943

Number 8

## GEORGE WASHINGTON CARVER

BY GERTRUDE M. ROBINSON

A child slave-born, and early left alone,  
The frail black boy found beauty in God's world.  
He studied simple plants, a flower half-blown,  
And tiny blades of grass with dew impearled.  
The man of science, trained in nature lore,  
Has deemed no plant unworthy for the need  
Of humankind. God opens wide the door  
To one who would interpret him in deed.  
A man of faith, his heart attuned to God,  
He shares the simple secrets of the soil;  
The wealth concealed within a lowly pod  
Becomes a treasure-chest for those who toil.  
His task to glorify the common things,  
That humble folk may share earth's offerings.

From the Christian Advocate, April 23, 1942.  
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## *Around the World...*

Dean Kornelius of the Stavanger Cathedral in Norway has been dismissed from his pulpit by the Quisling authorities.

Some forty churches in Sweden have been forced to close because of the widespread fuel shortage caused by difficulties in importing coal.

A bill which would prohibit the sale of wine in all counties in North Carolina on Sunday has been introduced in the legislature of that state.

Property belonging to three members of the Provisional Church Council of Norway has been confiscated by the Norwegian state police, it was reported in Stockholm.

A unique project in which the histories of Iowa's churches will be compiled in documentary form has been launched by Drake University's College of the Bible.

The Northern Baptist Convention has begun an educational campaign to inform its 1,500,000 members of the possibilities of church extension, particularly in suburban areas, after the war.

The formation of study groups in local congregations to study peace proposals "in the light of a Christian program" was urged in a resolution adopted by the recent Indiana state pastors' conference.

The organization of the Indiana Council of Churches was effected recently. The movement for such an organization was begun seven years ago in informal gatherings. Ten denominations, including the Church of the Brethren, are represented in the organization.

Two million additional copies of the New Testament have been ordered by the Gideons for men in the armed forces. This makes a grand total of 5,050,000 New Testaments distributed to service men by the Gideons. The organization will continue to distribute Bibles to hotels for civilian use.

At the request of the district Office of Price Administration at Charlotte, N. C., Protestant, Catholic and Jewish clergymen have set up an advisory board to determine which church meetings are of a strictly religious nature, and which call for the use of automobiles and gasoline under the "pleasure driving" ban in effect in the East.

The plan was adopted after OPA officials declared that they were getting into difficulty in determining which church meetings are necessary and which are not. Under the new policy, the OPA will leave the entire matter up to the consciences of the ministers in working out their own individual problems.

L. W. Driscoll, district OPA manager and one of the OPA officials who appeared before the ministers, asserted that "religion is a vitally essential part of our war effort. It must not be hampered, it must not be retarded, but like all phases of the war program it must be geared to existing situations."

The secretary of the Michigan Temperance Foundation has announced that his organization will introduce a bill in the present session of the legislature to prohibit the sale of all alcoholic beverages on Sunday.

Russia saves 98.5 per cent of the wounded in the country's wars. Twenty years ago the country had only 20,000 physicians. By 1940 she had 160,000. Since the start of the war the doctor graduates increased from 12,000 yearly to 42,000 in sixteen months.

Microfilm copies of newspapers and magazines are now going to China. By putting 1,600 pages of reading matter on 100 feet of film that weighs less than a pound, it is now possible to span a gap between a Western publisher and a Chinese reader. Two reading libraries are available in Chungking and others will be opened in other cities.

"The Little Chapel of the Friendly Bells," equipped with a specially designed altar for the use of all creeds, has been constructed at Youngstown, Ohio, in connection with a new Methodist church. Although completely financed by the Methodist congregation, control of the chapel is in the hands of a board of management composed of Catholics, Protestants and Jews. No Methodist is included on the board, which is vested with full authority to determine all policies relative to the chapel.

In Sweden, conscientious objectors to military service will be permitted to serve as ambulance drivers, air raid wardens, and fire fighters, under the terms of a bill now pending in the Riksdag.

A religious revival of unprecedented proportions is sweeping the Baltic states. Twice the present number of churches is needed to accommodate the worshipers. One Lettonian village erected a church of snow.

During the past decade the number of one-room schools has shown a steady decrease in the United States. Illinois still leads the nation with 9,710 one-room school districts, with school enrollment becoming less each year.

A bill has been filed in the state legislature of Massachusetts that would authorize Attorney General Robert T. Bushness to appoint an inspector of magazines to protect the public from the sale of obscene or indecent magazines.

There has been presidential approval of thirty-nine projects for community nurseries, all but three of which will be located in Salt Lake City, Utah, where a survey revealed an urgent need for care for 664 children of working mothers.

North Carolina has perhaps the fastest growing state program for religious education in the nation. Launched only three years ago by the North Carolina Council of Churches, it is now operating Bible classes for 20,000 pupils of 160 schools in 75 communities.

The Y. W. C. A. world emergency fund committee has authorized a gift of \$2,000 to its service center in Istanbul, Turkey, for work among Greek refugees. The donation followed receipt of a cable stating that of the 1,800 Greek refugees near Izmir 700 are children under twelve years of age and the majority of the remainder are women.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

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## ... Editorial ...

### If the Idea Gets You

DID you every try, in your imagination, to finish that unfinished sentence with which the third chapter of Ephesians begins? "For this cause I Paul," it says, and then the construction is broken off by the writer's reference to his imprisonment, and he follows out the suggestions of that thought without supplying any predicate for "I Paul." What was he going to say? Was it that wonderful thing he did say in the sentence beginning with verse fourteen, where he repeats the phrase, "For this cause"? Did he then resume the thought with which he had begun?

But what was "this cause"? Was it anything but the building of that temple he had just referred to in the closing words of chapter two? Was he going to say—what he finally did say—that for the cause of helping to get that temple built he was praying that God would grant his readers all those marvelous blessings named in verses sixteen to nineteen?

Just look at them. Then look back at their connection with "this cause" and then a little farther back to see clearly what the "cause" was. If you once get the idea—if the idea gets you, rather—you can never be the same man that you were before.

E. F.

### There Are Many Others

THERE is real comfort in the word of Peter which exhorts his readers to steadfastness and then adds, by way of encouragement: "Knowing that the same sufferings are accomplished in your brethren who are in the world."

That isn't quite the thought which has been stereotyped in the old saying: "Misery loves company." It's finer-grained than that. That old maxim contains no prospect of relief at all. This message of Peter does. There is more to it than the mere knowledge that others are suffering too.

There is a plain implication that the suffering is working out some worth-while end. "Being accomplished" is the literal Greek of it. Some day it will be completed and that successfully. That is the inspiring thing about it.

Remember then that there are others, more than you have dreamed of. All over the world God's faithful are bearing the same cross, enduring the same trials, fighting the same adversary and pressing on toward the same triumphant finish. It is a cheering thought and should help us to hold on.

E. F.

### Unfolding Brotherhood

#### Who Is My Brother

A CERTAIN Galilean home was crowded with people listening to the Great Teacher. Peering in through the doorway were many others—some eager for Jesus' message, others listening for some slip by which they might trap him. There was a stir at the door as familiar faces showed through the opening. Those who knew recognized the mother of Jesus and his brothers. But the Master Teacher did not immediately break off speaking. As the tension increased someone ventured to interrupt, saying: "Good Master, your mother and brethren are at the door. They want to speak with you."

The reply to this was a strange question, perhaps restated for emphasis: "Who is my mother? Who are my brethren?"

Amazement began to show in the faces of many, especially those friends who had begun to wonder if Jesus was beside himself. The drama continued with Jesus stretching forth his hand toward his disciples, saying: "Behold my mother and my brethren!"

What cryptic words were these! Many must have been perplexed. Some must have been more and more convinced that he was losing his reason.



But in a moment the Master continued with words offered in explanation of his meaning. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Here is Jesus' answer as to the nature and inclusiveness of brotherhood. The flower of brotherhood is something more than an accident of birth, something more searching than Paul's generalization that God has made of one blood all nations of men.

#### *Levels of Brotherhood*

The incident detailed at some length suggests that there are different kinds or levels of brotherhood. Let us see what they are.

First, there is the obvious and commonly accepted brotherhood relationship as based on birth or blood. One's mother is the woman who gave him birth. His brothers and sisters are those who came into being by the same avenues of flesh. There is so much truth in this that men of the East sometimes mingle their blood to symbolize loyalty.

Secondly, observe that Jesus points to his disciples as his true brethren. What does he mean? It is that the truer brotherhood is a matter of common interests, rather than the accident of birth. And surely that understanding and fellowship which is based on common purposes is more powerful than blood line ties, since brothers in the flesh are often found on opposing battlefields.

Thirdly, consider that men may unite for evil as well as for holy purposes. Men may be brothers in crime quite as certainly as adventurers for the common good. Real brotherhood has a significant moral aspect. Jesus and his disciples were brethren on the highest levels of interest. Yet men who have professed noble purposes have been arbitrary, bigoted and persecutors.

And so there is a fourth or ultimate level of brotherhood, one which is only realized in the measure that men approach oneness in the will of God. In the attainment of such commonality all purposes tend to be purged, all desires cleansed, all wills integrated; all are made one as it is in the truth.

#### *Paths to Brotherhood*

How can one make progress toward the higher levels of brotherhood? There are ways and ways, but certainly one of the first of these is through patient service such as a mother gives in the care of a beloved child. A mother may not be immediately requited, but sooner or later there is some show of appreciation. Even the hardened criminal in his cell usually has a kindly thought for his mother.

Then there is gentleness. A child can read character in the expression on one's face. A dog can sense the mood of his master. Thus a second path to real brotherhood goes by way of kindness. A Brazilian doctor ventured into the Amazon forests with his ministry of healing. He soon had the natives coming to him and offering him of their best instead of hiding as at the approach of jungle traders.

And who has not experienced what a difference sympathy makes! It opens the tightly closed lips; it breaks the bonds of fear and enables a man to use his special gifts. The Master's gift for appreciation enabled the poorest sinner to reveal his treasures of character.

Patience, gentleness and sympathy are some of the elements which sweeten the dearest relation of all—or life as it can be lived in the family. Now the family is a little world, a sample of what is realizable in some measure in ever-widening circles. So strengthen the fellowship as it can be realized in the family that brotherhood may increase in church and club, city and community, the nation and the world.

#### *Limits to Brotherhood*

There are some human beings who never fit into the group in a constructive way. There are types who live as drones and parasites. They represent a definite liability, a drag on society. How often has the world been plagued by those who were greedy and small! How often has the world suffered because of the ambitions and even criminality of dictators in power!

Hence, there is a place for restraint in the economy of man's relation to man. The exercise of the necessary restraints involves degrees of limitation and various methods of application. But to do a man good it must be short of death. In form or method it may be physical restraint, moral suasion, or soul force.

Even so, there are some righteous who will be crucified, finally filling some of their tormentors with shame and remorse, but a few with a gall of greater bitterness. It seems there is no redemptive plan which is completely successful. Some die in their sins, but some yield and are saved. Hence the processes of discipline reach many unredeemed even as they prove useful chastening to the righteous.

Or this seems the best one can make of the mystery of good and evil. Perhaps the parable of the wheat and the tares has an application at this point. At least it is true to life. For tares cannot be removed without destroying some wheat also. As with wheat and tares, so is God

(Continued on Page 9)



## *The General Forum*

### The Church of the Brethren and the Future . . .

BY PAUL H. BOWMAN

Note: The following statement is the last division of a paper presented to the Council of Boards on Nov. 12, 1942, which by action of the Council was authorized published in the Gospel Messenger. This statement was preceded by an analysis of the history of the church in the eighteenth and nineteenth centuries with a view of discovering trends which may be counted on to carry over into the future church.

THE trends and emphases of the Church of the Brethren in the eighteenth and nineteenth centuries, plus the present assets of the church, constitute an appropriate background upon which to venture a prophecy as to the future. What will the Church of the Brethren be in the decades and centuries ahead? What will be her purposes and objectives? What directions will she take in the midst of the "change and decay" which the future seems to hold? What shall her major emphasis be in the light of Brethren history and tradition?

The Church of the Brethren has been a conservative church. She will doubtless continue to be so. She will not depart radically from her historic position and practice. She will be more aggressive in those areas of church life where time has revealed the clear truth and the certain right of her position. The church of the future will likely advance along the following lines:

*1. The Brethren will continue to be strongly Biblical in faith and doctrine.*

We love the Bible. We want to hear it proclaimed from the pulpit and know that it is taught in our church schools and colleges. The New Testament will still be the creed of the church. Dogma will continue to be resisted. We shall be devoted to the great fundamental doctrines of the Christian faith without being dogmatic or theological. The church will not be controversial but will demand that Brethren prove their faith by their *works* rather than by their *words*. The Brethren will continue to regard those issues which are clearly controversial as not being fundamental. If there is reasonable room for argument and honest differences about any point of doctrine we are safe in awaiting more light on the subject. In the meantime we shall be patient and tolerant concerning our differences.

*2. The church of the future will continue to be evangelistic in spirit and message.*

The Brethren do not favor proselyting but we have a passion to extend the Christian faith and to keep alive on the earth the religious heritage which is distinctly Brethren. We will never retrench in our missionary endeavor. That passion has been dominant for more than two centuries in Brethren life and will undoubtedly remain a central motive in our church life.

*3. The church of the future will be greatly concerned about practical everyday righteousness.*

Our youth are discussing today the problems of government, the economic injustices of modern life, the failure of family life and the terrible collapse of our international order. The church of the future will have more to say about practicing in private life what we preach from the public platform. We will recognize more clearly that personal honor is the basis of social righteousness and that the redemption of society is bound up with the redemption of individual men and women.

The Church of the Brethren will in the future see more clearly the relation of our gospel of peace and brotherhood to the whole of human life. We will recognize that our practice of reconciliation between brother and brother must be lifted in some fashion to interracial and international levels. We shall help feed and clothe hungry peoples on the basis of the Christian philosophy of love. The church, recognizing Christ as the greatest humanitarian of all time, will learn how to express in a loaf of bread and a cup of water the love of God which speaks of the redemption of the race from the sin of bitterness and savagery. We shall be capable of making a distinction between the doctrine of humanism and the practical Christlike service of humanitarianism.

*4. The church of the future will continue to contend for the freedom of the human spirit for which our fathers contended in Europe even to their death.*

We have seen how those liberties of faith and conscience are imperiled in times of war. We shall also recognize that the imperialism of business and industry is as dangerous to human freedom as is the imperialism of government and politics. We shall for conscience' sake refuse to accept the dogmas of theology, the edicts of religious hierarchies, the mandates of dictators and the orders of government which cut across our religious convictions or interfere with the free exercise of faith.

*5. The church of the future will continue to be one of the historic peace churches.*

There are evidences that the present church is somewhat militaristic. Thousands of Brethren young men are now under arms. Other thousands are in the ranks of objectors to war. The Church of the Brethren is officially pacifist in its position. This apparent contradiction between official pronouncement and actual practice is not strange.

The position of the church in regard to military service rests on two propositions:

First: The church believes that human life is



sacred and that the teaching and spirit of Christ are always against violence, bloodshed, and murder. The church has officially pronounced judgment on war: "War is sin."

Second: The Brethren are committed to the proposition that the human conscience and the religious faith of man must be absolutely free from the dominance of either church or state. The Church of the Brethren cannot be universally pacifist on the basis of this position. We will perhaps always have within the church the contradictions of Brethren pacifists and Brethren soldiers, of Brethren money invested in war bonds and Brethren money invested exclusively in service certificates. While that contradiction is confusing, it is not hopeless. The pacifist element in the church is for the most part tolerant but it is clear in its faith. It refuses to compromise its position and will remain constant to the light of its conscience. The militarists in American life are usually opportunists. They are for war when the country is at war and for peace when the country is at peace. Fortunately the United States is usually at peace.

Therefore, among the Brethren *some* of us are for peace *all* of the time and all of us are for peace *most* of the time. The balance of power and influence is therefore favorable to the historic position of our Brethren forebears.

*Bridgewater College.*

### What Now?

BY H. H. HELMAN

WE are in the midst of a great world upheaval. It has come upon us both because the forces of evil have persisted and because we have moved too slowly in the direction of a better understanding between classes and nations. The situation we are in is both punitive and corrective. The tragedy of our sins has caught up with us. We are in a war, all of us, and for the duration our tasks change and enlarge. It is perilous for Christian leaders to underestimate the seriousness of the present historic moment.

The kingdom of God is the one harbinger of hope in the midst of the wreckage of human dreams. A greater tragedy would be that we fear and act as if we had lost that kingdom, or as if we doubt its ability to persist in the present moment. If in losing my hope for world or national peace I have also lost my hope for the kingdom, I have no right to bring any message to my people. If the kingdom I preached and labored for collapsed with the peace I did not achieve, I did not have much of a kingdom. If my gospel included peace only, and it is gone, since peace is gone, what a tragedy and what a travesty on the gospel

itself! If my message was limited to peace, my prophetic day is over, for the present, at least. The kingdom of God is bigger than the peace we lost (if we had it), and it still remains that which still demands our efforts and is worthy of our hope.

We now have the final evidence that there is no easy way to establish the kingdom of God. We have also discovered that there is no easy way to peace. We have wanted everything the easy way—not Christ's way. That is why we have this debacle. Christian people were not and are not willing to pay the price. The cross has been lost in the maze of selfish seeking for security without paying for it. This applies both to individuals and nations. If we have learned the futility of the easy way to real achievement, the corrective value of the present tragedy has already begun its achievement.

We ministers have no right to call attention to the present descent into depravity, much as it needs to be done, unless we are also able to point to values which remain and persist in spite of the evil days. Against these terrible times I see a universe that is unshatterable in its moral pursuits. Its reaction to the ideals and purpose of God is sure and effective. All who, and everything that oppose this movement are predestined to ultimate destruction. It is friendly to the good. The meek are the only people by the very nature of things who can inherit the earth. The divine pursuit of this universe cannot be defeated. Civilizations may destroy themselves, but new ones start over and always on a more noble pattern, and find the universe friendly to their adventure. The universe reveals clearly enough that neither individuals, nations nor society can sin with impunity. "Whatsoever a man soweth that shall he also reap." Our world has deliberately turned its back on paradise and has chosen to live in chaos.

### Yes, Jesus Knows We Love Him

BY MARY ALBAUGH

Yes, Jesus knows we love him;  
He can picture the thoughts of our mind  
As we try to follow, in our weak way,  
The pattern he has designed.

Yes, Jesus knows we love him  
If we're trying to do his will,  
And will listen to hear his guiding words  
Though the voice may be small and still.

Yes, Jesus knows we love him  
And are waiting that time to come  
When he will be our closest friend  
And will share with us his home.

*Elkhart, Iowa.*



Now the greatest sin we could commit, as leaders, would be to allow the people to forget there is a paradise. If there is no paradise in my message, why do I preach? Why should I?

What can I say to my people now, in the midst of shattered hopes and dreams? What have we left to possess or do now that peace is gone? I am telling my people first, that when the world is at its worst Christian life and service should be at their best. It is not a time to relax, to let go, to yield to evil. There is not less to live for now, but more. The challenge of a war-world is to do more to achieve God's world, his kingdom. To let war have its way and confess that that is all we can do about it is to misconceive the kingdom tragically. We are challenged to greater efforts. I am telling my people also that religion never becomes a minor element in society. To confess that war activities are more important than religion now that we are involved is to make one grossly incapable of representing religion. Religion is right now the most important thing in the world. And it is more important, the greater the descent into degradation. I wonder why national leaders appeal in the name of religion. Simply because religion is more important than the activities they represent. War is passing; religion is final.

We need therefore to restore the glow to Christian living and service. We must not let the color fade from Christian experience. It still is the most glowing thing that can come into human life. The beauty of holiness still is the world's greatest beauty. The glory of sacrificial living and service still is an unabated glory. There is nothing and no one clothed in such glory as the child of God. There is nothing so beautiful, so influential, so utterly satisfying as genuine Christian character.

Then we must continue to view the kingdom as an institution of functions. Building and supporting and practicing peace was not its only function. We may have been sidetracked here a bit, but we must hasten back to the other functions just as important. The church still has pressing functions which it can pursue. Let us preach the rest of the gospel. Let us learn how to find God more fully, how to worship him in such a world as this, how really to have the kingdom within us when we seek in vain for it without. Let us get better acquainted with Christ and show how his gospel comprehends every avenue and activity of life. Let us realize that to function through the church we really allow divinity to function through us. There still is opportunity for untold numbers of diversified gifts to function through the kingdom.

So the call and the challenge is to abandon life in Christian action. Now is the time to be "all out" for the kingdom. It is time for "total action." Give life without reserve. Surrender all. Let come what may, let us be all out for the church of Christ. After all the romance of service does not come until we take the "second mile." Just a mild effort disappoints; an all out effort thrills. Let the kingdom take you whole. Let us risk all for this kingdom which cannot be taken.

Let us also be heartened by the fact that the spiritual forces persist. They have not collapsed. They still are the strongest. The love of ten divisions is stronger than the arms of ten divisions. The good will of any nation always is stronger in the end than its armies. The spiritual forces only will save our wasted world. To these forces we are now called to rally with confidence because they abide. There will be many quitters from the spiritual ranks to join the armies of the indifferent and the worldly. But as the quitters multiply, the abiders should increase their efforts.

We are pledged to a kingdom that is sure. Its triumphs may seem to be obscured by the present debacle. But God measures them, not men, and he bids us keep praying, "Thy kingdom come," knowing that it will in time. The Roman Empire thought it obscured the triumph of the lowly Nazarene, but its efforts only heightened it. Christianity has not lost out. We shall reap if we faint not. Seek first the kingdom of God, for it will be last. That is why it is a good time to give our all to it.

*New Carlisle, Ohio.*

## Balance of Power

BY PAUL MOHLER

No matter how strong a power may be, it must yield to a greater power. There was a time when, in a good church community, there was enough of spiritual power available in every revival meeting and often between revivals to turn many people from darkness to light. Real changes were made in lives from center to circumference. The profane person, the Sunday desecrator, the libertine, and even the divorcee had to put on a bold face to carry off his evil deeds in such communities. Why is it not so now?

There has been a shift of balance. I am not sure but that there is as much or more spiritual power in the church today than there was then, but I do know that the power of evil has grown faster than the power of good, and the balance of power has definitely shifted. It is now easier to be popular as a gross sinner than as a saint. Women may not think it is nice to drink, smoke and swear, but



## The Burden Bearer

BY RUTH B. STATLER

Thou hast said, O Christ, "Bring all your cares to me—

Your heavy burdens I will lift from you;  
Just take my lighter yoke, poor weary one."  
But, oh, the world has burdens, old and new—  
So many yokes, so many bleeding hearts—  
The earth is groaning 'neath the crushing load  
Of hate and sin. Art thou sufficient, Lord,  
To bear them all, to brighten every road?  
Canst thou lift every care, and make once more  
The sun to shine anew in every soul?  
Canst thou, O Christ, lift every sin from men  
And make once more their hearts within them whole?  
Oh, Son of Man, thou hast spoken and it's true!  
Come thou in might and lift my burdened soul!  
*Somerset, Pa.*

they think it is smart and that to be smart is more important than to be clean and good. The men are as bad; and the young people are so powerfully influenced by high school and college that it takes real heroism to be a Christian in any vital sense.

### The Remedy?

Certainly not retreat! And not despair. The remedy is in another shift of balance—more spiritual power released where it will overcome. I do not know how much power of evil is available; but I know that the power of righteousness in the Spirit of God is infinite, unmeasured, more than we can ask or think to work in us. Jesus said that he had all power in heaven and in earth; Paul said that we have had every spiritual blessing given to us. All we have to do is to turn on that power and gain the victory. Why don't we do it?

Those of us who are older are apt to think that what worked when we were young should work now. We are going to do as we have always done, and let the unsaved take the consequences if they won't respond to what spiritual pressure our methods will bring to bear on them—pressure of conviction through preaching and prayer—pressure of personal example and influence—pressure of social contacts—and whatever other forms of activity we may bring into play.

Those of us who are younger are quite likely to think that there never was much real power in the church because they do not find in it the support that they need to withstand worldly pressures. Because we older workers do not have the power to win, they think it is not available for anyone in their day. They have to be shown, and often they have so little faith in the possibilities that they are hard to interest in the demonstration. Can we blame them?

### For Example

I have two friends in Pasadena, man and wife, who have been lifelong church members, and active workers for years, bringing up a family of girls in their church. Several years ago, they were caught in a great spiritual movement which brought to them a new quality of life. The oldest daughter then at home went with them—really led them, and the two younger daughters followed for awhile, then rebelled as teen-age children sometimes do. The two quarreled continually and became quite a problem. Force was out of the question, and personal influence almost as useless. The less said to them the better. What to do?

I do not know how well the parents always got along in everything; but they told me what they did when that problem developed. They put their own lives very definitely under God's control as far as they were able, and settled all their differences in his Spirit, in love, joy and peace.

The girls saw the difference. They came to realize that it was not a superficial or temporary change, but deep and fundamental. They saw how much happier and stronger their parents were with Christ in control than they were in their selfish strife. The girls came to the parents in humility and said that they wanted that same life themselves—and got it. It was not easy, of course. The price of spiritual power is always high. We have to sell all the other pearls to get that one; but any of us can have it when we want it enough to hunger and thirst for it, and fulfill the conditions necessary to obtain it. It took just that to shift the balance of power in that home and to save those girls from lives of strife and selfishness. What will it take to save the young people of our homes and our churches and our communities? Will anything less do it? Nothing less ever will.

*Pasadena, Calif.*

## Concerning World Peace

BY O. P. WILLIAMS

To stop wars implies that the proper motives for stopping them be in the parties to the peace. These motives would necessarily need to be the motives of concern and regard for the further well-being of the peoples affected.

It is not possible to stop wars without the discovery of what would contribute most to the happiness of the nations involved.

There must be faith, too, in the good of the races in question. We must cease to ascribe inferiority to races differing from ourselves.

There are many vicious persons in all races, as there are good and even saintly ones in all of



them. Color is not a barrier to intelligence, nor to religious or spiritual capacity. Redemption is as accessible and as likely in the nature of one race as in another.

It has always been true that progress has been made in the world in about three ways. First, by blood and suffering, resisting the progress wanted. Second, by high statesmanship. An example of this is seen in the political provisions made in the colonial period of our history. The fathers made a good beginning in free self-governing institutions. Third, by the forces of redemptive or spiritual change, both in the people and in the ideas held. Witness the rise of democracy, which was a New Testament child.

The world has responded to all three. Religious wars are a sample of the first method, and resistance to science, and the persistence of half-truth in every field of thought.

Usually—and this remark may be a little prejudiced itself—progress has come by giving up the old that was proved bad or faulty, in favor of the new that was claiming improvement. The friends of the old sometimes cling to it desperately. And there is always a good reason. They have a great deal of truth maybe—like the Pharisees, or like those who regarded Galileo as foolish in the case of his ideas of the new astronomy. The new truth always seems injurious to many people, risky, and even greatly at fault. Generations have to come and judge the worth of the new. Then it is usually accepted by most of the people, provided its genuineness becomes proved and patent.

We are now confronted with a few new world ideas. We now are faced with the idea that more good would come to all the nations of the world, even including the imperialistic ones, if the mutual good of the nations were fostered. Hitherto, the notion was held that nationalism was the only safe policy. But now we are beginning to see that the total good will reflect on the total of any part of the world. It had been thought that it was essential that some races be enslaved if other races were to be prosperous. But now we are beginning to ask if it is not true that the well-being of the backward races would reflect additional riches among the advanced races. This, of course, is very true. In economics, a state of prosperity exists when commodities can be sold for something more than their cost, and when they can rapidly find a market. The purchasing power of well-to-do people all over the world is larger and more diverse and more reproducing than the purchasing power of a curtailed world market. As soon as this idea can be accepted,

the way will be cleared somewhat for establishing an economic peace with neighboring nations.

Another old idea that ought now to give ground is the idea that other races are inferior. There is probably something to be said truthfully about differences in racial characteristics. But the point is that there is something distinguishing in each and every people. The capacity to explore the worth of Christianity is variously possessed. Our Christ means different values to different nationalities. And great enrichment comes of the fresh and deepening appreciation thus experienced. To the Chinese Christ may mean liberation from much bondage, such as of religious fear and hurtful custom. To a Hindu he may mean the satisfying bliss of consolement sought in nirvana or in philosophic research.

Thus enrichment, rather than defeat and retardation, comes of the release of the good in the races of the world.

Peace in the world will be more and more engrossing, and peace efforts will be more creative and voluminous, as the nations come to see integration and co-operation as a means of self-realization instead of a means of self-destruction.

*Sterling, Colo.*

## Unfolding Brotherhood

(Continued From Page 4)

with men of all kinds. They are left together until the harvest.

### *The Ultimate Brotherhood*

In any case it must be clear that the ultimate brotherhood is not the obvious thing of blood relation, or rigid uniformity of thought, or even bigoted pursuit of a holy cause. The ultimate brotherhood is a fellowship in which there is elasticity enough that men of good conscience can agree to disagree if there is no other basis of co-operation. Thus the things which are held in common do not fail of support while brethren are coming to a common mind on something else. In climbing a mountain not all are required to go by the same path the whole way. Trails on every side may lead to one common summit.

In this world of discipline, as God seeks to redeem bad men and make good men better it is important that we exercise the patience and tolerance of the One who is no respecter of persons, but is attentive to all who fear him and work for righteousness. The resources of good are too precious for men to waste their energies hindering or destroying each other. Let us strive for the blessed unities that point toward the truth for all time.

H. A. B.



## Women Writers and Composers . . .

BY MILDRED MARTIN

It is a recognized fact that women have entered practically every field of activity. There is one field to which women have made a valuable contribution, yet there are few people, comparatively speaking, who are aware of the fact. We refer to their contribution to hymnology. After having studied hymnology for several years, during which time considerable research was made into the field, I am led to believe that some of the finest hymns and gospel songs we have are those contributed by women.

We must not think of hymn writing as something that is very easy, something that one can "pull out of one's sleeve," for indeed it is not. Truly great hymns are not worked out, but rather they are inspired. Some hymn-poems were written many centuries ago. They have lived and will continue to live on because of their sterling worth. Lord Alfred Tennyson, one of the greatest of poets, once said that it was a very difficult task to write a hymn-poem. His *Crossing the Bar* was written when he was eighty years of age.

In the hymnal I have before me, there are listed forty-eight women authors and nine women composers. These women are representative of many different denominations—Catholic, Episcopalian, Congregational, Presbyterian, Baptist, Methodist, and Dutch Reformed—yet their creative works stand side by side.

Wherever hymns and gospel songs are sung the name of Fanny Crosby is a familiar one not only because of the great number of songs she wrote—over four thousand—but because of the quality of them coupled with the fact that she did not allow the handicap of blindness to hinder her in her desire to make a noteworthy contribution to the world.

Harriet Beecher Stowe, author of *Uncle Tom's Cabin*, was also a hymn writer. We do not wonder that she wrote hymns, for we are told that when she was only five years of age she had committed twenty-seven hymns to memory. Her hymn-poem, *Still, Still With Thee*, proves that she was an ardent lover of nature. It is generally used with the hymn-tune, *Felix*, which is arranged from one of Mendelssohn's compositions.

Because of war conditions, we seem to appreciate this land of ours more than ever before. Therefore, we are greatly indebted to Katherine Lee Bates for *America the Beautiful*, which she wrote in 1893, while visiting in Colorado Springs. No other patriotic hymn so beautifully depicts this grand old country—patriot dream, frontier pioneers, mountains and fruited plains. We heartily join with Miss Bates in her petition that "God shed his grace" on our country and "crown thy good with brotherhood from sea to shining sea."

Clara H. Morris was a very prolific hymn-poem writer as well as composer and is said to rank next to Fanny Crosby. Like Miss Crosby, Mrs. Morris was blind; however, she had her vision until the later years of her life. It is said that she wrote and composed between thirteen and fifteen hundred gospel songs and hymns. Of all her creative work, I like best *Nearer, Still Nearer*, for it seems to have a certain depth and dignity that her other songs and hymns lack.

Everyone is familiar with Bunyan's *The Pilgrim's Progress*, but not many people are aware of the fact that there is a gospel song that is based on two characters in

this well-known book. The song is *I Will Sing You a Song*, which was written in 1865 by Ellen R. Gates. The tune with which it is used was written by Phillip Phillips, who was at one time choir director of Trinity Baptist church, Marion, Ohio.

Years ago Sunday-school conventions were big affairs and attracted hundreds of people. In 1872 at a Sunday-school convention held in Cincinnati, Ohio, the hymn, *I Need Thee Every Hour*, was first used. How pleased the author of the hymn, Annie S. Hanks, must have been to have it used for the first time at such a large gathering.

This song led to the writing of another by D. S. Whittle. He had the idea that the need was not hourly but each minute. He wrote *Moment by Moment*.

Have you ever wondered how many children have learned the song, *Jesus Loves Me*? It seems that children never tire of singing it and in their mature years they still enjoy it. Anna B. Warner wrote the words at a time when there were not many songs written for children; older people thought that children should sing adult songs. Gradually songs for children were written and how the children did enjoy them.

Mrs. Cecil Francis Alexander (1823-1895) was one of the early writers of children's songs, although some of the songs she wrote especially for children have been appropriated by older people and today are not thought of as children's songs. When Mrs. Alexander was visiting a little lad who was ill, she looked out of the window and saw beautiful green fields. These were the inspiration for *There Is a Green Hill Far Away*.

Elizabeth Cecilia Clephane, called the sunbeam by the poor and suffering in Melrose, Scotland, wrote *The Ninety and Nine*. Miss Clephane did not write the poem with the idea that it would be used as a hymn-poem. However, when Ira D. Sankey saw it, he immediately set it to music. It has been a source of inspiration and blessing to many people.

## Things

BY WILMA W. BURTON

Things, things, things—  
Oh, the tyranny of things!  
Pots and pans and buttonhooks,  
Bobbins and thread and oft-read books.

Things, things, things—  
Hose to mend and clocks to wind,  
Doors to lock and keys to find—  
Oh, the tyranny of things!  
Customs and manners and silverware,  
Dresser drawers and a hurried air.

Things, things, things—  
Oh, the tyranny of things!  
Wooden blocks and a missing locket  
Clutter my day like a small boy's pocket.

"Martha, Martha,"—and the voice  
Is low, kindly, and gentle,  
Not of the world, it seems, but apart—  
"Be Mary a while—here in your heart!"

St. Louis, Mo.



In the latter part of the nineteenth century, Mary A. Lathbury, called the poetess of Chautauqua, wrote *Break Thou the Bread of Life* at the request of Bishop John H. Vincent of the Methodist Church. It is often spoken of as "the shortest hymn in the English language" as it has only two verses and seventy-one words. Miss Lathbury also wrote *Day Is Dying*, which is used with the hymn-tune, *Chautauqua*, composed by William F. Sherwin.

*Nearer, My God, to Thee* was written by Sarah Flower Adams one hundred and one years ago. This hymn, a general favorite with many people, is based on one of the lessons of the Old Testament.

Lydia Baxter (1809-1874) wrote *Take the Name of Jesus With You*, a song that is used often as the last song in religious services. It has always been well liked and people enjoy singing it. In the hymnals it is used with either one of two hymn-tunes, *Precious Name*, composed by W. Howard Doane, and *Wilmot*, composed by C. M. von Weber.

Charlotte Elliot (1789-1871), though an invalid for about fifty years, wrote many hymns and published several songbooks. She is best known and remembered for *Just As I Am*, which was first published in 1836 in *An Invalid's Hymnbook*. Today this song is found in nearly every hymnal and gospel songbook. It has also been translated in many foreign languages.

Surely we must speak of Julia Ward Howe, who wrote the *Battle Hymn of the Republic* in 1862. At the time Mrs. Howe wrote this hymn-poem our country was in the midst of a civil war, and this song met with instant favor because it stressed the fact that his truth is marching on. We need to learn that lesson today and to remember it.

Frances Ridley Havergal was a writer as well as a composer and thus was able to make a double contribution to the world. Miss Havergal spent twenty-one of her forty-three years in an invalid's chair, yet she was never idle. It is said that she could read when three years of age and by continued study was able to speak six languages. She also knew from memory the New Testament, Psalms and Isaiah. The average hymnal has nine or more of her hymns, which fact proves that her hymns are not losing their popularity.

There are many more women authors and composers of hymn-poems and hymn-tunes that we could mention. We could also speak of the women who have been instrumental in the translation of hymns.

We are grateful to the women who have made such valuable contributions to hymnology and we feel certain that their creative efforts will live on to enrich lives.

Marion, Ohio.

## Recreationally Speaking

BY ROBERT TULLY

I saw it in the Times as I glanced at the classified page and down the "For Rent" column. "No Children." Houses for rent but no children wanted. I wondered why. Since it wasn't stated in the ad I didn't check on the reason. But here in our community I have heard two reasons given that might lead to the two words, "No Children," tacked on to a "For Rent" ad.

1. "Children are so destructive. They have no sense of values. They mar the floor; they dirty the walls; they just don't know the value of things." She was honest and sincere, but I just guess she didn't think. Children are not destructive in a vicious sense. They use prop-

erty to give them the joy of living and not the joy of possessing. And after all the joy of living is what we want. What is the use of possessing if we don't find joy in living?

2. "There are defense workers living around here and some of them have to sleep during the daytime. Children bother them. Children just can't keep still."

This is an odd world. We are in a war, a war to guarantee at least four freedoms, but for whom? Ourselves? No, we would not pay the price for such a selfish motive. Almost everyone will tell you that the four freedoms are for our children and our children's children. These are the ones that Brother Jim is fighting for, and Neighbor Joe is sleeping during the day for. But what about them now? The sign again comes to my eyes, "No Children." Perhaps they are about, but they are hushed, still, their eyes strained; they seemed depressed, tied down, not free. Yes, the constant fear of intruding into an adult world where they are not wanted can become depressing even to children.

Some day maybe we will forget possessions and think of living, and some day maybe the world will be free from war. In the meantime I have a four-point program to suggest: (1) every home a play center; (2) every block a playground; (3) every community a public park; then (4) every child free.

"No Children" . . . More Children—"and may their tribe increase."—*La Verne Leader*.

*La Verne, Calif.*

## They Like What They Are Doing

BY GRACE HILEMAN MILLER

"Aren't you all tired out this morning after that children's pageant with its hours and hours of practice and the multitudinous details to be looked after?" a busy pastor's wife was asked the morning after the pageant had been produced. It had been very successfully presented at a district meeting, and dozens of children and young women from various congregations had been in the cast.

"Why, no, I am not tired, but very happy that it was a success," she replied enthusiastically.

"I don't see how you carry such a heavy program," exclaimed another sister in the group. "You'll break down your health sooner or later, and you have three children." The speaker's tone of voice was serious.

"No, I won't," was the laughing reply. "Did you hear what that speaker said at the meeting of the elders' wives on Friday afternoon about why some pastors' wives can do the work of four or five women?"

"Oh, you mean what she said about people being able to do wonders because they like what they do."

"Exactly. That talk gave me a lot of comfort. So many try to discourage me by saying that I am ruining my health and so not being fair to my children."

"That reminds me," spoke up a sister who had been a quiet listener to this conversation. "At prayer meeting the other evening our pastor said the same thing that the speaker did yesterday. I have been thinking about it, and I believe it is true. In fact, there are many living testimonies of that very truth among the live wire workers in our churches."

"I have no fears for my health," commented the pageant director, "so long as I am doing God's work to which I feel he has called me."

*La Verne, Calif.*



## Our Mission Work

### My Day . . .

BY FAYE MOYER

(Continued from February 6, 1943)

After my party guests left, I went to the school office to get some books I needed for a Hausa class that some of the rest of the missionaries here at Garkida are asking me to help them with. I am anticipating that with pleasure. We will begin next week. It will be as good for me as for anyone. I need to brush up on my Hausa very much since I do not use it as much as I do Bura.

On my way from the office, I stopped to see Vidau Tarfa, who was laid up for the day having taken hookworm medicine, and also having eaten nothing for a day. This hookworm comes from the ground, it seems. By going barefooted, the people are exposed to it. And most of them, in fact all of them, do go barefooted part of the time. Vidau wears native sandals much of the time but never when working on the farms. I stopped to say hello to him. He was lying out on the ground on a mat under the grass roof of the veranda of his house. His cousin, a bosom friend, was sitting by him and together they were looking at and reading a new Hausa periodical that came in the mail yesterday. They were much interested at the moment as I entered in a picture of Churchill when he was in Canada recently. I meant to stay but a moment as it was growing late, but Vidau's little daughter, Rahila (Rachel in our language, taken from the Hausa translation) is such a sweet little thing, one year old, and so bright and quick. Rahila is as fond of me as I am of her. Whenever she hears my voice, she begs me to take her. I had not seen her this evening, but she heard my voice and stuck her head out of the kitchen door where her mother was cooking the evening meal, and called to me in her baby way and tried to come to me. Her mother held her hand and she walked to me. So I just had to stay a bit and play with her. Her mother could not get her back as she held to me like a leech. But her daddy enticed her with a piece of paper, for she loves to play with paper. As soon as she saw that I meant business and was really leaving, she started to fuss.

Yesterday her mother brought me some freshly cooked casava and told me how to fry it in butter and salt. I had it for my supper and it was ever so good. We went out into my garden and picked some greens in turn which I gave her. While they were here, I got Rahila to say *play* in their language for the first time. She says only *mama* and *baba* (papa) yet. So I was proud of my success with her.

I neglected to say that these people who came to tea were mostly some of the teachers and wives and children. I had a small group last Thursday too. I give the children hard-boiled eggs and milk instead of tea and cookies for they are not used to it and it might make them ill.

It was nearly seven when I got home from Vidau's and time for me to eat my evening meal. I eat two meals as the Buras do, at nine in the morning and at dusk in the evening. While I was getting ready for supper, Inuwa Mshelia, one of my friends, dropped in to say hello. We chatted a bit, then he went. I am just saying the names of these folk so you can see what they look like in print.

I turned on the radio as it was nearly time for news and sat down to eat and listen. Mr. Anfani and Amos, two of our outside helpers who know English, came for

the news. They come quite regularly and sit down on the floor by the radio, and we usually chat a bit before they leave. Wayuta, my cook, went in and sat down with us this evening. It is not a very pleasant picture of the world that is being painted these days of the war. Things are still all right with us here, and we are very grateful. We live so much from our gardens that we get on very well.

I finished eating before the news was finished. I sat down and did some mending while the news was on. Then we chatted about current news of Garkida. A couple days ago, a dog did what the Buras call a freakish thing. It climbed up on top of a hut. The people believed this was a sign of something unusual, so they called in a woman witch from the Kilba people. She is here now trying to induce the dog to tell her its message from God. The people expect her to learn from the dog what to do to get rain. They put meat before the dog on one side and *diva* (mush) on the other side. If the dog would eat the meat first, it would mean good news; if it takes the *diva*, that would mean bad news. The bad news they would interpret as hunger for the Buras this year, meaning that there would not be a good crop of corn. And unless it does rain soon, there will not be much corn. All day yesterday, the dog refused to take either the *diva* or the meat, and the witch could not get any message, although she sat and coaxed the dog for hours. She will try again today. The whole village is waiting with anxiety, for they believe that their fate for this year depends much on the dog's message to them.

(July 31, next day. The witch received the message this morning: "The people must be patient and much rain will come. They must offer a great sacrifice. The dog climbed the housetop because the husband and wife were not living together properly," she reports.)

Now I am alone. It is past eight o'clock and I am writing this. I am sitting here on a lion skin rug in my study. The skin was brought by a hunter just after he had killed the animal with his poisoned arrow and the skin was still fresh and soft. It makes a complete center rug for my small study. The skin is a bit over ten feet from head to tip of tail.

### What to Pray For

Week of February 20-27

Pray for the missionaries whose names are listed in the Prayer Calendar this week

Anna M. Hutchison.

Mary Velma Ober.

Remember the missionaries on their birthdays

#### Africa

Sara Shisler, Feb. 12, 1896.

Grayce Brumbaugh, Feb. 28, 1911.

#### China

Grace Clapper, Feb. 23, 1887.

Velma Ober, Feb. 13, 1903.

#### India

D. J. Lichty, Feb. 1, 1878.

L. A. Blickenstaff, Feb. 14, 1889.

Lillian Grisso, Feb. 16, 1889.

Mabel Winger Moomaw, Feb. 8, 1899.

Amsey Bollinger, Feb. 10, 1898.

Kathryn Kiracofe, Feb. 16, 1907.

Ralph Townsend, Feb. 3, 1914.



I am having trouble with my typewriter. It skips and backfires. It moves either too many spaces or not enough. What a mess a page is! It helps none to do over a page. There is no repair shop where I can take the machine to be mended. I cannot help but think how badly I need a good typewriter to do the typing for my language material as I send it to the press. I wonder what I am going to do!

Ten o'clock has come. I interrupted this account by writing a few business letters that must go off on the mail tomorrow. It is bedtime and I only hope that I may be awakened in the night to pull my bed in under the roof from a hard rain.

(July 31. There was no rain in the night but what seemed a promising shower came at 5:30. I pulled in my bed but there was no rain. But now at one P. M., we are really having a nice gentle shower. I am sure the Buras are attributing it to the dog incident and its message from God. It just feels so fine—this showery day. It is grand to feel this air and hear the rain as I hectograph the series of lessons which I am doing for my Sunday-school class. I love teaching this class as much as anything I've done in Garkida. The students are the better educated and more experienced Christians. I really put lots of time and thought into the class and the students are an inspiration to me.)

*Garkida, Africa.*

## A Good Letter From South China

BY MOY GWONG

### Money Finally Reached Us

We are very happy to receive a letter from Miss Margie Shumate saying that her committee had received \$500 from the Mission Board at Elgin, Ill. The committee got it changed to local currency and sent it to us.

### We Need Help

We are sorry to say we cannot keep this money in our hands very long for we are in debt and must pay immediately. The school needs a lot for this year's expenses. And our family needs some clothes for the winter. There are still two months in this year that demand living. We try to get along with what we have for this year, but beginning in January, we shall need more.

### Soaring Prices

Since conditions have changed so rapidly, the price of things rises faster than we can think. Now we cannot live on the rate we counted on formerly. Rice that was nine cents now sells for \$6.50; salt that was ten cents is now \$6.00. According to the present price of food, the cheapest a person could live would cost \$240 local currency per month. And this is not saying anything about other expenses a person has besides eating.

### Two Daughters Are Teaching

Two of our daughters are teaching school now and so are able to make their own living.

### Our School Should Continue

We feel our school should continue next year. We feel very keenly that the church should keep these children in school during this wartime as a part of the relief work. We pray that more money may come for the school. We pray God to lead the Board to decide what to give us in support and to advise us what to do.

### We Wonder About the Mail

We must tell you that for all this year we received only one air mail letter from you. We wonder whether

you have received our letters during the year. Since January 1942 we have sent you eight air mail letters and four surface letters.

### Work Is Pushing Ahead

In spite of all reverses, the work here is pushing along nicely. We praise the heavenly Father that on October 11 eleven were baptized. We hope they will grow strong for him. The Sunday services are pretty well attended. We are kept busy among the members, for there is much sickness. My family and other workers are well and happy in the work of the Lord. Pray for us.

### We Pray for You

May God bless you all in your good work. We pray for you.

*On Fun, Shan Tai, Toy Shan, Kwangtung, South China.*

## Missionary Program for March

BY ESTHER E. BEAHM

In our third session on the mission study book, *On This Foundation*, we are to consider the material in chapter four. This chapter, called *The Evangelical Witness in Latin America*, captures our keenest interest.

Having read the chapter we realize that our work has been very slow in Latin America. Circumstances have been against our work. The church has been too busy to take notice of this work which merits attention. Our author says, "The Edinburgh conference of 1910 had seen fit not to include Latin America in its discussion of the major mission fields of the world. At the Jerusalem meeting of the International Missionary Council in 1928 there were seven delegates from Latin America. Ten years later at Madras there were twenty-four representatives from those countries."

Edward A. Odell points out that the Good Neighbor slogan which we hear so much about should be not only an idea, but also an ideal.

In this session we can well take a look at the work our own church is now doing to help make the "Good Neighbor" a living ideal. In the December 19 and January 2 Messengers you will find an index to all the articles printed in the Messenger concerning our work in Latin America.

In the leader's guide we find the suggestion to use two Outlook pamphlets, one on Mexico and the other on the West Indies. These are twenty-five cents each. Order them with the study book, *On This Foundation*, 60c, and *The Leader's Guide*, by Taylor and Carr, 25c, from the General Mission Board, Elgin, Illinois.

*Chicago, Ill.*

## Missionaries Visit Many Local Churches

Missionaries on furlough detained from the field because of war conditions are speaking in many local churches. Arrangements are usually made by the church writing to the General Mission Board, Elgin, Illinois, or making contact with a missionary who may be residing in the near-by territory. Quite a number of the missionaries detained in America have taken pastorates or are assuming other responsibilities temporarily until they can return to their field abroad. A good many missionaries who are far past due for furloughs and who need such for reasons of health are detained abroad until transportation facilities are more safe and available.



## Brethren Service

### Report From Puerto Rico . . .

August 3, 1942, is the date our medical unit arrived in Puerto Rico and began their work at the Castañer Puerto Rican Reconstruction Administration Project near Adjuntas. Here are some figures on the activities of the emergency outpatient dispensary from August 3 to December 31: total number visits, 654; outcall emergencies, weekly average, 5; outcalls, obstetrical, weekly average, 5; immunization of school children—total smallpox vaccinations, 220; total typhoid inoculations, 275.

All charity outpatient work was moved to the rural dispensary of the Department of Health across the road from the Castañer General Hospital on Dec. 14, 1942.

The medical work has been carried on in spite of the fact that the hospital building has been under construction since the time of the unit's arrival. The first medical work was done outside the hospital in a room in the community center building, still being used for a doctor's office. The first patient entered the hospital on November 12. The hospital is still not complete, but it is being used and the men are working toward its completion as rapidly as possible. From August 3 to December 31 there were 194 operations performed by Doctors Parker and Coffman. The ambulance rendered 123 miles of ambulance service during this period of time.

The Castañer General Hospital, in agreement with the Department of Health and other agencies, intends to include the following in its list of activities.

1. To provide free care for acutely ill patients of the lower economic strata in the area, and, further, to care for emergency cases among rich or poor alike during periods when transportation is difficult or impossible.

2. To co-operate with the Department of Health rural outpatient dispensaries in this area by making personnel available to them as much as possible; offering hospital care to their patients when necessary; by turning back to them as early as possible inpatients for outpatient care.

3. To add to the work that is already being done by the Department of Health, P. R. R. A. and other agencies to improve health and living conditions of Puerto Ricans;

#### Casa Grande (Administration Building)

The Puerto Rican Reconstruction Administration and government offices and storerooms are on the first floor; the unit office, library, staff and guest rooms are on second floor. In the foreground of the picture is the roof of the coffee processing building. In the center left is the concrete coffee drying floor. On the hill back of Casa Grande are banana plants and a typical P. R. R. A. house. Looking west.



#### News at a Glance

Statistical report of work done in Puerto Rico.  
Selective Service O. K.'s C. P. S. program for another year.  
Noncombatants (1-A-O) now assured of medical service if requested.  
Question Box.  
The Brethren Service Committee has incorporated.

not in any way to replace or take over existing work done by these organizations.

4. To experiment in the relatively new field of rural hospital medical care.

5. To provide a diagnostic laboratory.

6. To provide ambulance service for the surrounding region both to the Castañer General Hospital and to other hospitals for very serious cases requiring special care.

7. To co-operate with the Office of Civilian Defense in the event of any disaster.

#### Memorandum of Understanding for 1943

The following letter was sent to General Lewis B. Hershey on December 24, 1942, in regard to the continuing of the C. P. S. program during the year 1943:

General Lewis B. Hershey, Director  
Bureau of Selective Service  
Washington, D. C.  
Dear General Hershey:

When we talked with you last year about the Civilian Public Service program for 1942 it was agreed that we would discuss with you before the end of this year the question of continuing the program during 1943. We have given the matter careful consideration and within the limits of our financial abilities shall be glad to continue the present co-operative basis during 1943, if you feel fully satisfied with the original relationship and that it can continue to operate in the public interest.

As we said when we last met with you, we are hopeful that the program will continue to develop toward a more effective utilization of Civilian Public Service men in the months ahead. Our ability to carry on will largely depend on the fulfillment of this hope.

It will, of course, be understood that if at any time the present relationship shall become unsatisfactory it may be terminated upon reasonable notice.

It is a real source of satisfaction to us to feel that we are able to serve in fields that our consciences will permit at a time when many of our fellow citizens are performing other duties in line with their beliefs at great personal sacrifice. We want you to know how much we appreciate the tolerance and understanding that you have brought to this problem during the past years. We also wish to express to you our appreciation of the untiring efforts of Colonel Kosch to make the Civilian Service program a success.

Sincerely yours,

(signed)

Paul J. Furnas,  
American Friends Service Committee.  
M. R. Zigler,  
Brethren Service Committee.  
Orie O. Miller,  
Mennonite Central Committee.

In reply the following letter came from the Selective Service System acknowledging receipt of the letter from the Historic Peace Churches and renewing our understanding until January 1, 1944:

Mr. Paul Comly French  
National Service Board for Religious Objectors  
941 Massachusetts Avenue, N. W.  
Washington, D. C.

Dear Mr. French:

Your letter of January 15, 1943, to the Director of Selective Service, enclosing a copy of a renewal of agreement between the Selective Service System and the National Service Board for Religious Objectors for the operation of Civilian Public Service camps during the remainder of the calendar year 1943, has been referred to this division.

We wish to thank you for your splendid co-operation in the operation of these camps. While we realize that our aims are sometimes different and our viewpoints on certain subjects do not agree, we have been very appreciative of the attitude you



taken on all controversial matters and the splendid spirit have evinced in trying to make a success of this venture. We thank you and hope that in the coming year we may be more successful than we have in the past in carrying out this venture.

For the Director,  
(signed)

Lewis F. Kosch,  
Colonel, Field Artillery,  
Chief, Camp Operations Division.

### Selective Service News

Selective Service and the War Department agreed yesterday to guarantee that men who apply for 1-A-O (non-combatant service in the armed forces) and desire service in the medical corps will be placed there with the assurance that they can stay. This means that men who feel conscientiously able to perform medical service in the army will be able to have it.

### Question Box

**Question:** How can I be transferred to another board?

**Answer:** To obtain transfer, send the local board from which you wish to be transferred a written request stating your desire and the reason for it. You may be transferred to another board only on one of the following conditions: that you are so far from your local board as to be in compliance with notices a hardship; that a majority of your board are disqualified to act on your case because of personal relationships to your case; or that a majority of the members of your board withdraw from consideration of your classification because of conflicting interests, bias, or other reason. The registrant cannot decide on the merits of his case; he can only present the case to the board and ask the board's decision.

**Question:** I have a sore back. Shouldn't I be deferred?

**Answer:** If a man's physical condition is not suffi-

ciently bad to disable him for normal military service, he is not entitled to deferment. If his condition temporarily disables him for normal military service, he may be deferred until he has recovered enough to perform military service. He may not obtain this deferment, however, until he has been classified and taken to an induction center for his final physical examination. All registrants now will receive final type physical examinations at the induction center, but C. O.'s must have IV-E classification before they go. Otherwise they will be inducted into the army as heretofore.

If you are a conscientious objector, you should receive IV-E classification before receiving orders to report for assignment, even though you expect to be rejected for physical disability. If your back's condition is caused by any of the following, you should be deferred each time your number comes up, though you may have to report to the induction center to obtain your first deferment: tuberculosis, either active or healed, of any portion of the vertebral column; osteoarthritis, partial or complete, of the spinal column if sufficient in degree to interfere with following a useful vocation in civil life; healed fractures of the vertebrae or pelvic bones with associated disqualifying rigidity; lateral deviation of the spine from the normal midline of more than 3 inches; curvature of the spine (kyphosis or lordosis) of a degree sufficient to interfere with the wearing of a uniform or military equipment, or which has prevented the registrant from following a useful vocation in civil life; disease of the sacroiliac and lumbro-sacral joints which is of a chronic type and is obviously associated with pain referred to the lower extremities, muscular spasm, postural deformities, and limitation of motion in the lumbar region of the spine, provided malingering is definitely excluded.



## BUILD BROTHERHOOD

The Brethren Service Committee is now incorporated and is ready to receive gifts by bequest, annuity, estate note, deeding property, life insurance, memorial gifts and special contract, for:

- Relief and Reconstruction
- Promotion of Peace and Goodwill
- Cultivation of interest in
  - Better Rural Living
  - Improved Urban Living
  - Racial Understanding
  - Home Building

BRETHREN SERVICE COMMITTEE

CHURCH OF THE BRETHREN

ELGIN, ILLINOIS

(Dept. M)



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, February 21

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Jesus the Good Shepherd.**—John 10: 1-5, 11-16, 27-30. Golden Text, I am the good shepherd: the good shepherd layeth down his life for the sheep. John 10: 11.

**Christian Workers, Evangelism in Christian Education.**

**B. Y. P. D.,** What Catholics Believe.

• • •

### Gains for the Kingdom

**Two** baptized in the White Oak congregation, Pa., Bro. C. W. Gible, elder-in-charge.

**Eight** baptized in the Cedar Grove church, Ohio, Bro. Harley Coppock, evangelist, Bro. Edgar Petry, pastor.

• • •

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Galen E. Barkdoll** of Copemish, Mich., Feb. 14-28 in the Union Grove church, Ind.

**Bro. Earl M. Bowman** of Harrisonburg, Va., March 14-21 in the Timberville church, Va.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., March 7-21 in the Petersburg church, W. Va.

**Brother and Sister B. M. Rollins** March 1 in the Co-operative Brethren church, Akron, Ind.

• • •

### Personal Mention

**Sister Nettie M. Senger's** correspondents will please address her until further notice at 3286 E. Lafayette Ave., Detroit, Mich.

We commend the accumulation of wedding anniversaries until they become fifty or even more. We offer our congratulations accordingly to Brother and Sister Isaac M. Haynes of the Mount Hermon church of Southern Virginia.

**Seven** more than the golden number it was for Brother and Sister Albert Blocher of the Salisbury church of western Pennsylvania. We are glad for them though sorry that infirmities of the flesh have kept them from church for several years.

**Bro. Harry K. Zeller, Jr.,** pastor of the Indianapolis church of Southern Indiana, was seen in the halls of the Publishing House one day last week. A second look discovered Sister Zeller not far away. Perhaps we shall find out more about this incident later.

**Bro. J. Perry Praher,** pastor of the West Dayton church of Southern Ohio, did the Messenger offices a good turn when he dropped in for a friendly chat. He was attending the I. C. R. E. meeting in Chicago and came out especially to see about the printing of that family devotions booklet which leaders of the Central Region are promoting.

**Bro. John C. Eller** changes his address from MacArthur to Crab Orchard, W. Va.

**Bro. Calvin Bowman** of the Moxham church, Johnstown, Pa., called the other day with a very gracious word of greeting for the Messenger. But when you meet him be careful *how* you pronounce his name. He is different from most Bowmans. He rhymes with "how."

**Brother and Sister F. H. Crumpacker** have just closed an extended tour of visitation among the churches of the southland. Stopping off for consultation with the mission offices about plans for the future, they gave the Messenger also a generous share of their friendly greetings.

**Dr. W. W. Peters,** president of McPherson College and moderator of the coming McPherson Conference, honored the Messenger offices with his presence as he was returning homeward from engagements in Ohio. There are difficulties, but in spite of them, he says, both the college and the Conference are going ahead.

The same mail brought us the good word of two more recent golden weddings. One was that of Elder and Sister D. P. Neher of the Osage church of Southeastern Kansas. Brother and Sister Mitchell Russell of the Ashland church of Oregon were the responsible parties in the other. Our felicitations to all concerned.

We still wonder why their friends put off telling us so long and why so many of them thought about it just now. For instance, there's the case of Brother and Sister Daniel J. Custer of the Windber church of Western Pennsylvania. It was last November that they had their golden wedding but we can still rejoice with them.

**Bro. J. Walter Thomas,** formerly of Westminster, Md., of 202 W. North St., Waynesboro, Pa., since his marriage to Sister Sara Price, met with a serious accident on Feb. 2. "While at his work he slipped and fell from a scaffold which resulted in a fracture of the skull and two fractures of the lower jaw." Our informant, writing under date of Feb. 7, reported him "fairly comfortable." Friends may address him at Franklin Square Hospital, Calhoun and Fayette Streets, Baltimore, Md.

### A New Youth Editor

Interest in the young people's publications has been steadily growing since we have had a youth editor. Particularly has the change been observed in Our Young People. Miss Inez Goughnour came into the office in September 1940. Coupling a splendid church interest with art ability and the enthusiasm of youth, she has greatly enriched the publications during her period of service. But announcing plans that supersede editorial duties, she resigned her position and left us January 4.

On February 1 the new youth editor came into the office. He is Kenneth I. Morse, from the First church, Altoona, Pa. He is a young minister, teacher and youth work leader. For a fuller statement of his training, experience and abilities, see Our Young People. In him we have the promise of an efficient editor and an excellent youth leader.—E. G. Hoff.



Bro. Jesse W. Whitacre, R. 2, Keyser, W. Va., asks the churches concerned to note that he must relinquish his work of evangelism on account of the gas shortage. "The local ration board refuses to give gas for traveling from one state to another . . . cannot make connections to many places by train or bus on schedule." He hopes to serve again sometime in this field. Meanwhile he continues his work as elder and occasional preacher in the Old Furnace church of First West Virginia.

### Miscellaneous Items

"The second printing of the Granddaughter's Ingle-nook Cookbook will be ready by March 15, according to present indications."—So the business department of the House advises us.

Suggestions for Easter plays, pageants and programs will be sent free of charge to all requesting this type of service. Order from the Board of Christian Education, 22 S. State Street, Elgin, Ill.

The Lima church of Northwestern Ohio will rededicate its newly redecorated building tomorrow, Feb. 21, in a unified service 10:00 to 11:30 a. m. "All former members and friends are invited."

The Uniontown church of Western Pennsylvania broadcasts a vesper service every Sunday afternoon at 5:15 E. W. T. over WMBS. The program consists of transcribed sacred music and a message by Pastor Nevin H. Zuck.

To All District Treasurers: Each district treasurer should provide funds at the rate of 2c per member, to be remitted to the undersigned for the 1943 assessment for Annual Meeting expenses. Payment may be made at any time during the calendar year.—E. J. Stauffer, Barry, Ill., Annual Meeting Treasurer.

The Upper Conewago congregation of Southern Pennsylvania is looking forward to their eighth annual Bible conference to be held at East Berlin, Pa., Feb. 25 to 28, with Elder Otho Winger, North Manchester, Ind., and Elder Jesse W. Whitacre, Keyser, W. Va., as the guest speakers. Adjoining churches are all cordially invited.

The 1943 Fellowship of Prayer, prepared for use during the Lenten period, March 10 to April 25, is now ready for distribution. The author is Gaius Glenn Atkins, formerly a teacher in Auburn Theological Seminary. His meditations cluster about the Book of Luke. The price of this devotional booklet is 2c each. Order from the General Boards, 22 S. State St., Elgin, Ill.

The elders' body of Eastern Maryland asks us to announce that Bro. Cheslie H. Hinegardner, former pastor and elder of the Woodberry church, Baltimore, Md., has been relieved of his eldership and ministry by said elders' body, effective Jan. 1, 1943, and is no longer authorized to serve in any ministerial capacity in the Church of the Brethren.

"This was a beloved old church and we are sad tonight" as you can easily understand. The words are those of our correspondent for the Donnels Creek church of Southern Ohio. The building was burned Sunday morning, Feb. 7. "Most of the furnishings were saved" as the people were there, having already begun the services. The house was built in 1895, replacing an older structure, and once served a territory which included both the New Carlisle and Springfield churches. Pastor R. F. Flory called a meeting at once to consider plans for the future. May the cause at Donnels Creek continue to live and grow.

The elder-in-charge of the Shepherd congregation of Michigan is Bro. David Schechter of Crystal, and not the district mission board as erroneously listed in the 1943 Yearbook.

For the World Day of Prayer, March 12, 1943, in addition to the program and other materials prepared by the United Council of Church Women (see Jan. 16 issue of the Messenger), the United Christian Youth Movement has made available a Youth Service. This Youth Service is an adaptation of the Universal World Day of Prayer service. The price is 2c each, or 25 copies for 40c. There is also a guide for the use of the service which is sent free with each order. These may be ordered from the General Boards, Brethren Publishing House, Elgin, Ill.

The following mimeographed leaflets on children's camps are now ready: Nature Study and Activity in Junior Camps by Ernest M. Shull; Cabin Counseling in Junior Camps by Wilma L. Stern; Crafts in Junior Camps by B. Mildred Grater; Food for Junior Campers by Sara E. Rummel; The Child in Camp by Wilma L. Stern; Music in Junior Camps by Marion A. Whiteley. Eight other leaflets in the series will be ready before long. They have been edited by Miss Mildred Grater, director of children's work for Southeastern Pennsylvania. The cost is 5c each. Order from the Brethren Publishing House.



### About Books

The Parent's Manual. Anna W. M. Wolf. Simon and Schuster, 1941. 323 pages. \$2.50.

This book has been judged the prize book for parents by the Parent's magazine. It deals with physical needs but its outstanding emphasis is on the emotional development so necessary to happiness and a well-adjusted personality. It is just as necessary for the infant to experience satisfactions and develop a capacity to love as for him to be fitted to a strict routine and discipline. When a child is properly and happily conditioned his response to parental controls is likely to be favorable.

As much stress is laid on parental reactions as on those of the child. Common-sense attitudes are important. Parents need to develop a sense of proportion and perspective which will carry through every behavior problem and aid in recognizing when a child suffers from real emotional distress. Certain restraints often give rise to a clash of wills and frayed nerves. In spite of these, parents should relax and enjoy their children in every stage of their lives and in every mood, mad or merry. Many problems arise out of normal phases of growth which parents cannot ignore but which they must face with thoughtful techniques and good management. The enjoyment of living is the best habit a child can have. There are many instances in the book when this is stressed. It is evident in her treatment of discipline, feeding, sleep, routine, sex, mental health, a child's relation to his brothers and sisters, friends and parents.

Mrs. Wolf has been a mother and has had twelve years of experience as family consultant in the Child Study Association of America. She writes in a simple, understandable style, in non-technical terms which any parent can understand. Individual differences of personality make it difficult to lay down magic formulas which parents may follow but many sound principles are set forth as guides.—Lottie E. Hoff, Elgin, Ill.



# The Church at Work

## Trends in Our Church . . .

### Trends in the Ministry

By H. L. Hartsough

It is important to study trends. If the trends are in the right direction, we can give them our encouragement; if they are in the wrong direction, we may be able to change them. Very often we wait until trends are crystallized into fixed methods or attitudes; then we find it difficult and sometimes painful to make radical changes. As one studies carefully the present ministry of the Church of the Brethren the following trends seem evident.

There is a trend in the attitude of our ministers to their call. There is a growing tendency to give themselves to the brotherhood, much as our missionaries give themselves to the mission cause. They move freely from one part of the country to another, willing to serve wherever they are needed most. Congregations are coming to consider their wishes in the light of the needs of the brotherhood. The fact that this is happening without overhead authority is commendable. This desire to serve the total need is a wholesome trend. It is the surest safeguard to personal and congregational liberty.

There is a second tendency worthy of special note. It is the willingness on the part of our ministers to find and appropriate truth from whatever source it can be found without endorsing the undesirable elements with which it is surrounded. They have the wisdom to take the good qualities from the various isms and organizations and build them into their ministry. All truth belongs to us, to be used to his glory, but we belong to Christ. This ability and willingness to rise above prejudice and let the truth make us free keeps our ministers from becoming narrow, radical and un-co-operative. This is evidence of the poise and stability of our ministers. To follow this trend wisely requires wisdom and discretion in selecting the good and discarding the undesirable. Jesus is our finest example at this point.

We all know of the definite turn in the ministry to pastoral counseling. Books on this subject are popular. This is hardly a new trend. Some of our old elders did a very good job at pastoral counseling, only they did not call it by that name. The best illustration of efficient pastoral counseling is to be found in the experience of Jesus with Nicodemus, the Samaritan woman, the rich young ruler and others. Perhaps this trend is a return to forgotten values. The thing that is really modern about it is that we are applying all the new light of psychology and kindred sciences to make us more efficient. This is very commendable. Here again there are two things we should remember. First, that God works wonders in the healing of souls through applied psychology, but sometimes he goes beyond it. Second, that good as pastoral counseling is it should not paralyze our interest in the other duties of the pastor.

There is another trend in our church that concerns all of us. It is a special emphasis on social service. We do not hear so much about the social gospel as we did a few years ago but our ministers, and the whole church, have taken a renewed interest in social service. The reason is apparent. The depression and now the war have emphasized the need of social service on a large scale. The younger generation is demanding that we find a way for them to clothe their religious convictions with flesh

and blood. They cannot content themselves talking about Christ; they want to do something for his people. They want to bridge the chasm between piety and practice, between faith and works, between devotion and doing, between Christ and Christlikeness. The warning is that we do not separate the two ideas, for one complements the other. We must be sure we do our social service in his name in order to get the maximum results.

### Trends in Lay Leadership

By Raymond R. Peters

With the coming of the professionalized ministry a line of demarcation has developed between laymen and the ministry. As the pastoral office found its place there seemed to be a decreasing place for the office of the deacon in the local church. Increasingly the administration of the church centered in the pastor—in other words, centralization of church government.

A careful reading of the church reports appearing in the Messenger reveals a trend—that is, churches are increasingly sending the pastor and his wife as delegates to district and annual conferences. In my judgment this is moving in the wrong direction if it precludes the laymen serving as delegates. As a pastor I refused to serve as a delegate, thus opening the way for members of the laity to serve and have the experience of getting a larger view of the program of the church. The pastor receives great inspiration from such conferences while his laity is at home following the daily routine of life. It is true that he gives an enthusiastic report when he returns, but few people have had the opportunity to understand fully his message. Therefore the laity is not carried along in the formation of the church program. Usually people have more interest in an enterprise in which they have had an opportunity to share in developing the program.

To offset the trend that is widening the gulf between laymen and the ministry the following suggestions are offered:

1. Modernize the function and significance of the deaconship in the life of the local church. This will provide a wider base of leadership and in turn give stability to the church.

2. Elect more men to the lay ministry or change local church polity so that a layman could assume the functions of the elder in charge of a congregation. A pastor should never be his own elder. When it is necessary for a church to choose its pastor as elder or seek an elder from another congregation, it gives evidence of a weak local leadership, or our present system does not allow the natural leader to become the elder.

3. Change our present procedure, allowing laymen to serve on Standing Committee.

4. Provide for equal representation of laity and ministry on all district boards. Our boards are becoming top-heavy with pastors.

We have abundance of evidence in other denominations to support my point of view. Space forbids drawing upon these sources. I love the church and I am deeply concerned that she grow to her rightful place in every community. To do this the laymen of the church must assume more administrative responsibility. We of the ministry must help make that possible.



## We Seek to Worship Effectively

By A. F. Brightbill, Chicago, Illinois

Everybody agrees that we are in a changing world. Everybody agrees that there is much confusion. Most thoughtful members in the Church of the Brethren have been witnessing a significant revival of interest in our worship service. A generation of summer campers running into the thousands in number have tasted moments of heart searching in the fellowship of the camp services and feel that something as significant should happen and could happen in the regular Sunday services. There is considerable feeling on the part of many that our Brethren services are wanting in warmth and spiritual fervor. Freak sects, intolerant and domineering cults, and fanaticism in the name of religion running rampant throughout the land are developing in the open country and in villages, as well as in cities. There seems to be but one explanation: Established churches have failed to provide a satisfying inspiration in their ministry and worship services.

The Brethren have felt through the years that spiritual fervor can be maintained at a steady point without the uncertainties of haphazard emotionalism. Emotion enters in, but inspiration is more than merely aroused feeling. It is born of a conviction of a great truth or a great need, and of a desire to attain a worthy objective. There is no contagion in the world like a vital religion. The church has all the setup it needs in the humblest meetinghouse—what we need is spiritual fervor in prayer, praise, and communion.

What are some of the trends in worship in the Church of the Brethren? A desire for more beauty and good taste in the observance of our sacraments is evident. There is a definite feeling that beauty, rightly used, is a high road into the fellowship of God, but it can be, and often is, a substitute for that fellowship. In the presence of pictures, architecture, music and pageantry, one may experience a reaction which is less than that which an hour of worship should supply. There is a real difference between being entertained and being edified. When beauty is mistaken for worship, the experience of the thrill of beauty may leave one's daily life uncensored. It is possible that when one experiences a "beautiful ceremony or service" that one carries away from the service a feeling of divine approval upon one's life which always accompanies a certain sensuous reaction to beauty. Thus the purposes of divine worship are not fulfilled.

Our new churches are buildings of beauty and for the most part are being planned with the needs of the church school and public worship in mind. In some centers building committees are concerned greatly that in changing from a meetinghouse to a church building we do not lose the real significance of the greatest of all sacraments, the Lord's supper and communion accompanied by the feet-washing observance, by relegating the service to the basement of the church instead of making adequate provision for its observance in the sanctuary of the church. We can well afford to give more consideration to bringing the blessing of beauty into the surroundings of our love feast by bringing it up out of the basement.

Another trend in vitalizing our worship is to use frequently significant Brethren ritual, such as our baptismal vows, as affirmations in the public worship to help us to censor our lives. Who is not profoundly moved when the minister reads the baptismal vows in the presence of all the worshipers? An affirmation of growth in the

victorious life would be most helpful as an examination service preceding a love feast. We read in the psalter of the psalmist who went up unto the Lord to pay his vows. Brethren should seek to vitalize their worship in terms of their traditions and heritage. Changing the meetinghouse into a church does not guarantee a vital religious experience. Changing from a pulpit and three chairs to an open chancel will not assure real, vitalized worship. Worship is life, not a ceremony; worship is experience and not a theory; worship is reality and not

### ADULT DISCUSSION OUTLINE

#### Studies in Evangelism

##### Part V. Evangelism Through Special Meetings

Scripture: Acts 4: 13-20

Sunday, March 7

#### I. The Situation

1. Evangelism is sometimes narrowed to mean protracted or revival meetings. This is unfortunate as a revival meeting is only one of the church's activities by which evangelism is carried on. Education, personal work, pastoral care, and relief are other activities through which the church evangelizes.

2. There are good reasons for special meetings. Special meetings give emphasis to the securing of decisions. The matter of openly confessing one's faith in Christ needs to be stressed from time to time. Special meetings help to bring persons to a definite committal to Christ.

3. Special meetings are needed to change the complacency of the church group. Church life tends to become routine, lacking vitality. Members must be aroused to their responsibility to witness for Christ and to expect acceptance. A new voice in the pulpit sometimes helps.

#### II. Elements of Success in a Special Meeting

1. Appropriate time. Meeting timed to climax periods of study and preparation and to suit the weather and work conditions of the locality.

2. Making evangelism educational. Mob procedure has no justification in evangelism in that it eliminates thinking. Let the sermons, invitations, personal work be such as to encourage deliberate decision.

3. Entire membership present. Announce and advertise the meetings. Organize to contact personally the entire constituency.

4. Appeals fitted to the background of the persons. That is to say that the appeal to the child raised in a Christian home should evidently be different from the appeal to an adult who has lived away from the church and whose life has been out of harmony with the teachings of Christ.

#### III. For the Discussion

1. What is the need of a special meeting in your church?

2. Discuss the strong and weak points in your last revival.

3. What ought to happen in a revival meeting?

4. What improvements will your church make in its next effort to evangelize through a special meeting?

5. Evaluate the following: "No urging on the part of personal workers and no arguments that they can advance can be half so effective in their appeal as the quality and character of the life and service of the church group."



a dream or play. Whether there is an altar or a table below the pulpit holding the offering plates, the minister as he does at the time applicants are baptized should frequently in Sunday morning services read for the offertory sentence Matt. 5: 23, 24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Would not that touch of appropriateness fill us with a sense that we are the children of our fathers who practiced the principle? We can vitalize our Brethren worship by making significant in our worship the teachings of the church. This trend in living more to the spirit of the Sermon on the Mount is developing most rapidly in these days which test our peace position. Our worship will undoubtedly reflect it if thoughtful pastors will keep beauty and suitability in mind in the worship of the church.

Among numerous other trends in evidence over the brotherhood is the desire on the part of ministerial boards to bring the principle of beauty and simplicity into the "laying on of hands" in the ordination service. How very much depends on good taste in this ceremony! I believe it is possible to grieve the Holy Spirit by awkwardness in officiating at the various ceremonies of the church.

Effectiveness of church musicians in filling their ministry of music with spiritual meaning and sincerity is a desire found frequently over the brotherhood. It would be well if every pastor should seek not necessarily to streamline our Brethren worship traditions of simplicity and reality but to seek to satisfy the need for orderliness by using the wealth of meaning in our Brethren teachings as material for the worship services. All extraneous matters may or may not be helpful. One thing is needful, and that is honest, heart-searching attitudes upon entering the house of the Lord.

### **Trends in Missions**

By Leland S. Brubaker

Towards the close of the Gospel of John we find these words: "These things are written that ye might believe that Jesus is the Christ, the Son of God, and believing, have life in his name." The Great Commission is just as compelling today as it was to the early disciples with whom Jesus walked. With so much confusion, frustration and so many weighty problems facing every individual, it is all the more important to bring the poise, strength and power of the gospel to bear in every area of human life. The Christian church more clearly realizes today than it has for many years its real opportunity to carry its message to all peoples. The church has strengthened her home base in order not only to maintain but also to increase her work among the needy people of the world.

Some noticeable changes have taken place in the program of foreign missions during the last few years. One of the most evident is the development of high caliber leadership in what is known as the younger churches. There are men and women who in many instances are second and third generation Christians, who have received not only their college training, but also have spent several years in specialization. This fact was very noticeable at the Madras Conference. The delegates who had been sent to that great world missionary conference as representatives of the younger churches were those who were as well qualified to speak and carry on the

great program of world-wide evangelism as any other group of delegates. Though their numbers are insufficient to care adequately for the work which needs to be done, they have exercised and are exercising a great deal of influence on the type of missionaries which we are asked to send to their churches. Our missionaries must be those who are willing to work with them as comrades. Together they are to plan and work for the future church. This is nothing but the natural outcome of years of mission work. It presents no conflict in the mind of the great missionary force, for it is what our missionaries have prayed for and worked towards all these years. It is good that this transition is taking place and is so evident.

There is a growing appreciation of the good points in the culture of the people with whom we are working. It is not critical to say that in the earlier days of missionary endeavor it was the firm conviction of those who first went to the foreign lands that our approach to developing a Christian church was first of all to prove that the culture of the people was false and, insofar as possible, to tear it down. Over the years there has been an increasing number of folks with an appreciation of some of the fine things found in the culture of the people with whom they are working. They realize that in most cases this has been a sincere searching for God. To recognize this and to begin there is certainly better strategy than to destroy before building. This produces confidence on the part of those with whom we are working and gives opportunity for a most positive note to the message of the church. All peoples everywhere have made determined searches to find God. It is for those of us who know him through Christ to take his revelation to them and thus to assist them in their searching.

Then there is more emphasis being placed on what we may well call evangelism. It might be stated that our methods of evangelism have changed. There are at least two reasons for this:

First, the development of the various countries in which mission work has been done for these many years makes them now more able to care for their own educational and institutional work. It is surprising what progress has been made along this line in the various countries. True, it is not adequate as yet, but it is so much better than when the church first came to these lands that it is now enabling the missionary force to spend more and more time in actually preaching and teaching the Word. There are some areas where it is no longer necessary to place such strong emphasis upon educational work because the government is now caring for it and the church can supplement this training with definite teaching on the Christian faith.

Second, it has been discovered that institutions are much harder to close than they are to open and many times they have been carried on at the expense of other phases of the work.

We believe that this trend today towards doing more and more what we might call the distinctive work of the church is one over which we can be most happy. We are anxious not only to plant the seeds of the church, but also to see that it grows in such a way as to retain its own characteristics. It is to be the church of the people based on their own culture and upon their own interpretation of the work. This calls for the very best combined leadership that it is possible to find, and will require patience, sympathy and understanding in order that it might grow and develop in the right direction.



And so it is that the fullness of the riches of God in Christ Jesus are to be realized. When all peoples everywhere with their various contributions shall bring them into the kingdom, then shall we know him in his fullness. This is our opportunity and our great joy. May we as individuals all hear the words, "Go ye therefore," ringing in our hearts.

## Correspondence . . .

### Men's Work in Eastern Pennsylvania

The following is a report of the men's work fellowship of the Eastern district of Pennsylvania held at Elizabethtown College on November 21.

The men's work organization of the Elizabethtown church served as host to the men's work fellowship on Nov. 21, 1942. Ten different congregations were represented. The attendance, totaling eighty, was represented by twelve ministers, thirteen men's work officers, twenty-six deacons and Sunday-school workers, and twenty-nine who did not indicate a position in church work. At least three churches had revival meetings in progress and could not attend.

The fellowship dinner, interspersed with group singing led by Dr. Henry G. Bucher, was served in the Elizabethtown College dining room. Dr. A. C. Baugher, president of Elizabethtown College and elder of the host church, gave the men a hearty welcome. He presented a challenge to the men by saying that he hoped the following judgment given in a government report would never apply to the men of the Eastern District. The judgment was stated thus: (1) dereliction of duty, (2) failure to appreciate the responsibility placed upon them, (3) failure to confer, to co-operate, and to co-ordinate their activities.

The secretary-treasurer reported receiving a total of \$377.09 for a tent to be purchased by the district mission board. An unnamed donor promised an extra \$200, making the entire total \$577.09. He also urged all organizations to pay their annual local and national men's work dues.

The various men's work organizations reported the following projects: three God's Acre projects; tent fund paid by all present; large quantities of food to Camp Kane from two; letters to boys in camps; home mission offering; father and son relationships; personal evangelism; Messenger subscriptions; maintenance of church grounds; church attendance campaigns; hymn sing; evening church services; aided a family in distress; and assisted in the total church program in the local congregation.

After the dinner and the business meeting, the men proceeded to the chapel for the worship part of the program.

Bro. Andrew Dixon gave a very challenging address on the subject, The Men's Work as a Personal Witness. He reminded the men that one of the general projects is personal evangelism. It is commendable that the men of the church feel responsible for the physical appearance and improvement of God's house but it is most important that each man in the church bear testimony to what the Lord has done for him. Failing to witness to the saving power of the Lord Jesus Christ means loss of great power to the church. Bro. Dixon quoted some startling statistics: 95% of the people in the church had never led a soul to Christ; a pastor of a large church said that only

5% of his membership could be depended upon for personal evangelism. Where shall our witness be? "Go home to thy friends and tell them what great things the Lord hath done for thee." Men should not be satisfied with a silent witness but should also witness by word of mouth. In support thereof he quoted the following scriptures: "Let the redeemed of the Lord say so" (Psa. 107: 2); "I will declare what he hath done for my soul" (Psa. 66: 16); "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation" (Psa. 40: 10).

Bro. M. Clyde Horst read the installation ritual and offered the consecration prayer for the members of the council and the present men's work officers. This very impressive service was the first of its kind and we wish that all the officers of the district could have been present to share in it.

Surely the work of the church is a great work. Let the men of the church consider this their first responsibility and opportunity.

District Council of Men's Work:

A. G. Breidenstine, Hershey, Pa.

J. H. Breitigan, Lititz, Pa.

Jos. W. Kettering, Elizabethtown, Pa.

### A Poor Substitute for Christmas Carols

Probably few over our beloved land have not heard the stirring catchy rhythm of a well-known popular war song. Many have caught the tune and still many others have learned the words to sing it with varied mental reactions.

This song is being promoted as a morale builder. It appeals to many in various ways. To the non-Christian it proves that church people are not sincere anyway. To the church folk, it shows that a minister can give his okay to the ghastly slaughter and even help in it. Some can "praise the Lord" in this song even though they must sing the "and pass the ammunition" and mock and jeer him with the inconsistency. Some sing it thoughtlessly, not considering the jeer, the mockery, or taunting.

The past Christmas season this song displaced our good traditional carols. I attended a public school teachers' social where the response to sing the carols was very weak; then there was a great burst of enthusiasm when the pianist began this hideous song. Our children were asked to sing it at school. The complaint we made seemingly went unheeded except that it has made a small topic for professional discussion. With all the advice from men from the President on to turn to Christianity we still grope with our sham of Christianity with all its inconsistency. I hope most music departments have been better guided.

Worst of all, this "Praise the Lord" has been re-echoed in our own Sunday school whenever the least reminder happened along. Of course children do it without much thought. What are we giving them at home, in the Sunday school or from the pulpit to build a safeguard against such outbursts? Praise the Lord should be a sacred phrase only to be used appropriately. Are we helping our children realize it? This is not and will not be the only song of its kind. We are sinning by our quietness. We are hiding our feeble lights lest they should be seen and reproach thrown upon them. As the war grows more intense, more and more of us become afraid to speak.

Certainly if our church's beliefs are vital this is no



time for apologies and rationalizing. With all great church leaders the time of crisis gives opportunities for strengthening. We must pray, teach, preach and practice Christianity without inconsistency, for only that type deserves to or can survive.

Azusa, Calif.

J. D. Cosner.

### Some Figures About Bethany Hospital

Statistics are about the driest things in the world. They seem to be necessary. Boards of directors are always interested in them. That is, they want the totals to be in the proper color of ink and to have this year's totals exceed those of previous years. Statistics are usually of more interest to the person who gives them than they are to the one who receives them.

Being aware of all those things, I'd still like to pass on some figures about Bethany Hospital. For example, who wouldn't be interested in knowing that 595 babies were born there in the year which ended Dec. 31, 1942! That's over half a thousand; when you think about the proud fathers and mothers and brothers and sisters, it makes quite a company. Or when you think of twenty-three little white bassinets filled with tiny youngsters, it's really something to get excited about. In 1940 there were 242 babies born in the hospital. That's statistical.

During the same year 2,623 patients were admitted as against 1,533 in 1940 and 2,163 in 1941. That is statistical, too, but it takes on a different meaning when you think of almost 2,625 different people, every one of them ill, who seek help in this hospital—old, young, middle-aged; men, women, children. It comes nearer home if your own father, mother, brother, sister or child was a patient at Bethany Hospital or some other hospital.

There were 1,116 operations performed in 1942, as against 962 in 1941 and 764 in 1940. There ought to be some way to talk about operations without being numerical, and surely no one is happy that people have to have operations; but as long as they have ailments that can be cured by operations, it's a fine thing to have hospitals where they can be performed. And here again, if your father, mother or some other relative had health restored as the result of an operation, you get new meaning out of the figure of 1,116.

You may wonder how all these people were cared for.

One answer is more beds—eight more than in 1940, four more than in 1941, a total of 55. Don't ask where they put them. Every available space seemed taken in other years. And don't think too much about babies who had to be born in other hospitals, sick people who had to go elsewhere because there weren't rooms to accommodate them, and patients who had operations in other hospitals because they couldn't get in at Bethany Hospital.

The hospital administrator held out for a long time that he would always find room for every patient brought to the hospital, but there were times in 1942 when he couldn't make good.

I'd like to be statistical about the hundreds of people throughout the church who help to maintain the hospital through gifts and service. I don't know why women are more interested in hospitals than men are. Perhaps they are more sympathetic with suffering. Whatever it is, the women all across the country send food, material and money for the hospital.

I wouldn't be much interested in the statistics, but I'd be thrilled to see all the patients, babies, doctors, nurses, women contributors and donations brought together. Most of the women who give to the hospital never see it, and still they keep on working for it.

Some day the men of the church ought to do their part by the hospital. One brother has recently contributed one thousand dollars toward finishing the fourth floor. If fourteen more felt the same way, the floor could be completed. The need for it is obvious. Beds for it were purchased while they were still available.

Some men are making contributions toward liquidating the bonds against the hospital. I'd reveal that the total amount is approximately \$60,000 and that the valuation of the plant is a quarter of a million, but that would smack of statistics. There are obvious reasons why now is a good time to do something of that kind, but not to the exclusion of the local church, the schools, missions, Brethren Service or any of the other interests of the church. The hospital helps people who need help in times of peace during wars. The government allows a reasonable deduction from income taxes for gifts to the church and to charity. If I were interested in statistics, I'd just like to know what one half of one per cent of the exemption for income taxes would do for the bonded indebtedness and the completion of the fourth floor.

Minneapolis, Minn.

C. H. Shamberger.

### Welcome

On the Saturday before Christmas we had a welcome caller at our country home. Just as we had finished our noonday meal, a soldier came to the door, asking for a drink of water. It was such a cold day that we invited him in to warm a bit and have some buttermilk, home-made bread and butter, some hot mince pie and a bite of dinner. We found that his home was in Minneapolis, Minn. He was stationed at Bolling Field, Washington, D. C., and was at Manassas on a three-day leave. We invited him to remain with us until it was necessary to return to camp.

He went with the children to Manassas to get his baggage. On Sunday morning the snow was falling rapidly.



This picture shows a mortgage-burning ceremony at Fruitland, Idaho. From the reader's left to right are Francis Barr, pastor of the Nampa church, Helen Noel, A. Mohler, Dorothy Breon, W. S. Coffman, pastor of the Fruitland church. For further details see the Fruitland church news note on page 27.



Paul Swigart, our pastor, who was staying with us while in the process of moving, was acting janitor at the church in the absence of our janitor. He went early to make the fire. Soon our soldier friend said, "I like to walk through the snow. I'll go to church and see if I can help the minister."

All of our family learned to admire this courteous young man from one of our western cities. Harold wanted to take him to Manassas to meet the bus for Washington, D. C., but he said, "Oh, no, thank you! I like to walk in the country." When he bade us good-bye he left with us a box of candy.

We often think of this young man and the many others in and around Washington, D. C., and Fort Belvoir. To all of these we extend a hearty welcome to our Manassas Church of the Brethren near Cannon Branch and to the country home of O. R. Hersch, Cloverdale Dairy Farm, Manassas, Va. Any of you having a short vacation like our western friend are welcome to make our home a stopping place. We have food and shelter for you, our unknown soldier friend.

Manassas, Va.

Mrs. O. R. Hersch.

### Calvin Ulrey

Calvin Ulrey was the son of Elder Stephen S. and Jane Tridle Ulrey. He was born in Chester Township, Wabash County, Indiana, July 28, 1870. He was a twin brother to Alvin Ulrey, who died in 1936. His early life was spent on the farm where there was much hard work helping his parents develop one of the finest country



homes in the county. He took advantage of the country schools of that day and later prepared for teaching in Manchester College, and in the Indiana State Normal at Terre Haute. He taught successfully for ten years.

In 1902 he was united in marriage to Miriam Gertrude Buck. Together they have worked and planned how they might use their money where it would do the most good. In 1902 he began service in the Indiana State Bank where he worked for fifteen years. He was vice-president of the bank a number of years and in 1924 succeeded his uncle, A. A. Ulrey, as president until 1935, when his absence on trips to Florida caused him to resign. He was not in rugged health. He and Mrs. Ulrey spent twelve winters in Florida. He had served as postmaster of North Manchester nearly nine years, during the Coolidge and Hoover administrations.

At the age of thirteen he united with the Church of the Brethren. Like his father, who was a well known

elder in the church, he was always interested in the work of the church and provided much money for it in many ways. The present fine parsonage of the Walnut Street congregation was the gift of Brother and Sister Ulrey. He has given much money to the mission work of the church. He became greatly interested in Manchester College and has served on the trustee board for many years and on important committees. Brother and Sister Ulrey have contributed liberally to the college, their gifts already amounting to more than \$100,000. They have practiced the simple life. Although able to enjoy the luxuries of life, they lived very simply that they might have to give to the church.

Brother Ulrey possessed a strong personality and character. He had strong convictions of right and a strong will to live true to those convictions. He loved the church and was happy in the success of her work. While in Florida he was much interested in the young and growing church in Miami.

For some weeks it was evident that he was in failing health. He fell asleep on Christmas morning aged 72 years, 4 months and 27 days. He leaves, besides his faithful wife, an aged uncle, 96 years old, an aunt, 86 years old, three brothers and two sisters. Funeral services were conducted by the writer, assisted by Elder H. L. Hartsough and President V. F. Schwalm.

North Manchester, Ind.

Otho Winger.

### Stover Fiftieth Wedding Anniversary

A friendship formed a half century ago while students at Mount Morris College ripened into love and the assuming of the sacred vows of marriage which united two personalities for life. The contracting parties were H. Mitchell Stover and Anna Elizabeth Keefer, married Dec. 22, 1892, at Greenwood, Nebr. Bro. Stover was born April 22, 1870, a son of Jacob A. and Mary C. Leshner Stover. Sister Stover, a daughter of Moses Keefer and Mary Barnheiser Keefer, was born March 13, 1872. Bro. Stover united with the church at eighteen years of age and Sister Stover was twelve years old.

Soon after their marriage they came to Pennsylvania and identified themselves with the Antietam congregation. They at once became active in the work of the congregation and were connected, generally in official capacity, with the work of the missionary association, the missionary reading circle, and the Sunday school.

Bro. Stover was elected to the office of deacon in 1897, installed in the ministry in 1898 and ordained in 1913. He has served on most of the district boards and in many other district activities, including representation on the Standing Committee. He has always had a burning zeal for missions, akin to that of his brother Wilbur, remembered throughout our brotherhood as our pioneer missionary to India. He has held some fifty evangelistic meetings and still accepts calls for such engagements.

Through all these years he has served the church gratuitously, supporting himself and family in the mail service, from which he was honorably retired after thirty-five years of faithful work.

Brother and Sister Stover have traveled much from coast to coast, attending many of the major conferences of the church. Through the years they have permitted their natural gift of voice to be used at home and away as leaders of song to the inspiration of congregational singing and of the spirit of worship.

Bro. Stover has been very active in soliciting for C. P. S. camps and relief. He personally distributed containers to farmers' wives and others, and when filled collected them and supervised their shipment to Kane and other camps.

On Dec. 22, 1942, the Stovers kept open house afternoon and evening. Many friends came to offer congratulations and best wishes, and many added emphasis to these by presenting gifts. Many greetings came by mail and phone.

H. Mitchell and Anna Stover are the parents of a daughter, Mrs. Ruth Snider, and sons Vernon and Paul. They have five grandchildren, one of whom, Donald Snider, is in the ministry and is officially connected with the work of the Brethren Service Committee in the Middle and Eastern Districts of Pennsylvania.

Bro. Stover is possessed of a rather ample library, having numerous volumes of rare interest and value. He has a very considerable collection of Bibles of various translations and languages, ancient and modern, and other sacred books.

The very congenial spirit of Brother and Sister Stover and their selfless and sacrificial service has gathered to them very many warm and admiring friends who fervently wish for them the Father's blessings and guidance through years ahead.

Waynesboro, Pa.

C. R. Oellig.



### Braucher Golden Wedding

(Picture to the right)

Brother and Sister Wm. S. Braucher of Somerset, Pa., celebrated their golden wedding anniversary Sunday, Nov. 14, 1942. William S. Braucher and Mary Berkley were married at the Braucher home in Somerset Township by the bridegroom's foster father, Elder U. D. Braucher. Sister Braucher is the daughter of the late Israel and Lydia Shoemaker Berkley. To this union were born six children, all of whom are living.

The Brauchers are charter members of the Somerset Church of the Brethren. Bro. Braucher served on the building committee when the present stone building was constructed.

A reception was held in the social rooms of the church where a large number of friends called. An appropriate program and season of fellowship followed. The pastor gave a short address and there were a number of special selections of music and readings. The Brauchers responded with expressions of appreciation. A tea table, beautifully decorated, was presided over by Mrs. Roy S. Walker, president of the women's work.

Somerset, Pa. Galen R. Blough, Pastor.



### Swope Fifty-eighth Wedding Anniversary

Brother and Sister John A. Swope, Sr., Linglestown, Pa., celebrated their fifty-eighth wedding anniversary on Sept. 20, 1942, with a family dinner at their home. Attending the anniversary celebration were nine children with their husbands and wives, nineteen grandchildren and eleven great-grandchildren. The celebration was noteworthy in that it brought together for the first time in many years the entire family of four generations.

Brother and Sister Swope were married in 1884 at the home of Sister Swope, the former Annie Baker, daughter of the late Elder and Sister George Baker of Elizabethtown, Pa.

Bro. Swope, a former resident of East Hanover Township, Dauphin County, was a farmer and cattle dealer until he retired eight years ago. Prior to that time the couple had lived eight years near Chatham, Ill., where they had engaged in farming. The pair have lived in the present community approximately thirty-five years, where they still do some farming. Bro. Swope is eighty years old and Sister Swope was recently seventy-seven years of age. Both are enjoying excellent health for their ages. They united with the Church of the Brethren about one year after their marriage and they have been faithful and active members ever since.

More than eighty guests were present at an open house from two to five o'clock. Two beautiful anniversary cakes were provided by the youngest daughter, Florence, and her family. The youngest great-grandchild is eight months old.

The children of this happy couple are: Stella, wife of C. E. Cassel, Hershey; Laura, wife of George M. Laudermilch, Hummelstown; Anna, wife of Benjamin Hetrick, Grantville; John A. Swope, Jr., Union Deposit; Violet, J., wife of Harvey W. Kline; Lebanon; Harry Swope, Bethel; George Swope, Sunbury; Vernon Swope, Palmyra; and Florence, wife of Julius H. Belser, Elizabethtown.

Talks during the program were given by Bro. John Baker of Elizabethtown, a brother and Sister Swope, and Bro. Harvey S. Kline, Jr., of Lebanon, a grandson.

Lebanon, Pa.

Harvey S. Kline, Jr.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Gosnell-Strickland.**—By the undersigned at the parsonage, Herman M. Gosnell and Vivian C. Strickland, both of Baltimore, Md., Jan. 23, 1943.—I. S. Long, Baltimore, Md.

**Grimm-Jenkins.**—By the undersigned at the parsonage, Rayburn Scott Grimm and Bertha Louise Jenkins, both of Baltimore, Md., Jan. 30, 1943.—I. S. Long, Baltimore, Md.

**Lane-Ries.**—Sgt. James H. Lane and Sister Beulah Edna Ries, both of San Bernardino, Calif., at the First church in San Bernardino, Jan. 1, 1943, by the undersigned.—Arthur M. Baldwin, San Bernardino, Calif.

**Patches-Landis.**—By the undersigned at his home, Jan. 16, 1943, Kermit Gible Patches of Lebanon, Pa., and Beatrice O. Landis of Lititz, Pa.—S. K. Wenger, Rexmont, Pa.

**Smith-Swift.**—In the Schoolfield church on Dec. 19, 1942, Carl Smith of Staunton, Va., and Carrie Lee Swift of Schoolfield, Va., by the undersigned, assisted by Rev. L. A. Bowman.—Raymon Eller, Bassetts, Va.

**Winter-Bowman.**—James H. Winter of Minneapolis, Minn., and Pearl M. Bowman of Oak Park, Ill., by the undersigned, Jan. 30, 1943.—E. G. Hoff, Elgin, Ill.

### Fallen Asleep . . .

**Brammel, Lola Delta**, daughter of William H. and Sarah Miller, was born Aug. 25, 1901, at Sabetha, Kansas, and died at her home in Sabetha on Jan. 14, 1943. On June 22, 1924, she was married to Everett W. Brammel. They were the parents of two daughters and one son. Mrs. Brammel united with the Church of the Brethren in her youth and lived faithfully the good and beautiful life which is reflected in her family, home and church. In her early life she taught school and was very active in the work of the church. She leaves, besides her husband and children, her aged mother, five brothers, four sisters and a host of relatives and friends. Funeral services were conducted in the Sabetha church by the undersigned, and burial was in the Sabetha cemetery.—Charles A. Miller, Sabetha, Kansas.

**Brubaker, Marjorie B.**, daughter of the late John I. and Clara Claar Bowser, was born at Klahr, Pa., on Dec. 21, 1905, and died Jan. 9, 1943, at the Mercy hospital, following the birth of a son. On July 7, 1927, she was united in marriage to Lloyd Brubaker, who survives her, with one son, four daughters, her mother and two brothers. Since early childhood she was a devout member of the Church of the Brethren. For the past fourteen years she resided in the vicinity of Woodbury and was an active member of the Woodbury church. Sister Brubaker possessed a radiant personality; she reflected a beautiful Christian spirit. Funeral services for her and her infant son were conducted in the Woodbury church by Elder D. I. Pepple. Interment was in the Carson Valley cemetery.—Mary A. Keiper, Woodbury, Pa.

**Brubaker, Nettie**, daughter of Elder John G. and Elizabeth Royer, was born in Darke County, Ohio, March 31, 1870, and died Dec. 14, 1942, in the Pomona Valley hospital, Pomona, Calif., after an illness of three weeks. She was married to Elder J. A. Brubaker on Aug. 14, 1890, at Mt. Morris, Ill. In addition to her husband, she is survived by two sons, three daughters, one brother and three sisters. She was a devoted wife and mother and a constant inspiration to her children through her kindness and generosity. Early in life she united with the Church of the Brethren and for the past thirty-six years was active in the work of the church at Pomona, where she was a charter member. Funeral services were conducted at the Todd and Reeves funeral chapel at Pomona by her pastor, Harry E. Thomas, assisted by Elder Edgar Rothrock. Interment was in the Evergreen cemetery at La Verne.—Mrs. Nell Stensgaard, Pomona, Calif.

**Bywaters, George Edward**, of the Fairview section of Page County, Va., died Dec. 3, 1942, aged eighty-one years. He was the son of Andrew Jackson and Caroline Judd Bywaters. He lived his entire life in this county and was a farmer in his earlier years. He was a member of the Church of the Brethren for many years and was a well-known and much-respected man of this community. He was twice married, both wives having preceded him in death. He leaves seven children, twenty grandchildren, eleven great-grandchildren, one brother and three sisters. His pastor, Bro. H. C. Eller, conducted the services at the Mt. Zion church. Interment was in the church cemetery.—Mrs. H. E. Wakeman, Luray, Va.



**Cave,** Rose Jenkins, wife of T. Lemuel Cave of the Stony Man section of Page County, Va., died at her home on Dec. 1, 1942. The fifty-nine years of her life were spent in this same community, where she had a host of friends and relatives. She was the daughter of Jacob C. and Mary Cave Jenkins and was born Nov. 22, 1883. She became a member of the Church of the Brethren in early life and was a most faithful follower and church attendant, even though her health was poor for a number of years. She is survived by her aged mother, her husband, two daughters, four sons, nineteen grandchildren, four sisters and three brothers. Services were conducted at the Mt. Zion church by Elder H. E. Wakeman, assisted by Elder E. L. Cave of Shenandoah, Va. Interment was in the near-by cemetery.—Mrs. H. E. Wakeman, Luray, Va.

**Clark,** John Bowman, was born April 17, 1869, and died at his home on Knob Creek Aug. 28, 1942. He was married to Flora Haire and ten children were born into this home, one of whom preceded him in death. Brother and Sister Clark celebrated their golden wedding anniversary Jan. 1, 1942. Bro. Clark became a member of the Knob Creek Church of the Brethren when he was a young man. He is remembered as a man with a quiet and meek spirit, a friend to everyone. Funeral services were conducted at the Knob Creek church by his pastor, Bro. Frank Isenberg, assisted by Elder W. H. Swadley. Burial was in the Mont Vista cemetery.—Helen B. Isenberg, Johnson City, Tenn.

**Edwards,** Minnie, died Nov. 21, 1942, at the age of thirty-nine years. She was baptized last Sept. 6 in the Church of the Brethren. She leaves her husband and seven children. Her father, mother and three children preceded her in death.—Irene Wymer, Buchanan, Va.

**Fetterman,** Sarah Alice, was born Nov. 18, 1872, and died suddenly on Jan. 19, 1943. She is survived by one daughter, one sister, three brothers and two grandchildren. She was baptized into the Diamondville Church of the Brethren on Sept. 19, 1942. Funeral services were conducted in the Diamondville church by her pastor, the writer. Interment was in the cemetery near by.—Dorsey E. Rotruck, Clymer, Pa.

**Foltz,** Kenneth L., son of Leslie and Mildred Mayes Foltz, died Jan. 14, 1943, at the Maryland sanatorium following an illness of about a year. He was born Sept. 23, 1922, at Luray, Va. He was employed at an airplane factory when he became ill. It was while he lived at Luray as a child that he became a member of the Church of the Brethren. Kenneth had traits that won many friends for him. He leaves his parents, his grandmother, one brother, several relatives and many friends. Services were conducted at Beahm's chapel by Bro. A. J. Caricofe, a former pastor, assisted by Bro. H. C. Eller. Interment was in the cemetery near the chapel.—Mrs. H. E. Wakeman, Luray, Va.

**Garber,** Homer Martin, son of Elder J. C. and Hannah Root Garber, died Jan. 17, 1943, aged sixty-four years. Death came as a result of a spinal injury received when his horses ran off while he was hauling fodder. Bro. Garber was a grandson of Elder Martin Garber, the first elder of the Barren Ridge congregation. He spent his entire life in this congregation, where for many years he served efficiently as a deacon. He was also the teacher of the adult Bible class for a number of years. Bro. Garber was a man of deep religious convictions and gave liberally of his time and means for the support of the church. His upright Christian character won for him a host of friends, not only in the community where he lived, but also among the men with whom he worked for many years as a letter carrier in Staunton. Surviving are his wife, one son, and four daughters. Funeral services were conducted in the Barren Ridge church by N. W. Coffman, assisted by Elder D. B. Garber. Interment was in the near-by cemetery.—Helen Coffman, Staunton, Va.

**Garst,** Katie Anne, daughter of Rev. Nathan and Mary Garst, was born Nov. 24, 1893, and died Dec. 9, 1942. She united with the Peters Creek Church of the Brethren thirty-five years ago. She was loved by all who knew her. Her loyalty and regularity in church attendance were outstanding. She was active in the sisters' aid meetings. She taught in the Sunday school at different times. She suffered very much during the last eight months of her life, yet bore it with a fine Christian spirit. She was anointed some months before her death. She leaves her mother, one brother, two sisters and a number of relatives and friends. A brief service was held in the home by Rev. D. C. Naff for the sake of the mother, who could not attend services at the church. The funeral service at the Peters Creek church was conducted by her pastor, assisted by Rev. J. Clyde Forney. She was laid to rest in the Cedar Lawn cemetery.—Mattie Garst, Roanoke, Va.

**Garst,** Price, son of Jerry and Nancy Grisso Garst, died Sept. 9, 1942, at the age of sixty-one years. He had been a member of the Peters Creek Church of the Brethren for nearly forty years. He gave unstintingly of his time, strength and means to the promotion of the Lord's work. He served efficiently and faithfully in the office of deacon for thirty years and as church treasurer for twenty years. He had served several terms as Sunday-school superintendent and taught a young men's class for a number of years. When church improvements were needed he was on hand to help. He was always concerned about community welfare and progress and supported efforts to this end. He was in failing health for about six months before his death, and a week before death he called for the anointing. He was moved to a Roanoke hospital, where death claimed him. He

leaves a faithful companion, Emma Webster Garst, two sons, one daughter and many friends. Funeral services were conducted at the Peters Creek church by his pastor, the writer, assisted by Elder J. S. Showalter. Interment was in the Cedar Lawn cemetery.—Robert L. Strickler, Salem, Va.

**Gates,** Harriet N., daughter of Elder George W. and Elizabeth Nicodemus Brumbaugh, was born at Fredericksburg, Md., Sept. 30, 1851, and died Jan. 10, 1943, at her home in Martinsburg, Pa. On May 12, 1870, she was married to Joseph K. Gates, who died sixteen years ago. They were the first steward and matron of the Morrison Cove home for the aged and conducted it in a very satisfactory manner for eight years. Sister Gates was known far and wide for her helpful disposition. As long as her health permitted she ministered to the sick. She was a woman of remarkable intelligence and it was a pleasure to converse with her. She kept up with the times and was much interested in the church, as well as the current happenings. She is survived by three sons, three daughters, thirty-three grandchildren, fifty-one great-grandchildren, twenty-four great-great-grandchildren, two sisters and one brother. She enjoyed the anointing service and was very patient during her several weeks of sickness. Funeral services were conducted in the Clover Creek church, of which she was a lifelong member, by Bro. C. O. Beery, assisted by Bro. A. R. Coffman. Interment was in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

**Hoover,** Emma Mary, was born near Annville, Pa., in 1873 and died Jan. 15, 1943, at her home in Fruitland, Md. She was a faithful member of the Church of the Brethren, with which she united in early life. She was always cheerful and uncomplaining. She was a devoted wife and mother. She is survived by her husband, Cyrus P. Hoover, seven sons and two daughters, two sisters, one brother, eight grandchildren and one great-grandchild. Funeral services were held at St. John's Methodist church in Fruitland, Md., with Rev. Dize officiating, after which the body was laid to rest in the Shad Point cemetery.—Fannie J. Johnson, Westover, Md.

**Judd,** William Lee, a beloved citizen of the Morning Star section of Page County, Va., died Jan. 7, 1943, at his home near Luray, aged seventy-nine years. He was a successful businessman and for fifty years conducted a general merchandise business in his community. He had a reputation for fair dealing and service to others. He had hundreds of friends. He became a member of the Church of the Brethren many years ago and was a faithful supporter of her program. He loved the Messenger, and when his vision became impaired his wife served as his eyes and kept him in touch with the church through its columns. As long as health permitted he was a regular attendant at services at Mt. Zion. He was the son of John A. and Arien Shenk Judd. He was twice married, his first wife having died about forty years ago. He is survived by his second wife, two sons, two daughters, two brothers and one sister. Services were conducted at the Morning Star Lutheran church by his pastor, Bro. H. C. Eller, assisted by the Lutheran pastor, Rev. B. D. Costor. Interment was in the cemetery near the church.—Mrs. H. E. Wakeman, Luray, Va.

**Kensinger,** Mary E., daughter of Henry D. and Caroline B. Kensinger, was born in the Henrietta vicinity May 23, 1876, and died Jan. 9, 1943. She was a member of the Church of the Brethren. Surviving are one brother and a nephew. Funeral services were conducted at the Miller funeral home in Martinsburg by Bro. A. R. Coffman. Interment was in the Kensinger cemetery.—Pearl Snowberger, Martinsburg, Pa.

**Knapp,** Margaret, widow of the late Frank D. Knapp, died at the home of her son near Timberville, Va., on Jan. 17, 1943, at the age of seventy-seven years, eleven months and twenty days. Surviving are three sons, one daughter, twenty-one grandchildren, six great-grandchildren and two sisters. She was a member of the Primitive Baptist Church. Funeral services were held at the Powder Springs Lutheran church near Orkney Springs, Va., with the writer in charge, assisted by Rev. Jack Broyles. Burial was made in the family cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

**Link,** Vina, died in November 1942. She is survived by her husband and several children. She had been a member of the Church of the Brethren for a number of years. She suffered long but bore it patiently.—Irene Wymer, Buchanan, Va.

**Mauck,** Martha Elizabeth, daughter of Brother and Sister Lloyd Mauck, was born June 8, 1939, and died Oct. 30, 1942, after a short illness. Funeral services were conducted at the Canon Branch church by the undersigned. Interment was in the cemetery near by.—E. E. Blough, Manassas, Va.

**Merkey,** Jacob S., was born in Bethel, Pa., Aug. 10, 1870, the youngest child of Lydia and Samuel Merkey. He died Jan. 9, 1943, at the hospital at Clay Center, Kansas. At the age of nine years he, with his parents, came to Washington, Kansas, where he grew to manhood. Twenty-seven years of his life were spent in Missouri. He returned to Washington in 1930, and here his remaining years were spent. In 1892 he became a member of the Church of the Brethren. He soon was installed as a deacon, which position he filled faithfully. He was the Sunday-school superintendent for many years, taught the young people's class and was the church treasurer. On Feb. 25, 1889, he was married to Lillie Baeshore. Three children were adopted into the home and he was a true and devoted father to them. His wife died



in November 1935. On Feb. 5, 1938, he was married to Rebecca Odgers, who was a devoted and faithful wife. Besides his wife and children, he leaves a brother and a sister, eight grandchildren, five great-grandchildren and a number of other relatives and friends. Funeral services were conducted at the Washington church by Bro. John Strohman; interment was in the Merkey cemetery.—Samuel M. Gauby, Washington, Kansas.

**Miller, Edward**, son of John and Elvina Miller, was born in Tippecanoe County, Ind., Aug. 23, 1877, and died at the Home hospital in Lafayette on Nov. 20, 1942, after a ten days' illness. He was married to Maude Brown, who preceded him in death Feb. 24, 1918. On April 18, 1920, he married Minnie Wagoner, who, with ten children and several grandchildren, survives; he also leaves one sister and two brothers and a host of friends. The funeral was conducted at the L. E. Moore funeral home in Rossville by Brethren G. F. Wagoner and Robert Sink. Burial was in the Pymont cemetery.—Stella Barnhart, Delphi, Ind.

**Molsbee, Absalom**, son of Rev. and Mrs. Abe Molsbee, was born Sept. 9, 1872, at Rogersville, Tenn., and died Dec. 7, 1942. When Absalom was sixteen he moved with his parents to Nocona, Texas, and the next year became a member of the Church of the Brethren there, which his father helped to start. He gave liberally of his means and talents to the growth and progress of the church. His attendance was regular, and for approximately fifty years he was the song leader and a Sunday-school teacher. In 1897 he and Mary Alice Brooke were united in marriage. No children were born to this union; however, two orphan nieces came to live with them. He was preceded in death by his wife in 1934 and one niece. He leaves the other niece and her seven children, three brothers and three sisters. Not only was Bro. Molsbee faithful to the church and his family, but he was also a civic leader of the community. He had many business interests in and around Nocona and served as bank director for several years. He lived a quiet and simple life and had been living alone near the church in a modest little home. He had a cheerful disposition and a sense of humor that caused him to be loved by all. Funeral services were held in the Nocona church by the pastor, Rev. W. E. Peckover, and interment was in the Molsbee cemetery.—Mrs. Paul Kidwell, Nocona, Texas.

**Ober, Clair Eugene**, son of Solomon and Rosie Ober, was born Feb. 27, 1927, and died Dec. 12, 1943. He had been sick for a long time, but his sudden death was a shock to his parents and friends. He united with the Diamondville Church of the Brethren in October 1936. He is survived by his parents, three brothers and one sister. Services were conducted in the Diamondville church by his pastor, the writer. Interment was in the Diamondville cemetery.—Dorsey E. Rotruck, Clymer, Pa.

**Pence, Caroline Susan**, daughter of Isaac and Margaret Heddings, was born in Mifflinburg, Pa., Jan. 9, 1878, and later moved to Eastern Virginia. She died Dec. 25, 1942. She united with the Church of the Brethren in her youth and lived a beautiful Christian life for nearly a half century. She was married to W. Scott Chambers Feb. 23, 1900. To this union was born one son, who survives, with her three brothers. Her husband was killed in a train wreck at Danville, Va., Sept. 28, 1903. On Nov. 10, 1917, Caroline was married to Bro. Frank Pence of Midland, Va., who died in 1920. Sister Pence lived a noble life. She loved her Lord and served him faithfully. Her funeral was conducted by the writer, assisted by her pastor, Bro. Hinegardner, in the Midland church. She was laid to rest in the cemetery near the Midland church, where she had spent so many years of devoted service.—J. M. Henry, Bridgewater, Va.

**Royer, David**, only son of Peter and Elizabeth Keller Royer, was born Dec. 3, 1861, near Bader, Ill., and died at his home there on Jan. 14, 1943. He was united in marriage to Mary Lancaster on July 12, 1893. He is survived by his wife, one daughter, one son, five grandchildren and two sisters. He was a member of the Church of Christ and lived a true Christian life. Interment was in the Bader cemetery.—Salome Royer, Bader, Ill.

**Sawyer, Flora Ellen**, daughter of John and Frances Hause, was born April 25, 1875, at Ostrander, Ohio. In early life she, with her parents, moved to Illinois, then to Grand Junction, Iowa, and into Kansas in 1888. She was joined in marriage to Bro. Albert Sawyer of Morrill, Kansas, on July 4, 1895, and they located in Brown County, where they spent their married life, reared their family and made a host of friends. To this union were born two sons. In February 1902 she and her husband were received into the church. Sister Sawyer possessed a cheerful disposition. She was active in the ladies' aid and other like organizations. She enjoyed music, was a good pianist, and a member of the choir for many years. About two years ago her health became impaired, yet she was able to do her home work and attend church most of the time. On Jan. 10, 1943, while preparing the morning meal she was suddenly stricken and died. Her faithful husband, two devoted sons, three grandchildren, two sisters and many other relatives, together with a host of friends, survive her. Services were conducted at the Morrill church by her pastor. Interment was in the Morrill cemetery.—W. A. Kinzie, Morrill, Kansas.

**Sloan, William Phillip**, was born Jan. 28, 1862, and died Jan. 13, 1943. He is survived by two daughters, two sons, eleven grandchildren and one great-grandchild. His wife and two children preceded him in death several years ago. Funeral services were conducted at the home by his pastor, Sister Elizabeth Brough-

man. Interment was in the Fairview cemetery at Buchanan, Va.—Irene Wymer, Buchanan, Va.

**Smith, Mack W.**, was born at Rush Center, Kansas, on May 28, 1882, and died Jan. 5, 1943, at Monett, Mo. He was one of a family of six children born to William Oliver and Mary Hutton Smith, all of whom have preceded him in death. Two children also preceded him. He was united in marriage to Norma Grace Weatherholt at Elk Falls, Kansas, on March 15, 1905; soon afterwards they took up a claim in Beaver County, Okla., later moving back to Elk County, Kansas, where they resided until 1927 when they moved to Colorado Springs, Colo. They lived here until November 1942 when they moved to Missouri. He leaves his wife, a daughter, a son, four grandchildren and a half-brother. Mack united with the Methodist church in Howard, Kansas, at the age of seventeen years, and in 1920 united with the Church of the Brethren at Grenola, Kansas. His last few years were filled with considerable pain. He was a kind and loving neighbor. At the time of his death he and his loyal wife were establishing a new home in what they hoped would be a climate more agreeable to his health. He had been feeling much better than usual and death came peacefully at the end of a night's rest. Services were conducted by the undersigned and interment was in the Evergreen cemetery at Colorado Springs.—Lee Kendall, Colorado Springs, Colo.

**Smith, Naomi Elizabeth**, aged thirty years, wife of Robert L. Smith of the Spring Creek section, died at the Rockingham memorial hospital Jan. 20, 1943. She had been ill for some time. She was a daughter of Calvin and the late Sarah Smith of Spring Creek and spent her entire life in that section. Naomi is also survived by three brothers. Funeral services were held at the Sangerville church with Brethren John Driver and Isaac Garber officiating. Interment was in the near-by cemetery.—Mrs. Hattie Simmons, Bridgewater, Va.

**Snively, Joseph**, was born near Waynesboro, Pa., Jan. 14, 1874, and died suddenly at his home in Waynesboro on Jan. 11, 1943. He was the son of Jacob and Amanda Hammaker Snively. In January 1900 he united with the Church of the Brethren. He was always interested in the work of the church and was a liberal contributor to its welfare. He quietly extended a helping hand to many folks. Thirty-six years ago he was married to Emma Bonebrake, who survives him, with a daughter. Services were conducted at his home by his pastor, Rev. George L. Detweiler, and Rev. H. M. Stover. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Sterner, Emory W.**, of Hanover, Pa., was born Jan. 24, 1861. On Oct. 30, 1942, he was accidentally killed while walking along the highway near Hanover, Pa. Funeral services were held at the Black Rock Church of the Brethren with Elder N. S. Sellers in charge. Interment was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Tinke, Helena L.**, the daughter of Aaron and Elizabeth Unger, was born in Wabash County, Ind., on Nov. 29, 1853. She was united in marriage to George W. Tinke on Sept. 4, 1884. Early in life she became a member of the Church of the Brethren in the Oak Grove congregation, and remained faithful to the end. For the last five years she was an invalid, but was patient and happy. She died Jan. 15, 1943. Surviving are two daughters, thirteen grandchildren, and four great-grandchildren. Services were conducted at the Church of the Brethren in North Liberty by the writer. Burial was in the North Liberty cemetery.—Ervin Weaver, North Liberty, Ind.

**Wertenbaker, Sarah Rebecca**, daughter of David R. and Maggie Horning, was born near Fairmont, Nebr., Aug. 16, 1879. At the age of ten years she came to La Verne with her parents. She was baptized in her teen age. She became active in the primary department of the Sunday school, and the ladies' aid society. She also served as church chorister. On July 20, 1904, she was united in marriage to William H. Wertenbaker, and the following November they moved to Los Angeles and began work under the district mission board in the southeast part of the city, where they labored ten years. Sister Wertenbaker's untiring efforts in the music, primary department and the ladies' aid society were a great factor in laying a foundation for a good working congregation which is now the Calvary church of Los Angeles. She also assisted in organizing the district aid work and served as president for a number of years. While her husband was later pastor of the Inglewood church for a number of years Mrs. Wertenbaker's labors among the children were again crowned with success. Her health broke in 1925 and she was an invalid for several years. She had not fully recovered when in 1933 she and her husband moved to La Verne to care for her aged parents. Again her health broke and for the past thirteen months she was bedfast and died peacefully Jan. 13, 1943. She leaves her husband, a brother, many relatives and a host of friends. Funeral services were held at the La Verne church with Dr. D. W. Kurtz officiating, assisted by Elder W. R. Trostle, who for many years was a co-laborer of the deceased and her husband. Interment was made in the Evergreen cemetery at La Verne.—Grace Hileman Miller, La Verne, Calif.

**Westfall, Elmer**, of Center Square, Pa., died at his home on Jan. 14, 1943, after a lingering illness, aged seventy-eight years and twelve days. In November he called for the anointing, which was performed by his pastor; then he was taken to the hospital, but his health kept failing and death came. He is sur-



vived by his wife, four sons, one daughter, one sister and a number of grandchildren. He was a faithful lifelong member of the Church of the Brethren and died in that faith. Services were conducted by the writer, his pastor, at the Myers funeral home in Mechanicsburg, with interment in the Mt. Zion cemetery near Churchtown, Pa.—J. Lloyd Nedrow, Mechanicsburg, Pa.

**Wise, Franklin**, was born Dec. 29, 1862, and died Jan. 12, 1943. He is survived by his widow, Mary Hileman Wise, eight children, one stepson, twenty-three grandchildren, three great-grandchildren and two brothers. Funeral services were conducted by his pastor, the writer, at the Bowser funeral home in Plumville. Interment was in the Plumville cemetery.—Dorsey E. Rotruck, Clymer, Pa.

**Young, Rosalinda R.**, daughter of the late Abraham Harley Cassel and wife, was born April 21, 1861, and died Oct. 5, 1942. She united with the Church of the Brethren at Indian Creek in her girlhood and was an interested and faithful member of this congregation. Her hearing in recent years was much impaired but she delighted to be present in the sanctuary of the Lord. Her husband, Bro. Daniel P. Young, died many years ago, leaving her to rear and educate a family of children. She is survived by three sons and six daughters. Funeral services were conducted in the Indian Creek church by the writer, assisted by Elder Reuben H. Brumbaugh. She was laid to rest in the historic cemetery.—A. A. Price, Harleysville, Pa.

## Church News . . .

### California

**Glendale, First.**—A family of six has been baptized and three letters received since our last report. Bro. C. Ernest Davis brought a timely message on Jan. 17. An offering for La Verne College was received. Our council meeting was held Jan. 10. Repainting and redecorating the church were considered. A decision was made to receive church members of other denominations as associate members, if the members are of good standing. Mrs. Ruth Cayford has charge of the choir during January. At the December church supper 233 people were present. These community dinners afford a chance to become acquainted and eventually may add to the church membership. Our Lord's supper was held Dec. 8. The Glendale church furnished apples and other materials so that the men in camp could have apple pie for Christmas. The aid society sent literature suitable for devotions and the Christmas church bulletin to the men in service. The oratorio, *The Messiah*, was presented by the choir at Christmas, directed by Mrs. Frances Craemer. The B. Y. P. D. is taking up the study of South America.—Mrs. Lulu Terford, Glendale, Calif., Jan. 20.

**San Bernardino.**—On Nov. 19 our quarterly council was held and it was decided to purchase a duplicating machine for the use of the Sunday school and church. On Nov. 18 the adult class held a class meeting and party. Our fall communion was held Nov. 22. Pastor Arthur Baldwin presided, assisted by Brethren Bosserman and Paul Rupel, both of Riverside, Calif. On Nov. 30 we gathered for our Thanksgiving worship program. Our pastor delivered the message and there were several special numbers. The young adult class held a class meeting and party on Dec. 4, when it was decided to stand the expense of the church bulletin for the year. The Christmas treat for the children was furnished by Mr. Al Ray. We had a white gift service with our Christmas program in the morning, and the evening service consisted of the story of various hymns and the singing of each one. The New Year's watch party was sponsored by the young adult class. Miss Buelah Edna Ries and Sgt. James Harold Lane were married at the church on Jan. 1.—Marian N. Browning, San Bernardino, Calif., Jan. 18.

### Idaho

**Fruitland.**—On Nov. 22 the members of the Fruitland congregation witnessed the burning of the mortgage. The new church has been paid for in full and there is a \$700 surplus in the building fund. The building, planned by Charles Deardorff, is 71x36 feet and is constructed of cinder blocks. The windows of the auditorium are of stained glass. There is a lighted cross in the front of the auditorium. There are seven religious education rooms, a nursery with a large plate glass window facing the auditorium, a fellowship room with a fireplace, a large social room and a well-equipped kitchen. Razing the old building began July 1, 1941, and the new church was dedicated Jan. 18, 1942. The several classes and organizations co-operated in donating labor and raising funds, which amounted to nearly \$12,000. The ladies' aid has been busy providing several comforters for the C. P. S. camp at Cascade Locks, and contributing clothing to the Seattle Brethren Service. The young people's department, the choir, and the junior choir combined in presenting the Christmas cantata, *Another Wise Man*. We are planning to hold evangelistic meetings the second and third weeks of February with W. T. Luckett as evangelist.—Reina Downing, Fruitland, Idaho, Dec. 23.

### Indiana

**Lower Deer Creek.**—A very co-operative spirit has been shown in our church work, although our attendance has not been as high as we would like. Our Sunday-school superintendent,

Chester Peterson, has been sick for several months, but after submitting to an operation he is gaining rapidly. He is able to be back in the services with us again now. During his absence we elected Wilbur Richardson as superintendent. Our men's organization has been aiding the church financially by husking corn for two neighbors: \$87 was made from one husking. Last fall the men elected a committee to see about getting a new well for the church. The committee was successful in obtaining a well-digger to come and we now have a fine well. We are accepting donations for a building fund. The proceeds from different group projects are also turned over to this fund from time to time. Through this fund we hope to have a basement under the church sometime. This is badly needed for individual classrooms and work rooms for the ladies' aid. The aid has held several meetings this year in the homes of various members. During the past year they made one comforter for a C. P. S. camp, quilted two quilts, bought twenty-one children's dresses, six women's gowns, three complete layettes, one boy's shirt and some good used garments to send to the Red Cross. We knotted three comforters and had four rugs woven. We served six sale dinners and one corn husking dinner, sent Christmas gifts to twelve boys in the service, sent flowers to four funerals, bought four sick gifts and sent two large trays of fruit to sick members. We bought a big supply of kitchen necessities for a needy family. We are having weekly meetings now and have much work to do this year.—Mrs. Ralph Replogle, Camden, Ind., Jan. 14.

**Middletown.**—On Jan. 17 we met for business meeting; we could not have it at our regular time because of the bad weather and our elder's being called away to preach a funeral. Two letters of membership were granted, one trustee was elected, one church clerk, and one on the ministerial board. We changed the time of our business meeting from the first Wednesday evening of the month to the second Sunday evening; our next meeting will be in March. Bro. Miller talked to us after the business was over. We had a Christmas entertainment the evening of Dec. 20. We have received \$99.67 into the church since Nov. 15 and the Sunday school has received \$38.04 since the first Sunday in October. We take an offering for the C. P. S. camps every fourth Sunday. We are expecting Bro. Rollins and wife to be with us again in May for meetings.—Florida J. E. Green, Middletown, Ind., Jan. 17.

**Pymont.**—Another enjoyable year for our church has closed; we are hoping and have faith that 1943 will bring us many good things. Our quarterly business meeting was held Dec. 4 and officers for the coming year were elected; Robert L. Sink was retained as elder and pastor. Our women's work has been active. We did a lot of canning for the C. P. S. camps, served several sale dinners and are quilting now. We had our regular fellowship supper in the church basement on Dec. 21; our pastor and his wife were the honored guests. We have a one-hundred per cent Messenger club.—Mrs. Jerry Barnhart, Delphi, Ind., Jan. 18.

**Wawaka.**—Our attendance has held up quite well during the inclement winter weather. A full house enjoyed the impressive Christmas program at which the play, *Children of the Inn*, and a program by the children, with special music by the choir, were deeply appreciated by all. Since the gas rationing, we have combined several church services to advantage. Two were baptized by our pastor in December. The church recently elected officers for 1943. The building of a vestibule to the church, a project of the adult classes, is nearing completion. Our women's work average attendance for 1942 was seventeen. An all-day meeting is held each month with a new project planned for each time. We feel that some good has been done but are looking forward to the greater possibilities for service in 1943. Six members of the aid society completed the reading of the New Testament during the past year, as suggested by the district organization.—Blanche Blosser Frick, Wawaka, Ind., Jan. 17.

**White Branch, Nettle Creek.**—At our recent business meeting several officers were elected. Bro. Carl Hilbert will be our pastor for 1943, with Lloyd Hilbert as assistant. In December the aid society reorganized for the coming year with Grace Hilbert as president. After the business session the aid had a Christmas program and gift exchange. Because of gas rationing we will have one all-day meeting each month, with the members sewing and working in their homes between meetings. The members of the men's group have reorganized with Woodrow Bowman as president. We believe our group of men will make their influence felt in the community and much good will be done by them. On Dec. 20 the church was the scene of a happy church family; family night was held in the basement with a Christmas program given by old and young. We also had a gift exchange and treat. The names of all our boys who are in camp were mentioned and special prayer by the pastor was offered in their behalf. Christian fellowship means much to us in this time of turmoil and sorrow.—Mrs. Lydia A. Bowman, Hagerstown, Ind., Jan. 18.

### Iowa

**Fernald.**—At the December council meeting Bro. D. D. Fleishman was re-elected elder. Church officers were elected for the coming year. The men's work sponsored a Thanksgiving service with missions as an outstanding feature of the program. On Dec. 3 Bro. James Elrod of McPherson, Kansas, presented his slides of our C. P. S. camps and gave an interesting talk on the history of our church. On Dec. 12 the members of our church



assisted their pastor and wife in observing their twenty-fifth wedding anniversary. A timely program and a silver offering were given to them and were greatly appreciated by the recipients. We have been unable so far to continue our evening services.—Mrs. Earl E. Jarboe, Fernald, Iowa, Jan. 15.

### Minnesota

**Minneapolis.**—Our church has been moving along very well under the leadership of Brother and Sister Lyle Klotz, who are proving themselves to be real workers. Bro. C. D. Bonsack was with us Oct. 11 and gave two very interesting messages. On Nov. 8 we held our love feast, which was well attended; Bro. Klotz officiated, assisted by Bro. Frank Allen of Monticello, Minn., and Bro. Decker of Buffalo, Minn. These services were very spiritual. Our Thanksgiving program was held jointly with the Calvary Presbyterian church; Bro. Klotz delivered the message. A separate collection was taken for mission work. Bro. Donald Decker and two student brethren took over our evening services on a recent Sunday in the absence of Bro. Klotz, who, being adult adviser, attended a cabinet meeting of the young people of our district at the Ivester church in Iowa. We had a well-rendered Christmas program, given by the children and young people, which was enjoyed very much by the audience. We had a New Year's watch party and spent the evening in games, hymns and prayer. Bro. Klotz is conducting our mid-week prayer meeting and Bible study. We are studying the Book of John and receive much help from it. We are completing our one hundred per cent Messenger list and looking forward to a successful year for the growth of the kingdom.—E. D. Blocher, Minneapolis, Minn., Jan. 15.

### Missouri

**Cabool.**—We met in council Dec. 31 and a New Year's service followed. Favorable financial reports were presented and accepted. Plans are being made for a revival during the summer, the date to be announced later. The possibility of getting water for the church building from the city water system is being considered. During the high waters caused by the recent rains, the Piney River camp of the district B. Y. P. D. was damaged some. Bro. Adkins conducted the funeral service of Sister P. L. Fike of Peace Valley, Mo., on Jan. 4. Bro. Adkins and Charles Bishop took a truck of provisions to Camp Magnolia in November. An informative report was presented by Bro. Adkins upon returning. A laymen's meeting of the several churches of Cabool was held at the Church of the Brethren in November. Stewardship was the theme of the meeting. The mayor, the president of the bank, the superintendent of schools, a representative of insurance, and our own Sunday-school superintendent gave helpful and instructive information concerning money in its spiritual relation. The tithing system was discussed and emphasis was placed on the added blessings of God. Two special musical numbers were given.—Dorothy Rust, Cabool, Mo., Jan. 13.

**Peace Valley.**—We met in quarterly council on Jan. 17. Sunday-school officers were elected, Bro. Sam Jarboe being chosen superintendent. We plan to have a series of meetings in the early summer. The Sunday school presented a program on Christmas Eve. Our Sunday-school attendance and offerings are good. We have two sermons on Sunday and Bible study every Tuesday night. The W. C. T. U. and L. T. L. meet once every month. Because of the tire shortage our ladies don't meet any more, but we hope to in the near future. Bro. Galen Gerdes of Pearl City, Ill., gave us a fine message the evening of Jan. 3. He was called here by the sudden death of his mother-in-law, Sister Sarah Fike.—Mrs. Ethel Broyles, West Plains, Mo., Jan. 18.

### Ohio

**Bear Creek.**—On New Year's Eve many families of our congregation met at the church for a fellowship meeting. An interesting phase of the program was a pageant, The March of Time. The years from 1880 to 1943 were divided into six parts. Some of the outstanding features of these periods were shown to the audience. Recreation, refreshments and devotions brought the program to the time of the candlelighting service and the dawn of 1943. Two of our members, Mr. Uriah Garber and Mrs. Ira Diehl, have passed on. A special council was held on Jan. 6 to arrange for some improvements to be made at the church. Our young people report their yearly missionary offering to be \$842.52, half of which goes to the C. P. S. camps and half to the General Mission Board. Rev. W. Earl Breon of North Manchester, Ind., gave the message on Sunday morning, Jan. 10. In the evening a message was given by Frank Nicholas, judge of the court of domestic relations of Dayton. Fourteen of our young men are now in service.—Mrs. Quinter Erbaugh, New Lebanon, Ohio, Jan. 13.

**Bethany.**—In September our new pastor, Fred E. Woodie, and family of London, Ohio, came to assume pastoral duties in the Bethany church. Since their coming the interest in the church has increased and several improvements have been made on the church property. The church has been cleaned and repapered, the lawn cleaned, the parsonage redecorated, and electric lights installed in both the parsonage and church, the expenses of which have been partly borne by the members of the church. Fred J. Staggs is our Sunday-school superintendent. On Oct. 18 the convention of the township council of Christian education was held at our church and was well attended; several good ad-

resses were given. Our interest in giving has been excellent for the past quarter, and the attendance fairly good, considering weather conditions. Our Sunday school gave a program on Christmas Eve; it was enjoyed very much by those present, and the entire Sunday school received a nice treat.—Mrs. Lily M. Neary, West Union, Ohio, Jan. 12.

**Bradford.**—The first quarter of the church year has been completed under the leadership selected for the year, Elder John M. Stover, Pastor G. E. Weaver and Superintendent D. O. Wenrick. During October we held a revival service, conducted by Elder E. H. Hartzler of Marion, Ohio. Seven were received into church membership. These services closed with a communion service with Elder Ray O. Shank officiating. Union Thanksgiving services were held in the Methodist church with the other churches of the community. The Christmas season was observed with appropriate services. Our missionary offering exceeded \$114; the Brethren Service offering was \$21.—J. E. Overholser, Bradford, Ohio, Jan. 17.

**New Philadelphia.**—Two have been received by baptism since our last report. Our father-son and mother-daughter fellowship supper was well attended and enjoyed by all. Rev. J. E. Henderson, pastor of the Methodist church in Dover, was the guest speaker. Pastor and Mrs. A. H. Miller were surprised on this occasion to discover that a special part of the program was secretly planned by the members and consisted of expressions of appreciation for their work, accompanied by the presentation of a liberal purse made up of voluntary gifts from members and friends. Our love feast, held in October, was well attended and very impressive. Our pastor officiated. Special services were held at 6 a. m. on Thanksgiving morning. The young people united with the children of our church school in presenting an effective Christmas program on the evening of Dec. 20. The offering was given to the Brethren Service Committee. Our committee on relief and benevolence also provided Christmas baskets for a number of homes here in the city. On New Year's Eve the Ever Faithful class of senior adults held a social in the church basement to which the young married people were invited guests. A varied program was enjoyed, including a fellowship dinner. As the midnight hour approached all convened in the sanctuary where an impressive watch night service was held under the direction of the pastor. Our pastor is again co-operating with the city ministerial association in arranging union services each night of spiritual emphasis week, to be held early in March. During March our pastor and workers are expected to conduct chapel services each Tuesday evening at the Tuscarawas tuberculosis sanatorium. Our ladies' aid has been busy along various lines. In November they made two comforters and donated them to Camp Walhalla. The church has again decided to attempt to form a one hundred per cent Gospel Messenger club.—Mrs. Emma E. Miller, New Philadelphia, Ohio, Jan. 15.

**Olivet.**—The Perry County youth council held a rally at the Olivet church one Sunday afternoon and evening in October. The afternoon program was rendered by county youth members and consisted of group singing, instrumental solos, prayer and talks. Rev. O. F. Doeskin, pastor of the Somerset Lutheran church, was guest speaker for the evening. A six o'clock lunch was served and an hour spent in recreation. Bro. John Metzler was guest speaker at our all-day harvest home service on Oct. 11. The gifts of eighty-two quarts of canned fruits and vegetables were sent to Bethany Seminary. On Sunday evening, Oct. 25, our fall communion was observed. At council meeting on Nov. 9 three letters of membership were granted and one was received. On Dec. 6 one young man was received into the church by baptism. Five of our number have died. The ladies' aid held three regular meetings with an average attendance of fifteen members. From their new project of monthly plate offerings the yearly proceeds amounted to \$36.55, which they have designated to be used to place cement walks to the church. During the quarter proceeds from markets amounted to \$104.56. They sent Christmas boxes to Esther Mae and David Helser. In addition to dried corn, cabbage, turnips, potatoes and 150 quarts of canned goods, over \$237 has been contributed to the support of C. P. S. camps. Eleven Christmas boxes were sent to the boys in various camps. The primary and junior departments sponsored a short Christmas program which was followed by a special sermon by the pastor. Bro. DeLauter served as delegate to district conference.—Mrs. Chloe DeRolph, Thornville, Ohio, Jan. 14.

### Pennsylvania

**Friends Grove, Marsh Creek.**—We held an installation service for the Sunday-school officers on Jan. 3, conducted by Bro. W. N. Zabler. He suggested that the secretary of the Sunday school give a brief report and history. Years ago this was a Quaker settlement. A large and well-kept cemetery is the only evidence left. The Brethren acquired the church property. Several times in the past, services and Sunday school were discontinued. Each time the work was revived by E. M. Wolf, a deacon of a neighboring congregation. Bro. Wolf died last summer and his son, Walter, was voted to fill his place. A few months ago, through the encouragement of Mrs. Edgar Leer, the Sunday school became a one hundred per cent Gospel Messenger group. Our Sunday-school enrollment numbers forty-four, but often the attendance goes above that figure. Some thirty families are now receiving the Messenger, where formerly there were only a few who received it. The Leers sponsored and paid for the repaint-



ing of our church house on the inside and made the interior attractive and homelike. We appreciate this very much. Mrs. Leer is also one of our faithful teachers. We had a splendid program of music on Dec. 20. Brother and Sister Wolfe of Rocky Ridge, Md., gave the Christmas story in an appreciated manner, and a vocal rendition of Gloria, an old English carol, was given by Bro. Harlacher of York Springs. Other group and family music made the program helpful to a well-filled house, with sub-zero weather on the outside.—Miss Levato Delap, Biglerville, Pa., Jan. 14.

**Lebanon.**—On the evening of Dec. 5 the members of our church and surrounding denominations had the pleasure of hearing Bro. Galen Kilhefner of Elizabethtown lecture on the needs and activities of our C. P. S. camps. On the evening of Dec. 6 we saw the slides on the work done in our girls' mission schools in Africa, India and China. These slides were very educational and were enjoyed by a large and interested audience. Throughout the rest of the month we had all of our program centered on Christmas. In the morning of Dec. 13 Dr. Ralph Schlosser spoke to us. This was Universal Bible Sunday. The pastor brought our evening message. The children held their annual Christmas program the evening of Dec. 20. The junior and senior choir sang beautiful Christmas carols and anthems for us on Dec. 27. We had well-planned and well-delivered programs throughout the entire month.—Ruth B. Reinhold, Lebanon, Pa., Jan. 16.

**Mingo.**—At our December council Bro. Jesse Hoffman was installed into the ministry. Both Sunday schools gave a Christmas program. A few of the young people went caroling. We are in the one hundred per cent Messenger club again this year. We are having no regular Sunday evening services until April.—Mrs. Paul List, Royersford, Pa., Jan. 15.

**Mount Pleasant.**—On Dec. 12 Bro. Donald Snider, regional field worker, showed pictures of the work the Brethren Service workers are doing all over the world. We have completed our new parsonage, which is located within the walls of the main church building. There are eight rooms and a bath, hardwood floors throughout, air-conditioned furnace and all modern conveniences. Our pastor, W. C. Sell, and family moved into the parsonage on Dec. 14. On Dec. 27 we had an all-day meeting, with the dedication of the parsonage in the afternoon. Representatives from the General Mission Board and district ministerial board were present. Bro. Charles Blough of the Mt. Joy church had charge of the devotions. Bro. M. J. Brougher of Greensburg gave the dedicatory address, which was followed by the dedicatory service in charge of Bro. Nevin Zuck of Uniontown. Greetings were brought by Bro. Galen Blough from the district mission board and Rev. Gordon Whitney, president of the local ministerium. Several musical selections were offered. A response to the greetings was given by Scott Neiderhiser of the local church. The presentation of the keys to the parsonage to the pastor was made by Bert Strohm, chairman of the trustee board. Before the dedication services George King, church treasurer, received subscriptions amounting to \$1,325, nearly half of which were cash. Our evening program consisted of a Christian program and pageant given by the B. Y. P. D. Our pastor was one of the speakers during our community week of prayer, the first week of January. We feel the Lord is leading us forward and upward.—Lois Neiderhiser, Mt. Pleasant, Pa., Jan. 17.

**New Enterprise.**—Our harvest meeting was held in October with our pastor, W. N. Stauffer, in charge. The offerings of the morning and evening were given to the Morrison Cove home. The women's organizations of the three churches made comforters and packets for the C. P. S. camps. The young people's group canned 100 quarts of tomatoes, which, along with other fruit and vegetables, were brought to the church on harvest Sunday. Our Thanksgiving service was well attended and our pastor brought an inspiring message. The fine offering was given to home missions. Interesting Christmas programs were held in the three churches. The offerings were given to relief work, and boxes of clothing are also being sent for relief. The children's department sent gifts to the Japanese evacuee children. The young people remembered the boys in the C. P. S. and military camps with Christmas boxes.—Pauline Over, New Enterprise, Pa., Jan. 19.

**Palmyra.**—Our church has passed through three months of history making, as well as refreshing and eventful experiences. On Nov. 1 we had our love feast; Brother and Sister Donald Martin of Shamokin were with us and he preached in the morning and afternoon, after which Elder G. N. Falkenstein continued the examination service and also officiated in the evening; they both brought inspiring messages. On Nov. 16 Bro. George E. Detweiler of Waynesboro began a two weeks' revival meeting; his sermons were scriptural and inspiring. The attendance and interest were good in spite of the gasoline and tire shortage. As an immediate result thirteen young people were received into the church by baptism. Our Thanksgiving service was well attended by young and old. Bro. Luke Ebersole of Philadelphia was present and with our home ministers brought short messages on Thanksgiving. As has been our custom here for some years, after the ministers have brought their message the privilege is extended to the members to express themselves in praise and thanksgiving, in testimony or prayer; this always proves to be a very inspiring service. On Dec. 5 and 6 we celebrated the fiftieth anniversary of the building of our first church house in town. On Saturday evening Bro. R. W. Schlosser was the guest speaker, after which Bro. F. S. Carper gave a history of the

church as it was before the Spring Creek congregation, of which Palmyra was a part, was divided. On Sunday morning Elder S. G. Meyer of Fredericksburg preached; he was also one of the speakers at the dedication of the second church house in 1917. On Sunday afternoon Brethren Schlosser, Meyer, and C. C. Ellis each gave a short message, after which Bro. Carper gave another historical talk on the church since 1912, or after the division. This service was opened somewhat as they used to be fifty years ago. Deacon A. G. Breidenstine of Hershey read the chapter that the early church fathers read at the reception of members and Elder John C. Zug lined several German hymns and led the singing. In the evening at the group meetings Dr. Ellis spoke to the young people, while in the main auditorium some of the older members gave some reminiscences and historical events. There were a number of exhibits in the various departments, one being a small frame building, a model of the first church built here in 1892. Among other exhibits were complete sets of our church periodicals for many years; these are kept in the church. It took months of planning and preparation for this remarkable event and most of the credit belongs to Brother and Sister F. S. Carper. On Sunday evening the mortgage was burned, after which Dr. Ellis brought another challenging message. The new addition cost \$40,000 and we have \$3,300 in the building fund for future repairs and equipment. We are rejoicing over the great things which the Lord has done for us, for it was seven years last August since Elder J. H. Longenecker dug the first shovel of ground when it was broken for this new addition. On Dec. 10 the mothers and daughters held their annual banquet in the B. Y. P. D. room; some of the men did the



## The Achievement Offering

### BLANK FOR USE IN SENDING IN MONEY

General Mission Board  
Church of the Brethren  
Elgin, Illinois

Note:—The treasurer of the General Mission Board is also the treasurer for Conference Budget and Brethren Service funds.

Dear Brethren:

Please apply the amount enclosed to the following fund or funds indicated:

#### CONFERENCE BUDGET

Entire brotherhood program as approved by Conference \$

World-wide Missions .....\$

Home and Foreign

Foreign Missions .....\$

India Mission .....\$

China Mission .....\$

Africa Mission .....\$

Support of .....\$

(Name of Missionary)

Home Missions .....\$

Youth Serves Project .....\$

If for special purpose, other than the regular Y. P. project, please specify

#### Mission Shares

India \$ China \$

Africa \$ Home \$

Conf. Budget Share Plan \$

From ..... Individual

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Specify Name of Class or Organization

..... Sunday School

..... CONGREGATION

..... STATE DISTRICT

Name of sender .....

Street Address or R. F. D. ....

Post Office ..... State .....

Please do not write in this space

Date	Amount Enclosed
.....19..	\$.....

#### A Few Reminders

Please make all orders payable to Brethren's General Mission Board and to no individual.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please show what congregation and District should have credit for this. This is for the Record of Giving.

Full name and address should be given to insure a prompt return of receipt. (OVER)



serving. Mrs. Susan Kratz of Lebanon, a missionary to Africa, was the guest speaker. On Dec. 20 our Christmas program was rendered by the intermediate department of the Sunday school. Our council met on Dec. 30; several letters were granted. Reports of the various organizations were read and other business disposed of in a satisfactory manner.—Mrs. Moses Groy, Palmyra, Pa., Jan. 12.

**Rummel.**—Our Sunday school observed rally day in October with a program. Our two weeks' evangelistic meetings were conducted by our pastor, George Wright; his messages were uplifting and Spirit-filled. The text used for each message was taken from the Acts of the Apostles. As a result of these meetings twenty-eight were baptized and three received by letter. Several of the brethren and sisters brought messages to the children each evening. Our meetings closed with the communion with 220 surrounding the Lord's table. Oct. 28, 29 a number of our people attended district meeting at Somerset. On Nov. 1 a splendid report was given by our delegates. On Nov. 25 we held our Thanksgiving service with Bro. Blair Helman of Bethany Seminary bringing the message. The offering was used for our old folks' home fund. We now have our share paid two years in advance. We also had food and money donations for a needy family. On Nov. 29 our evening service was recalled so our people could attend a workers' institute in the Windber church. On Dec. 6 the women's council presented a pageant, Brethren Women as Torchbearers. On Dec. 20 the children presented a Christmas program; the adults rendered their Christmas program on Jan. 3. Our Christmas love offering for the Anna Blough fund was \$137.50. The ladies' aid has chosen as their president Sister Mary Wirick. They meet one day every week. This group has been doing Red Cross sewing and collecting clothing for the Friends Service Committee, in addition to their regular work. Our B. Y. P. D. has chosen Brother and Sister William Weyant, Jr., as their adult advisers. This group meets every Sunday evening and has very interesting programs. Their carol singing at the old folks' home and to several shut-ins was appreciated. They also attended and had part in the watch services held by circuit number one in the Windber church. Our youth chorus, under the direction of Sister Olive Statler, has added much to some of our worship services. Our men's chorus meets at the parsonage every Wednesday evening and they too have been bringing us inspiring messages in song. A junior league has been organized with Bro. Maurice Knavel as leader. Our pastor has made a thermometer to keep us informed of our C. P. S. and relief giving. Our amount to be raised is \$700. Each class has elected one person to sell Brethren Service stamps. We have set aside the last Sunday of each month to bring our offerings for this purpose. We sent two donations of food to Camp Kane, and the women's Bible class sent a kit. Fifteen of our boys are in service. Sister Eva Wright, our Messenger agent, reports a seventy-five per cent club. On Jan. 1 two more were baptized. Despite the fact that tires and gas are rationed and many are on the sick list, our attendance and offerings are good. Bro. Irvin Shaffer, who for many years has donated the church's winter coal supply, is again rendering this service, for which we are very thankful. We are looking forward to a very successful year. Our pastor and wife meet with all groups whenever possible and their home is open at all times for business and social gatherings.—Mrs. Alton Statler, Windber, Pa., Jan. 18.

**Salisbury.**—Our quarterly council was held Jan. 14 with our elder, A. J. Replogle, presiding. Sister Ada Maust was elected trustee to serve out the time of Bro. Stewart Davis, who has moved to another district. The church directed the trustees to

When you write requesting a change in your Messenger address be sure to give the place at which you received the Messenger the last time, even though for a short period. By so doing you will save us work, and unnecessary correspondence will be avoided. The way to be sure of a correct change in address is to clip out your name and address as it appears on your last Messenger and send this in with your new address.

study the heating system and make repairs which are necessary. We decided to hold our love feast on Easter Sunday, April 25, at seven p. m. A women's work society was organized Nov. 29 with Sister Cora Engle as president. Our Christmas program was rendered on the evening of Dec. 27; an offering was taken for world-wide missions. The Granddaughter's Cookbook is a good seller and much appreciated by our women.—Mrs. P. S. Davis, Springs, Pa., Jan. 17.

**Scalp Level.**—Nov. 8-22 Rev. H. D. Jones of Aurora, N. Y., conducted a revival here. These meetings were inspiring to all and one was received into the church by baptism. On Dec. 20 the B. Y. P. D. gave a pageant, The Other Wise Man. The children's department presented a program on Christmas Eve and treats were given to all the children. Christmas baskets were given to several needy families of our church. There are forty-seven boys from the families of our church who are in service. We are trying to keep the addresses of the boys before us so that we may write to them. The aid society has been busy quilting and doing Red Cross sewing.—Mrs. Howard Weaver, Scalp Level, Pa., Jan. 25.

**Somerset.**—Since our last report we have received one new member by baptism and eight by letter. We are glad to welcome them into our church fellowship. The Western District of Pennsylvania held a convention in our church Oct. 28, 29. A large crowd enjoyed the inspirational program. The women's work served the meals and as a result were able to give \$135 to the building fund of the church. On Nov. 8 our pastor, Galen R. Blough, began an interesting series of sermons using as the general theme, Making the Sermon on the Mount Mean More. Bro. Blough brought a special Thanksgiving message at the morning service on Nov. 22 and also delivered the sermon at the union Thanksgiving service in the Christian church. The girls' guild gave \$100 to the building fund as a result of their annual Christmas bazaar which was held Dec. 8. At the morning service on Dec. 20 Bro. Blough preached a Christmas sermon and in the evening the children of the Sunday school presented their program. Our special Christmas offering, which is used for the building fund, amounted to more than \$700. We hope to decrease our church debt by about \$3,600 this year. Brother and Sister William S. Braucher celebrated their golden wedding anniversary Nov. 15. The women's work held a reception for them in the church on Nov. 18. After the reception there was a brief program and refreshments were served. On Dec. 31 Brother and Sister Harry Maust celebrated their fortieth wedding anniversary. Brother and Sister Maust are charter members of our church and Bro. Maust has served as a deacon for more than twenty years. Our boys in the service were remembered by the church at Christmas. Each one received a booklet of daily devotions, and a fruit cake. We pray that these boys may soon be with us again.—Mrs. Charles A. Cage, Jr., Somerset, Pa., Jan. 1.

**Springville.**—Our B. Y. P. D. rendered a Christmas program on Dec. 27 with Bro. Clarence Horst as speaker at our morning service at Cocalico. Bro. Donald Royer preached at our morning services on Jan. 3 at Mohlers. Our council was held Jan. 11 with Brethren H. F. King, S. G. Wenger and A. C. Baugher present. Elder John L. Myer presided at the meeting. Bro. Harry Gibbel and wife were elected into the deacon's office. Mrs. Sue Royer was elected correspondent and Messenger agent. Since the last report there have been two deaths, Bro. Joseph Buch and Elder J. Bitzer Johns.—Erla W. Henly, Stevens, Pa., Jan. 15.

**Williamsburg.**—We are sorry to report the sudden resignation of our pastor and his good wife, Rev. and Mrs. Elmer Q. Gleim, which took effect Sept. 15, in order that he might further his education and also assume the pastorate of the Bethany church in Philadelphia. During the intervening months without a pastor, we are being ably served by our elder, H. H. Nye, and Professors Paul Yoder and E. S. Kiracofe of Juniata College. We met in quarterly council in October. Church officers were elected, which resulted in the re-election of H. H. Nye as our elder. Bro. Wilfred N. Stauffer of New Enterprise was selected as our evangelist for the fall of 1943. Rally day was observed in October with promotion, installation of officers and presentation of awards for perfect attendance for the year. Four dozen jars of canned fruits and vegetables were prepared and sent to Camp Kane by the women of the congregation. Our semiannual love feast services were held Nov. 1, with the preparatory sermon in the morning and the love feast in the evening in charge of Elder Nye. Union Thanksgiving services were held in the Lutheran church in charge of Rev. Samuel R. Macphree, pastor of the Pres-

## On Making a Will

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of

.....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
INCORPORATED  
Elgin, Illinois



byterian church. Christmas boxes were prepared and sent by the ladies of our congregation to the boys in the service of our country. Christmas services were held on Dec. 20 with a program presented by the children and the annual presentation of the white gift offering, which amounted to \$78.01, for the cause of missions. We are glad to report the payment of \$1,600 on our church debt during the year 1942. A new furnace has been installed in our parsonage. We ask God's blessing upon the sick in the congregation.—Naomi E. Sollenberger, Williamsburg, Pa., Jan. 18.

#### Tennessee

**New Hope.**—We have enjoyed a successful year and look forward to greater work this new year. We entertained the district conference at our church and were very fortunate in having Bro. Dan West with us during this meeting. Our elder, A. M. Laughrun, conducted a dedication service for the Brethren Hymnals which were presented to the church in memory of relatives and friends. Our fall love feast was attended by a large group, several coming from adjoining churches. At the December council we retained Bro. Laughrun as elder and pastor, with Bro. Niles Hilbert as associate pastor. There were few changes made in the church officers as of last year. One young man has been received into the fellowship of the church by baptism since the first of the year. There has been a fine response among our women in helping the C. P. S. camps. We have sent kits, canned fruits and vegetables, and are now making two comforters. The church also takes a special offering on each fourth Sunday for the C. P. S. program. Four boys from our congregation are now in the C. P. S. camps.—Mrs. Opie Bacon, Jonesboro, Tenn., Jan. 9.

#### Virginia

**Blue Ridge.**—Bro. M. Guy West held a series of evangelistic services here and ten members were added to the church by baptism and letter. On Nov. 15 we celebrated our first anniversary in the new church with an all-day service. Our pastor delivered the morning address and Rev. J. Clyde Forney of Roanoke the afternoon address. The special offering lifted was very encouraging, bringing our indebtedness on the new church to a considerably lower level. Special Thanksgiving services were held Nov. 29 by our pastor. The women's organization sponsored a Christmas turkey dinner and bazaar the first week of December; \$50 was received. We are grateful that our quota of \$250 for the building fund was raised. The organization has been very active, quilting and preparing comforters for Camp Lyndhurst. A considerable amount of food has been sent to the camps from the community. This splendid response was brought about by the untiring efforts of our pastor, M. G. Wilson. Bro. Price Bowman of Daleville brought us an inspiring Christmas sermon on Dec. 6, weaving in his message the story of Why the Chimes Rang. On Dec. 27 a Christmas program was given in songs and readings by each Sunday-school department, assisted by the choir and Rev. Wilson. A special missionary offering was lifted. We look forward to the new year with a splendid group of teachers and officers to guide and direct our efforts. A New Year's message was brought to us by Elder J. S. Crumacker on Jan. 3.—Ruby Eller Foster, Blue Ridge, Va., Jan. 14.

**Laurel Branch.**—We held our council meeting on Jan. 10, when our church officers were elected for the coming year. Elder J. D. Reish, pastor of the Christiansburg church, came to our church the first of November as an evangelist. While there were no visible results of his efforts, we feel the church was built up by his Spirit-filled sermons. Our Sunday school is progressing nicely under the supervision of Bro. G. W. Weeks. The attendance at all services continues very good in spite of gas rationing.—Julia Reed, Floyd, Va., Jan. 13.

**Montezuma.**—Our church attendance and interest are encouraging. We recently organized five different divisions of the women's work. We had our first mother and daughter banquet in October. Our guests were Mrs. Minor Myers and daughter; Mrs. Myers was the speaker. At the close of the banquet the society gave her a gift of fruits and vegetables in appreciation of her untiring efforts in the Master's work. On Oct. 25 Bro. Robert Houff, a student minister at Bridgewater College, brought us a challenging message. Our love feast was held at the Beaver

## A Brethren devotional quarterly ...

### WALKING WITH GOD TODAY

● This new venture into the field of literature for daily devotions is authorized by the Central Regional Board of Christian Education, sponsored by the Board of Christian Education of the district of Southern Ohio, with J. Perry Prather and Mary Stoner Wine as co-editors. Eighteen well-known church leaders of the Central Region are the contributors. Such items as a suggested Scripture reading, a Scripture verse, a brief meditation, a prayer, and a suggested hymn are included. Each day's devotion is given one page. The price is ten cents per copy.

### BRETHREN PUBLISHING HOUSE ELGIN, ILL.

Creek church and was well attended. On Dec. 8 our council was held at the church with Bro. A. S. Thomas as moderator. Bro. M. L. Miller was appointed to fill the unexpired term of the secretary, Bro. Earl Shirkey, who died in September. It was decided to give the Dec. 27 offerings from the three churches to the support of the C. P. S. camps. The collection received at the Christmas night service will also go to this fund. On Nov. 29 the aid society presented a Thanksgiving program. On Dec. 25 Bro. E. S. Coffman preached a fine Christmas sermon, and on Dec. 27 a Christmas pageant, Still Shines the Star, was presented by the B. Y. P. D. The Upper Room, a devotional booklet, is again being placed in every home in the community, sponsored by the B. Y. P. D.—Mrs. Arlie S. Glick, Dayton, Va., Jan. 20.

**Summit.**—Since our last report the following ministers have preached for us, W. H. Sanger, D. D. Funderburg, B. J. Wampler and James Boitnott. The young people held a Halloween social in the home of Mrs. Emory Craun. Mr. and Mrs. M. A. Shull celebrated their fiftieth wedding anniversary. A. Stauffer Curry, regional young people's leader, met with us in our worship service on Nov. 22. In the afternoon he conferred with some of our leaders about C. P. S. work. Ruth Cline is B. Y. P. D. president. Mrs. Hugh Cline is president of the ladies' aid and Mrs. Perry Wright president of the W. C. T. U. Mrs. John T. Glick is president of the women's work. On Jan. 3 we met in council with Elder John T. Glick presiding. Two letters were granted. The treasurer reported all bills paid and money in the treasury. The salary of the sexton was increased. Our pastor, Bro. Replogle, reported seventy-two calls made in the last three months, and twelve letters and sixty pieces of Christmas mail sent to the boys in camp. The men's group have as their project getting the Messenger into every home. They have also purchased and are fattening a hog for Camp Lyndhurst. The Christmas offering of the women's Bible class was \$12.69, which was sent to China relief. On Sunday evening, Jan. 10, Sister M. M. Myers explained missionary slides, after which our offering was taken for the women's missionary project. The amount received was \$36.38. The women have lately given \$5 to the state industrial farm for women.—Mrs. John T. Glick, Bridgewater, Va., Jan. 18.

## This Freedom—Whence?

J. WESLEY BREADY

A revision of the author's former book, *England: Before and After Wesley*. It shows the dependence of social reforms such as the abolition of slavery, revision of the penal codes, agencies and institutions for the care of the destitute on the great revival which he describes. E. Stanley Jones says of the book, "The most illuminating book on Wesley I have ever read." Price \$1.50.

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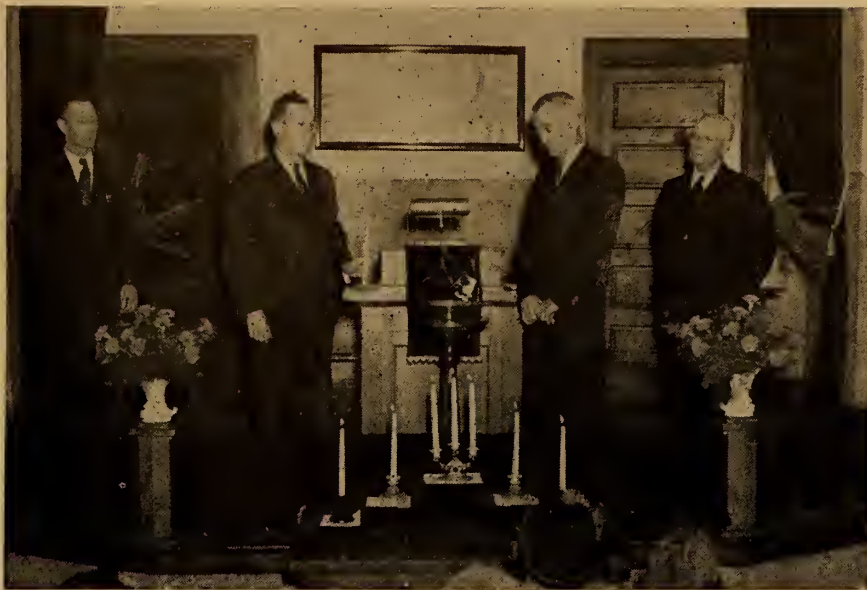


# GOSPEL MESSENGER

Volume 92

February 27, 1943

Number 9



## Burning the Mortgage, Springfield Church, Ohio

Left to Right: Harvey M. Grisso, Building Fund treasurer; J. H. Good, pastor; Charles Pollock, chairman of the Trustee Board; J. H. Eidemiller, of New Carlisle, Ohio.  
For details see page 21.

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## *Around the World...*

Since 1937, when the war in China began, prices there have gone up from twenty to sixty times in various parts of the country, depending upon the supply of goods and the state of transportation.

Hospital war damage in Shanghai from July 1937 to December 1939 according to a compilation by the Council on Medical Missions, was as follows: bombed, 13; destroyed, 10; burned, 3; damaged, 7; occupied, 8; looted, 3; closed, 12; interfered with, 6.

Twenty-three per cent of Christian medical work in China was "interrupted" and an estimated \$1,500,000 of damage to plant and equipment caused by the Japanese, in the period from July 1937 to December 1939, according to figures released by the United National Information Office.

China's government reforms for 1943, designed by Chiang Kai-shek, aim at (1) postwar preparation for demobilization and conscription of students, (2) abolishing certain offices and personnel in government administration, (3) enforcement of price ceiling on domestic commodities.

Some 15,000 new university students were enrolled for the current school year in Chinese colleges, according to a report by the associated boards for Christian colleges in China. Of the thousands of candidates, only hundreds have been admitted. The University of Nanking could accept only 180 out of 3,000.

Radio station XGOY, with increased power since the war, is on the air eleven hours daily, in Chungking, broadcasting in eleven languages. It is staffed mostly by students returned from the United States, France, England, Japan, Germany, Russia, the Philippines. The chief engineer was trained by the General Electric Company in Schenectady, his assistant by Marconi in London.

The Christian church will miss one of the greatest opportunities ever to confront it in China if it fails to play its part in shaping a postwar world based on freedom, justice and the brotherhood of man, said Dr. J. Henry Carpenter recently. Dr. Carpenter has returned from a 40,000-mile trip to the Far East on behalf of the American Committee for Chinese Industrial Co-operatives. "The people of China are throwing off the shackles of inertia and superstition inherent in their past," he said. "In one city I was privileged to watch from the roof of a government building a mass meeting of some 10,000 young Chinese. The eagerness and straining to catch every word uttered by the speaker was typical of the millions of youth in China whose minds and souls are open to new ideas, to new purposes, and to new inspirations." Never in the mission history of China have the Christian churches worked together as harmoniously as at present. Priest and minister have worked side by side in ministering to the sick and the dying and established jointly rehabilitation services.

The industrial co-operatives of China now turn out 100,000 blankets a month. At first the blankets were woven by hand but now there is mechanized equipment for the weaving.

Four international peace hospitals have been built in caves in northwest China. There, in 4,000 beds, the sick and wounded are cared for by a limited number of doctors and nurses who work from ten to sixteen hours at a stretch and walk as many as ten miles to make the rounds.

Repeal of the Chinese exclusion act is advocated by Dr. Josiah C. McCracken, former University of Pennsylvania football star and dean of the medical school of St. John's University, Shanghai. By admitting Chinese to this country, he says, we could help bolster the relations between the two nations which ultimately should lead to the full development of China.

A tissue-thin issue of a magazine of religion (The Christian Century) goes from Chicago every week by airmail to the Christian Council of China in Chungking. Its contents are passed on by radio and by duplicating devices to the missionaries and the Chinese Christian leaders there. This service is costly (\$6.20 a copy) but it meets a need of isolated Christian leaders cut off from ordinary mail service.

Out of more than 260 students of agriculture that have had some advanced training in agriculture in Europe or America, about one half are graduates of the College of Agriculture of the University of Nanking.

Improved farming tools are being made in China by the Chinese Industrial Co-operatives. The new plough-share digs to a depth of five instead of three inches; a scientifically angled hoe is being manufactured which will require less effort in wielding, and harvesting will be much more efficient when the old sickle gives way to an improved scythe.

Prof. W. Mackenzie Stevens, formerly dean of the college of commerce of the University of Maryland, at the request of the Chinese government has flown to West China to make a careful study of Chinese Industrial Co-operatives. He is the author of several books on co-operatives in China. Prof. Stevens will have two technical assistants who will remain in China for a year or two.

"The Chinese do not belong to the school who urge that we win the war now and worry about what to do with the victory after we have attained it," said F. McCracken Fisher, chief of the Chinese division of the Office of War Information. "If we are to keep China with us, we must show that we have a plan, a policy for the postwar world, and that we believe in it enough to work at it now."

Free China today has at least as many publications as all China had five years ago. The cheapest possible paper is used and printing is done under the most difficult conditions with overworked equipment, type and presses, most of which have been carried several thousand miles before the advancing Japanese army. The Chinese have a driving desire for news gathering and dissemination.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### Christian Faith Is Practical

BIBLE teaching, human experience and common sense all unite in attesting the fundamental nature of faith. Not only is it impossible to please God without it but it is impossible to do business with men without it. You simply cannot live, in any proper sense of the word, without faith.

Yet it sometimes escapes attention how practical this faith is, which is so vital to a satisfactory relationship with God and man.

Men can get on very pleasantly if they are so disposed, regardless of their opinions and theories and philosophies about many things. But they cannot get on pleasantly without mutual trust and a common understanding relative to the things with which their business is concerned.

It is the same way in our relationship with God. It is the function of that relationship to make us partakers of the divine nature to the end that we may exemplify it in our lives. The faith that matters here is the faith that makes a difference in character and living. There are vast fields of truth in science and philosophy and theology, interesting but involving many questions about which certainty is unattainable and which make neither for nor against the possession and practice of the spirit of Jesus Christ. Here speculation easily becomes exalted to the plane of faith, and with much harm to the cause.

True Christian faith is practical. So James and Paul, and Jesus most emphatically of all. They knew.

E. F.

### For Financial Reasons Only

ONCE there was a brother who cultivated and marketed a certain plant which is not in the best repute in Christian circles. There came to visit him another brother, in whose conduct the first

named found some things to which he took exceptions. Whereupon the visitor chided his host for his tobacco raising. The latter promptly explained that he was engaged in this purely for financial reasons.

The most interesting thing about this story is the complete simplicity of mind with which the one brother regarded his business as having no connection with his religion. He had criticised the other for his unbecoming conduct, as he viewed it, but resented any questioning about his conduct, because this pertained only to his business methods and hence was not a proper subject of religious concern.

"For financial reasons!" That is why bootleggers and gamblers and robbers and white slavers and a host of other workers of iniquity ply their nefarious trades. If Paul was right in what he said to Timothy about the connection between the love of money and the various kinds of evil, it is probable that more people go down to eternal ruin "for financial reasons" than for all other reasons put together.

E. F.

### To Print or Not to Print

GUEST EDITORIAL BY J. E. MILLER

To print or not to print, that is the question. Whether it were better to print all that enthusiastic contributors send in or to reject certain articles is ever a pressing problem with the conscientious editor. So many wish to speak; so little the space available. Indeed, the editor is puzzled as he reads the contributions and studies his readers who hold many and diverging views. Many and conflicting are the sentiments expressed in the articles submitted. To unify his readers and hold a straight course taxes the editor's wisdom.



However impartial an editor may be he is sure to be misunderstood by some. He is either too narrow or too liberal; too modern or too fundamentalist; too prejudiced or too sympathetic. He is censured if he prints and censured if he fails to print. As a rule editors are capable, conscientious, use good judgment, make wise decisions, know their readers and strive to serve them well. They deserve our thanks, any occasional word of appreciation and our prayers. Too often they hear from us only when we are displeased or have a pet peeve. And that is a mighty poor time to express one's self.

What are some of the principles by which an editor should be guided? He should stand for the true, the beautiful, the good, the uplifting, the timely, the expedient, the helpful. Genuine service should be his watchword.

A good editor will consider the spirit in which an article is written. If the spirit is wrong the article cannot be expedient, however noble the sentiment.

Unkindly criticism will find no place in the columns presided over by a good editor.

Bitter personalities do not appeal to the great body of readers of a church paper and a wise editor will return all such to the author.

Articles that divide rather than unify the church should find no place in a Christian periodical.

Writers who eternally harp on one thing or along certain lines soon run their course regardless of how they try to cover the old story with a new title. Readers as well as editors tire of such writers.

Controversial and speculative articles do not appeal to the mass of readers, neither do they fit in with the simple and sincere words of the Master. Helpful writers seldom ask editors for space on such subjects.

Yes, we all believe in the freedom of speech and press, but even here freedom must be seasoned with salt and the grace of God without which no article deserves space in a good Christian magazine.

Editor J. H. Moore, that editor of wide experience and great wisdom, once told me of an agreement entered into by the editors of the church papers after the unfortunate rupture in the eighties. All felt that the bitter articles published from time to time by the papers of the several branches of the church were not a credit either to the writers, the editors or the church, even if they did satisfy some. They agreed not to continue printing such articles in their respective papers, but instead would print matter that would

tend towards peace and goodwill and that would be a credit to the church. As a result a better spirit began to show itself and all were helped to a better life.

I marvel at times at the skill with which our Messenger editors succeed in securing the helpful co-operation of their contributors. We can all assist them much, if we practice Christian forbearance and charity when we write for the Messenger and when we read what others have written for it. We should not forget that they strive hard to serve, and that their problems are many. Theirs is a broad experience. Especially should we realize that they are better judges of what should go into the Messenger than we are.

### For a Larger Salvation

DID you finish up the matter of salvation, brother, when you first "tasted that the Lord is gracious"? Did you get then all that was coming to you? If so, you are greatly to be pitied. Evidently you have no idea what a big thing salvation is.

Nobody can comprehend it fully, but God's plan is that you should know more and more of it as the years go by. It is a growing thing. More exactly, the possession and enjoyment of it, in Christian experience, is a growing thing.

Peter's concern for the Cappadocians was at this point. He greatly desired that they should "grow . . . unto salvation." Precious as their experience of salvation may have been, it was so meager, in comparison with the possibilities ahead, that Peter spoke as if their salvation was yet far in the distance. Most of it was, in fact.

But he made the process very clear. It involved two things, putting away "all wickedness and all guile and hypocrisies and envies and all evil speakings" and longing for "the spiritual milk which is without guile." If they would do these they would surely "grow thereby unto salvation."

How perfectly simple—inevitable—when you look at it. Feeding on spiritual milk necessarily makes one grow unto salvation, because salvation is simply perfected spiritual health. Wholesome physical food makes the body healthy, and makes it grow. Wholesome spiritual food makes the spirit healthy, and makes it grow.

Babes may be healthy but not strong. Healthy babes make healthy men, if the supply of wholesome nourishment is kept up. So let us feed much on spiritual milk and, later, spiritual meat, that our spirits, keeping healthy all the time, may also become big and strong.

That we may "grow thereby unto salvation."

E. F.



## *The General Forum*

### **The Church Faces Postwar Europe . . .**

BY LESLIE BATES MOSS

BETWEEN World War I and the outbreak of the present conflict Europe received at least \$55,000,000 from the American churches. Most of this was spent for the necessities of life. It represented the effort of children to keep their parents from going to the poorhouse. It indicates the way in which religious teachings fortify natural human ties.

When the present war is over the need is likely to be much greater. The problems of hunger, of clothing, of health, because of their size, will require governmental collaboration. Revolution and civil war may intensify the suffering of populations long subjected to a near-starvation diet. Military policing as well as wholesale measures for feeding will be called for. Later will come the process of rehabilitation when seed for planting, engineers to plan reconstruction of cities, and machinery for farming, for building roads, bridges and other necessary means of communication will be needed. What then will be the field of operations for the churches?

It is clear that the churches must proceed on certain quite definite bases. We must plan to co-ordinate our efforts so that every church shall have a full opportunity to give of its best. But none should feel that its responsibility can be fulfilled apart from what other churches are doing. Much of the help from America will come from large churches that have traditional relations to groups which when compared with the state churches in Europe are very much minorities. Steps have been taken in the United States to form a church committee on relief and reconstruction overseas. This committee, set up on an interdenominational and completely representative basis, will gather up the similar committee which has been sponsoring the foreign relief appeals in the churches for the last three years. By this means the Protestant churches of the United States are organizing to face in a concerted and helpful way the needs of their European brethren in the faith.

It is already a settled practice that any plans prepared for Europe shall be worked out in collaboration with European church leaders. The visit of Dr. S. M. Cavert to Geneva, Switzerland, in September 1942 provided our first opportunity for such contact and if possible it is hoped that a more permanent representative can be sent over to maintain a continual contact for planning and clearance. This, of course, is preliminary only to the larger number who will go when the time is right.

There is a disturbing question which lies behind all this thinking and planning. It relates to the fact that European churches have gone through a holocaust of suffering concerning which Americans have little comprehension. We as Americans may be able to provide bread for their bodies when the war is done, but can we enter in any deeply sympathetic way into the new insight into religious truth which they will have had? Are we indeed worthy to be bracketed with them as able to plumb the depths of spiritual truth? Will they regard us henceforth as smatterers in religion? How can we establish a spiritual fellowship with them which will enable us to work together in the great task of building an ecumenical church? The United States is a young, optimistic, buoyant nation which has little patience with acquiescence with the hard facts of life or suffering. With the European churches it is far different. They have known the travail of persecution and of privation. With our blitheness of spirit we may not only defend their war-sharpened sensitivities; we may seem to regard too lightly the trials that have brought them to the present crisis. . . .

There is going to be need of church funds to replace shattered buildings, and perhaps some of the church funds irredeemably lost in the dissolution of governments in Europe. The churches in North America will be ready to help, always with a strong sense of fellowship with the churches of Europe, and in an essential unity which will be evidenced through co-ordinated planning and preparation.

The main task of feeding, policing and rebuilding will be in governmental care. This is inescapably so because of the size of the task. But the churches are convinced that religion has a definite and quite distinctive ministry in the field of rehabilitation. Stable governments in Europe, both local and national, will be hastened if the morale-stiffening power of the church is present. Moreover, the knowledge which church people have of the psychological factors and local traditions can be of immense help in translating to government agents the values in given situations. . . .

While the main service of the churches in Europe is likely to be in providing personnel, their main effort will be to set free and train citizens of the several countries to render their best service to their fellow-countrymen. The church need not send vast numbers of people to Europe for a relief ministry, but should provide selected and experienced men and women in limited numbers to put their best at the disposal of the European churches.

Many of the individual men and women whom



## High on a Windy Peak

BY LOIS V. HAMER

High on a windy peak  
Overlooking the barren crags of a tumbling range  
And the deep blue thunderings  
Of the raging mountain torrent,  
Freedom raised her eyes skyward, praying,  
"O Lord of Heaven and sky,  
Keeper of the integrities of the world,  
Forgetter of the sins of boastful man,  
Blessed one of many faiths,  
Spirit of immortal being,  
Keep this the land of the great open spaces,  
The land of truths discovered and remembered,  
The land of men forgiven and reborn,  
The land of loving, living faiths,  
The land where ideas immortal grow."

High on the windy crag,  
Towering above the potential greatness  
Of a land that had forgot its blessings,  
A land where freedom bowed to greed,  
And truth fell victim to political falsities,  
Above the hurrying crowds,  
Above the lonely traveler,  
A whisper—an answer to the prayer of freedom:  
"Know this, O Great Idea, O Faithful Follower,  
Know this great truth and see  
If this can remain the land of the blessed:  
Whatsoever a man soweth in planting time,  
In harvest shall he reap again in kind.  
Love bringeth love; and kindness, the same;  
Tolerance groweth tolerance; and friendliness,  
In harvest, bringeth friends.  
Forgive and, you too shall be forgiven,  
Seek truth and integrity shall be yours,  
Think and you shall have ideas;  
Believe and greater faith will come to you."

*Carson, Iowa.*

government will use as its agents overseas will be from our American churches. They will be selected for their particular qualifications in some field, such as medicine, engineering, teaching, social welfare work. The churches may be in a position to help recruit such personnel. Certainly when such people go through a course of preparatory training they will need to be shown the religious proclivities of the people among whom they will work.

From some quarters has come the suggestion that there are thousands of young people in our colleges who would gladly go to Europe for reconstructive service. Whether government will be able to use untrained and unprepared youth or not is for them to say. Certain it is that the ministry of religion is far more likely to be well served by men and women of mature mind and experience. It is probable that some quite young people can go to live among the people of Europe and by sheer identification of life and friendliness of spirit make

a telling Christian demonstration. But the numbers are more likely to be in the hundreds than in the thousands.

This article has not dealt with other parts of the world which from a Christian point of view are likely to be quite as needy as Europe. Their needs will be faced in the same sympathetic and understanding way. The situation of the churches in Europe is part of a global problem. Any consideration of plans for Europe is therefore only part of the task which the American churches face. In this effort of relief and reconstruction the churches are not trying to secure converts to their type of religion. Rather they are motivated by their understanding of God and a desire to reveal him to men as a God of mercy and of righteousness. His power in man's life is essential if a new and better way of life on earth is to result after this war.

*New York, N. Y.*

## The Changed Name

BY W. I. T. HOOVER

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed (Gen. 32: 28).

### Our Names

1. WHEN one is asked his name, the family name is usually the one given. It is the name our parents have loaned us for "keeps." It is likewise our legal name, the one we sign to all legal documents. Yet it can be changed through a process of law, that is, through court procedure. Many immigrants come to America who have unpronounceable and almost unspellable names. Some of these have their family name changed through a legal process.

2. Everyone has a reputation name, which is given to him by his neighbors. Some of these are highly desirable, while others are derogatory. This name, too, can be changed by changing one's talk and actions. Some nicknames are reputation names and as such are usually given in derision, while others are given in good-humored familiarity. There is, however, a philosophy in nicknames; consider the following: Mr. Two-face; Mr. Drive-sharp-bargains; Mrs. Gossip-er; Mr. Babbl-er; Mr. Grumbler; Mrs. What-will-the-world-say; Mr. Condemn-what-you-do-not-like-and-justify-what-you-are-weak-in; Miss Gad-about; Mr. or Mrs. or Miss I-can't-therefore-I-won't-try.

3. Then each of us has a character name, which is what God knows us to be, while reputation is what our neighbors believe us to be. This, too, can be changed. It is easy to understand how we acquired a character name.



Sometimes all of these names harmonize in the same person. In ancient times and especially among some peoples there were many whose names harmonized, like that of Jacob, who may be regarded as the founder of the Israelitish race, and Abraham of the Hebrew race or races. (*Hebrew, Israelite, and Jew* do not mean the same.)

*Jacob* meant supplanter or one who artfully, treacherously takes the place of; deceiver, trickster. Now if Jacob was what his name implied, why did God seem to love him more than he did Esau? Because Jacob possessed latent characteristics out of which God could develop a noble character. Jacob was like marble, which bears chiseling and polishing and out of which a masterpiece of statuary can be carved; Esau was like sandstone, which crumbles beneath the chisel.

#### How Did God Deal With Jacob?

First Jacob steals Esau's birthright and also his parental blessing. And for this Esau vows to kill Jacob. Their mother tells Jacob what Esau intends to do, so he runs away from home to his uncle Laban.

Here Jacob falls in love with his cousin Rachel and asks Laban for his consent to marry her. But according to custom the father does not give the younger daughter in marriage before the older. Of course Jacob protests that he liked Leah and loved Rachel. Then Laban agrees that if Jacob will work seven more years for him Rachel may become his second wife. I wonder what Jacob thinks now of trickery? But these years pass quickly enough, for he loves Rachel. Next he works six more years to get enough to set up housekeeping as he prefers it.

#### Jacob Must Meet His Wronged Brother

What about scheming and trickery now? God directs Jacob to return to his parental home. To this Jacob objects because Esau is still there. It is too bad when brothers cannot live peaceably near each other. But then Jacob had to meet his wronged brother. Twenty years did not erase the memory of his sins committed against his brother.

But Jacob starts for his Palestinian home, and as he nears it he sends a messenger ahead who returns, saying Esau is coming to meet his brother with four hundred armed men. Jacob's sins are multiplied four hundred times. What can he now do? Only one thing, fall down before God in distress of soul. He rises comforted and prepares a present for Esau of more than five hundred animals from his flock. The one kid with which Jacob deceived his father Isaac and cheated Esau out of the parental blessing has become magnified five hundred and fifty times.

#### Jacob Must Meet God Alone

Many ancient peoples, and especially the Israelites, always gave a religious interpretation to their experiences. Today we are more likely to say Jacob was struggling with his conscience under the promptings of the Spirit of God. Jacob withstands no longer but clings for a blessing. The heavenly messenger asks his name because his character is reflected in his name. Jacob wants the blessing while still clinging to his sins without confessing them. His past life is symbolized in his name. But at last comes the confession and the blessing. "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed." *Israel* means a prince with God.

God precedes the meeting of Jacob and Esau and softens Esau's heart. In many family troubles and church troubles, if each one were to get right with God first it would be easier to get right with each other. Great joy followed the righting of their wrongs. Jacob presses his gift.

Jacob's disposition seems to have been transmitted to his children, for his sons tried to sell their youngest brother into Egyptian slavery and then pretended that a wild beast had killed Joseph. If evil is visited upon the third and fourth generation, good is upon an infinite number. The problem of heredity and environment is a much-discussed one. Reuben was responsible for the safety of Joseph, but Judah prevailed to sell him to the Egyptians. However, in the long run God used Joseph for the salvation of the Israelites.

*La Verne, Calif.*

#### Witnessing

BY WILLIAM F. SMITH

ONE evening this fall as I was leaving the restaurant to go to my room, three intermediate-aged girls saw me crawl on my bike and start to ride away. As I passed the girls, one called out, "Get off that bike and let a white man ride it!" Quickly I breathed a prayer to God for this little girl that she might understand.

Once in my room and thinking about this little incident, I was thankful that this little "suffering" happened to me because it made me feel that I am able to witness to a better way of life and that I will not succumb to community pressure. No hatred gathered in my heart for the little girl or her parents who were likely responsible for the taunt. Rather, I was happy to know that others do recognize in me a belief in a way of life.

Might I add that the following Sunday, I discovered the little girl in my Sunday-school class.

*Wakarusa, Ind.*



## Need for a Ministerial Pension Plan

BY H. L. HARTSOUGH

During the days of the free ministry most of our ministers worked on their farms or in other lines of business during the week, and came to the age of sixty-five with some financial security. Serious changes have taken place in the past fifty years. Living costs have increased rapidly; sharp competition and other conditions have made it much more difficult for a minister to make a profit on his farm or in his business and still give considerable time to the church. Adequate training for the ministry today represents the outlay of about \$4,000. From these and other facts that could be given it is easy to see why it is very necessary to arrange some kind of a ministers' pension plan. The church cannot do less for its workers than business concerns are required by law to do for their employees. In the last ten years the calls on the ministers' service fund have increased very rapidly. This fund is altogether inadequate for the needs. This plan will make it possible for the minister to make contributions to the fund while he is active so he can feel free to use it in the days of his need. We cannot ask our young ministers to dedicate their all to Christ if we then make no plan for taking care of their loved ones in time of misfortune or old age.

*Elgin, Ill.*

## Meeting of the Federal Council of Churches

BY EDWARD K. ZIEGLER

Secretary, Church of the Brethren Delegation

### *An Evaluation*

For one week, from December 5 to 11, the eyes of American Christendom were turned toward Cleveland, Ohio, for seven of the most important agencies through which the Protestant forces of America work together in their joint tasks were meeting there, both in separate business sessions, and in two days of joint meetings in which they counseled together about the great problems of common concern to all thoughtful followers of Christ. The participating agencies were: The Federal Council of the Churches of Christ in America, The Foreign Missions Conference of North America, The Home Missions Council of North America, The International Council of Religious Education, The Missionary Education Movement, The United Council of Church Women, and The United Stewardship Council.

In most of these agencies, Brethren have participated and made their distinctive contribution for years. They were well represented at these meetings also. About twenty Brethren attended various sessions of the meetings of these agencies, some representing one interest, some another. For the first time, Brethren represented our fraternity in the meetings of the Federal Council of Churches, as elected representatives of our church. Those representing our church were Paul H. Bowman, Rufus D. Bowman, D. W. Kurtz, M. R. Zigler, and Edward K. Ziegler. It is interesting to note, also, that one of the secretaries of the Federal Council is a minister of our own church, J. Quinter Miller.

The program booklet handed to each delegate set forth in a distinctive way the central emphasis in all the meetings. At the top of its cover page was the cross, and the quotation, "In him was life; and the life was the light of

men. And the light shineth in darkness." The two days of united sessions were noted in this program as American Co-operative Christianity in United Counsel. No more descriptive name for these sessions could be found. The major topics discussed in these sessions by the most competent spiritual leaders in these fields were: (1) The Spiritual Implications of Race and Culture; (2) Religion in Education in a Democracy; (3) Comity and Co-operation; (4) Wartime Emergency Services and Postwar Reconstruction.

To these united sessions also was brought the biennial report on the State of the Church, a document worked out with great care by a committee of Christian scholars, and worth careful study by all who are concerned about the trends in Christian thought and action in America now. There was also a discussion of a plan for closer co-operation of all these agencies which unite American churches in the tasks which they perform together.

### *The Federal Council Sessions*

The business sessions of the biennial meeting of the Federal Council were held on Thursday and Friday, December 10, 11. The president, Dr. Luther A. Weigle, was presiding officer at most of the sessions, and the vice-president, Albert E. Day, who also is well-known to many Brethren people, presided at some of the most crucial sessions. Approximately three hundred delegates representing twenty-four denominations attended most of the sessions of the Federal Council meeting. Three churches were received into the Council at this meeting: the Presbyterian Church in U. S. (Southern), which had been a member, then had remained outside for ten years; the Ukrainian Orthodox Church; the Church of the Brethren. Our reception was preceded by a vote of all denominations, voting separately. The formal reception to the Council occurred on Thursday evening, when our delegation was introduced, and the chairman of our group responded to the very warm welcome given us with a few remarks, assuring the Council of the desire of the Church of the Brethren to co-operate fully in the tasks and problems common to us all. The spirit of the Council, as shown to its newest members, was most cordial. There seemed to be a deep and heartfelt desire to have whatever insights the Church of the Brethren might have found as a part of the united testimony of the churches in this time of rising paganism and world-wide calamity.

Grave issues were before the Council for action. Mention of a few of them, with some comment upon actions taken will certainly be of deep interest to our church at large. Some reports have long since gone out to the public press, for the press of America was eager for the pronouncements of American Protestantism upon the large issues discussed there.

One of the major problems there discussed was the basis of a just and durable peace. A very competent commission under the chairmanship of a distinguished Christian lawyer, John Foster Dulles, is engaged in a continuous and thorough study of this subject, which by its very nature is of fundamental interest to a historic peace church. The discussion of the report was lengthy and illuminating. The guiding principles which were submitted were finally adopted in such form that we should thank God profoundly, for they are Christian principles, and the Federal Council in adopting them is seeking to bring all the weight of opinion of American Christianity to bear upon governments to make the



peace following this war a more Christian peace than the peace of Versailles.

A report on religious freedom adopted by the Council was also productive of profound discussion. It is a fearless statement of the principles of religious freedom inherent in our republic, and of some of the present dangers to that freedom. It offers a clear but tactfully Christian challenge to those forces which would offer to limit sharply the proclamation of the gospel freely in our own and other lands, particularly in Hispanic America. If this document be the criterion for judgment, the Federal Council will always stand by the right of minority groups like our own in American Christianity to hold to conscience in a time of war and disaster such as this.

Much thought was given to plans for coping with the vast opportunities for reconstruction and relief which are now beginning to open up and which will be multiplied a thousandfold when hostilities cease. A new and very carefully chosen committee is to go to work on these plans, and in all probability those churches which have already had much experience in relief work will be adequately represented on this committee.

Prolonged discussion was given to the problem of a closer co-operation of the seven great agencies mentioned earlier, and a proposed merger of them to do the work more adequately and with less overlapping of effort was examined with great care and much prayer. Naturally there are many issues inherent in such a plan. How shall all the widespread interests of missions, stewardship, religious education, and the many important interests of the Federal Council be properly cared for? What shall be the relationships of the United States and Canadian churches? When a measure of substantial agreement and a workable plan for further exploration were finally achieved, the prayer of thanksgiving, and the singing of *Blest Be the Tie That Binds* were most sincere. The plan will now go to the constituent denominations for action.

More than one commission is working on the great problems that arise out of the raising of a huge army, and the mushroom development of defense industrial communities. The Federal Council is bending its energies toward solving some of these problems, and toward providing in co-operation with all churches an adequate spiritual ministry to the men in the armed forces. This, too, is a matter of deep concern to Brethren when possibly three thousand of our young men are already in the armed forces of the country.

When many of us feel that the number one saboteur of not only the war effort, but of our very civilization itself, is the monstrous liquor traffic, it is heartening to find the Federal Council calling upon the government as the voice of United American Protestantism to proceed as rapidly and strongly as possible toward the curbing and chastisement of this great domestic enemy. Some of us felt that the Council should go even farther than it did, but its action is in the right direction, and if heeded will go far toward a Christian solution of the problem.

To our shame be it said that the Church of the Brethren has probably given far less thought than many other bodies to the problem of more Christian treatment of those American citizens whose skins are not white—the Negroes specifically, and now the Japanese-Americans. The Federal Council gave some thought to the ways in which the church can move forward in implementing our belief that “God hath made of one blood all nations

of men.” Our own church greatly needs the leadership which the Council is providing in this field.

Probably the report in the Council which stirred the most animated yet frank and brotherly discussion was the statement about the relation of the church to the war. It was here that we Brethren felt most constrained to make a clear and uncompromising testimony regarding our historic position and present insight into the mind of Christ, and to record its clear dissent to the statement of the Council. The statement which was finally adopted does not come as near to placing the churches behind the war effort as most in the Council would have desired, but was kept more temperate by the influence of Quakers, Brethren, and others of like faith in regard to the real issues at stake. Nor is it nearly so complete and Christian a statement as we Brethren and the Quakers and some others would have wished. It does not contain the clear note of penitence which such a statement should contain, nor does it go far enough into the issues which really are at stake in this war. We who believe in the essentially unchristian nature of *all* war and in the universal efficacy of the way of redemptive love, find that the statement is for us inadequate and weak. The group which felt that it could not give its assent to the statement was gratifyingly large and resolute. It should be stated that there was nothing but deep appreciation in the Council for the way in which this resolute minority presented its case, and the whole spirit of the discussion was marked by Christian tolerance and charity. If at any place in the deliberations of the Council the insights of the Brethren and those minded like them were needed, it was here, and we thank God we were there to testify for that which we hold to be eternally true and valid.

There were various other problems discussed, and some of the resolutions which were most timely and Christian dealt with our sympathy with and desire to share the afflictions and burdens of our brethren, the Jews, with the problem of freedom for India, and with opening ways immediately for the relief of those who are starving in Europe and China.

Not only in the formal reception of the Church of the Brethren into the Council, but in many informal contacts also the thought was expressed that it is gratifying to those already members of the Council that the Church of the Brethren has come in. It is clear to those of us who had the privilege of being representatives of the church in the Council that our beloved church has a very real and momentous contribution to make to the Christian cause in America in this hour. At times we must stand in a small but resolute minority to make our insights known, and to proclaim our deepest convictions. But the voice of our church is heard with respect. And we believe that there are many things which we may learn from our contacts with other Christians who grapple bravely with some of the same problems we face. This is a time when it is good for all who love Christ and who, as the Federal Council constitution states, desire “more fully to manifest the essential oneness of the Christian churches of America in *Jesus Christ as their divine Lord and Saviour*, and to promote the spirit of fellowship, service and co-operation among them,” to work together against the common foes of Christ, to share what each has found, and to plan co-operatively for the proclamation of that “kingdom which hath foundations, whose builder is God.”

York, Pa.



## Home and Family

### The Art of Homemaking . . .

BY MRS. ROBERT L. BYRD

When mention is made of the arts, one instinctively thinks of painting, poetry, sculpture and architecture. But the thoughtful person has long ago discovered that there is an art that is far more important and much more difficult to master than any of these. It is the art of homemaking. A model home is the greatest work of art that has ever been devised. It is a picture that can be interpreted by everyone. But masters of this art are few; few indeed have ever been able to build as yet a model home. It is an ideal toward which every homemaker should look while building a home.

First, to be a master of this art much stress must be laid upon qualifications. Homemaking is a creative calling; to be a good homemaker, then, one must recognize a sense of its challenge. And it should be remembered that the joy of work is more to be desired than ease and pleasure and that good mental and physical health are basic qualifications.

Second, creative imagination is as invaluable in planning a home as in any other walk or vocation in life. Drudgery can find no place in the life of one possessed of creative imagination. Rainbows transform the dishpan, and modern conveniences become veritable Aladdin's lamps. Through dusting one may follow the thinking of a great scientist in his diligent search for truth. Cooking instead of becoming a task may fill the mind with thoughts of those who have gone before in quest of better ways and means in the art of food preparation. There is no task in home life that does not open a window to a wider vision to the one who has the gift of creative imagination. Maybe the Great Teacher had something of this in mind when he said, "Except ye become as little children ye cannot enter the kingdom." Bishop Henderson of the Methodist Church said, "When the imagination, the Raphael of the soul, with all the colorful genius of the perfect art, hangs a picture in the art gallery of the heart, character is made for better or for worse." Creative imagination is one of the most wonderful gifts of the Creator.

Third, every homemaker must have a long-range vision of the finished product. If many of our homemakers could look out into the future and see the finished product, the results of their efforts at homemaking, there would undoubtedly be a radical change in their methods of homemaking. On the other hand, it is with a feeling of joy and pride that one can stand upon the threshold of married life and see boys and girls, men and women who are a credit to the homemaker and an honor to their fellow men. Imagine the feelings of Joseph and Mary who planned and built for their boy and then saw him at the age of twelve standing in the midst of the temple educators "both hearing and asking them questions" much too advanced for his age. The wise man spoke truly when he said, "A wise son maketh a glad father."

Fourth, idealism is an essential of success. In the home possessed of this factor, children are not nagged because of their mistakes and failures today. Instead they are led firmly toward an ideal by a belief in the best that is in them. People usually do what we expect them to do. Most of us can look back in our experience and discover somebody who had faith in us. Because of that faith we stand, and because of that faith we succeed. Idealism is an essential factor in homemaking.

Fifth, a sense of humor is indispensable in the making of a home. Folks who are possessed of this quality are seldom long-faced. A wholesome sense of humor can and should lead to real joy in the home. Did not the Master Teacher say, "And your joy shall be full!" I cannot imagine a home with joy in it if the members of that home have not a sense of humor. One does not need to read far in the Book of books to discover that the greatest characters there revealed had a wholesome sense of humor. Think of Jesus when he said to the champions of tradition in his day, "Pray ye that your flight be not on the Sabbath." They would be in a terrible predicament, indeed, if they were forced to flee to the mountains on the Sabbath when their customs would allow them to walk only a short distance. The ability to give and take a good joke, to be a good sport, and to see the bright side of life is truly one of the grand gifts of the Creator that make life worth while.

The sixth and the most important factor is a sense of the presence of God. No home can be a real home without God in it. We may think we can get along without him, but there comes a day when nothing but God can satisfy. To me one of life's most tragic pictures is that of a home in which an unchristian father and mother stand by the bedside of a dying loved one, without hope and without God. Another tragic picture is that of an aged man or woman facing the end of life's journey, without hope and without God. We need God in our homes more than anything else in the world. We can get along fairly well without wealth, but we cannot get along without God. In the great art of homemaking, God is the great Pattern Maker, the Great Architect. Any home on earth, no matter how humble, can be a haven of happiness and joy if God is there.

Junior, W. Va.

### Fun At Home

BY BOB TULLY

#### Back to the Home

Will gas rationing drive us to our homes where our interests and fun should have centered in the times of peace? Shall an unholy war drive us to do a Christian thing? At least, the lack of gasoline and tires will keep some of us closer home and we will have to find our recreation there if we do much re-creating.

There have been many reactions to the situation before us. Some mothers and fathers, and especially children, rant and rave. They feel terribly confined and completely "not at home" when they have to be in their house at other than meal or slumber time. Here family ties are becoming even more strained. Another group says, "Oh, well, we have to give up some things, so we'll put up with it till after the war." The third group, small but earnest, are saying, "This is an opportunity. We have always wanted our home to be the center of life for the family, but somehow we couldn't stop the encroachment of outside interests onto the time of the family. Now an outside force is driving us back to our homes. God, help us to use the opportunity offered at this time; may we keep the faith with thy Son who so definitely established the home as the fundamental organization of society. May it be the center of our work, play, and worship—the very fountain of our love."

La Verne, Calif.



## A Blessing

BY MILDRED S. HOFFMAN

Father of all grace and good,  
Bless thy children. Bless our food.  
All our hidden hungers fill  
From thy garden of goodwill.  
That we may be clean and whole  
Guard our diet for the soul.  
Fortify our timid heights  
Reaching up for thy delights.  
Strengthen our attempts to pray  
In the silent, selfless way.  
Father of all good and grace,  
Make this home thy holy place.  
Shelter thine own image here,  
Arrayed in thine own kingdom's gear.  
Bless thy children. Bless our food.  
Hear our hymn of gratitude.

Chicago, Ill.

## Gift of God

BY OLA ZIGLER GAROT

Once there was a little girl who took an umbrella to church and it brought about a miracle.

There was a drought in this farming community, so the minister sent out word for everyone to come to church the next Sunday, because, all together, they were going to pray for rain. People who had never prayed before sent up a cry from their hearts, "Send the rain, O God; send the rain."

After a bit the church began to grow dark and finally there came the sound of rain upon the roof. It rained and kept on raining. But nobody could go home because nobody had brought an umbrella! There was one exception, a little girl. And there she stood with her umbrella—the one little grain of mustard seed in the midst of unbelief.

Almost every day I hear someone say, "What are we going to do?" Someone else says, "I have lost my faith." The world is in great confusion, but shall we let it enter our hearts? Is there a way to have peace within when there is strife all about us?

I know that we cannot lose our faith; it is the gift of God. But we can lose the consciousness of it, the practice of using it. We can get into the habit of not taking our umbrella, that confident last step that brings results. Faith is like a muscle; it atrophies if we do not use it. We should pray, "O God, take my hand and lead me out of this darkness and sick state of being." We should sing in our hearts and on our lips as we go about our life that grand old hymn that says, "Lord, plant my feet on higher ground." We should be simpler and stop trying to reason things out. We should cling to the miracle of spring rising without fail out of the cold dead winter. Within us, too, is the magic power to rise.

God's will lifted the cross out of failure into deathless power and glory, and it is the will of God for us to rise—rise above every obstacle, as a bird from the dangerous ground, as a lily from the mud, as a soul from its tomb.

Do not think for a moment that we can find the will of God for us without prayer and urgent hope. We must translate our prayer into action. "A well that is too full overflows and makes a swamp." Prayer is intake as well

as desire. When we pray, power flows into us; and if we do not put this power to use, we are swamped. The result is a spiritual stagnation. Nothing seems to happen and our faith suffers. There is something at once humbling and vitalizing about taking what life gives us and doing the best we can with it. Walking in that direction we will find some fine morning what God's will is for us. Even when the will of God seems hard and is something we think we don't want to do, the light is around us, and joy within, and we experience the peace of God.

Where is our courage? It is courage that we have lost, not our faith. We should launch out on the possibility of God as a ship launches out on the sea. This is a safer course than trusting ourself without God. It is happier, no matter how stormy and uncertain the sea is, than that awful shallowness of life when we have no God!

Because of our free wills, we find ourselves in an empty place, as if we were wells gone dry. God never touches our free wills. We choose wrongly, we worship idols and we put many things above God and our fellow man. We waste, we do not listen and we do not obey. Spiritual deadness is often brought about by something our free wills won't give up.

God can do nothing about us until we really want him to! But he never lets go. He lifts our dreadful emptiness into a time of testing, strengthening our power of endurance, deepening our understanding, purifying our sight, clearing our sense of values. It is "even unto the end"—the Presence that redeems and makes whole. It is within us, this Presence watching over us, holding us up so that we will not sink.

We as Christians should become a power for good and give our whole life to helping people find God. I have learned that lack of power is lack of prayer; that the prayer which is needed is not "Send me this or that" but "Keep me sensitive, so that I do not miss seeing and taking that which you are always sending!" All progress is spiritual, and when we take the human way out of difficulties we are torn and tossed about uncertainly and emerge only partly victorious and nearly always worn.

Loneliness in the heart of man is need of Christ. We should be so lighted ourselves that no one should ever go away from us still in the dark.

"Feed my sheep" means to become so sensitive to other people's needs that not even the smallest unuttered cry in them can go unheard by us. And don't confine God to a definition! Their need may be only for an invitation to dinner—a seat at a festive board of affection and laughter and caring—or an hour of talk stripped of pretense—a lent book, or money—or all that you have. It doesn't matter. We should pray for insight and sensitiveness, then feed the need that we see. If we make straight our ways power will come in, and peace and answered prayer.

Of all gifts the gift of God is the best—faith in Christ and the power he can give us "to do greater things than these." Faith the size of a mustard seed up to the kind of faith that, hearing the call of God, goes forth knowing that if need be, we will be fed by the ravens, clothed by the wind, housed by the Word of God. To help someone get back lost faith or to waken faith in someone we need to pour more faith into the world, to go about with faith shining out of us like light. We came into the world with it. We still have it. We must use it. It is the key to living.

Redmond, Wash.



**Brethren Raise Peace Chest . . .**

BY CHARLES E. VENABLE

(Reprinted from *The Christian Century*, January 6, 1943,  
by permission)

The effort of one small American denomination of 175,000 members to give the large sum of half a million dollars for special Christian work in wartime while expanding all the normal missionary, educational and diversified activities of the church will have been achieved by the Church of the Brethren by February, it is announced here. M. R. Zigler of Elgin, executive secretary to this committee, is also chairman of the National Service Board for Religious Objectors, which looks after the interests of all conscientious objectors under the Selective Service Act.

**Help Prisoners of War**

The work of the Brethren Service Committee, which is known to few of the larger churches, covers many fields. Rehabilitation work was carried on in Spain and in Spanish refugee camps in France until the shifting conditions of war made it impossible to continue. At present relief is provided in interior, western and southern China. Under the guidance of the International Y. M. C. A., aid is given to German prisoners of war in London. . . . For refugee resettlement in America the committee continues to contribute substantial sums each year. Work camps for American young men and women are conducted each year in places of social need ranging from Pennsylvania to Washington state and from Michigan to Mexico. Each of the several colleges of the church gathers clothing which is distributed through these far-flung projects in all parts of the world.

**Conduct Many C. P. S. Camps**

Most spectacular and constantly growing is the task of the committee in assuming full financial and administrative responsibility for many Civilian Public Service camps across the nation. One of these Brethren camps is a general hospital, agricultural and reconstruction project in Puerto Rico. Forest fire protection is provided by camps in Michigan and Virginia and on the Pacific coast. The entire camp at Santa Barbara, California, is trained by forest rangers and organized into fire fighting crews. The camp at Williamsport, Md., is providing soil conservation for the farms of Washington County. A Florida camp is engaged in a hookworm project for the government.

Education plays a big part in all these camps. Both on and off the job, men receive training in such skills as cooking, clerical work, health and sanitation, photography, co-operatives, machine operating, economics, recreation and social problems. Much of the training, it is hoped, will be available for service in reconstruction in postwar Europe. More specialized training for those volunteering for at least twelve months of service abroad is under way at Columbia University, and it is proposed that a second center at Princeton University be opened shortly. Here it is expected that provision will be made for studying the life and needs of the countries in which such service will be rendered in units of five or more men. This would be supplemented, if government sanction is given, by students in Mennonite, Friends and Brethren colleges approved by the educational council of the National Service Board.

The Brethren Service Committee is also co-operating

**News at a Glance**

Reprint from *The Christian Century* concerning Brethren Service.

During a London air raid, John Barwick writes a letter on war prisoner work.

Ten new mental hospitals approved for C. P. S. units.

Washington news notes from Congress and camps.

Second administrator's training school held in Washington.

Question Box.

with the agencies of the Friends and Mennonite churches in the growing administration of Civilian Public Service men certified to detached service. In about a month the number of these jumped from 6.6 per cent of the total enrollment of C. P. S. camps to 11.4 per cent. Of the total of 587 on such detached service on Nov. 19 some 300 were working in mental hospitals and 62 in general hospitals, 67 were under the National Research Council, 38 were in dairy farming, 3 were being trained as special dairy testers by Rutgers University and 15 were in academic research at Columbia.

**Contribute Large Sum**

The proportionately large funds for this extensive work are provided by the Church of the Brethren, whose members subscribe to the "peace bonds," "peace stamps" and "service cups" offered by the service committee. The first two are purchased by members of the denomination in exactly the same pattern as the defense stamps and bonds of the nation are distributed except, of course, that in this case they bear no interest and provide for no redemption. They are certificates of sacrificial giving. The service cups are placed on the tables of homes or on the pulpits of Brethren churches. Children take their stamp books to school to indicate that, while they are not buying defense stamps, they are buying these stamps. Large amounts of food come from the farms of members of the Church of the Brethren. Every church has a project of canning food, sewing and preparing linens and bed clothes for the camps.

In addition to these projects, the service committee maintains contact with the men of the church who have accepted limited or total military service. It has organized the ministry of the church for service to these men in camps and has maintained contact with them through the nonresident department of the committee.

At the last general conference of the church at Asheville, North Carolina, in June, the committee was authorized to prepare a plan by which each of the youth of the church will have the opportunity to give one year of voluntary service in work of social reconstruction here or abroad.

**John Barwick Carries On**

These interesting items were taken from a recent letter from John Barwick written January 17, 1943. Barwick represents the Brethren Service Committee in work with German and Italian war prisoners in England. He works under the direction of the Y. M. C. A. to which Brethren Service contributes \$50.00 per month in addition to Brother Barwick's support.

"I have your letter of the 24th of December. I was delighted to get it and welcome the news in it. I have been composing a letter to you for some time. Until today it was all mental. . . . (The guns and planes are having such a big time outside that I hit the wrong key occasionally. This is our first raid for months. One



bomb seems to have landed next door but it is probably a mile away.) . . . (There went a big bomb.) . . . (and another!) . . . (It seems strange to hear an enemy plane right overhead so clearly and to wonder what he is going to do to you.) . . . Two of my staff of four have been ill off and on for some time. . . . Our recent successes and the growth of them in this work could disappear overnight under adverse conditions. . . .

"The third wave of bombers is overhead now and the noise is considerable. Most of it is from the anti-aircraft guns but the bombs are clearly distinguishable. My room is an excellent shelter—in a concrete and steel building on the sixth floor with five floors above. Only a direct (I thought that was one! What an explosion!) hit can do any harm. You are in far greater danger on American roads. . . .

"Unless our men have an idealism and a genuine consecration there is nothing much they can do for prisoners. I prefer to limit our field of activity rather than allow this work to become a professional charitable institution. During the past month we have gotten much done. Our staff is an excellent one and I have every expectation of doing a far better job this year than last. We work seven days each week and do much of our travel at night. In fact I am afraid I am driving my staff a little hard. The men are so conscientious they are willing to drop in their tracks. That is what our Irish worker has done. I have sent him home for a two-week rest."

#### Mental Hospital Service

There are now 333 men on detached service from Civilian Public Service camps working in seventeen mental hospitals in ten states. All reports, both from the hospital administration and from the workers themselves, indicate that there is a great need in this field of human welfare. Of the 1,200,000 hospital beds in the United States, about half, or 600,000 are in mental institutions. Hundreds of letters, containing such statements as the following, have come to the National Service Board for Religious Objectors from hospitals all over the country.

"Our personnel needs are acute and growing worse daily. We are short today 165 attendants out of a normal complement of 225." . . . "We are working with less than half our proper force and are definitely below the level of safe coverage." . . . "Our institution has become severely affected by the war effort and the Selective Service, so much so that we have already thought of the possibility of having to close up half of our main building which would necessitate sending out into homes or already overcrowded state institutions many mentally afflicted patients." . . . "We are 150 attendants short out of 256. The situation is dangerous."

In addition to the seventeen hospitals now in operation, and one approved some time ago but not yet staffed, ten new mental hospitals have been approved in the last two weeks. These are:

- No. 79 Utah State Hospital.
- No. 80 Lyons Veterans Hospital (New Jersey).
- No. 81 Connecticut State Hospital.
- No. 82 Fairfield State Hospital (Connecticut).
- No. 83 Warren State Hospital (Pennsylvania).
- No. 84 New Hampshire State Hospital.
- No. 85 Rhode Island State Hospital.
- No. 86 Mt. Pleasant State Hospital (Iowa).
- No. 87 Brattleboro Retreat (Vermont).
- No. 88 Augusta State Hospital (Maine).

#### Washington News Notes

A total of fourteen new dairy testers have been approved, ten for Pennsylvania and four for Illinois. The Pennsylvania men will be selected through the M. C. C. and will have a two-week training period at Penn State beginning March 3. The Illinois men will come from Camp Merom.

As of Feb. 5, there were 5,852 men in C. P. S. and 535 more under assignment. The following numbers were under the administration of the various operating agencies:

Mennonite Central Committee	2,614
American Friends Service Committee	1,510
Brethren Service Committee	1,471
Association of Catholic C. O.'s	91
Methodist Commission on World Peace	29
Detached Service (other than hospitals)	137

#### Second Administrators' Training School

Twelve men from Brethren C. P. S. camps are now in Washington taking a three-week course in the administration of camps. This course is sponsored by the National Service Board, Selective Service, and the three co-operating agencies. Our men attending are: I. Harvey Horner, Camp Kane; Richard Anderson and Robert Case, Camp Cascade Locks; Dale Young, Camp Lyndhurst; Alfred Rath and Vernon Stinebaugh, Camp Walthalla; Oscar Linstrum, Camp Santa Barbara; Edwin Keller, Sykesville State Hospital Unit; Nelson Underwood, Camp Wellston; George Romine, Camp Waldport; Forrest Shively, Columbus State Hospital Unit; and Ralph Townsend, Director of Camp Crestview, Florida.

#### Question Box

**Question:** I am a pacifist. My board has classified me as IV-E, but I have no desire to work in a C. P. S. camp. Will you help me get a complete exemption because I am sure my present position is of utmost importance?

**Answer:** The present law makes no provision for complete exemption of those who are conscientiously opposed to alternative service under civilian direction. The courses of action available to you under the law are as follows: (1) to seek from your board reconsideration of the causes for which you think you should be deferred; if farming, you might ask for II-C; if in an essential civilian occupation, you might ask for II-A; presumably you are not engaged in civilian industry essential to the military effort or you would not be objecting to military service, so you would not ask for II-B; if you have dependents, you would ask for III-C; (2) to accept induction into Civilian Public Service and seek assignment to detached service after ninety days in camp; detached service now includes work in mental hospitals, work in administrative agencies, service as guinea pigs in medical experimental research, training in foreign reconstruction for postwar service, and a few individual assignments; no one inducted into Civilian Public Service can be guaranteed assignment to detached service; (3) to refuse induction into Civilian Public Service and the army and await indictment, trial, and imprisonment for violation of the Selective Training and Service Act; you would receive sentence of between a year-and-a-day and five years; you have the opportunity of applying for a parole to a C. P. S. camp after a month's so-called quarantine period in prison, but there can be no assurance that the application will be approved.



## Our Mission Work

### China's Desperate Need . . .

BY O. C. SOLLENBERGER

#### We Are in Chengchow, China

I am in Chengchow now [October 20, 1942]. I came here with Ernest Wampler on his inspection tour, and, seeing the great need of relief work in this area with so few missionaries, all of whom are overworked, here to do it, I decided to stay and help them for awhile. The Catholics have a big mission here and there are also four Protestant missions, Southern Baptist, Lutheran, Anglican and Free Methodist. At present, all these are co-operating in one of the biggest relief programs in all China.

#### Chengchow Was a Prosperous City

Chengchow before the war was one of the most prosperous cities of North China and had a population of nearly 200,000. The Peking-Hankow and Lung-Hai railroads crossed here and this stimulated business and industries of all kinds. A couple of years ago both of these railroads were torn up to prevent the enemy from coming in and invading West China. It apparently helped to check the invasion. However, the city was almost destroyed by bombs. Today it is practically a dead city so far as business is concerned, having a population of only 18,000, about half of whom are refugees from across the Yellow River.

#### Floods Broke the Dykes

The people of this area have suffered not only from the war but also from a flood when the Yellow River broke through its dykes and brought destruction in the new course it carved to the sea. Since coming here, I went to investigate conditions about forty-five miles south of Chengchow. There the new course of the river is about fifteen miles wide, I was told. Of course it is not all covered with water now. Before the flood, that land was a fertile farming district where there were hundreds of villages. Many lost their lives in the flood. Many whose homes were destroyed migrated to other parts of China. Many are still in this area, crowded in villages and roving about in search of food.

#### Mission Buildings Covered With Mud

Miss Cox of the Southern Baptist Mission in Wei-Shih pointed across the flooded area to a clump of trees and said, "That is the village where I lived and did mission work before coming here. Now our church and other mission buildings there are nearly covered up with mud. Although there is no water there now, we dare not go back, clean up and start work there again as we never know when a flood will sweep over this territory again. There is likely to be a flood every summer."

#### Migrating Westward

During the past year the crop failure, due to drought, affected nearly forty counties in Southern Honan. Since transportation facilities have been broken up so badly because of the war, it has been very difficult to bring grain in from the outside, and the large number of soldiers in the province have used up nearly all of the farmers' supplies, which makes a very critical situation. For the past month or two, many have been leaving their homes and migrating west in search of work and food.

#### Passed Thousands of Families on the Road

When Ernest and I came from Shensi, we passed thousands of families on the road. The women and larger

children walked, carrying babies in their arms. The men were pushing wheelbarrows loaded with household belongings, and frequently on top of the load were a couple of small children who were generally naked. Many have sickened along the way and died, especially the younger children. For awhile, the government gave traveling money, a free pass on the railroad from Loyang as far as Sianfu and Paochi and also some mountain land to settle on.

#### A Most Pathetic Scene

Apparently those resources are exhausted, for after reaching Loyang, many have returned poorer than when they left. One of the most pathetic scenes I have witnessed was about a month ago when our train from Sian pulled in at the station at Loyang. It was raining and there were thousands of men, women and children standing around with wheelbarrow loads of bedding and their few possessions. Everything was soaked. Children were hungry and crying. They were out of money, at least many of them were, so could buy nothing. That evening, Mr. Asbury, with the help of the railroad authorities, bought up all the *mo-mo* (sort of bread) and cakes they could get and gave to the multitude—but it did not multiply as when Christ fed the multitude. Many were left hungry.

#### People Eat Cobs

Mi-Hsien County, about forty-five miles south of Chengchow, where I investigated for the Relief Committee, is perhaps one of the worst affected by the drought. The county official there told me over 100,000 people had already left the county. Women and children were out along the road gathering leaves and various kinds of wild plants to mix with their scanty supply of grain when they cooked it. In one court they were grinding up cobs and grain together.

#### Ernest Wampler Is Kept Busy With Relief Work

Every mission in southern Honan has been appealing to the American Advisory Committee at Chungking. Ernest is kept busy traveling about from place to place, investigating conditions, making reports to Chungking and helping various missions to organize relief committees to receive and give out funds.

#### Responsible for Eight Counties

Here in Chengchow we are responsible for eight coun-

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### What to Pray For

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Week of February 27—March 6

Pray for the children of missionaries as listed in the Prayer Calendar this week

Remember the missionaries on their birthdays

#### Africa

Sara Shisler, Feb. 12, 1896.  
Grayce Brumbaugh, Feb. 28, 1911.

#### China

Grace Clapper, Feb. 23, 1887.  
Velma Ober, Feb. 13, 1903.

#### India

D. J. Lichty, Feb. 1, 1878.  
L. A. Blickenstaff, Feb. 14, 1889.  
Lillian Grisso, Feb. 16, 1889.  
Mabel Winger Moomaw, Feb. 8, 1899.  
Amsey Bollinger, Feb. 10, 1898.  
Kathryn Kiracofe, Feb. 16, 1907.  
Ralph Townsend, Feb. 3, 1914.



ties. We are receiving \$300,000 per month, besides a special grant of \$100,000 for wheat seed. The government at Chungking has also given us a special grant of \$300,000. That may seem like a lot of money and in ordinary times, such as we had before the war, it would be. Figured out in American currency at the present rate of exchange, which is about twenty to one, it is not so much and because of high prices it will give help to only a very few compared to the many who are in need of aid. I wish you could see the mob gathered each day at the front gate of the house in which I am living.

#### Hope to Open a Place to Cook Grain

We have one camp for adults and a school for poor children. A little later, we expect to open a place to cook grain to give one meal per day. We will likely do the same in some of the other counties. Because of prices, it is almost out of the question to do work relief, as they have to be fed better for work and only so few get the benefit.

Chengchow, China.

## Are We Loyal Members of the Church of the Brethren?

BY MABEL HARLEY HERSHEY

The other day I was asked in a letter from a college roommate whether I planned to attend the reunion of the Class of '23 at Manchester in the spring. How pleasant if I could and yet how impossible it seems now! College reunions remind me of the many friends I learned to know at Hebron Seminary, Bridgewater College, Bethany Biblical Seminary, Manchester College and the National College of Education.

In all those places of education there was then an outstanding organization called the Student Volunteers. Some former members have become leaders in our distant missions fields; some have served and are still serving as mission workers, pastors, or church leaders in our own country; many are teachers, doctors, or farmers. No matter in what capacity we are working are we faithful to the great purpose to which we pledged our lives then?

Often I think of one message I heard in Chicago, given by a fellow student at a group meeting of the Chicago Volunteers. His theme was "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." If all of us who had pledged ourselves to work for the cause of Christ had done so from that day until this, our world would be different today. In whatever work we have been engaged in the twenty years since then I am sure most of us have been loyal citizens of the government, paying our taxes faithfully. Have we also remembered our loyalty to God? Many of us are not living near enough to a Brethren church to attend services regularly. Have we kept up with the church program and given faithfully to her support even though we are nonresident?

The mission program at home and in distant lands needs our continued support, and the program of relief and peace needs our increased support. We all want to be classed with the good Samaritan in giving our personal help and gifts of money to the wounded and starving along the roadside today. Our church is supplying the relief stations and workers. Will we send money to them to carry on this work effectively?

Fellow classmates, former Volunteers and any members of the Church of the Brethren, before the close of

the fiscal year in February let us render unto God the things that are his by giving a generous offering to the General Mission Board. Do not wait to be solicited personally. We see a V for victory sign today in most of our papers and magazines. There can be no lasting victory and peace if we omit our Christian faith and action. Though we cannot all meet for a class reunion at Manchester College in the spring of 1943 may we have a reunion and contagion of faith and action, and support the financial program of the church.

Manassas, Va.

## Monthly Financial Report

During the month of January contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$27,329.49 and the total received for the year beginning March 1, 1942, was \$198,482.22. Contributions for the Brethren Service totalled \$36,678.57 for the month and the total received for the year was \$268,222.88, detail as follows:

	Receipts for January	Total receipts since 3-1-42
World-wide Missions .....	\$10,373.77	\$ 43,342.38
Women's Work Project .....	948.60	8,656.19
Home Missions .....	1,938.48	11,200.98
Foreign Missions .....	1,114.88	6,029.44
Junior League Project .....	661.95	1,854.63
Intermediate Project .....	21.90	125.96
India Mission .....	237.81	1,942.37
India Native Worker .....	6.00	49.00
India Boarding School .....	51.52	501.93
India Share Plan .....	178.25	1,447.67
India Missionary Supports .....	1,504.16	14,865.72
China Mission .....	128.02	2,246.92
China Native Worker .....	150.00	325.00
China Girls' School .....		35.00
China Share Plan .....	141.25	481.29
China Missionary Supports .....	1,245.10	11,729.31
South China Mission .....	21.00	141.00
Minerva Metzger Memorial .....		363.80
Sweden Mission .....		27.00
Sweden Missionary Supports .....		544.75
Africa Missionary Supports .....	1,661.20	10,576.51
Africa Mission .....	389.58	4,233.52
Africa Share Plan .....	75.00	668.75
Africa Leper .....	8.00	392.68
Conference Budget Undesignated ....	5,888.41	62,639.46
Conference Budget Designated for—		
Board of Christian Education .....	19.44	3,811.99
Bethany Biblical Seminary (at Elgin)	330.56	3,562.47
Bethany Biblical Seminary (at Chicago) .....	62.75	1,161.48
General Education Board .....	13.19	94.25
Student Loan Fund .....		5.00
Ministerial and Missionary Service Fund .....		150.00
General Ministerial Board .....	8.50	108.49
Conference Budget Share Plan .....		138.08
Youth Serves .....	150.17	5,029.20
	\$27,329.49	\$198,482.22
Brethren Service—		
Brethren Service Certificates .....	7,820.00	73,270.00
Brethren Service Fund .....	12,227.38	86,842.11
China Relief .....	2,429.62	7,814.65
Civilian Public Service .....	12,065.20	89,630.42
European Relief .....	335.75	700.59
General Relief .....	1,764.62	7,781.73
Refugee Fund .....	11.00	215.21
Rehabilitation Fund .....	25.00	25.00
Tornado Relief .....		1,943.17
	\$36,678.57	\$268,222.88
Grand total all contributions .....	\$64,008.06	\$466,705.10

The following shows the condition of General Mission Board foreign and home mission finances January 31, 1943:

Income since March 1, 1942 .....	\$166,014.30
Income same period last year .....	163,116.15
Expense since March 1, 1942 .....	127,605.56
Expense same period last year .....	163,977.02
Mission surplus January 31, 1943 .....	64,848.96
Mission surplus December 31, 1942 .....	56,923.31
Increase in surplus January, 1943 .....	7,925.65



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, February 28

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Jesus Restores Lazarus to Life.**

—John 11:20-29, 32-35, 38-44. Golden Text, I am the resurrection, and the life. John 11:25.

**Christian Workers, A Unified Program of Evangelism.**

**B. Y. P. D., Beginnings of Denominations.**

### Gains for the Kingdom

**Three** baptized in the Cedar Rapids church, Iowa, Bro. H. L. Ruthrauff, pastor.

**Two** baptized in the Upper Claar church, Pa., Brother and Sister C. L. Cox, evangelists.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. N. K. Musser** of Mountville, Pa., March 7-21 in the East Petersburg congregation at the Salunga house, Pa.

### Personal Mention

**Bro. Otto Laursen**, pastor of the Poplar Ridge church of Northwestern Ohio, will be available for two evangelistic meetings this year at such times as may be arranged with churches interested. Address him at Defiance, Ohio.

**Bro. Roy D. Boaz**, formerly of Daleville, Va., then for some years in pastoral service at West Haven, Conn., at present secretary to the Pittsburgh Council of Churches, has been called to the Manchester pastorate lately vacated by Bro. H. L. Hartsough.

**Bro. Harry K. Zeller, Jr.**, whose presence at the Publishing House was noted last week, has accepted a call to the pastorate of the Elgin church, effective Sept. 1, the earliest date at which he can satisfactorily terminate his present charge at Indianapolis.

**Bro. J. K. Miller** of Cedar Rapids, Iowa, former layman member of the General Mission Board, has been in the hospital for a month or more with a distressing heart ailment, we have just now learned. You will join us in the wish that his reported improvement may soon issue in complete recovery.

**Bro. W. W. Holsopple**, for many years active in the ministry and councils of Middle Missouri, fell asleep Feb. 11 in the eightieth year of his age. Readers who attended the Wichita, Lincoln and Sedalia Conferences may recall his faithful service on the Committee of Arrangements. His rest is well earned.

**Brother and Sister S. Ira Arnold** are now living at 4563 Shelby Ave., Jacksonville, Fla., and hold services each Sunday morning at ten o'clock in the home of Bro. Harold Jenkins, 4622 Merrimac Ave., Jacksonville. They extend a special invitation to all Brethren members and friends living in the city and especially to the men in military service.

**Sister Rosa M. Bennett** of Copley, Ohio, thinks that instead of cutting the Messenger to half size it would be better if certain other publications were "just snuffed out entirely." We quite agree and are perfectly willing for you to join the sister in persuading the President to make this change.

**Bro. Jesse Eisenhower** of Syracuse, Ind., was a very welcome visitor at the Messenger and other offices of the Publishing House. He and Sister Eisenhower, who is sister in the flesh to Secretary H. L. Hartsough, were house guests of the Hartsoughs. Bro. Eisenhower hauls truckloads and truckloads of food supplies for the C. P. S. camps and does many other like services. He is Northern Indiana's man-you-can-depend-on for whatever needs doing.

**Bro. Isaac W. Eshelman** has served the Elizabethtown church of Eastern Pennsylvania as secretary and as deacon for more than forty years. For thirty of these years he has also been a teacher in the Sunday school. To the various church activities he has always given liberally of his substance. By recent action of the Elizabethtown church this unique record of efficient service has been memorialized in resolutions of appreciation, suitably engrossed and presented to Bro. Eshelman. The Messenger hereby ventures to speak for the whole brotherhood in asking for a place on the dotted line, along with the officers of the local congregation. May the burdens of remaining years be lightened for you, Bro. Eshelman, by the consciousness of faithful service rendered without stint and duly appreciated by a great host of loving friends.

### Miscellaneous Items

**An excerpt** from a letter says: "I have to be very busy if it [the Messenger] is not looked through upon arrival, but I wish we would have some more good articles on our attitude concerning the war." Thank you, Sister Fulwider. There will be some more.

**The Dixon church** of Northern Illinois, according to an announcement in the Dixon Telegraph, is preparing to observe the pre-Easter season in a serious way. Pastor William E. Thompson is stressing personal evangelism and as a part of the departmental work each Sunday evening will lead an open forum on Steps to Becoming a Christian. Already the response is excellent.

**Northwestern Ohio** district conference will convene March 16-18 in the Pleasant View church, seven and one-half miles northeast of Lima, south of U. S. 30N and north of U. S. 25. Elders' meeting on Tuesday, March 16, at 1:00 p. m. Business session on Thursday, March 18, at 9:00 a. m. Speakers for the conference are Brethren R. W. Schlosser and John D. Metzler and Sister Rufus D. Bowman.

**The Rockford church** of Northern Illinois celebrates the twentieth anniversary of the church building tomorrow, Feb. 28. Special programs morning and afternoon include the dedication of a new addition and heating plant and the burning of the parsonage mortgage. At the noon hour there will be a potluck fellowship dinner. Pastor Carl Smucker says, "We invite all the friends and charter members to be with us."



"From the very first copy I felt I never wanted to be without your magazine again. Your message to the world is so sane, so full of simple goodness, kindness and love, written by alert, keenly intelligent people, and I think it far surpasses any Christian magazine I have ever found." She is referring to the Gospel Messenger and while her language is a bit extravagant we like the general tone so well that her excess of enthusiasm is easily forgiven.

**Two pastors** write about Stories from Brethren Life. One says: "It gripped my interest. I found some material that I can use in my sermons. I feel that one of these books should be in every home of our brotherhood." The other says: "Fellowship with the Brethren of another day is a great privilege and opportunity presented by the author in a very unique way. Hope many will procure the book and read it, especially the young people of the church."

**About those pictures:** Did you too misunderstand us to say that if you would furnish the cut, we could and surely would in all cases print a picture with the obituary? Sorry, but we did not mean that. Even before these new government restrictions came upon us, we have felt obliged to limit the separate sketch and picture privilege to cases which, because of official position or special circumstances, are of interest to the whole church. To do this fairly has always been our most vexing problem. Now we must draw in the lines more narrowly than ever. We have made blunders in judgment and will make some more. Will you kindly tell us how not to make so many from now on?

## *With Our Schools . . .*

### **Bridgewater College**

**Two important occasions** of the spring season have been rescheduled. Founder's Day will be observed on Sunday, April 4, with appropriate ceremonies. The sixty-third annual commencement will occur on May 24.

**Two new books** by Bridgewater professors recently came from the presses of the Brethren Publishing House. The first by Lucile Long is a work of historical fiction, entitled Anna Elizabeth, based on Brethren history during 1747-48. The other is a biography of the late Bro. H. C. Early by Dr. John S. Flory, who knew Bro. Early for many years.

**Expansions of student loan privileges** have been made as a result of recently announced additions to the loan funds of the college. The limit for loans to seniors has been increased to \$250, to juniors to \$200, and loans to sophomores are now authorized on an emergency basis. The rate of interest has been reduced to 2½% for the period the student is in college.

**Gifts totaling almost twelve thousand dollars** were received by Bridgewater just prior to the holidays. Of this amount fifty-five hundred dollars has already been reported as an addition to the student loan fund. A gift of more than six thousand dollars was received from an anonymous donor for the reduction of the small indebtedness which the college is now carrying. The balance represents the giving in smaller amounts of many friends of the college in response to the appeal of the annual gift movement.

**Considerable redecoration and refurnishing** were done in the lounge of Rebecca Hall during the holidays under

the sponsorship of the Dames Club, an organization of faculty women and wives. The walls were repainted, the floor refinished, some new furniture purchased, and some of the older furniture recovered. The reception room in the same building was also painted.

**Two important changes** in trustee personnel have been made. Harry A. Driver, assistant cashier of the Augusta-Rockingham Bank, Weyers Cave, Va., has been named treasurer of the board to succeed his cousin, Frank S. Driver, who is now in government service. A member of the Pleasant Valley church, Mr. Driver is prominent in the affairs of his local church and of the Second District of Virginia. Amos S. A. Holsinger of Burlington, W. Va., has been elected a member of the board representing First West Virginia. A graduate of Bridgewater in the Class of 1920 and the holder of a master's degree from Vanderbilt University, Mr. Holsinger was for many years a prominent schoolman in West Virginia.

**Significant calendar changes** for the next academic year will appear in the new college catalog. The college year will be divided into trimesters, two during the winter and one in the summer. The first trimester will begin Sept. 1, 1943, and be completed before the Christmas recess. The second, of sixteen weeks' duration like the first, will begin January 6, 1944, and continue until the spring recess, which will begin April 27. Following these two trimesters will come a summer trimester of ten and a half weeks beginning May 11. The year will then be concluded with the sixty-fourth annual commencement on July 24. Under this plan it will be possible for the student to obtain the 120 hours needed for graduation in three years by attending three summer trimesters. Thirty hours can be obtained across the two winter trimesters and ten in the summer trimester. A student feeling less pressure for acceleration may obtain his hours in the normal four-year period. An experimental proposal, the calendar may be modified in some of its details as experience points the way.

## *About Books . . .*

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Preaching From the Prophets.** Kyle M. Yates. Harper, 1942. 219 pages. \$2.00.

This is an admirably written book which is by a preacher for preachers. A chapter is devoted to each of the writing prophets. After an introductory chapter concerning prophets and prophetism, a chapter is given to each Moses, Samuel, and Elijah. I found the dating of the books most agreeable to my opinions. It seems the author has surveyed homiletical literature for brilliant and apt characterizations of the various prophets. These statements are quoted and quotable. Each chapter ends with very definite and ample suggestions of direct preaching values and practical lessons of permanent value.—Floyd E. Mallott, Chicago, Ill.

### **Books Received**

**Upper Room Hymns.** Abingdon-Cokesbury, 1942. 145 hymns. 25c.

**Pen Pictures of Passion Week,** Fred B. Wyand. Zondervan, 1942. 117 pages. \$1.00.

**After the Resurrection—What?** L. R. Scarborough. Zondervan, 1942. 121 pages. \$1.00.

**Five Marys.** Isabel Warrington Heaps. Abingdon-Cokesbury, 1942. 101 pages. \$1.50.



# The Church at Work

## Financing Christian Work . . .

PROBLEMS	PRINCIPLES	METHODS
Church officers need vision	The congregation needs leadership to think and plan ahead	Group prayer for vision by workers responsible for financial leadership. Finance workers' conferences. Reading suggested books and leaflets
Inadequate system	The church needs system that develops good stewardship and matches the importance of the Christian program	Learn systems used by others. Adopt that which properly enlists all members in regular giving and provides for proper handling of funds
Too many treasuries	The church is a unity, responsible for all its parts	One budget and one treasury to receive and disburse the funds
How to train members in giving	Christianity is a giving religion and necessarily trains adherents in this grace	Stewardship teaching plus enlistment of all members. Use of weekly envelopes for all age groups
Only part of the members give	Giving is spiritually enriching for some. Why not for all?	Build members up in the fellowship of Christ and the church. Seek to enlist all
Paternalism—one or a few persons dominate the financial procedure	Democratic action calls for all departments and all members to have proper voice in church financing	Treasurers and finance board members should be elected for terms with expiration dates. The budget should be built to meet needs of all departments. The church council is to approve financial reports
Indifference, selfishness	Christians are stewards	Give vision of the need. Interpret the program. Seek commitment of life and means to the kingdom of Christ

### Financing in Rural Churches

Each year adds fresh testimony to the importance of enlisting all members in giving to the local church. The every-member enlistment is no longer a technique for large churches only. The size and circumstances of the church do not set aside the basic principle.

In addition to the weekly giving of money as a part of worship supplementary plans suited to agrarian life are proving very valuable. For many years our junior age children have been encouraged to set a hen, to raise some vegetables or in some manner make the soil yield funds for the missionary project. The same idea is increasingly being taken over by all age groups. During 1942 many were the men's work projects based on the idea of a field farmed co-operatively, or an acre set aside by in-

Lord's Acre Day crowd at the Mt. Grove chapel in Bacon Hollow, Greene County, Va., on Oct. 10, 1942.



This family in Greene County, Virginia, gave a hog as its Lord's Acre gift. They want the money to go to the relief of suffering children, because they "know what it means to feed children."

dividuals. There are many variations of the plan. Two of them are listed as follows:

### Mt. Carmel's Lord's Acres

By Newton L. Poling, Stanardsville, Virginia

Feeling a need for a method of stewardship that would work, the churches of the Mt. Carmel congregation in and near Greene County, Va., adopted last spring the Lord's Acre Plan with the aim of getting every member and friend of the church to raise or make something that would produce financial returns for the church. The results of this work have convinced the leaders that the Lord's Acre Plan is a worth-while and productive method.

At least three results are evident: (1) An awakening of interest on the part of some inactive members (whose number is legion). Much more needs to be accomplished along this line. (2) The satisfying of a desire in poor and well-to-do alike to help keep the church going in a needy world. No one has been too poor to take part. (3) Surprising financial returns. The total giving of the ten preaching points from this plan has already exceeded the entire annual giving of last year. This is remarkable when it is remembered that the Lord's Acre offering does not take the place of regular giving each Sunday but is considered a special thank offering. It seems safe to predict that the total giving of the congregation will double itself this fiscal year.

The members at one of the churches in the congregation will triple or quadruple their giving. It is hoped that this is just the beginning.

Let no one think that the results achieved came without effort. Where the results were greatest, very definite promotional work was done. First, during the winter and early spring the members were educated in the na-

(Continued on Page 20)



### Financial Plans Emphasizing Salient Features

Plans	Budget	A Pledge Statement of Purpose	Enlistment Organization	Amount to Give	Envelope System	Treasury	Proportion for Missions	Special Offerings
Plan A	A uniform budget to include all local and other needs	Each member to make commitment for weekly giving as a part of worship	The church assigns the finance board or a special chairman to direct church-wide enlistments in the homes of all members	As the Spirit directs each member in keeping with the need	Numbered, single pocket, weekly	One treasurer for the church	Depends on vision of the church, size and ability of church, and debt	Yes
Plan B	A unified church budget	Appeals to members to give tithes and offerings	Enlistment through church school classes as units to bear responsibility for fulfillment of the plan	Need is secondary; tithing is basic	Numbered, weekly, single or double pocket	One treasury which is the storehouse to meet all need	Goals are set and exceeded as funds are available	No
Plan C (Reported in Dec. 26, 1942, Gospel Messenger)	A unified budget	Annual family dedication of a percentage of income from 1% on up	Members are urged to be present on annual dedication day and make commitment. If absent they are not followed up	Proportionate giving. Stress is on portion rather than amount	Undated envelopes that may be given as money is available (God's portion taken out first)	One treasury	A definite proportion as determined by the church	Yes
Plan D	Partial budget or rather several budgets not listed together	No enlistment except that the congregation is urged to give to meet the needs	Nothing very definite	No specific ideal	None	Several—church, Sunday school, mission	No specific percentage. Amount dependent on response to special offerings	Yes
Plan E	Two budgets; missions, local church and Sunday-school expenses may be in the local budget or separate	There may be a definite enlistment or a plea to continue last year's pledge or envelopes handed out for whatever response members will give	Suited to the type of enlistment made	Encouragement to give generously	Dated, numbered, double pocket, one side for local, the other for missions	Two treasurers	According to the response in giving. Definite goals are suggested to members	Yes

The outline of these plans is necessarily brief and does not fully explain the finer details and emphases of respective procedures. Plan A administers the receiving of numbered weekly envelopes by children through the primary and junior departments respectively with the superintendents giving guidance and teaching as the children learn stewardship and giving principles.

Plan B is used extensively by Southern Illinois congregations and for fuller information you may write to John B. Wieand, 431 Grand Ave., Decatur, Ill.

Plan C to a limited extent sets forth the emphases used in the church at Pampa, Texas, and for information, write to Russell G. West, 709 N. Frost St., Pampa, Texas.

A number of important features not indicated in the outline would include a system of stewardship teaching,

a method of building the church budget so that it draws forth the creative judgment of all departments in the church, the fine spiritual and effective preparation of a church for the every-member enlistment, the well-planned, effective method of securing every-member commitment, the work of the financial secretary in maintaining records of every member's giving and good treasurer'ship which inspires confidence.

These plans overlap. They do not cover all the good methods congregations have found workable. If in your church over a period of years you have found features distinctly different, which you would like to commend to others, will you please prepare your method in brief outline form similar to this and send it to H. Spenser Minnich, 22 S. State Street, Elgin, Ill.





Five tractors operated by (left to right): Herman Neff, Raymond Eberwein, Keith Loxley, I. R. Loxley, and James Fourman.

### Financing in Rural Churches

(Continued From Page 18)

ture and benefits of the plan. Second, just before planting time an every-member canvass was made, seeking to get each person to sign a covenant and select a project. Third, a second visit was made in the summer to see how the people were getting along and to have a service of dedication for the projects. Fourth, in the fall a special all-day service was held at the climax of which each person brought forward his cash returns in an envelope and laid it on the altar. Fifth, a visit to tardy contributors is now being made. A certificate is being delivered to each participant. This method or one like it would seem to be necessary.

The writer and his co-worker, Elder Henry S. Knight, unhesitatingly recommend the Lord's Acre Plan to other rural churches, especially to those where the members' cash income is low. If more information is desired by any church leader, he may communicate with the writer or he may contact Rev. Demont Clarke, Farmers' Federation, Asheville, N. C., who is the leading promoter of the plan.

### Painter Creek Men's Work Project

In the spring of 1942 the men's work organization of the Painter Creek congregation of Southern Ohio rented a nineteen-acre field from Allen Fourman and his son Alonzo to put out in corn on the share plan. The field had been in corn and soy beans the three previous years. On April 28 five tractors plowed the ground. The next day the field was pulverized into a good seed bed by two tractors. The field was planted by Elgar Rhodes in one day by tractor power. The corn was harvested on October 13 by thirty-two men, two pickers, five tractors, four trucks and six wagons. The yield was 1,050 bushels. Nine women of the ladies' aid furnished the dinner and served it in a double corncrib. Pictures were taken by Ray Petersime, Harold Shanks and Lloyd Riffell. The men had a similar project in 1941 but a smaller acreage. They are using the receipts from these projects for church and benevolent purposes.

### Brethren Service and Local Church Finances

To date Annual Conference has authorized Brethren Service separate from the Conference Budget. Many churches are setting up definite goals annually for Brethren Service and are writing these goals into the local benevolence budget. Duplex, numbered, dated, weekly envelopes are available, the one side to receive money for the local church and the other side for Brethren Service. There is opportunity to designate for relief or Civilian Public Service. Envelopes are priced at 10c per set, postage extra.

### Helpful in Church Finance

**Achieving Results in Church Finance**, by Boyd M. McKeown. 1942, 60c, paper.

This book interprets discipleship in terms of stewardship living and proposes a program of church finance which is at one and the same time essentially Christian and basically sound.

#### ADULT DISCUSSION OUTLINE

### When We Join the Church

Scripture, Acts 2: 41, 42

Sunday, March 14

#### I. The Situation or Why We Are Concerned

1. Fortunate is the church that is constantly receiving new members.
2. Deciding to join the church is one of the most important choices a person can make.
3. The church needs intelligent, consecrated, effective members.
4. Some church members after a time conclude that they joined the church without knowing what it was all about. They feel they never really entered the warm fellowship of the followers of Christ.
5. Others claim they were overpersuaded or came merely because their associates came.
6. Some consider joining the church the same as joining a club or society.
7. Churches differ in their efforts to make joining the church meaningful.
8. It is a mistake for anyone to try to live a Christian life without joining the church.

#### II. Ways to Enrich the Experience of Joining the Church

1. Let the applicant be examined carefully as to sincerity and purpose.
2. If possible have the applicant join a preparatory class led by the minister. In this he will study briefly the meaning of the church, God, Christ, the Spirit-filled life, one's relation to the Bible, the meaning of prayer, worship, the ordinances, the work of Christian education, missions, stewardship of possessions, Christian conduct, the value of church attendance, etc. Some guidance materials are available.
3. If the class is not possible some of the ground may be covered by personal interviews.
4. When the applicant is not a member of a Christian home or the Sunday school it is all the more important to have instruction as to the meaning of church membership.
5. The baptismal service should be explained beforehand so that the Holy Spirit may not be hindered in his work of grace.

#### III. For the Discussion

1. What reasons and motives have you heard people give for joining the church?
2. What can your church do to make joining the church a more meaningful experience?
3. What does your church do to welcome the new members into your fellowship?
4. What special effort is made to put the new member to work?
5. What opportunities does your church give to the new member to know the history, ideals, and work of our church?



## Correspondence . . .

### Mortgage Burning at Springfield, Ohio

On March 23, 1940, the First Church of the Brethren of Springfield, Ohio, received from the mission board of the Southern District of Ohio the deed for the entire church property and assumed the remaining debt of \$3,250. Previous to this time the mission board had helped to support the work there and had contributed much to the building of a strong congregation in Springfield.

On Sept. 1, 1942, there still remained an unpaid balance of \$1,900. At that time the church in business meeting voted to make every effort to liquidate the remaining debt as quickly as possible. Many generous gifts were made, and a fine spirit of willingness was manifested by every one.

By Nov. 23, 1942, the task was completed. On November 29 the canceled notes were burned in an appropriate service, at which the pastor officiated. Bro. J. Howard Eidemiller, of New Carlisle, Ohio, who was a member of the district mission board when the church was built in 1922 and chairman of the board when the parsonage was built in 1927, gave a most inspiring and fitting morning message. His subject was The Joy of Accomplishment. During the burning of the note a picture was taken and the pastor led the congregation in a note-burning litany, which was followed by a prayer of thanksgiving and rededication led by Bro. J. H. Riley, a local minister and a member of the official board.

Springfield, Ohio.

J. H. Good.

### To Ministers of Southern Illinois and Everywhere

This morning I took my income tax blank, already filled out, to the office of Internal Revenue. I was surprised how small my net income was after deductions were allowed, and how far I was from owing the government any tax. The fine elderly man who inspected my report showed me where, if I had needed it, they would have allowed me two hundred dollars more exemption. At another spot he asked me to take fifty dollars less exemption.

But what I am coming to is that he pointed to where I had listed so much for "Tithes and offerings paid to church treasurer" and said, "That counts a lot with us." Giving that statement as his reason, he did not even care for me to leave the sheet on which I had made explanations that were called for on the form.

It seems to me there are some teaching points here that I will use in the congregation here in Decatur. I will publicly suggest to our tithers that they fill in their income tax report with those same words that I used. You may wish to suggest the same to your brethren.

We need to give continuous emphasis to several vital points which are included in that brief clause, if we are true to the trust the Lord has placed in us as ministers:

1. The tithe is a recognition of our partnership with God, and of the fact that he is the source of everything we have. Its dedication becomes an act of worship, since God does not need anything. If people do not worship with a proper portion, too large an area of life is left outside of the realm of the spiritual. We look around and see that those who do not give a tenth spend too much foolishly, and where the money goes the heart goes also.

2. Those who give the tithe have an opportunity to get some real joy out of the giving of offerings besides. This joy is unknown to those who give haphazardly or who do

not set aside a scriptural amount regularly as an act of worship. Only recently a tither said, "It is easy to give more since we give the tenth."

3. A third and equally important point in the above clause is that the tithe is paid to the church treasurer. The local church is the body of Christ. It is the successor of Christ in doing his work. It is the only storehouse of the Christian age. Therefore the blessings promised to storehouse tithers in Malachi 3:10 are only available to those who lay aside the tithe in the treasury of the local church. The blessing is for the individual, for the family, and for the whole church. The pastor is given a good share of every individual's blessing if he gives these teachings persistently.

This is the third letter endeavoring to urge upon us a more aggressive ministry in spiritual matters: (1) more enlistment for personal evangelism; (2) better preaching; (3) scriptural giving. Times like these call for a going forward.

Decatur, Ill.

John B. Wieand.

### Kingsport Women's Work

In January 1942 nine Church of the Brethren women living in Kingsport, Tenn., organized a women's work group, the first organization of the church in this city. The nine charter members were: Mrs. Ina Ruth Addington, Mrs. Nelle Barlow, Mrs. Inez Barlow, Miss Jo Evelyn Barlow, Mrs. Ollie Howell, Mrs. Nola Hodges, Mrs. Thelma Howell, Mrs. Margaret McGlothlin, Mrs. Julia Moorefield.

Since the organization the group has met once each month. Eight new members have been added. The officers are: president, Mrs. Addington; vice-president, Mrs. Moorefield; secretary-treasurer, Mrs. Thelma Howell. Nola Hodges was appointed Messenger agent and Blanche Poale Messenger correspondent.

At the December meeting we worked on a friendship quilt, enjoyed a covered dish dinner at noon, and in the afternoon presented a Christmas program consisting of songs and readings. Gifts were exchanged after the program. We believe that the women's work in Kingsport will go forward with greater zeal than before.

Kingsport, Tenn.

Mrs. Blanche Poale.

### In Reply to "When Comes the Harvest"

I have read the article, When Comes the Harvest, by Vera V. Via, and I heartily agree with her that the song, Praise the Lord and Pass the Ammunition, is a blot on the pages of American history. God is no respecter of persons or of nations. In times past when a nation forgot him and when just so far in sin God permitted some form of calamity to come upon the people, even to being overthrown and taken into captivity until they came to themselves and came back to God.

But perhaps I am old-fashioned. Perhaps I and others who believe as I do and perhaps the thousands of boys in the C. P. S. camps are wrong, and the right way is to grab a gun and sword and get as many of the Japs and Germans as possible. Would it not be in order then to shout, "Praise the Lord and pass the ammunition? Lord, give me a steady hand for I want to get as many Japs as I can."

There is only one way to be sure we are right and that is to take Christ as our example and do as he did, and instructed us to do. It might have been possible for him to have averted the cross, had he been willing to compromise with his accusers, but this he would not do.



What would have been the effect upon the world had he done this? The world still would have been in darkness. What will be the effect upon the church if we compromise in this crisis?

May God give us courage and strength to bear aloft the torch he flung to us as he bowed his head on Calvary and said, "It is finished." So far as his work here was concerned it was finished, but for us it was only begun. He tells us to love our enemies, to do good to them that persecute us. May the nation truly rise in protest against this insult to Christianity and may his people see the impossibility of God's blessing us when we are not willing to put our trust in him and give him full place in our hearts.

Romney, W. Va.

P. Stein Höckman.

### Reminiscences at 103

Dictated by C. Z. Reitz, who is in his 103rd year, and written by his pastor, J. D. Brower.

I have been a member of the church for more than fourscore years. I remember when Bro. Kurtz began printing the Gospel Visitor in his springhouse loft in Ohio. And I have read the Brethren church paper since that time until the last few years since I lost my eyesight. But as I sit here in my chair I get lonely and eager for the church news. My daughter, who is in her eightieth year and keeps house for me, wants to get the Gospel Messenger soon and read to me. Until recent years I traveled a good deal, attending many Annual and district meetings, etc. I often went as delegate. Twice I was delegate to California, besides Hershey, Pa., and other places. I visited Bro. J. H. Moore in his home in Florida. I remember many of the old brethren, most of whom have left the earthly scene. I will never forget the powerful sermons of Bro. C. G. Lint of Meyersdale, Pa., and others of the old brethren. I would be very glad to hear from any of the older ones yet living who may remember me. I am just waiting for the Master's call. Brethren, be faithful.

Maxwell, Iowa.

C. Z. Reitz.

### The Anointing and Medical Science

Will you permit me to give a few of my thoughts on the ceremony of anointing with oil? Most ceremonies are enjoyable and they often leave lasting impressions for good.

If the anointing only cheers and consoles the sick as it usually does, surely no one could object to the service unless it conflicts with other methods of healing. We think it clear that anointing as taught and practiced was primarily for the healing of the body. As taught, its success depends on the degree of faith the patient has in the service. Then we should have full and complete faith. If we do have such faith in any form of divine healing, are we not likely to neglect other methods?

The writer has been in sections of our country and has attended meetings in which medical science was held up to the greatest ridicule. The teaching was that the Scriptures say send for the elders and not for the doctor. The Scriptures teach pray for the sick, etc. We have seen shocking results, really criminal neglect, in acute and dangerous cases of sickness. A few of these observations were given in the Messenger a few years ago.

How can anything be more sacred or divine than healing the sick through the knowledge of medical science? Unselfishly many have given their lives to increase such knowledge.

I believe we will all agree that we are placing less importance on ceremony and the strict lettering of the Scriptures than of yore. Are we not putting more emphasis on service and practical helpfulness? We hope so; we think so.

Harrisonburg, Va.

Fred C. Wampler.

### Another Mortgage Burning Service

Four or five years ago the Myrtle Point church in Oregon borrowed \$1,200 to build a parsonage, giving a mortgage on the church property. The men with the assistance of friends built the house on the lot donated by Bro. Ben Grant. The debt was reduced fifteen dollars each month for three or four years. In the spring of 1942 the pastor, F. H. Barr, suggested that we raise the balance of \$450 by Thanksgiving.

S. S. Reed was put in charge of raising the money. The fund grew rapidly; the last ten dollars was given by a brother from Bandon who had lost everything he owned in a fire six years ago.

On the Sunday before Thanksgiving 1942 the mortgage was burned by the trustees of the church, S. S. Reed, Murl Poland, E. W. James and Louie Aasen. The congregation looked on with thankful, rejoicing hearts. We felt that there was also rejoicing in heaven because a burden had been lifted from the place of worship.

Myrtle Point, Oregon.

Anna Reed.

### The Passing of Grandma Brower

Sarah Elizabeth Brower, oldest child of Henry and Catherine Wine Stoner, resident pioneers, was born near South English, Iowa, Jan. 8, 1859, and peacefully died in

her South English home on Dec. 24, 1942. Had she lived until Jan. 8, she would have been eighty-four years of age. On Jan. 10, 1878, she was united in marriage to Elder Peter Brower, who preceded her in death on May 9, 1914. To this union seven children were born. The oldest child, J. Henry, an elder in the English River church, died in February 1920. The surviving children are: Clarence E., Samuel E. and Frank L. of



South English; Emma K. Bowser of Cedar Rapids; Dean P. of Louisville, Ky.; Elva E. O'Brien of Denver, Colo. She also leaves a brother and sister, G. Frank and Mary K. Stoner of South English, nineteen grandchildren and twenty great-grandchildren.

In early life she united with the English River Church of the Brethren and remained true and faithful to the church of her choice, never missing Sunday school and church as long as her health permitted. She joyfully and faithfully served as a minister and elder's wife, assisting at all times and often accompanying him to district and Annual meetings. Mother consistently read the Gospel Messenger and her Bible. She was especially fond of, and marked many of, the Psalms.

During the last two years mother was faithfully and lovingly cared for by her oldest daughter, Emma. Prior to this, mother experienced much happiness in traveling and visiting with her children.

Mother always loved and enjoyed life and received



great pleasure in meeting and visiting with new, as well as old, friends. She conversed with them concerning the Scriptures and the beginning of the first Sunday school in her church, so near her birthplace. Mother, after father's departure, continued the family altar and even to the last, by means of her radio, she observed early morning worship. All through life mother's joy and delight was her communication with nature through her flowers. She constantly shared her plants as well as huge bouquets with the church, the sick, her friends and all community functions.

Funeral services were held at the Church of the Brethren on Dec. 26, conducted by the pastor, Bro. A. W. Carr, assisted by Elder H. C. N. Coffman, a childhood friend and church associate. She was laid to rest in the English River cemetery.

Denver, Colo.

Elva E. O'Brien.

### The Passing of Elder Hiram E. Kaylor

Hiram E. Kaylor was born in Lancaster County, Pa., April 25, 1869, and died Nov. 2, 1942, at the age of seventy-three years, seven months and six days.

In 1898 he was married to Harriet G. Brubaker. To them were born three children, one of whom died in infancy. Surviving are Paul B. and Roy B. and an adopted daughter, Minnie.

Bro. Kaylor united with the Church of the Brethren in the spring of 1889. He was elected to the ministry on Sept. 2, 1902, advanced to the second degree on Sept. 5, 1905, and ordained to the eldership on Aug. 4, 1914. On Feb. 1, 1916, he became elder-in-charge of the West Greentree congregation, in which capacity he served until 1934, when his eyesight failed.

Because he had been a great reader and had applied himself closely to the study of the Bible, he had acquired a knowledge that qualified him for further usefulness in spite of his blindness. Though he suffered much physically he delighted in attending church services and took his turn in the pulpit at home and preached frequently in adjoining congregations. In his early ministry he devoted much time to holding evangelistic meetings.

Funeral services were held at the Green Tree church with the home ministers in charge. Burial was in the adjoining cemetery.

Rheems, Pa.

S. S. Shearer.

### Mrs. Rosetta Florence Reid Jamison

Rosetta Florence Reid Jamison was born Aug. 11, 1858, and passed away Nov. 23, 1942, aged eighty-four years, three months and eleven days.

Sister Jamison was the wife of Elder John W. Jamison, who preceded her in death about ten years ago. She was the faithful wife of a pioneer preacher and elder in our church. They lived in the community of their post office address and promoted and kept alive the faith and interest of the Church of the Brethren until Bro. Jamison was physically unable to carry the work any longer. Then they had other ministers come into the community and carry on the work. The writer was one of those who received encouragement and the finest of hospitality in their home while continuing the work that they had labored and sacrificed for.

To them were born eight children, five girls and three boys. Two of the children, John Marion and William Franklin, preceded both of their parents into the better land. Those who survive are: Mrs. C. S. Robinson, Mrs.

P. H. Jarvis, Mrs. Leroy Stevens, Charles E. Jamison, all of Potts Creek, Va.; Mrs. G. E. Arriitt, Covington, Va.; and Mrs. Paul Rule, Bedford, Ind. There are nine grandchildren and four great-grandchildren. Besides these immediate relatives, Sister Jamison leaves a host of neighbors and friends. She was the last of a family of eleven children.

Sister Jamison united with the Church of the Brethren with her husband soon after their marriage. She was a faithful companion, a devoted mother, a loyal Christian and a model neighbor.

Keyser, W. Va.

Ray Showalter.

### Rowland Golden Wedding Anniversary

(Adapted from a newspaper account sent by Buryl E. Hoover, Wawaka, Indiana.)

Golden wedding festivities were held Nov. 1, 1942, for Mr. and Mrs. A. C. Rowland at their home in Nead when their daughters and families gathered for a luncheon at noon. Open house was

held in the afternoon for friends and relatives. Mr. Rowland is familiarly known as Bert.

Mr. and Mrs. Rowland were united in marriage Oct. 30, 1892, by Bro. George Stricher of the Church of the Brethren at the home of the bride's father in Peabody, Kansas, and to this union were born four daughters: Mrs. J. C. Klepinger of Logansport, Mrs. B. E. Hoover of Wawaka, Mrs. J. L. Foust, R. 4, Peru, and Mrs. J. L. McCartney of Bunker Hill.



The couple came to Indiana forty-three years ago and have always lived in the Nead community since that time. Mr. Rowland, now seventy-three years old, was born at Hagerstown, Md., on Feb. 11, 1869, and his wife was born in Darke County, Ohio, March 31, 1874. She is 68 years old. They are active members of the Church of the Brethren. They have eight grandchildren and one great-grandchild.

### Mrs. Lydia Martin

Death recently called from our midst the oldest member of the Elizabethtown congregation. She was also one of the most highly respected "mothers in Israel," for her home was vitally related to her home church, the personnel of Elizabethtown College, and the program of the Eastern District of Pennsylvania.



Lydia Royer Martzall Martin was born near Akron, Pa., Feb. 20, 1853, and entered the life beyond Nov. 16, 1942, aged 89 years, 8 months, and 26 days. Death was hastened by the shock and complications incident to a broken hip. She was the youngest of seven children born to John and Anna Royer Martzall, and was the last of this family to depart this life.

On Feb. 6, 1873, she was married to Aaron Witmer Martin, and they lived together in holy wedlock for over sixty-one years. March 3, 1934, was the date of the husband's death. Five children had been born to

this union, only one of whom, Miss Martha Martin, professor of Bible in Elizabethtown College, survives. Those who preceded her in death were: Aaron, an infant; David, aged 3 months; Anna, 12 years old; Elder Nathan Martin, of Lebanon, Pa., who passed away in April, 1942, at the age of sixty.

Sister Martin and her husband had united with the Church of the Brethren, Conestoga congregation, in 1874. In 1897 they were called to the office of deacon, and served the church well in that capacity. They were veritable pillars in the temple of God. If



a home is to be judged by its contribution to the church, then this was a most successful one, for the two children who grew to maturity became highly respected leaders in their respective spheres of service in the brotherhood.

Brief memorial devotions were conducted at the late home by Brethren Ralph R. Frey and John Hershman. More extended services were held at the Elizabethtown church in charge of the writer, assisted by Brethren A. C. Baugher and R. W. Schlosser. The texts, 1 John 3:1-3 and John 14:27, were the same ones used when the husband was laid away more than eight years ago. Interment was made in Mt. Tunnel cemetery, Elizabethtown, Pa., by the side of the grave of the husband.

Elizabethtown, Pa.

M. Clyde Horst.

### Mrs. Florence Hamstead Johnson

On Nov. 11, 1942, Mrs. Florence Hamstead Johnson suffered a stroke while doing her evening work; about two hours later died.

She was born at Scherr, W. Va., June 9, 1872, a daughter of the late John and Martha Hamstead. She lived most of her life at, or within three miles of, her birthplace. She was married in 1897 to Albert Johnson, a minister in the Church of the Brethren. To this union were born four sons and two daughters: Ross and Velma of Scherr, Mrs. Elma Martin and Truman of Antioch, and Ellis of Rockville, Md. Surviving also are two stepsons, Otis of Keyser, W. Va., and Taylor of Baltimore, Md., eight grandchildren and five stepgrandchildren; one sister, Mrs. Laura Walters of Steubenville, Ohio; two brothers, George Hamstead of Eglon, W. Va., and Obed Hamstead of Morgantown, W. Va. One son, three sisters and two brothers preceded her in death.

Her husband died twenty-two years ago, leaving her the task of caring for and rearing her children, the youngest of whom was only three years old.

When eighteen years old she became a member of the Church of the Brethren. Her devoted Christian life is a challenge to those of us who remain behind.

Funeral services were conducted in the Oak Dale church by Bro. B. W. Smith, assisted by her pastor, Bro. N. A. Seese. She was laid to rest beside her husband in the family cemetery.

Scherr, W. Va.

Velma Johnson.

## Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brown-Ecker.**—By the undersigned at the parsonage, Jan. 16, 1943, Hiram J. Brown of Aberdeen, Md., and Winifred Ecker of Baltimore, Md.—I. S. Long, Baltimore, Md.

**Davis-Pipe.**—By the undersigned at the Brethren parsonage, Jan. 23, 1943, Samuel Davis of Danville, Ohio, and Ethel Pipes of Mt. Vernon, Ohio.—Daniel M. Brumbaugh, Danville, Ohio.

**Flatter-Rife.**—Minor Flatter of Hollansburg, Ohio, and Naomi Ruth Rife of New Madison, Ohio, Feb. 5, 1943, at the home of the undersigned.—E. S. Hollinger, New Paris, Ohio.

**Foriner-Boyd.**—LeRoy Leslie Fortner and Crystal Darlene Boyd, both of Cedar Rapids, Iowa, Feb. 4, 1943, in the Cedar Rapids church, by the undersigned.—H. L. Ruthrauff, Cedar Rapids, Iowa.

**Harshman-Honor.**—By the undersigned at the parsonage, Feb. 6, 1943, Daniel I. Harshman and Marie A. Honer, both of Hanover, Pa.—I. S. Long, Baltimore, Md.

**Jasper-Andes.**—By the undersigned in the Monitor church, Kansas, Dec. 25, 1942, Earl Jasper of Johnston, Iowa, and Rosalie Andes of Windom, Kansas.—W. W. Gish, Conway, Kansas.

**Mitchell-Myers.**—By the undersigned at the parsonage, Feb. 6, 1943, Francis H. Mitchell and Hazel V. Myers, both of Baltimore, Md.—I. S. Long, Baltimore, Md.

**Zumbrun-Krotzer.**—By the undersigned in the Blue River church, Jan. 30, 1943, John Allen Zumbrun of Churubusco, Ind., and Norah Mae Krotzer of Rome City, Ind.—L. U. Kreider, Columbia City, Ind.

## Fallen Asleep . . .

**Bankert.** Lanah Elizabeth, wife of Ezra Bankert, died suddenly on Jan. 15, 1943, at the age of sixty-seven years, two months and three days. Surviving are her husband and one son. She was a member of the Marsh Creek congregation for many years. Services were held at the Pittenturf funeral parlors in York Springs by Elder W. G. Group. Interment was in the Heidlersburg cemetery.—Mrs. Walter Keeney, Gettysburg, Pa.

**Bibler.** Jesse, son of Ellis and Belle Bibler, was born in Hancock County, Ohio, Aug. 8, 1886, and died Jan. 10, 1943. On Jan. 6, 1908, he and Mabel Wagner were united in marriage and made their home at the Wagner homestead in Madison Township where he died. Four children were born to this union. With their mother they survive the father. Others of near kin are

the deceased's aged parents, two brothers and five grandchildren. Jesse was a much-respected citizen, who, because of his high ideals and business integrity, won a warm place in the hearts of those with whom he associated. Almost thirty years ago he became a member of the Eagle Creek church. These were years of faithful service. For the past five months his illness was severe, but he never complained. Funeral services were held in the Eagle Creek church by the pastor, the writer, assisted by Elder D. R. McFadden.—Jesse J. Anglemeyer, Williamstown, Ohio.

**Cosner.** Mary Susan, daughter of Wesley Moore and Sarah Reel Cosner, was born near Greenland, W. Va., Oct. 21, 1871, and died at her home near Bismarck, W. Va., Jan. 24, 1943. She was the last member of a family of six. She married Levi S. Cosner, who preceded her in death Oct. 13, 1940. She is survived by one son and one daughter. She united with the Church of the Brethren when a young girl and lived a very faithful and devoted life. For several years she was deprived of attending church services because of bad health and no way to travel, but she was loyal to her home and family and always willing to help in case of sickness or need. She did not have much of this world's goods and had seen much trouble and heartache, but her life was always cheerful and loving. Funeral services were conducted at the home of her daughter by Ernest Miller, and burial was in the Little cemetery on the home place.—Zina Cosner, Bismarck, W. Va.

**Crickenberger.** W. I. S., was born in Albemarle County, Va., Aug. 31, 1855. At the age of ten years he came with his parents to Augusta County, locating in the neighborhood of Crimora, where he spent his entire life. He died Nov. 27, 1942. On Dec. 9, 1884, he was united in marriage to Maria Claytor, who preceded him in death by a few years. To this union were born twelve children, eleven of whom, with a number of grandchildren, survive. Bro. Crickenberger united with the church in 1894. He was elected to the deacon's office in 1900; it was here that he made his greatest contribution to the church. He was always at his place and active in the Sunday school, where he was a teacher for several years. Later in life he was engaged in the mercantile business and was an outstanding example of fairness and integrity. He believed and practiced the old Dunker policy that a man's word was as good as his bond. Services were held in the Pleasant Hill church and burial was in the adjoining cemetery. The rites were conducted by the writer, assisted by Elder J. W. Wright.—B. B. Garber, Waynesboro, Va.

**Ebersole.** Harvey, son of Mr. and Mrs. William Ebersole, was born in Elkhart County, Ind., and died Jan. 13, 1943, at his home in Goshen, Ind., after an illness of one week. He was an automobile mechanic for many years and a member of the West Side Church of the Brethren. Surviving are his wife, Dorothy, one son, his father, one brother and one sister. Funeral services were held at the West Goshen church with Elders Samuel E. Miller and M. D. Stutsman officiating.—Mrs. Mina Ganger, Goshen, Ind.

**Hoffman.** Valentine, son of Mr. and Mrs. Washington Hoffman, was born in Johnstown, Pa., on Aug. 22, 1854, and died Jan. 10, 1943, at his home in Goshen, Ind., where he had lived the past thirty-two years. Death came after a three weeks' illness. He was united in marriage to Ella Leer, who died Dec. 18, 1930; to this union were born one son, who preceded him, and two daughters, who, with four grandchildren and three great-grandchildren, survive. He was a member of the West Side Church of the Brethren. Funeral services were conducted at the home with Rev. Samuel E. Miller officiating. Burial was in the Oak Ridge cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Ketring.** Nancy, daughter of John and Mary Francis Dickson Rench, was born Aug. 30, 1861, near Pleasant Mound, Ill., and died Dec. 27, 1942. On Dec. 20, 1885, she was united in marriage to William H. Ketring, who preceded her in death six years ago. To this union were born twin sons. They and their companions, eight grandchildren, five step-grandchildren, two sisters and a host of relatives and friends, survive. She and her husband united with the Church of the Brethren over fifty years ago and remained faithful workers until their death. Funeral services were conducted in the Hurricane Creek church by the pastor, Ausby W. Swinger. Burial was made in the Noffsinger cemetery.—Mrs. Ausby W. Swinger, Pleasant Mound, Ill.

**Miller.** Jacob J., died at his home in Mummasburg, Pa., Dec. 17, 1942. He was born Oct. 5, 1865. He was a faithful member of the Marsh Creek congregation of the Church of the Brethren. Surviving are his widow, two sons and three daughters. Services were held in the Marsh Creek church by Elder W. G. Group, assisted by W. N. Zabler and W. A. Keeney. Interment was in the cemetery adjoining the church.—Mrs. Walter Keeney, Gettysburg, Pa.

**Rafine.** Victoria, of Fort Wayne, Ind., died Jan. 30, 1943, after a ten weeks' illness, at St. Joseph's hospital. She was aged twenty-seven years. She was a native of Bridgeton, New Jersey, and a member of the United Brethren church of that city. Surviving are her husband, David, and one son. Services were conducted at the Ashley-Wilson funeral home by the undersigned. Interment was in the Greenlawn memorial park in Fort Wayne.—Van B. Wright, Fort Wayne, Ind.

**Reall.** Elizabeth J., the only daughter of Solomon and Eunice Cosner, was born near Bismarck, W. Va., Oct. 10, 1858, and died May 20, 1942, at her home on the farm where she was born. She was married to John M. Reall in 1880. They had one child who



died when an infant, and one adopted daughter, who survives. She became a member of the Church of the Brethren when a young girl and lived a faithful Christian life. She was a very hard worker and a great help whenever there was need for her to give to anyone sick or in need. In her later years she suffered much, and during her last two years she was almost helpless; she called for the anointing service upon several occasions, from which she received spiritual strength. Funeral services were conducted at the Locust Grove church by Bro. Daniel B. Spade. Interment was in the Cosner cemetery.—Zina Cosner, Bismarck, W. Va.

**Reinaman, Birnie A.**, son of the late Joshua and Malinda Brown Reinaman, died at his home near Littlestown, Pa., Jan. 18, 1943, aged sixty-eight years. Surviving are his wife, the former Laura Hawn, four children, seven grandchildren, two sisters and one brother. He was a member of the Piney Creek Church of the Brethren and was one of our deacons. He always attended services when able. Funeral services were held at the J. W. Little and Son funeral home in Littlestown with Elders Silas Utz, Birnie Shriver and Birnie Bowers officiating. Interment was in the Lutheran cemetery at Taneytown.—Vergie A. Bowers, Taneytown, Md.

**Rinker, Tyler**, son of John and Martha Cosner Rinker, was born in 1876 and died in the Cumberland, Md., hospital Oct. 20, 1942, after a short illness. He is survived by his widow, Myra Rinker, who has been an invalid for some time, two sons and two adopted daughters. He became a member of the Church of the Brethren when eighteen years old and remained in this faith. Funeral services were conducted at the home by Rev. Laurence Helsley, and burial was in the home cemetery.—Zina Cosner, Bismarck, W. Va.

**Ritter, Ella Viola**, was born Nov. 8, 1870, near Springfield, Ill., and died at the Victory hospital in Stanley, Wis., Jan. 13, 1943, after a lingering illness of ten years, eight of which were spent in a wheel chair. She moved with her parents to Indiana when she was a small child. On Dec. 8, 1888, she was united in marriage to William Ritter, who preceded her in death fourteen years ago. They came to the Stanley community forty years ago and settled on a farm near the Maple Grove church. Fourteen children were born to this union, all of whom survive. Also surviving are her mother, Mrs. Clara Baughman, two sisters and thirty-one grandchildren. Funeral services were conducted by Bro. Lewis Hyde.—Mrs. Jacob Winkler, Stanley, Wis.

**Shaffer, Elias**, aged eighty-two years, died Dec. 30, 1942, at his home in Hillsboro, Pa., after an illness of a year. He was a son of Hiram and Frances Berkebile Shaffer and was a retired farmer. He is survived by his widow and ten children, fifty-two grandchildren, ten great-grandchildren, one sister and two brothers. He was always present at church services when health permitted. Services were conducted at the Berkey church by the pastor, Rev. Jacob Dick. Burial was in the church cemetery.—Marian Dull, Hooversville, Pa.

**Stahl, Annie Mary**, was born in Meyersdale, Pa., May 23, 1861, and died at her home in Meyersdale on Jan. 7, 1943. She was married to Norman Stahl. She was a daughter of Jacob M. and Susan Livengood Lichty. Surviving are her husband, three stepsons, two brothers and two sisters. Sister Stahl was a kindly dispositioned, earnest Christian woman, and was a member of the Church of the Brethren from early childhood. Funeral services were conducted in the local Church of the Brethren by the pastor, DeWitt L. Miller, with interment in the union cemetery.—W. A. Shoemaker, Meyersdale, Pa.

## Church News . . .

### California

**La Verne.**—We recognized the faithful services of Prof. Ralph R. Travis as church organist for the past thirteen years, at the Sunday morning services on Jan. 17. E. R. Blickenstaff, president of the choir, presented him with a gift of appreciation from the congregation. Two have been baptized since our last report. The aid society is very busy in weekly all-day sessions with the regular line of work and Red Cross sewing. The Dorcas club women sponsor many large and small service projects. The club members made an effort to remember the men of this congregation in military service and in C. P. S. camps with Christmas letters. Pastor D. W. Kurtz is leading the Wednesday evening group in a study of the prophet, Micah, as well as in a review of the Sunday-school lessons. Instead of exchanging small Christmas gifts among themselves, the women of the Friendship class made a gift to La Verne College. Weekday religious education classes for children meet each Thursday after school at the church under the leadership of Dorothy Heiny, Esther Weld and the writer. Three choirs are functioning, the adult directed by David Young, the junior high by Mrs. Robert Tully and Mrs. C. I. Myer, and the junior group by Betty Brandt and Mrs. Young.—Grace Hileman Miller, La Verne, Calif., Jan. 20.

### Colorado

**Rocky Ford.**—At the December council we elected church officers; Bro. Charley Williams was chosen adult Sunday-school superintendent and Roy E. Miller elder. It was decided to adopt the pledge system of giving. On Dec. 27 the other churches

dismissed and came to see our Christmas play, The Tinker, given in the high school auditorium. Our harvest meeting was held Nov. 15. We had a basket dinner, sermon by Pastor Ernest Shively, and a quiz program in the afternoon. We were pleased to be able to pay \$1,000 on our church debt on Jan. 1. This year we advanced the money to pay for all the church families' subscriptions to the Messenger and then sent them a notice saying that we would like them to reimburse the treasury one dollar each. The women are meeting every Thursday to sew. Their first shipment of relief clothing had 165 garments and another shipment is ready to go. The material for the clothing has been paid for by the sale of potholders. Some comforters have been made for the C. P. S. camps, and 300 cookies sent to the boys in the hospital at the air base at La Junta. Seven boys of our active church membership have been drafted. Our church has been saddened by the passing of two loved members, George Kimbrell and Mrs. Hugh Thomas.—Mrs. Ella Baker, Rocky Ford, Colo., Feb. 1.

### Florida

**Tampa.**—On Thanksgiving morning the children gave a program, followed by a home mission offering. The children gave a basket to a needy family. After a talk by our pastor, Bro. Crist, the young people served doughnuts and coffee. On Dec. 20 the children gave a program, followed by a talk by Bro. Landis. The young people gave a play in the evening. A good number attended an uplifting watch service on New Year's Eve at the church. The sisters' aid has been doing a great deal of work for the C. P. S. camps and has given \$8.85 to the district and General Mission boards. The sisters meet every two weeks in a home and one of them sells embroidery work done at home by the sisters. The proceeds buy material for quilts. Cottage prayer meetings are being held at members' homes in Sulphur Springs. Some of these members are unable to get to the church, which is several miles away.—Mrs. P. L. Cox, Tampa, Fla., Jan. 23.

### Illinois

**Allison Prairie.**—Our church has been progressing nicely with good attendance. We were sorry that our pastor's wife had to have another operation. She has returned from the hospital, but desires the prayers of each one. We held our council Jan. 3 and church officers were elected. We expect Bro. John Wiend of Decatur to be with us Feb. 14 for an all-day meeting. On Dec. 3 the women's work reorganized with the writer as president. During the past year the women have been busy quilting, held a bake sale, served two sale dinners and one supper. We have contributed \$300 to our local church. We sent packets, comforters and canned goods to the C. P. S. camps. A special church offering is lifted once a month for the camps. On Jan. 14 Bro. Kenneth Fisher gave the morning address. Bro. William Ritchey of Bethany Seminary has preached for us twice.—Viola Frye, Lawrenceville, Ill., Jan. 28.

**Cherry Grove.**—On Nov. 25 a union Thanksgiving service was held at the Methodist church in Lanark; our pastor, Merle R. Hawbecker, brought the message. A missionary program was given by the children on Nov. 29, and pictures were shown of India. On Dec. 20 our young people presented a Christmas program. A beautiful Christmas tree was decorated in front of the church. At the close of the service our pastor and family found many remembrances under the tree. Christmas baskets were distributed to our shut-ins. The ladies' aid has served many farm sale dinners and realized a neat sum. The interest in C. P. S. camps has been good. Everyone is given an equal opportunity to share in this service. Gerald Carpenter, one of our church boys who has been in the navy three years, was home the first of the year. Two of our soldier boys have been privileged to worship with us on a few recent Sundays.—Pearl Puterbaugh, Lanark, Ill., Jan. 30.

**Lena.**—The work here is progressing nicely under the leadership of Brother and Sister Ernest Shull. On a Sunday afternoon in October our elder, Bro. I. D. Leatherman of Lanark, assisted by our pastor and wife, dedicated our newly purchased parsonage; on that evening Bro. Leatherman brought us a fine message, after which he installed Brother and Sister Shull as our pastors. Many of our number went to Polo in November to hear our former pastor and wife, Brother and Sister J. F. Burton of Topeka, Kansas, who were holding revival meetings there. During the past few months we have enjoyed a reading by Darlene Fair of the Franklin Grove church, two sermons by H. Stover Kulp, a message by Rev. Clarence Brown of the Church of God at Sparta, Wis., and a Thanksgiving pageant by our own folks. On a Sunday evening preceding Christmas Mrs. Lelo Gnagey, assisted by the octet, read Henry Van Dyke's Mansions. On Dec. 23 a cantata, The Lost Carol, was presented under the direction of Mrs. Shull. On Dec. 27 Donald Netzley of North Manchester, Ind., brought us some fine thoughts, after which Bro. Dean Farringer, also of North Manchester but formerly of Lena, preached for us. Bro. Shull recently dedicated five babies. The women of the church have organized as the Sisters of Service with Mrs. Ethel Schoney as their president. They sent Christmas boxes to our boys in camps. They are now making comforters for the C. P. S. camps. We are looking for a truck to come to Lena sometime this week to get these comforters, articles of clothing, and canned food given by our members. Bro. John Heckman of Polo gave the message on Jan. 24, showing the pictures of Brethren Service work.—Blanche L. Folgate, Lena, Ill., Jan. 25.

**Springfield.**—Our revival meeting was held Nov. 16-22 under



the direction of Brother and Sister G. G. Canfield. Although we had no additions to the church, we gained much spiritually. Pastor R. C. Wenger spoke at the union Thanksgiving service held at the Lutheran Memorial church. Our annual father and son banquet was held Dec. 2. Our pastor acted as toastmaster and Rev. John W. Cavitt was the speaker of the evening. Our love feast was held Dec. 8 with Bro. I. C. Paul of Virden officiating. Our Christmas program and white gift service was held on Dec. 20. The women's council sent boxes of cookies to our boys in the armed forces. Each Sunday morning at the worship hour we have a candlelighting and prayer service in behalf of these boys in service. Our giving for the last quarter is slightly better than for the corresponding quarter one year ago. For the near future we are planning a series of Bible study and social meetings to be directed by our pastor. On Feb. 21 Bro. Ora Garber of the Elgin staff will be with us.—Mrs. Martha L. Meadows, Springfield, Ill., Jan. 26.

**Walnut Grove.**—At the November council the church empowered the trustees to see if the remaining parsonage debt could be paid off, and on the last Sunday of 1942 they reported that contributions had been received and the \$600 debt, plus the \$30 interest, had been paid. The women of the church served two sale dinners this fall and cleared \$173. Services were held Thanksgiving morning. A Christmas program was given by the children on Dec. 20. We have a one hundred per cent Messenger club.—Mrs. Oliver Dearing, Calhoun, Ill., Jan. 18.

**West Branch.**—On Nov. 22 Bro. H. Stover Kulp, missionary to Africa, spoke to us. Following his message an offering was lifted; the intermediates brought \$42, the proceeds of their missionary investments. Our Thanksgiving and Christmas programs were nicely rendered. In December our business meeting was held with Elder Merle Hawbecker presiding. The men have been remodeling the church kitchen. Under the efficient leadership of Mrs. J. H. Brindle our aid is doing splendid work. Our intermediates and juniors enjoyed a bobsled party, stopping at the parsonage to make popcorn balls. Brother and Sister E. Wayne Gerdes are now in their fifth year of serving our church and community.—Mrs. Paul Strite, Polo, Ill., Feb. 3.

**Woodland.**—On Nov. 8 our congregation joined with the Astoria church in observing the ninetieth anniversary of the organization of the church in this community. Elder C. D. Bon-sack was the guest speaker. The business meeting was held Jan. 27 with Elder Lester Fike in charge. One letter was received and two persons were reclaimed in a consecration service. The ministerial committee reported that they are trying to get Bro. S. L. Cover for a revival meeting in August. The men attended the annual father and son banquet held at the Astoria church. The men's work presented a hog to our pastor and wife and helped them butcher it.—Mrs. Reuben D. Wickert, Vermont, Ill., Feb. 2.

### Indiana

**Bethany.**—Bro. Wang Tung was with us for the morning and evening services on Jan. 31. It was a fine experience to have a Chinese tell his experiences in Christian living. The aid is doing much sewing for relief. Our prayer meetings are growing.—Mrs. Bertha B. Weybright, Syracuse, Ind., Feb. 2.

**Clear Creek.**—Our attendance has been fairly good. Two of our young men have left for camp. This year marks our first one hundred per cent Messenger club, for which we have been striving for several years. The ladies canned pears and beans for Camp Lagro. The men cut wood to heat the parish house throughout the winter. Bro. E. H. Gilbert has completed sixteen years of pastoral service with us. On Jan. 3 Bro. Ralph Hoffman, missionary and service secretary, brought us a message and a report of the year's work. On Dec. 6 a representative of the Gideons was with us. Thanksgiving and Christmas services were not as elaborate as heretofore but were very impressive and thought provoking.—O. R. Reichley, Huntington, Ind., Jan. 20.

**Howard.**—Our church met on New Year's Day for council meeting with Bro. T. A. Shively presiding. The members of one family were granted their letters of membership. Church officers were elected for the year and Bro. Shively was re-elected elder. Our church responded very nicely in joining the Messenger club; we now have more than seventy-five per cent. Bro. Paul Kendall and family met with us Jan. 17 and he gave a very interesting talk. On Jan. 5 the men and boys of the church cut and hauled about fifteen cords of wood to the church. The ladies furnished the dinner.—Estella Lybrook, Kokomo, Ind., Jan. 25.

**Kokomo.**—Our work is progressing nicely under the leadership of Bro. Roy Richey, who is serving as part-time pastor until a full-time minister can be secured. Eight members have been received by letter and one has been reclaimed. On Dec. 20 the choir gave a Christmas cantata; the children contributed two songs. On Jan. 3 Bro. Russell Showalter brought the morning message and installed the church officers for the new year. Le-roy Ebersole is our peace and relief representative. We joined in union services during the week of prayer, and Bro. Richey preached one night at the South Side Christian church. Our women have been meeting once each month. They have furnished three kits, canned 250 quarts of food, and mended for the boys at Camp Lagro. At Christmas a box was sent to each of our boys in camp. The women have sold 200 quarts of mince-meat. Alice Green has been retained as president. Mrs. Mil-

dred Hankemeier is director of our junior church. On Jan. 24 the B. Y. P. D. cabinet of Southern Indiana met here with Bro. Richey, adult adviser. Dinner was served at noon and a goodly number of our members enjoyed the fellowship with these young people.—Mrs. Gay Steiner, Russiaville, Ind., Jan. 27.

**Logansport.**—Elder Ray Zook presided at our council on Dec. 7. Bro. David Fouts resigned as our pastor, taking effect Jan. 1. Our ministerial board is to provide a resident pastor. Geraldine Strasser was chosen Messenger agent and we are planning another one hundred per cent club. The Homebuilders class had charge of the Sunday-school worship service Dec. 20. In the evening our Christmas program was given under the direction of Kathryn Kitchel. Prof. O. S. Hamer of Manchester College preached for us both morning and evening. On New Year's Eve the Homebuilders invited the church to share in their watch party; there was also a shower and farewell for the Fouts family. A basket supper was served and a very appropriate program was given. Our church recently sent cookies to Camp Lagro; another comforter was sent, donated by Clara Smith. National prayer week was observed by the churches of our city with union services at the Broadway Methodist church. We will have no evening services until we can secure a regular minister. Rev. Lyle Albright and wife of Bethany Seminary served at our church Jan. 10. He brought an inspirational gospel sermon. In the evening Dr. John Holland of WLS spoke at the Market Street Methodist church.—Florence E. B. Arnold, Logansport, Ind., Jan. 23.

**Monticello.**—Brethren L. W. Shultz, Ralph Hoffman and Bruce Young were here Dec. 27 on a C. P. S. tour. They gave talks at Pike Creek in the morning and showed pictures at Guernsey in the evening. Our council meeting was held Jan. 11. The membership voted for a one hundred per cent Messenger club. A freewill offering was given by several members, and the remainder will be taken out of the church treasury to place the Messenger in the homes of those who have never taken the paper. The young people had a potluck dinner on Jan. 17 and plans were made for B. Y. P. D. meetings twice a month. The young people will have charge of the services on Jan. 31. During the remainder of the winter months Pike Creek will have no evening services. Guernsey will continue as usual. A religious survey is being planned for both communities. The Guernsey church is operating with the Methodist church. We want to get more of our neighbors into the fellowship of the church somewhere. Bro. Studebaker will preach several evangelistic sermons at Easter time. The young people and the Studebakers sang Christmas carols at a number of homes Dec. 19. A short Christmas program was presented at both houses on Dec. 20. The members remembered Brother and Sister Studebaker with food and other gifts. Bro. Lyle Albright of Bethany Seminary filled the pulpit for Bro. Studebaker on Jan. 24.—Edna Sickler, Monticello, Ind., Jan. 25.

**Mt. Pleasant.**—Thirteen of our women attended the rally at Nappanee in November and three of our men attended the men's district meeting at the Walnut church. We enjoyed having Bro. B. D. Hirt with us in November in a revival meeting. The music was in charge of Mrs. Clarence Metheny and Mrs. Clyde Rodgers. Our pastor and wife attended the pastors' conference at North Manchester. At our December council Bro. N. H. Miller was re-elected elder. We have been having a teacher's training course for the young people and an adult Bible study class before the sermon on Sunday nights. At the present time we have one boy in a C. P. S. camp and another in the army. Our church presented our pastor and wife with a Christmas gift of \$45. We sent chickens and candy to the boys at Camp Lagro. Our aid has been sewing for hospitals and the Red Cross. They cleared \$50 at a sale dinner and \$7.60 by selling Christmas cards. Our church has contributed a large amount of food and five comforters to Camp Lagro. We also take an offering on one Sunday a month for C. P. S. work. We have a one hundred per cent Messenger club. Our pastor and wife are now attending the Bethany extension course in Nappanee.—Lillie Markley, Bourbon, Ind., Nov. 2.

**Nappanee.**—Brethren Hymnals have been bought by the Sunday school. On Nov. 15 the men's work gave an excellent program on home missions. An offering was taken. On Nov. 22 our Thanksgiving offering for home missions was received. Union Thanksgiving services were held in the Lutheran church. The ladies' aid held an auction sale on Dec. 9, netting \$123.08. The ladies are busy, meeting half days each week, and often all day. They made many articles in 1942, and recently gave \$150 to our building fund. A new floor has been laid in our church and carpet ordered for the aisles and rostrum. The Sunday school gave a Christmas program on Dec. 20. Several of the classes enjoyed Christmas fellowship meetings. On Dec. 27 John Weaver gave us a good sermon. A service was held in our church on Saturday evening of the world week of prayer. Our council met Jan. 14 with Elder David Metzler in charge. Our revival will begin March 15, with Bro. G. W. Phillips. Our midweek prayer service has been changed from Wednesday to Thursday evening. Bro. Jesse Ziegler of Bethany Seminary has been conducting an extension course for the workers of Northern Indiana. It meets for ten Saturdays. We are planning a school of missions for the Sunday evenings in February. We expect a speaker from the Anti-Saloon League on Jan. 31. We have a one hundred per cent Messenger club. Four of our sisters have died during the past year.—Hazel Grasz, Nappanee, Ind., Jan. 23.



**North Webster.**—On Nov. 7 we held our fall communion; a number of members from North Winona, New Salem and other churches were present. Elder Howard Kreider took charge, and there were a number of other ministers present, besides Pastor Lester Young. In November, and again in January, we had a farewell social for boys leaving for camp; five boys have now left us. We decided to send them each a Bible, Sunday-school literature, papers, and the Upper Room. At Thanksgiving time we had a supper and social, followed by a program. Brother and Sister Emeral Jones, our past pastor and wife, were present. They have filled the pulpit twice in the absence of Bro. Young. At Christmas time we gave a program. Our ladies have done some canning for Camp Lagro and also made some comforters for the camp. We are continuing to send our used and new literature to the Bethany orphanage; we also sent a Christmas box.—Minnie Goppert, Leesburg, Ind., Jan. 30.

**Pittsburg.**—We have church services every Sunday morning with Brethren Jerry Barnhart and John Laprad as our ministers. The women's work has made three light comforters for Camp Lagro; they baked 500 cookies and sent them to camp the first of January. Two have been received into the church by letter. A Christmas program was given by the children and young people.—Effie Heiland, Delphi, Ind., Feb. 1.

**Pleasant Chapel.**—We held our quarterly council on Jan. 11 with Rev. Galen Bowman as elder. It was decided to have church every Sunday morning. For the rest of January we will have church after Sunday school, and in February before Sunday school. Each month it will be alternated. Also we will have church on the fifth Sundays of the month. We are planning our evangelistic meeting for March 1-14. At Christmas time we sent several boxes to boys in service. We are also sending the New Testament and Psalms to all the boys leaving our church for the service.—Mrs. John Reinoehl, Ashley, Ind., Jan. 29.

**Rock Run.**—In the absence of Pastor Howard Keim, Jr., who was conducting revival meetings in Ohio, Nov. 8-15, we enjoyed hearing messages from Sister Paul Halladay and Bro. Noble Bowman. On Nov. 21 our father and son banquet was held in the church basement. Brethren Jess and Roy Eisenhour spoke to us. Thanksgiving services were held at the church, with our pastor speaking. We enjoyed a play at the church on Christmas Eve, given by some of our members. Our council meeting was held Jan. 7. Our communion will be held April 22.—Mrs. Manford Detwiler, Goshen, Ind., Jan. 20.

**Union Center.**—The welfare board met on Jan. 8 to consider the work of the church and Sunday evening programs. At our evangelistic meeting last November eight members were received into the church. The children gave a Christmas program. The Christian Worker chairman, Everett Mishler, began the discussion and study of the history of the Church of the Brethren. Thirty members of our B. Y. P. D. spent the day at Camp Lagro on Dec. 4. The group went in a truck and delivered some food and blankets. The Sunday-school lesson was taught by our adult adviser, Earl Stouder. We gave the play, Harvest Abundant, at the evening service. The Nappanee church entertained our B. Y. P. D. at a social after we gave a Sunday evening program there. On Jan. 31 we are observing youth Sunday. Rev. William Smith will give the forenoon sermon. Many of our young people are taking part in the evening program. We have also planned a basket dinner for our young people.—Glenna Blosser, Nappanee, Ind., Jan. 25.

**West Marion.**—We met in council on Dec. 14 with Elder Shively in charge. The men's and women's Bible classes gave a Christmas play. The young married people sponsored the church's giving of food to needy families at Christmas time. Our men sponsored a New Year's Eve party; a social hour was enjoyed, after which we had a period of prayer and meditation by candlelight. Our ladies' aid has met regularly; they are knotting comforters and piecing a quilt. They canned food for the C. P. S. camps and sent cookies to our boys in camp. We now have three boys in C. P. S. camps and one in an army camp. Before leaving, each boy was honored with a basket dinner and a program and presented with gifts. We also have one boy in Australia. L. W. Shultz and family were with us Dec. 24 and presented a program of music and pictures of C. P. S. camps. Bro. Shultz gave an interesting talk to the B. Y. P. D. We are starting a drive for better attendance and have set a goal for each class.—Mrs. Kimber Humbarger, Marion, Ind., Feb. 1.

### Iowa

**Council Bluffs.**—Bro. Gerald Rogers has been our pastor now for several months. Bro. William Gahm was installed into the ministry and Bro. Carl Raygor was installed as a deacon. Young men's day was observed in our church Nov. 8. The service was dedicated to all young men and an enjoyable program was given. The men have recently organized and meet quite often. They have as a project the redecoration of the church interior. All work is done by the men and the money is furnished by donations of the members. Bro. Rogers reorganized the young people's group and meetings are held each Sunday evening. A Christmas program was given Dec. 27 by the primary department and young people, and treats were given to the children. The annual bazaar, sponsored by the ladies' aid, was held Dec. 5. The proceeds for the day amounted to \$90. During January we are holding our missionary studies on South America each Sun-

day evening, preceded by a fellowship supper.—Mrs. Carl Raygor, Council Bluffs, Iowa, Jan. 20.

**Panther Creek.**—Ninety persons attended our father and son banquet Nov. 4; Rev. Wilkenson of Adel gave the address. Eight from our church attended the district workers' conference at Dallas Center. There were 170 present at our harvest-home Sunday. Pastor L. A. Walker gave an inspiring Thanksgiving message. The rostrum was filled with grains, fruits and vegetables from our bountiful crops. On Dec. 5 our aid held its annual bazaar and food sale in Adel, netting \$55. The aid members are quilting, piecing comforter tops for the C. P. S. camps, doing fancy work and other things. They now have \$100 in the treasury. Bro. James Elrod of McPherson, Kansas, brought us an inspiring message on Dec. 6. In January the missionary group presented an interesting program on the world's famous madonnas. Our Sunday school has given all our boys in service a copy of the New Testament and Psalms. The Christmas play, When the Chimes Rang, was well attended. The New Year's Eve watch party was held in the church basement with a program and supper. The new movie projector was used to show the picture, Not One to Spare. The new Methodist minister from Adel, Rev. Long, brought a splendid message. Our church program is going forward regardless of gas rationing.—Nettie H. Reiste, Adel, Iowa, Jan. 25.

**Sheldon.**—Bro. Joshua Schechter of Reading, Minn., preached for us on Nov. 22 and each night during the week preceding our communion services on Nov. 27. At this time installation services were held for our newly elected deacon, Bro. Paul Evans, and wife. Bro. Schechter was in charge of the service, assisted by Bro. J. E. Rolston. Our ladies' aid sent three packets and one comforter to Camp Wellston. We are now working on another comforter.—Mrs. R. H. Glessner, Sheldon, Iowa, Jan. 21.

### Kansas

**Quinter.**—We are happy to have Bro. Paul Brandt, with his family, serving now as our pastor. The church bought a good modern home in Quinter for a parsonage. With the help of the members it was completely redecorated and a new furnace installed. A reception was held at the church for Brother and Sister Brandt. Our love feast was held Nov. 13, preceded by a week's meeting conducted by Bro. Brandt. Four young people were baptized following this meeting. The election of church officers was held at the council of Dec. 5. Bro. Floyd Crist was chosen elder and Bro. Donald Davidson, one of our high school teachers, Sunday-school superintendent. On Dec. 6 Bro. Frank Crumpacker gave us an inspiring message; in the evening he showed pictures of the work in China. A Christmas play was given the morning of Dec. 20 by the children, and a pageant by the young people in the evening. Mrs. Ruth Jamison has been faithful in her work as music director. Our B. Y. P. D. has been very active under the leadership of Mr. and Mrs. Russell Eisen-

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bise. They have undertaken the sponsoring of the one hundred per cent Messenger club. The ladies' aid meets regularly under the leadership of Mrs. C. O. Hoover. They have done much quilting and made packets and comforters for Camp Magnolia.—Mrs. Bryan Roesch, Quinter, Kansas, Jan. 22.

**Verdigris.**—We appreciate the visits of Bro. G. A. Zook, our district fieldman and elder. Pastor Wilmer Lehman and Bro. G. E. Shirky represented us at district conference. Bro. Zook officiated at our love feast on Nov. 21; the attendance was very small but a more spiritual feast has never been enjoyed. On Jan. 3 Bro. Zook, accompanied by Bro. Ralph Loshbaugh of Fredonia, was with us. Following the Sunday-school hour Bro. Loshbaugh brought a message, after which these brethren ordained Brother and Sister Lehman into the eldership. After a basket luncheon Bro. Zook brought us a message. Within the past few months we have had seven members withdraw, but have received three by letter. Bad weather and sickness, with tire and gas rationing, have a telling effect on our work.—Mrs. J. M. Harvey, Olpe, Kansas, Jan. 26.

#### Kentucky

**Constance.**—Our love feast was held Nov. 7 with the largest attendance ever present. The B. Y. P. D. sent Christmas gifts of stationery and letters to twenty boys in the service from our church and community. The ladies' aid has canned fruits and vegetables for the C. P. S. camps. Our church and Sunday-school attendance has been affected some by the gas and tire rationing. Our Thanksgiving services were held with Rev. Arthur Tipton of the Constance Christian church preaching at our church in the morning and our pastor, Orion Erbaugh, preaching at the Christian church in the evening. Rev. and Mrs. Erbaugh have moved to Hamilton, Ohio, and are taking charge of the church there also. Rev. Ben Stoner of Cincinnati and Laurence Rodamer and B. F. Click have been filling our pulpit when the Erbaughs are not here. Our midweek prayer meeting has been changed from Wednesday evening to Thursday evening. We recently observed family night with a fellowship supper. The B. Y. P. D. and choir gave an impressive Christmas program on Dec. 27.—Lucy Marie Gray, Constance, Ky., Jan. 24.

#### Maryland

**Cumberland.**—We met in council on Jan. 5 with Elder J. A. Robinson presiding. The church treasurer reported a balance of \$1,468.77; \$1,247.15 of this amount is designated for the building fund. We expect to reach our quota of \$1,400 for Brethren Service by March 1. The Sunday-school treasurer reported a balance of \$185. Our second mortgage has been paid off and the first mortgage reduced. Both buildings were painted and minor repairs were made during the year. There were five additions to the church during the year, and four lost by death and the granting of letters. The average yearly Sunday-school attendance was 193, a ten per cent decrease from the previous year. The women's work reported contributions to the church of \$245, including \$25 for an honor roll for our boys in service; five are in C. P. S. camps and seven in the army. The young people reported a balance of \$25. The Christmas offering was over \$500. On Dec. 27 Sister Ida Shumaker was with us and presented two inspiring messages. A special offering was taken and \$53 given, besides the regular monthly offering of \$148, for Brethren Service. The B. Y. P. D. sent the boys in camp a box of homemade cookies. The children held their Christmas program on Dec. 20. On Dec. 13 Bro. M. Guy West and wife closed an inspirational revival. Five are awaiting baptism, and many rededicated their lives.—Jack Buckle, Cumberland, Md., Jan. 23.

**Thurmont.**—Our love feast was held Nov. 8 with Rev. Elmer Schildt presiding in the absence of a member of the ministerial board. Because of the shortage of tires and gasoline Pastor Kurtz preached a series of sermons at our regular Sunday morning services. Five young people were baptized. Since we had the audience room of the church redecorated the young people have started a project to redecorate the Sunday-school rooms. Although many of the young people are working in the cities our work has been progressing rapidly. We have excellent offerings. On the first Sunday of every month our church offering goes to the C. P. S. camps. We feel fortunate to have Bro. Kurtz at the head of our church. We held our Christmas program on Dec. 20. We gave our pastor his Christmas gift in the form of money. Several departments gave him a gift of money, as well as many individuals. We enjoyed having Bro. Harley with us Dec. 27. The young people held their Christmas party on Jan. 2. We are thankful that the government has allowed us gasoline to go to

church, and our members are taking advantage of this.—Mrs. Charles A. Winpigler, Frederick, Md., Jan. 25.

#### Michigan

**Beaverton.**—Three have been received by letter and one letter has been granted; we have also lost one member by death in the last year. The treasurer of the building committee reports that we lack only \$20 of having enough money to pay off the mortgage on the parsonage. New linoleum has been purchased for the children's department. Three dozen hymnals have been added to the church and money is on hand for new pulpit chairs. On Nov. 4, 5 Bro. Wang Tung was with us and talked on China. On Nov. 6 nine ladies from the women's work attended a sectional conference at Crystal; Anetta Mow was the speaker. The women's work is progressing nicely. They purchased \$40 worth of material which is being made up for relief, and also are doing other work. The church has sent in its Messenger subscriptions. A brother in Florida read the Beaverton news in the November issue and sent \$10 to the church; he was a former member here. At Christmas time the young people and the Friendly class mailed seventeen boxes to local boys in camps. We had a white gift offering, which amounted to \$113; \$38 was sent for relief work. In the evening a pageant, The Great Light, was given. Jan. 18-20 our pastor, Perry Hoover, and wife attended a pastors' conference at Ann Arbor, sponsored by the Michigan Council of Churches. Bro. Perry Arnold filled our pulpit recently. On Jan. 1 Luther and Aggie McKimmy celebrated their golden wedding.—Mamie L. Cowell, Beaverton, Mich., Jan. 23.

**Midland.**—On Nov. 1 Bro. Wang Tung gave us two very inspiring messages, and on Monday he spoke to the local high school. Three have recently been received by baptism and one by letter. Bro. Edgar Snider presented the church with a baptism, which our men are installing. We united with the other churches of the city in Thanksgiving services. Our pastor brought the Thanksgiving message, and the primary department brought canned foods for three poor families. At the December council church officers were elected; our pastor was chosen elder. It was decided to reorganize and expand the women's work. The girls' club sent nine Christmas boxes to the C. P. S. camps. The Fellowship class gave three Christmas baskets through the local social welfare. We had our Christmas programs on Dec. 20, and a white gift service. In the evening we had a candlelight service. On New Year's Eve we met in a watch night service. We have started the new year with a school of missions, continuing through January. We have a one hundred per cent Messenger club this year.—Bertha Fradenburg, Midland, Mich., Jan. 26.

#### Minnesota

**Monticello.**—Bro. Donald Decker, who is attending a Bible Institute in St. Paul, comes each Sunday and gives us good messages. On Nov. 1 he brought with him a young Mennonite minister, A. W. Peters, who gave us a splendid message, then we had a basket dinner and another short service in the afternoon. On Jan. 17 this same young man, his brother, and another young man gave us a fine message in song and sermon in the afternoon. On Nov. 22 Bro. Decker exchanged pulpits with Bro. Lyle Klotz and wife of the Minneapolis church. Bro. Klotz brought us the message in the morning, then they and our young people sang at the Rest Home at noon, after which they had a basket dinner and another good service in the afternoon. In the evening Sister Klotz gave us a view of Youth Serves in slide pictures. On Dec. 21 our young people gave a Christmas program; an offering amounting to \$5 was taken for relief. We have taken a missionary offering of \$18 and our last offering for C. P. S. camps was \$17.50. In two weeks our young people will sing again at the Rest Home in Monticello.—Mrs. Frank K. Allen, Big Lake, Minn., Jan. 27.

#### Missouri

**Shoal Creek.**—The church met in quarterly council Dec. 10 and transacted the regular business. We decided to have Bro. Ralph Skaggs of Deepwater hold our revival meeting the last two weeks in May. Bro. Adkins was with us Jan. 19 in the interest of district work; he also gave us more information concerning the C. P. S. camps.—Mrs. Wilbert Erisman, Fairview, Mo., Feb. 2.

#### North Carolina

**Melvin Hill.**—In recent months we have been taking offerings every fourth Sunday and have sent \$152.83 for C. P. S. camps and relief work. At Thanksgiving time we raised \$39.26, and our Christmas offering was \$123.72. Last summer we started a parsonage, which is almost completed. On Sunday night, Jan. 3, Miss Ethel Henderson showed pictures on the topic of giving, and gave a talk. During the Christmas holidays we were glad to have back with us the Mahaffys, who helped in our church worship. We now have three boys in C. P. S. camps, and are expecting several more to leave soon. Our church recently built a little house for Mr. N. A. Edwards, who had no place to call home; now he seems very happy in his home. Our church attendance is growing every Sunday.—Shirley Johnson, Campobello, S. C., Jan. 16.

#### Ohio

**Ashland.**—All of the organizations of the church have been very busy during the past year in an effort to pay off the note on the new church. This was accomplished with a surplus of



\$800. Pastor J. C. Inman burned the note in a special service. The men's work raised thirty-five bushels of potatoes and the women's work canned 375 quarts of fruits and vegetables, all of which were sent to the C. P. S. camps. The women are collecting winter clothing and knotting comforters to be sent to the camps. Our revival services were held Nov. 1-18. Paul Halladay of Manchester College conducted the singing. There were seventeen baptisms during the year. A committee is working on the revision of the membership roll. The card system is to be adopted.—Mrs. Glen Roberts, Ashland, Ohio, Feb. 1.

**Circleville.**—Our business meeting was held Jan. 13 with Rev. Oliver Royer presiding. Rev. Ray Shank gave an inspiring talk. New officers were elected and were installed Jan. 17. We have had a good increase in Sunday-school attendance. We have canceled the debt of our building fund, but are continuing the building fund offering to pay on the parsonage debt and other expenses. A Christian flag was given to our church by Brethren Ren and Charles Mumaw in honor of their mother, Mrs. Flora Watson, a lifelong member of our church. An American flag was given us by the Daughters of Foreign Wars. The young people's meetings, under the direction of Rev. Arthur Cupp, have proved a success and an inspiration. There have been two baptisms and several consecrations recently.—Opal Adams, Circleville, Ohio, Jan. 28.

**Hartville.**—Dr. A. W. Cordier brought our message on Nov. 1. Rev. David Studebaker and wife were also with us and she favored us with a vocal solo. Rev. Studebaker spoke in the evening. The members of the ladies' aid and their husbands packed Christmas boxes for the boys in service. The men and boys of the community had a banquet in our church dining room on Nov. 20. The meal was served by the Dorcas society and the proceeds given to the parsonage fund. The church recently purchased the Uriah Wagner home for a parsonage. The response to pledges for the parsonage was very gratifying. Union Thanksgiving services were held in the Reformed church with our pastor, Niels Esbensen, preaching. He was with the Greenville church in evangelistic services Nov. 30—Dec. 13, and Rev. Elmer Brumbaugh filled our pulpit during that time. Different classes and organizations have recently had charge of our evening services. The children gave a program the morning of Dec. 20; in the evening the adult department and choir presented the Christmas story in pantomime. On Dec. 27 the choir presented special Christmas music, followed by a sermonette by the pastor. The men's work has been receiving subscriptions to the Messenger fund. Rev. C. H. Deardorff brought the sermon on Jan. 3. A New Year's Eve service was held at the church. The parsonage has been redecorated and the Esbensen moved in Jan. 4. The dedication service was held Jan. 17 with Dr. Rufus Bowman in charge. We met in council Jan. 7. Our Sunday school now meets at 10 a. m. and church at 11 a. m.—Mrs. Russell Stickler, Hartville, Ohio, Jan. 22.

**Prices Creek.**—On the evening of Oct. 14 the Sunday-school workers conference of Southern Ohio was held at our church. We met in council on Oct. 15, in preparation for our communion. We enjoyed an all-day meeting on Oct. 24. In the forenoon Bro. Paul Lantis gave us a message, and in the afternoon Bro. Frank Crumpacker brought us an address and also officiated at our love feast in the evening. After the Sunday morning watch and breakfast Sister Treva Swink spoke to the children. Bro. Crumpacker gave the address of the morning. On Nov. 15 the Preble County Sunday-school convention was held at Eaton with our pastor, K. W. Hollinger, as chairman. We met with the Castine church in a Thanksgiving service Nov. 22. Bro. Theodore Eley brought a challenging message. On Dec. 24 the children gave a program and our pastor and wife were presented with a blanket. The adult classes gave baskets to the shut-ins, needy and aged. The aid society sent boxes to our ten boys in camp. Our aid recently reorganized with Sisters Martha Royer and Melissa Cline as presidents. Miss Ethel Schaar, a missionary and evangelist, was with us recently and spoke of her experiences among the poor people of the Kentucky mountains. During the past year we have sent a large amount of foodstuffs and four comforters to the C. P. S. camps. We again have a one hundred per cent Messenger club.—Mrs. Elizabeth Getz, West Manchester, Ohio, Jan. 18.

### Oregon

**Myrtle Point.**—Thanksgiving Day was observed by a union service in the Methodist church. On Nov. 29 we burned the mortgage on the parsonage. We had had a special financial drive the preceding three months and raised the remaining \$456. After the impressive morning services, when the mortgage was burned, we all enjoyed a basket dinner, followed by a Thanksgiving program. After this Brother and Sister Stern held open house at the parsonage. On Dec. 13 we met in council. Bro. S. S. Reed was chosen as our attorney in fact, an office now required by the Oregon law. Our church service was changed so as to have Sunday school first, followed by the sermon at eleven o'clock. Our treasurer reported a goodly sum in the bank so we voted to finish paying for the parsonage furniture. We have been giving well to the C. P. S. work, paying \$450 so far this year. On Dec. 20 we had our Christmas program. The Sunday school gave several numbers in the morning, and the pageant, The Story Beautiful, was presented in the evening. At Christmas time several of our number took a trailerload of supplies to the Waldport C. P. S. camp; our aid society is doing the mending

for the camp. The young people enjoyed the Christmas party given by Brother and Sister Stern. Our group lost one of its beloved workers in the passing of Sister Emmett Hammack.—Minnie M. Hermann, Myrtle Point, Oregon, Jan. 26.

### Pennsylvania

**Ambler.**—We have been much encouraged by the regular attendance of all our members at our services. Our youth groups meet regularly. We are fortunate in having George Messick as a director of our music. At our recent council meeting, under the efficient leadership of Elder I. S. Hoffer, plans for future work were discussed and decided upon. Our ladies' aid has been meeting regularly and much work has been accomplished. Sister Amanda R. Kratz gave the Gospel Messenger as a Christmas gift to each one of her large Bible class. She is ninety-seven years old and blind, but she has a real interest in the progress of the church. Prof. Raymond Moyer, now of Oberlin College, was head of Oberlin-in-China, but returned to the United States last fall. He spoke in our church recently. Brother and Sister Luther Harshbarger are tireless in their efforts to build up this church.—Elizabeth R. Blough, Hatfield, Pa., Jan. 28.

**Koontz.**—On Nov. 22 Sister Crumpacker was with us for morning and evening services. She brought very fine and interesting messages. Bro. Donald Snider from Huntingdon gave us a message about Brethren Service work and showed slides of the different C. P. S. camps and their work. On Nov. 28 the marriage ceremony of Sister Pauline Guyer and Bro. Blair Kegarise was performed in our church. Our Christmas program was given Dec. 25. Bro. Tobias Henry of Huntingdon gave a short talk at the close of the program. Our missionary society sent Christmas packages and greetings to the boys from our church who are serving their country. We are having Bible study at our church every Sunday evening. We have a slight increase in attendance during the past month. Certificates and seals were awarded to a number of our members for perfect attendance during the past year.—Laura Baker, New Enterprise, Pa., Jan. 29.

**Ligonier.**—On Nov. 6 a young man who was going to camp was baptized. The members of the other churches of our town met with us in a Thanksgiving service. On Dec. 4 we had a hymn sing in the United Brethren church, sponsored by the local W. C. T. U. We had a good Christmas program. The Sunday school sent \$5 to the Friends Service Committee to buy soap to be sent where most needed. Also three boxes of clothing were sent to Philadelphia and a box of toys to the west coast for the interned Japanese children. We have a project in our community of sending stamped greeting cards to the soldiers and sailors' hospital in Philadelphia. This year we included the boys of our town who are in camp.—Mrs. W. E. Wolford, Ligonier, Pa., Jan. 24.

**Little Swatara.**—Our fall love feast was held at the Ziegler house with Brethren Benjamin G. Stauffer, Hiram Gingrich, Graybill Hershey, S. G. Meyer and Norman Patrick present. Bro. Stauffer officiated. A local welfare program was rendered at the Frystown house on Oct. 25. On Nov. 8 Bro. S. G. Meyer was the guest speaker at our B. Y. P. D. meeting at Frystown. Bro. Harry Fahnestock brought the morning message on Nov. 22 at Frystown. Our revivals, held at the Ziegler house Nov. 23—Dec. 6, with Bro. Jesse W. Whitacre as the evangelist, were Spirit-filled and fairly well attended. As a direct result sixteen were baptized on Dec. 12. We met in council on Dec. 19 at Frystown. The Christmas program presented by the pupils of the Sunday school was given on Christmas morning at the Frystown house.—Stella D. Merkey, Bethel, Pa., Jan. 16.

**Mechanicsburg.**—Our church met in council Jan. 5 with Elder W. G. Group in charge. Bro. Walter Keeny of the district ministerial board was present and he and Elder Group took the vote of the congregation concerning the ordination of Bro. Ira Hart. The vote carried favorably and Brethren Group and Keeny ordained Bro. Hart, with his wife, into the eldership. On Dec. 20 our young people presented the pageant, When the Star Shone. Our Sunday morning and evening services are well attended, and our young people take an active part in all the services. The ladies' aid has done a great deal of quilting during the past year, and at present they have several more quilts. They are quite active and meet twice each week. Two of our young brethren have recently gone to C. P. S. camps. The Gospel Messenger has been sent to several members who were unable to pay for their own subscriptions. We are glad to report that we have a one hundred per cent Messenger club again this year. Just before Christmas our pastor and family were surprised to receive a letter from the congregation containing a greeting and a fine sum of money as a Christmas gift.—Mrs. J. Lloyd Nedrow, Mechanicsburg, Pa., Jan. 20.

**Meyersdale.**—The weekday religious education project in the public schools, which is sponsored by the Meyersdale ministerium and Rev. Father H. T. Miller of the Catholic church, is progressing nicely. As the result of the recent city-wide solicitation for funds \$263.87 has been raised, which is more than sufficient for the carrying on of this enterprise launched for the current school term.—W. A. Shoemaker, Meyersdale, Pa., Jan. 28.

**Pittsburgh.**—Union Thanksgiving services were held in our church. Every department of the church has shown growth in attendance, interest and giving. Our Christmas services were very inspiring, presented by the children, the choir and the B.



**Y. P. D.** The young people went caroling. Mrs. Neff as organist is proving a real asset to our music department. Pastor Wilbur H. Neff is untiring in his ministry to the sick and needy. One has recently been added to the church by baptism and four by letter. During January we had a series of sermons on prayer. All our financial obligations are being met. One Sunday-school offering each month is given to C. P. S. camps. On Jan. 31 thirty-two young men and one nurse, most of whom are members of our church and are serving the government, were given a special recognition service. The B. Y. P. D. published the first copy of the Broadcaster, our church paper. The moving pictures which were taken as we moved into our new church building were shown at a special meeting over the holidays.—M. Elizabeth Barnett, Pittsburgh, Pa., Feb. 1.

**Pleasant Hill.**—We enjoyed hearing Sister Ruth Snyder, a victim of the Zamzam, tell of her experiences. The Keystone Bible class sold Christmas cards again this year. On Nov. 15 Bro. Edward Cauffield of the Roxbury congregation brought our morning message. Our pastor spoke at the Walnut Grove church. On Nov. 18 the Alethia Bible class held a fellowship supper; Rev. John Clawson of Robinson was the speaker. The ladies met in an all-day meeting at which they completed five quilts for the blind. On Nov. 25 our annual Thanksgiving service was conducted by the men. The offering of \$19.77 was given for home missions. Our pastor has been sending a copy of our weekly church bulletin to each of our boys in service. Many of our children have been ill with chicken pox and whooping cough. Our church met in council Jan. 7. It was decided to have a cash rally sometime in March for repairing the church. Our B. Y. P. D. is helping with the project of supplying material for permanent walks at Camp Harmony. The Eureka Bible class has had birthday calendars printed to sell. Our Brethren Service offering for the past eleven months was \$1,044.47, and our offering for missions \$550.73.—Mrs. Ordo M. Fletcher, Johnstown, Pa., Jan. 31.

**Richland.**—Our love feast was held Nov. 7, 8 with two visitors, Brethren Hevener and Kreider, officiating. Nov. 8 opened our revival meeting with Jesse W. Whitacre bringing Spirit-filled messages. Two were baptized as a result of these services, and two have been baptized since then. On Dec. 4 our council was conducted by Elder Michael Kurtz. The regular election of officers was held. Several letters were granted. Our Thanksgiving services were held on Nov. 25. A fine Christmas program was rendered by the children. The ladies' aid remembered the boys in camp with stationery and devotional booklets. The Friendship class mailed boxes of candy and cards to the boys. The Gleaners class sent assorted packages and also remembered their birthdays. The Sunday-school business meeting was held Dec. 31. The trustees disposed of the greater part of the sheds on the church grounds at a public sale on Jan. 1. The B. Y. P. D. enjoyed a covered dish social following their Christmas caroling. A well-attended B. Y. P. D. consecration service was enjoyed on Jan. 10.—Grace Saul, Richland, Pa., Jan. 19.

**Rockwood.**—Officers were elected at our last council meeting; our elder and pastor is Walter F. Berkebile and the Sunday-school superintendent Bro. M. F. Hechler. The adviser for the B. Y. P. D. is Rev. Berkebile and the president Evelyn Schrock. Our pastor spent his vacation holding evangelistic meetings. On Nov. 25 Pastor Berkebile preached the union Thanksgiving sermon. Our Christmas program was presented by the children and young people. The harvest home service was well attended; donations of foodstuffs were brought by our members; these were later taken to Camp Kane. Some of our ladies baked cookies for Camp Marienville for Christmas. During the first week of January the union prayer services were held and well attended. We observed universal Bible Sunday Dec. 13, at which time we dedicated a new pulpit Bible which was presented to the church by Bro. J. E. Hauger. We are planning our one hundred per cent Messenger club. We recently redecorated our church; our ladies contributed generously, as others also did. Our church is giving to the Brethren Service fund.—Miss Lena Schrock, Rockwood, Pa., Jan. 28.

**Shade Creek, Berkeley.**—This year our church held its first Thanksgiving Day service in many years. The children presented a Christmas program on Dec. 20. The young married people presented a play, A Child Shall Lead Them, on Dec. 27. Our young people went caroling. The women's work served lunches at a recent sale, netting \$65. The women are planning to serve lunches at the homes of members' families during times of bereavement. Shade Creek's council meeting was held Jan. 17; it was decided that Pastor Jacob T. Dick would hold a two-week revival meeting in May. The Berkeley church has given \$491.05 to Brethren Service during 1942. Our pastor and wife spent Christmas Day at the C. P. S. camp at Marienville, where Bro. Dick spoke in the evening. Seventeen members recently completed a course in first aid. We have a seventy-five per cent Messenger club. The young people are sponsoring a series of university of life programs on Sunday evenings. On Jan. 31 the young people had charge of the morning service and a large Brethren Service cup was presented to the church by them; the monthly Brethren Service offering was lifted in this cup. We observed the world-wide week of prayer with pastors of other churches speaking to us and Bro. Dick preaching in two other denominations. Our pastor and wife have been with us five months and we feel we have made much progress.—Richard Speicher, Windber, Pa., Jan. 30.

**Woodbury.**—On Jan. 9 we met in council at the Replogle house. Several officers were elected. Reports made by the church treasurer and financial secretary showed a balance of \$695.21. The women's work of the Curryville church raised \$166 from their missionary and aid societies. A major part of this offering was contributed by individuals using the mite boxes. The aid society at Woodbury has been active during the past year and raised a substantial sum of money through the sale of soup, aprons, cards and other articles. Evangelistic services were held in all three of our churches this fall. At the Holsinger house the meetings were conducted by Elder D. I. Pepple; four were baptized into the church. Bro. W. H. Kulp of Kittanning, Pa., held the meeting at the Curryville church and Elder A. H. Miller of New Philadelphia, Ohio, served the church at Woodbury. This meeting resulted in twenty-two additions to the church. These services were characterized by strong doctrinal messages, good attendance and interest.—Mary A. Keiper, Woodbury, Pa., Jan. 21.

### Virginia

**Briery Branch, Sangerville.**—The Thanksgiving program of our congregation was held at the Branch church with an unusually good attendance. We are glad to have back with us in our aid work our president, Sister Viola Driver, who has been sick some time. Bro. Houff from Bridgewater College delivered our sermon on Nov. 22. On Dec. 13 Bro. Cecil Ikenberry of Bridgewater College gave us an interesting talk on the Civilian Public Service work. The ladies' aid has sold two dozen of the Granddaughter's Inglenook Cookbook. The aid packed twenty-six sunshine boxes for Christmas; they also sent Christmas boxes to the boys in the army. On Christmas morning the children gave a short program followed by a talk by Pastor I. J. Garber. On the following night the B. Y. P. D. presented the pageant, Christmas Night. The young people enjoyed a watch party. On Jan. 24 the B. Y. P. D. had Bro. W. E. Wolf of the Ottobine United Brethren church as guest speaker. On Jan. 3 we had special prayer service for the boys in the armed forces.—Mrs. Myra Pitsenbarger, Bridgewater, Va., Jan. 27.

**Hollins Road.**—In October twelve of our members visited Camp Lyndhurst. Our offerings for C. P. S. and relief this year have already surpassed those of last year. Foodstuffs are also being sent to the camps. Our ladies have been sewing for relief and they now have a quilt to be sent to Camp Lyndhurst. They made \$104.75 by selling apple butter this fall. The men's Bible class and the King's Messengers class purchased a mimeograph for Pastor Key. We have bought a lot, with the hope of building a parsonage sometime. On Dec. 20 a program of Christmas carols by our junior and senior choirs, and a pageant, O Little Town of Bethlehem, were given. Ten baskets of white gifts were given to the needy. On Christmas Eve a program by the children was presented, after which they were given treats. On Dec. 27 our choirs sang carols and a pantomime and pageant were presented. Bro. Key attended the spiritual life institute held at Bridgewater. The district B. Y. P. D. watch party was held in our church on New Year's Eve. Our Sunday-school and church attendance for the first quarter of this year has increased very much over the same period of last year. Plans are being made to add new classrooms in our church basement.—Violet Janney, Roanoke, Va., Jan. 29.

**Mt. Zion.**—Thanksgiving was observed at Mt. Zion; our Mennonite friends from the Skyland C. P. S. camp brought a splendid program of music and an address. A large group of these young men worshiped with us. At Christmas time a group of our young folks conducted a worship program and pageant at the camp. On Nov. 28 we held our first service in the new church basement at Luray. It was a fellowship supper and short program. Since only the basement is completed it will be used as an auditorium until the upper floor is completed. On Dec. 6 the first Sunday worship services were held there. This marked

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the beginning of a two weeks' meeting; Pastor H. C. Eller preached on Sunday night, and on each night following a minister from each of the other denominations in the community brought a message. The B. Y. P. D. sent candy, cookies and nuts to our seventeen boys in camps. Four more young men have left for the C. P. S. camps. On Dec. 13 Bro. Joseph W. Miller preached at Luray and Bro. Stauffer Curry at Mt. Zion. They held a joint meeting in the afternoon, explaining the Brethren Service program. On Dec. 20 the young people gave a Christmas pageant at Mt. Zion, and on Dec. 27 at Luray. Bro. Wang Tung was with us at the Christmas season and gave addresses in two of our churches; the offerings went for China relief. The young people went Christmas caroling and also had a New Year's Eve social.—Mrs. H. E. Wakeman, Luray, Va., Jan. 30.

**Richmond.**—On Nov. 15 a consecration service was held for the Sunday-school officers and teachers. On Dec. 20 a Christmas pageant, White Gifts to the King, was presented, preceded by a short program by the children. The offering amounted to \$13.11. On Jan. 3 we were fortunate to have with us our former pastor, W. Harold Row of Elgin, Ill. He filled the pulpit in the absence of our pastor, who was recently married to Barbara Zigler. On Jan. 10 we had as our guest speaker Rev. Henry Lee Robison, president of the Richmond ministerial union. The Brethren Service offering for December amounted to \$30. Our Sunday school is progressing nicely under the leadership of our new superintendent, James W. Hurst. Various classes remembered the needy with gifts and baskets of food at Christmas. Bro. I. N. H. Beahm is an occasional visitor to our church. He is a former pastor here. The women's work is doing Red Cross work and sewing for C. P. S. camps. We have regular meetings once each month; we are looking forward to a church fellowship supper and other activities in February.—Mrs. L. E. Hudson, Richmond, Va., Jan. 29.

**Roanoke, First.**—Our revival services were held by Dr. T. F. Henry of Huntingdon, Pa. Fourteen were baptized and two received by letter. Five were baptized before the meeting and two since. Our financial campaign was completed Dec. 27; the amount raised was \$6,913.26, the largest sum in the past nine years. The women's work has prepared a booklet of the year's work. All the women of the church are members of the women's work; different groups meet each week and they have a combined meeting once a month. Their average attendance last year was seventy. Our men are doing splendid work too. They had charge of the Messenger club last year and this, and assist in the whole church program. They are active in personal evangelism. Our Christmas programs were given by the combined choirs. On Christmas Sunday we observed the white gift service for local relief. Gifts of money were given to the Brethren Service fund for foreign relief. The young people assisted in delivering baskets and enjoyed singing carols at the different homes.—Mrs. Mark Bower, Roanoke, Va., Feb. 5.

**Timberville.**—On Dec. 18 Bro. Wang Tung was here and talked in the schools and in our church. Our Christmas program, a cantata-pageant entitled Exceeding Great Joy, was given Dec. 20. The three churches in our village co-operated in sending flowers and fruit to the shut-ins. On Dec. 27 a good report from the finance board was given. Brethren Austin Garber and Ralph Hoover were elected to carry out the project of improving the interior walls of the church. Our Thanksgiving offering of \$75 will be used in this project. On Jan. 17 members of the district ministerial board visited our congregation to receive the vote for a presiding elder. Bro. Charles E. Long preached a sermon, after which the vote for an elder resulted in the choice of Joseph W. Miller, who preaches for us the fourth Sunday of each month. Bro. L. M. Clower, who has been our elder for the past twelve years, asked to be relieved because of gas and tire rationing. Letters of membership were granted to Brother and Sister Clower, who live near Dayton. We gave them several gifts in appreciation of their services here. We plan to have a revival March 14-21 with Bro. Earl M. Bowman as evangelist. We will hold a baptismal service for new members of our three congregations on Palm Sunday afternoon in the Timberville church. In the evening a program will be given by members of the three choirs. Our aid society meets every two weeks to sew for relief.—Mrs. Galen Flory, Broadway, Va., Feb. 4.

### West Virginia

**Crab Orchard.**—Our Thanksgiving fellowship supper was a success; Randolph Norton was the guest speaker and Pastor John Eller the master of ceremonies. The proceeds of \$55 were applied on the church debt. A new study and a bookcase have been added to our church. The ladies' aid has been very active, collecting clothing for the needy, and working on a friendship quilt. A pageant, The Lost Carol, was given by the young people for our Christmas worship. Bro. Eugene Kahle, our former pastor, was our guest speaker during the Christmas holidays. Our local Brethren Service committee is striving to reach our goal by the first of March. The prayer meeting attendance is increasing with each meeting. One chapter of the Bible is studied each Thursday evening, with open discussions and special programs. Our young people are looking forward to entertaining the young people's regional rally this spring.—Velta Wood, Beckley, W. Va., Jan. 28.

**Morgantown.**—We held our quarterly council Jan. 5. Consider-

able business was brought before the council and disposed of in a very pleasant way. Our congregation has paid out \$641 the last year, besides giving liberally for the C. P. S. camps. Some of our sisters canned 175 half-gallon jars of fruit for Camp Lyndhurst. Our church work is going along very nicely. Bro. Raymond E. Martin, our non-resident pastor, gives us two inspiring sermons each Sunday, except the fifth Sunday of the month.—Obed Hamstead, Morgantown, W. Va., Jan. 21.

### Washington

**Yakima.**—We have reshingled the roof of our church and had the auditorium redecorated. We purchased sixty new Brethren Hymnals. We appreciate the new linoleum for the kitchen floor of the parish house; this was a gift from Mrs. Lavina Holdren. Bro. Miles Blickenstaff is our elder and Robert Faw the Sunday-school superintendent. On Nov. 15 we held our love feast. On Nov. 22 we held our harvest festival and Rev. Charles Ghormley was the guest speaker. Our thank offering amounted to \$92.15. On Dec. 20 the children gave a Christmas program. Our Christmas missionary offering was \$22.30. At the evening service the young people presented a Christmas play, followed by a candle-lighting service for the entire congregation.—Mrs. Ivan Riffey, Wapato, Wash., Jan. 23.

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# GOSPEL MESSENGER

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"Why do I enjoy summer camps? Why am I content to sleep on a straw tick or a canvas bed in a cabin with a roof which has a ninety per cent chance of leaking? Why is it that I, and countless others, anticipate living "in the rough" when there are many ways of spending a vacation? I think it is because we see in it one of the best means of living life to the full, developing our own capacities, and helping others to grow. Camp life, as we know it in our church, is a growing experience and, I think, one of the best means of promoting the Brethren way of life."

—*Florence Ritchey.*

■ ■





## *Around the World...*

The practical-minded congregation at Gallatin, Mo., gave the pastor a gift shower of well-fed chickens, one from each family.

The ministerial union of Rhode Island has arranged with the public library in Providence to have set aside a special shelf of books on religion and the world today.

The new 1,000-acre airport between Seattle and Tacoma, Wash., now links the two cities for co-operative enterprise in a way which was not possible two decades ago when the cities were rivals.

An indefinite leave of absence has been granted by the Baptist Temple in Philadelphia to Dr. Daniel A. Poling, its pastor, who will fly to Europe, Africa and Asia as president of the World Christian Endeavor.

Rabbi Ferdinand M. Isserman of Temple Israel, long a leader in interdenominational activities in St. Louis, has been granted a leave of absence to serve as a director of an American Red Cross overseas club.

The churches of Sweden are looking forward to the day when Christians throughout the world will be able to work together across all boundaries in the gigantic task of postwar reconstruction, writes Archbishop Erling Eidem of Sweden.

Two more Norwegian clergymen have been expelled from their parishes by the Quisling authorities, one of them because he refused to surrender church records, the other because he took over the duties of the regular pastor who had been arrested by the gestapo.

A contest for rural church improvement is being sponsored by the Indiana Rural Life Council. Beautification of buildings and grounds, improvement of services and improvement in co-operation with 4-H clubs and Future Farmers, and in interdenominational activities will be considered.

A first nation-wide observance of an interfaith religious book week has been announced for March 28 to April 1.

During the week, bookshops and libraries throughout the country will place on exhibition 200 religious books selected for the occasion by four committees composed of Protestant, Catholic and Jewish clergymen and educators. Fifty of the selections will be Protestant, fifty Catholic, fifty Jewish and fifty interfaith or goodwill books. In each group of fifty, ten will be juveniles. The Protestant committee consists of Dr. Halford E. Luccock, professor of homiletics at Yale University Divinity School, chairman; P. W. Wilson, book reviewer and writer for the New York Times; Dr. Walter Bowie of Union Theological Seminary, New York.

The council on books in wartime is co-operating with the national conference in promoting the project.

A survey last year revealed that ninety-two public school systems in thirty-four states gave Bible courses with credit, while 140 others conducted them without credit.

For the first time, Protestant, Catholic and Jewish bodies have issued a joint statement outlining the functions and responsibilities of chaplains in penal and correctional institutions.

One third of Germany's Evangelical (Protestant) clergymen are serving in the armed forces. A total of 700 men have been killed in action, it is estimated, most of the casualties occurring in Russia.

A bill making Good Friday a legal holiday has been introduced in the New York legislature. Similar measures have been sponsored for some years past, but they have never been reported out of committee.

A clergyman and several women, all native Christians, have been executed in Thailand by the Japanese on charges of communicating with the enemy, according to a report from the Danish Missionary Society.

A newly created department of religious programs of the National Broadcasting Company will operate as a separate division of the public service department. Dr. Max Jordan, who has been appointed director of the department, says that the broadcasting company feels that one person should devote most of his time to religion in broadcasting in view of the growing importance of the spiritual issues of the war.

Dr. John C. Bennett, of the Pacific School of Religion, Berkeley, Calif., has been appointed professor of Christian theology and ethics at the Union Theological Seminary, New York.

A number of Christian leaders engaged in relief work on behalf of Jewish refugees have been arrested by the Nazi authorities in Lyons, France. The work of the Salvation Army in France has been stopped.

A ruling recently made by the supreme court of the state of Washington holds that school children cannot be forced to salute the flag or repeat the oath of allegiance when the objection is based on religious beliefs.

Dr. Charles S. Johnson, outstanding Negro educator and sociologist, has been appointed director of race relations of the American Missionary Association division of the board of home missions of the Congregational-Christian Churches.

The Swedish church in Oslo is feeding, free of charge, 600 Norwegian children twice daily. Funds for the project are all collected in Sweden. Some of Norway's wealthiest families are now forced to subsist on a diet of potatoes and fish.

Funds of the Norwegian Mission Society have been confiscated, according to reports from Sweden. The move closely followed the arrest of Christian Svensen, president of the society; Petter Hurlen, secretary; and the editor of the group's youth periodical.

Japanese authorities in Manchukuo have dissolved religious denominations and have set up a unified native church, embracing all groups, according to information from Stockholm, Sweden. Foreign Protestant missionaries have been prohibited from carrying on their activities and mission schools have been closed or handed over to the new united church.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

MARCH 6, 1943

Number 10

## ... Editorial ...

### Things and Hearts

OF making many books there is no end and most of what is said in them has been said many times before. Perhaps it is worth while to keep on saying it but one must wonder. Is this man right in saying that the greatest apostasy in history is that based on the notion that God is well pleased by being worshiped with things instead of with hearts? "Hence, to this day," the writer adds, "the splendor of Christian churches and the emptiness of Christian lives." What if he is right?

This is no indictment at all against the use of the very best "things" we can lay hold of, but it is a very strong indictment against the still powerful tendency to make this the sum and substance of our religion.

Unless "things" help to enrich hearts, they are worthless and this is true no matter how sacred the things are. "The Sabbath was made for man" and so were the Bible and the Sunday school and the hymnbook and sermons and doctrines and ordinances. And so were cookstoves and cornfields and dishpans and automobiles and threshing machines.

Some "things" minister directly to man's physical nurture and comfort but all things minister ultimately to man's spiritual nurture and comfort, unless he is a fool and doesn't know how to use them.

Nowhere is his folly more in evidence than in his use of things designed to minister directly to the culture of his heart. He thinks God is pleased because he uses the "things." He doesn't consider whether they have helped him to make better use of his heart.

We still go on disputing questions like whether to worship God in this mountain or at Jerusalem. Oh, that some prophet would arise with insight enough to see and courage enough to speak right

out and tell us in plain words that they worship God acceptably who worship him in spirit and in truth!

E. F.

### Lent Means Repent

THE Anglo-Saxon of the word speaks only of lengthening days and approaching spring but the times and seasons call loudly for great searchings of the heart. Any time is the right time to repent but the annual striking of the Lenten clock invites us to review again the battle of the wilderness, those forty days of solitariness with only wild beasts for company and—the tempter. Because Jesus fought that battle through and won it, he had no need for repentance. Because we have tangled with the enemy in a light skirmish only and lost that, there is nothing we need more than repentance.

Because Jesus listened to every word that proceedeth out of the mouth of God he esteemed satisfactions of the spirit more important than the bread for which his body hungered. Because he could not for more than a moment doubt his Father's love and care, he could not ask for spectacular proof of it but chose rather to find it in the straightforward path of duty. Because a world-wide brotherhood of his Father's children looked better to him than all the kingdoms of the world and the glory of them, he answered the wily seducer with an emphatic *no*. The weapons of his warfare were mightier than those of the kingdoms of this world.

Here is a perfect gem of its kind struck off by a prominent New Testament scholar in a recent article in a well-known Christian journal: "We can say with a clear conscience that we are not responsible for this war, and there can be no sense or value in assuming a guilt which is not ours or confessing to sins that we have not committed."

That is a fine and frank expression of the mood



which guarantees "bigger and better" wars in the generations to come. How a good man, such as the author of that statement is, can say such a thing, is one of the mysteries of the moral confusion of our time. We suppose he has a better memory for such things as Pearl Harbor than for such as the Oriental Exclusion Act.

History will make a fairer appraisal of responsibility for this war than is possible now. The surest thing about it now is that it will not place that responsibility all on one side. Nor is it likely that it will find the primary cause in any overt act that any nation did. It will find this in the failure to seize the greatest opportunity to promote peace that history so far knows. The victors in the other great war had that opportunity and they blindly threw it away. Never was there such a Kadesh-barnea. It would have cost incalculably less in lend-lease billions to have won the undying friendship of our national enemies than it is costing now to subdue them by might of arms. And probably not a single human life. Oh, the unutterable folly of our worldly wisdom!

God forbid that we should use this year's Lent to play the Pharisee. This is no time to wax proud in thanking God that we are not like Hitler and Hirohito. It is a time to smite our own breasts and to ask him to have mercy on ourselves. We are the sinners that need our personal attention. What have we done to share the burdens of the world? What have we done without, that somebody else might have a little? We've managed with a little less of sugar, or of coffee, or of sirloin? And call that sacrifice?

What have we done to share with others our faith that Jesus Christ is the way, the truth and the life? What to convince them that this is our faith? How can they know? Do they think we really believe that Jesus Christ is the Son of God and brought from heaven a saving gospel? Are we convincing anybody that men and women who take their burdens to him can find rest? That *his* yoke is easy and does make the burden light? That is the kind of witnessing for him that he expects of us. He has a right to expect that. Is he getting it?

Not very much. A little here and there, but how faint the flickering light of the world is that Jesus said we were to be. And how black the darkness is in which we are set to shine. The need is so inconceivably great. Only one mood can be the right one for this hour and that is the farthest possible remove from any feeling of innocence or self-righteousness. It is the mood of deep and genuine self-condemning penitence.

We have not measured up to the opportunities

we have had. We are a long way from attaining the knowledge of the Son of God, not to say the measure of the stature of the fulness of Christ. We pray for peace and for the coming of our Lord in power and all that comes back to us is the hollow echo of our prayers. "Repent ye therefore and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you."

"That so there may come"—do you get it? Don't you see what holds him back and the seasons of refreshing which his presence brings? It's the failure to look our sins in the face and to repent of them. Can't think of anything so bad we've done? Maybe so. We'll not argue that point now even though a thorough search might bring some surprises. It's what we have *not* done that is the mischief of our greatest woes. Herein is the call for confession and repentance, a call that will not be silenced until we answer it.

Lent says repent. It says this to America. It says this to the church. It says this to you and me. "Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?" We know that his holy love will gladly forgive, if we repent and turn to him. Lent means repent.

E. F.

### Tell Us How You Did It

THEY are quite right who say that the chief need of the church is not money, or better equipped churches, or smarter preachers, or more strongly endowed colleges, or anything else that you can see or handle. That supreme need is a heart quality, for which there are any number of good names, such as devotion, dedication, consecration, loyalty, faithfulness.

Yet these finer things of the spirit have a way of expressing themselves in such concrete realities as those named above. And if they do not express themselves, one must wonder what ground of confidence there can be that these realities exist at all.

The recognition of this truth—the fact that the fundamental lack is always spiritual rather than material—is important, because it tells us where the point of attack lies. It keeps us from forgetting the chief object of concern.

The deepening of consecration is our work. That is where the whole thing hinges. Perhaps you know, reader, the best way to accomplish this—something that you have found useful in your own case—something that helped you to be just as consecrated as you ought to be.

E. F.



## *The General Forum*

### The Compatibility of Democracy and Christianity . . .

BY W. H. MILEY

A QUESTION that is timely and pertinent in these days is the following: What creates and what perpetuates the cherished compatibility existing between Christianity and democracy, particularly that branch of democracy embraced by the people of the United States? Practically all people would agree that there is such a happy working together of the two forces as this question assumes. What, then, creates this compatibility?

First, the guiding principles of our democracy and of Christianity are essentially the same. Let us note that the dictionary definition of the word *compatible* states, as an example, that friendship can exist only between those who have compatible tastes.

Let us examine two outstanding statements found in the two greatest documents on democracy the world knows, the Declaration of Independence and the Constitution of the United States. Every school student knows them. In 1776, the 33-year-old Thomas Jefferson was writing these words:

"We hold these truths to be self-evident:—That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

Again we read from the Preamble of the Constitution these words:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America."

Could we have been living on November 19, 1863, we might have heard President Abraham Lincoln proclaiming at Gettysburg, ". . . this government of the people, by the people, for the people shall not perish from the earth."

On pages 11 and 12 of Hughes' textbook, *Problems of Democracy*, we discover that the ideals or

principles of democracy are liberty, equality, and the pursuit of happiness.

Are these principles compatible with the teachings of the Bible? Peter says, "I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness is accepted with him." We hear Paul saying, "Let brotherly love continue." And Paul, as he vigorously dictated his letter to the Galatians, announced, "For brethren, you have been called unto liberty." Paul also stated that all the law was fulfilled in one word, *love*.

The four gospels abound with statements from Jesus that proclaim man's civil and religious equality, liberty, and happiness. He said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." He said, "If any man desire to be first, the same shall be last of all, and servant of all." He said, "Many that are first shall be last, and the last shall be first." And it was from Jesus' lips that we have the Golden Rule. Moreover, it was Jesus who pronounced the cardinal rule of both democracy and Christianity: Love thy neighbor as thyself.

The story of the good Samaritan pictures the real principle of relationship. It is that of one human being lifting another, treating him as an equal, returning him to protection and liberty, and healing him and sending him along the highway of happiness.

So then, one reason why democracy and Christianity are compatible is that they are steeped and flavored with the same principles and ideals.

Second, the reason that these two ways of living get along together is that they arrive at the same destination. Let us get this clearly. The achievement of a democracy is a civil brotherhood. The achievement of Christianity is a spiritual brotherhood. And in any language, a brotherhood is a brotherhood. It is the state of living together, having regard for the welfare of the other individual.

The laws of our nation are not made specifically for the enrichment of one man and the degradation of another. They are not made intentionally to encourage class distinction, to give advantages to one group and to limit the advantages of another. They are made all for one and one for all.

In this country and under the government of this country, we live together, we get along together, and we advance together. Let us not think because there are inequalities existing in this country that it is due to the weakness of our



democracy. It is due to the individuals who dis-pense this democracy. The principles of the gov-ernment are all right; it is the people who corrupt them.

But the real governmental attainment is that we do live together. The senator from Maine and the senator from Oregon sit down together and discuss the need of the people, not of just these two states, but necessarily of the entire nation.

Christianity, too, is essentially a brotherhood. We need not review lengthily the framework or attainments of the Christian brotherhood. They can be read in the Bible, they can be studied in church histories, and they can be observed in this nation. We see them in our denomination. Be-hold our name, Church of the Brethren. But the prime fact to keep clearly in our minds is that democracy and Christianity are compatible be-cause they are striving toward the same plane of human relationship, brotherhood. To summarize the first division of this discourse: Democracy and Christianity are compatible because they travel the same road and arrive at the same general destination.

Now let us look at another aspect of greater im-portance—that of the perpetuation of this con-structive relationship between the civil and the spiritual brotherhood, between democracy and Christianity.

First, we must understand the complementary nature of these two institutions. By complement-ary we mean that one element helps to complete the other. It is true that certain governments do not complement Christianity. And it is doubtful that Christianity can serve, either, as a complement to such governments existing in other countries. But with democracy and Christianity we find that one helps and completes the other. It is the ethi-cal and the moral qualities found in a Christian man that make him want to provide liberty, equality, and happiness for another. And it is the benevolent and protective nature of a democracy that encourages the existence of the Christian reli-gion. I fully believe that a democracy cannot exist ultimately without Christianity and that Christianity cannot thrive wholesomely without being nestled within a democracy. This is the first thing to realize.

Second, there must be a continued fusion of these two institutions. They must be more and more mixed. The married people who are hap-piest together are those who are most with each other. People who live separately are separate. A church thrives when its members mingle.

Christianity and democracy must not occupy individual and separate spheres. That produces

hypocrisy. When a man doesn't carry his Chris-tian principles into the functions of the govern-ment, but instead, engages in all sorts of subter-fuge and trickery, he is a hypocrite. That is the antithesis of fusing the two institutions.

The precise task confronting us in the fusion of democracy and Christianity is to incorporate the Christian spirit into our governmental procedures. We must insist that the men whom we have voted to represent us in the legislatures shall operate their offices under the guidance of Christian prin-ciples. When this is done, then we will not have poor families in the cities seeking their food from garbage cans. We will not have citizens starving in a certain city, while the outlying orchards are covered with decaying, unsold fruit. We must insist on more Christianity in our government. That will promote the perpetuation of the com-patibility.

Third, this compatibility must be projected into our international relationships. Most of the na-tions of the world regard us as the naughty boy of the universe. They think lawlessness in this country is the typical scene. They think we con-stantly misbehave. One of the reasons why our missionaries have difficulty spreading the gospel to other nations is that these particular nations do not regard us as Christian. The executive officers of the foreign nations have asked us why we do not convert our home country first.

"Render unto Caesar the things that are Caes-ar's; and unto God the things that are God's." This is our text. In this day and age we render unto Caesar the things that are Caesar's when we inject the Christian spirit into governmental affairs. We render unto God the things that are God's when we continue our governmental pro-tection of Christianity and continue to fuse and to project the compatibility of democracy and Christianity.

These two institutions stand upon a threshold. The court that would divorce them is at hand. What are we going to do?

Let us jointly demand that our nation strength-en its civil and spiritual brotherhoods. Let us present to the world the alluring landscape of a national government that is luxuriant with Chris-tian love. Then when the countries now drenched in human blood and reeking with cruel slaughter shall behold the blessings of a nation's democracy and Christianity flowering congenially in a gar-den of compatibility, that may lift their faces to heaven and thank God for the pattern of a people who persisted in their civil and their spiritual brotherhood.

*Bellville, Ohio.*



## Substitution in the Bible

BY FRED A. FLORA

*Substitution* is not a Biblical term, but it represents a great Bible teaching, that is indispensable in the salvation of lost men. In fact, it is the foundation principle of the doctrine of grace. Any system that ignores the doctrine of substitution immediately forsakes the principle of grace and rests purely upon a salvation by merit, which is impossible according to scripture (Rom. 4:1-4; 11:6; Eph. 2:8-10).

In making the above assertion it becomes necessary to submit Bible proof for the same, and that is the purpose of this article. First of all let us examine the word *substitute*. The dictionary says it means "to put in the place of another person or thing; one who or that which takes the place or serves in lieu of another."

Therefore the substitute does not assist another, or make up the deficiency of another, but takes the place of another. This is proved conclusively in any field of investigation. No farmer or merchant who hired a man to assist him on the farm or in the store would even dream of calling him a substitute, but if the man himself was incapacitated and he put a man in his place to do his work for him, he might properly refer to him as his substitute. In other words, a substitute cannot be, in any accurate use of the word, one who helps another, but only one who takes another's place. To this definition all the Scriptures consistently bear witness.

In the Old Testament, substitution is set forth only in type so far as Christ the substitute is concerned, but such typology is frequent and most illuminating. It has its beginning in Gen. 3:21, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Thus for the covering of Adam and Eve an animal must die. Later, in Gen. 22, in the account of Abraham offering Isaac, a clear picture of the Lord Jesus Christ, we see that after Isaac was spared by command of God, and Abraham had received him from the dead "in a figure" (Heb. 11:19), Abraham saw the ram caught in the thicket, and he offered him "in the stead of his son Isaac" (Gen. 22:13). Coming on now to Exodus 12 to the institution of the Passover, we observe that either the first-born or the lamb must die. The slaying of the lamb and the sprinkling of the blood saved the first-born in that house, and therefore the lamb became the substitute, that is, took the place of the first-born in death. The New Testament in 1 Cor. 5:7 declares that "Christ our Passover is sacrificed for us."

When we come to a study of the New Testa-

ment on this subject we find that this substitution is of a twofold nature. In the first place, he bore our sins (1 Peter 2:24), "he was delivered for our offences" (Rom. 4:25), and "he made him to be sin for us who knew no sin" (2 Cor. 5:21). The second aspect of his substitution is that he brought a perfect righteousness which is provided for those who believe in Christ. It is a common error upon the part of many to think that salvation consists only in having one's sins forgiven, that is, that salvation is a matter of subtraction. However, any careful study of the Scriptures reveals the fact that it is also addition, the imputed righteousness of Christ. In other words, "eternal life" is the gift of God (Rom. 6:23), something God gives us, not merely the taking away of our sins.

The removal of sins, though necessary, is but the preliminary or preparatory work. Some years ago I planted into crop quite an acreage of what was sage brush land. The removal of the brush was important, indeed, quite essential, but by no stretch of the imagination could I have said when the brush was removed that the land was under cultivation or in crop. It was not what was taken away that produced the harvest but what was planted. Likewise a sinner when he has no more than his sin removed is not thereby given standing in the sight of God, but only when "Christ is made unto him righteousness" (1 Cor. 1:30). This picture is further illuminated by the message in that little book in the Bible called Philemon.

There we see the Apostle Paul in the position of mediator between Philemon and Onesimus, a type of the Lord Jesus Christ as the mediator between God and man, and in verses 17 and 18 he clearly sets forth the twofold aspect of reconciliation of a sinner to God. In the first place, in verse 17 he appeals to Philemon to receive Onesimus, not on his own merit, but on the merit of Paul, that is, imputed righteousness; then in verse 18 he assumes the demerit or sin of Onesimus. Further evidence of this principle is found in the first five chapters of Leviticus, where we have the five offerings, all of which are pointing to Christ. In the first three, the "sweet savor" offerings, we see him in all his perfections, which are all made over to the account of the believing sinner (1 Cor. 1:30), and in the last two offerings he is seen as bearing the sinner's guilt.

We find also the two aspects brought out on the cross. There were three hours of light, then three hours of darkness. The first represented the display of his perfections, upon which the Father could look with pleasure. The latter or period of darkness, when the Father turned his face away, shows him taking the stroke that was our due



(Isa. 53:8), and "being made sin for us" (2 Cor. 5:21).

Man must stand justified before God, if at all, on the basis of a perfect righteousness. This man does not have (Isa. 64:6), neither can he produce it because of the weakness of the flesh (Rom. 8:3). Therefore he is shut up to the righteousness of the substitute, the Lord Jesus Christ, in which righteousness he stands "accepted in the beloved" (Eph. 1:6).

This is by no means an exhaustive study of this Biblical doctrine, but we trust our readers will give personal study to the whole question, and rest more confidently upon the work of our substitute, while at the same time working faithfully and constantly to make his saving grace known to the ends of the earth.

*Los Angeles, Calif.*

### Rationalization

BY WALTER S. COFFMAN

MR. JOHN C. BENNETT begins Chapter Four of his recent book, *Christian Realism*, with this significant statement: "In the coming period Christians will be tempted to neglect their responsibility as Christians for the institutions of society."

Recent personal observations have proved that Mr. Bennett has shown himself to be a prophet of correct insight in this regard. The editors of and contributors to many religious periodicals, ministers in many churches, and teachers in many Christian institutions have already succumbed to this temptation. Many fine resolutions for peace, which were made when men's minds were sane and untroubled, have "gone with the wind" of wartime hysteria.

Rationalization is one of the very subtle forms in which this potent temptation gains access to people's minds. Not very long ago I listened with amazement while some ministers indulged in the rationalization of scripture in order to justify war. I shall attempt to record the most flagrant of these, together with the answers which I attempted to make.

One minister made the statement that there is a difference between killing and murdering; that murder is sin, but killing is not. I pointed out, that in the face of his impossible distinction, nevertheless one of the Ten Commandments is, "Thou shalt not kill." To this he answered, "God is a killer, but not a murderer." When pressed as to just what is the difference between killing and murdering, he had no answer. But one of his colleagues in the matter of attempting to justify their contention came to his rescue with this statement: "Thou shalt not kill does not apply to all killing;

for I thoroughly believe in capital punishment in case of murder." As though his opinion and belief were sufficient to cancel one of God's commandments! My answer to that was that there are many thousands of Christians in the world who are willing to obey the command not to kill even in case of murder.

Indeed, a statement made by Warden Lewis E. Lawes several months ago and recorded in the *Reader's Digest*, puts to shame the opinions of many churchmen. His statement records his belief that a very high percentage of the criminals in Sing Sing are redeemable. If so, this is the work of the Christian church. Her work is ever to redeem, never to condemn to death. And it is entirely possible, even very likely in the face of what the gospel has to say, that even the warden's estimate of the redeemable is too low.

The inevitable pointing out of instances of God-sanctioned war in the Old Testament was done. This scripture was given in answer: "God, having of old time spoken unto the fathers in the prophets . . . hath at the end of these days, spoken unto us in his Son" (Heb. 1:1, 2a). The challenge to show one instance where Jesus sanctioned war was answered by the statement that Jesus made the sword an instrument both of righteousness and unrighteousness. But the informant was very obscure as to the instances when Jesus did this.

"When," asked one, "did Jesus repeal that law recorded in the Scriptures, which says, 'Whoso sheddeth man's blood, by man shall his blood be shed'?" "He repealed it when he said, 'Thou shalt

### To the Soul

BY E. C. CAWLEY

Seest thou an empire's mighty strength?  
Seest thou the towering throne?  
Mark'st thou its rise in pomp and power  
As years go marching on?  
When its day wanes still glows thy morn,  
For thou, O soul, art heaven-born.

Seest thou the stars in ordered course?  
Notest thou the comet's train?  
The master hand that sent them forth  
Will draw them back again;  
But thou, O soul, art more than they;  
Thyself, begun, shall be for aye.

And thou, when suns no longer shine,  
Shall be within the veil,  
Fore'er enthroned in that vast realm  
Where years can tell no tale,  
Where aeons will thy dross refine—  
Eternal image of that soul divine.

*Arrowwood, Alberta, Canada.*



not kill; and whosoever shall kill shall be in danger of the judgment. . . . Love your enemies, and pray for them that persecute you," I answered. And believe it or not, it was answered that it is actually doing good to some people to kill them, for it keeps them from committing worse depredations!

One more instance of this attempt at rationalization was the comparison of the sacrifice of the life of Jesus on the one hand, with the sacrifice of life required in wartime. But when it was pointed out that the sacrifice of Jesus was willingly made, but that that of those in war is for the most part given only under compulsion, the informant waxed voluble in the contention that God, in a measure, forced Jesus to make his sacrifice.

All the foregoing were given in one little meeting of ministers, at which only five of us were present. It is to be hoped that this is not representative of ministeriums all over the country. I am perfectly willing, even anxious, that the same may never be duplicated in any other town. I am also very thankful that the publications of the Church of the Brethren have not, and will not, succumb to the potent temptation prophesied in the citation above.

*Fruitland, Idaho.*

## The Rambling Bible Class Teacher

BY GEORGE W. TUTTLE

THE rambling Bible class teacher may be a godly man but is he not a scatterer of thought, and also a scatterer of pupils? He would adventure far afield for his lesson-pasture, here a little, and there a little. The art of condensation is a lost art with him. The habit of rambling may prove suicidal to success for it may sidetrack the minds of his pupils and thus lessen both interest and attendance. Why should he seek to travel everywhere on a one-Sunday ticket? Such a teacher would do well to remember this proverb, "He who is bound to take a bite from all pastures will fatten on none." Is a rambling teacher not bound to grow lean of soul? Would we be guilty of exaggeration if we spoke of this as a natural sequence?

The rambling teacher is no one-idea man, no one-subject teacher. He would not ask for a ticket to Nowhere, but he might desire a ticket to Everywhere. If he be a businessman there are nine chances to one in favor of his being also a Rambler in business, and rambles in Sunday school or in business have no corner on success.

The Rambler wanders so far afield that the closing bell rings while he is yet a lesson-prodigal wandering in a far country. Are there not two classes of rambling teachers? One teacher really loves

the Word and believes in it implicitly. His difficulty consists in wandering far afield in the Bible instead of condensing on what will emphasize and clinch the lesson truths. The other brand of teacher wanders far abroad among the speculations and so-called wisdom of men, the class of speculation that contributes little to either practical Christian life or to spiritual uplift.

The rambling teacher would not make a good miller, for he fails to condense upon a seed thought until it is ground and he has taken the toll. He certainly would not make a good preacher, for he fails to stick to his text. He would not make a successful poultryman, for he would change the food of his flock daily.

This habit of rambling may be his only failing as a teacher. He may be devout, faithful and consistent. If he would only remain at home instead of wandering abroad! Time may only aggravate his one failing save as his one consistent purpose is to condense both his powers and the truths of the lesson for the benefit of his pupils. Does not expectation need condensation for its peacemaker? Pupils soon grow weary under a rambling teacher for mind-drowsiness comes on apace.

*Pasadena, Calif.*

## Why Men's Work Is Interested in the Pension Plan for Ministers and Missionaries

BY R. E. MOHLER, EXECUTIVE SECRETARY

We were thrilled when we heard the news that our church was preparing to promote a pension plan whereby our aged ministers and missionaries might have economic security in the years following their active service. This is one feature of our church program that has been neglected, and the time is already past when some such plan should have been started.

We live in a world that is largely dominated by economic forces, and in spite of all the idealism that one may possess, it still remains a fact that each man must quite largely provide his own food and the other material needs of his life. It is not right for laymen to ask a consecrated, well-trained young man to accept the ministry as a lifework when we know that he will be paid a salary scarcely sufficient to provide the necessities of life and in the end will have no promise of economic security for his old age. The church is on the right road when it guarantees care for those who have served in her ministry.

Personally I like the plan that is being proposed. It will challenge every minister to frugal living and at the same time keep our laity conscious that they too must include in their savings a small sum for our ministering brethren. The plan is in close accord with the pension plan now so generally accepted and in force in most of the states for the public school teachers. The plan is a tried one, and it is one that works. Businessmen will like the plan because it is built on sound economic principles and because it meets a genuine need of the church.

*McPherson, Kansas.*



## Home and Family

### Both So Busy . . .

BY ADA C. SELL

Everyone but mother and Dot was at work at office, school, or camp. Mother wondered silently who was the busier, she at her ironing, occasionally stepping to the stove to stir the tapioca or mind the stew, or tiny four-year-old Dot, cutting out clothing for twin paper dolls.

"Why do you hurry so, Dottie? You don't need to have all of them cut out today!"

"Oh, yes, mother! Jeanie told me I should so we can play missus when she comes home at 3:30."

"Oh, I see," said mother in an understanding tone. Both kept on silently. Mother loved these periods of silence; they gave her time to think and to pray, especially for Bill, away at camp. Maybe there would be a letter. It was almost time for the postman.

"Mother, I see him."

"Who, dear?"

"The mailman. I'll get your letter. Let me, please!"

"Bad walking, Mr. Scott," said Dot in a grown-up voice, carefully taking the mail and closing the door.

"Here, mother! I'm so glad. I don't want you to cry as you do when there's no letter. Course you do when there is one, but it's a different kind of crying."

Had the child an unusual instinct for ascertaining her mother's feelings, or were all boys and girls, even a pre-school tot, being attuned to keener perception in the national crisis?

"Here are kisses for you, Dot, and a message."

"Where, mother? What?"

"Bill says you are to take this dollar and go to the corner store and pick out a nice box of candy for a nice lady's birthday. He asks if you will be his personal shopper?"

"Like the radio lady, mother?"

"Yes, Dottie."

"Surely, mother! May I go now?"

"Wait until the sun thaws the ice a bit more. It's bad walking."

"May I iron the hankies, mother?"

"You are so busy now, dear."

"Yes, but we'll swap! I can hardly get these little things cut out nice; so I'll let you do that if you'll let me iron hankies."

It seemed easier to do it herself but not the right way to teach little girls so eager to explore new ways. So the trade was made. Mother attached the smaller travel iron and Dot felt very mature; later on the hankies received ironing, but not when Dot was around.

Busily mending, after writing her daily letter to Bill, mother heard Dot talking to her dolls, arranged neatly in their white bed. She listened.

"Now, Sally, you must be good today! I want my mother to feel good all day. She has a good start. I could hug that mailman. And I'm not so dumb. Bill told me when he was home that he might ask me to do something special for him. Guess I know whose birthday is coming. I won't tell you now, but it's somebody in this house and she is a nice lady! If they don't have candy Aunt Nora will take me to town to look for it. If we can't get candy we will get a nice pocketbook."

Mother smiled and brushed away a tear. She had made a New Year's resolution to try to keep from crying as much as she could for the sake of the children. She knew it distressed their father too, although it did not

annoy him. The Bible classed worry with major sins, and it surely never helped anyone. If she could trust God to keep her dear ones at home she must learn to believe that Bill could be entrusted to the care of a heavenly Father. Distance meant nothing to God.

"Mother, could we make another trade?"

"Why, I suppose so, darling, if it's something I can do."

"I'll set the table and you may mend Lucy's dress. I tore the rickrack loose by mistake. And Teeny's sweater has a dropped stitch."

"Bring them here, Dottie. I'm sure we can help each other out."

"You know, mother, I have so much to do today."

"What else have you planned?"

"Tommy is coming over to a tea party here this afternoon. We want to try out my new set of dishes. Isn't the teapot pretty! And I must put clean clothing on all the dollies before he comes."

"Won't Tommy be teased for playing with dolls?"

"He never minds until he sees my brother come, he says. George does tease him, but we'll pretend to play something else if he comes in. I believe I will get everything ready in time, mother. Thanks for helping me."

"And thanks to you, Dot."

Mother thought so much of living may be shared, besides things.

*Altoona, Pa.*

### Home Education

BY L. C. HOSFELDT

Education is more than mere book knowledge and is, therefore, not confined to the schoolroom. It begins within the doors of every household and is far more important and extensive than anything which a child can get from any school. It is, however, to be regretted deeply that home education, which money cannot buy, is so much neglected, even though it is within the reach of each parent, whether rich or poor.

We believe that a child does not receive an education in the broadest sense of the word unless he is brought up in the nurture and admonition of the Lord. Education in this sense includes the whole process by which a person develops his principles and habits. The greater part of everyone's childhood is spent under the direct influence of home, and the impressions made and the principles implanted in childhood are lasting. Because of this the necessity of correct early training in the home is apparent. Whatever proportion of training may be in the power of the parents, a smaller proportion is within the power of outside influence. Since home education is special and cannot be obtained anywhere else the opportunity for home training should be taken advantage of; under no circumstances should the responsibility be transferred or left to others.

The obligations which parents owe to their child and those which are demanded by God and nature cannot be disregarded without bringing upon them the penalty of neglect. There may be a few exceptions, but it will not pay to neglect opportunities and responsibilities in the hope that there may be an exception.

Many are the requirements of a proper home training; it would require a great deal of time to set forth in detail the various lessons to be taught. However many there be, they can easily be met by the diligent parent as they come. The most important one is that of a proper exam-



ple. Let the parents do nothing which they would not approve if done by their child. The parents' conversation, their business dealings, the society they keep, their house, their table, and their daily behavior—all these go to educate the child. The parents will be reflected in their child just as plainly as the mirror reflects their physical person.

Parents should never forget that the first book, and the most influential, that the child reads and the one he continues to read is that of his parents' example and daily deportment. If the parents lose sight of this fact, they need not be surprised to find, to their sorrow, that the child may know the right way, but follow the wrong.

Parents, therefore, unless separated altogether from their family, may be seen daily in the act of educating their child. From father and mother and the circumstances in which they move, the child is daily gaining a knowledge of what is good or evil. The child is always learning; if the parents lose sight of this fact, they have not fully learned the lesson that "whatsoever a man soweth, that shall he also reap." This is as true in child training as in anything else.

*Los Angeles, Calif.*

## That the Sheep May Follow

BY FANNIE SEITZ

The man and the woman sat together in the little village church. The woman sobbed softly as the bell above them tolled. The man thought of the years the strokes numbered.

One—he was a laughing, happy baby then, their only child, the joy of their home.

Two—three—four—five—growing, playing, learning, going to Sunday school. The man pictured in memory that happy face wreathed with smiles as the little lad sang, "Jesus loves me, this I know, for the Bible tells me so." Yes, and the boy had never forgotten Jesus as a Friend above all others. He had been a good boy, always kind and cheerful.

"Was I always understanding and a guide to the boy?" the man asked himself. "No, I sometimes failed him. I was careless, indifferent, caring more for dollars than helping him. God forgive me."

Six—he was starting to school then, coming home at night thrilled and excited over the events of the day.

Seven—eight—nine—ten—growing into a big boy now, always ready to do his share, helping with the chores, taking responsibility beyond his years, helping the younger children who had come into the home.

Eleven—twelve—thirteen—through grade school with honors. A sturdy lad with steady gray eyes and a keen mind, he was now ready for high school. A long drive, but he wanted so desperately to go. A freshman, a sophomore, making new friends, interested in his work.

Fourteen—fifteen—and the bell ceased tolling. That slippery spot in the road, the overturned car, his companion unhurt, but the lad's lifeless form in the road.

"Why, God, why? He was so young, so full of life. Why did you take him, God?"

Then the minister was speaking, "As the Shepherd taketh a little lamb in his arms that the sheep may hear its cry and follow . . ."

"Yes, God, I'll follow." Forgive me, help me, guide me."

*Belleville, Kansas.*

## Married for Love or for Wealth?

BY LULA R. TINKLE

"Shall I marry the man I love, or the man who offers me wealth?" My friend asked that question twenty years ago. She made her own choice and married wealth. Last year I heard her sad story. Misfortune, extravagance and depression had swept away the wealth. What has she left? Love? No; there had never been love. Respect? No; the man she once respected had been changed by the unexpected reverses. Friends? No; she was no longer a part of the circle who called themselves friends. She condemned herself. "I was a blind fool when I spurned love."

Another friend recalled her wedding date and broke her engagement to the man she loved, because her parents in fury objected to her suitor. They preferred a millionaire's son. As an obedient child she married the rich man. But sparkling jewels did not kindle love. Instead every diamond bred contempt; every pearl covered deceit. She had once known true love, and no amount of luxury could satisfy her heart's longing. In despair, she left wealth and the rich husband and lived a lonely life. A few years later the rich husband died. She then married the poor man and now is happy.

God in his wisdom decreed that marriage should be founded upon love. Men and women, in their folly to satisfy selfish desires, undertake to set aside that decree and disregard his plan. They wreck their own lives and the sacred institution, Home. How any sane person can think he may safely launch out upon the sea of matrimony with only wealth or fame as his shipmate is more than my best judgment can fathom. With love at the helm the ship, Marriage, sails on and on, sometimes tossed, but never wrecked, though it strike the rock of misfortune. Love's joys abide, for love is of God.

*La Verne, Calif.*

## Fun at Home

BY BOB TULLY

### The Approach

Gasoline rationing and thin tires may cause us to stay closer to our home base, but these two external forces will not bring fun and joy to the home group unless an inner force is used and developed.

The force needed is the will to co-operate, and to co-operate on the part of all—not just on the part of the children, or the parents. The first thing the home must learn is the spirit of co-operation.

In the field of home recreation this calls for co-operative planning. In the past it has happened like this: "Dad, may I have the car?" this from son John. "I'm going to Jim's," says son Ted. "Sue and the gang are coming here," informs daughter Joan. Mother co-operates by doing the dishes in a hurry and taking her sewing to her room. On the way she wakens dad, who has co-operated by falling asleep over the evening paper, and ushers him off to bed. The house is now Joan's. Such is the co-operation of the past.

In the future, co-operation will start with a family conference about the dining room table where the plans for a week at home will be made. Each will have a chance to contribute to the family plan. Each will have a responsibility to see that the plan works. Yes, fun at home must start with co-operation.

*La Verne, Calif.*



## Our Mission Work

### The Vision of Sacrifice and Service . . .

BY C. G. SHULL

Although this article arrived too late to appear in the special India number of the Gospel Messenger, its vision of service is just as timely for this issue.—Ed.

Wherever the missionary turns he sees the need for the Christian spirit of sacrifice and service. When the school year opened in the month of June one of the boys to return was Yeshwant Pandu. Yeshwant lives in a village about four miles from Dahanu. He spent the first four years of his school life in the mission village school of his area. Then he came to the Palghar boarding. This year he entered the seventh standard and was to complete his primary school education. But, alas, one week after school had begun Yeshwant became ill with a disease which we early suspected to be typhoid fever. The lad was soon taken to the Dahanu mission hospital and there the doctor's diagnosis confirmed our fears. Within a few days Yeshwant's father came to the hospital with the boy's mother and younger brother. They, too, had been stricken with the same disease. With nothing worthy the name of a well in their village they had used water which was fatally infected.

This misfortune descended upon the family at the beginning of the monsoon season. The rains fell in abundance. The father's neighbors ploughed their own ground and sowed their seed. But Pandu could not leave the bedside of his sick wife and two sons. The result was that his fields remained unploughed and his seed was not sown. Now the planting season is past and this poverty-stricken father faces the future with many anxieties. Although at this writing the younger son remains seriously ill with an almost continuous delirium, it may be that even he will be raised up and the entire family restored to health again. But whence is the father to buy bread to feed them?

Many Messenger readers in rural areas in America will recall similar experiences in their neighborhoods. Similar, but with one difference. This Indian farmer's fields remained unploughed and his seed unsown; in America the sick man's neighbor's brought in their ploughs, their horses, harrows and seeders, and without an undue burden on any one the sick brother's crop was planted. Whence this spirit of voluntary service and helpfulness? Why the difference in these Indian and American communities. The answer is simple. One has caught the vision of sacrifice and service; in the other sickness and poverty reign, largely because there is no such vision. It is a great blessing to this Indian farmer to have his boy in the mission school and to be able to bring his sick family to the mission hospital. But a still more glorious dawn should break for Pandu, the dawn of that new day when his neighbors and friends in the village have entered into the Christian way of life and have experienced for themselves the blessings of sacrificial service.

One of our fruitful areas of Christian service is the Dangs. When our mission first began work in that area, the journey to the place was so long and the inconvenience and the isolation with its attendant difficulties so great, that one mission had declined the invitation of the government to open up work in the area. When the writer was working there in the years 1922-26 a high Indian government official was not too enthusiastic about giving even a full primary education to boys of that

area. Such boys might study through the third book in order to be able to read and write but little more was necessary. After all were they not destined to be hunters or farmers by primitive methods in a backward area? But another government officer caught a different vision. Attending a *darbar* where older boys were conducting drills, showing school exhibits, etc., he said, "The mission is doing a great thing in educating these boys of the jungle." Today these boys are very rapidly replacing outside help as teachers and workers in various departments of service.

Pandita Ramabai will always be honored for the way she rescued hundreds of girls during the famine of 1900. At a memorial service in Bombay after her work was ended a Brahmin teacher said, "We should be very grateful for the work which Pandita Ramabai did for the women and girls of our country. We were leaving them by the roadside to die. Pandita gathered them in by the hundreds and with money received from friends in England she fed, clothed and trained them. Now they are living in their own happy homes." The sacrificial service of Pandita and of her Christian friends in England made this possible.

A similar present-day example appears in the sacrificial service of a saintly Indian pastor and wife who are caring for five orphan babies solely from voluntary contributions received in answer to prayer. A Hindu businessman of refinement and culture recently spent a day in this home and, after observing the day and night labors of Mrs. Malelu, remarked that he had never seen any one among his own people working so lovingly for orphans.

But sometimes the vision is caught by one of another faith. The church of this faithful pastor and wife was recently dedicated and one half of the amount for the new building or approximately \$1,500 came from a government grant given through the recommendation of the Mohammedan collector, a high government official of the area. This collector was present at the dedicatory service and after speaking most reverently of Jesus he said that he had been led to recommend this grant because of the splendid work which this pastor and wife were doing for the depressed classes in his province.

The relief activities of the church are in obedience to this saving vision. Until the next crop comes in, some

### What to Pray For

Week of March 6-13

Pray for the missionaries whose names are listed in the Prayer Calendar this week

Dr. Barbara M. Nickey.

Hazel Messer.

Remember the missionaries on their birthdays

#### Africa

Mary Alice Engel, March 20, 1909.

#### China

Minor M. Myers, March 18, 1888.

O. C. Sollenberger, March 29, 1889.

Daryl M. Parker, March 17, 1904.

#### India

Sadie J. Miller, March 28, 1878.

A. Raymond Cottrell, March 21, 1884.

Baxter M. Mow, March 30, 1892.



undernourished school children in our villages are receiving one meal a day through the appropriations of our Brethren Service Committee.

A Friends' ambulance unit recently arrived in India. Sections of Indian opinion, critical of the imperialistic policies of Western nations, welcomed this unit and spoke with gratitude of the way the Quakers and their helpers seek to relieve the sorrows and suffering of a war-torn world.

Yes, the vision saves. It saves from poverty, sickness, ignorance and neglect. It breaks down the barriers of race, nation and sect. Let the church continue to demonstrate the power of this saving vision.

*Palghar, India.*

## Christmas at Jos

BY MARY N. DADISMAN

We had a very nice Christmas here in Jos. We were a family of nine as we sat down to the table for the Christmas dinner. Harold Royers, Evelyn Horn and Grayce Brumbaugh were with the Heckmans and me, and so we had our Christmas together.

A family from the C. M. S. (Church Missionary Society) at Port Harcourt who were also in Jos at that time joined our group. We had a most enjoyable time.

*Jos, Africa.*

## Anklesvar, India, News

BY ANNA EBY LICHTY

### Typical Indian Monsoon

We are in the midst of a typical monsoon. We have already had .... [here the censor cut a neat square out of the letter, removing the figures] inches above normal. The same is true at other stations.

### Heaviest Rains for Three Years

This is the first real monsoon we have had since we came back to India from our last furlough. Because of shortage of rain for the past three seasons, there has been a shortage of crops. During the past year there has been much suffering because of lack of food and high prices.

### Cattle Perished

In some sections of the Anklesvar area grass could not be secured at any price and many cattle died.

### Relief Money

We have been most thankful for the relief money which the home church sent us. We have made it do as much good as possible. Every station has had relief projects going.

### Our Tile Roof Leaked

Through this heavy rain and wind our tile roof presented some leaks. It was funny the way we had to place basins, *talis* (brass plates) and pans all over the upstairs floor. We did manage to find a dry spot large enough to place our beds. I lay awake wrapped up snugly and listened to the howling wind and the ping, pong, pank of the drops falling into the pans, and my thoughts went out to the people living all around us. I imagined that every *chapru* (thatched hut) and even the masters' houses had sprung leaks.

### I Don My Boots

So in the morning I pulled on my boots, took an umbrella and went calling. But imagine my surprise when I found only one home where the roof had leaked, and there it was only a slight drip over the *chula* (fireplace for cooking).

## Canned Goods Are Out of the Question

High prices have been sprung on us. Tea of good quality that sold for about twenty cents now sells for more than forty cents. We feel we cannot buy cans of fruit and vegetables from Bombay; however, I never did use much canned goods. We enjoy our good *dhal-bhat* and *curry-bhat* (pulse rice and rice and curry).

## Have Invented a New Dish

I have learned a new trick for meat in sauerkraut. I grind the goat meat and make it into balls and brown them and then put them into the kraut while it is cooking. The balls are quite good substitutes for spareribs and backbone!

## Baby Exhibits Are My Hobby

I put on several baby shows in various villages. The mothers seem so eager to learn better ways of feeding and clothing their children. It is surprising to see how clean and well cared for their babies look when they bring them to the welfare meeting.

*Anklesvar, India.*

## World Day of Prayer

BY ANETTA C. MOW

March 12, 1943, is the day set apart this year when Christian women around the world will be gathering together to pray for missions and the expansion of the kingdom of God. The theme for the hour of prayer will be "Father, I pray that they may all be one."

For at least seventeen years, Church of the Brethren women have observed this yearly service, both in the United States and Canada and in foreign fields. The Missionary Visitor and the Gospel Messenger have called attention to the observance and offered the necessary literature to the churches throughout these years.

Again the programs are offered, along with other helpful materials. Programs (16 pages), 2c; poster, 5c; fliers, *Call to Prayer*, in conservative quantities, free; handbooks (30 pages of helpful suggestions for the program), 10c. Now is the time to order your supplies from the General Boards, Brethren Publishing House, Elgin, Illinois.

*Elgin, Ill.*

## Answering Distant Calls

BY ANETTA C. MOW

Answering Distant Calls is a book of 140 pages containing interesting life stories about eighteen missionaries. Every one of these missionaries should be introduced to those of us who are interested in the growth of the kingdom of God around the world. Such a book is a present-day "acts of the apostles."

The Student Volunteer Movement asked the Boards of Foreign Missions to write biographies of creative personalities who have made rich contributions and who are still giving of their best on the mission fields. The publishing editor made the final selections.

The Church of the Brethren General Mission Board was invited to share in this book, and the account of H. Stover Kulp's life and work is one among the stories in Answering Distant Calls.

Order this book from The General Boards, Brethren Publishing House, Elgin, Illinois. Price, \$1.50.

*Elgin, Ill.*



**Our Boys and Their Church . . .**

BY LOWELL E. WHITE

Two years ago the First church in Roanoke was faced with the problem of keeping in touch with the young men as they were being called away from home. The problem was taken over by the young people of the church. After giving it much thought and consideration the following plans have been put into effect to achieve the desired results.

The first program enacted was that of a monthly letter. It is now published and sent to all the boys in service as well as to the girls away at college working. The idea of this letter, known as Your Friend, is to give to those away the news of home, town, and church in a rather carefree manner. In each letter there is included a short inspirational message from the minister of the church.

The results of this publication have been more than gratifying. Not only do the boys here in America write frequently, but letters have been coming from those in Australia, England, the Panama Canal Zone, Alaska, and North Africa. An equally good measure of their appreciation might be found in the fact that within the last three months the boys have sent back home twelve dollars to help keep this work going.

Not only is this letter sent to them, but each boy receives a card on his birthday from the church and B. Y. P. D., as well as the Upper Room and church quarterly every three months.

Within a few weeks from the time that a boy is called into the service he receives a box containing items which will prove useful to him in getting a successful start in whatever service he has chosen, be it in the military or in C. P. S. camp. At Christmas time every boy receives a box which helps let him know that the people back home at his church wish him a Merry Christmas.

From time to time a folder of eight snapshots, containing pictures of his home, his family, some close friends, as well as a picture of the church and the minister's family, is prepared for each boy. By the end of this program it is planned that every boy will have received one of these pocket-size folders.

Two new undertakings which are now under way are those of building an attractive board for the vestibule of the church, on which the names of all the boys may be displayed, and of collecting pictures of all in-service men to be mounted in an album which will be put on display in the B. Y. P. D. room. A program of dedication is planned for each of these projects as they are completed.

The expense of this work is borne by the church and the B. Y. P. D. in the ratio of two thirds to one third. It is evident that the people of the First church are interested in helping with this plan to keep the boys closely connected with the church, as donations are coming in regularly. By the end of this year the church and young people's department will have spent almost two hundred and fifty dollars for this work.

Any church in these times which fails to keep in touch with its boys, whether they are in the armed forces or in the church camps, is losing the chance to build a fellowship that will unite these boys closer with the church and God.

**News at a Glance**

The Roanoke church describes its methods of keeping in touch with men in military and Civilian Public Service.

The Springfield church holds recognition and farewell services for boys who are leaving.

Western C. P. S. camps discuss farm question.

Brethren Service goal for next year is \$350,000.

Service men are entertained in Brethren homes and churches.

Brief sketches of some conscientious objectors.

**Our Boys at the Springfield Church**

BY L. R. HOLSINGER

When the boys are going to leave we have a recognition and farewell service for them. This is sponsored by the B. Y. P. D., which presents to each of them a gift of writing paper and envelopes. To those who are going into Civilian Public Service (in which it is understood by everyone, the boys receive no pay for their service) the aid society gives an additional \$5.00. This service is usually held on Sunday evening.

The names and addresses of all the boys are kept up to date on a register in the lobby of the church. The card with the old address is removed, and one with the new is placed on the board. One person also keeps the Brethren Service Committee informed as to new selectees and changed addresses. The home folks give this information to him. Our folks watch this board, and it results in cards, letters and gifts reaching the boys from a wide circle of acquaintances.

**Looking Ahead**

BY M. R. ZIGLER

A visit to Cascade Locks, Waldport and Santa Barbara reveals that camps in which there is a large variety of religious backgrounds and vocational experiences can approach a harmonious body seeking a common end. A complete common mind and program of action has not easily developed in our camp experience. There is a sincere striving among men in camp to do the right now and to prepare for a useful life in the future.

The way to do this is not easily discovered. Actual discussion of important problems is sufficient to give hope that out of Civilian Public Service will emerge discoveries that will be helpful to all mankind. Poverty, disease, hatreds and kindred experiences destroying human personality should feel the impact of the study of 6,000 men in camp committed to the task of promoting freedom on earth.

In two of the camps we discussed for several hours How Can a Young Man Buy and Pay for a Farm? While men are discussing this subject in camps it would be excellent for local churches in rural communities to study how to help our young men buy farms when they return home. There is nothing so important after the war as to find a place for every man to start his home and to become a contented useful citizen and churchman.

**New Brethren Service Goals**

These lines are written before the fiscal year closes on February 28 but we trust we can give a good report. New goals are now important. It is estimated the Brethren Service program should receive \$350,000



for the new year beginning March 1, 1943, which is the same as the goal for the year just closed. We suggest that district officers see to it that district goals are set up and publicized and that local church officers see to it that goals in keeping with the brotherhood needs are established.

What is true for Brethren Service is also true for the Conference Budget, which for the new year was authorized by Annual Conference at \$260,500.

## Ministry to Service Men

BY MERLIN C. SHULL

More than 3,200 names of service men are now in our files. About thirty letters have come each week from our boys, who are scattered around the world. Churches through their pastors or special reporters, parents and friends are doing better than ever before in sending names.

**Ralph R. Hatton** of Portland, Oregon, does many unique things for service men. He is the district's official camp visitor and is ably assisted by such men as **Forrest Groff** of Albany, who visits and entertains the boys at Camp Adair, Oregon. Ralph writes his own boys regularly and has heard from more than twenty different ones of his own congregation. Each boy's name and his latest address are on their church bulletin board. At Christmas time the boys were sent copies of the New Testament and Psalms. It would take much space to tell all that this enthusiastic pastor and district fieldman thinks of to do for Brethren boys, whether from his own or other congregations.

**Glen R. Montz** has a unique method of rendering an effective service. He says: "The way I do it is to call the boys through the local soldiers' center. I give the names with rank to them and they put the call through, and the boys call me. Then I invite them to our services and when they come they are entertained in some home, often our own home . . . This plan works nicely and you can visit with them in your own home, which the boy likes."

**William and Miriam Cable** of Tacoma, Wash., have been entertaining Brethren boys of that area to the profit of all concerned. Soon after the notice appeared in the Gospel Messenger about this hospitality home for Brethren boys, a fine family in Wenatchee, Wash., sent them three cases of canned fruit to be used in helping to entertain the boys. Isn't it interesting how one good act inspires kindly service in the hearts of others? Think what it meant to some fifteen young people away from home to eat this kind of food on a Sunday evening.

**Local churches** are doing more than can ever be reported. Pastor **Oscar Diehl** of Stet, Mo., gives this splendid quotation from one of his letters: "I really appreciate your letter of encouragement. I will say it is, without a doubt, harder for us in uniform when away from those we love to keep from joining the crowd just to pass the time away. And especially for the boys who are away from home the first time. It is really hard for them. Tell the church people there to write, as we love to get mail."

**G. Wayne Glick**, speaking out of much experience in camp visitation, says: "This is a great good work. More and more as I see the boys and feel the way they grip your hand, and hear their stories and try to feel

the lonely aching that only Christ can fill, I say 'May God bless richly this great work in an age like this.'"

**Brother and Sister W. J. Horner** of Rosepine, La., continue their fine work in the camps of their state. One young man wrote after they had entertained him: "I should like to express my gratefulness to you for your kindness and gracious hospitality shown to me during the past week end. It was indeed a pleasure to have the fellowship of my home church people; it does mean so much to us who are in the army."

**Reports** of this kind of a ministry are never complete nor do they do justice to the many who offer their homes to entertain Brethren boys. Some offers come from families in communities where we have churches and as we can't possibly send names to several families in one community, we must turn their requests back to the pastors. Soon we must print some additional names of isolated homes now entertaining our boys and of some more ministers who are now visiting camps. Keep the Brethren Service Committee informed of the names, rank and complete addresses of your boys. About the middle of March we hope to mail another quarterly bulletin. Would you like to have your boys included in that mailing?

## Glances at Campers

"The 5,852 members of C. P. S. rouse from the public a striking array of contrasting reactions: 'Yellow rascals not worth the powder it would take to shoot 'em!' 'White corpuscles fighting the infections which poison human society!' 'Insolent smart-alecks!' 'The meek, the terrible meek!' 'Deluded ignoramuses!' 'Patriots who see beyond the years!' . . . Nonetheless, they are, save for their refusal of military service, a surprisingly normal sample of the citizenry—neither mice nor martyrs, but ordinary men.'"

He studied at McPherson, graduated from Agriculture work at Ames, Iowa, and was engaged as fieldman by the Carnation Milk Company supervising some 1,800 producing herds. He's in C. P. S. Camp Lagro now.

He was born in China, educated at College of Emporia, Kansas University, and the University of Michigan, receiving his Ph.D. in theoretical physics, and had been teaching at Rutgers University. He's in C. P. S. work at Columbia University now.

He had operated an oil distribution truck for the Farm Bureau. He's blacksmith in C. P. S. Camp Lagro now.

He had managed and cared for a herd of thirty pedigreed Guernsey cattle, also serving on the B. Y. P. D. cabinet of the district. He's in C. P. S. Camp Hopewell now.

He had been a contractor employing many men in the building business. He's in C. P. S. Camp Walhalla now.

He had been serving as boys' secretary of the Y. M. C. A. at South Bend, Ind. He's in C. P. S. Camp Wellston now.

We received this letter from the people at home about this camper. "He has been a real leader of young people and a true conscientious worker in the church. We all miss him but hope the camp will gain our loss and that he will bring honor and glory to his dear Savior, whom, by his life, we know he truly loves." He's in Camp Lyndhurst now.

• From Mice or Martyrs? by Morris Keeton.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, March 7

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Bible Teachings Against Drunkenness.**—1 Sam. 30: 16, 17; Isa. 28: 1-4, 7; Gal. 5: 19-21. Golden Text, Strong drink shall be bitter to them that drink it. Isa. 24: 9.

**Christian Workers, The Evangelistic Campaign.**

**B. Y. P. D., Historic Peace Churches.**

### Gains for the Kingdom

One baptized in the Wakarusa church, Ind., Bro. William F. Smith, pastor.

Fourteen baptized and two reclaimed in the Sunnyland church, Fla., Brother and Sister J. W. Fidler, evangelists.

### Our Evangelists

Will you share the burden which these laborers carry?  
Will you pray for the success of these meetings?

**Bro. George W. Phillips** of Elkhart, Ind., March 22 in the Nappanee church, Ind.

**Bro. S. Clyde Weaver** of East Petersburg, Pa., March 14 in the White Oak congregation, Manheim house, Pa.

### Personal Mention

**Correspondents** of Elder James Q. and Sister Maggie Goughnour will please note their change of address from Ankeny to Elkhart, Iowa.

**Bro. A. W. Adkins** of Cabool, Mo., informs us that Bro. W. O. Bosserman, now of Annville, Pa., whose name appears in the list of licentiates in the 1943 Yearbook, was installed into the regular ministry in the Greenwood church near Mountain Grove, Mo.

**Golden wedding** congratulations are hereby tendered to Brother and Sister L. R. Dettra of the Salem church of Northern Virginia. The date was Jan. 18. They "always fill their places in the Sunday-school and church services whenever health permits."

**Bro. Edwin Groff** "would like to correspond with any church that needs our help as we also need the church." He has been "isolated from our own church a great part of the time in following up oil field work." He will retire from this work April 1 and wishes to serve a church that has no minister. Address him at 121 West Hurd St., Edmond, Okla.

**Bro. John C. Eller**, who did such splendid work along with G. Wayne Glick last summer in visiting Brethren boys in military service, is now pastor at Crab Orchard, W. Va. The government is operating the White Sulphur Springs hotel and summer resort as an army hospital. If any of the boys of your church are there Bro. Eller would be glad to visit them. He states that the Atlantic Greyhound bus line goes within two miles of his home and he will gladly entertain any Brethren boys or other travelers who may be passing through. For prompt service call Bro. J. A. Myers, Crab Orchard, W. Va.

**Bro. J. K. Miller**, whose illness was noted in our last issue, wishes to thank his many friends for their kind remembrances. He is still unable to do much writing but will be glad to hear from others who are gracious enough not to expect a reply. His address is 2240 Grand Ave., S. E., Cedar Rapids, Iowa. If improvement continues, he hopes to spend a few months in Florida.

### Miscellaneous Items

**Our stock** of Preaching From the Prophets, by Yates (Gish Fund 330) is exhausted, and the publishers report that the book is temporarily out of print. Your order for this book will be filled as soon as we can get a new supply.

**The Southeastern Regional Conference** will be held in Roanoke, Va., Aug. 29 to Sept. 1. Full details will be announced later but Executive Secretary A. Stauffer Curry writes us that E. Stanley Jones will be the principal speaker.

"Brethren people living within 200 miles of Indianapolis who are confined to their homes through illness or otherwise" will be glad to know that the Sunday morning worship service of the Indianapolis church is broadcast during March and April over WIRE (1430). The time is 11:30 to 12 noon C. W. T.

**Brethren Community Service**, by Dan West, is a new sixty-four-page book written to provide guidance to local church leaders and workers in wartime. A free copy is being mailed to each pastor. Additional copies may be ordered from the Board of Christian Education, 22 S. State Street, Elgin, Ill. Price, 15c.

**Walking With God Today** (second quarter), the devotional quarterly sponsored by the Southern Ohio board of Christian education, will be ready for distribution about the middle of March. Orders may be sent to Bro. J. Perry Prather, 18 College St., Dayton, Ohio, or to the Brethren Publishing House, 22 S. State St., Elgin, Ill. The price is ten cents per copy.

**A Workers' Institute** for the churches of circuit No. 7 of Western Pennsylvania will be held in the Mount Pleasant church, Sunday, March 21, 2:30 to 4:45 p. m. The principal features are an address by Secretary Roy D. Boaz of the Pittsburgh Council of Christian Churches, and seven sectional conferences studying various group activities of the church. You are welcome whether you belong to circuit No. 7 or not. The theme of the conference is Information Plus Inspiration and Loyalty Brings Victory.

## With Our Schools . . .

### Elizabethtown College

**President Baugher** and Dr. Schlosser will participate in a Bible Institute to be held in the Pipe Creek church, Maryland, during the week end of March 12-14.

**Summer Sessions** extending over 12 weeks are being announced for this summer. The Intersession will run from May 31 to June 19, the Summer Session from June 21 to July 31 and the Post Session from August 2 to 21.



**Norman Thomas** from New York City and several times candidate for the presidency of the United States addressed the college and the Elizabethtown Rotary Club on Friday, February 19.

The enrollment of the college has dropped 8% since the beginning of the fall term. Five men, members of the Army Enlisted Reserve Corps, were called to Camp Lee, Va., on February 13. It is expected that during the remainder of the semester others will be ordered to report for duty.

High school students who have completed 3½ years of high school work and are recommended for college entrance by their high school faculties may now be admitted to the college. This is in keeping with a recommendation recently endorsed by Dr. Francis B. Haas, State Superintendent of Public Instruction.

Representatives of the church boards of Eastern and Southern Pennsylvania recently met at the college to discuss the advisability of adopting District Budgets. The plan discussed, if voted upon favorably by the District Meetings, would establish for each of the two districts a District Budget in which the district boards and interests would share.

A new program in Preclinical Nursing is being studied by the college in co-operation with the Directors of Nursing Education of four hospitals in Harrisburg, Lancaster, and York, the State Board of Nursing Education and the United States Public Health Service. If the plan is approved by the co-operating agencies, the first class of from 100 to 130 girls will be admitted on July 1, 1943.

President Miller of Goshen College and Dr. Nevin C. Harner, professor of Religious Education at the Reformed Theological Seminary, Lancaster, were among the speakers at our recent Bible Institute. Brethren Edward Frantz, Warren D. Bowman and William Beahm also made valuable contributions to the several sessions. The attendance was somewhat affected by a snowstorm, but on the closing day the auditorium was practically filled to capacity.

### Juniata College

Several local alumni gatherings are being planned despite transportation difficulties.

Coach P. M. Snider has also resigned to enlist in the physical education program of the navy.

Bro. W. S. Price, chairman of the finance committee, as acting treasurer, has been at the college for brief periods several times during the year.

A report of the Brethren Student Conference at Bethany was made to the Dunkard Club by Mary Elizabeth High, who attended as representative from Juniata.

Dr. Rufus D. Bowman was on the campus several days recently doing some research in the Cassel library. His visit favored the Dunkard Club with another interesting meeting.

Two recent musical performances were presented in Oller Hall (Pinafore by the college organizations and Figaro in the Community Concert Series), each of which was much enjoyed by a fine audience from the college and the community.

The monthly vesper service in Oller Hall on Feb. 14 consisted of a sacred concert by the college choir. This year, because of travel conditions and also the draft, the choir will make but a limited number of appearances in near-by cities.

Plans are in the making for Bethany Biblical Seminary to offer a two-week extension session here for the ministers of the Pennsylvania region, beginning August 1.

Spiritual emphasis week seemed this year to awaken more than ordinary student interest. Dr. Luther E. Stein spoke morning and evening and held personal conferences for several days.

The annual ministerial conference will not be held this year because of transportation difficulties. It is hoped that the extension course will prove a satisfying substitute for many of the ministers.

A special chapel service was held on Feb. 15 for twenty-eight boys who were leaving that day in the enlisted reserve corps. The student volunteers presented each of them a pocket Testament and President Ellis gave them a brief admonition based upon 2 Timothy 2: 1, 3, 8.

President Charles C. Ellis has asked to be relieved of the responsibilities of his office next fall. Including four years of student-teaching he has given forty-one years of service to Juniata, twenty-six of them as president or vice-president. He also served ten years as chairman of the General Education Board of the church. Dr. J. S. Noffsinger of Washington, D. C., is secretary of the trustee committee to recommend his successor.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Understanding Myself.** Roy E. Dickerson. Association Press, 1942. 180 pages. \$2.00.

Are you a daydreamer? Do you ever wish for great riches—perhaps through an inheritance from a great-uncle, an unexpected oil well discovered on your property, or finding a purse with so many thousand bills in it which no one claims so that you have full right to keep it? We probably all experience some sort of daydreaming a few times in our lifetime. It is subjects such as these that Roy Dickerson discusses so understandingly and so interestingly in his book, *Understanding Myself*. Some of this material has been printed in *Our Young People* under the heading, *This Business of Living*.

Have you ever analyzed yourself? What are your fears, desires and wishes? Are you afraid of trying something new? Do you have an inferiority complex or an "ugly-duckling" bugaboo feeling? Do you feel clumsy at times and do you worry frequently? How can such problems be overcome? If you do rationalize, is it harmful? Are you a sensitive "chip on your shoulder" person? Studying oneself is a most fascinating process and *Understanding Myself* gives a foundation for a person of almost any age to build upon in his analysis. Teachers, ministers, counselors, parents and young people will find this modern discussion of psychological problems most helpful and intriguing. Discussion groups could receive bounteous clues. "Our task is to come to understand ourselves well enough to discover the mistakes into which we have unconsciously fallen."—Raymond R. Peters.

**Paul's Swan Song.** Oscar K. Mangum. Zondervan Publishing House, 1942. 136 pages. \$1.00.

The book is better than its title. It is a book of expository notes growing out of 2 Timothy. It contains encouragement, counsel and instruction—especially but not exclusively for ministers.—E. G. Hoff.



## Getting Ready for the Summer Camp . . .

### A Look at Camping

By Raymond R. Peters

A year ago a number of our camp people were advising us to discontinue or at least to curtail greatly our summer camping program, yet many of the camps went ahead and everyone was happily surprised at the splendid attendance. Some of the camps were called off, but for those that did operate the average attendance was slightly higher than in 1941. We are, therefore, encouraging our camps to continue this year, recognizing greater difficulties. There will likely be more week-end camps, but these should represent an increase in the camping program rather than a curtailment in our regular camps. Someone pointed out the other day that we should emphasize high school camps as never before, recognizing that a large number of the high school young people will never have another opportunity for a summer camping experience. Begin now to make provisions for the high school people to attend the nearest summer camp.

### Promoting Summer Camps

A strong promotional program is essential. There are many factors which lead to a large turnover in campers and make it necessary to secure new campers. A study of camp attendance will reveal the fact that a large percentage of the campers come from a rather small number of churches. *Our goal this year is to have campers from a larger number of churches.* Local church leaders everywhere testify to the value of summer camp experiences. The individual receives inspiration and a desire to be of greater service to the local church. So, we need to have campers from a larger number of churches. Some suggestions—

1. The camp planning committee might set up district and local church attendance quotas.
2. Descriptive camp literature should be distributed early in the spring.
3. A letter to last-year campers is good. Ask them to secure one or more campers.
4. District boards and age-group leaders can visit churches and give talks, show pictures and through other devices sell the summer camp idea.
5. Ministers and age-group leaders should seek to make the camping program a part of the total church program. The summer camp is an extension of the local church program of religious education to do the things that the local church is not equipped to do. Some local groups put an item in their budgets for summer camps.
6. Intermediate leaders often set up some money-making project, the proceeds to go to camp scholarships.
7. Some district boards provide a limited number of scholarships to worthy young people.
8. District conferences can emphasize the camping program.



A Hilltop Vesper Service

9. Some men's groups encourage the men to help provide camp fees for worthy boys. Women's groups do likewise for girls.

10. In the final analysis camp attendance is determined largely by the attitude of local church leaders. When local leaders understand the purpose and program of summer camps they are usually enthusiastic for them.

I cannot give our summer camps too much credit for the part I am now playing in the life of the church. No doubt hundreds of others are saying the same thing. Our people in 1943 need more than ever the influence of our camps. Do your part to encourage camp attendance.

### Reasons for a Summer Camp Program in 1943

By L. W. Shultz, North Manchester, Indiana

Here are some of the reasons why our summer camp program for children, youth, and adults should not be curtailed but increased in 1943:

1. *It is even more necessary now than in peacetime.* In 1943 the church should go on with its program. The world will mock us if we hesitate here or anywhere in our program of teaching and training people in the Jesus way of living. Gas and tires should certainly be used correctly in this endeavor. ODT gives priority to transportation here. We should put first things first—the church and its message and its witness especially to our own children and our neighbors' children. The church and its program must come first.

2. *In 1943 our children and leaders need to go apart, to be removed from the turmoil of our day for a time.* It is wholesome to go away from the workaday war world. It will help to regain poise, strength and a sense of direction. Many of us are confused and lost in a world on fire. Camp experience under wholesome leadership is beneficial in this regard.

3. *The fellowship and close associations in camp between leaders and campers are unique.* This year as in years gone by there is need for experiences which camp life alone can give. Missions and missionaries become real. Elgin, Bethany, the colleges, and the pastors are



personalized in direct and meaningful contacts. A grand outlet for expression and learning is open.

4. *In 1943 we need to search for and live very close to God.* One of the best ways is out in the open where we can observe him and co-operate with him. We need to learn the lessons which the stars, flowers, buds, trees, and air have to teach us. We need a place of quiet in which to meditate and come very near to him. Camp permits that.

5. *In 1943 warm Christian fellowship needs to be developed among our people of Brethren faith.* Leaders from far and near in districts and regions should be found together praying and planning in the midst of this storm. Fellowship during a few days of work and play and worship will aid us in faith and convictions. We need the camp program to provide this for us.

6. *This year it will be good for us to pull away from highly paid jobs to consider the lily of the field and the simple life.* We are caught up in a mesh of economically abnormal times and we are rushed to make our best income now. Camp ought to help give us a sense of direction here, too.

#### ADULT DISCUSSION OUTLINE

### Christian Baptism

Scripture: Matt. 3: 13-17

Sunday, March 21

#### I. The Situation

1. The question is often asked, "Why do Brethren insist that their members be baptized by triune immersion?" Such a question is worthy of an intelligent answer.

2. Some are asking how we may make the baptismal service more meaningful and helpful.

#### II. Some Facts About Baptism

1. Baptism is a symbol of purity and righteousness. A dipping of the body in water is symbolic of the complete cleansing of the life which must take place before there can be full fellowship with God, Christ, and the Holy Spirit. Acts 2: 37, 38; Heb. 10: 22; Rom. 6: 4; Gal. 3: 27.

2. Jesus himself asked to be baptized and through it received the Holy Spirit and the blessing of God the Father. Matt. 3: 13-17.

3. In the New Testament, baptism is closely associated with believing, salvation, and discipleship. Mark 16: 16; Matt. 28: 19, 20.

4. The Greek word *baptizo* means to dip or immerse repeatedly.

5. Triune immersion is the only form of Christian baptism which is universally accepted as valid by all Christian bodies.

#### III. For the Discussion

1. What did your baptism mean to you? Why?

2. Some churches examine the applicants (reading Matt. 18, etc.) before the congregation while others do this in private. Which is the better practice? Give reasons for your answer.

3. What material equipment and arrangements are needed to make the service of baptism most meaningful?

4. What improvements could your church make with regard to administering the right of baptism?

**Note:** Send to General Boards, 22 S. State Street, Elgin, Ill., for free leaflets on baptism, the love feast, and the anointing service.

7. *We can find in camps a very sound investment in life this summer.* The extra means coming into our hands these days should be used in a sacrificial way. Sending campers and being campers will be sound investment in building the program of the church, in racial and national good will, and in learning to live together.

The best reasons for 1943 camps are the boys, girls, youth, and adults of our churches. In the name of him who loved the out-of-doors and did much of his teaching there, let us plan for campers from our churches this year.

### Why I Believe in Summer Camps

By Ross D. Murphy, Philadelphia, Pennsylvania

About fourteen years ago several men of the church joined me in providing a three-day camping trip for the younger boys of the Sunday school. We spent no time selling the idea to the boys. If sleeping in a cabin in the woods along a stream where fishing, swimming and boating are possibilities does not excite a boy perhaps what he most needs is a visit to his family physician. We selected a spot along the beautiful Perkiomen Creek about twenty miles from the church. Our cabin was located on a wooded knoll overlooking the stream.

The next year we moved twenty miles farther up the stream to a more secluded location, where we secured a log cabin with an open fireplace. Here we held forth from two to three weeks each summer for six years. The girls of our Sunday school were in camp two summers, but since it was more difficult for them to become adjusted to log cabin accommodations, they preferred the comforts of their homes.

Following our local church camping experience, a district camp was organized which afforded increased opportunities for the children and the young people. For the last five years this has been in operation and we have given the project our fullest financial and moral support. Since camping is included in our church program we have always had our allotted quota of children in camp. Contributions to our local camp fund have been quite adequate to care for those who were not able to provide for their own expenses. An investment of this kind pays big dividends, both for the present and the future. As pastor of a city church, I have been sufficiently interested in the district camp to give several weeks each summer out of a crowded pastoral program to manage the finances of the camp. To get out with the children and the young people keeps me from growing old and grouchy.

I believe in summer camps when they are church centered. No one is in a better position to make them such than the pastor. He has the welfare of the campers at heart and he knows how to create a spiritual atmosphere in camp. But if he does not bother about camping, both he and his church lose something. The other day a young man came to my study for birth certificate data. Before he left, he spoke to me about our summer camping together. To him it was a rare experience which he will always remember. Then he went on and spoke about the Bible class under the trees on the banks of the swimming pool, about the frog-leg dinners and the "big bear hunt" after dark. Another one of the boys is an efficient leader of boys.

I believe in summer camps because they are just as much a part of the church program as the Sunday school or any other organization that aims to develop Christian character, and if I, as pastor, pay no attention to the







worthy projects for the advancement of the program of the church should now command our attention.

After placing available funds and gifts toward a cash down payment on the parsonage almost twenty-seven months ago, the church treasury was rather depleted. However, in that period of time the church not only paid off the \$1,100 mortgage with interest of \$65.67 but also expended \$4,343.20 for the local program, its share of the district program, its full assessed quotas to McPherson College and almost \$1,400 for Brethren Service Committee work and the causes embraced in the Conference Budget. Thus more than \$5,508 had been expended for the total program besides several hundred dollars that had been paid out by the Sunday school and certain other groups and were not included in the financial summary.

The treasurer was also happy to report that even though our relatively small membership was making a concerted effort to wipe out the mortgage before the close of the year 1942, nevertheless the congregation was willing to give since March 1, 1942 more than \$774 to McPherson College, the Brethren Service Committee and the Conference Budget. It is the prayer of many that the congregation will go on and on in its ministry to the local community and the world at large.

Harl Russell,  
Church Treasurer.

Marshalltown, Iowa.

### A Definition of Humility

While I was talking with a pastor he paid a very fine compliment to a friend of mine. It was in regard to her being able to accept cheerfully whatever lot in life the Lord gave her.

When I passed these words of commendation to my friend she said, "It always makes me feel so humble when folks say such things about me." I knew then she was even more worthy than I had thought.

Surely the lowly Jesus must be pleased with folks who are made humble when praised.

Long ago I tucked away in my memory this lovely definition of humility. I don't know where it comes from but this incident brought it up. "Humility, the fairest and loveliest flower that grew in the garden of paradise. It is so frail and so delicate a thing that it is lost if it but look upon itself, and they who dare to believe it theirs prove by this thought they have it not."

Elkhart, Ind.

Gladie S. Miller.

### Monthly Letter to Absentees

This is a copy of Pastor Huffaker's January letter to C. P. S. and army service absentees. He does the likes of it every month. Good idea, don't you think?—Editor.

Together we stand on the threshold of another new year. 1942 is gone with its problems and unfinished tasks. Before us is a brand new year from the roll of the centuries. Let us tackle its tasks with renewed courage and faith in God.

What are some of the eternal values that have been forsaken by many during 1942? What do our souls need to face the uncertainties of this new year? Your friends in the church are praying that you may have the following—

**Faith.** During 1942 we have been taught to be suspicious of our neighbors. "Doubt everybody; they may be an enemy." Yes, even "Doubt God" has been the cry in some places. During 1943 let us renew our faith in

God, in each other and in ourselves as his children. Read Hebrews 11 and verses 1-3 of chapter 12.

**Hope.** For many, 1942 seemed hopeless. Many of the values which governed their lives were destroyed because they had laid up their treasure on earth. This new year will bring days to try men's souls, but trials develop courage and strength for those whose hope is in God. There is hope for you in 1943. Read Hebrews 6: 9-20.

**Love.** Hatred is a cancer whose roots spread far in 1942. Let us use the radium of love to kill this sore in 1943. The Christ way of life substitutes love for hate in every phase of life. In 1943 let us strive for this ideal in Christ. On my desk I have this motto; read it and meditate on it.

"Only one life, 'twill soon be past;  
Only what's done for Christ will last."

Read 1 Cor. 13.

May God's rich spirit set you free,  
In the year of forty-three.  
May January forty-four  
Bring you abundant life in store.

Read Phil. 3: 13, 14.

McVeytown, Pa.

P. L. Huffaker.

### Who Shall Be Fed First?

God spoke to Elijah, telling him to go to Zarephath, at which place he had commanded a widow to sustain Elijah. Though Elijah was a great prophet, who could perform miracles, it was God's plan for him to be helped by one of lesser powers. He was willing to be helped by waiting for God's purpose. This widow was hungry; there was little food in the house and she knew not where to get more. Yet when she laid aside her own need and fed Elijah first, her own store was miraculously increased and there was plenty for all. Had she thought only of her own hunger, no doubt her store would soon have been exhausted.

This is sometimes true in a spiritual way. We may have a hunger for deep spiritual sermons, the very meat of the Bible, interesting discussions in the Sunday-school class, good music, certain types of evangelistic services or spiritual fellowship. Instead of giving us these things God may send us another spiritually needy person, perhaps a young preacher or pastor or Sunday-school teacher who needs help and encouragement. If we think only of ourselves, the store may be exhausted, but if we help and encourage the other person, we often find great spiritual feasts are spread for us and the other person also.

When Aquila and Priscilla found Apollos preaching without knowing the Christian doctrine of baptism as taught by Christ, they expounded unto him the way of God more perfectly, and it is recorded that Apollos was willing to learn even though he was an eloquent man and mighty in the Scriptures.

In the fourth chapter of Ephesians the perfecting of the saints is given as one of the aims of the church along with the unity of faith and of the knowledge of the Son of God. When this unity is set true with the life, example and teachings of Jesus as found in the Word of God, even as the mariner sets his compass true with the north star, then we can more easily bridge the gulf between experienced Christians and the beginners, between those trained in colleges and those trained in the school of experience. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my



sake and the gospel's, the same shall save it" (Mark 8: 35). This was true in the physical life of the widow of Zarephath; those who try it will find it is true in the spiritual life.

Indiana, Pa.

Cora B. Fyock.

### The Common Bond Credit Union

Seven years ago a small group of people met in the Y. M. C. A. in Dayton, Ohio, and organized what is called the Common Bond Credit Union. Membership is open to all members of the Church of the Brethren and their families in the district of Southern Ohio. The meeting at which the credit union was organized was not the first meeting of the group. Several meetings had been held to discuss ways in which we could work together more effectively as Brethren. The credit union seemed to offer a way in which we could work together and help each other in financial matters as well. Much of the work of planning and organizing was done by Elmer Royer, who became the first president of the credit union. Much credit for its growth since then goes to Robert Noffsinger, who has been treasurer since its organization.

At present the Common Bond Credit Union has ninety-six members. Its total number of shares is not large, as the membership is made up of persons of very moderate means. Many loans have been made during the seven years of its operation. Rates of interest have been kept as low as possible. A small dividend has been declared at the past two annual meetings.

It is the hope of the group that a number of new members may be added during this year, and that the work of the credit union may be increased as new opportunities arise for working together and helping each other. We feel that this is one way of being Brethren in a very practical manner.

Brookville, Ohio.

Vinna Helstern, Secretary.

### On the Shelf

"Well, how does it feel to be on the shelf?" Occasionally some good brother minister pleasantly asks me that question. After having spent the best years of my life in active pastoral work, I am now retired because of age. The question is a difficult one to answer. It stirs up memories of other days and brings tears to the eyes.

Again and again we are reminded of the fact that this is a sinful world which knows not the Christ. The statement of the Master rings in our ears: "The harvest truly is plenteous, but the laborers are few" (Matt. 9: 37). "Go ye"—what a challenge! In other years it quickened our spirit to move out wholeheartedly in the name of the Lord to answer it, to say to our constituents, "Come on; let's go." And now we awake to the fact that our place is on the shelf; others lead to battle.

A story is told of an old father who had been a hard worker all his life. His married daughter urged him to come and live with them. She told him he had finished his work and was deserving of a carefree restful life. But he did not know how to be quiet and idle. When he saw a chore, he attempted to care for it. The daughter said, "Father, let Johnnie do that; it is his job." Again and again she called her father down. She said, "Just keep quiet and rest." It was not long until the old man began to fail, and soon he was gone. Always used to a busy life, he was compelled finally to stand back and let others do the work; he felt that he was no longer needed.

This illustrates the experience of a once busy pastor,

now on the shelf. He is something like the old horse that once drew the fire wagon. Because of his faithful service the horse was retired to a pasture lot near by. One day the siren announced a fire in town. In his excitement the horse jumped the fence and rushed to his former place before the fire wagon. Some one said, "Old Dan is still rarin' to go." That is the way some of us old preachers feel. The urgent need of the hour causes us to forget for the moment that the responsibility has been transferred to another.

There remains one thing that we can do. We can make the "shelf" a trysting place with the Lord in behalf of those who are so faithfully carrying on. These are trying days and they need our prayers, that the faith of Christian folks fail not.

If Phillips Brooks is right, we can find comfort in his statement when he says: "When God takes your work away and bids you no longer do good and obedient things, but only to be good and obedient, surely that is not the death of faith. That may be faith's transfiguration. You can be idle for him, if he so wills, with the same joy with which you once labored for him."

La Verne, Calif.

W. M. Platt.

### The Passing of Elder Jacob H. Keeney

Elder Jacob H. Keeney of Spring Grove, Pa., passed away Jan. 21, 1943, at the age of sixty-seven years, nine months, and two days. He is survived by his wife, eleven children, five stepchildren, forty-eight grandchildren, two brothers and two sisters.

Bro. Keeney was married three times, his other companions having preceded him in death.

Bro. Keeney's sermons were short, but spiritual and powerful. He never tired his audience. His services as minister, janitor and trustee were freely given for many years. He was a member of the Pleasant Hill congregation, and was especially interested in the welfare of the North Codorus church, near which he lived.

He successfully operated a small truck and berry farm for many years. That he was well thought of by his neighbors was shown by a record attendance at his funeral.

Services were held Jan. 24 at the North Codorus church by Elder S. M. Lehigh and the writer. Interment was in the adjoining cemetery.

Menges Mills, Pa.

James C. Sellers.

### Otto L. and Della G. Minnich

Elder Otto L. Minnich was born Nov. 4, 1878, at Ladoga, Ind., and died Nov. 17, 1942, at Pomona, Calif. On July 30, 1908, he was married to Della Gnagey of Meyersdale, Pa. Sister Gnagey was born May 10, 1882, and died Dec. 1, 1942, just two weeks after her husband.

In 1908 the Minnichs came to California, living at Hemet before coming to Pomona seventeen years ago. Bro. Minnich served the Pomona church as pastor for two years. He taught in the Sunday school of the La Verne church for a number of years. At the time of his death he was assistant elder.

Surviving Bro. Minnich are four sons, two grandchildren and four brothers. Funeral services were held in the La Verne church, with the pastor, D. W. Kurtz, in charge, assisted by Elder D. L. Forney. Interment was made in the Pomona cemetery.

Surviving Sister Minnich besides her children and



grandchildren are one brother and five sisters. Funeral services were held at the Todd and Reeves funeral home, with D. W. Kurtz in charge. Interment was made in the Pomona cemetery.

La Verne, Calif.

Grace Hileman Miller.

### The Russell Golden Wedding Anniversary

In a combined Sunday evening service church members and friends surprised Brother and Sister Mitchell Russell in a very impressive worship service and ceremony. The occasion was planned without the knowledge of the Russells.

The pastor spoke briefly on Building and Maintaining Christian Homes. Following the singing of the hymn, There Is Beauty All Around, Brother and Sister Guy Cox entered while the wedding march was being played, acting as ushers for the Russells. Flowers for the occasion were pink carnations and narcissus.

As the couple stood the pastor congratulated them upon their many years of happy married life and of service in the church. Chester Lapp sang O Perfect Love. A beautiful wool blanket was presented them by the church. Fifty-four friends congratulated them, presenting them with many cards. Later in the evening refreshments were served.

In 1893 the Russells were united in marriage by her brother at Monmouth, Kansas. After living in Kansas for a time they moved to Nampa and then to Weiser, Idaho. They moved to Oregon twenty-four years ago and have made their home here since. Sister Russell has been a member of the Church of the Brethren for fifty-five years and Bro. Russell for forty-nine years. For twelve years they have served in the deacon's office. February 1 marks for them fifty years of happy companionship. May God keep them through the years ahead as he has thus far.

Ashland, Oregon.

Ward E. Pratt.

### Golden Wedding

On Nov. 29, 1942, Brother and Sister Isaac N. Haynes of the Mt. Hermon Church of the Brethren, Bassetts, Va., celebrated their fiftieth wedding anniversary, though the anniversary date was Dec. 1. They are the parents of thirteen children, eleven of whom are living; there are also twenty-one grandchildren and eight great-grandchildren. Nine children and twelve grandchildren were present with other relatives and friends for dinner. Bro. S. H. Flora, their pastor, gave a short talk, followed by Bro. S. L. Ross and P. L. Nolen. After grace, led by Bro. P. E. Bowman, a bountiful dinner was served in the dining room in picnic style. Open house was held from two to five, when other friends and church members called.

Bro. Haynes is seventy-one years of age and Sister Haynes sixty-six. They have been members of the Mt. Hermon church since 1911 and have always lived in that community. Before her marriage Sister Haynes was Miss Lucy Wells.

They received many greetings and presents.

Bassetts, Va.

Ruth Wood Nolen.

### Married Fifty-Seven Years

On Jan. 17, 1886, Albert Blocher and Agnes Meese were united in marriage in Garrett County, Md., which is just across the Mason and Dixon line from Salisbury, Pa., where they have spent most of their lives. "Ma" and "Pa" Blocher, as they are called throughout the town, have many friends both young and old. Their son, Ernest Blocher, lives in Somerset, about twenty-five miles from Salisbury. Their daughter, Mrs. Jacob Robinson, lives near by and keeps in close touch with this lovable old couple who are her parents. There are six grandchildren.

Their town folks called at their home on West Union Street to tender personally their congratulations and gifts, many of which they received as well as numerous letters and cards from those who could not call in person. Brother and Sister Blocher have not been able to attend church for a number of years though they live less than a block from it. They are both held in high esteem and their friends wish for them more happy anniversaries.

Spring, Pa.

Mrs. P. S. Davis.

### Custer Golden Wedding Anniversary

Mr. and Mrs. Daniel J. Custer observed their golden wedding anniversary on Nov. 20, 1942, when they entertained at dinner in the dining room of the Windber church. The guests included the immediate family, brothers and sisters of the happy couple, a few close friends and the pastor and his family. Immediately following the meal they held open house in the lounge of the church. They deeply appreciated the many gifts, cards and calls of their friends.

Daniel J. Custer and Elizabeth Horner, daughter of Jerry Horner, were married Nov. 20, 1892, by Hiram Musselman, the elder of the Scalp Level congregation, of which both were members. Both have served well in the church and are still very active despite the fact that Bro. Custer was seventy-three in April and Mrs. Custer was seventy-two in September. Bro. Custer was very active on the trustee board of the Windber church for many years and was janitor in later years. He still delights to do many odd jobs that his strength permits. Mrs. Custer served as superintendent of the ladies' aid for nineteen years and

in other offices of that organization for many more years. She is still the home department superintendent, making her visits every quarter. Since 1910 she has been cradle roll superintendent.

Brother and Sister Custer's family includes two sons and five grandchildren, all of whom are members of the Windber church. Bro. Custer has four sisters living and Mrs. Custer three brothers and one sister.

Windber, Pa.

Mrs. N. D. Cosner.

### Minnie Cline Miller

Minnie Cline Miller, the wife of Elder Samuel D. Miller, was born June 22, 1868, at Fort Defiance, Va., and died Jan. 18, 1943, aged seventy-four years, six months and twenty-seven days. She was the daughter of Elder and Sister J. M. Cline.



Early in life Sister Miller united with the Church of the Brethren and remained a faithful and influential worker until her death. She was a mem-

ber of the Pleasant Valley congregation in the Second District of Virginia.

While still young she married Samuel Miller. She stood faithfully by him in his work as a farmer and as a church worker. To them were born four children, all of whom survive. They are: Minor C., professor of religious education at Bridgewater College; James Quinter, associate executive secretary of the Federal Council of Churches; Mary M., a teacher in the Port Republic high school; Mrs. Omer Hartman of Haddonfield, N. J.

During the past several years Sister Miller had been steadily declining in health, but was able to be about the house most of the time. She became suddenly ill and lost consciousness. All of her children were with her when the end came five days later.

Her pastor, the undersigned, was ably assisted at the funeral services by Brethren Peter F. Cline, associate elder of the Valley congregation, and C. G. Hesse, pastor of the Bridgewater church.

Sister Miller's quiet influence and her solid life will be lasting, for she built those qualities into the church.

Weyers Cave, Va.

Murray L. Wagner.

### Mrs. Leah Hendricks Sell

Leah Hendricks, the oldest of eleven children, was born to David and Malinda Hendricks at Freeport, Ohio, on March 7, 1852. She died on Jan. 3, 1943, in her home in Plattsburg, Mo., aged ninety years, nine months and twenty-seven days.

When eleven years old, she with her parents migrated to Iowa. Later the family moved on to Kingston, Mo., where they made their permanent home. In early life she became a member of the Church of the Brethren, to which she rendered loving and faithful service through a long and eventful life.

On Feb. 22, 1872, she was married in her father's home to Bro. D. D. Sell of Plattsburg, Mo. They lived forty-two years of their married life on what is known as the D. D. Sell homestead, two and one-half miles from Plattsburg and one-half mile from the church of which Bro. Sell was a charter member and which he served faithfully for a half century. There were born and reared their six children, five daughters and one son.

That pioneer home was open to friends and strangers alike, many of whom were travelers seeking new homes in the great West. There many marriages were performed, wise counsel given to perplexed hearts, comfort to the sorrowful and rest to the weary. Uncle Dan and Aunt Leah were never found wanting; they were always ready to help in some way under all circumstances.

Aunt Leah was a typical pioneer church woman in the days of the free ministry. Many times she suffered privation, loneliness and illness during the frequent and often extended absences of her minister husband, as he went about his Father's business.

After her husband's death on April 29, 1927, Aunt Leah continued to live in her home in Plattsburg with her daughter, Ada, who cared for her with loving devotion.

The limited educational advantages of her early life proved to be an incentive to her to reach out for self-culture; she read much, attended church regularly and was unusually companionable with her children. She had a bright mind, keen eyesight, a retentive memory and a clear sense of the true values of life. While deeply religious, she had a fine sense of humor. In her home she was very practical and systematic, and she trained her



daughters to be proficient in all things pertaining to the comfort and well-being of the home.

Surviving her are her four daughters, Mrs. C. O. Phillips, Ada Sell, and Mrs. J. L. Zimmerman of Plattsburg, Mo., and Mrs. O. P. Williams of Sterling, Col.; one son, Elmer Sell of Nampa, Idaho; an aged sister, Mrs. Anna Spicer, Abilene, Kansas; a brother, Benjamin Hendricks, Kingston, Mo.; twenty grandchildren and twenty-two great-grandchildren. Mrs. Emma Sell Winn, her youngest child, preceded her in death just ten weeks ago.

Funeral services were held at the Plattsburg church by her pastor, Bro. X. L. Coppock, who brought a message of great comfort and consolation to the family. Burial was in the churchyard adjoining the church she had loved and served so long. Tekamah, Nebr. Mary Polk Ellenberger.

### My Friend

She lived just two doors from us. She lived alone but never seemed lonely, for her hours were filled with worth-while pleasures and little services that her hands could do for her family and friends. In and out of her door went many friends who were cheered by her smile and comforted and helped by her words.

Every day she came to our home to see how we were and to chat as neighbor to neighbor. We had been girlhood friends in college, but these last half dozen years of fellowship together ripened that earlier friendship into a strong bond of love and understanding.

Susie Riddlebarger came to the home of David H. and Elizabeth Garrison Riddlebarger on Dec. 8, 1872, near Marshalltown, Iowa. At the age of nine they moved to Republic County, Kansas, where she grew to womanhood. While in Mt. Morris College she accepted her Lord and became active in the Church of the Brethren.

Later she attended McPherson College and afterwards taught in the public schools. On Aug. 25, 1897, she was married to Lester E. Williams. Seven children were born to them, three of whom grew to adulthood: Mrs. Alta Frantz of North Manchester, Theo of Liberty Mills and Dale of Fort Sam Houston, San Antonio, Texas. A foster daughter, Mrs. Myrtle Marlowe Robison, lives in Manhattan, Kansas. There are five grandchildren, two foster grandchildren and four step-grandchildren. Her three brothers preceded her in death.

In 1919 the family came to Indiana and were faithful workers in the West Manchester church. Her husband died in 1931 and a few years later she moved to North Manchester, where she endeared herself to many.

In June a blood clot formed in her foot, which was later amputated. After a few weeks in the Rochester hospital she was brought to the home of her daughter, who tenderly cared for her during the long months of pain and weakness. She fell asleep peacefully on Dec. 11.

Funeral services were held in the West Manchester church by her pastor, T. G. Weaver, and a long-time friend of the family, G. G. Canfield. Her body rests by the side of her husband in the adjoining cemetery.

North Manchester, Ind.

Alice K. Ebey.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Grove-Stombaugh.**—Kedric Grove of Bristol, Ind., and Florence Stombaugh of Bryan, Ohio, at the Lick Creek church, Feb. 14, 1943.—Dewey Rowe, Bryan, Ohio.

**Matthias-Surratt.**—Gordon Matthias of Blackfalds, Alta., and Fern Marie Surratt of Bentley, Alta., at the home of the bride, Dec. 28, 1942, by Rev. Ricker.—Mrs. S. M. Burger, Arrowwood, Alta., Canada.

**Myer-Nies.**—In the Ephrata Church of the Brethren, Richard P. Myer of Akron, Pa., and Esther N. Nies of Ephrata, Pa., by the undersigned, Jan. 24, 1943.—C. C. Sollenberger, Ephrata, Pa.

**Stauffer-Lam.**—John Stauffer of Mt. Pleasant, Mich., and Besie Lam of Astoria, Ill., Feb. 14, 1943, in the First church, Chicago, by the undersigned.—Harper S. Will, Chicago, Ill.

**Surratt-Werth.**—At the Mt. Calvary Lutheran church, Calgary, Alta., by Rev. W. A. Raedeke, Nov. 14, 1942, Donald Wayne Surratt of Bentley, Alta., and Ella Nora Werth of Calgary, Alta.—Mrs. S. M. Burger, Arrowwood, Alta., Canada.

### Fallen Asleep . . .

**Angle,** Darius Carroll, son of Lee and Elizabeth Angle of Wirtz, Va., was born Dec. 1, 1880, and died at his home in Baltimore, Md., Oct. 23, 1942. He was a faithful member of the church and was elected as a deacon in 1910. For thirty-one years he had a perfect Sunday-school attendance record. He was married July 7, 1906. At the time of his death he was a trustee, treasurer of the church and Sunday school, and member of the board of administration of the Woodberry church. He lived a quiet,

unassuming life, with a high sense of honesty. He is survived by his wife, Emily, three brothers and four sisters. Services were conducted in the home with Bro. C. H. Hinegardner officiating, assisted by Bro. William E. Roop. Interment was in the Western cemetery of Baltimore.—Mrs. William T. Horn, Baltimore, Md.

**Anthony,** Roy Vernon, aged thirty-eight years, died Jan. 16, 1943, following a short illness. He was a member of the Center Hill Church of the Brethren for seventeen years. Short services were held at the family residence and in the Center Hill church with burial in the Center Hill cemetery. The services were conducted by the pastor, the writer.—W. K. Kulp, Kittanning, Pa.

**Arey,** John Lewis, infant son of Elvert and Leta Fifer Arey of Ottobine, Va., was born in July 1941. He died at the R. M. hospital with pneumonia. Besides his parents, he leaves four grandparents. Funeral services were conducted at the Ottobine United Brethren church by Bro. I. J. Garber, assisted by Rev. Lloyd S. Bowman. Burial was in the Ottobine cemetery.—Mrs. Myra Pitsenbarger, Bridgewater, Va.

**Armentrout,** Neil Harold, son of Mr. and Mrs. Orma Armentrout, was born Dec. 25, 1938, and died of an acute respiratory infection on Feb. 8, 1943. He leaves his parents, three brothers, a grandfather and a grandmother, and several other relatives. Services were conducted by Bro. D. B. Spaid in the Maple Spring Church of the Brethren.—Bonnie Miller, Egdon, W. Va.

**Bahney,** Jemima Ellen Gripe, was born July 3, 1861, at Goshen, Ind., and died at her home in Thomas, Okla., Feb. 11, 1943. She was married to John Bahney in 1881 and to this union were born eight children. One child and her husband preceded her in death. She united with the Church of the Brethren at an early age and was very devoted to the church. Besides her children, she leaves three brothers, thirty-six grandchildren, forty-one great-grandchildren and one great-great-grandchild. Funeral services were conducted by the undersigned and H. W. Forney at the Thomas church.—Albert Williams, Thomas, Okla.

**Balmer,** Clayton G., died Jan. 20, 1943, in the St. Joseph hospital at Lancaster, Pa., aged sixty-eight years. He is survived by his wife, one son, an aged mother and three sisters. Two brothers preceded him several years ago. He was a faithful member of the Church of the Brethren for many years. Services were held in the Manheim house by the home ministers. Interment was in Hemley's Mennonite cemetery.—Susan M. Cassel, Manheim, Pa.

**Becker,** Allen, died suddenly on Jan. 18, 1943. As a boy, he lived in New Dundee, Ontario, Canada. He was born May 9, 1872. He ran an auto court near Ashland, Oregon, and had many friends. He is survived by his widow, four brothers and two sisters.—Ward Pratt, Ashland, Oregon.

**Bottoff,** Margaret E., died at her home in South Bend, Ind., Feb. 10, 1943, aged seventy-four years, four months and twenty-one days. She was a faithful member of the Church of the Brethren at South Bend for many years and was always active in religious circles. She was twice married, her first husband preceding her in death thirty-three years ago and her second husband a few years ago. She is survived by two daughters and two brothers. She was taken to Mechanicsburg, Pa., where the funeral was held at the Myers funeral home by the writer, with interment in the Longsdorf cemetery near New Kingston, Pa.—J. Lloyd Nedrow, Mechanicsburg, Pa.

**Bowser,** Isabella, was born May 30, 1858, and died Feb. 9, 1943. Mrs. Bowser united with the Church of the Brethren when she was fifteen years old and was faithful as long as her health permitted. She was united in marriage to Manuel Bowser in 1886 and to this union were born four children, one preceding her in death. Funeral services were conducted in the Center Hill church by the pastor, the writer.—W. K. Kulp, Kittanning, Pa.

**Buck,** Andrew L., was born in Emporia, Kansas, on March 8, 1865, and died Jan. 19, 1943, in Portland, Oregon. He was single and had been a resident of Portland for thirty-five years. He was a member of the Church of the Brethren. He is survived by one sister and a number of other relatives. Funeral services were conducted at the Little Chapel of the Chimes funeral home by the undersigned. Burial was in the Portland mausoleum.—Ralph R. Hutton, Portland, Oregon.

**Carpenter,** Archie Leland, was born Dec. 9, 1876, and died at his home near Topeka, Ind., on Jan. 28, 1943, following several months of illness. He was born in Noble County, Ind., to John and Lucille Harvey Carpenter. He was married to Hesta Bowman on Sept. 26, 1896. The widow and eight children survive. Bro. Carpenter became a member of the Topeka Church of the Brethren on Feb. 21, 1914. After that congregation was disorganized its membership was moved to the Rock Run congregation, where funeral services were conducted by Bro. J. S. Zigler and the undersigned. Interment was in the Rock Run cemetery.—Howard H. Keim, Jr., Goshen, Ind.

**Cassel,** John R., was born near Mt. Joy, Pa., on Feb. 24, 1856, and died at his home in East Petersburg, Pa., on Dec. 13, 1942, following an illness of three days. Until three years ago he operated a large farm near Manheim, was a bank director and was interested in civic affairs. He was a member of the Mennonite church of East Petersburg. He was twice married. His first wife was Maria Snavely Cassel, who died in 1908. In 1918 he was married to Annie Landis, who survives him, as well as a daughter. Funeral services were conducted at the East Peters-



burg Mennonite church by Bro. P. J. Forney, and Rev. John Gochbauer of the Mennonite church. Interment was in the adjoining cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Cherry, Elias**, was born at Bellwood, Pa., Oct. 5, 1853, and died at Hermiston, Oregon, Jan. 13, 1943. He was married at Bellwood in March 1878 to Mary Jane Collier, who preceded him in death fifteen years ago at St. John, N. Dak. Seven children were born to this union; two daughters and one son survive, with 127 grandchildren and thirty-seven great-grandchildren. He was a member of the Church of the Brethren. Funeral services were held at Prann's funeral parlors with Rev. C. Warner in charge. Burial was in the Hermiston cemetery.—Laura Sharrah, Weston, Oregon.

**Cline, Lucille Strawderman**, wife of Bro. Lawrence Cline, died at her home near Winchester, Va., following an illness of several months. She was a member of the Church of the Brethren since 1919. Surviving are her husband, two daughters, three sisters and two brothers. The funeral was held at the Fairview Church of the Brethren near Endless Caverns, Va., with the writer and Bro. J. D. Huffman in charge. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Coate, Omer Richard**, was born Jan. 26, 1926, near Greenville, Ohio, and died Dec. 31, 1942, at the family home in Bellefontaine, Ohio, after a very brief illness. He was the son of Guy and Farest Coate. His father preceded him in death. Dick was baptized in the Church of the Brethren at Pleasant Hill, Ohio. He was of a sunny disposition and will long be remembered for his gallant courage. He is survived by his mother, two brothers, three sisters, and his maternal grandfather. Funeral services at the home were conducted by Dr. Timmerman and Elder D. O. Cottrell, pastor of the Bellefontaine church, and a second service was conducted at the Pleasant Hill church with the local pastor, Elder Oliver Royer, assisting Elder Cottrell. Interment was made near Greenville.—Leo Lillian Wise, Bellefontaine, Ohio.

**Deeter, Mary Ethel**, was born at Fullerton, Nebr., Aug. 21, 1888, and died at her home near Airdrie, Alta., Canada, Feb. 3, 1943. She is survived by her husband, Charles, and five sons. Sister Deeter had been in ill-health for several months. She united with the Church of the Brethren at the age of nineteen years and remained faithful. Services were conducted at the First Irricana church by her pastor, Harold Michael. Burial was in the church cemetery.—Ruth Michael, Irricana, Alta., Feb. 9.

**Earhart, Amos S.**, was born in Lancaster County, Pa., March 27, 1861, and died at the home of his daughter near Elizabethtown, Pa., Dec. 25, 1942. He is survived by one daughter, three sons, ten grandchildren, two sisters, and three brothers. His wife preceded him in death on Aug. 5, 1930. Early in life he became a member of the Church of the Brethren and proved faithful until death. Services were in charge of the writer at the Elizabethtown church with interment in the East Fairview cemetery.—M. Clyde Horst, Elizabethtown, Pa.

**Fike, Jacob**, was born near Lattasburg, Ohio, June 7, 1847, and died Feb. 2, 1943. He was united in marriage on Oct. 9, 1870, to Barbara Robinet, who died Feb. 13, 1874. On Jan. 4, 1876, he was married to Mary Overholtzer, who died in January 1910. In October 1914 he was married to Mary Meliza, who died in June 1915. He is survived by two daughters, nine grandchildren, eighteen great-grandchildren and seven great-great-grandchildren. Bro. Fike was a lifelong member of the Church of the Brethren, having served as a deacon for many years. In his younger days he was quite active in the work of the church, having at times served as chorister and Sunday-school teacher. The poor and needy of the community enjoyed his help, and the sick were comforted by his ministrations. Bro. Fike served his generation as a carpenter and helped build the Mohican church in 1884. Funeral services were conducted in this church by Bro. S. P. Early, assisted by Bro. D. W. Sower. Burial was in the church cemetery.—Mrs. Elvin Leaman, Creston, Ohio.

**Gall, James Cassius**, son of James R. Gall, was born Feb. 24, 1865. He was married in 1888 and two sons were born to this union. When a young man, he united with the Church of the Brethren in Southern Ohio. When his wife, Aralda, died fifteen years ago he went to Dayton where he was cared for by his son and wife. He leaves his two sons, five grandchildren and six great-grandchildren. Interment was made in the Dunker Ridge cemetery on Feb. 7, 1943. The funeral was conducted by the undersigned.—Paul J. Wright, Peebles, Ohio.

**Grimm, John P.**, son of John W. and Elizabeth Simon Grimm, was born Jan. 8, 1869, near Laotto, Ind. He died Feb. 2, 1943, at the Garrett hospital from injuries received in a fall from a ladder at his home. He was married July 16, 1891, to Lillian Housel at Auburn, Ind. To this union four children were born, two of whom died in infancy. His children and three grandchildren survive him. He attended the Cedar Creek church, where the funeral was conducted by the pastor, J. S. Flory. Interment was in the Cedar Chapel cemetery.—Mrs. Lawrence Smith, Garrett, Ind.

**Hardman, Mintie Burris**, was born June 28, 1871, in Virgil, Kansas, and died Feb. 1, 1943, at La Verne, Calif. She was an active member of the Church of the Brethren and had lived in La Verne the past twenty-four years. Funeral services were conducted at the local church by Dr. D. W. Kurtz, pastor. Interment was made by the side of her husband, Ben F. Hardman, in

the Evergreen cemetery at La Verne.—Grace Hileman Miller, La Verne, Calif.

**Hess, Harriet B.**, was born Aug. 14, 1863, and died Jan. 27, 1943. Her father was Levi Becker and her mother's maiden name was Bruckhart. Sister Hess was a member of the Church of the Brethren for many years. Surviving are her husband, Noah G. Hess, one daughter and one grandson. Services were conducted by Brethren Charles D. Bonsack and James M. Moore at the Lititz Church of the Brethren. Burial was in the Middle Creek cemetery.—Mrs. Louis Huebener, Lititz, Pa.

**Johnson, Zephaniah A.**, was born in Benton County, Iowa, on Feb. 28, 1868, the son of Elder Stephen and Elizabeth Johnson. On March 4, 1891, he was united in marriage to Emma A. Lehman, to which union six children were born, all of whom survive. In 1897 he brought his family to Idaho and for the next twenty years was prominently identified with the building of Nezperce and the development of the community. His wife died in 1907, and on Oct. 23, 1910, he was married to Nora Brallier, who survives him. In 1924 he returned to Minnesota and engaged in farming, from which he retired in 1942. At the time of his death he was visiting with his sons in the West. He died at Mabton, Wash., Jan. 28, 1943. Besides his wife and children and twelve grandchildren, he is survived by three brothers and two sisters. During his entire life he was a member of the Church of the Brethren. Funeral services were conducted in the Nezperce church by the undersigned.—B. J. Fike, Vancouver, Wash.

**Kissinger, Clara Krumbine**, wife of Harry Kissinger, died Nov. 11, 1942, at her home in Manheim, Pa., aged sixty-seven years. She is survived by her husband, four sons, two daughters, several brothers and sisters. Three married sons preceded her several years ago. She was a faithful member of the Church of the Brethren for many years. Services were conducted at the Manheim house by the home ministers. Interment was in Longenecker's cemetery.—Susan M. Cassel, Manheim, Pa.

**Long, Joseph Perry**, son of Daniel and Saloma Long, was born in Montgomery County, Ohio, on July 17, 1867. He united with the Church of the Brethren at Bear Creek at an early age and was faithful until death. On Feb. 5, 1891, he was united in marriage to Mary Katherine Orth. To this union were born three children, two of whom died in infancy. He and his wife were elected and installed into the office of deacon in August 1918. They served faithfully and efficiently as long as health permitted. Bro. Long was a lifelong resident of Madison Township. After his marriage his home was established not far from the place of his birth. He lived an active life and was a successful farmer. About five weeks ago he was confined to his bed and he died Jan. 22, 1943. He leaves his wife, one daughter, three grandchildren, one brother and other relatives and friends. Funeral services were conducted by Rev. Parker M. Filbrun, assisted by Rev. Galen B. Royer. Interment was in the Bear Creek cemetery.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

**Lung, Catharine**, daughter of Frederick and Susan White Frisbie, was born June 30, 1876, in Allen County, Ind., and died Jan. 26, 1943, at the home of her son near Garrett, Ind. On July 20, 1908, she was married to Albert A. Lung. To this union two sons were born. In addition to these, she is survived by one granddaughter, two sisters and one brother. The funeral was conducted at the Cedar Creek church, of which she had been a faithful member for many years, by her pastor, J. S. Flory. Interment was in the Cedar Chapel cemetery.—Mrs. Lawrence Smith, Garrett, Ind.

**Meyers, Allen Howard**, a faithful member of the First church in Mansfield, Ohio, died Jan. 15, 1943, in his home. He was the son of Isaac and Emma Meyers and was born on the family farm near Chatman, Ohio, Nov. 7, 1892. In this community he attended public schools and later Manchester College in Indiana. On June 17, 1914, he was married to Josephine Rice. To this union were born five children. In 1904 Bro. Meyers was baptized into the Black River congregation. All his life the church was his chief concern and joy. To her he gave liberally of his strength and means. He was chairman of the board of trustees, a member of the finance board, and assistant superintendent of the church school. Besides his companion and five children, he is survived by two brothers, a sister and a granddaughter. One sister preceded him in death. Final services were held in the Finckro home in Mansfield, followed by short services in the Black River church. His pastor, the undersigned, and his elder and old friend, Rev. David E. Sower, officiated at the service. Interment was in the cemetery near the church of his boyhood days.—Roland L. Showalter, Mansfield, Ohio.

**Miller, Bessie May**, died Dec. 17, 1942, aged eighty-six years. She was the widow of Albert A. Miller, who preceded her a year ago. She was a daughter of the late William and Amanda Sigler of near Burkittsville, Md., where she spent her entire life. Five daughters, four sons and two brothers survive her. Sister Miller had been an invalid for eight years; at times she suffered a great deal but bore it patiently. She united with the church in early life and remained faithful till the end. Funeral services were conducted at the home by Elder J. S. Bowlus, her minister. Interment was in the Burkittsville cemetery.—Mrs. J. S. Bowlus, Jefferson, Md.

**Musser, Jacob Hostetter**, the son of Martin and Catherine Hostetter Musser, was born May 4, 1874, near Salunga, Pa., and



died Oct. 21, 1942, after a brief illness. On Oct. 30, 1900, he was united in marriage to Lizzie Bender. To this union were born one son and one daughter. Bro. Musser was a member of the Church of the Brethren for thirty-five years. In 1918 he was elected to the deacon's office, where he faithfully served to the time of his death. He served as one of the trustees of the Salunga church and was a member on the board of Christian education of the East Petersburg congregation; he also served for eighteen years as church treasurer. He loved his church and was always a regular attendant at the services. He served his community as a director of the First National Bank of Landisville. Surviving are his wife, one son and one daughter, three grandchildren and one sister. Funeral services were conducted at the Salunga church by Bro. P. J. Forney, assisted by the home ministers. Interment was in the adjoining cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Nauman, Susan Showers**, died Jan. 15, 1943, at her home in Manheim, Pa., aged eighty-six years, two months and twenty-one days. She is survived by one son, one grandchild, several great-grandchildren and two great-great-grandchildren. She was a member of the Church of the Brethren for fifty years. Services were conducted at Keech's funeral parlor by Bro. Graybill Hershey, and Rev. Tobias of the United Brethren church. Interment was in Hemley's Mennonite cemetery.—Susan M. Casel, Manheim, Pa.

**Peterson, Louisa**, wife of Bro. J. M. Peterson of Fountain City, Tenn., was born April 3, 1874, at Relief, N. C. She died Oct. 20, 1942, after an illness of seven weeks. She was the daughter of Jason and Myra Edwards. Surviving are her husband, one daughter, one granddaughter, one great-grandson, four brothers, three sisters and many other relatives and friends. Bro. Reuel B. Pritchett of White Pine, Tenn., officiated at the funeral and interment was in the Beaver Creek cemetery. She united with the Church of the Brethren at Brummits Creek, N. C., in 1890 and moved her membership to the Beaver Creek congregation in 1907. Because of a nervous ailment she was unable to attend church services regularly. She was a faithful member of the church and an affectionate wife and mother. All who know her loved her.—William C. Crumley, Fountain City, Tenn.

**Reeves, Herbert George**, died Aug. 8, 1942. He was born in Clay County, Iowa, in 1886, the son of Alfred Reeves. He joined the Church of the Brethren when he was thirteen years old. He then moved with his parents to Minnesota, where later he married Pearl Garwood. Six sons and one daughter were born to this union. In 1918 he moved his family to Sunnyside, Wash., and had resided there since that time. He was greatly loved by many. He was a carpenter by trade. During his time he wrote many verses and songs. Bro. Reeves is survived by his wife, seven children, two brothers, a sister, and a host of relatives and friends.—Mrs. Howard McDonald, Yakima, Wash.

**Rinehart, Noah W.**, son of Daniel and Esther Rinehart, was born March 8, 1860, near Union, Ohio, and died Dec. 13, 1942. On Feb. 19, 1908, he was united in marriage to Estella Stickel and to them were born a son and a daughter. He was an active and devoted member of the Church of the Brethren for many years. He was also widely known and highly respected among his collaborators in business and civic life. He was the last of a family of ten children. Besides his wife and children he is also survived by an aged sister. Funeral services were conducted in the Salem church by the local ministers and the writer. Interment was in the near-by cemetery.—C. F. McKee, Dayton, Ohio.

**Showalter, Minie**, died at her home near Broadway, Va., on Feb. 8, 1943, at the age of fifty-nine years, following an illness of more than a year. Surviving are one sister, one brother and several relatives. Her parents and one sister preceded her in death. An evening funeral was held in the Linville Creek church near Broadway, with her pastor, Rev. G. H. Veasey of the Christian church, officiating and the writer assisting. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Shutt, Carrie Belle**, daughter of David and Frances Kint Miller, was born near the Appanoose church in Kansas, June 19, 1886, and died at the state hospital in Osawatomie, Kansas, Jan. 31, 1943. She was married in June 1904 to Ira Shutt, who died about three years ago. To this union were born five children, one of whom preceded her in death. She united with the Church of the Brethren at Appanoose at the age of thirteen years and spent most of her early years in that community. Her mother died when Sister Carrie was three years of age so she made her home for some years with Mr. and Mrs. Henry Beckner and also with Rev. and Mrs. Sam Heckman. She is survived by three sons and one daughter, one sister and two brothers. Funeral services were conducted at the Appanoose church by the undersigned. Interment was in the Appanoose cemetery near by.—J. M. Ward, Pomona, Kansas.

**Slaubaugh, Somers**, son of Jacob and Martha Slaubaugh, was born Nov. 15, 1890, and died Jan. 19, 1943. He was united in marriage to Iva Mae Wotring on Feb. 5, 1911. To this union were born eight daughters and one son. Two daughters preceded him in death. He is survived by his wife, seven children, eight grandchildren, six brothers and four sisters.—Bonnie Miller, Egton, W. Va.

**Topper, Carrie E.**, was born to William and Julia Stair in Elkhart, Ind., on Sept. 23, 1867. She was one of a family of four

children, having a sister who preceded her in 1890, and two brothers, both of whom survive. In 1885 she was married in Elkhart to Harmon Topper, who survives. To them were born five children, two of whom preceded her. She is survived by a daughter, two sons, five grandchildren and two great-grandchildren. Most of her life was lived in or near South Bend. For a number of years she was a faithful member of the First Church of the Brethren. Physical handicaps made it impossible for her to be very active or attend services regularly in recent years, but she always maintained a warm spiritual interest. Funeral services were held at the First church by the writer, and interment was in the Maussinger cemetery at Jamestown, Ind.—H. F. Richards, South Bend, Ind.

**Trego, Mary Ann**, was the only daughter in a family of six children. Her father, Levi Landis, died in 1905, and her mother, Elizabeth Landis, died in 1914. Her five brothers also preceded her in death. She died Dec. 15, 1942, at the age of eighty-two years. She was confined to her home for the past three years, and the last thirteen months were spent in bed. She was very patient. On Nov. 13, 1883, she married Evan Trego, who died a few months later. She was born and reared on a farm at Springville, Pa., but for the past fifty years she lived in Ephrata, Pa. For sixty years she held membership in the Mohler and Ephrata congregations. She was active and useful in the work of the church in the days of her strength, particularly in the ladies' aid, which, for an extended period of time, was held in her home. She also supported the church with her gifts through the years. Sister Trego cared for the aged and helpless over a period of years, so that her life was a blessing to many. Funeral services were conducted in the Ephrata church by her pastor, the writer, assisted by Bro. A. P. Wenger. Her body was laid to rest in the Mohler cemetery.—C. C. Sollenberger, Ephrata, Pa.

**Weigley, Elizabeth**, the last to depart of seven children born to Mr. and Mrs. Solomon Zook, was born in Wayne County, Ohio, Oct. 21, 1863, and died Jan. 23, 1943. She was united in marriage to Norman Weigley on Nov. 5, 1889. To this union were born two sons and one daughter. She also raised her niece from the age of fifteen months. Sister Weigley united with the Church of the Brethren in 1879. She was a charter member of the East Chippewa church. Since the death of her husband fifteen years ago she made her home with her children. She is survived by her children and thirteen grandchildren. Funeral services were conducted at the East Chippewa church by her pastor, D. R. McFadden, assisted by Bro. George Sheets. Interment was in the church cemetery.—Sarah Blough, Sterling, Ohio.

**Winters, William H.**, was born Sept. 10, 1886, and died Jan. 9, 1943. He was the oldest son in the family of George and Mary Rembold Winters, all of whom preceded him in death except one brother and one sister. He was united in marriage to Myrtle Craver on Aug. 22, 1914. This union was blessed with two sons and two daughters; one daughter preceded him in death. Bro. Winters joined the Church of the Brethren in 1924 and lived a faithful life. He was a kind and good husband and father, much interested in his family and always willing to help a neighbor. He was ill for a long time but bore it patiently. Services were conducted at the Maple Spring church with Bro. D. B. Spaid in charge.—Bonnie Miller, Egton, W. Va.

## Church News . . .

### Arizona

**Glendale.**—Our church has been painted inside and out. The old windows have been replaced with ground glass ones and fluorescent lighting has been installed in the auditorium. This work was sponsored by the Dorcas club and received the co-operation of the entire membership. Harold Kurtz is serving as elder this year and Merle Heatwole as Sunday-school superintendent. The ladies' aid is doing splendid work; at present they are remodeling the parsonage kitchen. On the third Sunday of each month a faithful group carries a message of sermon and song to the people at the home for the aged. A program of Christmas carols was given for them on Christmas Eve. Our Christmas program was presented on Dec. 20. In the evening David Waas of Glendale, Calif., told of his experiences in a work camp. On Dec. 27 Bro. Frank Howell of La Verne conducted our morning worship hour and in the evening a program was presented by some of our group who are students at La Verne College.—Iola C. Heatwole, Phoenix, Ariz., Feb. 11.

### California

**Glendora.**—At our December business meeting Bro. J. W. Lear resigned as elder and Pastor Galen K. Walker was chosen as elder. At this meeting Barbara Grant, one of our young people, was licensed to preach, and a few weeks later gave us an excellent sermon. On Dec. 13 Mrs. Lucile Jackson, a missionary to India, gave two interesting addresses. A program of Christmas music was given on Sunday evening, Dec. 20, and our Christmas missionary offering was lifted; on Dec. 23 the play, No Room in the Inn, was given by our young people. A white gift service was observed for the Japanese center at Manzanar. We celebrated Bible Sunday with appropriate music and a sermon, and a program in the evening. A generous offering was given for the American Bible Society. Our Bible director, Sister Walker, is



conducting a Bible study. Each Wednesday evening Bro. Walker is giving a study in the Book of Revelation. Our Sunday school is starting an award system to build up a regular and increased attendance. In the exchange of pastors in our district on Jan. 24 Bro. Walker filled the Pomona pulpit and Bro. D. W. Kurtz preached for us. Our aid is busy with work for the San Dimas C. P. S. camp and the Red Cross and the usual quilting and sewing. On Feb. 1 we will begin our mission study class. Seven letters were received and there has been one baptism since our last report.—Lulu N. Miller, Glendora, Calif., Jan. 29.

**Long Beach.**—Our communion service was held on Nov. 4. At their November meeting the men enjoyed a venison steak dinner; forty service men were their guests. At the December meeting ladies' night was observed. The sons and daughters were their guests at the January meeting. This organization has undertaken the remodeling and redecorating of part of the basement. The union Thanksgiving service was held in the Immanuel Baptist church. Our Thanksgiving offering was \$96.60. The Christmas program by the children was given on Dec. 20; this was followed by a program by the choir. The Christmas offering amounted to \$222.26. On Jan. 17 the quarterly workers' conference was held. In spite of some hindrances the Sunday school is carrying on with much enthusiasm; the weekly offerings give full financial support to Mrs. Clarence Heckman, missionary to Africa. We have a one hundred per cent Messenger club. On Jan. 24 a district-wide pulpit exchange brought Bro. Lee G. Whipple of Santa Ana here, and Pastor S. L. Barnhart preached in the Santa Ana church. The ladies' aid meets regularly every Thursday. On Jan. 26, 27 they held a rummage sale and cleared \$135. On Jan. 31 Ernest Carl will show his pictures of Camp La Verne and each Church of the Brethren plant and congregation in Southern California.—Cora May Fike, Long Beach, Calif., Jan. 30.

**Los Angeles, Calvary.**—On Jan. 3 the Sunday school assembled in the main auditorium. The primary department, represented by Harold Forney, welcomed Pastor M. S. Frantz and wife, and the intermediate department added their welcome with Wilma Lentz presenting Mrs. Frantz with a corsage. Our communion was observed Jan. 24 with the pastor officiating. Dr. C. Ernest Davis spoke to an appreciative audience on Jan. 31. The young people have been considering the subject of juvenile delinquency. Mrs. Alta Doty and David Brubaker spoke of their experiences with the problem child in the city schools. Pastor Frantz and wife and a group of the young folks attended a session of the juvenile court. On Feb. 7 Mrs. R. Blight, Jr., spoke of her work at the settlement house among the Mexicans and Italians. Three have been received on confession of faith and one by rededication.—Ethel C. Smith, Los Angeles, Calif., Feb. 7.

### Idaho

**Twin Falls.**—Our work is going along nicely with the help of Rev. E. L. Ikenberry and family. On Nov. 29 a Gideon speaker filled the pulpit. On the same evening the congregation enjoyed the music of a male quartet from the Minnidoka relocation center. On Dec. 20 a group of young people from the junior high school favored us with special music. Bro. Stanley Keim was the guest speaker at the father and son banquet on Nov. 30. After the regular services on Dec. 6 a potluck dinner was served and our regular business meeting was held in the afternoon, after which three persons were baptized. On Dec. 20 the young people of the Sunday school gave a Christmas program and we had a white gift service. That evening the choir and others gave a Christmas cantata and pageant. The Berean class sent a 110-pound bag of beans to the C. P. S. camp at Cascade Locks, Oregon. On Jan. 24 the church enjoyed the special music of a group of young people from the senior high school. The community institute of religious education will be held Feb. 15-24. Sister Olivia Ikenberry will be one of the instructors.—Della M. Edwards, Twin Falls, Idaho, Feb. 4.

### Illinois

**Freeport.**—The fathers and sons enjoyed a potluck supper Nov. 6, followed by a program with our pastor as the speaker. Our report on the church loyalty month during October was fairly good. The ladies' aid had a good attendance at their Christmas party Dec. 9; a potluck supper was enjoyed, followed by a splendid program. Our secret sister exchange and a grab bag closed the program. A sale of articles made at preceding meetings amounted to \$29.30. On Nov. 19 Brethren I. D. Leatherman and Merle Hawbecker ordained our pastor and wife to the eldership. On Nov. 22 we had a basket dinner at the church with a Thanksgiving program in the afternoon; the offering amounted to \$32.12. On Nov. 29 Bro. John Heckman presented pictures and told of the work of the Brethren Service Committee. When Beatty Kinney was home from Camp Walhalla he showed slides of the camp and the work there. The church had a food shower on Nov. 29 for a faithful church family who has had illness in the home. We recently received two members by letter. A pageant, Keepers of the Flame, was given at Christmas time. A series of slides, Know Your Bible, have been presented at the Sunday evening services in January, continuing through February. Our pastor's mother died Jan. 1. A special plan to increase our Sunday-school attendance is in progress and showing encouraging results.—Mrs. Robert Emmert, Freeport, Ill., Feb. 9.

**Sterling.**—Our evangelistic meetings with Bro. A. P. Mussel-

man were of great benefit to the church and there was one addition by baptism. Since then one has also been received by letter. The district women's work conference was held here. Bro. John Heckman was with us Nov. 15 to show pictures on Brethren Service work. Bro. H. Stover Kulp, missionary to Africa, spoke to us Nov. 19. Bro. William Beahm of Bethany Seminary was the speaker at the father and son banquet on Nov. 20. The young people had charge of the service on Thanksgiving morning. Two fine programs marked the Christmas season: a candlelighting service on Dec. 20, in which all took part, and a children's program on Dec. 23. Our young people are interested in the university of life, a community school of religious instruction. Pastor K. C. Bechtel is an instructor. We are also co-operating in the Sunday evening club services; Bro. William Beahm was the speaker on Feb. 7; he also spoke to us in our Sunday morning service, and in the afternoon at the university of life meeting. We enjoyed church night on Feb. 4 with a picnic supper, a program, and travel pictures. We will have special mission study in March and April with classes for all ages. The church is doing well in its giving to missions and Brethren Service.—Helen Hoak Eikenberry, Sterling, Ill., Feb. 9.

**Virden.**—On Nov. 29 Bro. John Wieand showed pictures of the Southern District of Illinois. A fellowship supper was held Dec. 4; moving pictures sent by one of the boys in service were shown. We plan to have another supper in March. The ladies served the father and son banquet in November. We remembered the boys in service with Christmas cards; we also remember their birthdays. We are uniting with the other churches in the prohibition campaign. We realized \$200 in our annual project, a bean crop. The junior and intermediate department furnished and decorated a Christmas tree for the Home in Girard and gave a short program there. They also sent gifts to the Japanese relocation center at Manzanar, Calif. Three juniors read their New Testaments through during the year. The B. Y. P. D. gave the play, More Blessed, on Dec. 20. The young people are planning a fellowship social for all the churches in Virden on Feb. 10. Union meetings were held during the week of prayer. Bro. Caslow's condition is improved, and Sister Caslow is holding her own; they are still at the Home.—Lillian Harshbarger, Girard, Ill., Feb. 10.

### Indiana

**Antioch.**—We recently finished forty one-hour sessions of Bible study on Sunday evenings. Fifteen people have earned cards in four first series courses. The courses were authorized by the Board of Christian Education and the International Council of Religious Education. The work has been greatly enjoyed and has strengthened our people. We are looking forward to our revival which begins Feb. 14 with Bro. B. D. Hirt of Monticello, Ind., in charge. We are sorry for the loss by death of Brethren George McKinley, Ulysses Thorp, and Farrell Ritchie, who was killed in the Southwest Pacific area. We have a one hundred per cent Messenger club.—Pearl Starner, Muncie, Ind., Feb. 6.

**Beech Grove.**—We met in council Dec. 1 with Elder E. L. McCullough presiding. Four letters of membership were received the last quarter. Our attendance is increasing and the interest is good. With the help of our pastor our church has secured a little over a one hundred per cent Messenger club. Our aid society meets each Wednesday to quilt. We served lunch at four farm sales, bringing us \$138. We canned sixty gallons of fruit and vegetables for Camp Lagro. Our offerings for C. P. S. camps have been very good. We sent Christmas packages to our boys in service. Sister Minnie Bright will be the speaker for our world day of prayer service on March 14. We regret the postponement of our revival because of gas rationing, but we look forward to having Brother and Sister Rollins with us at a later date.—Mrs. Zella Fuqua, Fortville, Ind., Feb. 14.

**Cedar Creek.**—In November Bro. Kenneth Long of Cedar Lake conducted our revival services. One accepted Christ and the whole membership was strengthened. On Dec. 14 we held our council meeting, with various reports given; Bro. Flory presided. The pastor's cabinet met Dec. 7 to plan the church work for the coming year. Our church now has a one hundred per cent Messenger club. The young people presented an interesting Christmas program. We are planning an Easter sunrise service.—Mrs. Lawrence Smith, Garrett, Ind., Feb. 9.

**Santa Fe.**—Our aid society met Jan. 17 to reorganize; Sister P. E. Coblenz was elected president. We have canned and sent a great deal of foodstuffs to Camp Lagro, along with four comforters. We had several projects during the year, netting a nice sum. We made and sent many garments for relief work. The society gave \$10.38 to C. P. S. camps and \$50 to China relief. Our church has been favored with messages from Brethren L. W. Shultz, Milo Huffman and David Landis.—Dossie Webb Fowell, Bunker Hill, Ind., Feb. 8.

### Iowa

**Fairview.**—A number of our young people were home over the holidays; Bro. Wayne Parris delivered several sermons to us. Our people met at the church in January to do some badly needed work and to saw wood. The women quilted and prepared the dinner. After dinner we held our annual business meeting and elected all officers for the coming year. Bro. J. W. Tarrence was again chosen Sunday-school superintendent. It was decided to have our church house painted in the spring. The Sunday school is having this done. Two letters were granted. Our aid



society meets every two weeks to quilt. They also sent a kit to one of our camps. Bro. Richard Burger of Bethany Seminary preaches for us on the first Sunday of each month. The remainder of the time our pulpit is filled by Brethren Edgar Caster and Orlando Ogden.—Mrs. Ola Tarrence, Udell, Iowa, Feb. 8.

### Kansas

**Independence.**—We met in council Jan. 25 with Elder Leonard Birkin in charge. Our fall love feast was held Nov. 18. Our church was host to the Southeastern District conference Nov. 6-9. We had a good attendance. The men of the church cut wood two different times for the church and parsonage, and the ladies prepared hot lunches for them. E. S. Davidson, a member of the Armenian Board to the Jews, recently gave us an interesting sermon. On Dec. 20 we enjoyed a fellowship dinner. In the afternoon an informal program and a white gift service were held. Several baskets of food and clothing were taken to needy families. The ladies made cookies and sent them to our boys in service. The aid society is busy quilting each week under the leadership of Sister Edith Denney. In December while the women's work program was being held at the parsonage the men met at the church and did repair work. One of our members, Ed Burroughs, has been sick for many weeks but is slowly recovering.—Mrs. J. L. Amos, Independence, Kansas, Feb. 4.

**Olathe.**—On Jan. 10 we held our business meeting with our elder, L. A. Whitaker, presiding. Since our last report we have received five members by letter. In January our young people met at the home of the pastor and made candy for the boys in service from the Olathe church. Our aid society is making comforters for the boys in camp. We are looking forward to the coming of Brother and Sister J. F. Burton on March 7 for evangelistic meetings.—Lilly M. Riffey, Olathe, Kansas, Feb. 10.

### Maryland

**Baltimore, Woodberry.**—At the council on Dec. 6 officers were elected for the coming year. Bro. Charles Neff was elected Sunday-school superintendent. The treasurer's report showed a splendid balance. The reports of the other officials were gratifying. At Christmas time the Evangel choir presented the cantata, The Manger Prince, and the B. Y. P. D. gave a beautiful pageant at the New Year's Eve midnight service. Two of our young ministers were home during the Christmas holidays and brought splendid messages; Bro. William T. Horn is assistant pastor of the Calvary church of Philadelphia and Bro. Sherman Ray is active in the ministry of music in and around Chicago. At the all-church Christmas social tokens of appreciation were presented to Pastor C. H. Hinegardner and wife and to our sexton. The B. Y. P. D. held a social on Jan. 29.—Mrs. William T. Horn, Baltimore, Md., Feb. 4.

**Beaver Creek.**—Brethren Harvey Martin and Fred Spitzer have been preaching for us. Our attendance has increased some despite the gasoline and tire rationing. On Dec. 27 we held a candlelight service after a message by Bro. Martin. Our mothers and daughters have been quilting each week. Every month we take a church offering for the C. P. S. camps. Our revival meeting began Jan. 18, continuing for two weeks. Bro. Ralph Shober conducted the service. We had special music from various churches. As a result of this meeting three were baptized.—Mrs. Henry Moser, Smithsburg, Md., Feb. 15.

**Denton.**—The men of the church entertained the women at a social in November. The father and son banquet was held with good attendance; Bro. Paul Fike was the guest speaker. Family night was observed in December; Pastor N. J. Miller had charge of the program and each family made some contribution to the evening's entertainment. The women's work elected Mrs. Earl Holsinger as director. Our church co-operated with the other churches of the town in observance of the week of prayer; our pastor brought the message at the First Methodist church. Bro. Chester Harley was with us on Jan. 23, bringing an illustrated temperance talk and presenting the needs of our Civilian Public Service camps. The missionary society sponsored the annual month of mission study during January, studying the book, On This Foundation. The group shared in a simple fellowship supper preceding the study period. As a climax to this study the play, Gleam of the Cross, was presented. The returns from the dime investment, a missionary project, were brought in with a gratifying profit. Regular letters from the church and Sunday school are being written to our boys in service. Our ladies' aid meets weekly; we sent five comforters and supplies for kits to Camp Kane and contributed \$100 to help in our church renovation project.—Mrs. Norman L. Rairigh, Denton, Md., Feb. 10.

**Easton.**—Nov. 15-29 Bro. Ernest Muntzing held a revival meeting in the Peach Blossom congregation. Some of our members are continuing their daily Bible readings, emphasized by Bro. Muntzing. Fourteen were baptized following the meetings and four await the rite. Two were also reclaimed. We have been conducting a mission study class twice a month from the book, Other Foundations. Our B. Y. P. D. groups have given some interesting programs on international relationships. Our church was recently redecorated with new paper and paint through gifts from individuals. The ladies' aid society has made several comforters and packets for our C. P. S. camps at Kane and Marienville, Pa. Included in our church budget is the giving of \$1,000 a year to the Civilian Public Service work. Our ministers and their wives have been meeting once a month with the pastors and wives of the five denominations of the town in discussions of

interest to the town and community.—Barry Fox, Easton, Md., Feb. 14.

**Frederick.**—On Dec. 6 our pulpit was filled by Bro. Berkley Bowman of Union Bridge while Pastor Shober visited the Morrellville church in Johnstown, Pa., where he preached the dedicatory sermon. The women's work had charge of the evening service on Dec. 13; the offering was given for the C. P. S. camps. On Dec. 20 a candlelight and carol program was held; included was a Christmas meditation, The Great Light, given by Emil Shober. On Dec. 27 the dedication and distribution of our 1943 church envelopes was held. A cantata, Yuletide Memories, was given by our senior choir at the evening service. The children's program was given Christmas night. On Jan. 10 six of our members attended the adult round table in the Westminster church. About twenty of our number have enrolled in the community leadership training school held in Frederick during January and February. Pastor Shober is the teacher of the worship course. The guest speaker on Jan. 24 was Mrs. Ruth Fisher Williams of the United Brethren Church. Rabbi Harris Hirschberg recently addressed the B. Y. P. D. on conditions in his native Germany. On Jan. 31 the sermon was delivered by Bro. Norman F. Ford of Washington, D. C. The evening service was in charge of the men's work; the speaker was Attorney Sherman P. Bowers. Pastor Shober has returned from the Beaver Creek congregation, where he held a two weeks' evangelistic meeting.—Mrs. John Wolfe, Frederick, Md., Feb. 14.

**Meadow Branch.**—Our aid society held its annual sale on Thanksgiving. This was the most successful year in the history of this organization. Many articles were made and sold, netting \$209. We paid \$109 to home missions and \$40 to foreign missions. We also give to many other worthy causes and care for the upkeep of the home of the caretaker of the church. The Faithful Workers' Bible class distributed forty-five baskets of fruit to the shut-ins at Thanksgiving time. They are sending twelve New Testaments to the boys in C. P. S. camps. The annual gift which this class presents to the church at Easter will go toward the expenses of the camps. Two of our young brethren are in camp and our congregation is putting forth every effort to support them fully; our offering in January was \$75. Various groups have been holding Sunday-school services in the homes of members and friends who were unable to attend the regular services. We have a one hundred per cent Messenger club. Our B. Y. P. D. is planning to have a covered-dish supper in the social hall on Feb. 14. At this time the classmates of 1942-43 will be revealed and new ones will be drawn.—Mrs. William E. Brown, Westminster, Md., Feb. 7.

**Pleasant View.**—Our fall communion was held Nov. 25 with Bro. Charles N. Frushour, now deceased, officiating. Bro. Frushour also brought the morning message. At this time three young people were baptized and enjoyed their first communion service. Our Thanksgiving service was held Nov. 25. On Nov. 29 Bro. Quincy Holsopple, director of the C. P. S. camp near Williamsport, and eleven of the camp men gave us an interesting program about camp life. Our Sunday school is striving to have a high percentage of attendance during the year. The women have been holding regular monthly meetings. We canned a quantity of fruit and vegetables for the camp at Williamsport; seven comforters have also been made for the camp. Two large boxes of clothing have been sent to the Friends Service Committee. Two boxes of household articles were sent to the Petres in Africa. Feb. 7 has been designated for the peace and relief offering in our church. The Sunday school received an interesting letter from Brother and Sister Petre.—Mrs. J. S. Bowlus, Jefferson, Md., Feb. 8.

**Ridgely.**—On Dec. 6 four persons were baptized. On Dec. 13 Brother and Sister E. H. Bowman were installed into the deacon's office; Elder Albert J. Fike was in charge. The Sunday school gave a Christmas program on Dec. 20. The B. Y. P. D. sponsored a Christmas Eve party at the home of Pastor Paul Fike and wife. Games and refreshments were followed by a worship and meditation period. At midnight the group went caroling. Youth Week was observed with a program by the young people on Jan. 31. The pastor preached a special youth sermon on Feb. 7. The offering was given to the Youth Serves project. The quarterly council was held Feb. 1. Delegates elected to district meeting were Bro. Paul Fike and Sister J. S. Rittenhouse. A workers' conference is planned for Feb. 21, following a basket lunch. The offerings for the C. P. S. camps reached the quota. The one hundred per cent Messenger club was again attained.—Esther K. Crouse, Queen Ann, Md., Feb. 8.

**Westminster.**—The B. Y. P. D. presented the stewardship play, Such As I Have, on Nov. 22. On Nov. 29 the junior choir gave a program. While Pastor S. Earl Mitchell was holding a two weeks' meeting at Dundalk the pulpit was filled on Nov. 29 by Dr. Douglas Chandler of the Westminster Theological Seminary, and on Dec. 6 by Bro. Chester I. Harley. The church council was held Dec. 10 and church officers were elected; Bro. George Early was elected elder. The pastoral board was reorganized to serve with the pastor as an advisory board in building a unified church program. The children gave a Christmas program on Dec. 13. A Christmas drama, The Other Shepherd, was presented by the Sunday school on Dec. 20. At the close of the service on Dec. 27 an impressive baptismal service was held. Five intermediate boys were baptized. Thirteen have been received by letter. A district adult round table was held here Jan. 10; Bro. H. Spenser Minnich and Dr. Roy Breg were the main speak-



ers. The men's work had charge of securing a one hundred per cent Messenger club. Dr. A. J. Muste was the speaker at an inspirational peace conference held in our church Jan. 21. Because of the fuel oil shortage our Sunday evening services have been discontinued and the midweek activities are held in the parsonage or other homes. The Sunday morning services are well attended.—Mrs. H. Edgar Royer, Westminster, Md., Feb. 8.

### Michigan

**Elmdale.**—Our ladies' aid society did considerable canning of fruit and vegetables for the C. P. S. camps and Bethany Seminary. The Bible institute for this district was held at our church Nov. 6-8. Brethren A. C. Wieand of Chicago and John Metzler of Nappanee, Ind., were the speakers. Our aid society met with the Woodland society this past fall. Two of our young men are in noncombatant service. Because of the rationing of gasoline and tires we have discontinued our Sunday evening services for the time being. Bro. Wang Tung was with us recently for two evening services, which were enjoyed by all. Our attendance has been good, considering the bad weather.—Orvin Allarding, Freeport, Mich., Feb. 8.

**Muskegon.**—Four new members have recently been received by letter. Bro. Galen Barkdoll of Copeish conducted a revival meeting at our church Nov. 30—Dec. 13. We were all spiritually refreshed and seven were baptized. The meetings were closed with a communion service. Visiting ministers at the service were L. W. Shafer, Steven Weaver, R. J. McRoberts and Cornelius Hagle. This communion service was the largest in our church history. The communion sacraments were taken to two sick members. A Christmas program was given by the children on Dec. 20, followed by a chalk talk by Bro. Frank Morell. The ladies' aid is meeting once a month. On Feb. 13 Bro. Arthur Taylor brought us a message about Brethren Service.—Mrs. Ralph Sells, Muskegon, Mich., Feb. 14.

**New Haven.**—Our ladies canned fruit and vegetables for the C. P. S. camps; they have also sent comforters. At this time another camp kit is being prepared. We are trying a new plan of having a Sunday-school board this year. A service was held at the church on Thanksgiving Day. The joint Sunday evening meetings of the Crystal and New Haven churches were discontinued, but plans were made for starting again in the spring. The Sunday school had a short Christmas program on Dec. 20. The young people's class purchased a Brethren Service certificate instead of having a Christmas gift exchange this year. We again have a one hundred per cent Messenger club and by special plan the paper was also sent to extra homes. Brethren Hoover and Taylor visited our church on Feb. 9 in the interest of Brethren Service work. On May 1 the workers' conference of the district is to be held here with Bro. L. Avery Fleming as the principal speaker.—Lois Sherrick, Carson City, Mich., Feb. 15.

### Missouri

**Nevada.**—Our church met in council Dec. 26 with Bro. S. J. Neher of Jasper officiating. He was elected elder. Reports from different committees were given. We decided to hold our revival meeting in the spring. Some of our young men have been called into service. Bro. Leander Smith and wife have returned to Nevada and we welcome them, for they are an inspiration to us.—Mrs. L. L. McWhorten, Eldorado Springs, Mo., Feb. 7.

### Ohio

**Beech Grove.**—Our evangelistic meeting was held Nov. 9-22. Bro. D. G. Berkebile from the Poplar Grove church was our evangelist; we had a very successful meeting with six baptisms. Our primary Christmas program was held Dec. 20. We have again secured a one hundred per cent Messenger club.—Mrs. Charles Baker, New Madison, Ohio, Feb. 10.

**Cedar Grove.**—It has been two years since our church was organized as a separate congregation. The interest and attendance are gradually growing, although six of our young men are now in the service. Eight new members were baptized when Bro. Coppock spent two weeks in meetings in our community. Our building program will go on as rapidly as possible, for we are badly in need of better equipment and more space. With the help of some of the men of our sister churches we were able to finish the wall of the basement before the severe winter began. On Feb. 20 we will have a business meeting and elect officers.—Mrs. Treva Timmons, New Paris, Ohio, Feb. 5.

### Pennsylvania

**Conestoga.**—In November Bro. Harry Eshelman of the West Greentree congregation conducted our series of meetings. Our home ministers brought messages on Thanksgiving Day, when we lifted an offering at Christmas time; the mixed chorus also rendered several selections. Because of the fuel oil emergency, our young people's meetings are recalled for the present time. During these winter months we are holding only one service a week in our church at Bareville. Our midweek meetings are being held in the homes. Sister Ida Shumaker, missionary to India, was with us recently. We had a unified service and Sister Shumaker brought to us many things concerning the life and people of India. A liberal offering was lifted, two thirds of which was used for the support of Missionary Goldie Swartz and one third for home mission work in Eastern Pennsylvania. One letter has been granted recently.—Minnie M. Myer, Leola, Pa., Feb. 12.

**Coventry.**—We have three new deacons and their wives: Ralph Saylor, Wilbur Rinehart and Francis Wampler. Brother and Sister J. F. Graybill were with us Nov. 8 and Bro. Graybill brought a message. Our missionary committee, with the assistance of the women and girls of our own congregation, rendered the program, Brethren Women as Torchbearers, at our annual women's missionary service on Nov. 29. The offering of \$30 was given for the support of the girls' schools of our mission fields. The children gave a Christmas service on Dec. 20. A white gift offering was received for the relief program. In the evening the young people gave an inspiring service. Our evening services have been discontinued because of fuel shortage. The young people have been meeting in the parsonage.—Mrs. Trostle P. Dick, Pottstown, Pa., Feb. 4.

**East Fairview.**—On Nov. 7, 8 the B. Y. P. D. held a young people's rally. Bro. William Beahm of Bethany Biblical Seminary was the guest speaker. On Nov. 29 Elmer Ebersole of Conewago brought our morning message. The women's work organized and elected Ada Turner as president. The aid society elected Nora Merkey president. We closed a successful series of evangelistic meetings on Dec. 21; ten were baptized. Bro. Frank Carper was the evangelist. Prior to the evangelistic meeting two were baptized and one received on former baptism. We have a one hundred per cent Gospel Messenger club. Elder Howard Merkey is conducting a series of Bible studies on church doctrines. As a result of gasoline shortage, some of our meetings have been cancelled. In spite of this condition our church and Sunday-school attendance is very good.—Jerome H. Brubaker, Mt. Joy, Pa., Feb. 8.

**East Petersburg.**—On Nov. 15 we observed the love feast. Bro. Resser from Washington, D. C., Bro. W. N. Zabler from Gettysburg, and Brethren William Ferry, C. Bosserman and Henry Hess, brought messages. Bro. Hess officiated at the evening service. On Nov. 26 the Thanksgiving message was given by Bro. Amos Heisey. On Dec. 20 the pageant, Why the Chimes Rang, was given to a large audience at the East Petersburg house. On Christmas morning the union service was held in our church. We were glad to have Bro. Roy Forney and family worship with us. The church chorus and a ladies' quartet rendered special music. Bro. Forney brought a timely message. Brother and Sister J. C. Wine worshiped with us Dec. 27 and Bro. Wine brought a helpful message. On Jan. 3 three infants were consecrated at a service conducted by Elder P. J. Forney. Brother and Sister J. F. Graybill spent Jan. 10 with us. Sister Graybill brought a message to the mothers and daughters during the Sunday-school hour; Bro. Graybill brought the message at the church service. Our church has again attained the one hundred per cent Messenger club. Our C. P. S. offerings for the last four months amounted to \$565.09. The East Petersburg Sunday school gave \$35.80 to the Gideon Bible Society.—Mrs. John P. Gingrich, East Petersburg, Pa., Feb. 13.

**Ephrata.**—Our love feast was held in November with 307 communing. Elder F. A. Myers preached the preparatory sermon and officiated at the evening service. The Gospel Messenger is being received in all of our church homes. On Dec. 13 the Elizabethtown College volunteer group gave us an excellent program. The children's Christmas program was given on Dec. 20, and in the evening a pageant was presented by the B. Y. P. D. and the senior and vesper choirs. The three groups also went caroling on Christmas Eve. Elder M. J. Brougher of Greensburg was with us Jan. 10-24 in evangelistic meetings. Nineteen have been baptized, two await the rite, and one is to be reinstated. On Jan. 21 the B. Y. P. D. held a roundtable discussion. Bro. Edwin Steffy is directing our Bible study group. We are expecting to have the Elizabethtown College choir with us the evening of March 21.—Mabel M. Myer, Ephrata, Pa., Feb. 15.

**Harrisburg.**—On Dec. 6 and Dec. 27 the B. Y. P. D. presented a Christmas service for us. On Dec. 20 a cantata, The Music of Christmas, was given by the choir. On Dec. 31 Pastor Heisey gave his yearly report; our membership is 398 as compared to 372 for last year. The juniors gave to the junior missionary project \$45.27. Our world-wide missionary offering was \$105.12. Seventeen men from our church are in various branches of service. Each one was given a New Testament by Sallie E. Schaffner. Jan. 24 was our semiannual building fund day. We were able to pay \$1,500 on the principal, besides the interest. On Jan. 31 our elder, R. W. Schlosser of Elizabethtown, brought a message at our morning worship. Our ladies' aid, besides doing regular work, is doing Red Cross work. We now have a nursery where the mothers can take their children during the church service and by means of a loud speaker hear the service.—Mrs. E. M. Byrem, Camp Hill, Pa., Feb. 2.

**Parkerford.**—Part of our rally day services consisted of a consecration service for the parents, teachers and newly elected officers of the Sunday school. Bro. Ralph Jones was our guest speaker. During November our pastor held evangelistic meetings in the Mountville church. During his absence Bro. Russell Weber filled our pulpit. On Dec. 6 Bro. Donald Snider, regional director of Brethren Service work, showed pictures and explained the work of the C. P. S. camps. On Dec. 20 the children presented the Christmas message in song and story. In the evening the combined choirs rendered the Christmas cantata. On Christmas morning Rev. Rowland of the Baptist church delivered the message. After the service thirty-one baskets were delivered to shut-ins. We have placed the Messenger in all the



members' homes. At our January council we elected church officers. We voted to send \$75 for Brethren Service work and \$75 for the Conference budget. Our pledges are all paid. The president of the ladies' aid is Mrs. Phillip Simon. We have been busy quilting, making bonnets, sewing for the guild and for the Red Cross. Two of our boys at Camp Lyndhurst were recently home on furlough. On Jan. 28 Howard Hildebeitel and Della Ward were united in marriage in our church. On Sunday evening Clarence Quarry told of the work and activities at Camp Lyndhurst.—Mrs. Russell Hildebeitel, Spring City, Pa., Feb. 5.

**Sipesville.**—Some of our members attended the district meeting in Somerset; contributions of food for Camp Kane were taken to district meeting for final transportation. The community Thanksgiving service was held at Sipesville and Rev. Showalter delivered the message. The offering was sent to the children's aid home in Somerset. Our revival service during November was conducted by Bro. DeWitt Miller. Three were received by baptism and two by letter. We had a fine attendance at our love feast on Nov. 23. The Christmas program was given by the children. Our council was held Jan. 10 and officers were elected. The treasurers' reports showed all bills paid and substantial balances. Contributions through the church envelopes have increased fifteen per cent. It was decided to secure Bro. Wolfe of Bridgewater College to conduct services during Easter week. Our love feast will be held on Easter Sunday evening. The pastor's report for the year was encouraging. We have a one hundred per cent Messenger club. Our chorister is organizing a junior choir. We held several meetings one Sunday; a covered dish dinner was held after the church service and all who belonged to different groups stayed for their respective meetings. The young people's group is active and looking forward to a circuit rally to be held in the Somerset church Jan. 31.—Mrs. W. R. Crutchfield, Sipesville, Pa., Jan. 24.

**West Greentree.**—We greatly miss Elder Hiram Kaylor, who died recently. A new roof has been put on the Florin house. An unusually large number of members attended the love feast at Florin on Nov. 1, 2; Elder Noah W. Martin officiated. Evangelistic services, conducted by Elder I. N. H. Beahm, were most inspirational. On Thanksgiving morning Bro. Beahm conducted an old-fashioned service at which the ministers and deacons spoke words of testimony. Four were received by baptism. At our December council installation services were held; Henry Becker was installed to the ministry and Brethren Clarence Douple and Paris Ober to the office of deacon. Brethren Norman K. Musser and Phares J. Forney officiated. Bro. S. S. Shearer requested to be relieved of the eldership of our church so Bro. Abram N. Eshelman was elected in his place. Baskets of fruit and other provisions were sent to the shut-ins and needy by various Sunday-school classes. New officers have been elected for our Sunday school. All the homes of our congregation have been solicited in the interest of the C. P. S. camps. Elder John Bru-

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baker, who had a severe accident several months ago, has recovered and is attending services again. One of our sisters was restored to health recently after receiving the anointing service. Many of our number have attended some sessions of the Bible conference at Elizabethtown College.—Mrs. Clarence B. Myers, Florin, Pa., Feb. 8.

**York.**—In November we observed rally day, having a surprise program by the classes. Bro. L. Elmer Leas from York spoke; the offering for missions amounted to \$50. Our Christmas offering for missions was \$56.11. Our mission offerings amount to more than \$100 a month. We recently closed a two weeks' revival meeting with Bro. Reuel Pritchett as evangelist. The meetings were well attended. Eight members were received by baptism and one awaits the rite. On Feb. 7 the ladies' chorus from Messiah College at Grantham, Pa., brought us a message in song and reading. On Jan. 31 an offering for our C. P. S. camps amounted to \$226.13.—H. B. Markey, York, Pa., Feb. 9.

### Tennessee

**Limestone.**—Our Sunday school was reorganized Jan. 3, retaining all officers. Bro. A. S. B. Miller, a former missionary to India and now a teacher in the Washington school near our church, is giving us missionary talks on the first Sunday of each month. The women's work conference of the Tennessee district will meet with our church in April.—Honoria Pence, Limestone, Tenn., Feb. 10.

### Texas

**Falfurrias.**—Brother and Sister F. H. Crumpacker were with us Jan. 12-18. They lectured and showed pictures of their work in China. They also spoke in the Mennonite church at Premont and in the Methodist church at Falfurrias. We now have a much better idea of the work of the missions and the great need in other parts of the world.—Mrs. A. A. Dague, Falfurrias, Texas, Feb. 10.

### Virginia

**Bridgewater.**—On Dec. 20 our church choir rendered portions of The Christ Child and other Christmas selections. We again enjoyed the annual candlelighting service on Christmas Eve. A pageant was given by a group of young mothers of the church. Our children collected a number of gifts for the children in the Japanese resettlement centers. On Dec. 27 Brethren Minor C. Miller and Paul H. Bowman gave interesting reports of the meeting of the Federal Council of Churches held in Cleveland. The spiritual life institute was held during the holiday season. Bro. R. H. Miller of Manchester College was the institute guest. On Jan. 3 Bro. Robert Strickler, pastor of the Peters Creek church, filled our pulpit. During January our annual school of missions was held. On Jan. 31 we saw a moving picture of Latin America, the subject studied. On Jan. 13 our council was held; during the past year we gave \$1,146.87 to Brethren Service. All reports given were encouraging. Nine letters have been received since our last report. Our delegates to Annual Conference are Pastor C. G. Hesse and Elder N. D. Cool. Prof. Morley J. Mays, with his wife, was ordained into the full ministry on Feb. 7. Our church has a one hundred per cent Messenger club. Our pre-Easter service will be conducted by Bro. William Beahm. A preparatory class for church membership is conducted each week by our pastor.—Mrs. Mattie F. Wise, Bridgewater, Va., Feb. 15.

**Pulaski.**—The B. Y. P. D. cleared \$30 on their potato crop and sent the money to Brethren Service. The men placed a new bulletin board outside the church and built two new Sunday-school rooms in the balcony. The women helped finance the Sunday-school rooms and received \$16.75 from their mite boxes, to be used for missions. The junior league meets each Sunday evening; they are buying Brethren Service stamps. The choir and male quartet meet each week. They purchased seventy-five Brethren Hymnals and presented them to the church in an impressive dedication service. The choir is now working on an Easter cantata. The Sunday school had an impressive white gift service for Christmas. Several baskets were distributed to the needy. One has been received into the church. The young people gave a grocery shower to the pastor and his family, and the church presented him with \$85 to pay on his hospital bill. Their little daughter has been in bed since October with heart trouble, spending several weeks in the hospital. They ask the prayers of all for her recovery. Bro. Guy Wampler and Brethren Cecil Reed and Benton Alderman were with us recently and conducted our morning services. Our spring communion will be held April 24.—Mrs. Ed Murphy, Pulaski, Va., Feb. 3.

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**Selma.**—We met in regular council Jan. 10 with Elder Allen Hoover officiating. Our main business was trying to get some plans made to secure a full-time pastor; we turned this matter over to our elder and the district boards. Bro. Hoover preached a wonderful sermon at eleven o'clock and we had our council at three o'clock. The Sunday school gave a Christmas program on Dec. 25; the children were given a treat. The attendance in our Sunday school during the winter has not been so large but we hope to have an increase when spring comes. We are hoping to have a seventy-five per cent Messenger club this year.—Mrs. Olivia Warlitzer, Selma, Va., Jan. 26.

**Topeco.**—We met in council Dec. 5 with Bro. S. B. Alderman presiding. The usual business was attended to, with the election of officers. The young people are erecting a marker bearing the name of our church, so as to be visible from the highway. Bro. A. N. Hylton requested that he be released from the ministerial duties of the church; with saddened hearts his request was granted. We sent a nice supply of canned food to Camp Lyndhurst; two quilts were sent by the ladies' aid. The aid is still doing active work, although most of it is done at home because of the tire and gasoline shortage. The men got wood for the church and for one of our invalid brethren. The women met the same day and quilted. An offering is taken one Sunday a month for Brethren Service work. Bro. L. M. Weddle preached our Thanksgiving sermon. A program was presented on Christmas night; Rev. Johnson of the Lutheran church gave a talk. Bro. Alvin Harman delivered our New Year's sermon. The women presented a peace program Jan. 31. The agency of the Messenger was given to the ladies' aid; the response was a one hundred per cent club.—Leeta M. Weddle, Floyd, Va., Feb. 8.

### West Virginia

**Keyser.**—Bro. Guy West of Bridgewater, Va., was with us Nov. 16-29 in a revival meeting. As a direct result of the meeting seven were baptized and one received by letter. Five were baptized as a result of a meeting held by our pastor at the Green Mountain schoolhouse. On Dec. 20 the children gave a program. Seven baskets of food and eight baskets of fruit were given by the church to needy members and shut-ins. Our first council for 1943 was held Jan. 1. Gratifying reports were given by all organizations of the church. It was reported that the church debt is much reduced; a substantial increase in giving for Brethren Service was cited. The ladies' aid has taken over one note of \$500 on the church debt; they have already paid \$300 on this note. A budget of \$2,495 was approved for the coming year. A school of missions was held during January. The Latin American countries were studied. On Feb. 7 we enjoyed a moving picture on Latin America. Our church's service flag was also dedicated on this Sunday; it bears fourteen stars. Our people are planning to co-operate in a school of Christian living to be held in the city Feb. 21-26. Plans are being made for cottage prayer meetings to be held in different sections of the city for six weeks preceding our pre-Easter services.—Mrs. George McNeill, Keyser, W. Va., Feb. 13.

## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16: 16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9) divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



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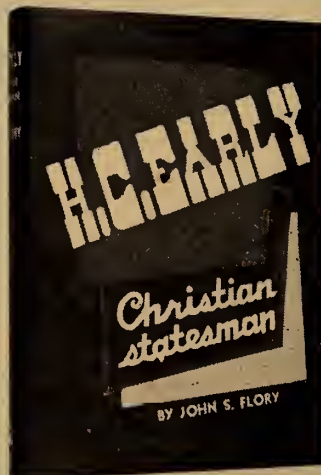
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# GOSPEL MESSENGER

Volume 92

March 13, 1943

Number 11

## Eyes That See Not

A certain man was much impressed by a view to be had from a near-by mountaintop. He went again and again to his beloved vantage point to gain inspiration for his work in the valley.

Then he happened to think it would be fine to share this opportunity with an associate in his business. In due time the man who had found so much help in the inspiring view brought his friend to that sacred spot.

"And what do you think of the view?" asked the first man, eager for his associate to catch something of what had meant so much to him.

But the second man seemed unimpressed. After glancing about, he inquired, "What view?"

Thus it was that the first man realized it is possible to have eyes that see not. And so the two returned to the valley. The first was heavy of heart because his associate was blind to certain values; the second was still wondering why so much gas had been consumed to attain an uncomfortable spot.

Always there are some who miss the meaning of a transfiguration, or who fall asleep in the garden of suffering. But if we can, let us look through the eyes of those who see all possible values.

H. A. B.

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## *Around the World...*

In terms of cash alone, World War II has already cost the earth's 2,169,000,000 human residents \$230 apiece—and the price is rapidly rising.

A South-wide committee on circulation of religious periodicals reports that the combined circulation of religious publications in eighteen states and the District of Columbia increased from 190,000 to 331,000 in three years.

A Norwegian underground movement "sparked" by 350,000 young people is today waiting and training for the hour when Norway will be liberated from the forces of nazi ideology. Out of a total of 14,000 schoolteachers, 13,000 refused to conform to nazi ideas on education.

A ten-year campaign sponsored by educational leaders representing Protestant, Catholic and Jewish groups has proved successful in eliminating from the public, private and parochial school textbooks of the United States virtually all passages regarded as biased from the standpoint of race or religion.

A shipment of 5,000 pounds of children's clothing has been sent to Puerto Rico on a naval transport by the Save-the-Children Federation, a private organization supported by voluntary contributions. Living standards, normally low in Puerto Rico, have dropped considerably since war shipping difficulties have interfered with island trade.

American libraries are setting out to awaken their communities to a keener interest in world problems. A national effort to interest the ninety per cent of the people who do not use the libraries was launched early in February when some 200 librarians held a conference under the auspices of the American Library Association. Taking books to discussion groups, organizing forums in the libraries and tying in with the Office of Civilian Defense are three main lines of proposed action.

"Teen Town" was established in the basement of an abandoned church in Columbia, Missouri, less than two months ago. Alarmed at the increasing number of teen-agers visiting taverns to dance to juke box music, the city council appropriated \$500 for a three-month experiment and placed the project in the hands of the city recreation council.

Officers of the miniature community were elected to decide policies, subject to adult approval. The fourteen-year-old mayor, Joe Barnes, Jr., and his fellow councilmen have decided to open the center from 4 to 9 p. m., Monday through Thursday; 4 to 11 p. m. Friday; 4 to 11:30 p. m. Saturday; and 4 to 6:30 p. m. Sunday. Sunday opening was approved by the ministerial alliance and the parent-teacher association.

Soft drinks, potato chips, candy and pop corn are sold. The council allows no smoking on the premises.

The community project is open to boys and girls between twelve and eighteen.

The average age of beer tavern habits rose at least four years in one month after the project was started.

An estimated 60,000 Puerto Rican children of all descriptions are now having a daily drink of milk for the first time since infancy. At 300 milk stations set up since last October many children receive as much evaporated milk as they can drink. The milk is supplied free by the Agricultural Marketing Administration.

The problems of children in war are given consideration in two radio programs. The Baby Institute is a fifteen-minute program broadcast every day from Monday through Friday at 10:30 a. m. (E. W. T.) over the Blue Network. Children and the War is a Columbia Broadcasting program each Monday afternoon at 4:30 (E. W. T.).

Here Is Tomorrow is a radio program presented on Sunday afternoons for twelve weeks, beginning Feb. 14. The program is in dramatized form, backed with research. It presents the problems and opportunities of the postwar world in food, clothing, health, housing, new jobs, new industries, new agriculture, education, culture, the cities of tomorrow and other subjects. For announcement about stations and hours of broadcast, write The Co-operative League of the United States of America, 167 W. 12th St., New York City.

The Census Bureau estimated late in February that 3,000,000 babies were born in the United States in 1942, the largest number in any year in the country's history. The previous record was in 1921, when 2,950,000 were born.

A total of 750,000 refugees have found new homes in Palestine, North and South America and elsewhere as a result of large-scale rescue efforts supported by American Jews in the ten years since Adolph Hitler came to power.

A survey of the reading habits of enlisted men revealed that thirteen per cent with high school educations use the camp libraries, while forty-seven per cent of those who had attended college make use of the reading facilities. Of the soldiers questioned, sixteen per cent read books, forty-four per cent prefer magazines. There is an equal demand for fiction and nonfiction. Technical books are a favorite.

The United States Forest Service estimates that it requires five full-grown trees yearly for each soldier in the army of our country. One tree per man is required for mess halls, barracks and other buildings. One tree is needed for the crates for munitions, food, clothing and other equipment which must follow the soldier. Three trees per soldier per year are required for the wood of airplanes, bridges, rayon, cellulose and countless other items.

In Chungking the United States Office of War Information keeps the Chinese informed of what Americans are thinking and doing about the war. Housed in a new building of cement floors and mud walls, eight Americans and several Chinese translators publish a weekly mimeographed digest edition of 1,200 copies, use the radio to distribute news to Chinese newspapers and agencies, and distribute in fourteen provinces a film strip of pictures.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

MARCH 13, 1943

Number 11

## *The General Forum*

### Why Religion . . .

BY C. A. BARNHART

WHY does man need religion? Was not the Garden of Eden, plus a helpmate, quite enough to satisfy man's every need? Was Adam religionless? Is man born without religion? Could he not live a normal life and die a natural death without religion? Is not religion something extraneous, foreign or intrinsic that has been foisted upon man? Could he not get along just as well without it?

Well, let us see. It is not so much a question of whether he could, as whether he would. Evidence seems to indicate that man is naturally a religious being. If he cannot find a religion ready-made, he will make one for himself. Even unbelief and stubborn doubt constitute a sort of religion. The 1942 World Almanac states the grand total of all religious adherents in the world as 2,140,945,009. Since this is approximately the total population of the earth, it would seem the religionless individual has not been born yet.

Prehistoric man, trembling in his cave in fear of wild beasts, storms and pestilence, sought out a medicine man or priest and asked him to intercede with the gods in his behalf. The medicine man lived well by rendering a doubtful service, but the cave man could eat and sleep better and felt more secure. His religion was not wholly in vain.

The early Egyptians relied upon their Book of the Dead to help the departed soul gain entrance into a happy future state. And while a large per cent of the population died of tuberculosis before they reached their twenty-first birthday, the medieval theologians and philosophers sat around arguing the question as to how many angels could dance on the point of a needle.

Modern scientists have a much keener insight into the nature of the world. They can create storms in the laboratory. They no longer attribute storms and pestilences to God's anger. They have conquered many of man's most fatal diseases. They grow "angels" of a sort in their test tubes.

They can tell you exactly how many can dance on the point of their hypodermic needles. And to save your child from diphtheria, rabies, lockjaw, smallpox and many other diseases, they will introduce these "angels of mercy" into your child's bloodstream. These dancing angels will destroy the bacteria that cause disease. The scientist's God is much less cantankerous than was the God of the cave man.

But the scientist can see beauty and grandeur even in a drop of stagnant water. His universe is boundless. He marvels at his own genius. He asks for eyes that will pierce the limitless sky, and they are given to him. He seeks a cure for incurable disease, and he finds it. He knocks at the door of knowledge and truth, and the door swings open. The scientist's God is a being of such transcendent glory that he makes the cave man's conception of God look like a beggar.

So, whether men live in caves or laboratories, they recognize a power greater than themselves. There is something that pulls at both the cave man and the scientist. That something is God. Whether we will or not we follow the pull of forces other than ourselves.

Since we must and will yield obeisance to something, what yielding will pay us the greatest dividends? Wherewithal shall man find the maximum security, happiness and peace? He must seek the answer in religion. If he does not find it there, he has not found the right religion.

What can the right religion do for man? The right religion will add years to his natural life. It will make him temperate and prudent in all things. He will remember that he is dust and will have due regard for the laws of health. He will not defile his temple lest he be destroyed. He will accept the truth wherever he finds it. Proving all things, he will hold fast that which is good.

The right religion will make a man tolerant and teachable. God did not, and will not, reveal himself in his entirety in a day, a year or a thousand



## Believe in God

BY JESSIE MAHAFFEY

Let him who said there is no God  
Look on nature, good and grand,  
And walk the ways that millions trod,  
In every clime and land,  
And view all things from sky to sod  
Made by the Master's hand.

Behold the wonders of the world,  
The dark and raging seas,  
Where tempests roar and waves are hurled,  
To prove God's mysteries,  
While giant trees are thrown or whirled  
Or fly as God decrees.

O doubting one, just look above,  
And view the wondrous sky,  
Where sun and moon and star will prove  
There is a God on high,  
And where, if guided by his love,  
The soul will never die.

Let not the heart be turned away,  
While seeking wisdom's light,  
And there will be a glorious day,  
For all who seek the right.  
Believe in God without delay  
And faith will clear your sight.

*Hufsmith, Texas.*

years. Today, "we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away (1 Cor. 13: 9, 10).

The right religion will give a man a purpose in life, and that purpose will be a fulfillment of God's purpose when he said: "Let us make man in our image." The man who has God's image will see his fellow men as God sees them. He will see them as worthy creatures seeking survival and happiness. Seeing them as God sees them, he will not try to exploit them for his own benefit. The man who sees through God's eyes will not start out selling gold bricks.

The right religion will make a man socially acceptable to the best people in the best places. Deceitful men will hate him, evil men will fear him, and wicked men may crucify him. But righteous men will love him and honor him. "He shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season" (Psa. 1: 3).

The right religion will give a man a new philosophy of life. The things he once hated he will now love; the things he once loved he will now hate. He will love the things God loves and will hate the things God hates. His will will pay obeisance to the will of God. He will find God everywhere and will worship him without ceasing.

The right religion will lead man to the everlast-

ing arm. There he can say with Paul: "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 38, 39).

And, lastly, the right religion will give a man security, happiness and peace. Feeling secure, he can do his life's work and put his best into it. Having found his work, he will find happiness in doing it. Being void of offense towards God and man, he will have peace. To the man who has found the right religion, death indeed will have no sting, for he knows that his God is a God who cares. Whether living or dying, he yields himself to that Power which pulled him out of the dust, even unto his own bosom, and will never let him go.

*Columbus, Ohio.*

## An Evaluation of Civilian Public Service

BY MORRIS T. KEETON

(Excerpts From a Paper Read at a Meeting of the Brethren Service Committee)

General Hershey once evaluated C. P. S. as a privilege for the conscientious objector and a luxury for the country. Though he later chucklingly admitted that his choice of words was unfortunate, his expression accurately stated a common opinion. Its assumption is that if the military threat to the security of this country were greater, the best interests of our society would demand abolition of C. P. S.

I deny both this assumption and the conclusions drawn from it. To assume that the military effort would be strengthened by forcing conscientious objectors into defense work or military service is to overlook the fact that most c. o.'s will go to prison, accept court martial, or submit to execution rather than participate directly in the military effort. To attempt to change their minds by terrorism is more costly in man power, money, and time than to recognize and respect their conscientious convictions. It is of the essence of the democratic faith to act on the principle that the aims of a society are ultimately better served by tolerance of minorities than by oppression, even in times of crisis. I believe, therefore, that it is not a luxury but a necessity to respect conscience if we aim to preserve democracy.

By that same token, it is no more a privilege for a conscientious objector to serve his country according to his conscience than it is for a soldier to serve his country as he believes best. Indeed, it is no privilege for engineers, college instructors, geophysicists, research scientists, social workers, office managers, and numerous other skilled persons to be taken from their community service to manual labor in C. P. S. camps. It is no privilege to be called cowards, skunks, rats, yellowbacks, smart-alecks, ignoramuses, and slackers—it is no bed of roses to buck public opinion. It is no privilege to hold ideals of unspectacular services of reconciliation and to be denied the opportunity to serve lest your status be considered a privilege. It is no privilege except as any man is privileged when he witnesses for his deepest convictions at whatever cost his society demands.

C. P. S. has been called a bad mixture of conscientious



objectors and pacifists. It is true that not all c. o.'s believe in nonresistance or nonviolent resistance as alternatives to the use of violence in human relations. For example, a great many of the Jehovah's Witnesses are with us, not because of pacifist beliefs, but because military service under present conditions is incompatible with their commission from God to witness for his religion. Other groups base their objection to military service upon some point incidental to the issues between pacifists and nonpacifists. The criticism, however, smacks of intolerance. I favor the opportunity which is thus afforded for pacifists to deal with minorities in their midst as they would be dealt with themselves. We may be of service to some of these people, and they can contribute to the refinement of our pacifism.

Involuntary servitude, a new form of slavery—such is the characterization of C. P. S. which some men espouse. At least one man has tried to establish this case in the courts. Here again a distinction must be drawn between men of different motivations. For some who seek a way in which to give their government a second measure of service in appreciation for its respect for conscience, it is a welcome means of expressing their loyalty to both religion and government. For those who would "buck" government itself, for those to whom the requirement is unwelcome and the service seems insignificant, for those who cannot voluntarily accept poverty or sacrifice maintenance and support, there is more than a semblance of justice in the characterization. It is not right that we should volunteer for these others to sacrifice. For those who can do constructive service at all under a wartime government, we should seek to obtain the opportunity of that choice, even at the risk of our own loss. But C. P. S. is not established for those who lack the courage of their convictions and who would use it as an expedient for the furtherance of ulterior ends. We must not forget, moreover, that in this grave hour most men are enslaved in some degree: in unwelcome military service, in economic serfdom, in new racial enslavements, and in civilian regimentation. It is not with the system of alternative service, but with war itself and the forces of regimentation which produce it, that our major campaign must be fought.

Many people regard C. P. S. as a harbinger of slackers. We get an occasional case. I have known of two—either of them would have been easily recognized by a draft board if he had been properly questioned; both of them were reclassified for army service shortly after they came to camp. C. P. S. is, in my opinion, excellent insurance against evasion of service, for a man cannot long stand our environment if he is not a genuine conscientious objector. The pressure of adverse public opinion, the absence of incentives of pay, promotion and prestige, and the difficulties we undergo with family, sweethearts and friends are enough to convince the black sheep that the army is not so bad. Even if these factors were less severe, it would be difficult for a man to live long with people of such inconvenient and pervasive ideals without growing sick of his own insincerity. By their works c. o.'s have shown their sincerity; and the government need only offer hard and dangerous service to multiply the evidence.

The work of C. P. S., many are saying, is not significant, not socially useful, not sufficiently directed toward pacifist ideals, not directly enough relevant to the problems of a world at war.

The vast majority of men in C. P. S., on the contrary,

are now rendering greater service to humanity than they were in their pre-induction occupations. Many men are finding through C. P. S. how their chosen occupations may be directed into greater social service. One can scarcely fail to recognize that judicious administration will open to our men even greater opportunities of service. C. P. S. training, moreover, offers access to foreign reconstruction service which will be difficult for other civilians to obtain after the war. C. P. S. can make fuller use of men's talents and abilities than it now does; but we must not judge the significance of its work by isolated cases. The most vociferous complaints, moreover, have often come from men who, though highly trained and skilled in some ways, have yet to learn that difficult art of living with other men and dealing with them by such means as will produce reconciliation rather than discord. In no institution is it possible to give every man everything for which he feels himself qualified, but we can hope to fit men for greater service and to gain for them increasing opportunities of using their qualifications.

To evaluate C. P. S. we must consider not only how far it has fallen short of the ideal, but also how far other alternatives available would have approached that ideal by comparison with C. P. S. As compared with a system of camps operated exclusively by the government or with an adaptation of the British system to American conditions, C. P. S. seems to me to have been an invaluable experiment. I am more concerned, however, with what C. P. S. may become than with what it might have been.

Potentially, Civilian Public Service is an experiment in living, a laboratory for testing an old but almost untried way of life. In C. P. S. men have been knocked down by haymakers and have got up without ill will to continue their ministry to the needs of their attackers. Here men, in a common spirit of repentance, have shared the cost of the error of a member who stole. Here men are impatient with work which does no more than provide their own security and comfort. Here autocrats are frustrated by those whose democracy is a matter of minute-by-minute practice. Here a non-co-operative spirit is more to be wondered at than its reverse. Here men are genuinely concerned with matters of lasting importance.

Several years ago the American public was startled by the revelation of plans for "M Day"—Mobilization Day. The army had drawn up meticulously detailed plans for war. It has long been an axiom in pacifist circles that the occasion of war will not be entirely removed as long as there exist organizations which give such time, expense, thought, and energy to preparations for war. Such organizations will never cease to flourish until we have for the defense of our way of life a better type of organization to replace the military. In C. P. S. I envisage the germs of such a development. We should begin now to lay our plans for "D Day"—Demobilization Day. Our plans must be more penetrating, more suited to the conditions of modern society than the plans which the military has already been formulating. Demobilization will not come in a day any more than did mobilization for war. Figuratively speaking, however, "D Day" might symbolize for us the end of an orgy of militarism, the beginning of a period of pacifist mobilization. In that day Civilian Public Service will be seen for the grown-up creature it is. Will it be timid, stupid, ignorant, cowardly, unimaginative, insolent, impractical, mad? Or will



it offer to a hungering world an intelligent, courageous, challenging, idealistic, and practical way for gaining the bread of life?

*Elgin, Ill.*

## For a Home on the Farm

BY ROBERT S. FRANTZ

Almost a year ago I decided definitely that I was going to be a rural worker, most likely a farmer. It was while listening to one of our church leaders speaking at a regional conference at one of our colleges that my decision was reached. Before that time I had seriously considered farming, but could never quite make up my mind.

I have several reasons for desiring this type of life. As I listened to the speaker, I realized, or at least I decided in my own mind, that the future success of the Brethren Church still lay in the rural community as it has in the past. While most of our rural churches are not large and architecturally perfect, there is a simple, sincere faith in God and a feeling of hominess that is often lacking in the larger churches of the city. I am fully convinced that the Brethren should work toward keeping their church predominantly rural.

Second, good Christian family life is essential to the church, school and community. I am sure there are few who will not agree that the farm is the best place to rear children. While the farm does not have a monopoly on good families, one might be surprised if he knew how many of our present church leaders were farm children.

I had other reasons for wanting to farm, but they need not be discussed here. Most of our church leaders will agree pretty much with what I have said thus far. What bothers me is why more isn't being done to encourage young people to build their homes in the local church community.

The young people of the last few years have faced some trying times on the farm and to many it seemed impossible to make a living, much less to buy a home and help to stabilize the community. Shouldn't they have some help? Maybe a loan fund could be set up by the church, local or otherwise. Maybe some good brother who owns a section or two of land in the community could be persuaded to sell some of it to worthy young couples, giving them a chance to make good without undue worry about the interest. Then, too, why couldn't some of these good brothers be shown somehow that they shouldn't always sell to the highest bidder. This often does more to disintegrate the community than anything else. Why couldn't our church administration set a good example? Let me relate one incident that I happen to know about. In a certain community 160 acres of good farm land, two miles from a rather large rural church, was bequeathed to the General Mission Board. Almost immediately this farm was offered for sale through a local real estate agency. A certain manufacturer in the city bought the farm at a rather low figure, and a farm went out of the hands of the church. Why couldn't this farm have been offered to Brethren people, perhaps through the Gospel Messenger? Wouldn't it have been a good example to other Brethren landowners, if some young couple could have bought this farm and paid for it as the Lord prospered them? That example seemed to be one in which the church was working against herself. Our Catholic friends are doing something about rural rehabilitation.

Maybe they are just beginning to see a light that we are losing.

Approaching the problem from another angle, let us look at the Brethren colleges as related to rural communities. Why is it that Brethren youth cannot receive any agricultural training at our Brethren schools? The Church of the Brethren is still largely rural, and yet many of our youth are forced to go to state schools to obtain the training in agriculture that they desire.

College officials may say that they cannot compete with the state schools of agriculture, and yet they do, in a sense, compete with larger schools in the fields of chemistry, history, education and others. They should not try to obtain students by means of this type of competition. They should try to obtain Brethren students on the grounds that they can offer a Christian education. Of course, many will not want to farm, but at the college which I attended there was a sufficient number to justify the college in offering a major in agriculture. I believe firmly that more rural young people should be trained in our colleges to be community leaders in farming, as well as in church and social work.

Another argument against offering agriculture is that too few students are interested. Often times this is based on occupational preferences of freshmen, but I have noticed that a surprising number discover in their freshman or sophomore year that the farm is a pretty good place after all. Undoubtedly the number of interested students should be larger. One reason that it is not is that many of the Brethren farm youth do not go to their church college, because they cannot obtain the training in agriculture that they desire. I am sure most of us will agree that the number interested in such subjects would increase if these courses were offered.

There is another group of students, nearly all of whom are interested in the farm even though they themselves do not expect to farm. I am referring to the student ministers. Almost all of them will be located in rural churches at some time during their ministry. Would it not be a great opportunity if they could help the members of their churches to improve their farming methods, as well as minister to their spiritual needs? It could be that some farmers might feel more like working in the church if their minister took a helpful interest in their farm problems. The least we can say on this point is that it would be a definite aid to the minister if he had training that would enable him to see the farmers' problems and offer possible solutions.

Although this article may sound severely critical, it is meant to be sincere, constructive criticism. I have felt for some time that this problem is a grave one. Since graduation from college, I have been in C. P. S., but some day I hope to be farming in a Brethren community and working for a greater fellowship among our people and others.

*Chicago, Ill.*

## Communion

BY EDNA HULL MILLER

God is a friend with loving heart,  
That's wide enough for all;  
God will not urge, yet, like us, craves  
A letter or a call.

*Cherokee, Okla.*



## Home and Family

### "The Unheeded Voice" . . .

BY BEVERLY A. SMITH

"I . . . will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not" (Isaiah 66: 4).

There is no scarcity of voices nowadays. There are voices everywhere. Hundreds of radio stations pick up human voices and send them out to disturb the upper and lower air.

A music store is symbolic. A long row of booths, each with its Victrola and its records, each with its customer or two, each a babble of noise, sound and fury—voices singing, voices speaking, voices, voices, voices.

Every voice attracts its audience, whether it be the President delivering a fireside chat or a sidewalk voice selling razor blades. Each Sunday night more people listen to a ventriloquist and a wooden dummy than hear the preaching of the gospel of Christ.

We can talk glibly on any subject. We have opinions on almost everything. The trouble with us is that there is no one voice with authority. In the New Testament it was said of Christ that "he spake as one having authority." That's what we need today—the voice with authority.

But America is not listening to it. The family altar has almost departed from the American home. The quiet time has been crowded out by pressure of business, social obligations and an accelerated tempo of modern life rushing to catch up with that which is forever ahead.

An article in *Fortune* magazine stated some time ago, "There is only one way out of the spiral. The way out is the sound of a voice; not our voice but a voice coming from something outside ourselves, in the existence of which we cannot disbelieve."

The church must be that voice today. Its message must be from God, for the church is his sounding board. It is the high duty of the church in these trying times to echo the voice of God. The church must make people think about God and about themselves in relation to God. It must be a voice calling for repentance.

The conditions of God's blessing have been laid down, stated very plainly in God's Book. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." These are the conditions of God's blessing.

"Repent ye," cried the prophet. "Repent ye, for the kingdom of God is at hand." Our country needs repentance, individual repentance and national repentance.

God is speaking to us today if we would only listen to him. Jesus of Nazareth is the answer and the only answer to all the problems of the world. Christ is sufficient. His gospel is the power of God unto salvation, the only thing that can change human hearts and human nature.

We are not nursemaids trying to quiet peevish children. The church is not in an oxygen tent, gasping its last breath. It is calling to America today to return to God, to repent and be forgiven, to march with Christ on to victory—the victory of the soul, without which no conquest would be worth anything.

The church thrives on crises; the darker the night the brighter the stars! Again and again they have dug her

grave, but the corpse has never appeared. Surely the church has had its dark days, but she has kept marching on.

If we could look down the corridor of God's mind and make out the direction in which the world is moving! We cannot, of course, but I believe we are moving, for one thing, toward a rebirth of the human spirit and a revival of true religion. Jesus will win! We have his word for it, and we are on his side!

This is my Father's world,  
The battle is not done,  
Jesus who died shall be satisfied,  
And earth and heav'n be one.

If you lean on Jesus, you won't have to whistle in the dark to keep your courage up. One hundred years ago Russia was bleeding from the tyranny of a czar, all Europe was exhausted after the Napoleonic wars, and the fires of revolt were being kindled. Ominous drums were rolling again in the embittered hearts of men, and Tennyson wrote his *Locksley Hall*:

For I dipped into the future, far as human eye could see,  
Saw the Vision of the world, and all the wonder that would be;  
Saw the heavens fill with commerce, argosies of magic sails,  
Pilots of the purple twilight, dropping down with costly bales;  
Heard the heavens fill with shouting, and there rain'd a ghastly  
dew  
From the nations' airy navies grappling in the central blue;  
Far along the world-wide whisper of the south-wind rushing  
warm,  
With the standards of the peoples plunging thro' the thunderstorm;  
Till the war-drum throbb'd no longer, and the battle-flags were  
fur'd  
In the Parliament of man, the Federation of the world.

That is our hope in Christ. That is what the voice is saying, if we would only listen.

Bristol, Tenn.

### Fun at Home

BY BOB TULLY

#### The Family Night

Out of a family conference several years ago came the suggestion of holding a family night one night a week for at least six weeks. Tuesday night was chosen because of the lack of conflicts. All agreed to hold that night open for six weeks and spend the evening at home in planned recreation. It was a grand success and from it come some good suggestions for other homes that might be interested in establishing a family night during this time of limited travel.

1. All members of the family should be in on the planning of the evening, except on the special surprise evenings when one person is in charge of the entire period and can plan a complete surprise. On several occasions the time for the evening was divided equally among the members of the family and each guided the recreation at that time.

2. Co-operative work on the evening chores was very important. Outside work and dishes should be completed about the same time.

3. The family night period need not be long. Every-thing was to be ended by nine-thirty o'clock.

4. Refreshments, if planned, were to come from the food budget and had to be checked through mother.

This is enough about the general planning. In a later issue some definite suggestions will be given. If any have tried the family night plan pass on your ideas.

La Verne, Calif.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

#### Calendar for Sunday, March 14

**Sunday-school Lesson**, In the Upper Room.—John 13: 12-20; 14: 1-6. Golden Text, Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. John 14: 6.

**Christian Workers**, When We Join the Church.

**B. Y. P. D.**, "We're All in the Same Boat."

. . .

#### Gains for the Kingdom

Three baptized in the English River church, Iowa.

. . .

#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins**, April 19 in the Marilla church, Mich.

**Bro. Charles D. Bonsack** of Elgin, Ill., March 7-21 in the Miami church, Fla.

**Bro. Abram Eshelman** of West Greentree, Pa., March 21—April 4 in the Hoernerstown church, Big Swatara congregation, Pa.

. . .

#### Personal Mention

**President Schwalm** of Manchester College is scheduled for a sermon in the Brick church, near Hagerstown, Ind., Sunday, March 28. We assume this means at the usual morning worship hour.

**Bro. Leonard H. Root**, elder of the Topeka church of Northeastern Kansas and chiropractic physician in that city for the past eight years, entered into rest at the Stormont hospital Feb. 23, following an extended illness. More details will follow soon.

**Bro. Edwin Shelly**, 703 N. E. Multnomah, Portland, Oregon, listed in the 1943 Yearbook with the licentiates, belongs among the ordained ministers. Along with several other Brethren, he and Sister Shelly are students at the Portland Multnomah School of the Bible.

**They both appeared** at the treasurer's office of the General Boards on the same Monday morning, namely that of March 1. One was Bro. Clyde Culp, pronounced by his physicians ready for work again, if he can be content to take it in milder doses, at least for a while. The other was his newly appointed assistant, Bro. Edwin Grossnickle of North Manchester, Ind. See the fuller statement by Secretary Leland S. Brubaker on page 11.

#### Brotherhood Year-End Records

	GOAL	RECEIVED
Conference Budget .....	\$242,885	\$284,159
Brethren Service .....	350,000	342,184

Total giving was \$626,343, as compared with \$427,014 for previous year. This represents an increase of 46%. These figures are subject to final checking. Rejoice and pray! Read 2 Cor. 9: 8-15.—H. Spenser Minnich, Financial Secretary.

The name of Bro. George S. M. Beery, 609 Main St., Whitewater, Wis., was inadvertently omitted from the ministerial list of the 1943 Yearbook. It belongs on page 59.

**Bro. J. K. Miller**, if plans did not miscarry, is now at Sebring, Fla., for a few months' recuperation in that milder climate. He was scheduled to leave his Cedar Rapids home about the middle of last week.

**Bro. S. Ira Arnold**, pastor at Jacksonville, Fla., accompanies a Conference Budget remittance with these fine words: "We understand that our offering of \$25 will pay for the support of our entire mission work for fifty minutes. We expect to feel that the fifty minutes from 11:10 to 12 o'clock next Sunday are assigned to us. We are going to bear the burden for that time . . . just for fun, real spiritual fun."

**Bro. Edward K. Ziegler**, pastor of the First church—and Second too—at York, Pa., was a last week's visitor at the Messenger offices. He had been the preacher at the Walnut Street church, North Manchester, Ind., the preceding Sunday, had come to Bethany to see his brother Jesse of the seminary faculty, and then on out to the Publishing House to arrange for the publication of his booklet, *Worship in the Christian Home*.

. . .

#### Miscellaneous Items

**Northwestern Ohio** people will please refer to the announcement in the Messenger for Feb. 27, page 16, for details concerning the district meeting in the Pleasant View church, March 16 to 18.

**The business department** advises us that, although order blanks for Sunday-school supplies were mailed out several weeks ago, it appears that some schools have not received them. If this means you, "send for one immediately."

**Six work camps** are already definitely planned for this summer: Lynchburg, Va.; Willow Grove, Pa.; Dayton, Ohio; Pike County, Ky.; Clay County, Ky.; Wichita, Kansas. More information will follow. If interested, write to Work Camp Committee, Board of Christian Education, 22 S. State St., Elgin, Ill.

**Anyone knowing** members of the Church of the Brethren in San Francisco or the peninsula area, will please send names and addresses to Mrs. P. A. Coulan, 3898 Nineteenth St., San Francisco, Calif. For more details about the "San Francisco Fellowship," watch our correspondence columns for the next week or two.

**Correction.** The church news note last week under Pennsylvania given as from York should have been credited to New Fairview, we are now informed. Such mistakes can be avoided if our correspondents will take thought to give the name of the church for which they are reporting, as well as their own post-office address.

**"The trustees of Manchester College** in a meeting on Feb. 20 designated April 4 as Manchester Day throughout their college area. They will appreciate very greatly if churches will plan on that day to hold some kind of a program stressing the value and importance of the Christian college, especially of Manchester College, in the church life of the nation."



The men's work of the Modesto church of Northern California has appointed a committee of farmers and businessmen to help our people coming to that section get properly located. They are not in the real estate business but they are glad to be of service. They want those who come to keep in touch with the church. If you are going and wish to buy or rent a farm or just want a place to live or a job, write the corresponding secretary, L. L. Alger, 217 Rosemont Ave., Modesto, Calif.

**Northern Virginia district meeting:** "Due to conditions which we cannot control it seems wise to change the place of the district meeting of Northern Virginia from Mathias, W. Va., to the Linville Creek church near Broadway, Va. The meeting will be April 16 and 17. The elders' meeting will be April 10 at 10 a. m., at the Linville Creek church. All business for this meeting should be in my hands by March 25 in order that the booklet of business can be prepared.—Homer J. Miller, Writer, Port Republic, Va."

It has been our practice during the past few years to print the list of churches from time to time which have enrolled in the 100% and the 75% Gospel Messenger clubs. Because we are faced with a rather severe paper reduction the management decided to omit this, at least for the duration. If any of you have any questions relative to this matter we will be glad to hear from you. Up to February 28, 1943, we have enjoyed an increase of seventy-nine churches in the 100% club. A year ago our total subscription list amounted to 34,259. At the present time we are printing 38,000.

## *With Our Schools . . .*

### **La Verne College**

Richard Crooks, Metropolitan Opera tenor, gave an outstanding concert at the most recent number on the artist course.

Marlin S. Brightbill and David L. Holl, two of our students, were licensed to the ministry by the La Verne church at the January council.

The women's work organization of our region recently gave the college ninety dollars with which to purchase a recording machine for the use of our music department.

La Verne College entertained the Pastors' Association of Southern California and Arizona on Feb. 1. Kirby Page directed the thinking of the group on the theme, How Can the Prince of Peace Help Us Now?

President Davis attended a conference on land tenure at Berkeley, Calif., on Feb. 9, 10. Other representatives of the Church of the Brethren were J. W. Lear, regional director, and D. C. Gnagy, director of the Santa Barbara C. P. S. camp.

Dr. D. W. Kurtz has been a pillar of strength to La Verne College as the local pastor, as a faculty lecturer in philosophy and religion, and now, along with Mrs. Kurtz, as the donor of a \$3,500 annuity gift made on a basis very favorable to the school.

Miss Lena Wirth, R. N., of Modesto, Calif., has been added to our staff as a college nurse. Miss Wirth is a graduate of the Children's Hospital school of nursing in San Francisco and came to us direct from the Stanislaus County hospital. We are glad to improve the health service program of the college in this way.

The New Era Banquet on Feb. 13 was a complete sell-out. Dr. Walter F. Dexter, state superintendent of public instruction, gave an excellent address in which he outlined four freedoms that are a vital concern of Christian higher education: freedom for self-employment, freedom for self-education, freedom for self-expression, and freedom for self-government.

The Pacific Coast regional conference was well attended and drew representation from every district in our region, including Western Canada. Eld. I. M. McCune, of Irricana, Alberta, was one of the speakers appearing on the program. We are the one region of the brotherhood living under two flags and all were grateful that war conditions did not prevent full representation and participation.

The trustees held an enthusiastic annual meeting on Feb. 13. They arranged to adjust and pay off the inter-fund debts of the school during the remainder of the current year. Andrew Holderreed of Olympia, Wash.; S. Paul Daugherty of Live Oak, Calif.; and Ray Strohm of Modesto, Calif., appeared as new members of the board. Raymond C. Flory of Grants Pass, Oregon, reappeared, again representing the District of Oregon.

Our debt reduction campaign, climaxed in the New Era Banquet, has been very successful. During the current fiscal year we have raised over \$11,000 besides \$4,500 received on an annuity basis. We have paid off over \$12,000 of outside indebtedness during the year, including all back salary accounts. Our debt now stands at less than \$10,000 and we expect to make further substantial reductions during the year. When it is remembered that, less than four years ago, we owed nearly \$83,000, the significance of our progress will be realized. It is evident that the people of the college territory are solidly behind the institution.

## *About Books . . .*

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Spiritual Life.** Edgar Sheffield Brightman. Abingdon-Cokesbury, 1942. 218 pages. \$2.00.

There are places in this book where the present reviewer gets lost in his effort to follow the thinking of the author, but this fact does not keep it from being a good book. It is a study in definition, and philosophers have a way of making distinctions that mean nothing to the ordinary mind. One can easily forgive them for this, if they provide the hungry seeker with enough meat which he can digest. This book does that. It puts clear and substantial content into the much-used and much-abused terms, *spirit* and *spiritual life*. Here is a fine passage we especially like: "Finally it needs to be said that spiritual life is *personal experience*. We sometimes speak under Hegel's influence of the *Zeitgeist*: the spirit of the age, or, under LeBon's influence, of the spirit of a mob. We almost persuade ourselves that there is a real something 'in the air' other than all of us individual persons, something that governs our times and compels us to act and feel as we do, or that renders a person in a mob merely its instrument. All such language is mere mythology. There is no social mind other than the social feelings in our own mind, produced by interaction with others. There is no mob spirit except in you and in me." That is good gospel, terribly needed. There is more of the same quality in this book.—Edward Frantz.



## Brethren Service

### For a Hungry World . . .

Conscientious objectors in a camp in Arkansas have volunteered to undergo a dietary test of dehydrated grass tips. For a period of four months this group will be fed these grasses as a chief item of their meals, and a close check will be kept on the results of the experiment. The report of this unusual undertaking will revive the old legend of Nebuchadnezzar, but the test is not one to provoke humor. It has a serious purpose. It might contribute much to the solution of an acute food shortage after the war.

All domesticated plants that have nourished human beings for generations once grew wild, of course. Some Americans, even in this modern day, fare afield for dock and poke and watercress. The possibilities of grass for the sustenance of man, as it has nourished and sustained the beasts that serve man's needs, have been little tested. Now that dehydration has opened an unlimited field, the test in Arkansas may add grass with its multitudinous leaves to the items which will allay the hunger of men.

History records that famine has followed in the wake of many wars. Even now productive America must share its food with other lands, and our people who have always known abundance face the ordeal of rationing. The responsibility of sharing with the hungry of war-stricken lands will be even greater as the war continues and after it has been won. Experiments and tests that will open new sources of nutrition will serve humanity. American consumers may never be reduced to a diet of grass, even though they are cultivating a taste for horse meat and muskrat at this stage of the war. Yet starving millions abroad might relish a diet of dehydrated grasses if they have been proved by test to be palatable and nutritious.

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#### Further Notes on the Grass-Tip Experiment

Eighty men at Camp Magnolia began eating grass this month in a series of tests to determine its food value and health properties. These campers have been divided into three groups for the experiment. One group will eat no grass tips, the second will get a compromise diet, and the third will completely substitute grass for fruits and leafy green and yellow vegetables. Careful medical test of each man will be made before and after the tentative four-month trial period. Although early tests made by Dr. C. F. Schnabel of Kansas City, proponent of the grass-tips diet, have proved successful, this is the first controlled mass feeding test by an impartial organization. An earlier test in a Chattanooga, Tennessee, school showed that the children gained substantial amounts after taking grass pills.

Claims by Dr. Schnabel which are being tested are: (1) that grass tips are probably the most concentrated and best balanced combination of any food in the world, (2) that they can be substituted for fruits, leafy green and yellow vegetables, meat, milk and eggs, (3) that they are cheaper and more available than vegetables, (4) that grass is free from many of the harmful substances found in leafy green vegetables, (5) that the use of grass-tip shipments and the cultivation of cereal grasses is a way for the United States to do an adequate job of feeding the 300,000,000 people in the postwar period.

#### News at a Glance

Camp Magnolia experiments with grass tips for post-war feeding.  
Detached service widens scope.  
Drafting of men and women for essential work is before Congress.  
Cascade Locks library burns.  
Question Box.

#### Camp and Government Notes

A new project under consideration is the use of C. P. S. men in coast and geodetic survey work under the direction of the United States Department of Commerce. If approved it would use from 100 to 300 men.

A C. P. S. parachute fire-fighting project has been approved to operate during the critical summer fire season. The project is scheduled to start about June 1. Such smoke-jumpers are valuable in reaching regions inaccessible by ordinary methods.

The first Brethren cooking school will open at Camp Lyndhurst around April 1. It will run for twelve weeks, with twenty men from all Brethren C. P. S. units giving full time to training as dieticians, kitchen managers, and head cooks in C. P. S. units, hospital kitchens, mobile disaster units, and reconstruction feeding programs.

By the end of December 1942 a total of \$690,550 worth of Civilian Bonds had been issued.

The National War Service bill has been introduced into both houses of Congress. Sponsored in the Senate by Warren R. Austin of Vermont and in the House by J. W. Wadsworth of N. Y., the bill would provide machinery to draft for essential industry and noncombatant service able-bodied men from 18 to 65 and women from 18 to 50.

Meanwhile, the War Manpower Commission is attempting to push voluntary registration of women over eighteen for war work. In areas where there are critical labor shortages, postal carriers may soon distribute application blanks to all eligible women in the area.

The Mark Schrock Library at Camp Cascade Locks burned to the ground the night of Jan. 28, destroying what was believed to be one of the largest camp libraries in C. P. S. The fire was thought to be caused by defective electrical wiring.

There will probably be few if any more general hospitals approved for C. P. S. units but more emphasis on mental hospitals. This was disclosed in a clear statement of policy from Selective Service, which felt it would be wiser to concentrate on the types of special projects now approved rather than scatter the few men available in many types of work.

#### Question Box

**Do not wait until you are classified to be sure you understand the law.**

**Question:** If I accept classification as I-A-O, can I be assured of medical service assignment?

**Answer:** During the last month Secretary of War Stimson has announced that henceforth all conscientious objectors taking noncombatant service in the army (I-A-O) will automatically be assigned to the medical corps. It is understood that this also applies to men in C. P. S. who would transfer to the army if they could be guaranteed medical corps assignment.



## Our Mission Work

### A Weaver Letter From Lassa . . .

BY PAUL WEAVER

#### We Expect Company

For Christmas week, the Faws and the Petres plan to come to Lassa so that we can have a grand time together. Christmases are rather drab out here for a child who has no one to play with her. We look forward to a very happy time this year with ten children and six adults.

#### Lassa's Christmas

On Christmas morning, we shall all go out with our Margi church to sing carols through the village. Then about ten o'clock, the church house will fill with people who have come miles to see the Christmas story dramatized by their Margi friends. It will not be very reverent, however, for these people do not follow any written lines but talk on in true Margi fashion. When the shepherds come to the stable, they will kneel and say, "Usi mdur ki. Apidar gu ya?" That is literally, "Greetings, sir. Have you slept?" Then they run on in Margi style. They are in most interesting costumes. The people laugh often and have a good time. The church is filled with people dressed in their finest attire, the men in long white robes (or blue, dyed with native indigo), some of the women with cloths wrapped around them and others in the clothing that God gave them with only a few leather tassels hanging from a belt at their waists. Most of the little boys and girls will be perfectly nude.

#### Each Group Will Bring a Gift

At the close of the service, a group of people will get up and go out and return with their heads loaded with great baskets of guinea corn to offer the Babe of Bethlehem and help in the Brethren Service program of the brotherhood. Then another group will come with their offerings, and so on, until each village section has brought its gift. They do not give from their plenty. What most of them have left for a year's food supply would not bring enough money to feed a New York family two days. They then spend the day in games and talking. To the Margis of Lassa Christmas is the greatest day of the whole year. Perhaps it is to some of you too.

#### Jack of All Trades

For the past year and a half, I have been busy building churches, teaching and preaching and helping people. Our time is taken up with a great variety of things out here. Each year at the close of the rains, I must see that over fifty miles of road are made passable for the cars that come through about the last of November and continue until the rains wash out the roads the following year. The roads are not used very often. We very seldom have twenty different guests in a year. I also spend a few days in the bush hunting.

#### Ebony Turned on a Lathe

We have a lathe at Lassa. I have spent a few evenings turning ebony on it. I made Zalma some beautiful bud vases and candlesticks with that hard black wood. Wouldn't they look nice on a white linen tablecloth! I want to make her a set of coasters for water glasses. I may try a set of napkin rings. Ebony polishes so beautifully. It is found all around Lassa. The trees are not as big as those in Southern Nigeria, but they surely make nice things.

#### Our Work is Exciting

Helping these people who live in darkness to lift up their heads and see the way of life that is abundant is exciting. We help the hungry to raise the food that their bodies need. To those in darkness, we bring news of a God of love.

*Lassa, Nigeria, Africa.*

### A New Staff Member

BY LELAND S. BRUBAKER

Edwin Grossnickle of North Manchester, Indiana, will begin his duties as assistant treasurer of the General Mission Board on March 1. Mr. Grossnickle has been a very valuable teacher in the department of economics and business at Manchester College since 1938. He has been highly recommended to the Board by his friends and professional associates and he comes to Elgin with their best wishes. Mr. Grossnickle has lived in North Manchester all of his life, and his parents still reside there.



In 1935 Mr. Grossnickle graduated from Manchester College with an A.B. degree in business; he graduated from the State

University of Iowa in 1939 with an M.A. in business and completed the requirements for a Ph.D. in investments at the Ohio State University, where he also did part-time teaching. He has some work yet to do on his dissertation before actually receiving the degree. Before he went to Manchester College, Mr. Grossnickle taught commerce for three years in the high school in North Manchester. He has had experience in retailing, post-office work and other business.

Edwin Grossnickle was married in 1935 to Miss Fern Dilling of the Pleasant Dale church in Middle Indiana. Mr. and Mrs. Grossnickle have three children—Neil, Joy and Leta Marie. The Grossnickles have taken a very active part in church affairs. We are looking forward to welcoming them to the mission office staff and to the fellowship of the Elgin church. We hope that Mr. Grossnickle's period of service for the General Mission Board will be long, useful and happy.

*Elgin, Ill.*

### What to Pray For

*Week of March 13-20*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

H. Stover Kulp.

Christine Masterton Kulp.

**Remember the missionaries on their birthdays**

#### Africa

Mary Alice Engel, March 20, 1909.

#### China

Minor M. Myers, March 18, 1888.

O. C. Sollenberger, March 29, 1889.

Daryl M. Parker, March 17, 1904.

#### India

Sadie J. Miller, March 28, 1878.

A. Raymond Cottrell, March 21, 1884.

Baxter M. Mow, March 30, 1892.



## *The Church at Work*

### Evangelism and Preparation for Church Membership . . .

#### Evangelism

By H. L. Hartsough

We lose something in overdepartmentalizing our work. We set aside two weeks in the year for evangelistic meetings; we preach one evangelistic sermon each month, forgetting that making Christ known in an attractive and appealing way to needy souls is the distinctive, year-round task of the church. The stated times when we press our evangelistic appeal to the point of getting special commitments to Christ should be only the intensifying of our regular ministry.

What do we do when we evangelize? We help men discover or rediscover the hidden Christ. Sometimes he gets lost in church forms or church activity. We may lose him in our business or social program. He may be obscured by theological definition. When you by your teaching and by your life reveal to men a winsome, appealing, reasonable Christ, who is the answer to their fears, their weaknesses and their hunger, you are doing real evangelistic work. That kind of a Christ draws men to the point of surrender, to the place of commitment; men's desires are transformed; "the things they once loved they now hate."

In order to expose the appealing Christ to men there are two things we should remember. First, the importance of multiplying our hands. If we do not send our workers out two-by-two to win men for Christ we commit two sins: we cheat our workers out of the richest Christian experience in their lives and we prevent many needy people from hearing the good news of the gospel from the lips of their neighbors. The minister must be an evangelist before he sends others out.

The second thing we must realize is the inadequacy of the church to meet the appalling need of men without the blessing of God. The disciples sensed the need of bread for the hungry multitude. The only solution they could offer was, "Send them away." When they brought to him all they had and he blessed it there was more than enough. We have more to offer than they. We have education, culture, equipment, programs, organization, music and logic. If we bring it all to him, it will be enough; without his blessing it will be painfully inadequate.

#### Preparing Persons for Church Membership

By L. Avery Fleming

*Our Christian education program has not placed enough stress on the meaning of church membership.*

More than 4,000 Christian college students were recently asked the following question: "Do you think there is anything required of you in attitude, conduct, or activity because you are a Christian?" The overwhelming answer was, "To go to church." At least 25% of the 4,000 gave a final no as an answer with little or no comment.

To the question, "Why do you belong to a church?" the answers showed that few of the students thought of their connection with the church except as something to which their parents belonged. The answers indicated a great traditionalism rather than a sense of meaning for current living. If college students who have had special opportunities for growth experiences do not appreciate the meaning of church membership

fully enough, what might be said of those whose opportunities are more limited?

*Preparation through the ongoing program of the church every week of the year, offers the most fruitful and promising means for developing adequate understandings and appreciations of church membership.* The church should seek to develop on a group level the finest feelings, sentiments, practices, and ties which are found in Christian homes. Church membership ought to mean that one is loved, wanted, and secure in a vital group fellowship. If the church program is centered around the genuine needs and aspirations of its members, each of whom has a significant share in the program, growth in the appreciation of church membership is assured and perhaps inevitable.

*Preparatory classes for church membership* are less essential if the ongoing church program is vital and adequate. However, special preparatory classes can provide important growth experiences and understandings. Alexander Mack insisted upon the principle that one should "count the cost" and be prepared before assuming the important status of church membership. The preparatory class may be the means for realizing the principle more fully.

Preparatory classes usually include those of junior or intermediate age, although others are also enrolled. Most of the classes are held during the pre-Easter or Lenten season. Day, time, and season are selected to suit local conditions.

Many ministers prepare their own courses of study. *Preparing for Church Membership*, by Jesse D. Reber, is now in process of revision, and may be purchased at the reduced price of 35c per copy. *Finding the Way* (reprinted from Graded Lesson Series for Juniors), by Edith Barnes, is available at a cost of 15c per copy. Each of the two above books, and the list of pamphlets which follows, may be ordered from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

The following free pamphlets may also be useful in planning preparatory courses: *What a Young Christian Ought to Know*, by Nyce; *New Testament Doctrines*, by J. H. Moore; *The Rite of Baptism*, by William Kinsey; *The Meaning of Church Membership*, by Rufus D. Bowman; *The Covenant of Church Membership*, by A. B. Miller; *The Anointing Service*, by Warren D. Bowman; *The Love Feast*, by William Beahm.

Materials from sources other than our own denomination include *The Duties of a Church Member to the Church*, by Eliot Porter, and *Conversations With a Training Class*, by Edward Cross.

*Follow-up Work.* The following plans have been used by ministers in following up the work of preparatory classes:

1. Planning impressive baptismal services.
2. Giving a printed booklet to each member of the class.
3. Conducting a special class for the newly baptized.
4. Planning a reception for new members.
5. Enrolling class members in the Sunday school.
6. Giving each member some special work to do.
7. Giving special sermons for new members.
8. Providing special pastoral care for new members.
9. Urging new members to attend church regularly and to take part in church work.



10. Providing warm and personal group fellowship.
11. Asking older members to take special interest in the new members.
12. Seeking the co-operation of the home and parents.
13. Providing special opportunities for growth, such as training schools, camps, and conferences.
14. Urging new members to live Christian lives daily.
15. Providing vital membership experiences in the ongoing church program.

## ADULT DISCUSSION OUTLINE

**The Brethren Love Feast**

Scripture: John 13

Sunday, March 28

**Note**—The Brethren Love Feast, by William M. Beahm, is a sixteen-page tract, which is free. Send to the Brethren Publishing House, 22 S. State Street, Elgin, Ill., for as many copies as you need. This outline is based on this pamphlet. The material has also appeared in the Gospel Messenger. We suggest that you assign the following sections for report. Discussion may follow the reports.

**I. Reports**

1. Meaning of the Sacraments, pages 1, 2.
2. The Feet-Washing Ceremony, pages 3-7.
3. The Fellowship Meal, pages 7-10.
4. The Communion, pages 10-12.
5. Significance of the Love Feast, pages 13-16.

**II. Questions From the Group.***Correspondence . . .***The Good Old Dunker Courtesy**

In a review of the past a fine spirit of Christian brotherliness stands out in the ministry of our beloved fraternity. I recall the long table which preceded the present pulpit. As many as a dozen ministers sat there, urging one another to preach. They believed literally in Romans 12: 10, "In honor preferring one another." That was in the day of the free ministry.

Most of our churches now have a pastor who can devote himself soul and body to the needs of the congregation and Christian work generally, which of course is the better way. In the earlier years of the pastoral system, the same spirit of brotherliness was continued. A visiting minister was invited into the pulpit and offered a part in the service. It was the same Dunker courtesy.

Today that courtesy is very conspicuous by its absence. With a few exceptions visiting ministers are ignored. This change may have been brought about largely by the innovation of the church bulletin. There is the complete program of the day. To invite a visiting minister to preach would disturb the smooth order of service on the printed page. In my own experience of over thirty years as an active pastor I made much use of the bulletin and considered it a valuable asset to the program of the church. However, I often invited a visiting minister to offer prayer or to preach. If he called my attention to the printed program which announced my sermon topic for the day, I invariably replied, "My sermon has no leaven in it; it will keep for another time." The present generation knows little or nothing of the practices of the past and consequently is satisfied with the present order of things. But we who lived in other days regret the passing of the good old Dunker courtesy.

La Verne, Calif.

W. M. Platt.

**The Passing of Samuel M. Friend**

Samuel M. Friend, the son of Milton and Elizabeth Friend, was born in Harrison County, Ohio, Nov. 28, 1861, and died at the Old Folks' Home at Fostoria, Ohio, Feb. 6, 1943. Death was due to a cerebral hemorrhage.

On Jan. 12, 1890, he was united in marriage to Emma C. Stark, who died three years ago. To them was born one son, Justice Quinter, who with two grandchildren, two great-grandchildren and two brothers survives.

Bro. Friend taught school in Tuscarawas and Stark counties for seventeen years. Then, before settling on a farm in the Black River congregation, he and his wife served as superintendent and matron of the Old Folks' and Orphans' homes at Mexico, Ind.

Under the preaching of Elder Edward Loomis Bro. Friend accepted Christ and was baptized in June 1885. He was such a devoted and earnest worker that the Black River church called him to the ministry in 1904; he was advanced to the second degree and ordained as elder within the next four years. He enjoyed the confidence of the people and often represented them at district meeting and Annual Conference.

He served the Northeastern District of Ohio as secretary for eight years and then as a member of the home mission board for a number of years.

Funeral services were held in the Black River church, with the writer in charge, assisted by Elder J. O. Winger. His remains were laid to rest in the adjoining cemetery.

New Philadelphia, Ohio.

A. H. Miller.

**Catharine A. Hartmann**

Catharine A. Hartmann, twenty days short of ninety years of age, died on Jan. 29, 1943. She was a great-great-great-granddaughter of Christopher Sower, the Germantown printer, who emigrated to America in 1724, and the daughter of Isaiah G. and Mary Hobensack Harley.

When an organ was purchased in 1873 for the Sunday school of the Philadelphia church, Catharine Harley was the first organist.

"Mother Hartmann," as she has been affectionately known in recent years, was our oldest deaconess, both in age and years of service. She had also been our missionary treasurer since the passing of Sister Mary S. Geiger in 1916. She taught in the Sunday school years ago, and was always liberal in the giving of self, as well as bounteous with her money in support of the church and missions.

No people in our congregation have so continuously and consistently served the church in the past hundred years in the capacity of deacon, deaconess, trustee, treasurer, church clerk, organist, member of the choir, and in other constructive ways, as have Sister Hartmann, her father, husband and daughter Mabel. There remains in the home to carry on the work the son-in-law, Bro. J. Omar Good, the surviving husband of Mabel, who died Nov. 30, 1937.

Sister Hartmann's pastor, Ross D. Murphy, officiated at the funeral service on Feb. 3. Burial was in Northwood cemetery, where her mortal remains lie beside those of her husband, who preceded her on Aug. 28, 1896.

We are grateful for the full and fruitful life of this sister, and none the less that she was permitted to depart in restful sleep. Philadelphia, Pa.

Roland L. Howe.

**A Tragic Occurrence**

Lester H. Hershey was killed instantly Dec. 12, 1942, in Lycoming County, Pa. He was aged twenty-seven years, nine months and twenty-five days. Early in the morning Bro. Hershey, with four friends and relatives, went to the mountains for deer. When the trail led them to a very marshy spot, he climbed a tree to view the distance of that condition. Some of the party, not knowing this, mistook him for a wild cat, of which evidence had been seen, and fired, killing him instantly. He fell down by the side of his brother-in-law.

He was the son of Brother and Sister Naaman Hershey and was born on a farm in Lancaster County, Pa., where he lived all his life. He graduated from Manheim High School. He was exceptionally gifted in mechanical art and was a great help to his father, who deals in implements. He will be missed in the home and in the community.

Six years ago he joined the Church of the Brethren. Four years ago he was united in marriage to Sister Grace Ziegler,



daughter of the late Elder and Sister Charles Ziegler of Richland, Pa.

He is survived by his wife, two daughters, his parents, one brother, four sisters; one brother preceded him two years ago. Services were conducted at the Graybill house by the home ministers. The body was laid to rest in the adjoining cemetery.

Manheim, Pa.

Susan M. Cassel.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Adamson-Beaver.**—Pvt. Cecil Adamson of Garden City, Kansas, and Mary Beaver of St. John, Kansas, at the Eden Valley parsonage, Jan. 15, 1943, by the undersigned.—H. D. Michael, St. John, Kansas.

**Back-McCandless.**—Staff Sgt. Edward P. Back of Fort Riley, Kansas, and Cecilia McCandless of St. John, Kansas, at the Eden Valley Church of the Brethren, by the undersigned, Jan. 1, 1943.—H. D. Michael, St. John, Kansas.

**Folk-Lehman.**—Wilfred Folk and Martha Lehman, Jan. 24, 1943, by the undersigned at the home of the bride's parents in Sidney, Ind.—Roger F. Shively, North Manchester, Ind.

**Kahler-Lee.**—By the undersigned in the Fostoria Church of the Brethren, Robert Kahler of Tiffin, Ohio, and Sister Mary Jane Lee of Fostoria, Ohio, Jan. 24, 1943.—Reuben Boomershire, Fostoria, Ohio.

**Litzinger-Bonholtzer.**—Bro. Ralph B. Litzinger of Franklin, Pa., and Gertrude Bonholtzer of Johnstown, Pa., by the undersigned at his residence, Jan. 30, 1943.—L. B. Harshberger, Johnstown, Pa.

**Peterson-Thornhill.**—Pritchard Peterson and Dorine Thornhill, both of Mountain Grove, Mo., by the undersigned at his home, Jan. 30, 1943.—A. W. Adkins, Cabool, Mo.

**Sellers-Nichols.**—By the undersigned in the home of the bride, Bro. Albert F. Sellers of Green Springs, Ohio, and Sister Effie L. Nichols of Fostoria, Ohio, Feb. 3, 1943.—Reuben Boomershire, Fostoria, Ohio.

**Tombaugh-Cox.**—Charles S. Tombaugh of Lansing, Mich., and Mrs. Ilo E. Cox of Jackson, Mich., by the undersigned at the Church of Christ in Jackson, Mich., Jan. 1, 1943.—Walter M. Young, Lansing, Mich.

## Fallen Asleep . . .

**Barber,** Leah J., widow of the late George W. Barber, died at the home of her daughter in Millers, Md. She was a daughter of George P. and Catherine Keeny Miller, and was aged eighty-five years. She leaves two daughters, eight grandchildren, six great-grandchildren and two brothers. Sister Barber was a faithful member of the Upper Codorus congregation, Black Rock church, for many years. Funeral services were conducted by Elder N. S. Sellers at the Black Rock church. Interment was made in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Brubaker,** Arthur G., son of John and Sarah Hoover Brubaker, was born July 31, 1909, in Duncansville, Pa., and died Jan. 10, 1943, in the Mercy hospital, Tiffin, Ohio. The family moved to Fostoria, Ohio, when Arthur was about twelve years old. He was a member of the Fostoria Church of the Brethren. He was married to Miss Mildred M. King of Fostoria. To this union were born two sons. He is survived by his wife, two sons, four sisters and five brothers. His parents, whose home was in the Carson Valley church, Pa., preceded him in death.—Reuben Boomershire, Fostoria, Ohio.

**Cripe,** James W., died at his home in Cerro Gordo, Ill., Jan. 21, 1943, after an illness of many months. He was born near Colburn, Ind., on July 22, 1861. When three years of age, he came with his parents to Illinois and lived in and near Cerro Gordo the rest of his life. He was married three times. On March 27, 1887, he was united in marriage to Lizzie Frantz. To this union two children were born. His wife died Feb. 4, 1892. On Feb. 5, 1893, he was married to Jeanette Overly; to this union two children were born. She died Jan. 18, 1901. On May 20, 1902, he was married to Clara Stackhouse, who died May 15, 1940. To this union were born four children. He is survived by five children, two brothers, one sister, fourteen grandchildren and two great-grandchildren. He also leaves a large number of relatives and a host of friends. He united with the Church of the Brethren in his young manhood and took much interest in the work of the church. The funeral was conducted in the Cerro Gordo church by Brethren I. D. Heckman and W. Harlan Smith. Burial was in the Cerro Gordo cemetery.—Edith M. Gassett, Cerro Gordo, Ill.

**Demmick,** Dora Ellen, daughter of Jeremiah and Sarah Stiver of Whitley County, Ind., was born Sept. 4, 1871, and died Feb. 17, 1943, at the home of her daughter in South Whitley, Ind. She was married to Albert Demmick on Feb. 14, 1888. In her youth she united with the Church of the Brethren in the Old Sugar

Creek church. Brother and Sister Demmick were charter members of the South Whitley church, where she served faithfully until death. She leaves six daughters and three sons, nineteen grandchildren, eight great-grandchildren; four sisters and two brothers. Funeral services were conducted in the South Whitley church by the writer, assisted by the pastor, Leo Miller.—L. U. Kreider, Columbia City, Ind.

**Ecker,** Harry, of Taneytown, Md., died Feb. 6, 1943, in the Annie Warner hospital at Gettysburg, Pa., at the age of sixty-seven years. Mr. Ecker taught school in Frederick and Carroll counties for forty-two years, retiring four years ago. He was a son of the late Aaron and Emma Null Ecker. Surviving are his widow, the former Bertha Cutsail, one son, five grandchildren, three brothers and three sisters. He will be missed in the church, where he was the church clerk, assistant Sunday-school superintendent and teacher of a Sunday-school class. A short service was held at the J. W. Little and Son funeral home at Littlestown, with further services in the Piney Creek church near Taneytown, of which he was a member. Elders Silas Utz and Birnie Bowers officiated. Interment was made in the adjoining cemetery.—Virgie A. Bowers, Taneytown, Md.

**Fair,** William K., was born May 25, 1866, and died Dec. 20, 1942. With his parents he came to Sidney, where he lived practically his entire life. He is survived by five children, one sister and a number of grandchildren. Thirty years ago he and his companion became members of the Church of the Brethren in Sidney, but of late years he had not been a regular attendant. Funeral services were conducted by the undersigned, pastor of the Sidney church. Interment was in the Graceland cemetery.—S. S. Blough, Sidney, Ohio.

**Fike,** Delilah, died at her home near Brookside, W. Va., on Feb. 16, 1943. Her death followed a long and painful illness of four years. Most of this time she was confined to her bed. She was born at Sang Run, Md., Nov. 3, 1869, the daughter of John Wesley and Clara Sines Johnson. She was united in marriage to Washington Fike on March 24, 1889. She spent all her married life in the Brookside community, where her six children were born. One daughter preceded her in death. Sister Fike is survived by her husband, five children, sixteen grandchildren, five great-grandchildren, one brother and one sister. She joined the Church of the Brethren at an early age and lived a faithful Christian life. Seven orphan children have been raised in her home and have united with the Church of the Brethren during their stay there. Mrs. Fike served as a deaconess for more than fifty years. Her funeral was conducted in the Maple Spring church by Bro. Emra T. Fike. Interment was made in the Egdon cemetery.—Jean Miller, Egdon, W. Va.

**Fralin,** Ida, daughter of Preston and Lucy Neal Shilling, died Feb. 7, 1943. Her entire life was spent in Franklin County, Va. At the time of her death she was at the home of her daughter in Roanoke, Va., where she had been staying so that she might be near and care for her youngest son, who is a patient in a hospital there. On May 10, 1903, she was married to I. M. Fralin. God blessed this home with nine children. She had been a member of the Church of the Brethren for thirty years, serving as a Sunday-school teacher for fifteen years and president of the Mt. Union ladies' aid since the beginning of that organization. Her husband, five sons and three daughters survive her. Funeral services were conducted by Brethren G. T. Stump and Oscar R. Fike. Interment was made in the Baldwin cemetery.—Oscar R. Fike, Airpoint, Va.

**Fuhrman,** Hannah Harrietta, twenty-four-year-old daughter of Brother and Sister Melvin Fuhrman of Brodbeck's, Pa., died following an illness of about four years. She was a faithful member of the Upper Codorus congregation for about ten years. She had served as secretary and treasurer of the Chestnut Grove Sunday school for several years. She graduated from the Codorus high school in 1938. Surviving are her parents and two brothers. The funeral services were held at the Upper Codorus Black Rock church with Brethren N. S. Sellers and Henry E. Miller officiating. Interment was made in the cemetery adjoining the church.—Mark A. Wildasin, Lineboro, Md.

**Miller,** Joseph, son of Daniel S. and Susanna Ganger Miller, was born in Elkhart, Ind., Aug. 20, 1860, and died on Jan. 25, 1943, at his home in Los Angeles, Calif., after a six weeks' illness. He was the third of a family of nine children, two of whom preceded him in death. On Nov. 29, 1885, he was united in marriage to Salome Shaun and to this union three children were born, one of whom died in infancy. Mrs. Miller died Sept. 13, 1894. Bro. Miller came to California in the late 1880's, where he worked for hardware firms until 1913, when he engaged in the real estate business until retiring in 1927. In 1901 he was married to Miss Annie L. Boling and one daughter was born to them. Bro. Miller united with the Yellow Creek church in Indiana when he was thirty-one years of age and lived a faithful Christian life. He loved the Bible and believed implicitly in its every word. He was a kind and loving husband and father. His helpfulness to those in need demonstrated his fine Christian spirit and made many friends for him. He leaves his wife, one son, two daughters, two grandchildren, six brothers, many relatives and a host of friends. Funeral services were conducted by the undersigned, assisted by Bro. J. E. Steinour, in the Little Church of the Flowers in Glendale. The body was laid to rest in the Forest Lawn cemetery.—Fred A. Flora, Los Angeles, Calif.

**Reckart,** Mary Martha, was born in Garrett County, Md., April





## Anna Elizabeth

Dunker Maid of 1748

► This new book of historical fiction by Lucile Long is winning approval from both Brethren and non-Brethren readers. It portrays accurately and interestingly life among the Brethren in Pennsylvania nearly two centuries ago. Older juniors and intermediates as well as young people and adults are enjoying this book. A copy of it should be in your home.

**BRETHREN PUBLISHING HOUSE**  
Elgin, Illinois

16, 1861, and died at her home near Mt. Dale, W. Va., Jan. 15, 1943. She was one of a family of eleven children born to Jacob and Sarah Castel Sisler. She was united in marriage to Henry P. Sines on Oct. 19, 1882, and to this union three sons and three daughters were born. She leaves three sons, one brother, twenty-six grandchildren, sixty great-grandchildren, eleven step-grandchildren, fifteen step-great-grandchildren and four step-children. She joined the Church of the Brethren fifty-three years ago and lived faithful till death. She had been anointed four times in the past twelve years. On June 11, 1907, she was united in marriage to John Reckart, who also preceded her in death. Funeral services were conducted at the Mt. Dale church by S. E. Ryan, assisted by C. A. Thomas. Burial was in the Sisler cemetery.—Grace Sisler, Hazelton, W. Va.

**Robinson, Olive Marie**, was born Sept. 11, 1907, near Roanoke, La., and died at her home in Roanoke on Jan. 29, 1943. On Jan. 2, 1928, she was united in marriage to Donald L. Robinson. Into their home came one daughter. Besides the daughter, surviving are the husband, her parents, Mr. and Mrs. E. E. Henning, her brother and sister, and an unusually large group of friends. Olive was graduated from the Roanoke high school in 1927. Early in life she united with the Church of the Brethren, in whose interest she delighted to serve. She was closely associated with the musical activities of her church, serving as song leader for a number of years. She moved about in her home, in her church and social circles with a poise and grace that were rare and lovable. For the last eight years she suffered long and much, but few of her friends were aware of it. The memory of her patient and cheerful spirit is an inspiration to us all. Funeral services were conducted at the Roanoke church by the undersigned and Rev. W. T. Bengston, pastor of the Methodist church of Welsh, La.—J. F. Hoke, Welsh, La.

**Rodeffer, George Samuel**, died Jan. 14, 1943, at the age of eighty years, at his home, following an illness of five months. Mr. Rodeffer was a member of the Progressive Brethren Church and spent his entire life in the Rockland section, where he was well known and held in esteem by all. Funeral services were conducted at the Melancthon chapel by Rev. C. E. Long, assisted by Rev. McCary. Burial was in the adjoining cemetery. Mr. Rodeffer leaves his widow, who before marriage was Mary Eliza Gilkerson, six daughters, four sons, thirty-four grandchildren and three great-grandchildren.—Anna Bell Diehl, Crimora, Va.

**Sprinkle, Henrietta Zigler**, died at the home of her son near Broadway, Va., Feb. 14, 1943, following an illness of one year. She was aged seventy-two years, five months and ten days. She was a member of the Linville Creek congregation for many years. Surviving are one son, five grandchildren, one sister and

three brothers. Her husband and one son preceded her in death. The funeral was held at the Cedar Run church with the writer and Bro. Parry K. Shenk of the Mennonite church officiating. Burial was made in the cemetery near Lacey Springs, Va.—Samuel D. Lindsay, Timberville, Va.

**Wampler, Fannie Weaver**, died Feb. 16, 1943, in the Harrisonburg, Va., hospital following an illness of several weeks. She was aged seventy-eight years, nine months and twenty-three days. She had lived her entire life in the Weyers Cave section with the exception of the past six months when she lived with her daughter near Broadway, Va. She had been a member of the Church of the Brethren for many years. Surviving are three sons, two daughters, and three grandchildren. The funeral was held at the Pleasant Valley church near Weyers Cave, Va., with Elder C. E. Long and the writer officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Witmer, Benjamin Z.**, was born July 2, 1858, and died at the Neffsville Home on Feb. 13, 1943. He is survived by his wife and an adopted daughter. He was the last of a family of seven. He united with the Church of the Brethren at the age of twelve and died in that faith. Services were held at the Elizabethtown church in charge of Elder Ralph W. Schlosser and the writer. Interment was in the Mt. Tunnel cemetery at Elizabethtown.—M. Clyde Horst, Elizabethtown, Pa.

## Church News . . .

### Florida

**Sebring.**—On Thanksgiving Day our church co-operated in a union service with the other churches of the town. On Nov. 22 a program on home missions was given and an offering of \$67.70 received. A Christmas program was well rendered on Dec. 20. Following prayer meeting on New Year's Eve, a short watch-night program was given; a miscellaneous shower for Pastor Stauffer and family was also a part of the evening's program. Our ladies' aid has been busy each week with sewing, and the women's work is holding monthly meetings. Two food sales have been held, proving very profitable. Our council meeting was held Feb. 1. Our Bible conference, which was preceded by a week of cottage prayer meetings, was of one week's duration. Bro. A. C. Wieand of Bethany Seminary was with us. On the closing Sunday a fellowship dinner was enjoyed. Feb. 14 was achievement day; our offering amounted to \$268. Bro. J. F. Graybill was with us on that day and gave two splendid talks. A missionary program, including the opening of our mite boxes, will be held Feb. 21.—Mary Miller, Sebring, Fla., Feb. 15.

### Idaho

**Boise Valley.**—Because of a shortage of help our church repairs have not been completed but a new heater has been purchased. During the autumn and early winter we had supply ministers. Brethren Austin Eiler and Ernest Wine brought a number of good sermons. Our congregation is saddened by the recent death of Billy Riddlebarger, whose father was a former pastor of our church. Beginning in January, Bro. C. N. Stutsman is now bringing the Sunday morning messages. We are glad to have the Stutsmans with us again; he was a former pastor here.—Mrs. Clara Carlson, Meridian, Idaho, Feb. 20.

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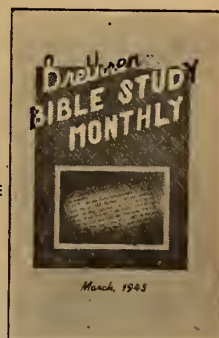
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## Iowa

**Cedar Rapids.**—Bro. J. H. Elrod of McPherson, Kansas, spoke here Nov. 29. Our young people have paid their \$40 quota to Youth Serves and also given \$10 for the piano fund; the group gives to the church an amount equal to that which they spend on luxuries. Two cars from here carried food from the Cedar, Brooklyn, Garrison and Cedar Rapids churches to meet a C. P. S. truck at Marshalltown. Our mortgage-burning service took place Dec. 6. The father and son banquet was held in November. Bro. Eugene Lichty of Waterloo brought us two inspiring messages in November. The junior department gave several Thanksgiving baskets. Members of two older classes gave money to send religious medals to all our twenty-five boys who are away from home, instead of having the usual Christmas gift exchange. On Dec. 21 the young people went caroling. The men's work has again secured a one hundred per cent Messenger club. Our Christmas program was held Dec. 20; the children gave the morning program, and in the evening an older group gave a pageant written by Pastor Ruthrauff. On New Year's Eve an all-church watch party was held. Four members were received by baptism. —Frances Petefish, Cedar Rapids, Iowa, Feb. 21.

## Kansas

**Newton.**—The church sent each of our boys in service a gift at Christmas time. The aid society sent a large box of cookies to Camp Magnolia in January. The aid meets regularly for quilting and will soon send more used clothing for relief. Several of our ladies do sewing, knitting and rolling of bandages for the Red Cross. The missionary meeting is held once a month, using the book, Blind Spots, as a study. The one hundred per cent Messenger club was achieved by several paying more than their own subscription, making it possible for the Messenger to go to homes that would not otherwise receive it. In the past year \$200.50 was given for C. P. S. camps. We expect to co-operate with the other churches of the city in a go-to-church campaign beginning March 1.—Mrs. C. E. Schrock, Newton, Kansas, Feb. 19.

## Louisiana

**Rosepine.**—We met at the parsonage on Jan. 2 for council. Elder J. B. Firestone was with us. Most of the old officers were retained. We talked over plans for the coming year. Sister Mace of Centerview, Mo., who came to visit her son at Camp Polk, was with us two Sundays. Brother and Sister Frank Crumpacker were here the week before Christmas, giving us three lectures and showing pictures; an offering of \$48 was taken for China. We decided to retain Brother and Sister W. J. Horner as pastors for this year. We feel they are doing a great work with the boys in the near-by camps.—Mrs. Myrtle Harriman, Rosepine, La., Feb. 21.

## Michigan

**Adrian.**—The Emmanuel Lutheran church on Church Street at McVicar Street was leased by the Church of the Brethren under the supervision of the Fairview congregation of near Metamora, Ohio. Brethren J. A. Guthrie and Wilbur Bantz and members living in and near Adrian met and organized a Sunday school with Bro. Floyd Biddix as superintendent. Brethren Uriah Garner and J. F. Hornish preached until Bro. H. H. Hendricks of Alfordton, Ohio, began preaching for us every Sunday morning and evening. Bro. Hendricks conducted special services the first two weeks of December, and as a result one young lady was baptized on Jan. 31. The congregation assembled in a business meeting Jan. 6 in the Fairview church and passed a motion to effect a church organization in Adrian. Bro. J. F. Hornish, chairman of the district ministerial and mission board, and Bro. J. A. Guthrie, elder of the Fairview congregation, met with the charter members and friends on Feb. 4 and the following organization was effected: Bro. H. P. Garner was chosen elder, and a trustee board, finance board, a clerk and a treasurer, and all other officers elected. Brother and Sister Hendricks were installed as our pastors. They expect to move to Adrian in the near future. We have twenty-seven charter members. The average attendance at the morning service has been forty-three

and at the evening service twenty-five.—Fred Garner, Adrian, Mich., Feb. 23.

## Minnesota

**Worthington.**—An American flag, a Christian flag and a service honor roll were recently purchased for our church by the ladies' aid and the women's Bible class. On Jan. 31 a dedication service was held for these and the names of our young men who have been drafted were placed on this service roll. On Feb. 7 the B. Y. P. D. conducted an interesting worship service. On Feb. 17 we had our annual birthday supper.—Mrs. H. H. Hauenstein, Worthington, Minn., Feb. 18.

## Missouri

**Wakenda.**—Our business meeting was held on Feb. 14 with Elder J. F. Van Pelt in charge. It was decided to hold a revival meeting this fall with the ministerial committee and pastor securing the evangelist. Pastor Oscar Diehl preaches for us every Sunday morning and once a month in the evening. We appreciate the interest and financial support that some of our older members, Mrs. Emma Van Trump, Mrs. Jennie Bowman, M. P. Hollar and B. J. Bowman, give. They are unable to attend services regularly any more. On Dec. 20 the young people presented the Christmas story in song and story. During the Thanksgiving season the men sponsored a fellowship supper and program, when some of them turned their God's Acre money into the church treasury. The women meet once a month for all-day meetings. They served lunch at a farm sale and cleared \$92. Bro. J. F. Van Pelt donated fresh fish and the women prepared and served a fish supper in the church basement, netting a nice sum.—Sara E. Fifer, Hardin, Mo., Feb. 23.

## Ohio

**Lick Creek.**—Two members have been added to our church by letter and two by baptism. Our Sunday school began the new year with Bro. Gene Robinson as superintendent. On Jan. 3 Bro. C. D. Bonsack began a two weeks' revival service, bringing to us many of his rich experiences. He was the guest speaker several evenings at the world week of prayer services held in the different churches of Bryan. Bro. Bonsack was also a guest speaker at the Bryan service club and the Rotary club. We went over the top in our goal for a seventy-five per cent Messenger club. Our four young ministers who are in Manchester College and Bethany Seminary were relicensed for another year. Our members have responded well in giving money and food for our C. P. S. camps. Twelve of our young men are now in service. A beautiful wedding ceremony was held in our church Feb. 14 when Florence Stombaugh and Kedric Grove were married.—Mrs. Leo Stombaugh, Bryan, Ohio, Feb. 18.

## Pennsylvania

**Elizabethtown.**—On Jan. 26 we closed our revival meetings, which were conducted by Bro. Rufus Bucher. The attendance was beyond all expectation. Bro. Bucher's messages were a challenge to everyone. Thirty people were baptized and two reclaimed. On Feb. 14 Pastor Clyde Horst conducted an impressive service when he introduced these new members to the church and presented them with church certificates. The mothers and daughters sponsored an interesting program on prayer on Feb. 2. Sister Ida Shumaker will speak for us at our world day of prayer meeting on March 12. She is planning to stay with us for the following Sunday also. Our spring love feast will be held on Easter Sunday.—Ella S. Hiestand, Elizabethtown, Pa., Feb. 19.

**Sugar Valley.**—At a meeting of the elders of Southern Pennsylvania, Bro. John Boone was chosen elder to take the place of Elder Charles Schwenk, who died last August. This choice was ratified by the members of the congregation. On Nov. 27 Brother and Sister Boone were ordained to the eldership by Brethren Edward Ziegler of York and H. D. Emmert of Bunkertown. On Feb. 7 Bro. Raymond Baugher of Harrisburg brought the message. On Feb. 28 Bro. Mervyn Mensch will give us a message on Brethren Service.—Mrs. B. F. Long, Howard, Pa., Feb. 17.



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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS



# GOSPEL MESSENGER

Volume 92

March 20, 1943

Number 12

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## "Praise Ye the Lord"

Praise ye the Lord.  
Praise ye the Lord from the heavens:  
Praise him in the heights.  
Praise ye him, all his angels:  
Praise ye him, all his hosts.  
Praise ye him, sun and moon:  
Praise him, all ye stars of light.  
Praise him, ye heavens of heavens,  
And ye waters that be above the heavens.  
Let them praise the name of the Lord:  
For he commanded, and they were created.  
Praise the Lord from the earth,  
Ye dragons, and all deeps:  
Mountains, and all hills;  
Fruitful trees, and all cedars:  
Kings of the earth, and all people;  
Princes, and all judges of the earth:  
Both young men, and maidens;  
Old men, and children:  
Let them praise the name of the Lord:  
For his name alone is excellent;  
His glory is above the earth and heaven.

—Psalm 148: 1-5, 7, 9, 11-13.





## *Around the World...*

Legislation providing for equal rights for all persons in Pennsylvania, regardless of race, creed or color, in places of public accommodations, has been introduced in the state house of representatives.

As a result of a plan worked out by the New Orleans ministerial union, twenty-two religious centers at churches near public schools were opened in New Orleans, Feb. 9, to school children for religious instruction.

A Protestant, a Catholic and a Confucianist are members of the executive board of the Chinese Six Companies, which handles the tribunal and all other affairs of San Francisco's 20,000 inhabitants of Chinatown.

The part of women in war industry in Britain is illustrated by figures recently released. They form sixty per cent of the total personnel of royal ordinance factories and forty per cent of aircraft industry personnel.

Owing to the shortage of men with the necessary technical requirements, highly educated women are now being employed in Britain by government departments and industrial enterprises as draftswomen, laboratory workers and planning assistants.

The Dayton and Montgomery County (Ohio) Federation of Churches has filed with the city commission a petition asking for a voluntary curfew of 10 p. m. for children up to twelve years of age and of midnight for high school youths for the duration of the war.

A bill calling for a state-wide referendum in North Carolina on the prohibition issue, which had received the determined support of various church groups and officials, was killed in the legislature when it was given an unfavorable report by the senate committee on propositions and grievances.

Alcoholics Anonymous is a little publicized organization, which develops in its adherents a resistance to liquor. Five years ago it came into being with three members. Now it claims 300 members and an eighty-five per cent success record in developing the group's resistance to liquor.

A New York investment broker who had become a drunkard and who had tried in vain many so-called cures decided that spiritual elements would be necessary. He soon went to work on the problem with a clergyman, both praying for divine aid. Others joined them. A twelve-point program emerged, a program including an admission of failure of their own efforts and the declaration of trust in God to restore themselves to self-control.

Father R. H. W. Regout, professor of international law at the Nijmegen Catholic University, Holland, has died at the age of forty-six in the German concentration camp at Dachau.

The Presbyterian seminary of Chicago has begun the practice of suspending all classes and school activities one day a month in order that students may analyze, discuss and interpret world events in the light of the Christian gospel.

As a constant symbol of the guiding star of Bethlehem in a troubled world, an illuminated star above the chancel in Old Trinity Episcopal church, at the head of Wall Street in New York, will remain lighted day and night for the duration of the war.

The Danish church mission in Arabia has voted to expand its facilities in Aden, at the southern tip of the Arabian peninsula. A large mission house and school, a medical clinic, and a church seating 200 persons will be erected during the coming months. The mission will observe its fortieth anniversary next year.

An evening school of prayer, sponsored by fourteen Milwaukee County Episcopal churches, opened on Sunday evening, Feb. 28, and continued through March 5 at the All Saints' Cathedral. The school aimed "to teach the methods of making prayer deeper, stronger, more soul satisfying . . . to teach the fundamentals of prayer, the uses of prayer, the strength of prayer."

Many thousands of copies of a Manifesto Against Race Hatred are circulating in Britain. The paper is signed by a very large number of prominent men and women in all walks of British life.

As a protest against the anti-Semitic laws which the German occupation is applying to all free associations, the student Christian movement of Holland has dissolved itself. It was not willing to exclude Jews from its membership.

Several church buildings in Norway have been seized and converted to the uses of war. The church in Trondenes is a munition dump surrounded on all sides by anti-air-raid equipment and mounted guns. Barracks for 500 Russian prisoners of war have been constructed in the rear of the church.

One of the largest groups of missionaries appointed in recent years by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. will leave shortly for their various mission fields. Out of a total of 160, one hundred will serve in war areas. They include clergymen, doctors, nurses, teachers and agriculturists.

The meeting of the Southern Baptist Convention scheduled to be held in Memphis, Tenn., May 12-14, has been postponed indefinitely, according to an announcement from Baptist headquarters at Nashville, Tenn. A meeting will be held of the executive committee, heads of agencies and institutions, and state secretaries and editors.

An effort is under way in Lansing, Mich., to unite the Syrian, Ukrainian, Macedonian, Bulgarian, Russian and Greek population in a single parish, under the direction of the Rev. Francis Donohue of New York City. Hope was expressed that the traditional orthodoxy of these separate groups would lend itself to unity, particularly among the younger generation.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92 MARCH 20, 1943 Number 12

## ... Editorial ...

### What Is Present Truth?

WAS your attention ever fastened on that peculiar phrase "present truth" which occurs at the end of the twelfth verse of the first chapter of Second Peter? Look it up! Whatever it is, it is something to be "established in."

The version of 1901 calls it "the truth which is with you," but this invites questioning almost as much as the other. Does Peter hint that truth is too big a thing to be comprehended in its entirety by any one person, race or age and that his readers should not assume that they had it all, but that they would be held responsible for all that they could grasp?

Is present truth the truth your mind has actually laid hold of, or does it include all the truth you could get hold of, if you had used all the means available? Or is it simply truth, the sole and only truth there is, eternal and unchangeable, in such terms as you are able to understand and with such applications to present-day living as the Holy Spirit is able to impress upon your conscience?

The big fact involved in this little inquiry is this: Truth, like Jesus Christ, is "the same, yesterday, today and forever," but human capacity to appropriate it is not. Wherefore, the necessity of being "established in the present truth." E. F.

### On Leaving All

IN a very interesting conversation which Jesus once had with the twelve, Peter called attention to the fact that in becoming his followers they had left *all*. Was Peter looking for a compliment? Perhaps it was a real kindness to him that Jesus said nothing directly on that point. It might have been embarrassing if Jesus had asked him for an inventory of his possessions.

But even if he had nothing to leave but some fish nets and a half-interest in a little boat, these

were all the more precious on that account, and his percentage of sacrifice was just as great as if he had been rich. And was it, possibly, a good deal greater than yours or mine?

Have you left all? Have you left "houses or brethren or sisters or father or mother or children or lands"? Then how can you know what it means to get them back "a hundredfold"?

Have you left all or do you have all left?

E. F.

### "Praise Ye the Lord"

THE five psalms at the end of the psalter begin in turn with the words, "Praise ye the Lord." It is fitting that this should be the case, and that the concluding verse of the very last psalm should be in the nature of a universal call to praise. And here it is, "Let every thing that hath breath praise the Lord. Praise ye the Lord."

Now the middle psalm in this group is unique in that it suggests a majestic antiphonal chorus: the first group to sound from the heavens above; the second, to lift their voices from the earth below. If one can, let him imagine himself as a bystander and able to observe the high and low thus arranged to render praise to the Creator of all. Here is daring pageantry indeed! Heaven and earth vying in their praise of the Lord of all the universe!

Look at the heavenly company and see who are called to join in the celestial chorus. Praise ye him—

all his angels

all his hosts

sun and moon

all ye stars of light

ye heavens of heavens

ye waters that be above the heavens

For what reasons should all these join in the



opening chorus of praise? Let all these praise the name of the Lord—

for he commanded and they were created  
he has established them forever  
he has made a decree which shall not pass

Thus it would seem that praise is due because gratitude should flow from the created to the Creator, and especially when that which has come into being is high and worthy. Then, too, the heavenly chorus is not an ephemeral thing. The participants belong to God's eternal order of things henceforth and forever. He has established them. He has given a decree that shall not pass.

Now let it be imagined that the celestial chorus has finished. Who is to answer from the waiting chorus below? Praise the Lord from the earth—

ye dragons and all deeps  
fire and hail  
snow and vapor  
stormy wind fulfilling his word  
mountain and all hills  
fruitful trees and all cedars  
beasts and all cattle  
creeping things and flying fowl  
kings and all people  
princes and all judges  
young men and maidens  
old men and children

It would seem from this listing that every thing which has breath should praise the Lord of heaven and earth. If there is a question as to why, the answer is, let them praise him for—

his name alone is excellent  
his glory above the earth and heaven  
he has exalted his people  
the praise of all his saints.

This is to say that the Lord is uniquely perfect, his glory the most wonderful in all the universe, his heart so kindly toward those who revere his name that he has exalted them until they are respected and praised by all men of goodwill.

"Praise ye the Lord from the heavens . . . from the earth, ye dragons, and all deeps . . . kings of the earth and all people . . . both young men and maidens; old men and children. . . . Praise ye the Lord."

H. A. B.

### "That I May Know Him"

THAT was Paul's shorter way of saying what was in Peter's thought when he urged his readers to "grow in the grace and knowledge of our Lord and Savior Jesus Christ." The purpose therein stated is the true ambition of every Christian.

The only way to "know him" is to deepen acquaintance through more intimate fellowship

with him. This means a more complete identification with his purpose and life motives.

All this is subject to the law of growth. We grow into increasing knowledge of Christ by growing into the grace of his unselfish love. Christ gave himself without reserve for the objects of his love. When we do that, we'll "know him" better.

E. F.

### Going Forth to Prune

SOMETIME during the dormant season the pruner should go forth to prune. Suppose that he wants to work on a vine. If the modern grape-grower is familiar with his New Testament he will understand that the cardinal principles involved are much the same as always: first, cut away the unfruitful branches; second, trim the fruitful branches so they will bear more fruit.

This may sound simple, but to the one who has never pruned it involves a good deal of mystery. Which are the unfruitful branches? In the mature tree or vine, the rank sprouts that shoot up through the tree or that spring from the central stalk of the vine and grow to unusual length are unfruitful. They represent wood growth. In time they may bear some fruit, but it is apt to be coarse. Nor is this all. The rank limb that sets a real crop cannot carry the weight of the maturing fruit. Thus in the established tree or vine the pruner who knows his business will cut away what he judges as the rank and unfruitful wood.

Now for the real paradox. By what magic is it possible to trim the fruitful branch so that it will bear more fruit? Consider that a tree or vine that has made a good growth is pretty sure to have too much fruit wood. Have you seen the tragedy of the overloaded fruit tree, wrecked at harvest time because it set and tried to mature too much fruit? So the wise pruner cuts away the surplus fruit-bearing wood. But this he does in a most systematic and conscientious way. He thins out the branches, cutting out the weaker ones and all that are broken or diseased. That which is left he cuts back to the lateral branch or the bud that leaves enough close-in and vigorous wood to set the new crop. We make this distinction regarding branch or bud because each kind of vine has its peculiarities as to growth and fruiting habits.

In the parable of the vine and the branches, as mentioned in the fifteenth chapter of John, the Great Teacher applies the principles of the pruner's art to vitality and fruitfulness as we find these in the Christian life. If you have time, and if you feel a little surer about the purpose of pruning, read the vine chapter again and see how much more it can mean to you.

H. A. B.



## *The General Forum*

### **As One Who Serves . . .**

BY J. W. LEAR

IN seasons of great strain and anxiety, frustration and disintegration may ensue. Even church people are not always immune when social and moral standards are attacked. However, Christians should have more poise, greater tranquility of spirit and keener perception than pagan peoples.

There are four institutions which touch and temper life: the home, the school, the church and the state. Each has its place and all minister to some need in human society. The importance of each is relative and is determined by human requirement, and by the status of the institution itself.

At present our nation, with many others, is engaged in war. Her temperature is above normal. Schools also, in many instances, have tuned their program with the war tempo. The atmosphere is surcharged with heat engendered by hate. When the school and the state are forced into such a dilemma, heavier demands come to the home and the church if we are to maintain a semblance of Christian culture and character. A blessed heritage has that child whose home is a wise corrective for mendacious conversation and malicious literature. Only real Christian homes, within whose walls Christ is always a welcome guest, can give much help to growing children in a day like this. The radio programs and the type of literature which absorb the attention of the parents, and which furnish the core of their conversation, will tend to mold the thought life of the child. "As the twig is bent the tree inclines."

What about the church in the midst of this deteriorating program? Stupendous are the proportions of her responsibility. The high tides of hate, revenge and bigotry call for extraordinary precaution, sober judgment and wholesome alacrity. The state is in the war but the church is not. There is such a thing as being "in the world but not of the world." If the church refuses to love her enemies and pray for them which persecute her, where are the sons of the Father in heaven to be found?

If the church fills well her mission, she will be a benefactor of moral and spiritual values to home, school and state. This function will require the wisest leadership. The pastor must be a spiritual prince, a divinely guided person. He will not take stock in war. He will be an ambassador of peace and goodwill. He will be interested in no kind of destruction save that of sin. He will engage in no type of construction save

that of righteousness. He will oppose anything which destroys character, besmirches purity and hinders justice. He will pledge his life, even unto death, for the "Jesus' way of life."

On behalf of this effort, the pastor will major in three fields—the pulpit ministry, visitation in the homes, and personal counseling. To do all of this will require a superman. Since he cannot claim that distinction in his own right, the Spirit of God must be on the throne in his life. Such devotion and leadership will earn him the titles of patriarch of the faithful, deliverer of the oppressed, and statesman for the cause of righteousness and peace.

The first field of service for the pastor, because of tire and gas rationing, will be abridged. Instead of pining over the situation, he should plan to increase his ministry in the two other fields. However, he must make the public ministrations as dynamic as possible. Those who can attend will need sermons of comfort, of enlightenment and challenge. If he does produce enriching messages, people out of sheer need will walk miles to hear him and enjoy the fellowship.

Moreover, the opportunity in the homes will be increased. The need also will be more acute. The pastor will carry into these homes, in his own heart, buoyant faith in God. These calls will be sacred moments. He will do well to study the home contacts made by some of the Old Testament prophets; also by Jesus and his apostles. Paul especially had many churches in the homes of Christians. A somber, melancholy attitude will only depress. A fragrant, resilient, transforming trust in God will work miracles. When a pastor leaves the homes he visits, he should leave behind something of himself. I mean that personal experience of the minister which lifted the home into the presence of God. That quality of ministerial eloquence, not so much of words but of spirit, which unveiled the Christ and thus quickened the fellowship with the living Lord. This is both a rare privilege and a holy calling.

Finding all of the members of the family at home will have greater possibilities now. The store, the office, shop, or field will furnish about the only diversion. Likely in many homes altars have never been set up. In others they may have broken down. Even in homes where altars are bright and anticipative, the pastor may not be invited to minister. He must earn the privilege to minister at warm altars, rebuild broken altars and aid in erecting new ones. Ministers whose own prayer life is mere formality will not be trusted and hence not invited.

Where a few families live within walking dis-



## The Rainbow

BY FLORENCE DIEHL

The sparkling rays of sunshine  
Through scattering drops of rain  
Make God's own beautiful rainbow  
To bring release from pain.

What matter if loads are heavy  
And burdens are hard to bear,  
When glowing in soft-muted colors  
We find an answer to prayer?

We know we cannot live forever  
With a rainbow on high,  
For only clouds and sunshine  
Can cause one to span the dark sky.

Just one fleeting glimpse of her beauty  
As we look on her misty-hued glow,  
Will lighten our cares and our sorrows  
And brighten our steps as we go.

So let us rejoice in her promise  
And trust that the heavens above  
Will scatter, with raindrops and sunshine,  
The infinite gifts of God's love.

*New Lebanon, Ohio.*

tance of each other, group fellowship meetings during the week will be helpful. Talk to the several homes privately about it. Develop the desire before action is taken. When groups like this are formed and the fire is glowing, invite people of other persuasions in. They may be hungry for a rich and radiant service of this nature. Do not forget the absent members of the families. It makes no difference where they are, or what motive took them there. Have a vacant chair in the circle for each one if at all possible. Do not discuss the relative values of the service they are rendering. Pray for them that they may not lose their fellowship with Christ. Also that they shall not lose their love for the church. Help these homes to keep the way to the throne, on behalf of these boys and of those at home, radiantly open.

The third field of service is personal consultation. The pastor will find people with heavy hearts. They may be carrying burdens too heavy for them. Some of them are burdens made by others than themselves. Then some will be burdened with problems of their own making. The pastor will not invite people to come to his study for consultation. That will not likely bring results. If he has prophetic insight he will soon discover aching, heavy hearts. If now, he can so relate himself to these souls as to win their confidence and appreciation, they will seek opportunity through the pastor to locate the great burden bearer—Christ our Lord. This opportunity may require prayer and fasting on the part of the minister.

Real pastors were never more needed than today. The present is desperate. The future is dark. No one knows for sure what it may hold for us and the world, but God. People need to raise their sights so as to see beyond the mundane. They need to get up into a more spiritual atmosphere so as to remove the cobwebs from the mind and think with clearer and nobler purposes. They need to withdraw from society, even though that place may be a Gethsemane, so as to speak with their familiar Friend. Pastors, you will need all you have and more to be the undershepherds sorely needed in times like these.

*La Verne, Calif.*

## Nonpartisan

BY JOHN B. WHITE

FOR most of us the word *nonpartisan* has a good ring. Nevertheless, there are times when the devout Christian may be puzzled about its application. It is true we know that we should love our neighbor, and if we should give way to our wrath we should forgive before the sun sets. The Christian knows that he should go a long way to avoid destructive controversy.

A spirited political campaign is now a matter of record. To some the issues seemed clear. Others said that there did not seem to be any clear issues. There were issues and issues, but most of the voters seem to vote for the man or the party regardless of what they may have been. And now we are being told that had one proposition been made the major issue the election results would have been reversed. At heart, we are told, the candidates did not agree on the proposition, but that they might present a solid front to a war-torn world, it seemed best to be in agreement. Failure to make what might have been a winning issue a point for debate, allowed greater preparations for war to the finish. Is this an illustration of nonpartisanship? Maybe that is the way of politics.

We may as well admit that it is not always easy to know just when and how to be nonpartisan. Who has not faced difficult situations? For instance, there are those who do not vote, giving as a reason that they do not favor the policies of any candidate. They prefer not to choose the lesser of two evils. There are other equally good people who vote the party ticket straight regardless of man or platform. Here we have the extreme nonpartisan and the extreme partisan. Most of us would disagree with both. The best people seldom find it necessary to take extreme views.

It should be different in our well-organized churches. The man who might be labeled extremely nonpartisan could be described thus: A very



good man, but he does not support any definite church program nor does he especially favor any. He has his own creed and is generally regarded as a free lance in religion. The extreme partisan type could be characterized thus: A very good man, gives support to his church in time and money, but finds it very easy to criticize other denominations and often his own.

Extremes are so seldom wholesome. In fact, if they are not corrected they will produce disastrous results, except in very rare cases where wholly sound method and principle have dominated. The following are suggestive of thoroughly sound Christian principles over which extremists have made and still make war: the divinity of Christ versus his humanity, emotionalism versus rationalism, the simple versus the elaborate, the formal versus the informal. It is deplorable how we mortals have wrought havoc in the church by running off on tangents rather than staying near the center of things! He gave us emotion and we allow it to govern our religious life. He gave us the power to reason and we arrive at conclusions which greatly reduce our estimate of God, if by chance we fail to eliminate him. There are those of us who greatly simplify all that pertains to God and his worship, while others would always prefer the majestic. We know whom we should worship and we know there must be some way of doing it, a form, and we all but worship the form. Then we say that Jesus was opposed to the formal and we lose our effectiveness in a maze of informality. And most important of all, some of us see God in a very specific word picture of the divinity of Christ, while others see only his humanity.

No well-informed and clear-thinking Christian would ever argue in favor of the extreme in these or similar statements of opposites. Here is where it is imperative that we be nonpartisan. But our nonpartisanism must conserve the values in all possible lines of thought. The history of the Christian church is strewn with so much unnecessary wreckage because the partisanship of one extremist was unfortunately matched against that of another in an unholy controversy. These all too common incidents in the history of the church have usually meant the finer qualities in our religion have been abased to save those of lesser value. It is like losing democracy in an effort to save it.

I wonder whether in presenting our church program it might not be summed up this way: The machinery by which we reach out to touch the world should always permit of variation, be nonpartisan, but the substance of the message, that which becomes a working principle in life, shall

be uncompromisingly partisan. We read that "our God is a jealous God." Jealous about what? Just one thing, according to the greatest of the prophets including Jesus Christ, quality of life. Even here we are likely to be misunderstood unless we make clear that quality of life has limitless implications.

Our religious life, we need to remember, has been hampered by both good and bad traditions. Each of us is a product of learned and unlearned interpretations of the Bible. We have so often modeled our life after that of some inferior hero. Therefore, we become partisan where we ought to be nonpartisan; we contend for the faith where a demonstration of it, and that alone, has constructive value. We become jealous about minor matters. Even we Christians "strain at a gnat and swallow a camel." It was our Lord who said, "Put up thy sword." We do well to believe that he meant far more than the literal sword. He knew our weakness for all kinds of destructive and partisan conflict. He was a nonpartisan Servant of all. The world of our day awaits a clearer demonstration of constructive, co-operative, nonpartisan faith in the "servant formula" as the means for adjusting all our differences.

*Nashville, Tenn.*

## Division Is Sin

BY IRA H. FRANTZ

IN connection with the Sunday-school lesson for March 21 I hope Christians will think some long and disturbing thoughts. The prayer of our Lord in the seventeenth chapter of John reveals an intense desire for the unity of his followers. I am disturbed first by the fact that the church which was founded by Alexander Mack to be a "whole gospel" church and which has regarded the thirteenth chapter of John as a very essential part of this gospel has so far overlooked the seventeenth chapter that it is today divided into at least six distinct groups, each of which practices feet washing but none of which recognizes the others as brethren. The spectacle is not one to inspire faith in the practical effects of a literal observance of the rites of the thirteenth chapter.

But I am disturbed further by the fact that the world's desperate need of Christ in this hour has to be met by a Christianity that is shattered into two hundred fragments. Take a look at these fragments. On what principles are our denominational lives drawn? They are not drawn on principles. If those lines could all be erased and re-drawn on any basis whatever, other than historical, we would all find ourselves in the company of people whom we do not know. Take



the Church of the Brethren as an example. What is the basis of unity within our denomination? On most theological questions we entertain the widest extremes of thought. No matter who you are you can find among the Methodists, the Disciples, the Presbyterians, or almost any other church group persons with whom you have far more in common than you have with some members of your own church. And those members can do the same. All our denominational lives enclose men of widely variant beliefs and separate men who are genuine Christian brothers.

These shattered fragments of the Christian church are like a broken pane of glass. We know some of the forces which shattered it but the pattern of the lines of cleavage does not make sense. What an abomination in the sight of God such denominational lines must be! Most of our denominational loyalties correspond to the unreasoning nationalism that keeps the world a warring camp. Must the church remain but cold, broken glass incapable of fusion, or have we in us qualities which the love of Christ and the needs of the world can raise to a white heat and give us the strength and unity of steel?

"How shall two walk together except they be agreed?" is a question often quoted. Well, what is agreement? Is there anyone with whom you agree in every detail? Must our minds be cast in the same mold? It is not so within our own church. Yet with all our differences of thought and Biblical interpretation, members of the Church of the Brethren walk together fairly amiably. All of us love and respect brethren with whom we disagree very earnestly on many points of theology. We are not "rubber stamp" Christians. I do not want to accept your opinions without question nor do I want you to accept mine. God made us to think for ourselves under his guidance. Only as we think for ourselves can he guide us. Our differing viewpoints are part of his means of grace to make us tolerant, sympathetic, and understanding. But my point is that the boundary lines of the Church of the Brethren do not encompass a people who agree on the things which separate us from other bodies of Christians.

It has often been said, but needs to be said over and over until it sinks in, that Christians are united on the great fundamental truths of Christianity. The lesser things are what divide us. Now that our denominational lines do not make sense but are simply relics of abandoned issues, shall we not share the awakening conscience of the Christian world and do our part in restoring the organic unity of the church?

Successful mergers that have already been made as a result of this awakening conscience are the United Church of Canada, the Methodist Church, the Congregational-Christian Churches, and the Evangelical and Reformed Church. Negotiations are now under way for union of the United Brethren with the Congregational-Christian and also for the union of this church with the Evangelical Reformed. The Baptists and Disciples are talking union. We have a little ecumenical movement of our own in maintaining fraternal relations committees between the Church of the Brethren and the Brethren Church.

The need of the world and the mind of Christ lay upon us an inescapable obligation to give to this matter of unity our thoughtful, prayerful support. We cannot set at nought the thousands of earnest Christians in every denomination. It is an affront to the Christ whom we claim to serve that we continue to ignore his revealed will for unity. We are not worthy to bear his name if we cannot transcend our comparatively trivial differences, and find in the choice spirits of men and women in every church in every land both a basis for union and an incentive to wipe out these scars of past and shameful struggles, uniting our hands and hearts in a ministry to the suffering world for which God gave his Son.

Especially should "whole gospel" Christians not forget that there is a seventeenth chapter of John. *North Manchester, Ind.*

## Money

BY I. N. H. BEAHM

"The love of money is the root of all evil" (1 Tim. 6:10).

THE history of money is quite interesting and instructive. The coins and all moneys of a nation lie very close to the hearts of the people. The tourist of the world soon learns that it is very helpful to know the moneys of a people along with their national salutations.

Money is of interest to all people. It is the standard measurement of values and the medium of exchange. Hence, it is the focal and common center of all trading, or of all exchange, or of all commerce.

The money-changers became the curse of the temple and transformed the house of prayer into a house of merchandise. They made the house of God a "den of thieves" (Jer. 7:11; Matt. 21:13; Mark 11:17; Luke 19:46).

The way of the carnal mind is after money. This is the money era as never before. Borrowing money and spending money are the supreme tasks



in our national affairs. America is the colossal spender of history.

Honesty, economy and industry have become almost obsolete. But they will return to the White House vocabulary.

The word *money* occurs oftener in the Book of Genesis than in all the New Testament.

Is it wise to pile up money in the form of endowments in charity and in education and in missions in one generation for the next generation? Our Savior was not a moneyed man as such, yet he seemed to like to sit over against the treasury just to see how people placed their money. But he trusted to ideas, to teaching. He made teaching the supreme activity of men. Some one has put trading and teaching in contrast.

To illustrate, A has a dollar and B has a dollar. A gives his dollar to B, and B gives his dollar to A. Now each one still has a dollar and only a dollar. But when A has an idea and B has an idea, and then when A gives his idea to B, and B gives his idea to A, it follows that each one has two ideas. That is, in exchanging dollars there is no gain. But in giving an idea away one still has it. Therefore, the more one gives away by teaching the more he has. Thus God is so liberal in teaching us that we discover his infinity of ideas, his universality of knowledge, his omniscience of wisdom.

But back to the topic—the tendency now in state and church is to make the money evaluation too outstanding. The mercenary soldier is not apt to be great. It was not money that enabled the Roman soldier to conquer the world. It was virtue, courage, bravery. It was not money that made the Spartan army the greatest fighting force. It was that the Spartan soldier was so willing and ready to make the supreme sacrifice. He would rather die than surrender.

Jesus was poor in this world's goods. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

Peter was a penniless preacher, for he exclaimed, "Silver and gold have I none; . . . In the name of Jesus Christ of Nazareth rise up and walk." Yet on one day in the Holy City Peter and John wrought through Jesus 3,000 conversions. Again Peter and John in Samaria stormed the proud city by Peter's saying to the moneyed man—that "great man of God" as Samaria thought—Simon the Sorcerer of tremendous bewitching power in his town, "Thy money perish with thee."

Moses and Joshua and David and Gideon and Samson did not win their victories by money, but by courage and vision and the power of God.

The pope built St. Peter's in Rome at a cost of \$55,000,000 and lost irretrievably in members and prestige.

## The Winner

BY MILDRED S. HOFFMAN

The love of God saves the sinner;  
His law destroys the sin.  
In war the only winner  
Is the patient will to win.

There are no warring races  
Where Christ is understood  
And active love replaces  
The fear of doing good.

Chicago, Ill.

We are advised to put not our trust in money, but in God. Our money says, "In God we trust." Let men, too, say, "In God we trust," and then by their deeds show that they do trust.

We may share the wealth, yet while men vary in ability, the evenness of wealth will vanish as the morning dew on a summer's day.

"Rome was Rome no more when the imperial purple became an article of traffic." It was once sold at auction. Let America beware. Let the church beware lest she become a money machine. It is very tempting to make the house of God a house of merchandise. Look out lest we make money the measure of church work.

Wesley Whorley, a genial businessman, now nearing ninety, in Bedford, Virginia, lived much in profanity and strong drink till about 80. Then he changed for the better. He told me that the first year in his church he gave \$10. The second, he gave \$1 as so "hard up." The third, he gave no money as still "closer run." The first year, all greeted him as "Brother Whorley." The second year he was "Mr. Whorley." The third year he was called "Old Wes Whorley." What a come down!

A mercenary church will be lost as were the 10,000 Greek soldiers hired by Persia in Alexander's day. A commercialized brotherhood cannot remain Christian. On the other hand, a close-fisted, hidebound, stingy, God-robbing membership cannot remain **Christian**.

Giving, in all scriptural forms and amounts, is not only a duty, but a gospel privilege. Tithing was and is a great system, yet it is more or less unknown to the New Testament. In Christianity, giving is based on cheerfulness, willingness, regularity, frequency, prosperity. In the Antioch church, each one decided to give and how much, and every one did give. Antioch was a 100% church on giving as to membership. Then the widow and the former apostle, Barnabas, were members who gave 100%, and they were blessed accordingly.

Would you, dear reader, not like for the whole



of what we give to be used to give the whole gospel in our whole generation to the whole world? The apostolic church gave the whole gospel to the whole world in their whole generation. That is the only generation so far that has achieved the "three wholes."

The salaried ministry may be dangerous on the money issue and on the unity of the congregation. The right methods of getting money and the right use of money and the right attitude toward money are vital and supreme tests for material values and Christian integrity. Our only hope and safety lie in the teachings and workings of our wonderful Christ and of the holy apostles.

The apostolic church, which the holy eight at Schwarzenau in 1708 reorganized and re-perpetuated, must be and is the true Brethren way now. Money that is honestly gotten, wisely handled, lovingly distributed, and divinely blessed is a means or agency of great good. One must not worship money, yet he may worship with money.

Abraham and Job and Joseph of Arimathea and Peter and many others had the right attitude. But Lot of Sodom and Achan of Jericho and Ahab of Jezreel and Ananias of Jerusalem and that rich-poor church of Sardis and that greedy Midas of Asia Minor and Dives of hell had the sinful attitude on money. Beware, my brother! Beware, my sister! Beware, my church! Beware, my country! Beware, my generation! "If riches increase, set not your heart upon them."

John the Baptist rightly says in Luke 3:11-14 to the people and to the publicans and to the soldiers, that they should share, exact no extortion, and be content with their wages.

The Bible teaches true values on all attitudes and activities. "It is more blessed to give than to receive" (Acts 20:35).

The doings of the Brethren on money for two hundred years should in many ways be conserved in our day. Typically the church has been non-mercenary, noncommercialized and nonconformed on money. Then our people held a mighty sway among men and a fearless ministry of the Word.

Let official Brethrenism be as free as Jesus of Nazareth and the twelve apostles from "filthy lucre." Yet millions of dollars may do enormous good when wisely placed. May God guide all to faithful stewardship!

Among the millions and millions of books in the world, there are two controlling books—God's Book and the pocketbook.

Let not thy pocketbook be the controlling planet in thy life. But, let God's Book be thy guiding star in thy life!

Nokesville, Va.

## The Pension Plans of Other Denominations

BY E. M. HERSCH

I have read carefully the proposed Ministerial and Missionary Pension Plan and find that it contains the basic principles fundamental to any pension plan and common to most of those now in operation in other denominations.

Your committee acted wisely in securing as their adviser Mr. George Huggins of Philadelphia, whose duty it is to advise all denominations as an experienced actuary, in order that our church might have the advantage of experience before beginning our own plan.

The government is rapidly including more and more of its citizens in some form of social security. Surely, we laymen of the churches cannot sit back and accept the benefits of social security, much of it at the expense of all our citizens, without giving our ministers similar benefits.

So far as I have read from or talked to the leaders of other denominations, I find almost all are thankful they have a plan to provide for the retirement of their ministers. It gives the minister poise and a sense of freedom from economic worry if he is assured throughout his ministry that when old age or disability comes the church has a plan to supplement his own savings. When one is old he may not need much to live on but he will need that much very much.

Insurance companies report that people who have a pension to live on at retirement live from three to five years longer. Money invested in a pension may truly serve the needs of old age while the same money invested by the individual may cause worry instead of giving freedom from financial cares.

I believe the laymen of our churches are in favor of supporting any good plan that will help our ministers and missionaries solve the ever-perplexing problem of coming to old age with everything to enjoy a well-deserved retirement except money, that is, enough money to pay the necessary but decreasing requirements of food, clothing, shelter and medical care.

Because we should have started twenty-five years ago does not say that it is now too late to work toward the solution of this important economic problem in the life of our church leaders.

Elgin, Ill.

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

In the middle of a business deal one of the two contracting parties died before having signed the proper papers. Accordingly a letter was mailed to the son and administrator of the estate, explaining the situation.

One day the son called on the author of the letter, who had been neighbor and friend as well as business agent.

After preliminary conversation he opened an envelope and spread some papers on the table. "These are fixed up just as you suggested," he said quietly, "and here is the total amount due. We haven't investigated the proposition, as we knew that everything was as you indicated."

Were there more business brotherliness like this, our economic problems might not be so troublesome!

New York, N. Y.



## The Tree of Heaven . . .

BY MAY ALLREAD BAKER

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits . . . and the leaves of the tree were for the healing of the nations" (Rev. 22: 1, 2).

"Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it" (Luke 13: 18, 19).

ONE day last summer a congenial group of people were discussing a visit in a far country. The visit has been delayed for one reason or another, but is certain to take place sometime in the future. It is a visit both longed for and hoped for; yet it is looked forward to with a certain amount of apprehension, for the country is far, the land debatable, and the details of the journey as yet unknown.

One of my best friends among the group said earnestly, "I do hope that, when I visit there, I shall have a little time to call my own—some shady arbor where I can just loll around and rest. You cannot imagine how very tired I am—never a minute for quiet reflection, never a time when I can wear old, comfortable clothes, never a time when I can act really natural! It's the price one has to pay for a little success, I suppose." And I noticed, as the hostess passed around the refreshments, how very tired and ill my friend looked.

"I do hope there'll be no rheumatism there—" This came from an elderly lady with snow-white hair. "No rheumatism, and no rain. Here we have first warm weather, then cold. And rain, rain, all the time, rain! I hope I never see rain in that climate."

"But we have to have rain, you know," put in a rosy-cheeked matron. "For my part I hope the land will just be country. Rich, level, agricultural country, with wide fields of clover, cattle grazing on green pastures, and a warm June breeze blowing over acres of tender, young corn. I think corn with its slender, green blades, and amber wheat, shocked in the field, the very loveliest sight in all the world! And I want a white farmhouse with red rambler roses growing over the porches. I don't seem to have much luck growing them."

"I agree with you," said an elderly gentleman from the opposite side of the room. "But I'd like a few hills thrown in, for good measure. I've missed them ever since I left the hills of Kentucky."

"And no weeds," put in another man. "If you only knew how I hate hoeing!"

"My idea of a good visit," declared a tired, thin woman from the rear of the room, "would be to have a bed on which I could lie down and sleep as long as I liked—a big, wide bed with a good mattress, and cool, linen sheets smelling of lavender. And no alarm clocks, ever!"

"I think I should be perfectly satisfied with a little home we could call our own. I've always yearned for one of those little Cape Cod cottages, painted ivory white with dark green blinds, and with flagstone walks and a terrace. I'd want a large lawn with evergreens and maples, an honest-to-goodness sand pile and rope swing for the children, and a place for the fox-terrier to scamper about in.

"I hope it doesn't seem too much," the young woman went on, in an eager manner. "It means so much to me and to the family. We've been saving for so many years to get a little home such as this! But something always seems to come up—there was John's operation . . . and the children are so often sick—"

"It seems such a silly thing to say," put in a plump, middle-aged lady, "but for my part I hope it's a place where you needn't worry about style or keeping slender." And my plump neighbor smiled ruefully as she accepted a cup of tea, but refused the tempting iced cookies.

"Style!" A grim-faced matron sniffed. "And diet!" There was another sniff. "What if you had to live on rice and oatmeal and white bacon and thin coffee as my daughter and her family have to? For my part I hope there will be no worry about jobs and food and rent and fuel!"

"I shall find Edgar again, and that is all I care about." The face of the sweet, gray-haired lady grew radiant as she spoke. And we were all silent for a moment in sympathy with her trust. Edgar had slipped away a few months after their marriage, and for more than twenty years no word had come from him to the waiting and expectant bride.

"I've been worried nearly to death since Dick took to the air," a father confessed. "I do hope planes will not be allowed there. Nor automobiles. Maybe we shall have some peace then. I cannot imagine it otherwise."

"Peace. That's it. Just peace. If only there were no quarreling and no bitterness! I'd just like to take Susan's hand and sit down by the sea and gaze out over the waves forever with all our petty misunderstandings cleared away." And the moody, dark face of the young husband brightened.

"I'd just like to camp," an eager young woman



explained. "Maybe I've a touch of gypsy blood—I don't know—but the fever is in my blood. I'd like a tent in some pine wood beside a rushing river where Joe could fish to his heart's content. I'd like a tiny stream for the children's benefit. I'd like to boil coffee over a campfire, to make reflector biscuits, to boil eggs and to fry bacon. Then in the evenings I'd like to sit and gaze at the stars coming out in the dark-blue velvet of the night. Never again would I come out into the open to live."

"I want a house in town," my sister declared, with a defiant glance at the country woman and the last speaker. "I've lived in the country all my life and I'd like a change. I want a bungalow painted dark brown and trimmed with sage-green, with hardwood floors, two baths and steam heat. I want a small lawn with two umbrella trees and cement walks everywhere. And no mud!"

"My idea of a marvelous visit would be to have milk turned on from a tap, something like the pitcher the old couple were given in the story. I have milked from ten to twenty cows, twice a day for the last thirty years. Just imagine the exquisite pleasure of getting milk from a faucet," said a well-known dairyman enthusiastically.

When the laughter had subsided, a girl of uncertain age spoke up eagerly. "I should like to be pretty—just plain pretty—if you'll excuse the paradox. I know it's absurd, but I should like just to be admired. I'd want naturally curly hair and big blue eyes, and I'd want to be small and graceful. I'm so tired of being head and shoulders above other women in a crowd, so tired of my big nose and my small eyes and mousey hair! Just a little, harmless admiration to feed upon—surely that cannot be very wrong. That is the way I should like matters arranged if it were possible."

"I should like to be wanted," said a freckled-faced lad of eighteen. "All my life I have been pushed around from pillar to post. I was reared in an orphanage and never knew my parents; no one cared for me, though they were kind enough. At sixteen I was put out to earn my own way; my employers cared only for the work I could do and to get the most out of me they could for the money. I have never had a pet dog to care for me—or anything else. When I go on that visit, if never before, I shall expect someone or somebody really to care for me."

"Peace for the nations," cried several mothers with one voice. "Peace and universal brotherhood and freedom from all wars. What more can heart desire than this: the knowledge that this country which we are invited to visit shall hold peace and security for our children and our children's children?"

"And a perfect understanding of God," said a soft-voiced clergyman.

"And how would you like matters arranged when you go for your visit?" asked my friend, turning to me.

"A little house in an apple orchard, where the trees were always foamy with pink-and-white bloom. I'd want a pine wood to wander in with my dog, and an open fireplace in the living room to sit and dream before in winter weather. Sometimes I'd want a good book to read and a pan of rosy-red apples in easy reach.

"Then," I continued, "I, too, should like the sea, not to sit by and gaze upon, but to swim in, to feel the cool, salt spray breaking in waves over my back, and to watch the setting sun sinking over it in a globe of fire. I confess, also, to an aching desire to see my dear, oldest brother. He, too, has not been heard of since he went on this visit years and years ago. But somehow, I cannot imagine that brave, gay, alert spirit lying down on the job and quitting. He used to be always working on some invention, and we called him Major Hoople, in jest. And he was so kind! Children and animals, the old, the poor and the sick all loved him. There's my dear mother, too, my father and all the many, many relatives and dear friends. Then, I should wish to be surrounded by all my loved ones. Imagine my being happy anywhere without my family!"

And so we talked of this wonderful country and the visit we must make. Each of us had very definite ideas of what he most desired. All hoped for a panacea for all ills. There would be no sickness, no physical handicaps, no feeble old age, no parting from one's loved ones, no want, and above all, no wars.

Strangely enough, no one wished for golden streets, or walls of jasper or pearly gates. No one wished for robes and harps and wings. One and all wanted the simple, honest, homely things of life—peace and home and security, the good earth and the placid hills, the lofty mountain peaks and the cool, green forest trees, the deep blue of the sea and the fragrant, heady winds blowing over fields of clover and young, green corn, moonlight and the trembling evening stars, soft whispers in the summer darkness, and the arms of loved ones about us, and over all the intimate, personal sense of God.

Musing on this, it seems that heaven is like a great tree, towering over us all but sending its roots deep down into the earth that nourished us and to which our ephemeral frames must return. We may rest in the shadow of its cool, refreshing shade when the sun beats fiercely down; we may



shelter ourselves from the storms of life by hiding behind its rugged bole; we may even catch some vision of its overpowering loveliness on days that are extra fine and clear.

We do not know the shape of the tree—or the foliage; we are not even certain of the fruit it bears. If ever the branches of the tree are to be revealed to physical sense and sight the time is not yet come. We are too small and pettish, too greedy and lustful, too cruel and selfish, too much of the earth to see the tree in all its glory.

Glimpses of heaven are permitted us at times in the beauty and fragrance of the flowers, in the clean sweep of the wind, in the dazzling whiteness and purity of the newly-fallen snow, in the melody gushing from the tiny throat of some songbird, in the sweetness of love and its self-sacrifice, in all good works, in the joy of labor, and in life—the life of every created thing about us.

The way is steep, the ascent perilous. Like little children in the dark, we are afraid—a bit trembly in the knees and a little doubtful about this invitation to this far country from which no definite word has ever come and about this journey on which we must lay aside every bit of our earth-cumbered luggage. We know that God is there and that he has prepared for us a place of many mansions, homes suited to our individual needs and our individual desires. We know that he will welcome us, as we enter the beautiful gates, with a smile and the greeting we have long waited to hear: "Welcome, thou good and faithful servant. . . . Enter thou into the joy of thy Lord."

*Arcanum, Ohio.*

## Fun at Home

BY BOB TULLY

### The Playroom

I realize that this isn't housecleaning time, but it might be time to lay some plans in the light of family needs during these wartimes and in the period of reconstruction.

Play is a major factor in molding my boy's personality during these days of army jeeps, airplanes, dive bombers, machine guns, "block bustin' bombs." His mind is in turmoil and confusion at many points, but in his playroom we can strive for order, neatness, and constructive thinking.

A playroom, or play area is needed in each home. Here play equipment should be stored and kept in its place. An honest effort should be made to see that this area does not become another source of confusion and disorder. Here constructive toys of the present and past generations can establish order and neatness and help to dispel the growing philosophy of destruction.

Children must experience order, neatness, calmness, beauty, and tranquility. Where is there a better place than in their own playroom or area?

*La Verne, Calif.*

## Just Pongee

BY ADA THOMPSON HOY

I knew the minute I saw Ruth coming she had something important to tell me. I sat quietly and bided my time. It was only two days since her home had caught fire. For a time it looked as if it would go in spite of the town's rather efficient firemen. I was still holding my breath at the thought of what might have happened. As it was, many of their belongings that they treasured so highly had been badly damaged.

I could not understand the radiance of Ruth's face even when she asked, "Aunt Sue, do you suppose that fire came just to make me think?"

For once I was speechless. I would have to hear more, to know head and tail of what was in Ruth's mind before I could answer. I wondered why she needed to think. And this was it, just as she told me:

"That very day I'd had David and Ted on the measuring table and Ted was away ahead. I didn't want him ahead but there he was just the same. David had refused to come to my party because he had to work. That's about all I've heard lately and I was pretty tired of it. Mother tried to tell me that David had to earn money for his family since his father died. It's been David-this and David-that at home. I didn't have to be told how fine he was, but I got sick of the sound of his name. Then he wouldn't come to my party; he said he couldn't. I didn't care whether I had a party or not.

"I told mother that David was like that old pongee dress of mine—so durable, so useful, so uninteresting, just practical for everyday wearing. That dress wouldn't do for anything extra or special. Still I can't seem to wear it out. That kept coming to my mind: David was just pongee.

"Then that night! It's only two days ago but it might be two years. Father made me go downstairs quickly just to stand around and watch. They wouldn't let me go back for one of my things. My books, my pictures, my clothes, my violin—not anything.

"There seemed to be two of me; one self kept saying, 'This isn't happening to me—it's someone else.' The other self kept watching the smoke pour out, kept seeing mother and dad trying to be hopeful but with such hurt looks in their eyes.

"Ted came along and said, 'Don't mind too much. You'll be having a lot of fun buying new things.' I didn't even answer him. I had learned in a hurry that there were some things in that home that money couldn't replace.

"Then it was I saw David. His hair was tousled, his eyes bleary and his face, what I could see of it, gray with smoke. His nose and mouth were covered with a wet handkerchief. And in his arms was the furry bit of deep blue-gray that was my kitten. He handed Timmy to me and said, 'Everything's in a mess but you didn't lose much. The fire's out now.' And he took us all home to his mother's and she made us coffee. It was so homey and comfortable. David was so grand to her and so dependable. Just pongee—but I knew then I liked pongee best."

As Ruth went down the steps on her way home after her confidential chat my eyes followed her proud shoulders and superb walk. And my mind followed her through the years to come. Ruth would figure out her problems in a reasonable, substantial way that would mean so much to her achievements and her happiness.

*Franklin Grove, Ill.*



## Brotherhood Gardens . . .

Last year a new project was launched. From the fields and the gardens of the whole brotherhood of the Church of the Brethren came corn, peas, fat hams, eggs, butter, chickens, apples, wheat, jellies, to be sent to the boys in our church camps. Every Brethren camp felt the impact of this service—some more than others. It was estimated that from 25% to 30% of food cost, exclusive of meats, has been donated. Trucks—some donated, some rented, some bought—picked up the food and brought it to the camps. The Central Region gave a total of 299 tons of food amounting to the estimated value of \$16,819.86. The Southeastern Region gave \$4,817.83. Southern and Eastern Pennsylvania report \$4,051.46 as their share. And almost every mail brings a message from one of the fourteen camps, reporting the generosity and goodwill of the people backing them in the churches.

There is need for an increasing program this year. Greater numbers of men will be inducted. As fathers of families are drafted there will be an increasing load of dependents. Rationing of canned goods makes it impossible for camps to buy in large wholesale lots and will make them much more costly to operate. There is no rationing of home-canned foods, but rather it is greatly encouraged in order to save the nation's commercial food supplies. These are the needs.

The advantages are numerous. Not only does it aid the camps financially and spiritually, but the program builds brotherhood within congregations as they work—planting, harvesting and canning for a cause. Here there is an integration of religion and life, for religion becomes more real when one can get his hands in it. Through the food program all can help in accordance with ability to work, not in accordance with money wealth. Every family can give a cup of dried corn or beans or peas, and even a child can pull weeds in a brotherhood garden.

Plan now for your brotherhood gardens. Contact your district organization or the Brethren Service Committee, 22 South State Street, Elgin, Illinois, for details of the plan.

### Stories From the Food Project

A man from Wellston, lying on his bed in the infirmary until he was strong enough to make the trip home, said, "I can't tell you how much I appreciate what your people and the Service Committee have done for us here."

The church (Hurricane Creek) with a membership of fifty-three as listed in the Yearbook, located nearly ninety miles away from district conference, with a membership living in what is not regarded as the best part of Illinois, sent a truck load of food to the district confer-



Such a scene as this may be enacted many times this spring as children do their bit toward brotherhood gardens.

ence. This was perhaps the largest bulk donation from any congregation in the district, although of the twenty-three congregations seventeen are larger and more than half are closer.

A thrill still comes when the telephone rings and a voice says, "Long Distance." Then when the connection is completed, another voice says, "We have a three hundred-pound hog here at New Paris. Let us know when you want it dressed." Or when a telegram is received, "Butchering four hogs Tuesday. Will expect them to be picked up Wednesday."

Food costs have decreased in the camps by an estimated 25-30%. These figures were made before any appreciable amount of meat or lard had been sent in. During this season more meat is being received. The biggest single item of food expense is meat. Interestingly, camps in Michigan consume more food of the heavier variety than southern camps. Work in heavy snow at lower temperatures demands this extra food. Most men gain weight when they enter camp, speaking well for a sufficient and properly balanced diet.

When the farmer in Ohio notified the pastor that there were still peas left in the field after the cannery had harvested the crop, and that they could be used for C. P. S. food if someone would care for them, the pastor arranged for volunteers to do this extra work after their own day's work had been finished. About twenty people went out in the country that evening and picked peas. They likewise shelled them. When put in cans, there were five cases ready to go. There are at least two values here—the food value and the benefit that church people get from working together in a common cause.

Knowing that there was pasture on the farm being used by Camp Lagro, the men of Peru decided that if a calf were purchased, the grass would help it to grow into meat for the use of the men in camp. So this men's group raised about forty dollars, which they thought should be sufficient to purchase a good beef calf. Then they knew of one of the members of that church who had such a calf. Thinking that he might sell the animal at a reduction for this purpose, they approached him. When the story had been carefully told to him, he was

### News at a Glance

Last year's food project proved successful and will be enlarged during the coming year.

News items from the brotherhood on food.

Brethren Service almost reaches year's goal—\$1.90 per member is next year's goal.

Question Box.



asked the lowest price he would accept for this calf. He said, "Well, since this is to be for the church and to be eaten by the boys in camp, I just thought I would donate it."

When the driver of the food truck left the home of one of the ministers (whom he had not heard about before), this minister at the depot said, "Jesse, this is your home whenever you get around this way. If we are not at home, the key to the house will be inside the cellarway. The electric refrigerator is here. Turn on the electric range; get anything you want to eat. If you don't find what you want in the refrigerator, go to the basement for a can of food. Gather eggs from the henhouse if you want them. Beds are upstairs. Make this your home." It took more than two days of driving for Jesse to realize that he had found a brotherhood which he had never realized before. Near the end of the season Jesse said, "You never need worry about hotel bills. There is always a home open whenever you stop in a Brethren community."

One pastor of a city church spends his days working in a wholesale grocery store. But he also worked evenings. Cultivating a large garden, really a truck patch, he grew, pulled, washed and crated some eighteen or twenty cases of carrots. When the driver wanted to list them on the receipt slip, this good pastor said, "No, I don't want any credit. Don't even write them down. Just take them along and let the boys eat them."

Another pastor offered three litters of pigs to the men of his state district if at weaning time they would arrange to feed the hogs to butchering size, then donate them to camps. So at the present time these hogs donated by a brother are eating Brethren corn on Brethren farms, designed to be eaten by men of the brotherhood of believers.

There is the other man who quietly, at different times, has telephoned to the food administrator of his district and notified him of certain items of food ready. So to date from this one farm have gone thirty-five dressed chickens, a sow and five pigs, a quarter of beef, one half hog, one dressed cow (less heart and liver), four dressed hogs whose combined live weight was 1,000 lbs. and about ten pounds of honey. Possibilities of Brethren helping seem to be limitless.

A large truck-trailer outfit has been secured for use in the food collection this year in the Central Region. The trucks used last year proved to be too small to measure up to the generosity and interest of the Brethren.

A man who was turned down because of physical reasons went home and planted sweet corn. When it was ready, the young people of his local church helped in the harvest. Canning costs he paid, for he said that he could help in this way even if he were not in camp. Result was 500 cans of corn brought in to the depot.

One director says, "The greatest good results from the coming of the food truck, especially to non-Brethren boys in camp. These men have rather thought that they would be forgotten, pushed off here in the woods. But the truck, loaded with nicely prepared food, seems like a package from home—from the folks that really care." Drivers say that there is never any scarcity of help to unload the truck. Each man is looking for a package from his home church, perhaps his own home.

Then there was the sorrow that resulted from a telegram offering a carload of cabbage if we could use it. But the distance was too great to make it possible to use that amount of cabbage.

Or the other word that came, "I'll provide all the pickles you want from my field if you will send the barrels here so that we can make dills." About three barrels of pickles resulted from this call.

### \$1.90 per Member for Brethren Service

The total Brethren Service giving for the year ending February 28, 1943, amounted to \$342,184 as compared with \$177,859 for the preceding year. Two years ago the general brotherhood goal was \$2.00 per member. We attained \$1.00. For the year just past not so much has been said about the \$2.00 per member but we were encouraged to give all we could to aid relief of human suffering and in the support of Civilian Public Service. We attained \$1.90. If we had attained \$2.00 per member, it would have meant \$359,686 and we would have more than realized our \$350,000 goal. In the face of continuing war and increasing suffering, the same \$350,000 goal is held before us for our new fiscal year which commenced March 1. We surely should achieve it in the year ahead.

The \$1.90 per member is based on 179,843, the complete membership of the church. Obviously there are many members out of touch who did not contribute at all. The real facts are that our working membership has contributed far more than \$1.90 per member. Indeed, there has been heroic sacrifice on the part of many individuals. Conscientious members who cannot employ instruments of destruction have felt a tremendous urgency to employ instruments for construction. They have therefore dipped deep into their personal funds and deserve the highest commendation. Without their prayers backed by giving just as substantial, our glorious record in giving could not have been achieved.

Data on this year's figures was hastily compiled and will be subject to rechecking.

### Question Box

**Question:** I operate a farm. . . . I work on a farm. . . . Am I entitled to deferment?

**Answer:** The Manpower Commission has now authorized farm deferment for agricultural workers who produce as little as eight war units of essential products in some areas. Generally, local boards will not grant deferment on this ground unless you produce sixteen units, rather than the minimum eight. The list of essential products as recently revised is set forth in Local Board Release 175, and the procedure for granting deferments on these grounds is given in Local Board Release 168. In asking deferment on these grounds, you should get the local board to give you a copy of the list of essential products and the way to calculate units; you should then figure out exactly how many units of production you personally contribute. It is not sufficient to show that a farm produces these units; it must be shown that without you the farm would reduce its production by this amount. If your father, mother, sister, or someone else could replace you, the local board should not defer you. You should get a copy of the official releases on farm deferment and, if necessary, have them carefully explained to you by someone versed in legal language. Also visit your agricultural county war board for advice.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

#### Calendar for Sunday, March 21

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Our Lord's Intercessory Prayer.—John 17:1-8, 18-26. Golden Text, Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. John 17:11.

**Christian Workers,** Christian Baptism.

**B. Y. P. D.,** Can We Find Ourselves Here?

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#### Gains for the Kingdom

Four baptized in the Mount Joy church, Pa.

Two baptized in the Cherry Lane church, Pa., Bro. C. O. Beery, pastor.

Two baptized in the Windber church, Pa., Bro. Newton D. Cosner, pastor.

Four baptized in the Dallas Center church, Iowa, Bro. D. D. Fleishman, pastor.

Six baptized in the Myerstown church, Pa., Bro. Phares Forney, evangelist.

Twenty-five baptized and two received by letter in the Chambersburg church, Pa., Bro. Otho Winger, evangelist, Bro. Ralph G. Rarick, pastor.

Twenty-one baptized and one received on former baptism at the Walnut Grove church, Pa., Bro. J. Oscar Winger, evangelist, Bro. J. A. Robinson, pastor.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Charles W. Blough,** pastor, April 11-22 in the Mount Joy church, Pa.

**Bro. Lawrence Bianchi** of Park Hill, Pa., in the Windber church, Pa., April 4-11.

**Bro. John D. Long** of University Park, Md., March 29—April 11 in the Somerset church, Pa.

**Bro. John E. Rowland,** pastor, March 15 in the New Paris church, Dunning Creek congregation, Pa.

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#### Personal Mention

**Bro. William Crumley** of Fountain City, Tenn., wishes us to state that in the Messenger for March 6 the story of Sister Louisa Peterson's life should be changed to read that she was the wife of Bro. J. H. Peterson.

**Dr. and Mrs. Lloyd Studebaker** of Garkida, Nigeria, desire to thank the many who wrote them after the death of their little daughter, Joan. Doubtless some letters were lost at sea, and so all the more they wish to thank those who remembered them in the days of their sorrow.

**Bro. Dorsey E. Rotruck,** who has been pastor of the Manor congregation of Western Pennsylvania for the past six and one-half years, is terminating his pastorate there to accept the pastorate of the Tire Hill church at Johnstown, Pa. After March 30 his address will be Johnstown, Pa., R. D. 3.

**Brother and Sister William Riddlebarger** and daughter Joyce, now of Fruitland, Idaho, "are unable to answer personally all the cards and letters of sympathy sent since the passing of our dear son and brother, so take this means of expressing our deep appreciation."

**Three good men** from C. P. S. Camp 27 at Crestview, Fla., found it convenient to take in the Brethren Publishing House on their furlough, through the kindness of Bro. Funderburg as he was returning from the Southland. They were Earl L. Kime, John E. Brelsford and Philip Nordstrom. A little later came also Charles Baker from the like camp at Santa Barbara, Calif. The Messenger appreciated their friendly greeting.

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#### Miscellaneous Items

**Walking With God Today** for April to June is now ready. For details on ordering see the advertisement on page 31.

**Victory tax** payments as they will need to be made by congregations and boards are discussed on page 23 under the title: Items of Interest on the Victory Tax.

"**Conference date** set June two to seven." This brief telegram received March 11 from Bro. James H. Elrod sets forward the previously announced date for Annual Conference by one week.

**Middle Indiana's** men's work meeting is scheduled for Sunday, April 4, at the Buffalo church at 2:30 p. m. This according to word from Bro. Ellis T. Angle, secretary of men's work for the district.

"**Six points** of efficiency for you and me: pray, study your task, watch your spirit, regularity and promptness, enthusiasm, building the kingdom." From the new Directory of the Hollidaysburg church of Middle Pennsylvania, Bro. F. J. Byer, pastor.

#### Concerning Our Colleges

The General Education Board had a called meeting at Bethany Biblical Seminary on March 8 to consider some of the special problems confronting our colleges due to the war emergency. The nature and gravity of these problems must be well known to the general public by now. These problems threaten the life of many colleges besides our own. Our colleges face unusually difficult financial problems because in keeping with the peace position of the church they have not asked for any military units on their campuses under government control and support.

Our colleges are making special appeals to their respective constituencies this spring for additional offerings to make up for the tremendous losses in income due to the withdrawal of men through Selective Service.

We believe that it is the sentiment of the brotherhood that these colleges must survive this emergency. They are needed now and for the future. We therefore strongly urge our churches to come to the immediate support of their respective colleges, in whatever method seems wise to them.

V. F. Schwalm, Chairman of the Board

W. W. Peters, Vice-Chairman of the Board



"More than 800 new names have come to us since the mailing of our Christmas bulletin. To you and to all of the more than 3,200 members of our Service Men's Fellowship, we extend the goodwill and hearty good wishes of the Church of the Brethren." From Greetings to Our Men in the Service of Their Country, Spring Bulletin, 1943.

The Home Missions Council is sponsoring two series of broadcasts over the Blue Network through May and June. Miss Edith E. Lowry is to speak at 1:30 p. m., Eastern War Time, each Thursday on the general subject: Women in a Changing World. At the same hour on the Fridays through these months Dr. Mark A. Dawber will use as his theme: Frontiers of American Life.

According to the Broadcaster the district mission board of Western Canada is suggesting five projects which it is hoped "will mean greater growth and interest for the churches of the Church of the Brethren in Western Canada." The projects are: daily vacation Bible schools to be held where called for; district tour and evangelistic meetings; the sending of an Annual Conference delegate; continuance of the Broadcaster; funds for Brethren Service.

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### Temperance Lessons After 1944

Christian women, laymen and ministers have become much agitated over the report that temperance Sunday-school lessons are to be discontinued in 1945. Hundreds of protests have come in to Mary Alice Jones, the secretary of the committee, and some protests and inquiries have come in to me. This is good; it shows a real interest in temperance teaching and in the Sunday-school lessons.

The problem in the case is the misleading character of the report. We are glad of course that it is not true, but that such misleading information should be started on its way by an apparently well intentioned editor of a temperance paper gives cause for regret. Not as serious but also regrettable is the way ministers' groups, religious radio stations, women's temperance groups and others picked up the report without stopping to verify it. In some cases it was actually said that the Lesson Committee was acting in underhanded fashion under pressure of the liquor interests. This of course is absurd.

What are the facts in the case? Simply that a change in plan for the temperance lessons is contemplated which seems in line with sound educational procedure and should lead to more effective temperance teaching. Coupled with this there is to be increased emphasis upon other practical moral issues such as Christian attitudes in race relations, peace, economic justice, stewardship, and the like. The plan, decided upon after two years of study and conference, is not to break the regular lesson series each quarter with a separate and distinct lesson on a moral and social issue, but to see that the series is so planned that there will be natural opportunities for teaching along the line of temperance and the other issues in the connected series. There may not be quite the regularity to this plan that there was to the old, but it is possible that the emphasis may appear more often than heretofore at certain points in the cycle. A recheck of the 1945 outlines, for instance, points out six places for temperance emphasis rather than the four of the old plan.

One value that came out of the large expression of

interest in temperance lessons is the more definite labeling of these lessons so that not only the lesson writers but everyone will have opportunity to be aware of the points at which temperance emphasis is to be lifted up.

It falls to the lot of Geneyieve Crist and me to represent the Church of the Brethren on the Lesson Committee, and we welcome advice and inquiry at any time looking toward greater efficiency in planning and using the lesson outlines.—E. G. Hoff.

## *With Our Schools . . .*

### McPherson College

The date for the annual Booster Banquet is April 9. The speaker will be Governor Schoeppel, recently elected governor of Kansas.

The Frantz Industrial Arts building was formally dedicated on Feb. 24. The dedicatory address was given by Dr. C. D. Bonsack of Elgin, Ill.

The college was again host to a conference on liberal arts education, sponsored by the North Central Association of Colleges. The conference was conducted by Dr. Russell L. Cooper of Cornell College.

The college has again enjoyed a very successful debate season. At a recent tournament held at McPherson in which some fifty teams participated, McPherson won first place. Our teams are coached by Dr. D. W. Bittinger.

February 10 was health day at McPherson College. The program was conducted by seven specialists from the state department of health. A large number of films were shown and lectures presented on Child Hygiene, Tuberculosis Control, Dental Health and Nutrition.

During the Christmas vacation Prof. Nevin W. Fisher spent some time on an educational visit to Camp Magnolia. While in camp Prof. Fisher presented a piano and a voice recital, also lectured, conducted a general forum and conducted a number of private interviews with the men of the camp.

Miss Jean Staehling, who has been physical director for girls for the past year and a half, resigned at midyear in order that she might enroll in the University of Wisconsin to complete her work for the master's degree. Miss Audry Hammann, an alumna of McPherson College of the class of 1940, has been employed to fill the position made vacant by the resignation of Miss Staehling.

We wish to acknowledge the receipt of a splendid collection of meteorites for the college museum from the American meteorite laboratory of Denver, Colo. The president of this laboratory is Dr. H. H. Nininger, for many years a professor of McPherson College. This splendid collection, valued at more than \$500, is the gift of Dr. A. J. Culler, former pastor of our college church, now of Cleveland, Ohio.

Dr. D. W. Bittinger has been honored by his Alma Mater, the University of Pennsylvania, by being asked to appear as a guest speaker on the annual Schoolman's Week, March 25, 26. The event is attended by many college and university men from east of the Mississippi River, and the proceedings are published and filed in libraries through the country. Dr. Bittinger speaks on the subjects, Education and Rehabilitation, and Education as Rehabilitation in West Africa.



## Our Mission Work

### Sharing the Vision Through Education . . .

BY PREMCHAND G. BHAGAT

#### Part I

In the third installment of articles from India for the special India number of the Gospel Messenger this contribution was included. It arrived too late for the special issue. Bro. Premchand G. Bhagat is assistant principal of the vocational training school at Anklesvar. It was he who represented western India at the Madras Conference in 1938.—Ed.

One of the definitions of education is growth. It means the growth of the whole child, the whole man. "Modern education at its best is concerned with the growth of personality. Its aim is to assist human beings to become themselves." It does not mean to educate bodies and minds and spirits separately, but to educate personalities, which are body, mind and spirit.

Our work is to help the child to grow as a whole. We are working for the growth of Christlike character, the "fullness of growth in God." That is the aim of Christian education. It is important, for through Christian education the kingdom of God is to be established in this land of India. That was the vision of some godly people, who saw the open door for the gospel of Christ and wished to accomplish the cause of Christ through education, that is, to educate the ignorant, cast-out, poor in body, mind and soul, the lost and needy people of village India. The aim was to help them to improve their bodies, minds, and souls through education.

Our school [the vocational training school] is trying to put the fundamental principles of education into practice through the different activities of the school. The motto of our school is "For the Glory of God and Service to Mankind." Dr. I. W. Moomaw, dedicating his book, *Education and Village Improvement*, writes, "To all who possess a vision of peace, joy and beauty for the Indian village life." The school is trying to help such persons through education. It means to us that through education a new social order is to be established in this country, and that is the kingdom of God. We are trying and laboring honestly in our project and by the grace of our heavenly Father we will accomplish the desired purpose.

The school is advocating the new methods of education. As the new education puts more emphasis on the child, we try to make our school a child-centered school. The child is the center of our planning, method and practice. There are three departments in the school: the primary, teacher training and technical departments.

Our daily work is begun with devotions followed by Bible study. We devote our first period to communion with God. Through Sunday-school lessons, Sunday evening young people's meetings and private Bible study the school is trying to create a love toward God and the Word of God. The school has selected, with the help of the boys, fine traits, such as devotion, appreciation, spirit of service, honesty, and punctuality. Every now and then the emphasis has been made on a certain trait. It has been put into practice also; if anything is lost, it may be found on the chapel table or in the school office. It helps to build character.

We do not teach the three "R's" only. We believe in "learning by doing." Each class is running a project. They learn through purposeful activities. During the last two years we have been experimenting with a new scheme of education, which is called the basic educa-

tional scheme. Agriculture is being selected as a basic craft, from infant class up to seventh standard. They learn the subject matter by doing. Not only that but they learn how to work co-operatively, how to help weak fellow students, how to keep clean, etc. This will help them to build strong character. They are physically, intellectually and morally strong. Since 1925 the school has sent out 320 students. Some of them have become teachers and some farmers; a few are in some other work such as carpentry, cooking and milling.

*Anklesvar, India.*

### Vyara, India, News Notes

BY RUTH FORNEY BROOKS

#### Saving Daylight in India

Tonight (last evening in August) we are advancing our clocks one hour to get daylight saving for the future. This is the first time in history that India has had daylight saving.

#### Women's Work Is Growing

Our women's work is going very smoothly at present and growing normally. Our offerings are about twice what they were last year at this time. I think one reason is we have tried to tie in their giving with the real hunger and cold of the people they know in the villages.

#### Women Give Grain and Clothing

This has been a famine type of year. Our women's group has given Rs. 5-0-0 in grain to the poor. Rs. 5-0-0 of cloth was bought and sewed into jackets and skirts for children of the poor. We still have Rs. 10-0-0 plus in the treasury and may buy more cloth. These women are really busy and the hour and a half they take off each week for sewing means planning ahead for their households. They save a *pice* by pounding out their own grain and grinding it in a stone hand mill.

#### Hand Labor Saves Money

It costs a *pice* to get five pounds of grain ground in the electric mill in the bazaar. Every mouthful of bread for their families comes through such hand labor and yet they are glad to give their time in sewing for those poorer than they.

#### They Feel They Must Work

Several of our women with families have gone to work in the Parsi lying-in hospital to supplement their husbands' earnings. This leaves the families alone and we do not encourage such separation, but these are famine times and they feel they must do it.

#### One of Our Faithful Families

One of our cart drivers and his wife are products of the Vyara boarding schools. Both are faithful members. They are very faithful in the early morning community prayers. One morning I caught step with Korlgibai as she was leaving the church. She had been up with the dawn sweeping flower petals and fallen leaves from our dooryard. She did this work to add to the family income. If any one is sick, Korlgibai is always a good neighbor. She heads up the sewing committee too.

#### Snow-white Blossoms

One flowering tree in our side yard is now a mass of snow-white bloom. Several times in the year, its flowers cover the ground with "snow."

*Vyara, India.*



## Second Opening Day at Jos School

BY MARY N. DADISMAN

School will open again on February 1, 1943. It will be another opening day without textbooks.

The music books have all arrived and a set of readers for the upper second grade and also a few other books that are a bit ahead of the present group of pupils. Otherwise we will still have to manufacture our lessons. I did find a variety of readers at Garkida that will help out until we can get our regular texts. I would certainly be happy if a set of arithmetics would suddenly drop into my lap. Not having any sort of arithmetic books for even the teacher makes that part of the teaching rather difficult.

The folks at Lassa and Chibuk report that they have received a parcel of books, but we have failed to receive them here. These reports give me the faint hope that there might by chance be some arithmetic books arriving here.

As far as we know now, there will be fifteen pupils for the February opening. There will likely be one or two other students coming later when some of the government workers return from their holidays.

*Jos, Africa.*

## News From Marama, Africa

BY SARA SHISLER

### Highly Prized Mail

During the week of October 4-10, our Gospel Messengers arrived after we had waited for them a period of over twelve weeks. We also received some personal letters for the first time since the week of July 20-25. We long for mail and are most thankful for it when it finally reaches us. We literally "devour" all the news.

### Radio Is Silent

Clara Harper's radio battery is down and so we are cut off from radio news.

### "The Last of the Garden"

Our gardens are nearly dried up. There are still a few vegetables in them. My jars are all filled and I also have dried corn and dried butter beans.

### Looking for the Royers

At Marama, we are expecting the Royer family to come any moment. They will be in our Kidang rest-house for a short while.

### Communion Service

We plan to hold our love feast and communion service a week from this coming Sunday. We expect Chalmer Faw and Dr. Lloyd Studebaker and we do not know whether anyone else will come or not from our other stations.

### How Can It Be True?

One of our promising Christians who is feeling the call to become an evangelist but who feels that he needs much help before he is ready, comes to the house twice a week for a private lesson. This morning, he came with the verse, "It is more blessed to give than to receive," and he wanted to know how this could be true. We spent a whole hour on this verse and he said before he left he now believes it to be true and that he wants it to be true in his own life hereafter. I wish there were a lot more time for individual instruction, for it gets next to the individual's personal difficulties as he practices living the Christian life.

*Marama, Africa.*

## Gift Books

BY ANETTA C. MOW

When birthdays come in a family or among friends, one often wishes he had a little book to give as a present. The excellent missionary stories found in several small booklets meet such a need perfectly. And the giver soon discovers that he will want to order the booklets early enough so that he may read them first before giving them away.

An Hour With John and Betty Stam .....10c

An Hour With David Livingstone .....10c

An Hour With Adoniram Judson .....10c

An Hour With J. Hudson Taylor .....10c

In African Villages: H. Stover Kulp .....15c

The Sinking of the Zamzam .....10c

Order from The General Boards, Brethren Publishing House, Elgin, Illinois.

## The Price They Pay

BY MODENA MINNICH STUDEBAKER

This is reprinted from *Song After Sorrow*, a Quarterly of the American Mission to Lepers.

When babies are born of leprous parents in the colony, the parents are asked to give them up immediately upon birth. This seems heartless. It is hard indeed—one of the bitterest prices these lovable people must pay for their disease. Yet it is the only sure way to protect these tiny lives from the grief of leprosy which their parents have tasted.

The babies are then brought to the nursery in Garkida, where they are lovingly tended by Nurse Horn and her African staff. It is like handing a "clean life" to them on a platter.

Of course, all of these babies must have milk. They are given some soy bean milk and some cow's milk. That is where the cows come in. You should see the fat, sleek herd which furnish those babies milk. They are given salt, fed dried grass and dried peanut tops in the dry season. They have a good barn. They are well herded. They are driven periodically to a certain village where they are inoculated against rinderpest and various diseases by a government veterinary doctor. They are helping the leper babies to health via the road of good milk.

*Garkida, Africa.*

## What to Pray For

*Week of March 20-27*

Pray for the missionaries whose names are listed in the Prayer Calendar this week

Grace Clapper.

Hazel Rothrock.

Remember the missionaries on their birthdays

### Africa

Mary Alice Engel, March 20, 1909.

### China

Minor M. Myers, March 18, 1888.

O. C. Sollenberger, March 29, 1889.

Daryl M. Parker, March 17, 1904.

### India

Sadie J. Miller, March 28, 1878.

A. Raymond Cottrell, March 21, 1884.

Baxter M. Mow, March 30, 1892.



# The Church at Work

## Easter in 1943

### Ways to Capture the Radiance of Easter

By Anetta C. Mow

#### In Your Home

- Observe Easter family night.
- Read and tell Easter and resurrection stories.
- Sing Easter hymns.
- Enjoy Easter pictures.

#### In Your Church

- Enter wholeheartedly into the Easter Sunday service.
- Share your flowers with the audience.
- Pray for world peace and joy.
- Give series of talks to junior and intermediate groups about their church.
- Have preparatory class for baptism.
- Invite all members of the congregation to the baptismal service.
- Observe the love feast and communion service.
- Attend early morning Easter service.
- Eat breakfast on hillside or stream.
- Participate in hour of meditation
  - on sayings of the cross.
  - on the power of resurrection.
  - with quiet music.
- Keep sanctuary of the church open for worship during the week.
- Present an Easter message by an Easter play.

#### In Your Own Heart

- Resolve to think hopeful thoughts.
- Wear a joyful countenance.
- Furnish faith for your household.
- Resolve to practice the love which overcomes jealousies and lives above misunderstandings.
- Open the windows of your soul and seek those things which are above.
- Be risen with Christ.
- Walk in the newness of life.
- Experience the higher levels of spiritual living.
- Cling to eternal values.
- Repeat the motto: "Resurgo. I arise, I am quickened, I begin to live upward. . . . unto Christ."

### Forward to Easter With the Children

By Edith Barnes

History seems to record, as Ruskin once said, "twenty undoings to one deed, twenty desolations to one redemption." The conduct of the whole world just now seems to deny the redeeming power of love and the nobility of Christian conduct. However, if we look deeply, we find a growing conviction, born out of struggle and suffering, that the Christian type of character is not only the highest that has been revealed to us but will come into its own and triumph over opposition.

As we renew our faith at this season, we must take the children with us. We must somehow find a way to help boys and girls to an appreciation of the undying values which Jesus lived and taught. Plan how to

widen the horizons of children for an understanding of the timelessness of life.

*With beginners*, and indeed with any age, go outdoors where there are trees or bushes and gather a few bare branches. In the house or the church put them in a jar or vase filled with water. The warmth of the indoors and the water are the sunshine and the rain which hasten the growth of the buds. When leaves have opened, the sharing experience may be extended by placing the budding leaves among the Easter flowers in the church.

*With primaries*, the sharing and learning experience of the Easter story may become realistic by the construction of a box with a peep hole through which pictures move. A cardboard carton, strips of paper, paste, paint if desired, and pictures offer a sharing, discovering experience in which boys and girls "come and see" the Savior.

*With juniors* a dramatization of the Easter story might well lead to an understanding and appreciation of what Mary and Peter and John and other friends of Jesus found in the resurrection experience. Some simple costuming with cheesecloth or worn sheets and headdress of color may do the trick of taking the boys and girls out of their immediate environment to the hills of Palestine. Not memorized lines so much as informal conversation offers the chance for each to act his part as realistically as possible, subject to the suggestions of others in the group. If they live with the people to whom Jesus meant new life, progress in learning will have been made.

Exploring life in nature, using hands and eyes and voices in a guided project lead to the spirit of inquiry that listening to a teacher talk does not accomplish. When they do things children are learning with the followers of the Teacher of long ago.

### "So Long As There Are Homes"

By Genevieve Crist

So long as there are homes to which men turn  
 At close of day,  
 So long as there are homes where children are,  
 Where women stay,  
 If love and loyalty and faith be found  
 Across these sills,  
 A stricken nation can recover from  
 Its gravest ills.  
 So long as there are homes where fires burn  
 And there is bread,  
 So long as there are homes where lamps are lit  
 And prayers are said,  
 Although a people falters through the dark  
 And nations grope,  
 With God himself back of these little homes  
 We still can hope.\*

Christian homes are basic foundations for Christianity, the natural place for initiating fellowship and justice. In them are planted seeds of love and loyalty

\*From *Light of the Years*, by Grace Noll Crowell. Copyright by Harper Bros. and used by permission.



and faith—necessary framework for supporting the structure of society. Without these homes for nurturing Christian love and for providing daily opportunities to translate it into action, religion becomes a barren, almost an irrelevant ceremony. "When the church is once more in the home, public worship will have a glow, preaching a new grip on all life, the church school will have its rebirth, and our bloodshot world a Christian hope and health."

Homes are the best school for Christian nurture. When parents place all responsibility on the church for leading their children into vital religious experiences, they are foolishly blinding themselves to facts. The odds are unequal since the church has the child from one to four hours a week, compared with his forty hours in day school and fifty to sixty at home. Fifty hours in an indifferent home will quench the meaning of one hour in church. Do you wonder that the church is making slow progress since many modern homes have divorced religious training!

To rebuild family life and to revitalize religion in the home, what season could be more appropriate than Lent? Then we feel more keenly a nearness to the risen Lord and closer ties of fellowship are possible with him who gave that Son as guidance for noble and eternal living. Would you not like your church to join in this Lenten season with other Brethren churches in rededicating the home as a place for creating, conserving and sustaining those resources so essential for redeeming humanity? Toward that end will you consider observing a Lenten church-night-at-home? Set apart during Lent one evening to co-operate with the church in deepening the spiritual life of the family.

Perhaps some localities will want to make this a community project and invite all churches to participate. One town did. And when the church bells rang at seven o'clock, they called not only Brethren homes but all those in the entire town to observance of church-night-at-home. At any rate suggestions follow if you care to use them. However, some churches and families will want to work out programs best suited to their own opportunities and needs.

#### The Evening Meal

On the night selected all members of the family should plan to be home for the evening meal. The period will probably begin as the family is seated together at the table. Make the meal as charming as possible by bringing out the candles and laying the silver and napkins with particular care, remembering that even the simplest meal of soup and cornbread can be served with charm and grace and that the humblest board is a happy one if blessed by love and understanding among the family gathered around.

Do not neglect the grace this time even if you have all other meals for a year. Maybe you'll choose to say it in silence, or to let the children express their simple childlike thanks, or just to sing a song, a favorite of the family group. However done, you'll find that somehow your meal is more warm and close and precious for having done it.

Invite talk and fellowship at the table by turning off on the radio the war news or any program demanding a constant hush, hush around the table. Tune in to a symphony or, better yet, put on your choice records, and with music turned low find pleasure in drawing out each other's interests and contributions.

#### Easter Materials

In the Gospel Messenger of February 20, 1943, notice was given of Easter materials available to the churches. Lists of these materials were sent out with the March Missiongrams to every church in the brotherhood. A list of Easter plays and pageants and a list of Easter program suggestions presented a variety of literature helpful for the churches.

The Easter story, A Grain of Wheat, in the Home and Family department of the April 3 Gospel Messenger is a message which many churches will want to use. This story should be read and told in every home.

#### The Play Hour

Washing dishes can be made as much fun as any game, and it makes a merry prelude for the play hour which follows.

If you want quiet games begin a spelling match in which words are spelled backwards, or in which signs are used to replace vowels. Be ready to enter enthusiastically into games you yourself enjoyed as a youngster, or to take your part eagerly in dramatizing Greek myths or Paul Bunyan or whatever else has momentarily captured the children's imagination. And every family should have a supply of such games as anagrams and ping-pong on hand to add to the gaiety of play times. Sing a while, too, as you gather round piano or fireplace—school jingles, folk songs (there's a wealth of material)—bringing a joyous close with favorite Easter hymns.

Maybe your group would prefer raiding the kitchen, and, with stew pan, wooden spoon or nutcracker for equipment, build fellowship there. But remember that even the smallest must have a task assigned him so he will feel very much a part of the family group. If the chocolateless cupboard will not permit making your favorite fudge, try a peanut brittle; and there's no end of delight in taffy pulling for the kiddies. Or the depleted sugar supply may demand a fruit candy.

Easter is never quite complete without the traditional egg-coloring. For eggs that are different, bring to a boil and boil slowly for fifteen minutes, six eggs placed in cold water to which has been added two large handfuls of onion skins. The eggs will be red-brown in color and will not taste of onion if cooked slowly and if there are no cracks. Hard-cooked eggs may have faces drawn on them with water color or ink, then be mounted on cardboard cylinders. And dressing them up in crepe paper collars and funny hats will uncover unsuspected ingenuity and hilarity from even the most somber person present.

Through such a pleasant hour together the family gains a sense of fellowship and all can enter more readily into creating through worship a similar family relationship with all brethren and with the Father God.

#### The Worship Hour

Family worship must be more than adult worship which children are compelled to attend. The children should have a definite part with readings, hymns and stories suited to them, and with prayers in which they can share. Difficult materials should be explained and used beforehand to insure appreciation during the worship period. A short service using the story, A Grain of Wheat, in the April 3 Gospel Messenger, or Vam Dyke's, Handful of Clay, from The Blue Flower, may be planned in Sunday school by the children. Or, if



younger children are not present, the following service may be used.

*Leader:* Read Mark 16:1-6. Every Lent these three women start anew on their journey to the garden to find joy and new life and hope, and as they start they say to each of us, "You come too. See with us the place where the Lord lay." Every Easter is an invitation—and a challenge. These women have found something, and they want terribly to share it. That is why, instead of enjoying the experience just for themselves, they invite others to share it with them. And because this thing is so precious they show it to us in symbols, and we must look carefully and sincerely or we will not find its hidden treasure.

So we begin our journey. And soon we perceive thrown across our pathway the shadow of a cross.

*First Reader:*

"Father, they know not what they do."  
E'en on the cross, how well you knew  
Your people, Lord, so long ago  
And now, we crucify you too.  
We know not, no, nor do we care,  
As in the marts of trade we tear  
In frenzied greed each other's throats.  
Help us, O Christ, to give, to share,  
Teach us again to pity when  
Our follies wreck the minds of men.  
Oh, let your everlasting love  
Forgive, and save us now as then.†

*Leader:* As we push along the way we come to the garden entrance. Within we see three women bringing cool, sweet spices, just as light is piercing the east with flame.

*Second Reader:*

All gardens seem to hold their footprints still,  
Their trailing garments brush the flowering sprays,  
For people in a garden, if they will,  
May find Christ there even in these days.  
So much of growing things belong to him . . . ‡

*Leader:* Near our journey's end we reach a tomb, an empty one; and the wonder of the miracle comes again into our hearts and leaves no room for pettiness.

*Group Singing:* Without announcement the leader begins and the group sings one verse of Up From the Grave He Arose.

*First Reader:* I showed my friend the empty tomb, so as to prove to him that the Christ had risen from the dead. But he believed not. I revealed to him the broken seal and the napkin folded in a corner. But no faith arose in him. I set before him the written record and many other infallible proofs that my Lord was indeed alive. But still he did not believe. "For," said he to me, "I have looked into your heart and I find it selfish, ambitious, proud. I see that it is hot and resentful, envious and grudging. No, your Christ is dead for evermore."

Then there came a day when I yearned over my friend and loved him as my own soul. I forgot my proofs, and remembered only his incomparable need. I gave up my argument, and merely stretched forth my hand with aching tenderness in its touch. I became so concerned for his plan that somehow my own was forgotten and failed and I did not care. I sought out the bruises that life had left upon his soul, and in some strange fashion I became a minister for their healing. And then he believed! "For," said he, "I have seen the

living Christ walking in the world. I know that he indeed is risen from the dead and become the first-fruits of them that sleep in the charnel house of self. Yea, your Christ is alive for evermore."\*\*

*Leader:* Easter is an invitation—and a challenge. From the pen of one who has fully accepted the challenge and has given all, his time, his comforts, his possessions, we have this testimony:

*Second Reader:*

I have no one  
To make a garment for me;  
Nor yet  
A garment to be made.  
My clothes  
Are soiled,  
And torn  
And tattered.  
On the streets  
The people stare at me  
Each time I leave the slums.

But those who clothe themselves  
In borrowed garb  
Are like a crow  
Wearing a peacock's feathers—  
Fools!  
As for myself,  
Bare legs,  
Short shirt,  
Sweatband on brow,  
I gird me up  
To move the world!

And when  
I wash  
My one poor garment  
Stiff with filth,  
Naked,  
I wait  
For it to dry.  
Naked,  
I kneel  
Down at the crossing  
In the mud,  
To weep  
And pray.

Stripped thus of all that thou hast given me,  
Lord, I would give again my all to thee.\*

*Leader:* Easter is like finding an undiscovered country, and in that country along the roadside, and not very far along either, you will suddenly meet the risen Lord who begs you to follow him wholeheartedly, serving as he served and daring as he dared.

*Group Singing:* First verse of Fairest Lord Jesus followed by My Life, My Love I Give to Thee.

*Leader:* And so the beauty of the life of Jesus lives in every heart, and wherever he is worshiped and loved the world is changed and brighter. For this we give thanks at Easter time. Perhaps we would like to tell him in quietness how happy we are for Easter and to ask him to help us live better because of it. In quietness . . . in quietness shall our strength be.

*Silence,* followed by soft music or humming, I Know That My Redeemer Liveth.

*Leader:* "Rise up and get ye forth . . . and serve the Lord as ye have said."

**For Your Library**

The Home and Christian Living, Hayward and Hayward. 75c.

Beatitudes for the Family, Wood. \$1.00.

\*\*Author Unknown. From Lamps for Worship.

\*One Garment Left, From Songs From the Slums, by Toyohiko Kagawa. Copyright, 1935. Used by permission of the publisher, Abingdon-Cokesbury Press.

†Eda Vines. Published in the Christian Herald, April 1937.

\*\*Author Unknown. From Lamps for Worship.



Building Spiritual Foundations in the Family, Wood. 25c.

Parents' Manual, Wolf. \$2.50.

Our Dwelling Place, Larsen and Seidenspinner. \$2.00.

Famous Hymns and Pictures, Bonsall. \$1.00.

Fun for the Family, Meyer. \$1.95.

Anna Elizabeth, Long. Story of eighteenth century Brethren. \$1.00.

Childcraft. 14 volumes of best literature for young children and guidance material for parents. \$49.50.

The Christian Home, magazine. \$1.25 per year.

The American Family, magazine. \$3.00 per year, \$5.00 two years.

## Correspondence . . .

### Items of Interest On the Victory Tax

Concerning the responsibilities of local churches and district boards in respect to withholding of victory tax from salaries paid, the following may be of value.

(a) Duties of congregations and boards. For each employee to whom more than \$624 a year is paid, hold back 5% of the excess paid over \$624. Each time payment is made the right proportion must be held back. The wages must include the cash value of any other provisions like cash rent paid for a parsonage, but does not call for rent valuation if the church owns the parsonage. In free-ministry churches no deduction need be taken on amounts paid for services rendered in the sense that the sums paid are spontaneous gifts. The duty of withholding the tax lies in the relation of hiring by agreement with the worker as to all terms of employment. In April, July, and October of 1943, and January 1944, the employer must remit to the nearest Collector of Internal Revenue the sums withheld the previous respective quarters, using form V-1. Besides, in January 1944 there must accompany a carbon copy of form V-1; the original going to the employee as his receipt of the total annual tax withheld.

(b) Duties of those from whom tax is withheld. You have no concern about the foregoing until some time between January 1 and March 15, 1944, when you must make a victory tax return along with your normal tax return, if any. It is conceivable that the U. S. Treasury, by law, may have to return part of the tax withheld, due to a generous provision for deductions for payments on life insurance, debts, or U. S. A. bond purchases, together with the "postwar credit" allowed each one. A digest of the whole law may later be made available to all Messenger readers if sufficient requests come in.

Elgin, Ill.

C. M. Culp, Treasurer  
General Boards

### Love Does It

Why waste so much time talking about plans and some untried methods to save a lost world for Christ? It would be better to quit talking and put your hands to the plow, without looking back. The Lord will make a way. You can trust Jesus. He will never fail.

If a lost world steeped in sin and corruption ever gets saved it will be through individual evangelism, energized by the Holy Spirit through a reborn heart filled with a compassionate love for lost souls. Love in kind, loving service will save more souls than all the sermons ever preached from behind the pulpit. Every reborn soul is a minister of the gospel of Jesus Christ.

If he is not a minister, he has never been born of the Holy Spirit. Jesus said, "Ye are my witnesses. Go ye that the world may know Christ." Your part and my part of the world to evangelize is just where we are. The field is white already to harvest, but the laborers are few. Work and pray for more workers, for the night is fast approaching when man's work is done. Put your hand in the hand of Jesus and go marching on. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

San Bernardino, Calif.

H. U. Christner.

## THE CHURCH NEEDS YOUR HOME; YOUR HOME NEEDS THE CHURCH.

### ADULT DISCUSSION OUTLINE

#### Matthew 18 in Daily Life

Scripture: Matt. 18: 15-20

Sunday, April 4

#### I. The Problem

1. The world is full of offenders and occasions of stumbling. The problem is how they shall be treated.
2. Matthew 18 has always had special significance in the Church of the Brethren. It has been the practice of most ministers to read a portion of it when examining applicants for baptism. Many have confessed publicly that they will be guided by this teaching.
3. Today there is danger that the Church of the Brethren may not give it the consideration it deserves.

#### II. The Teaching

1. Jesus warns against giving offense.
  - a. The truly humble are greatest in Christ's kingdom—Matt. 18: 1-14.
  - b. It is a serious matter to cause a child of Christ's kingdom to stumble.
2. Jesus tells how offenders are to be treated.
  - a. The offended shall go alone to the offender and show him his fault. If he repents, it is settled and the friendship is restored.
  - c. In case of failure, he takes it to the church, whose decision is final and will be sanctioned by God—"bound in heaven."
3. Jesus taught that for the Christian there can be no limit set upon his willingness to forgive.
  - a. Seventy times seven was not too often for Peter.
  - b. Christ has forgiven every Christian a far greater debt than anyone will ever be obliged to forgive his brother.

#### III. Questions for Discussion

1. What did Jesus mean when he said that a person should become like a child?
2. How careful need a person be so as not to offend others?
3. What evidence do you have that Jesus' method of dealing with the offender will work?
4. Why is Jesus' procedure in dealing with the offender not used more often than it is?
5. What hope is there that the nations of the world will forgive each other after the fighting stops?
6. How may this doctrine be taught more effectively?



### Elder William W. Holsopple

William W. Holsopple, son of Joseph and Catherine Lehman Holsopple, was born in Indiana County, Pa., Dec. 10, 1863, and departed this life Feb. 11, 1943, aged seventy-nine years, two months and one day. He was the second in age of eleven children, nine boys and two girls. The entire family, except the father, mother, and two brothers, survives him. At the age of fifteen years he united with the Church of the Brethren. At the age of twenty-two years he came to Morgan County, Mo., seeking the company of his maternal uncle, Peter Lehman, and family. He was married to Priscilla Wenger on Oct. 16, 1888. To this union were born three sons, Joseph A., John W., and Lewis A., and one daughter, Mary J. He is survived by two sons, one daughter, four granddaughters and two grandsons. His son John died in 1920 and his companion in 1939.

In 1889 he received his first call to the ministry and later became a fully ordained elder in the Prairie View congregation of the Church of the Brethren, in which capacity he served until hindered by declining years. He took an active interest in the welfare of the community, besides his duties as a farmer and a carpenter.

Funeral services, arranged by him some time before his decease, were held at the Mt. Zion Mennonite church by J. R. Shank, a bishop of the Mennonite Church, assisted by James M. Mohler of Leeton, Mo. Interment was in the adjoining cemetery.

Versailles, Mo.

Mary J. Holsopple.

### Pine Glen Church of the Brethren Celebrates Fifty Years

On Jan. 24, 1943, the Pine Glen Church of the Brethren celebrated its fiftieth birthday. The day started off with a banner attendance of 305 in Sunday school. This was followed by preaching service, when the girls' trio, consisting of Annie Kauffman, Marjory French and Evelyn Harshbarger, sang. The pastor, Perry L. Huffaker, gave a timely message on Sabbath observance.

At the afternoon service Clarence Swigart was chairman. The service opened with a song service led by the pastor. The girls' trio and a girls' chorus brought messages in song. Letters of greeting were read from charter members of the church, including Mrs. Maggie Miller of Pine Glen, Mrs. Amanda Stroup of Lewistown, Mrs. Catherine Moist of McVeytown and Elder A. M. Stine of North Manchester, Ind. Reminiscences were given by Orlando Mertz, Maggie Miller, Bert Kauffman and Elder Lawrence Ruble.

A special plaque was presented to Bro. Lawrence Ruble and wife in honor of his forty-three years as minister in the Spring Run congregation and his ten years as elder of the congregation. The plaque was presented by the pastor of the church and was signed by P. L. Huffaker, W. H. Hanawalt and Wilbur Swigart, the present pastor and two former ministers in the congregation. The church clerk, J. Allen Rhodes, the two Sunday-school superintendents, E. O. Kinsel of Spring Run and Luther Yoder of Pine Glen, the committee and twenty-one deacons also signed the document. Five generations of Bro. Ruble's family have served the congregation as ministers.

The dedicatory sermon was preached by the late Eld. William J. Swigart, then of Huntingdon. He was a former minister in the congregation. There were fifty members of the Church of the Brethren in Bratton Township when it was built, four of whom are still living, Mrs. Catherine Moist, Mrs. Amanda Stroup, Mrs. Margaret Miller and Lydia Sherer. All of these women were active in the growth of the congregation. Mrs. Miller taught Sunday school in the Pine Glen area for over fifty years and received a medal for her continuous service from the Pennsylvania Sabbath School Association.

The ministers who have served the Pine Glen church since its dedication include the following: Samuel Musser, Abram Myers, J. S. Hanawalt, George Swigart, J. A. Myers, Reuben Myers, John C. Swigart, Milton C. Swigart, Lawrence D. Ruble, who is the present elder of the congregation; William H. Hanawalt, William Copenhaver, Wilbur C. Swigart, David K. Hanawalt, who is at present pastor of the Green Tree congregation near Philadelphia; Paul Swigart, who is now pastor of the Cannon Branch, Va., congregation and P. L. Huffaker, the present pastor of the Spring Run congregation.

Sunday-school superintendents who have served the Pine Glen Sunday school: Mrs. Hannah Yoder, James Grassmyer, Joseph H. Swigart, J. S. Grassmyer, John H. Miller, Mrs. Alice Swigart, H. Clair Swigart, W. H. Anderson, Walter Kenepp, Clarence Swi-

gart, William Yoder, and Luther Yoder, the present superintendent. Under the leadership of these and their faithful corps of teachers the Sunday school at Pine Glen has grown from an average attendance of thirty-eight in 1893 to 226 in 1942.

The deacons who have served the Pine Glen church include John Yoder, Jacob Miller, Joseph Swigart, John H. Miller and John E. Ranck, all deceased. The present deacons include Walter Kenepp, W. H. Anderson, Clarence Swigart, Lloyd Dunmire, Ralph Renninger, David Yoder, Philip Anderson, Jasper Kenepp, Herman Kauffman.

Bro. Harry E. Kauffman offered the afternoon prayer. Elder W. H. Hanawalt, a former minister of the congregation, brought the afternoon message on The Church and Her Testimony. His message in the evening was The Cross. Five generations of preachers from the Hanawalt family have served the church in this area.

Bro. Lawrence Ruble conducted the opening of the evening service. Luther Yoder was the chairman. The Pine Glen chorus, under the direction of Bro. Huffaker, sang two numbers, All Hail the Power of Jesus' Name and Lord, I Want to Be a Christian. There were thirty-one members in the chorus.

The church auditorium, seating 350, was well filled at all services. The total offering for the day was \$169, to be used for the building fund.

The following people who were present at the dedication of the church fifty years ago were also present Sunday: Grant Renninger, Carrie Yoder, Harry G. Kauffman, Orlando Mertz, Albert Kauffman, Florence Moist, Cora Shirk, Lawrence Ruble, Clarence Swigart, Nannie Yoder, Ida Yoder, Mrs. Edward Youtzy, Maggie Gill, David Yoder, Mrs. Sarah Harshbarger, Mrs. Lloyd Swigart, Mr. and Mrs. William Swigart and Maggie Miller.

The following verses are from a poem written and read by the pastor in honor of Mrs. Maggie Miller, who was present, and the three other women who were charter members of the church.

The kingdoms of this world  
Have their rise and fall;  
Their banners brief unfurl  
As racing ages call.

The seasons roll insistent,  
Brief moments, sun and snow;  
Green graced the hillside distant,  
A fruited vale below.

But ah! The church foundation  
Is "Rock of Ages" grand;  
Through stormy time's duration,  
Its wall shall ever stand.

Pine Glen, Pa.

Ida Kauffman.

### Bethany Hospital Auxiliary

What are some of the activities of the women's auxiliary? The women's auxiliary of the Bethany Hospital was organized in 1925, its aim and purpose being to "assist the board of directors in every way possible in building up and maintaining the hospital and school of nursing."

This is being accomplished: (1) By raising funds through dues, donations, rummage sales, special programs, hobby displays, and dinners. During the past five years the Chicago auxiliary has taken in over \$3,000, which was used for photographic and X-ray equipment, furnishings, and the purchasing of the clinical laboratory equipment. (2) By assisting in making hospital supplies. Several thousand quarts of fruit and vegetables are needed each year. Women's groups and individuals from Virginia to Iowa are doing a commendable job in fulfilling this need. During the year of 1941 over 6,000 quarts of fruit and vegetables were donated and a liberal amount is being received this year. An indefinite amount of sewing needs to be done. Women's groups locally and from wide areas have responded generously, sometimes furnishing both the materials and labor, and in other instances doing the work when the materials and specifications were sent out by the hospital. (3) By the Eva Trostle Memorial Fund established and used in the past to give financial aid to student nurses.

This year the main benefit project of the auxiliary was a hobby exhibit held March 4, 5. The donations will be applied toward the purchase of a resuscitator for babies, which per chance may save many babies' lives. The Sebring, Florida, aid society donated a quilt to be sold.

Oak Park, Ill.

Alberta Dusing.

### An Unusual Meeting

It is not unusual to attend a service in which a man is licensed to preach, or a husband and wife are installed into the deacon's office, or a minister is ordained, or a person is baptized. But it is unusual when all these rites occur in one service, as was the case in the church at Wichita, Kansas, recently.

Following the worship conducted by Roy McAuley, the congregation with great joy and appreciation granted to Duane Ramsey a license to preach. Then Ira Weaver, Roy Winter, and J. D. Highbarger, Jr., and their wives were installed into the deacon's office by the laying on of hands. Next Roy McAuley was ordained to the ministry. Then the congregation came forward to welcome all these people into their new offices. After a brief



period of singing songs suited to the occasion, Bro. McAuley baptized a young mother into the fellowship of the church. Thus Bro. McAuley had the unique distinction of being ordained and of conducting a baptismal service at the same meeting.

The writer, as elder of the congregation, and B. N. King, pastor at McPherson, officiated at these services.

Although the church at Wichita at present is without a full-time pastor because of the resignation of James H. Elrod to become the regional executive, it is prospering. Roy McAuley, one of their own number, has been filling the pulpit very acceptably. Added strength has come by the merging of the two congregations in the city. Eight choice lots have recently been purchased for a building site for the new church house. In addition to the persons called to the offices as mentioned above this congregation has also recently licensed Dean Egge and Homer Kimmel to preach, and has voted to ordain Elmer Baldwin. These men are in other congregations at present.

A large and growing city such as Wichita needs strong and active churches.

McPherson, Kansas.

Burton Metzler.

### Donnels Creek, Southern Ohio

On Feb. 7, 1943, a fire of unknown origin totally destroyed our church building. An advisory committee, representing the church's activities, called for Bro. C. H. Deardorff, building counselor for the brotherhood.

Bro. Deardorff with his special talent and fine spirit led our church in her decisions for the plans of the new building. The church, under the spirit of God, at once pledged the required amount, and work is now going forward on the new building.

Would that God would call some Brethren with construction ability to follow up the most excellent work of Bro. Deardorff, who is dedicating his splendid talent to helping our brotherhood.

We want to thank the friends over the brotherhood who are showing their interest in the Donnels Creek church.

Springfield, Ohio.

Cyrus Funderburg.

### Burgin Golden Wedding Anniversary

October 24, 1942, was the fiftieth anniversary of the wedding of Brother and Sister Burgin of Garden City, Kansas. George W. Burgin and Maggie Hawkins were married at Coats, Kansas, by Elder Joe Glick on Oct. 24, 1892. In 1897 they were elected to the office of deacon, and in September 1902 the Pleasant Plains church of Oklahoma called them to the ministry. Bro. Burgin soon realized the need of more training; in 1904 he entered McPherson College. In 1906 he took pastoral charge of a church and has served seven churches during the thirty-six years since. Thus he has had more than forty years of work in the ministry. On June 1, 1930, the Burgins came to Garden City as pastors.

Bro. Burgin was advanced to the eldership in 1907 and during the years has had charge of many churches as elder. He served three times as a member of Standing Committee. He has been very active in district work and has served for many years on the various committees of the districts.

The anniversary was a very happy occasion. In the afternoon and evening many of their parishioners and townspeople called to offer congratulations and best wishes. The Garden City church honored them with an evening entertainment at the church, at

dren are: Mrs. Roy Jennings, Robert Burgin, Mrs. Clyde Sheaks and Mrs. John Whiteley, of Garden City; William Burgin, Mrs. Heral Legg and George Burgin, of Hutchinson; and Mrs. Orville Risley, of Sterling.

Garden City, Kansas.

Mrs. C. F. Sheaks.

### Neher Golden Wedding

Jan. 17 and 20, 1943, are significant dates long to be remembered by the members of the Osage church and Brother and Sister D. P. Neher and their family. The latter date was the golden



wedding anniversary of Brother and Sister Neher, and the seventy-eighth birthday of Bro. Neher. On the former date the church honored the Nehers with an all-day service.

Despite a stormy day, over one hundred members of the church and friends enjoyed a wonderful day of fellowship. A basket dinner was served banquet style at noon in a beautifully decorated dining room. Following the noon hour, a short informal program of music, poems and talks was given. Among the interesting features were a song by the eight grandchildren, two poems by grandchildren, and two poems written especially for the occasion. Bro. Neher gave from his heart a short message. As a token of appreciation the church and friends in the neighborhood presented the honored guests with a beautiful comfort chair.

On the afternoon and evening of Jan. 20, the Nehers were hosts to their many friends at an open house. Seventy guests greeted them and extended their heartfelt congratulations and best wishes.

Bro. Neher was born Jan. 20, 1865, near Rossville, Ind. At the age of four years he emigrated with his parents to southern Illinois and in March 1884 came with them to Cherokee County, Kansas, where he engaged in farming. He united with the Church of the Brethren in 1892 and was ordained to the ministry on Nov. 9, 1913. Since 1916 he has been presiding elder of the Osage church and has faithfully served it and eleven other churches of the district as minister and elder.

Sister Neher was born March 5, 1867, in Douglas County, Ill. Her maiden name was Mary See. When eight months old she came with her parents to Allen County, Kansas, traveling overland in a covered wagon.

Brother and Sister Neher were married Jan. 20, 1893, at Piqua, Kansas. Soon after their marriage they purchased the land and built the home located one mile north of the Osage church. In this home and community they have reared their two daughters, Edna and Lota, and one son, Roy. They have served faithfully the community, the church and the kingdom of God.

McCune, Kansas.

G. A. Zook.



which time a gift was presented to them. On Oct. 25 Bro. Burgin preached a sermon on The Golden Jubilee Year.

Brother and Sister Burgin have eight children, all of whom with their companions are members of the Church of the Brethren and are active in the work of the kingdom. The chil-



### Mollie M. Blough

On March 10, 1859, a daughter was born into the home of Jacob W. and Sarah Miller Dietz at Laughlinstown, Pa. When Mollie reached the age of fifteen years she united with the Church of the Brethren.

On Dec. 22, 1881, she was married to Elder Jerome E. Blough. To this union three daughters were born: Bertha A. Keim, Clara M. Paden and Cora L. Keim.

Sister Blough faithfully discharged her responsibilities both as a mother in the home and as a pastor's wife in the church and community. From the time Sister Blough united with the church she never missed a love feast. She often participated in the love feast and communion service as many as three and four times in a year. Her last love feast and communion was observed at the Maple Spring house on Sept. 6, 1942. During the times when transportation was not as convenient as at present Sister Blough's home was always open to the members of the church at love feast time. Many times it was filled to capacity. At other times her home was always open to her friends and neighbors. Sister Blough was an ardent aid society worker; one nearly always saw her nimble fingers plying the needles, and a beautiful piece of fancywork, which would be sold through the aid, would be taking shape. Sister Blough attended about twelve Annual Conferences in addition to the great number of district conferences.

In October 1942 Sister Blough became ill. Hopes were entertained for her recovery. She asked for and received the anointing service, which was administered by Elders Wm. D. Rummel and J. M. Geary. On Nov. 15, 1942, she passed away. Funeral services were conducted in the Maple Spring Church of the Brethren by the undersigned, assisted by Bro. Jacob T. Dick, pastor of the Berkeley Church of the Brethren. Sister Blough was laid to rest in the Maple Spring cemetery beside her husband, who had passed away on Aug. 21, 1937.

Hollsopple, Pa.

J. M. Geary.

### Dettra Golden Wedding Anniversary

Elder and Sister L. R. Dettra of Kernstown celebrated their golden wedding anniversary at their home on Jan. 18, 1943. They were married on Jan. 18, 1893, by the Rev. Spiggle of near Middletown, Va.

Since Mrs. Dettra returned recently from the hospital she was unable to have much company. The day was spent quietly with her husband and children in recalling pleasant memories and reading greetings received from their many friends. Brother and Sister Dettra's children are Paul, Carson and Emmert Dettra of Winchester. Their three grandchildren are Rosalene, Helen and John Emmert, Jr.

Brother and Sister Dettra are widely known in this community and adjoining states. Bro. Dettra has been the elder of the Salem Church of the Brethren for many years. They have been faithful members of the Salem church for many years and always fill their places at the Sunday-school and church services whenever health permits.

Winchester, Va.

Ollie Lee Cline.

### Brumbaugh Golden Wedding Anniversary

Brother and Sister Brumbaugh were baptized on the same day in the Salem Church of the Brethren, Salem, Ohio, by Bro. John H. Brumbaugh. Soon after uniting with the church, they moved to West Milton, Ohio, where Bro. Brumbaugh served as Sunday-school superintendent and chorister. Here he was called to the office of deacon in 1908. Soon he came to be in demand in the church district as a leader of music at special meetings.

In 1916 they moved to Covington, Ohio. In addition to her household duties, Sister Brumbaugh taught a Sunday-school class and was active in the aid society, of which she was president for some time. Her help was called for in the homes of the neighborhood in times of sickness and death.

In January 1918 Bro. Brumbaugh came to Washington to fill an appointment he received in the department of agriculture. Later he was transferred to the general accounting office, where he remained until he was retired in 1941. In May of 1918, Mrs. Brumbaugh came to Washington with the family and they moved into the house which is now their home.

They affiliated themselves immediately with the Washington City Church of the Brethren, where Brother Brumbaugh soon became chorister and taught a Sunday-school class. Mrs. Brumbaugh became the teacher of the women's Bible class.

Mrs. Brumbaugh, in 1920, received an appointment in the treasury department of the government, where she continued until she was retired after fifteen years of service.

In 1923 the Brumbaughs and other faithful deacons and their wives began the mission which after four years grew into what is now our own church at University Park. They labored faithfully through all the succeeding years. Bro. Brumbaugh was elected to the ministry of the gospel in 1927, and in 1932 was ordained into the eldership. He and Mrs. Brumbaugh have served well in these offices and have always been mindful of those who were in need.

Other interests to which they give their time and efforts are several of the rescue missions in Washington, the Christianizing of the Jews, the Bible Institute of Washington and

leper work. At the present time Bro. Brumbaugh is on the board of the Washington Bible Institute, where he has served in the capacity of treasurer for many years, and where he is now teaching.

Mrs. Brumbaugh's special interest is that of director of Bible reading for the Eastern District of Maryland, in which capacity she has served for several years.

The Brumbaughs have a hobby of taking pictures and making religious slides, which are shown whenever the opportunity to further the cause of Christ presents itself.

A special recognition service was held in their honor at the University Park Church of the Brethren on January 24. All of the children and a number of the grandchildren were able to be present for the occasion. A beautiful floral tribute and other gifts of appreciation were presented to them by the church. We join in wishing them many more years of useful Christian service.

Washington, D. C.

John D. Long, Pastor.

### In Memory of Rosalinda R. Young

Rosalinda Young, youngest daughter of the late Abraham H. Cassel, was born April 21, 1861, near Harleysville, Pa., and died Oct. 5, 1942, at her home near Vernfield, Pa., aged eighty-one years, five months and fourteen days.

Her early life was spent on her father's farm, which adjoined the Indian Creek Church of the Brethren. From childhood she showed great interest in the church. She earned numerous rewards for memorizing many passages of scripture. While still in her teens she united with the Church of the Brethren and lived an exemplary Christian life to the end.

In 1881 she was married to Daniel P. Young. Into their home were born six sons and eight daughters. When her husband died in May 1905 her youngest child was only eighteen months old but through thrift and industry she was able to maintain a Christian home for her family near the church she loved, supported, and attended faithfully throughout her long life.

Numerous times she opened her home for the midweek prayer meeting. For many years she attended the Willing Workers' society of her church, serving part of the time as its president. She also was an active member of the ladies' aid. Being mindful of the many people in the world who were unsaved, underprivileged and generally less fortunate than herself, she tried to help them in a small way by donating regularly to many worthy causes and missions at home and abroad.

She loved to read the Bible. By daily reading she read it through a number of times. During her last illness she could still repeat word for word long passages of scripture. For a great many years she enjoyed reading the Gospel Messenger and the Missionary Visitor.

She enjoyed doing things for others. She made and quilted a patchwork quilt for each of her children and grandchildren. She also made a number of comforters and quilts for others. During her later years she made a great many braided rugs. She always wanted to be doing something useful.





Her life was a living testimony for Jesus. She had a truly Christian disposition. She had great faith, was reverent and recognized the hand of God in nature and in life. The lives she touched will continue to benefit by her life.

She was blessed with good health except for the last year and a half of her life. Even during this period God dealt gently with her. She had no great pain at any time. She remained faithful, pleasant and calm until she peacefully passed away.

She is survived by one sister, Miss Amanda R. Cassel, Souder-ton, Pa.; nine children: Mrs. Elizabeth Baumann, Audubon, N. J.; Abram C. Young, Milford, Mich.; Mrs. Katie C. Grater, Doylestown, Pa.; Michael C. Young, St. Clair Shores, Mich.; Mrs. Priscilla C. Moser, Vernfield, Pa.; Mrs. Hannah C. Gehman, Souder-ton, Pa.; Mrs. Ella C. Price, Churchville, Pa.; Charles C. Young, Telford, Pa., and Mrs. Naomi C. Taffyn, Cape May, N. J.; by thirty-seven grandchildren and twenty-seven great-grandchildren.

Funeral services were conducted in the Indian Creek church by Elder A. A. Price, assisted by Bro. Reuben Brumbaugh. Her body was laid to rest beside her husband in Klein's cemetery. This is also the burial place of her parents and of Elder Peter Becker and Rudolph Harley, who played prominent roles in the early days of the Church of the Brethren in America.

Telford, Pa. Charles C. Young.

### In Memory of a Godly Mother

Sarah Beachy Fike was born Aug. 29, 1866, near Bittinger, Md. She was the seventh of eleven children born to Christian and Mary Beeghly Beachy. On March 26, 1893, she was united in marriage to Phineas L. Fike. They located about thirty miles from her childhood home near Eglon, W. Va., where they lived for thirteen years.

In 1905 while going across the hills to the Maple Spring church father felt a definite call to move to a more needy field. After praying about it he shared his experience with mother and then they prayed and planned together. By April of 1906 they had moved their family to Peace Valley, Mo., where the church was just beginning in a needy field. The same year they were called to the ministry and for nearly thirty-seven years they labored.



faithfully together for their Lord in the Peace Valley community. To them were born nine children: six sons and three daughters. When their own children were nearly grown they adopted another daughter. Still later two other small children were left at their home and were reared to maturity.

Mother's father was of the Amish faith and her mother a member of the Church of the Brethren. Before his death her father called his children to him and advised them to accept their mother's faith. At the age of twelve she accepted Christ as her Savior and united with the Church of the Brethren. She fully gave her life in devotion to her Lord and in service to her fellow men. She was especially helpful in times of sickness, either assisting the doctors or working alone when a doctor was not secured. She also stood by to bring comfort in many a home when a loved one was dying. A number of invalid and aged folks were also cared for in the home for long periods of time.

In the church she could always be counted on to do her part, serving as Sunday-school superintendent and primary teacher. At the time of her death she was treasurer of the W. C. T. U. She never allowed even special company to keep her from church.

Whenever possible mother accompanied father to his mission appointments among the Ozarks. She was always hoping that the time would come when they could spend more time out preaching

the gospel. Though material possessions were often very limited she gave of what she had generously. When a new family came to the neighborhood she was never satisfied until they were invited to Sunday school and church.

Four of her sons, two sons-in-law and the foster son-in-law are ministers in the church and another son is a deacon. One son was superintendent of the Sunday school when he died at the age of seventeen. The daughters, including the foster daughter, are all active Christian workers.

For the past two years she was afflicted with heart trouble. The end of her earthly life came Jan. 2, 1943, at the age of seventy-six years, four months and four days. She is survived by her husband; a sister, Susan Schrock of Maryland; a brother, Christian C. Beachy of Maryland; five sons: Lester E. of Astoria, Ill., Oscar R. of Airpoint, Va., Alva C. of Peace Valley, Mo., Clarence B. of Freeport, Ill., and Aaron S. of West Plains, Mo.; four daughters: Zella M. and Mary at home, Iva R., wife of Galen Gerdes of Pearl City, Ill., Orpha N., wife of Fred Bastin, West Plains, Mo.; two foster children: Mabel, wife of Woodrow Franklin of Otis, Kansas, and Beverly Fryer of Michigan; nineteen grandchildren.

Funeral services were conducted in the Peace Valley church on Jan. 4 by Elder A. W. Adkins, assisted by William P. Bosserman.

Astoria, Ill.

Lester E. Fike.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Crusey-Mower.**—Wesley A. Crusey of Chambersburg, Pa., and Iva C. Mower of Shippensburg, Pa., Jan. 1, 1943, in the Chambersburg parsonage by the undersigned.—Ralph G. Rarick, Chambersburg, Pa.

**Morgan-Lee.**—By the undersigned at the parsonage, Feb. 27, 1943, Glen Delbert Morgan and Betty Rose Lee, both of Anderson, Ind.—A. P. Musselman, Anderson, Ind.

**Mowery-Etter.**—John W. Mowery of Shippensburg, Pa., and Ruth E. Etter of Chambersburg, Pa., Nov. 26, 1942, in the bride's home by the undersigned.—Ralph G. Rarick, Chambersburg, Pa.

**Stoner-Miller.**—By the undersigned in the Anderson church, Feb. 14, 1943, Harry Alfred Stoner and Doris Louise Miller, both of Anderson, Ind.—A. P. Musselman, Anderson, Ind.

### Fallen Asleep . . .

**Batzel.** Joyce Ann, daughter of Floyd and Marie Smith Batzel, died at the home of her parents in Bedford County, Pa., Feb. 6, 1943. She was born Aug. 30, 1941. She is survived by her parents, four brothers and two sisters. Funeral services were held at the home with Elder E. Paul Dilling officiating. Interment was in the Bethel cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

**Cook.** Alice Wilmenia, wife of William S. Cook, died suddenly Jan. 13, 1943. Sister Cook had spent the day at the aid society meeting, enjoying the day very much; she was home only a half hour when she suffered a stroke. She was a member of the White Church of the Brethren. She was born July 12, 1867, the daughter of Milton and Mary Stucky. On Feb. 25, 1892, she was married to William S. Cook, who survives with one daughter and two sons, five grandchildren, two great-grandchildren, three sisters and three brothers. Funeral services were conducted at the White church by Bro. Ellis Wagoner and burial was in the Greenlawn cemetery near Darlington, Ind.—Anna Rogers, Darlington, Ind.

**Covalt.** Annice, daughter of William and Sara Drummond Gregg, was born in Indiana County, Pa., in 1870. She died at the home of her daughter on Feb. 24, 1943. She made her home at Pleasant Hill for forty-four years. Her husband, Frank Covalt, died seventeen years ago. Surviving are four daughters and two sons. Sister Covalt was a devoted member of the Pleasant Hill Church of the Brethren and of the Truth Seekers Bible class. Funeral services were conducted by her pastor, Bro. Arthur L. Rummel, at the Pleasant Hill church. Burial was made in the church cemetery.—Mrs. Ordo M. Pletcher, Johnstown, Pa.

**Davenport.** Mary J. Cripe, was born at Goshen, Ind., Aug. 11, 1860, and died at the home of her daughter in Arcadia, Calif., Feb. 12, 1943. She was united in marriage to Wobert W. Davenport on Dec. 20, 1883, and to this union seven children were born. She united with the Church of the Brethren in 1886 in the Rock Run church, Ind., and remained true to her faith until the end. Her interest was in the church and she was a regular attendant whenever health permitted. After making frequent trips to California to spend the winters, in 1922 she and her husband came to California to make their home. Bro. Davenport preceded her in death several years ago. Only a few days before her passing she called for the anointing service. Besides her remaining three daughters and one son, she leaves twelve grandchildren, three



great-grandchildren, one sister and a host of friends. Funeral services were held in the First church of Los Angeles by her pastor, the undersigned, and the body was then taken to Goshen, Ind., where a funeral service was conducted in the Goshen City church by Elders T. E. George and J. S. Zigler. Interment was in the Rock Run cemetery, where her husband and two sons rest.—Fred A. Flora, Los Angeles, Calif.

**Drummer**, Thomas Edwin, was born in Pittsburgh, Pa., in 1878 and died in Uniontown, Pa., Feb. 18, 1943. He was married to Annie Howell of Pittsburgh, Pa., and to this union were born five sons and one daughter. His wife and one son preceded him in death. He and his family have resided at Markleysburg, Pa., since 1917. The late war conditions caused the family to locate in different sections; he secured work in Uniontown, Pa. Besides his children, he is survived by three sisters. Funeral services were conducted in the Markleysburg Church of the Brethren by the writer, assisted by Rev. Jeffers of the Church of God. Interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Everly**.—Emma Jane Galloway, of Bruceton Mills, W. Va., was born July 5, 1864, and died at her home on Feb. 14, 1943. She was married to Fletcher C. Everly on Oct. 24, 1895. To this union six children were born; one son preceded her in death eighteen months ago. She is survived by her husband, one son, four daughters, twenty-eight grandchildren, thirty great-grandchildren and five brothers. She was a devoted wife and mother and a constant inspiration to her children and neighbors. She united with the church early in life and remained a loyal member of the Church of the Brethren to the end. Her entire life was spent in the same community. Her health did not permit her to attend public worship for several years, yet her faith continued to grow stronger. Funeral services were conducted in the Hopewell Methodist church by her pastor, Bro. R. K. Showalter, assisted by Rev. Ryan of the Methodist Church. Burial was in the Pisgah cemetery.—Mrs. Florence Showalter, Brandonville, W. Va.

**Flora**, Rosa Montgomery, aged sixty-two, died Feb. 1, 1943. She united with the Church of the Brethren in her youth and lived faithful to the end. She was ill for several years but bore her affliction with patience. She is one of a large family and a great heritage. She was united in marriage to B. T. Flora on April 15, 1902. She is survived by her husband, three sons, three daughters, and nine grandchildren. She cared for her afflicted mother-in-law for a number of years. She faithfully assisted her husband in the office of deacon and Sunday-school superintendent for a long period of years, which meant much to the strength and growth of the Antioch church. The funeral was conducted by Elder F. B. Layman, assisted by Brethren R. A. White and M. G. Wilson. Interment was in the church cemetery.—J. A. Naff, Boone Mill, Va.

**Lokey**, Mrs. Lillie, wife of the late A. J. Lokey, died at her home in Timberville, Va., on Feb. 20, 1943, at the age of eighty-three years. Surviving are four daughters and three sons. The funeral was held at the home with her pastor, Rev. O. B. Michael, in charge, assisted by L. M. Clower, a former neighbor, and the writer. Burial was made in the Timberville cemetery.—Samuel E. Lindsay, Timberville, Va.

**Long**, Mary Condry, was born in York County, Pa., Oct. 21, 1851, the daughter of Brother Andrew and Sister Elizabeth Condry. She had one brother and four sisters, all of whom preceded her in death. She became a member of the Church of the Brethren in 1869. On Oct. 15, 1889, she was united in marriage to Bro. Clarence E. Long of Hagerstown, Md. They resided in Hagerstown for some years and were active workers in the church. Later they moved to Mechanicsburg, Pa., where they lived for a number of years. Their union was blessed with one son. About ten years ago Sister Long came to Washington, D. C., to make her home with her son. She dearly loved her church. She was active in the women's work and served as a teacher in the Sunday school for a number of years. During the years she spent in Washington she endeared herself to the members of the church through her beautiful Christian spirit. On Oct. 7, 1942, we had communion in her home. On Jan. 14, 1943, she died. The funeral was conducted by the undersigned at Mechanicsburg, Pa. She was laid to rest in the community cemetery at Mechanicsburg.—Warren D. Bowman, Washington, D. C.

**Loyd**, Sarrah Jane, was born Jan. 17, 1871, and died Feb. 12, 1943. She leaves three brothers and one sister, her husband, and a number of relatives and friends. She was ill only a short time. She will be missed at church. She was a member of the Church of the Brethren for a number of years. Bro. Peter I. Garber of Petersburg, W. Va., preached her funeral at the Walnut Grove church. She was laid to rest in the Baldwin cemetery.—Esta Wratchford, Moorefield, W. Va.

**Roberts**, Carrie, daughter of Edward and Kate Woods Brehm, was born Sept. 28, 1902, at Pleasant Hill, Johnstown, Pa. She lived her entire life in this community. Sister Roberts was united in marriage to George Roberts on May 10, 1922. She died at her home on Feb. 20, 1943, after an illness of two months. Surviving, in addition to her husband, are four sons, two brothers, and four sisters. Sister Roberts was a faithful member of the Pleasant Hill Church of the Brethren and the Keystone Bible class, of which she was president. She was also an active worker in her community. Funeral services were conducted at the

Pleasant Hill church by Bro. Arthur L. Rummel, pastor. Interment was in the church cemetery.—Mrs. Ordo M. Pletcher, Johnstown, Pa.

**Rogers**, David T., son of Elijah and Margaret Rogers, was born Aug. 22, 1858. On Oct. 3, 1880, he was united in marriage to Sarah Belle Stull and they were the parents of seven sons and two daughters. He was a member of the White Church of the Brethren for a number of years. He died on Dec. 12, 1942, after an illness of several weeks. His wife preceded him fifteen years ago. Besides the nine children, he leaves fifteen grandchildren, six great-grandchildren, one brother and one sister. Funeral services were in charge of Bro. Ellis Wagoner at the White church, and burial was in the Greenlawn cemetery near Darlington, Ind.—Anna Rogers, Darlington, Ind.

**Schreiner**, Henry, was born Aug. 20, 1863, and died at the Mondovi clinic hospital Feb. 7, 1943. He was born in Pepin County, Wis., the son of Charles and Dorothea Schreiner. He was united in marriage to Nellie Anderson on Sept. 27, 1894. Nine children came to bless their home, two of whom preceded him in death. He is survived by his wife and seven children, twenty-four grandchildren and two great-grandchildren, two sisters and one brother. About eighteen years ago he united with the Church of the Brethren and held fast to his faith in God. He was a loving husband, father and grandfather. Memorial services were conducted in the Methodist church of Mondovi by the writer, assisted by the Rev. L. A. Swisher, pastor of the Methodist church. He was laid to rest in the German Valley cemetery.—Mark Burner, Mondovi, Wis.

**Stamey**, Emily E., daughter of Elder John F. Stamey and wife Emily, was born at Lees Cross Roads, Pa., on March 10, 1871, and died Feb. 22, 1943. Miss Stamey graduated from the Cumberland Valley State Normal School in 1890. She taught school for forty-three years, forty-one of which were in Ridley Park near Philadelphia, where she was a much-loved teacher and church worker. Upon her retirement in 1933 she came to Shippensburg near the place of her birth, where she was a most active and useful member of the Church of the Brethren. She was a leader in the W. C. T. U. In the church she was the president of women's work, teacher of the Fidelity Bible class, and a member of the board of Christian education. Funeral services were held in the Garfield Barbour funeral home by her pastor, the undersigned, assisted by Dr. John Henry Day of Baltimore and Elder Samuel A. Meyers. Interment was in the family burial lot at the Huntsdale Church of the Brethren.—J. Linwood Eisenberg, Shippensburg, Pa.

**Stepp**, Mrs. Minnie, died at her home in Spring City, Pa., Feb. 19, 1943, following an illness of more than a year. Surviving are her husband, two sons, two daughters and a number of grandchildren. She was a member of the Church of the Brethren at Parkersford, Pa. The body was brought to her girlhood community and services were held in the Linville Creek church near Broadway, Va., with the writer officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Warner**, Mathilda Holdee, was born at Centerline, Mich., April 9, 1875, the oldest of four children. On Feb. 15, 1899, she was united in marriage to John Warner, who preceded her in death seven years ago. To this union were born three daughters and one son, who survive with other relatives and friends. Since the passing of Mr. Warner she made her home with her youngest daughter in Pontiac, Mich. She and her daughter attended the Church of the Brethren services regularly until her sickness prevented. She died suddenly on Jan. 7, 1943, after seeming to be much better and enjoying the holiday season. Pastor Shafer conducted the funeral service; she was laid to rest in the Oak Hill cemetery.—Mrs. L. W. Shafer, Pontiac, Mich.

**Weller**, Orville H., died suddenly Jan. 12, 1943. He was born Feb. 6, 1877. He united with the Church of the Brethren in his youth. He was united in marriage to Itania Dennis on Aug. 24,

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1902. To this union were born six children, two of whom died in infancy. He is survived by his wife, three sons and one daughter, all of whom are members of the Church of the Brethren. He is also survived by seven grandchildren, six brothers and sisters. Bro. Weller was the son of the late Joseph and Sarah Fearer Weller. His father was a deacon, trustee and treasurer of Union Chapel, a unit of the Markleysburg congregation. On the death of his father in 1915 all these responsibilities were transferred to Bro. Orville; he faithfully executed them to the time of his death. He was always willing to do more than his share. The home has lost a faithful husband and father, the church a faithful and willing servant, and the community a noble citizen. Funeral services were conducted by the writer in the home, assisted by Gervin L. Smith of the Methodist Church. Interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Ziegler, Lydia H.**, died Feb. 13, 1942. She was the daughter of the late Benjamin Z. and Sarah Harley Alderfer and was born Feb. 24, 1861, on a farm near Sederach, Pa. On March 2, 1882, she was married to J. Horace Ziegler, who preceded her in death Sept. 19, 1928. Two sons and six daughters were born into this home, all of whom survive, with ten grandchildren, nine great-grandchildren, one brother and one sister. In August 1910 mother and father united with the Church of the Brethren at Indian Creek, to which they were very faithful. They were always ready to lend a helping hand when needed. Mother had a rich Brethren heritage, being a direct descendant of the Harleys, Cassels and Sowers. After their marriage they lived near Kulpssville, Pa., for eight years, then moved back to the farm near Sederach where mother was born, and where she lived until the day of her death. Her home was one of hospitality to their many friends and relatives. Funeral services were conducted in the Indian Creek church by Elder A. A. Price, assisted by Elders Elmer Moyer and Reuben Brumbaugh. Her body was laid to rest in the adjoining cemetery.—Mrs. Waldo Ziegler, Sederach, Pa.

## Church News . . .

### Illinois

**Chicago, First.**—The Sunday evenings in January were given over to the study of Mexico and South America. Mrs. Arthur Tylee spoke to us of her work in Brazil and Mrs. Nellie Wager of the Baptist Missionary Training School showed pictures on Mexico. Several Brethren Service boys spoke of their work in rebuilding adobe huts in Mexico after the earthquake in 1940. Feb. 14 was race relations Sunday. A Negro minister, Rev. Benjamin Franklin Smith, gave us an inspiring service which was closed with a solo by Mrs. Rosa Page Welch. The ladies prepared the interseminary banquet for 150, held in our church on Feb. 23. The girls' clubs, under the direction of Mrs. Wolf and Mary Keever, gave a delightful service on Feb. 21. They gave a reproduction of one of their meetings.—Mrs. John Ford, Chicago, Ill., Feb. 25.

### Indiana

**Fort Wayne.**—Our church doors were open during the week of Jan. 3 so that anyone during the day could enter, rest, and pray. The open Bible and the illuminated picture of Christ greeted everyone. The Plus Ultra class adopted a family for Christmas. Bro. G. A. Snider of North Manchester preached for us on Jan. 17. On Jan. 1 the church had a balance of \$800.31 on hand. On the same date the building fund had a balance of \$732.45. On Jan. 3 we had a mortgage-burning service. The church is now free of debt. The parsonage has had some new additions these last few months. In a recent trustee meeting it was decided to replace the old gas stove with a new one. Storm doors and windows have been placed. On Feb. 3 there was a called council to consider buying a grand piano. A piano was purchased and was dedicated on Feb. 28. The choir is preparing the cantata, Memories of Easter. The B. Y. P. D. of section six held a conference at Cedar Lake on Feb. 21. Our young people furnished the devotions and Bro. Wright brought the message. Bro. Russell Sherman also had a discussion group in the afternoon. Don Gaus is the latest to leave our congregation, entering the C. P. S. camp at Walhalla, Mich.—Marie Valentine, Fort Wayne, Ind., March 2.

**White.**—The ladies' aid is very active and at present is about to finish quilting a quilt that we pieced and have already sold. We meet on the second Wednesday of each month, have pitch-in dinners, and spend our time quilting. This month we also enjoyed a valentine party in the afternoon. We are making plans to make some much-needed improvements on our church grounds.—Anna Rogers, Darlington, Ind., Feb. 27.

### Iowa

**Monroe County.**—Because of gas and tire rationing it has been decided to have all our business meetings on Sundays, bringing a basket dinner and using the afternoon for the session. We again have a one hundred per cent Messenger club. We are meeting at the home of our pastor on Sunday nights during the winter, studying the booklet, Exploring the Bible. The ladies' aid meets every two weeks, working on quilts and C. P. S. packets. They are now working on a woolen comforter for a C. P. S. camp. One

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of our boys has been inducted into the army. We are losing one of our families for the duration. Our church has sent \$28 for the Achievement Offering and \$22.30 for Brethren Service. The church sponsored our pastor's trip to the regional conference at McPherson, Kansas. Our church work is gradually increasing, regardless of conditions.—Mrs. W. E. Reeves, Albia, Iowa, March 2.

### Kansas

**Wichita.**—Our church is still without a full-time pastor but the work is moving along. The choir is doing good work; the prayer meetings are filled with spiritual fervor, and the men's and women's groups are active. Various groups are having frequent fellowship meetings. A group of the younger women gave the Sunday evening service on Feb. 7, presenting as guest speaker Miss Lois Buchanan, a Presbyterian missionary to India. Bro. James H. Elrod of McPherson was with us Dec. 29, showing slides of camp work and bringing a peace message. Bro. Roy McAuley, who was ordained to the ministry recently, is bringing us strong spiritual sermons. The attendance is good. We have also licensed Duane Ramsey, another of our young brethren, to the ministry. Three deacons and their wives were installed, and at our December council the church voted to license two non-resident members, Dean Egge, who is in a C. P. S. camp, and Homer Kimmel, who is attending Bethany Seminary. We decided that Elmer Baldwin, who is also at Bethany, should be ordained. Bro. Burton Metzler of McPherson was elected as our elder. We recently purchased a very desirable building site for our new church and interest in that project is increasing.—Dora B. Cripe, Wichita, Kansas, Feb. 26.

### Maryland

**Longmeadow.**—Our children gave a Christmas program on Dec. 27. We gave half of the money usually spent for a treat for missionary purposes. We took donations to our C. P. S. camp near Williamsport, Md., on Dec. 22 and enjoyed the evening with the campers. A number of our group attended the last round table in Hagerstown. The young people are having group study once a month on the booklet, Exploring the Bible. The young married people are studying Doctrine and Devotion. Our

## Announcements . . .

**ANNUAL CONFERENCE**  
McPherson, Kansas, June 2-8.

**DISTRICT MEETINGS**  
Idaho and Western Montana—  
Moscow, May 6, 7.  
Maryland, Eastern—  
Bush Creek, April 28.  
Maryland, Middle—  
Licking Creek, April 15.  
North Dakota and Eastern  
Montana — Cando, Zion  
house, June 24-27.  
Ohio, Southern—  
Prices Creek, May 1.  
Pennsylvania, Eastern—  
Annville, April 28, 29.  
Pennsylvania, Middle—  
April 13-15.  
Pennsylvania, Southeastern, N.  
J., & E. New York—  
Philadelphia, Germantown,  
April 21, 22.  
Virginia, First—  
Oak Grove, April 8, 9.  
Virginia, Northern—  
Upper Lost River, Lost Riv-

er house, April 16, 17.  
Virginia, Second—  
Beaver Creek, April 28-30.

### LOVE FEASTS

**Indiana**  
April 22, Rock Run.  
May 16, Kokomo.  
**Maryland**  
April 24, 2:30 pm, Longmeadow.  
May 22, Broadfording.  
**Ohio**  
May 15, East Dayton.  
**Pennsylvania**  
April 22, Mt. Joy.  
April 22, Waynesboro.  
April 25, Elizabethtown.  
April 25, 6 pm, Sipesville.  
April 27, 7 pm, Greencastle.  
May 2, 6:30 pm, First church,  
Philadelphia.  
May 2, 7 pm, Norristown.  
May 8, 7 pm, Brothersvalley.  
May 29, 2 pm, Akron.  
**Virginia**  
April 24, Pulaski.



Sunday-school attendance is very good. An offering is taken each month for Civilian Public Service work. Our Achievement Offering amounted to \$211, and the women's work offering to \$76. The women are quilting and making comforters. A number of ladies go to the Hopewell Farm twice a month and sew for the C. P. S. boys. We met in business meeting on Feb. 27 and Bro. Harry Rowland was elected as our presiding elder. Our communion service will be held on April 24 at 2:30 p. m. We are planning to have a revival meeting next November. Our church wants to continue the Messenger club next year. The library has a total of thirty books, which are loaned to our members for two-week periods.—Genevieve Rowland, Hagerstown, Md., March 2.

**Union Bridge.**—Our Sunday school is progressing nicely. On Dec. 13 Bro. Chester Harley, field director for the Eastern District of Maryland, gave us a good message. On Dec. 20 we had our Christmas program. In January the Home Builders class sent two packets to Camp Marienville, Pa. The sisters' aid meets on the fourth Wednesday of each month. Last week we had twenty-one present; we quilted one quilt and knotted one, besides embroidering, crocheting, and piecing quilts. Our church is giving very liberally to relief and C. P. S. offerings.—Mrs. James S. Hoy, Union Bridge, Md., March 1.

### Michigan

**Pontiac.**—A splendid co-operative spirit has been shown in our church, with good attendance. We enjoyed having Brother and Sister Utery with us for a revival meeting Jan. 25—Feb. 7. During the two weeks a visitation was made to most of the homes. Brother and Sister Hoover, our district field directors, with Bro. Taylor, come to us Jan. 16 and gave us a better picture of what the C. P. S. camps are like. In the absence of our pastor, Bro. Warstler of Durand was with us Dec. 12. We had an inspiring Christmas program, a play, *The Story of Jesus*, given by the young people, and a program by the children. Three anointing services were held during the month. Many of our members have pledged to use the tithing system. We have two services each Sunday with Bible study in the homes each Wednesday evening. The aid group meets twice a month for local work, Red Cross work, and to make comforters and a packet for the C. P. S. camps. We have a one hundred per cent Messenger club.—Mrs. L. W. Shafer, Pontiac, Mich., Feb. 27.

### Nebraska

**Lincoln.**—Brother and Sister J. G. Kilhefner celebrated their sixty-sixth wedding anniversary in December. The young people sponsored a foodless banquet on Dec. 11. A university student and member of the F. O. R. was the main speaker; the offering of \$7.10 was given to Brethren Service. Mr. Gaylord Wideman, enlistee of the navy, gave us a short talk on Dec. 13. On that evening a business meeting was held and it was voted unanimously to look forward to the building of a new church. The offering of the third Sunday is to go for that purpose; the first offering was \$119.04. On Dec. 20 a program was presented for Christmas, followed by a white gift service. Three were received by letter and three by baptism. On the last night of the year many enjoyed a watch service, climaxed by a baptismal service. On Jan. 31 the children of the city mission presented a play, *His Wayside Messenger*, for us. A prayer circle, which will meet once a month, has been started. On Jan. 11 the women's council sponsored a missionary program. After a few games talks were given by several missionaries. During February the different groups studied books on Latin America and South America. For the last few Sundays we have had sermons by

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Pastor J. F. Baldwin on the laws governing the growth of our church. The men's group is remodeling the parsonage. Brother and Sister Baldwin attended the regional conference at McPherson College.—Mrs. Robert H. Evans, Lincoln, Nebr., Feb. 26.

### Oklahoma

**Bartlesville.**—The church has paid off the mortgage on the parsonage. Our council was held Dec. 20. Sister Eller resigned as treasurer and Bro. James Campbell was elected in her place. Our Christmas program was given Dec. 22. In January we had an inspiring two weeks' evangelistic meeting with Brother and Sister G. G. Canfield in charge. The choir from the Negro Baptist church sang for us one evening. One was added to the church in this revival. The young people gave a birthday supper for their teacher, Bro. E. W. Burchfield, on Jan. 24. The church has purchased new Brethren Hymnals. Pastor Raymond Ridsen has resigned and will leave us Aug. 1. He has started a recreational period for the young people every Friday evening at the church.—Mrs. Howard Hurst, Bartlesville, Okla., Feb. 22.

### Pennsylvania

**Brothersvalley.**—We met in council at the Pike church on Jan. 1 with Elder Galen R. Blough presiding. We elected officers for 1943. Pastor Roy S. Forney was elected elder. Encouraging reports were read from the different organizations. The church treasurer reported a balance of \$756.80. Our church directory was distributed on Jan. 24. It also contains the proposed budget for 1943. The attendance and interest have been very good this winter. The Christmas service given by the children on Dec. 20 was well delivered. On Dec. 21 the Keystone Workers class spent the evening caroling among the shut-ins. Our B. Y. P. D. is having monthly meetings during the winter. Our chorus is doing commendable work. A pocket Testament was sent to each of our boys in service at Christmas time. A consecration service for babies will be held on Palm Sunday. A week of pre-Easter services will be held. Our spring love feast will meet May 8 at 7 p. m. On Feb. 14 a missionary program was given; Elder Walter F. Berkebile brought the message. An Achievement Offering was lifted for missions.—Susan M. Knepper, Berlin, Pa., Feb. 19.

**Chambersburg.**—On Nov. 29 an impressive mortgage-burning service was held. A purchase of additional property several years ago, along with the remodeling of the church, made a financial obligation which now is liquidated. On this day our new baptism was dedicated. Nov. 29 was also the silver wedding anniversary of Pastor Ralph G. Rarick and wife. A beautiful basket of flowers was presented them by the parish. Open house was held in the parsonage. On the next evening a surprise reception was held for them and a gift of \$25 given to them. Eighteen communions have been administered to shut-ins and others who could not attend our autumn love feast. Our Christmas pageant, presented on Dec. 20, was entitled *One Star to Follow*. On Dec. 27 we were favored with a good sermon from Bro. J. Henry Long, a student at Elizabethtown College. We are now in the midst of a revival conducted by Elder Otho Winger.—Ralph G. Rarick, Chambersburg, Pa., Feb. 18.

**Greencastle.**—On Dec. 9 Galen Kilhefner gave us and adjoining congregations a talk on the peace program of our church. In the morning of Dec. 20 the children gave a Christmas program, and the young people and choir presented *The Great Deliverer* in the evening. On Dec. 31 our congregation enjoyed a fellowship supper as a reception for thirty-seven new members, ending in a watch night service. Ray Houser was with us as speaker. At our council on Jan. 11 we elected church officers, who were installed Jan. 24. We had a successful revival meeting Jan. 17-31 with Pastor C. E. Grapes as evangelist. As a result eleven were baptized and four received by letter. We will continue with personal visitation and hope to receive others at Easter time. We are expecting Dr. R. W. Schlosser to be with us some week end in March to conduct a Bible institute. Our love feast will be held April 27 at 7 p. m., preceded by the preparatory service on April 26 at 8 p. m.—Cora E. Oellig, Greencastle, Pa., Feb. 27.

**Spring Run.**—A Thanksgiving service for the Spring Run and Pine Glen churches was held in the Spring Run house with L. D. Ruble bringing the message. On Nov. 27 the sacred cantata, *Ruth the Moabitess*, was given by the mixed chorus. Mrs. Frank Crumpacker spoke at the missionary meeting on Nov. 29. The young people gave a Christmas program on Dec. 23. As has been their custom, they packed boxes for shut-ins and sang carols on Christmas Eve. As a result of special evangelistic effort and pastoral visitation, thirteen young people received bap-

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tism on Dec. 13. Two others were received by letter. The Sunday-school classes brought offerings for the white gift service. The cantata, Yuletide Memories, was given at Pine Glen by the combined choruses. At our recent council we decided to discontinue the Sunday evening service for a time and hold cottage prayer meetings each week in different sections of the congregation. Bro. Raymond R. Peters of Elgin, Ill., was with us Jan. 3, bringing the morning message and assisting in the circuit conference for Sunday-school workers. On Feb. 7 the B. Y. P. D. gave a sacred concert. The community teacher training school is now in progress; Sister Huffaker is teaching one of the courses. We receive an offering once a month for Brethren Service. The women are preparing a packet for a C. P. S. camp.—Mrs. Luther Dunmire, McVeytown, Pa., Feb. 20.

**Uniontown.**—Regional Director Donald Snider was with us Dec. 13. The children gave their Christmas program the morning of Dec. 20 and the young people presented a play in the evening. A watch service for the entire church was held on New Year's Eve. The week of prayer was observed in our city Jan. 4-8. Our minister and choir had charge of one night's service. Our council meeting was held Jan. 13. The 1943 budget was approved. A one-week evangelistic meeting was planned for this fall. On Jan. 17 the workers' institute for circuit number six was held in our church. Dr. Roy D. Boaz was the main speaker. During Lent we will have Thursday evening services, with neighboring pastors as speakers. These services will lead up to our Holy Week services, April 21-25, when Dr. R. W. Schlosser of Elizabethtown will be the speaker. Our church is sponsoring a radio program each Sunday evening from 5:15 to 5:30 over WMBS. A service of remembrance and prayer for our young people in service was held Jan. 7. We have reached our seventy-five per cent goal with Messenger subscriptions. We are getting some kits ready to send to the C. P. S. camps. Two letters have been received and one granted since our last report.—Mrs. James Fearer, Uniontown, Pa., Feb. 20.

**Yellow Creek.**—We met in council on Jan. 13 at the Bethel house with Elder D. I. Pepple officiating. One letter was granted and several officers elected. Both the Yellow Creek and Bethel Christmas programs were well rendered and enjoyed. The ladies' aid has been busy quilting; they made a comforter and a kit for Camp Kane.—Mrs. Bertha Snyder, Hopewell, Pa., March 1.

### Virginia

**Emanuel, Sangerville.**—Our ladies' aid met in December to organize for the new year; Sister Roy Rusmiser was elected president. We have made eight comforters and given several kits to the C. P. S. camps. We have also given money several times. On the third Tuesday of each month the truck from Camp Lyndhurst comes through here, collecting supplies that the different churches have for them. We held our February council on Sunday afternoon after a fellowship dinner. Bro. Victor Click is president of our Sangerville-Emanuel B. Y. P. D., with Sister Ruth Zimmerman as adult adviser. We have furnished wood for an elderly sister and have helped can foods for the C. P. S. camps. Elder M. G. Sanger brought one of the students from Bridgewater College here Jan. 24 to bring the message. Bro. Reynolds Simmons, also of Bridgewater College, brought the message on Feb. 21. Brother and Sister I. J. Garber and children are doing their part in all of the activities of the three churches, Branch, Sangerville and Emanuel.—Frances Cox, Mount Solon, Va., March 1.

**Ewing.**—We met in February with Brethren Reuel B. Pritchett of White Pine, Tenn., William Crumley of Fountain City, Tenn.,

## Walking With God Today

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J. R. Jackson, and our pastor present to ordain Bro. Paul Crumley of Ewing into the ministry. Charles Sutton, from a C. P. S. camp in Maryland, was also with us. There was a good attendance for the preaching service, and our Sunday-school attendance was forty-nine. The offering for the day was \$33. We are sending \$31 to C. P. S. camps this month; we sent \$49 last month. Our Sunday school is progressing nicely. We have our preaching service on the Saturday and Sunday before the third Sunday in each month.—Mrs. Elbert Jones, Ewing, Va., Feb. 25.

**Jones Chapel.**—Our love feast was held in November with Elder L. A. Bowman in charge. Besides our pastor, F. B. Layman, the following brethren were present: Elwood Humphreys, Z. E. Mitchell and Isaac Bowman. Several members from other churches were with us. Some of our members and friends of this community had never seen a communion before. Bro. Mitchell brought our sermon on the following Sunday. Bro. Guy E. Wampler, our executive secretary, was with us Jan. 10 and gave a good message. The aid society, organized since June, has been making wonderful progress, raising \$175; part of this has been turned over to the building committee for work on the basement rooms. Our Sunday-school and church attendance has been good.—Mrs. Tommie Draper, Martinsville, Va., Feb. 16.

**Nokesville.**—The total giving at the several services for Dec. 27 totaled \$158.09. A number of the homes of our church use the devotional book, The Upper Room. Every fourth Sunday a talk is given by the superintendent about the work of the church school. A social for the young people of the church and community was held Jan. 29. Bro. A. J. Caricofe of Fairfax brought the morning message on Jan. 31. The district young adult fellowship meeting was held here the same day. On each Sunday names of two men in the service from the church and community are given in the bulletin; people are asked to write them during the week. The children's church meets on the second and third Sundays of the month. On the fourth Sunday the junior choir meets for worship and rehearsal. We were glad to have Bro. C. H. Deardorff as our speaker on Feb. 14. Bro. Samuel Harley, director of Camp Lyndhurst, preached for us Feb. 21. The sum of \$60.06 was given for Brethren Service during January. The Achievement Offering was \$56. The ladies' aid decided to discontinue the public birthday dinners this year and serve only the members of the organization. The Sunday-school teachers and officers hold monthly business meetings. The district round-table conference will be held in our church March 28.—Ruth Graybill, Nokesville, Va., March 1.

### West Virginia

**Sandy Creek.**—After many months of planning and work our parsonage was dedicated last fall. Donations of food were sent to Camp Lyndhurst, and two of our groups sent camp kits to Magnolia. Cash offerings given to Brethren Service amounted to \$235.30 last year. The communion offerings, with the special Thanksgiving and Christmas offerings, were given to missions, the total being \$211.44. The annual venison supper was held in the community building on Dec. 8. Christmas programs were given in three of the churches. Our pastor and wife attended the spiritual life institute at Bridgewater College the last week of January. Two of our women's groups are studying Latin America. Church night has been started in one of our churches. Severe weather has interfered somewhat with our program during the past few months. We are trying to keep in touch with our young men in service as much as possible through our church paper; to date fifty-two have been called from our congregation.—Mrs. Florence Showalter, Brandonville, W. Va., Feb. 23.

## On Making a Will

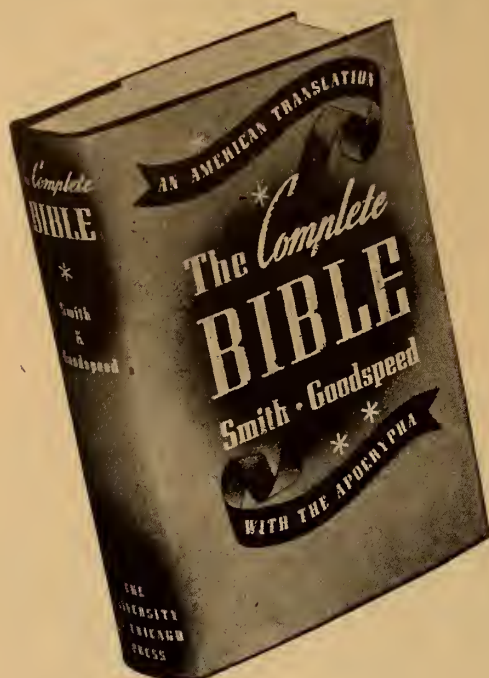
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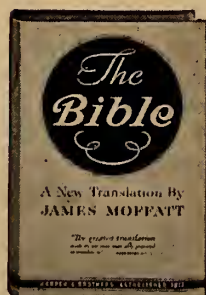
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# GOSPEL MESSENGER



## *Through the Chapel Window*

The built-in cross and the vista of God's out-of-doors are conducive to worship

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## *Around the World...*

An analysis of the 1940 census returns showed that German was the foreign mother tongue most frequently spoken in American homes, with Italian ranking second and Polish third.

A British worker whose weekly wage for fifty-five hours is \$16.50 receives only \$10.60. Before it comes to him, \$4.20 is deducted to pay income tax; 80 cents a week goes for insurance benefits; 90 cents goes into war savings.

Florida's state board of education has adopted resolutions urging public schools to devote twenty minutes a day to the development, along broad religious lines, of "those ideas and ideals promulgated by the founders of this country."

Bibles for lifeboats are now provided by the American Bible Society. An envelope made of paper, lead foil and cellophane encloses the especially prepared New Testament plus a supplement of favorite Psalms and hymns. Experiment has shown that a New Testament thus prepared may be immersed for five days in water and come out perfectly dry.

The Lord's Acre Plan, begun as a movement among small country churches in western North Carolina in 1930, is now being used by approximately 3,000 churches in the United States and in hundreds of churches throughout the world, the Rev. Dumont Clarke, director of the religious department of the Farmers' Federation of Asheville, N. C., estimates.

Demand for Easter greeting cards with religious symbols and messages is expected to be the greatest in the history of the industry. Editors of the religious press in Chicago who heard the report of S. Q. Shannon, director of the Greeting Card Industry, Inc., agreed that religious interest and activity have reached the highest level known in America, and that published stories of religious faith among men in the war zones have had a great influence.

The American people now drink liquor at a rate never surpassed in the history of our nation, says Columnist Drew Pearson of Merry-Go-Round. The previous high was during the last war when 1917 consumption hit 167 million gallons. During the first eight months of 1942, consumption was 115 million gallons—an annual rate of 171 million. Liquor consumption has increased steadily since repeal of prohibition in 1933, declares Mr. Pearson. From the 1934 figure of fifty-eight million gallons, it shot up in 1941 to 158 million gallons. In three years of the European war, ten million cases of Scotch whisky have been shipped to the United States from Britain.

Twice in twelve months new federal taxes were applied to distilled spirits. Each time consumption seemed to falter a bit and then plunged on. This was true in particular soon after November 1, 1942, when the additional tax of two dollars a gallon failed to put any curb on the retail market for high powered beverages.



Of the 7,000,000 Jewish citizens of Germany and the countries occupied or controlled by the Nazis, it can be reliably estimated that 2,000,000 already have perished.

Norwegian schools have been ordered to use a catechism written by the secretary of state in the Quisling government in place of the one approved by the primate of Norway, Bishop Berggrav. The fourth commandment demands obedience to the state government and the "Fuehrer."

The North Carolina legislature has killed two bills, one of which would have set aside \$5,000 for instruction in the public schools against the evils of alcohol and narcotics, and the other of which would have banned advertisements of alcoholic beverages in newspapers and magazines, on billboards or in radio broadcasts in the state.

As a gesture of good will, the following institutions of higher learning have offered scholarships to Icelandic students, in recognition of the twenty-fourth anniversary of Iceland's independence: American University, Washington, D. C.; Boston University; Brown University, Providence, R. I.; Hobart College, Geneva, N. Y.; Northwestern University, Evanston, Ill.; Southern Methodist University, Dallas, Tex.; University of Southern California and the University of Wisconsin.

The governor of New York, Thomas E. Dewey, proclaimed March 9 as a day to be set aside by the citizens of that state to offer prayer to God for the Jews who have been bitterly persecuted and massacred.

Dr. Stephen S. Wise calls upon the United States to admit all the Jewish refugees that seek admittance despite immigration restrictions, and asks for repeal of Britain's recently adopted immigration ban on Jews in Palestine.

Five hundred eighty thousand boys and girls of 14 and 15 years and 2,200,000 of 16 and 17 are working either full or part time in industry and agriculture, according to a report issued by the National Child Labor Committee.

Special provision has been made by the Office of Price Administration for rationed foods for church functions. The minister or other representative of the church may get a certificate for the necessary rationed food by applying to the local board.

A program designed to mobilize more than 3,500,000 workers this year to help farmers meet the nation's increased food and fiber requirements has been announced by the Department of Agriculture as the crop corps program. Of this number, 500,000 nonfarm high school youth are being mobilized through efforts of the United States Office of Education, with the co-operation of the Extension Service.

A Rotary club in Honduras has decided to erect a huge monument to Christ which will symbolize the piety of the Honduran people. The El Picacho mountain will serve as a pedestal for the monument. A chapel will be erected inside the base, and stairways into the sides of the pyramid. Seventeen columns, ten meters in height, and a twenty-meter image of Christ will be other features. The monument will be equipped with two systems of illumination.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

MARCH 27, 1943

Number 13

## ... Editorial ...

### The Apparatus and the Work

SPEAKING at the special services held in connection with the dedication of a new and splendidly equipped church building, the preacher had a good deal to say about what he called the apparatus of Christianity. By this term he meant not merely or chiefly material equipment but rather all the organized efforts and activities of the church which have for their immediate purpose the enlistment of interest and the cultivation of friendliness.

All of this is good, he said, if we do not forget that it belongs to the apparatus and that the ultimate goal is something higher and finer. That is spiritual regeneration.

The real work is the transformation of individual people into true children of God and of humanity into the kingdom of God. It is making the spirit of Christ dominant in the hearts of men and in all their relations with one another. Everything else is apparatus.

Let's have the apparatus and use it, not just to see it run but to get the work done. E. F.

### Levels of Life

THERE are levels and levels of life. Observe how some men are rich and others are poor. Yet wealth is only one of many factors making for a difference in the status of men, for some who are poor are happy, and among the rich are some who seem of all men the most miserable.

Thus men live on various levels, even as one of our poets has said. He writes of the high and the low, and of those who flounder on the misty flats which lie between. But as we have endeavored to show, there are infinite variations. The three levels listed by the poet are but an obvious generalization.

One of the most interesting things about the

possible levels of life is that one can choose so largely for himself. While it is true that many drift here and there on the misty flats, the reason is to be found principally in the fact that they do not cast anchor and try to rise to something better.

Like the lily that grows out of the muck, or the creature of the deep that swims against the current, so every man can choose something concerning his destiny. Yes, it is as simple as that. One's seemingly least choice may be life's great divide. He who is wise will choose both where to build and what to use.

H. A. B.

### A Place for God to Live

IN these strange days when cathedrals and palaces of all sorts are blasted to smithereens, let's take a minute or two off to think of that temple or sanctuary "in whom ye also are builded together for a habitation of God in the Spirit." Does the idea strike you favorably? All right then, sit down.

A habitation for God! Hasn't he the heavens for his throne and the earth for his footstool? Hasn't he all the stars and suns and worlds to live in throughout the measureless distances of space? Isn't that room enough?

Yes, that's room enough, but haven't you learned that it takes something more than room to make a home? Then the most illuminating experience of your life is still ahead of you. Then you have still to find out what an unendurable mockery an abundance of room is, when the thing that makes it home is lacking. Home is companionship. Home is congeniality of spirits. Home is where love is.

So that's the meaning of it. God is lonely. The immensities of space, filled though they are with systems of worlds which are storehouses of incalculable physical energy, do not satisfy him. The beauties of nature—and what must these be when



those we know are multiplied by infinity?—do not satisfy him. He wants an answer to the hunger in his heart. He wants the same thing that you want. He wants friendship. He wants to be understood and loved.

Wherefore he has planned this great structure of human souls. Let others dwell in palaces of marble or what not. He chooses to live in a house of friendly thoughts and purposes.

For, having yielded to the fascination of the metaphor, you do not neglect to grasp and hold fast its meaning, do you? "In the Spirit," Paul says. God is going to live in this temple "in the Spirit." In *his* Spirit, that is, but if in his Spirit, then also in your spirit and mine. The only point at which God's Spirit can gain entrance into a human being is in the spirit of that being—that is, in the part of him that thinks and wills, aspires and loves.

All of which is merely to say that God is seeking to control the soul life of mankind. He wants the children he has made to be his children truly. He wants them to think his thoughts after him and delight in the things which he delights in. So he can live with them and they can live with him and all have a great time together. It is their pleasure that he seeks, no less than his own. In fact, making them happy is what makes him happy. He knows that only in companionship with him, only in thinking his thoughts and cherishing his ideals, can they be really happy. And only as they do this, can he live with them—in them.

How simple the complexities of our religious questionings would become if we only saw them clearly! True religion is the life of God in the soul of man. This is what Paul is saying in his beautiful temple figure. God is a Spirit and he wishes to live in our spirits and he will, "to will and to do of his good pleasure," if we but invite him in and do what we can to make him feel at home.

This is what the Scripture in one way or another is saying everywhere. Such a time as God has with us, trying to make us understand! Every conceivable kind of illustration, all the figures of speech we mortals are acquainted with, every possible literary device, he uses freely, that our dull minds may more readily pierce the thin veil which shuts off the unknown from the known.

And yet that unknown thing he wants us to see and rejoice in is so simple. It is this: He wants to live in our hearts. That's all. He wants us to love the things that he loves so he *can* live in our hearts.

He cannot live contentedly in the hard cold universe of matter. He is building for himself a magnificent home made out of human spirits. Let's help him build it.

E. F.

## Foreign Mission Dividends

For years the foreign mission enterprise as carried on by the churches in America has run up to a large and unselfish investment both in funds and life. Members of the Church of the Brethren know something of what such labors can cost, for there are missionary graves in India, China and Africa.

What of the returns? Is there any way to estimate foreign mission dividends? One well-known traveler, recently back from a globe-circling trip, is said to have remarked that there is in the world today a great reservoir of good will toward the American people. First on the list of explanations accounting for this resource in understanding is mention of "hospitals, schools and colleges which Americans—many of them missionaries—have founded in the far corners of the world." Consider, then, the following summary statement of what we are now getting in the way of dividends from the foreign mission program:

"The work of our missionaries is bearing fruit. It is creating good will at a time when good will and international understanding are at a premium. To be sure, this is not its only fruit. But it is a very important one at the present time.

"It could not have been otherwise. For the missionaries went to those foreign lands in the service of God and man. They carried no racial prejudices with them. They knew men not as black or yellow or brown, but only as men, God's children and their brothers, who needed the gospel of Christ. In their hospitals men with black skins received all the help and all the tenderest attention that the missionaries could give them. And in their schools and colleges yellow children and young people were patiently instructed with all the skill that the missionaries could command. In their churches all were welcome. They were breaking down the prejudices that separate men. They were building up a reservoir of good will. And, whether or not they knew it, they were building the framework of a world democracy, since democracy depends upon the recognition of the principle that all men are equally members of the human brotherhood."

Some have advocated that more should be done at home. There is no gainsaying the fact that America in mission terms is far from a finished task. Yet, who can honestly say we have done less at home because of the foreign mission enterprise? It is more probable that work on foreign fields has opened our eyes to needs in the homeland. In any case it is hardly a question for futile argument. The prime requisite, wherever one sees the need, is to talk less and do more.

H. A. B.



## *The General Forum*

### **Seven Elemental Blessings . . .**

BY C. F. RUPEL

IN this troubled world there is a demand for something that is not provided as it should be. We need greater development and a more nearly perfect life. Life is a duration of time. That duration is given so that life may become more noble and lasting.

One of the most-needed elements for the sustaining of life is called bread. This element does not include just common bread made of wheat or corn, but everything that is used for the support or the sustenance of life. Too, this bread is the support not only of the physical, but also of the mental and spiritual. The Master said, "I am the bread of life," "I am that bread that came down out of heaven." The desires and longings of the soul are for that which satisfies. Man was created in such a manner that his being calls for something that will sustain life, and in order to meet that call there must be a supply furnished from some source, either earthly or heavenly. In the physical realm of life, the supply of bread dare not be curtailed or the result is death. To withhold it from the needy is one of the worst sins committed by man. The Bible says, "Thou shalt not kill." The person who withholds bread from the hungry and causes death becomes a murderer. The law of the land requires a sentence for one who steals money or goods, and the same law sentences one who kills. But it seems that that law is not applied to one who curtails that element which is for the purpose of supporting life.

These same truths hold in the spiritual realm of life. "Man does not live by bread alone." Important as is physical bread, man's need of spiritual food is greater because it is for the sustenance of a longer life. These are troubled times. Governments are corrupt, the church seems dead or dying, homes are broken, society has failed to keep in a correct line of procedure. All of this exists because the responsible parties have not done their duty in ministering the bread of life.

The second elemental blessing for life is water. This is so needful that no life can exist without it. Its power of cleansing has become one of the greatest powers known. It is co-partner with bread. Not only mankind needs water, but all of life. The thirst of man and beast, as well as of the vegetable kingdom, must be slaked or the result is death. The many uses for water can hardly be comprehended. The vitality of life, the growth of life, the completeness of life cannot be attained without water. Again the Master said, "I am the living

water." The life-giving stream which flows from him is so great a necessity that the human soul would be lost without it.

Another necessary element of blessing is light. It is the greatest illuminating agency we have. By it things are made visible. The Creator knew man could not fulfill his mission in the world without it; hence he created it. Man must realize the great importance of its creation. Life depends upon light. Man could not fulfill his duty to his fellow man if it was impossible for him to behold his need. The penetration of light permits the development of a more sane apprehension of the great work of him who placed man on earth. Light discovers God. Light reveals him to man. Light opens the way to life. Groping in darkness brings man down to the level of the beast. The beauties of heaven are revealed by light. By it we can see the handiwork of God. By it man can be led along the highway of holiness, and he is able to climb the steep to a higher plane of living. Jesus is the true light that "lighteth every man that cometh into the world." God is revealed to man by the light of the gospel which Jesus Christ brought to the world. It becomes the duty of man to let his light shine, not place it under a bushel. "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

The divergence of minds in this day has brought on a condition that has diminished or darkened the light to such a degree that human kind has lost its way. Until the light is brought out and placed on the stand where all can see it, there will be suffering and misery untold. The demand of high heaven is that his light shall permeate every heart and cause it to render good for evil and subdue that which endangers the blessings of life. Christians must be the light of the world.

Another element necessary for the blessing of life is power. This becomes necessary because without it man could not fulfill the requirements that are needed to obtain or produce life. A mistaken or assumed power is a hindrance to life, both to the one assuming it as well as to the one ruled or governed. The assumption of power causes bigotry, selfishness and suffering to those who are ruled. Power was not given to man that he might dominate any man or group of men. Men were created equal, and one person never has the right to dominate over any one else. His job is to control himself that he may be able to fulfill his mission in the world by service, not by lording it over another.

Power is needed for protection, for guidance, for



## Wind

BY VELTA MYRLE ALLEN

Wind is wonderful and full of strength.  
It pervades the whole wide world:  
It blows away the mists  
And sets our flags unfurled!  
In autumn, when it shakes the leaves  
It sends them flying, red and gold.  
It sets the clouds to voyaging;  
Brings rain and sunshine, too;  
Builds up the snow in palaces  
With its flakes of skies of blue!  
It murmurs music in the pines  
And shouts aloud in storms.  
It takes the seeds of many plants  
And sows them o'er the land!  
It blows wet and salty o'er the sea  
And sends scurrying grains of sand.  
It turns windmills in many places,  
Taps the chimney on the farm.  
Sometimes it blisters tender faces  
And often it is dry and warm!  
The spirit of adventure is in the wind.  
Without it, how still the world would be!  
Wind is a blessing for you and me!

*Oakland, Calif.*



service, that humanity might be more richly blessed by being able not only to endure, but to enjoy life. Strength of mind, of will, and of influence is much needed today in order to meet the opposing elements which deter the richness of a noble, an upright and a beautiful life. Without power we would fail to serve in the best ways. Caution should be used that there would be no abuse of power in application. The powers that be should not rule or govern to the detriment of the happiness of the governed. All power, both in heaven and earth, was given to the Master for the benefit and uplift of the human race that it might seek a place of safety and enjoyment. Let his power influence our lives to such a degree that our lives may be hid in him.

If this power is used properly it will bring peace to the soul, which is another element of blessing. Nothing is so satisfying, so valuable, so necessary for a happy life as peace. Peace of mind, peace of heart, peace of soul are badly needed in this trying hour. Where is the peace that the Master said he would leave with us? Have we been robbed of it? Have we relegated it into oblivion? Has it lost its influence upon the hearts of the people of the world? What can we do about it? What will we do about it? Does it need renewing? If so, how can we do it? The best way, in fact, the only way, is to go back to the Master and let him rule our lives and restore us to our rightful position according to his regulations; then we will be on the

substantial footing where we will be able to receive the peace he has in store for us.

If we can be restored to that place, then peace will be ours to enjoy and it will bring to us the other elements of blessings that make life complete, namely, rest and joy. There is no rest without peace. Peace will enable us to enjoy the rest that is ours if we will only do our duty to bring about a condition that will restore peace.

Rest comes after labor. Hence we should labor for that which is most needful, most valuable—for the return of peace which will be rest to mind, soul and body. There is joy in service, in knowing that we have done something for the betterment of mankind. If we have made someone's heart lighter, lifted a burden, gone the second mile and enabled someone to see that there is peace, joy and rest for the weary, we will feel that there is peace of mind and a joy in service, and there will be rest for all because of deeds of kindness being wrought.

This kind of experience on both sides will be recompensed by the Giver of all good. He said that his joy would be in us and that our joy would be made full. Our peace, joy and rest come to us because we have labored on the behalf of others.

*Pasadena, Calif.*

## Sorrow for Sin

BY H. A. CLAYBAUGH

"And the Lord turned, and looked upon Peter. . . . And Peter went out, and wept bitterly" (Luke 22: 61, 62).

A SHABBILY dressed man with a dark skin was sitting in the rear of a rescue mission in Chicago where I was preaching some years ago. His keen interest in what was going on was very noticeable. At the close of the sermon I gave opportunity for any who desired to become Christians to come to the front. Like the shot from a gun this dark-skinned man came to the front, threw himself face forward on the floor, and in agony of soul began to cry to God for mercy. In prisons, hospitals, and other places in that great city I had seen people turn to the Lord for salvation, but I had never seen one quite so much in earnest as was this individual. We learned from him after service that he was a native of India. He had become a Christian in India and was in America to prepare for service to his native people. When he arrived in this country he entrusted his money to the care of one who he thought was a Christian. The one who had his money by some dishonest means kept it. The Hindu said that he had gone to the saloon instead of going to his Lord to get some relief from his trouble. The Lord turned and looked on him that night and he wept bitterly.



All of us know from experience what it is to sin, but few of us know just what it is to be sorry for sin. Peter's penitence for his sin needs emphasis. If we are honest we need not be reminded that we all often do wrong, but we need to be reminded that we seldom are penitent. We do not object to hearing of the mistakes of others, but it is different when it comes to seeing and admitting our errors.

The apostle's sorrow originated with the Lord and not with himself. The Lord turned and looked upon Peter. In Eden God looked for Adam. Adam did not look for God. No doubt both Adam and Peter would rather have looked any other way than Godward. But God took the initiative and found Adam; Christ turned and looked at Peter.

What about Peter's sorrow? There is a sorrow for sin that needs to be repented of and there is a godly sorrow that need not be repented of. This godly type of sorrow means *a sorrow that is acceptable to God*. What then is the difference? A superficial kind of sorrow is in evidence when an individual who has some desire to live right discovers that he is not getting it accomplished. A consciousness of failure and a sorrow because of a human weakness follow. The sorrow may be no deeper than wounded pride. Or the one in fault may be sorry because he has been found out and because a penalty is attached. The penalty may be the loss of a certain standing in a social group or the payment of a fine. This is a type of remorse that lacks something very vital.

The real sorrow for sin follows that look from the Lord or a consciousness of guilt wrought in the heart by the Holy Spirit. The publican said, "God be merciful to me a sinner"; Peter "wept bitterly"; the Hindu cried for forgiveness. Here is an evidence of the mercy of God. He not only provides pardon for sin through Christ, but reveals to man the fact that he is a sinner and needs a Savior.

It is interesting to note the method that the Lord used to bring Peter to repentance. Coarse, heavy words of rebuke could have been used, accompanied with threats of punishment. Or the Lord could have spoken to Peter of his disapproval of his conduct. How many times have we publicly and privately spoken in tones of thunder to our fellows in regard to their sins? The Lord just turned and looked. In dealing with souls it is well to remove our shoes; we are on sacred ground.

"And Peter went out, and wept bitterly." Some may think that this emotion manifested by Peter was a sign of weakness. On the contrary, might it not have been an evidence of strength and greatness? For an individual to admit his sin, to get some idea of what God thinks of it, and to shed bitter tears can be the start toward strength and

manhood. We may think that ours is a little mistake. Someone said, "There is great sin but no small sin." If an individual stops, takes time to consider how good the Lord has been and is to him, and then compares it all with his attitude to God, there will follow a conviction that will lead to a genuine sorrow, in the direction of less sin, and on toward the character that Peter manifested in his later life.

*Goshen, Ind.*

## A Word to Ministers

BY LUCILE LONG

SINCE I often refer to chapel speeches to illustrate some of the principles of composition which I try to teach to freshmen, and since occasionally I even require outlining of speeches that are heard, some of my students learn to listen with a fair degree of critical attention to such speeches. In spite of my best efforts, however, some of them find more pleasure in guessing what I think of the chapel speech than in determining what any sensible listener should think. And so I was not too much surprised to have a student say to me many years ago, "Miss Long, I know you liked that chapel speech!" The student's batting average on this point was not higher than that on other matters of English—I did not like the speech. But I only smiled in reply to the comment and asked, "Why?" "Because there was so much poetry in it," said the student triumphantly.

I spent some time thereafter trying to decide why a student should think I would like a speech because there was poetry in it, and then turned to a much more difficult question—why speakers use poetry in their speeches and sermons anyway. I did not like this particular chapel speech because I could see no integral relation between the poetry quoted and the thought being developed in the speech; in fact, as I try to recall it, I cannot remember that there was any particular thought being developed. And poetry, however much I enjoy it for itself, is for me an extremely poor substitute for a carefully organized line of thought.

Ever since the experience I have just related, I have listened with interest and astonishment to the way in which public speakers use English literature (prose and poetry). And as a result of this much listening, I am venturing to state exactly how one teacher of English feels about the matter. One point has certainly already been clearly implied. Some speakers seem to feel that a reference to Jean Valjean or a line from Tennyson is all that is needed to capture permanently the attention and the sympathetic interest of any lover of literature in the audience. This is not true. In



fact, quite the contrary is true. Any such reference to literature may be compared to a sharp sword; if it is used skillfully, it becomes a powerful tool, but if it is handled by one who cannot control it, all that he does is injure himself and disappoint, if not disgust, his audience.

How may the minister or public speaker take advantage, then, of the riches of English literature, the greatness of which cannot be overestimated? In the first place, he should be accurate. Certain short stories or incidents from novels (that of Ernest, from Hawthorne's *The Great Stone Face*, for example, or of Eppie and Silas, from Eliot's *Silas Marner*, to mention two favorites only) have been so garbled from the pulpit that I have listened first in bewilderment, then in outright amazement, and finally with rising indignation. I am accustomed to putting grades on reports from parallel reading; I have sometimes longed for a similar privilege with those I have listened to from the pulpit.

In storytelling, a paraphrasing in one's own words is at once the correct and the only way of handling the material. There one expects only perfect accuracy in the facts presented. But when the minister starts quoting poetry, he has a double responsibility; he must not only say what the poet said, but he must also say what the poet said in the exact words of the poet. The charm of poetry lies in the perfect word and syllable, in the exquisite movement of line, in a marriage of thought and expression so entirely harmonious that not to have the one is not to have the other in its entirety. Coleridge said that one might just as well try to move a brick from a wall by a forefinger as to take out one word from a finished passage in the poetry of Shakespeare or Milton. The lover of poetry feels somewhat the same way about any good poem, and therefore he is anything but impressed by a quotation half Shakespeare, half the person quoting.

In the second place, no one should use any quotation or literary reference without being familiar, not only with the line or the incident, but also with the context from which it is taken. If this rule were applied to Bible quotations, it might work a wholesome revolution in Bible exegesis. I still remember the feelings with which I heard a minister prove that God is good-humored by referring to a verse in one of the psalms where it is said that God laughed! One wonders if some ministers ever read even a short psalm in its entirety, let alone studying a whole book like *Genesis* as a literary entity.

If it is true that one can prove anything from the Bible by lifting individual texts from their context, it is scarcely less true that one can reach

absurdly unjust conclusions by using a line or two of poetry out of its context. Browning is one of my favorite poets, and therefore my favorite example of this kind of sin against the poets is in the use of the lines of his which are perhaps most frequently quoted:

God's in his heaven—  
All's right with the world!

The minister in his ignorance quotes these lines and proceeds to an effective paragraph in which he says that a poet may know no more about real life than to utter such nonsense, but we know that there is much in the world that is not right, and so on. The teacher of English listens with what patience she can command and thinks how much fun it would be to have the minister in class for a study of the drama *Pippa Passes*, from which the lines are taken. Browning's literary shortcomings are many, as even his admirers admit, but a failure to recognize the evil of the world is definitely not one of them. On the contrary, he was far ahead of his generation in the frankness with which he reported those evils, and his influence on modern realistic poetry is very great. And the thoughtful reading of just this one poem of his will prove this assertion. Why do not ministers read poems instead of quotations? It would spoil sections of their sermons, but it might do them good.

How may one achieve this accuracy of quotation and familiarity with context? What must one do to satisfy the stern lover of literature in his audi-

### The Spirit of Lent

BY MARK B. SPACHT

One evening I mused in the shadows  
On the value and meaning of Lent;  
I thought of the church's great mission  
And the loss of talents unspent.

I pictured the Master's submission  
To the will of his Father above,  
Expended in tender compassion  
In service of mercy and love.

The cradle, the sea and the garden  
All glowed with denial and prayer.  
Unselfish and patient, he showered  
His healing and rest everywhere.

He bowed before Pilate in silence,  
Refused to plead aught for himself,  
That his poverty, shame and derision  
Might abound to my glory and wealth.

And then, in the light of the morning,  
I felt a sweet wave of content,  
For with Jesus in humble submission  
I found the true meaning of Lent.

Buckland, Ohio.



ence? I should like to recommend three things.

First, read wholes, not books of quotations. If you find a quotation which you would like to use, find out the poem from which it is taken and read the poem. If you come across a reference to an incident in a novel, read the novel. You cannot trust the ministers' magazine in which you found the reference; surely no man becomes a minister without recovering from the quaint and naive idea that everything in print is true. You cannot trust the anthologies of poems which are lifesavers for a certain kind of speaker. For one good one (and there are good ones) there are many which are wretchedly edited and therefore extremely inaccurate. And as for the books of quotations, they are, generally speaking, an abomination. The best thing to do if you have one of them is to throw it away, or give it to some elderly relative who will be very proud of it on her shelf but who will never think of reading in it, or hide it in the attic under the old schoolbooks which your children long ago outgrew. Then take the money which you had planned to spend for one of the Religious Book-of-the-Month Club selections and buy a standard edition of one of the major poets or of one of the world's great novels and read in it. You haven't time to read such things? You haven't time to read all the books from which you find quotations, that is true—I am spending my evenings as I write this on Tolstoy's *War and Peace*, and I know how much time it takes to read such a book. But you may find some comfort from Ruskin's statement that he who reads with genuine accuracy ten pages of a good book is forever after in some degree an educated man. You may very profitably begin your changed life by reading the entire essay from which I have just quoted (*Of Kings' Treasuries*, the first in a book entitled *Sesame and Lilies*), and by meditating carefully thereupon.

Next, don't use so many quotations anyway. I think myself that ordinarily no one should use a quotation or newspaper clipping or story of any sort for at least three months after he acquires it. I would like to make the time limit longer. You would forget it in that length of time? Then it wasn't important enough to use anyway. If it is valuable, put it away in your mind and give it time to get acquainted with the rest of your ideas. Let it rest and germinate, so to speak, and if it is any good to you at all, when it does reappear in a sermon or address, it will sound as if it belonged to you, not as if it had been taken by the hair of the head and thrust forcibly and with determination right into the heart of your speech. Of course you will acknowledge faithfully your indebtedness to

another, but still the idea will seem at home in your mind. You won't have to build up to it then. Such a rule, if followed, would practically ruin the special sermons that now clutter up the minister's calendar—Mother's Day, Rural Life Sunday, Family Week, and so on—but some of us could contemplate the loss of all such with perfect equanimity. Usually they are the worst sermons the minister preaches, anyway.

Finally, when you do use a quotation, verify it. It is at this point that the only use for a book of quotations arises. If you have a good one, it will help you turn readily to the exact poem or sentence which you want, just to be perfectly sure that your memory is accurate. This verification is important for all speakers; it is imperative for all writers. Only a person with more than two summers of editorial experience can dip his pen in an acid sharp enough to do justice to the writer of manuscripts who never turns in an accurate quotation. He is too careless to open the hymnbook to be sure the hymn stanzas with which he concludes his forum article or correspondence item are correctly written. When he attempts to quote from the Bible, he works out his own curious mixture of the King James and the Revised Versions with a dash of Moffatt or Goodspeed, and the long-suffering editor, unable to locate this version and keenly aware of copyright laws, which this kind of author apparently never heard of, sits at his desk in helpless despair and wonders what to do. I repeat, only an editor with years of experience can do justice to the author who so disregards all laws of literary decency. That we college professors have done so little to teach our students literary honesty is a matter of grave concern to some of us.

This, then, is the conclusion of the matter. Don't imagine that a good sermon can be made out of a collection of glittering gems caught up here and there. It can't. Don't quote at all unless the quotation is a good one. Much of the poetry quoted in sermons is worthless and should never be used at all; bad poetry is always worse than bad prose, and the minister should remember this. Don't quote unless you can quote with accuracy and in the spirit of the original. Don't quote unless the quotation belongs in that particular place so inevitably that you simply can't keep it out.

Many who read these words must feel like saying with the disciples, "This is an hard saying; who can hear it?" Many will no doubt dismiss it easily with the comfortable thought that all teachers are unreasonably fussy and there is nothing that can be done about it. But there is more at stake than a teacher's prim regard for detail. The minister who reads thoughtfully the world's great



books and who re-reads them, as he must do if he uses quotations only as he knows the context and if he checks these faithfully, is kept in the presence of the great minds of all times. If his mind is capable of catching fire at all, he finds himself continually stimulated and encouraged to do honest thinking himself. And so while he cannot make up a sermon by the easy method of choosing a topic and then referring to his files for adequate stories, illustrations, and gems of poetry, he can gradually acquire genuine power in shaping his messages to the needs of his congregation, messages that are not patchwork quilts, but living wholes which bear the impress of his own creative mind. Thus a minister's use of quotations becomes something more than merely a test of his memory; it gives astonishingly accurate insight into the very heart of the man, where he is and in what direction he is going and what he will become.

To all who protest against the hardness of any saying of mine on this matter, then, I am content to reply in the words of Jesus: "He that is able to receive it, let him receive it."

*Bridgewater College.*

### "Of One Blood"

BY LUTHER H. HARSHBARGER

THOSE clairvoyant words of St. Paul, "... God hath made of one blood all the nations of the world," strike us with piercing clearness in our tragic world. Day by day, the essential unity and oneness of mankind is being brought home to us. Science has long acclaimed and given ample evidence that mankind is of one blood—chemically, biologically, mentally, and spiritually. Our international economic and political structure is slowly being undermined because we have failed to see the point which the Christian faith has acclaimed since its birth.

Despite all evidence to the contrary, there still lurks in the emotions of all mankind (not just Germany and Japan) the feeling of the superman. History tells us that every race has at one time felt this way: the Negro on the banks of the Nile, the Jew in the deserts of Palestine, and now white supremacy. Will the Oriental feel it tomorrow? A knowledge that it isn't so, unfortunately, does not rule out the feeling.

This can come very close home. We who insist that the world must be democratic would do well to "see ourselves as others see us." Wendell Wilkie is our authority for saying that the nations of the world doubt that we can be counted upon to assure the freedom of others after the war is over. One of Japan's greatest resources is the deep-seated conviction among millions of teeming

Asiatics that the whites cannot be trusted to treat the colored races with equity. Is there any reason for their thinking otherwise? Madame Chiang Kai-Shek, graduate of Wellesley College, an outstanding woman of the world, could not become a citizen of the U. S. A. though she live here forever, her only sin being her Chinese birth, which she couldn't very well help.

Furthermore, they probably know how little democracy means to us when it comes to the racial line within our nation. Not long ago a citizen of Ambler showed me a pamphlet so anti-Semitic in content that it out-Hitlered Hitler. He made the remark, "I think he has something there." That happened here! Dr. Fosdick reports this incident. On either side of a large, beautiful lake are camps for white soldiers and Negro soldiers both ready to die for the country. No Negro soldier is allowed to bathe or swim in the lake on his side because white soldiers bathe and swim on the other side.

This attitude is due partly to prejudice, fear, social caste and ignorance, but it is due more to our inability to enter imaginatively into the life and faith of another people. We indiscriminately call a people beasts, Huns, or heathen, without thinking of them as individuals. So long as we thus generalize them, they will remain our enemies. It is only when we see them as men like ourselves, with the same ambitions, fears and longings, that we will cease to pour upon them the poisons of venom and hate.

Can any good thing come out of Japan? A similar question was once asked about our Lord, who, you will remember, came from a socially stigmatized town. For decades the Christian people of Japan have looked to us for Christian guidance. While we have been talking of wiping them off the map and calling them barbarous pagans all, a Japanese who, in the opinion of many, more nearly approaches the life and example of Jesus in the twentieth century, writes the following letter to his "enemy."

Dear Brothers and Sisters:

I want to ask your pardon for my nation because of what we are doing. I cannot preach in the name of Christ. I ask your attention to this fact, however, that even in Japan at least the majority of the Japanese people were against sending any kind of troops to your province; we Christians bitterly opposed it. Therefore, pardon us, pardon me, especially, because our Christian forces were not strong enough to get victory over the militarists. But the day will come when we shall be, and when both nations will be, harmonious and peaceful in the name of Christ. We Japanese love China.

In Christ's name,  
Toyohiko Kagawa.

*Ambler, Pa.*



## Did You Overlook Something?

BY H. L. HARTSOUGH

I RECEIVED a rather touching letter from a layman today. He had visited a neighboring church. In conversation with the pastor he discovered that it took almost all of the small salary the pastor was receiving to pay his rent, keep up his automobile and pay a few other very necessary expenses. He was having a painful struggle to feed and clothe his family.

Evidently the congregation had forgotten that the increasing cost of living affected their minister as well as others. The minister could not lower his dignity, he thought, by asking for more money. He reasoned that his people knew about the rise in the cost of living and most of them were receiving more money. They should offer instead of making him ask. What do you think should be done in a situation like that?

*Elgin, Ill.*

## A Great Lesson

BY MILTON F. KING

It was an honored custom for the Jews in making the journey from Galilee to Judea in order to keep the Passover feast to make it a long and tedious journey by crossing over the Jordan twice so as to avoid going through Samaria. Their reason was that the Samaritans were a mixed race, spiritually and morally, and were not on a par with their Jewish brethren. So they thought it best to avoid them altogether.

Jesus in his early ministry told his disciples one day that he must go through Samaria. "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph" (John 4:5). It was here that he engaged in a conversation with the woman and finally told her of the living water. His disciples, who had gone into the city to buy meat, returned. They marveled because he had talked to this sinful woman. When they offered him meat he told them he had meat to eat that they knew not of, that his meat was to do the will of him that sent him and to finish his work (John 4:32-34).

This was a great day for these Samaritans. This sinful woman became a great missionary in bringing others to him. "And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John 4:41, 42).

In connection with this great lesson is it any wonder he told his disciples, "Say not ye, There

are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest"? What a challenge to the Christian church in a time like this!

*Adamstown, Pa.*

## Benefits to Be Derived From the Proposed Pension Plan

BY A. G. BREIDENSTINE

There are many benefits to be derived from the Ministerial and Missionary Pension Plan. In general, however, these benefits relate to personnel and to security. The personnel benefits are as follows:

1. It will aid the church in finding high-grade persons who will give their entire time and energy to the work of the church.

2. It will make the service of a minister and of a missionary sufficiently secure so that experienced persons already in the service will not seek employment elsewhere.

3. It will permit those who have served for many years to retire if they so desire. This, in turn, will offer the opportunity to the young to enter. It will also tend to eliminate the problem of aged saints breaking under the strain of work in their later days when the church needs the counsel of their experience so badly.

The security benefits are:

1. It will provide against insecurity in old age and disability in the most economical manner.

2. It will obviate the need for relief grants, particularly to persons of low incomes.

3. It will tend to avoid breaking up a home and the man and his wife going into an old folks' home after many years of invaluable service.

4. It will convince Congress that we have put our own house in order so that a ministerial social security plan need not be applied under Federal law.

The poet told us that "new occasions teach new duties; Time makes ancient good uncouth" and we in the Church of the Brethren must make the necessary adjustments to serve best this present age. As members of the church we have had a keen conscience concerning the instruction in 1 Tim. 5: 8: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." We have, however, at times neglected the application of this instruction as it could be applied to those in the church who give their all for our beloved brotherhood. In late years we subscribed a little in support of still another scripture, 5: 18b: "The labourer is worthy of his reward." Another important scripture concerning the maintenance of a minister is found in 1 Cor. 9: 14: "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel."

While the Church of the Brethren has shed much light on many aspects of the revelation in God's Word it is quite evident that in the area of ministerial and missionary pensions there is much need for more light. As we pray that the Lord may send forth laborers into the harvest may we also pray for guidance concerning their maintenance so that we of the church laity may hold high their hands and release their time for the interests of his kingdom.

*Hershey, Pa.*



**That New Mustard Suit . . .**

BY LULU R. TINKLE

DEAR little Mother McBride! Her head is chuck full of bright ideas, queer notions, and mother wisdom. One day as we discussed our trying problems she patted me on the shoulder in her comforting way. "Now don't worry one bit. Remember that some problems just solve themselves, yes, just naturally solve themselves, while you and I may still be scratching our heads, wondering where to begin. I want to tell you how that very thing happened to me one day." So we sat down on her porch swing and she told me how "things turned up" for her. And I will tell you her story just as she told it to me.

One evening after school, our eighteen-year-old daughter Jane came rushing in, all out of breath, as if she had just ended a footrace.

"Oh, mother, mother! I have it!"

"Your suit?"

"Oh, yes! I stopped at the store, and I brought two over. One is the dearest, darlingest thing you ever saw."

Jane bent over the big blue box and plucked at the string with trembling fingers.

"I can hardly wait to show it to you. It had just come in, and they were putting it in the window. I tried it on, and oh, mother, I look lovely in it! They let me bring it home for your approval."

I did not doubt it, as I looked at her beaming face. Jane would look lovely in anything.

"There it is!" Jane exclaimed, as she shook out its soft silken folds. "It is the new mustard shade, and, mother, see these cunning little pockets! Isn't this dash of red, blue and gold embroidery on the collar, pockets and belt the smartest thing imaginable?"

"Why, yes," I said hesitatingly. "It—it is attractive."

"Attractive? Gracious, that doesn't begin to describe it. It is simply scrumptious! Now you wait there, just a minute. I can slip it on in a jiffy, and then you tell me how you like it."

Jane, her face aglow with excitement, disappeared in the bedroom, and I could hear the soft little "ahs" and "ohs" of satisfaction, and the gurgling exclamations of irrepressible youth. What an immeasurable gulf 'twixt youth and age! But I—Yes, I must try to span it with my love.

"Behold the Venus de Milo!" exclaimed Jane gayly, emerging from the bedroom, turning herself about for inspection.

I gave a little gasp. The yellow silk was very becoming to her complexion and type of beauty.

The dash of red emphasized the vivid, healthy color of her cheeks. The darkness of her hair and eyes made a striking contrast. It was a beautiful suit, but somehow, though I could not say why, it disturbed and irritated me.

"You don't like it! Oh, Mother McBride! What is wrong with you? I was just sure you would approve it. Wait a minute! Here comes Sammy."

The front door opened with a bang, and Sammy stopped suddenly in the hall.

"Who's taking my name in vain? Jumping grasshoppers!" He stood staring in the doorway, his eyes glued on Jane's suit. "What a pippin! Where did you get it, sis?"

Jane flashed a triumphant glance at me. "There, mother, I told you Sammy would like it. And you will too, mother, when you have had time to look at it. You see it is something so different."

Sammy sank into a chair, his fascinated eyes on Jane. "Jerusalem! Walk out there, Jane, and turn around. Let me get a good look at you."

I waited quietly. Sammy's judgment had never failed me yet. Jane obeyed, turning this way and that way in joyous triumph.

My thoughts came rushing fast. My modest little schoolgirl changed so suddenly into a dashing society butterfly! Cleopatra with all her charms could not have been more lovely than Jane just then, but yet—

"Isn't it becoming, Sammy? Tell mother you do like it," pleaded Jane.

"Yes, I say it's a pippin, but"—his face flushed—"I don't want my own little sister in it."

"Why?" cried Jane.

"Because," said Sammy bravely, "its beauty is positively devilish."

Ah, a light broke upon me. This was the reason for all my vague doubts and misgivings. The dress, with all its seductive charm, was a striking appeal to sex. Sammy could not be mistaken.

Jane's wide innocent eyes were ready for tears.

"Devilish? What could make it devilish?"

"Little sis," said Sammy, firmly but gently, "as yet you haven't nibbled much from the tree of knowledge. You haven't seen much of life; so we who know life must advise you. We hope to shield you from its pitfalls, from the things that will mar your beauty and rob you of happiness. Don't you want to appeal to what is best in man's nature?"

"Why, I guess so," admitted Jane coolly. "That is, whenever I think of man at all. But I can't see what that's got to do with me and my new suit. I buy it because I like it; men don't have to like it or look at it either."



Sammy smiled. "They'd like it, never fear, and all too well. Dear little rosebud, can't you see what I am trying to get across to you? The dress is too loud; it compels attention; it makes you too conspicuous."

"Oh," wailed Jane, "mother always wants me to dress like a nun, but you—oh, Sammy, I am surprised at you! Mustard is not loud. The vivid colors are all the rage this year; everybody is wearing them."

I felt it was time to come to Sammy's aid. "It isn't the color, Jane," I began slowly. "I have seen many mustard suits in cloth that I liked very much. I don't believe in young girls wearing dull colors all the time, but for a silk street suit—that yellow, shimmering silk seems to cry out, 'Look at me.' And that dash of red against the yellow, while it is very becoming to you, will attract attention wherever you go."

"Everything beautiful attracts," argued Jane rebelliously. "Did God make the world drab in color? No, indeed. Look at the beautiful colors in the flowers—they attract! Is there any harm in looking at them and thinking they are beautiful?"

Before her innocence and colossal ignorance of life I was dumb; not so Sammy. His jaw shut with a determined snap that had hurtled him across many a football field.

"Look here, little sis," he demanded crisply. "Do you remember Sara Cross?"

Jane looked up with startled eyes. "Yes, of course I do."

"Well, there are many girls like her, who sell their body and soul for a bauble—their birthright for a mess of pottage. Then they trig themselves out in suits like this to hold sway over the worst in man's nature. This is positively devilish in its figure-revealing lines. I—I'd burn it up before I'd let men stare at you in it. I don't want you to be mistaken for a Sara Cross. The kind of a man you would attract with a suit of that kind would be a type you have never known—and I hope to God you never will."

Gerald, a newly-fledged freshman, burst noisily into the room. "Oh, mother, do you care if I go to the—Hurray! Sufferin' sunfish! Where did you get that thing?" Gerald stopped, wide-eyed, and stared at Jane. He chuckled with small brother frankness, "If that rig doesn't take the cake I'll eat my hat! Say, sis, you need some black and yellow striped stockings, and then bring that skirt up a little to show 'em and—"

"Oh, stop, you mean thing. All of you are horrid!" Jane covered her blushing face with her hands, and fled from the room.

After supper, when Jane and I were alone, she

## My Beautiful Garden

BY L. C. HOSFELDT

I have a beautiful garden,  
Wherein I sometimes stroll;  
It is my garden of memories—  
The garden of my soul.  
And as I walk down memory's lane,  
To the bed of forget-me-nots,  
I vision faces of many old friends,  
And they bring me beautiful thoughts.

Then I think of things of bygone days,  
Of the joys and sorrows we shared,  
And there comes a feeling of pleasure,  
For I know they had always cared.  
And so I love to linger and ponder,  
In this beautiful garden of mine,  
For somehow the burdens are lighter,  
And things more brightly shine.

Los Angeles, Calif.

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tried on the other suit, a trim little navy blue serge, with a wide sailor collar of white. It was a neat, serviceable suit. Jane's face glowed out from it like a flower. She admitted that she had liked the suit very much until the Cleopatra affair was shown her, and finally quietly consented to keep the blue suit. But I saw she took no pleasure in it, and I was sorry for her.

"Well," said Jane the next evening as we were getting supper, "Elizabeth bought the mustard suit. If you can imagine anyone more modest, or with less desire to attract attention than Elizabeth, just name her."

Sammy whistled softly and looked troubled. I, too, was troubled, for our sweet-tempered Jane wore the air of triumph which we could plainly see was covering up a hurt feeling and dejected spirit.

But luck or chance—or is it God himself who helps the mother in her need?—decreed a different ending for the tale of the yellow suit. As I said, some problems just naturally solve themselves. It happened the night of the class play. Tom Baker and Ted Cripe were out of town for a football game. The boys always brought Jane and Elizabeth home on Friday nights unless they were away. However, I had no fear of the girls coming back alone. The school building was only three blocks from our home, and the streets were well lighted.

Just as the clock struck ten I was startled by a wild scurrying of feet on the front porch, and Elizabeth and Jane burst into the room. Elizabeth sank weakly into a chair, her face white as a sheet.

"Oh, Mrs. McBride," she gasped, "I was never so scared in my life." She had on the yellow



suit that Jane had coveted. It seemed strangely out of place on Elizabeth—Elizabeth with her modest air and quiet face.

"Scared nothing!" snapped Jane with disgust under her accent of bravery. "I wish I had slapped them, the nervy things! What business had they—I wish I had—had—" Her voice trailed off into an inarticulate splutter of rage.

"Oh, Mrs. McBride, I thought I would die of fright!" gasped Elizabeth. "Two men followed us; they came out of the Hollywood Restaurant and tried to attract our attention. When we noticed them we walked very fast, but they overtook us at Mills Street and stepped up and asked to take us home. Strangers, they were! People we had never seen! They kept winking their eyes in the most insolent way, and saying cute things."

"What did you do?" I asked in bewilderment.

"I—I did nothing! I was too scared, and held tight to Jane. Jane was magnificent! 'No, indeed, you cannot take us home,' she said. 'You surely have your nerve. You are entire strangers to us.'"

I could hear Jane say it. It was just like her.

"And then," continued Elizabeth, "they laughed and stepped back, but walked behind us, talking to us. And then Jane did the thing I would never have had the courage to do. She stopped perfectly still, faced about, looked them squarely in the eye and said: 'Look here, we told you we did not want your company. You shan't follow us. We were walking along behaving ourselves, and you have to do the same. You get in front of us and go on about your own business.'"

"What did they say?"

"Not a word. They did meekly what Jane told them; then they turned down Floral Avenue. The one with the wicked, winking eyes drawled out, in an insolent way, 'Don't follow us, little Sunday-school girls; better run home to your mamma.'"

"Oh, girls, girls! I wish you had waited for Mrs. Smith to bring you home." At this the girls both burst into tears.

"Oh, it's all my fault," sobbed Elizabeth. "We didn't do a thing to make them follow us; it's this awful suit! Mother said it would attract attention, but I thought it was so pretty and coaxed so hard. And oh, how I have been stared at and gawked at! I never want to see the horrid thing again!" And she shook with sobs.

After we had succeeded in quieting Elizabeth, Sammy came, and we had him take her home. The door had barely closed upon them before Jane turned and looked me unflinchingly in the eye.

"Mother," she confessed bravely, "I was vexed with you because you wouldn't let me buy that

mustard suit. Elizabeth can afford to buy another suit if she doesn't like it, but if I had bought it—oh, mother, I am glad you were strong enough to keep me from doing the foolish thing. I am so glad I took the blue one!"

Mothers are only human, you know, and I could not help feeling a natural triumph, but I was careful not to allow the "I told you so" gleam to lighten my eyes. My problem had solved itself.

"I am glad you feel that way about it, Jane," I answered, and quietly held out my arms. Thus ended what Sammy had whimsically called "the yellow peril."

*La Verne, Calif.*

## The Trimming

BY CHESTER E. SHULER

WE weren't eavesdropping, but we couldn't help overhearing a father scolding his son. Nor was it particularly pleasant to listen to his words. But he did teach us—and, we hope, the son—a needed lesson.

It seemed the boy had been put at the task of mowing the lawn. "You've done well with the mowing, son," said dad, "but you've been skipping the trimming. You can't do that and get away with it. Just look at that ragged edge! It spoils the appearance of the entire yard, even though you have done an excellent job with the mowing. Remember, son, never skip the trimming!"

After that little lecture, we began to look at lawns more closely. How many of them were nicely mown, but poorly trimmed! And how true are that dad's words! Poor trimming spoils otherwise excellent work.

A man up street painted his house, gave it two or three coats of excellent white paint. And then he trimmed it with a color which was quite unsuited to the white and the other surroundings. That sort of trimming spoiled his work also.

We once heard a preacher deliver a most interesting and helpful address on the unique subject of Don't Forget to Black Your Boot-heels! He explained his subject by relating an incident of his boyhood life in the backwoods. He and his brothers wore homemade boots. They had but one pair apiece, so it was necessary to black them carefully on Sunday. He became careless one morning and missed shining his heels. His father admonished him, "Son, don't forget to black you boot-heels!"

It is these apparently insignificant things—the boot-heels, the color of our trim, the uncut grass around the rosebush—that spoil the general excellence of our entire work. This is true in any of life's endeavors. It is true in our study. It is true in our Christian life.



There is perhaps no finer index to true character than the way in which folks observe these small trimmings: the way the yard-boy trims around every bush, when the boss isn't looking; the extra brush on the boot-heels, even when dad doesn't demand it; cleaning the wrong side of the rug whether company is expected or not; studying those rules which the teacher didn't assign for tomorrow; going over the Sunday-school lesson when one doesn't expect to be able to go to Sunday school tomorrow. These are accurate indexes to character.

The Christian cannot afford to be careless with the trimming on his life, either. That second mile, for instance—isn't that something like the bit of extra effort which the workman puts into his job? Or how about the second smile which we give, because we are Christian, when the other fellow doesn't respond to our first smile? The bit of extra service which we do for God, through the church or otherwise, when we feel that the other fellow is lying down on the work and not doing his part? The bit more which we do for God? These things are trimming on our Christian lives, trimming which we cannot afford to neglect.

*Harrisburg, Pa.*

## Frances Willard's Prayer for Our Nation

BY ELIZABETH HOWE BRUBAKER

It was a cold day in February 1898 when the public responded to the invitation to view the body of Frances Willard. She passed away on the 17th of February and lay in state on the 23rd in Willard Hall, Chicago, Ill.

At an early hour, we left our mission home in Chicago, and with a score of others, had the privilege of standing at the temple door, which was protected by an open court with side walls and roof, while thousands stood outside waiting for admission, the moisture falling in mist and sleet.

At the approach of the body, the police, with the assistance of W. C. T. U. women, who carried white streamers, opened a passageway through which the body was borne into the temple. The latter was decorated with flowers and white doves hovered overhead. The white casket exposed the body, robed in white, to full view. It is said that during the day more than thirty thousand people passed down the aisle, each one pausing a moment by the casket. There were children carried by their parents; decrepit men and women, who leaned upon their sons or daughters for support; many who hobbled on crutches, and some who looked as though they had just come from a bed of sickness. Multitudes stood in line for hours awaiting their turn.

As we stood before her silent form, we thought of her life of faithful service to make the world better. Even then she seemed to speak to the W. C. T. U. women of the future, saying, "Carry on the work I have left for you. Be not weary in well doing; you shall reap if you faint not."

Her interest in bettering the conditions of the world is best expressed in the words of her prayer: "Lord God

Almighty, defend our land, we beseech thee, from secret power and open shame of great national sins; from all dishonesty and civic corruption; from all vainglory and selfish luxury; from all cruelty, which defiles the temple of the Holy Spirit, and from intemperance, which is the mother of many crimes and much sorrow; Lord God, defend and save us and our children and our children's children in the land which thou hast blessed with the light of pure religion, through Jesus Christ, our Lord and Savior and King. Amen."

At a recent peace meeting here, our guest speaker enumerated probably a score of elements that should be embodied in our prayer life, three of which are reverence, thanksgiving, and penitence. He urged that penitence be alternated with thanksgiving. How humiliating; yet God himself places humility first. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7: 14). The speaker suggested also that we look at ourselves, asking: "What am I, and what could I be? What have I contributed to the condition of the world today? Has it been indifference or sacrificial service?"

Let us pray for a revival in the church; a greater hungering and thirsting for righteousness; a greater interest in things of eternal value; a greater desire to see God's kingdom extended. Many earthly kingdoms have come up above the horizon and gone down, never to return. It is the Christian's privilege to be subjects of a kingdom that shall never go down. "We receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire" (Heb. 12: 28, 29). While God is a God of love, he is also a God of judgment. "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward" (Psa. 19: 9-11). May we heed the warning. Someone has said that samples of the predicted judgments are evidently permitted to visit the earth that men may awake to God. Thank God for a refuge. "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast" (Isa. 26: 20).

"We live in a world of distress and depression, of flood and drought, of storm and disaster, of hatred and war; but we can go forward trusting him who has promised to carry us through to eternal security."

*New Windsor, Md.*

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## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

He is a man earning a small salary. He is a bachelor. He is neither rich nor poor, but comfortable. Apparently he is just another lonesome city man, thinking he cannot afford marriage.

The other day, though, it was discovered that he is very human. Each year he buys a large Christmas dinner for a poor family and eats with them.

*New York, N. Y.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

#### Calendar for Sunday, March 28

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**Sunday-school Lesson.** The Appearances After the Resurrection.—John 20: 19-31. Golden Text, I am alive for evermore. Rev. 1: 18.

**Christian Workers,** The Brethren Love Feast.

**B. Y. P. D.,** What's Ahead When Life Has Us Stopped?

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#### Gains for the Kingdom

**One** baptized in the White Cottage church, Ohio, Bro. J. D. Zigler, pastor.

**Three** baptized in the Hamilton church, Ohio, Bro. Orion Erbaugh, pastor.

**Eight** baptized in the Sacramento church, Calif., Bro. Fred J. Brunk, pastor.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Emra T. Fike** of Eglon, W. Va., April 18-25 in the Mt. Grove church, W. Va.

**Bro. J. E. Whitacre** of Lakeville, Ind., April 26—May 9 in the Wakarusa church, Ind.

**Bro. Lawrence Bianchi** of Park Hill, Pa., April 12-25 in the Natrona Heights church, Pa.

**Bro. A. R. Coffman** of Martinsburg, Pa., March 28—April 11 in the First church, York, Pa.

**Bro. McKinley Coffman** of Hagerstown, Md., April 11-25 in the Living Stone church, Cumberland, Md.

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#### Personal Mention

**Bro. J. D. Zigler** of White Cottage, Ohio, thinks that if all correspondents would be sure to report baptisms the total church gains for the year would show up considerably better.

**For two** Pennsylvania families we have congratulations on reaching the wedding anniversary that is golden: the H. Atlee Brumbaugh of Altoona and the Sylvester S. Seeses of Scalp Level.

**President C. C. Ellis** of Juniata College was able to include Elgin as one of the stops on his recent western trip. Sunday, March 14, his helpful and heart-warming message at the morning preaching hour was greatly appreciated by all.

**Bro. J. Walter Thomas** of Westminster, Md., who has been a patient in the Franklin Square hospital for six weeks, is still a patient in that institution, although at this writing he seems to be recovering nicely and is able to be up in his room a little each day.

**Brethren J. W. Lear, John D. Metzler, James H. Elrod, A. Stauffer Curry, Galen C. Kilhefner and Donald Snider** were seen about the halls of the Publishing House the opening days of last week. A meeting to discuss matters of regional interest was the explanation.

**President W. W. Peters** was recently called to Southern Ohio, his home church district, for the purpose of speaking at a missionary rally. He spoke in the Pleasant Hill, Happy Corner and Harris Creek churches.

**Bro. Carl E. Zook** of the Publishing House force has had to take time out for an operation at the Sherman Hospital. He is making satisfactory progress toward recovery, for which we are all grateful.

**Mrs. Howard Stebbins** of Dayton, Ohio, mother of Mrs. Ora W. Garber, passed away suddenly, according to word received the morning of March 18. She had seemed much improved from a protracted illness.

**Brethren Riddle, Skiles and Wagoner** visited the Brethren Service office on Tuesday, March 16. E. M. Riddle of Louisville, Ohio, represented the Brethren Church; Jacob W. Skiles, Flora, Ind., moderator of the Old Order Brethren, and J. A. Wagoner, Camden, Ind., represented the Old Order Brethren in the interests of their church membership in the present Civilian Public Service projects.

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#### Miscellaneous Items

**Southern Ohio** district conference will be held April 30 and May 1 at the Prices Creek church. Any business intended for this conference should be in the hands of the secretary by April 15. Edward Frantz and H. L. Hartsough are to be guest speakers.—H. H. Helman, Secretary, New Carlisle, Ohio.

**A sister in Ohio**, who wishes to remain unnamed, recently sent us two things: a generous gift for missions, and the request for "earnest prayer from the good Christian readers of the Gospel Messenger." Why not remember this suffering one in the conviction that God is good and will bless as he sees best?

**Board meetings** for April are tentatively scheduled to begin as follows: General Mission Board, Monday, April 5, at 1:30 p. m.; Brethren Publishing House, Tuesday, the 6th, at 8:00 a. m. The General Ministerial Board and the Brethren Service Committee will also begin sessions on April 6, but at 10:00 a. m.

**The Brethren Evangelist** for March 13 is a founders' day number with special attention given to the work of the Sowers. Churches are encouraged to observe a founders' day service. It should be recalled that 1943 is the two hundredth anniversary of the publication of the first edition of the Sower Bible. Why should not Bible interests be stressed during 1943 and all groups of Brethren unite in some fitting bicentennial celebration?

**In recent years** officials of the Moxham church, Johnstown, Pa., have set aside one week in Lent, in addition to the regular Holy Week services which include the communion service on Thursday evening, for the deepening of the spiritual life of the membership. This year the week was March 21 to 28 and President A. C. Baugher of Elizabethtown College was the guest minister. The week has been called Spiritual Emphasis Week. These services have resulted in building into the daily life of the congregation a quiet faith in the eternal greatness of God, a sincere devotion to the cause of the kingdom, and a new zeal for Christian living.



The Annual Missionary Education Institute to be held in Indianapolis May 3 to 5 is the fourteenth such meeting. As in years past, it promises help and inspiration for those who will attend. Address all communications concerning program and reservations to Miss Genevieve Brown, 222 Downey Avenue, Indianapolis, Ind.

Two pamphlets listed as free in the Church at Work section of the Gospel Messenger for March 13, 1943, page 12, have a price attached: *What a Young Christian Ought to Know* by Nyce sells for 10c per copy and *The Covenant of Church Membership* by A. B. Miller is priced at 25c. *New Testament Doctrines* by J. H. Moore and *The Rite of Baptism* by Wm. Kinsey are no longer available.

## With Our Schools . . .

The retirement of Prof. L. D. Ikenberry, treasurer of Manchester College since 1901, was approved by the college board of trustees in their meeting February 19 and 20. By special request, Prof. Ikenberry has served past the regular age for college faculty members, but he has recently asked that he might be relieved not later than June 1943.

The duties of the position of treasurer have been divided. Mr. L. M. Fish, who has been accountant at Manchester for some years, will become business manager and will assume responsibility for all current finances.

Other former duties of Prof. Ikenberry will be taken over by Mr. Robert Cussen, superintendent of buildings and grounds, who will become responsible for the maintenance and repair of the college buildings.

Mr. O. C. Frantz, North Manchester realtor, will take office on June 1 as treasurer of the college board of trustees and custodian of permanent funds of the institution. Mr. Frantz has had experience as a banker and realtor for a number of years and his judgment has the confidence of all with whom he has worked.

Prof. and Mrs. Ikenberry will remain in North Manchester, where he will be available in an advisory capacity to his successors. Through the years he has carried heavy responsibilities, which he has handled wisely and well, and much tribute is due him.

The Alumni Association activities have been canceled for this spring. Whatever business is necessary to bring before the organization will be done by mail. This seems wise because of the gas and food rationing and general curtailment of activities.

Commencement activities this year come very early because of the accelerated school program. The annual commencement exercises will be at nine o'clock on the morning of May 1. The college is very fortunate in having secured Dr. Ernest Fremont Tittle for the speaker. The baccalaureate service will be held at three o'clock on the afternoon of Easter, April 25. Dr. R. H. Miller will preach the sermon.

During the summer Manchester is planning to stress strongly the matter of training people in problems of postwar peace, reconstruction and relief work. Under the leadership of Dr. A. W. Cordier, special courses will be offered, which are designated both for the layman who simply has an interest in being informed on these problems and also for those who expect to offer their services in relief and reconstruction work abroad. Courses in postwar problems, reconstruction, relief ad-

ministration, nutrition, crafts, case work, etc., will be offered. They will be given in two five-week units beginning June 7 and July 12.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**A Roman and a Jew.** Nick Williams. The Broadman Press, 1942. \$2.00.

In reading the book I was reminded of looking over a city in the gathering gloom of evening. As switch after switch was thrown in the powerhouse, section after section of the city sprang into light.

The Roman is pictured as the centurion who watched over the crucifixion of Jesus. He was a patrician of an ancient Roman family and, as were many finer souls, he was a student of the Jewish scriptures. A few days before he had talked to one of the shepherds who visited the Babe of Bethlehem.

His intimate friend is the Jew, Stephen, who also was a student of the prophecies of the Jews. The career of Jesus impressed him that he might be the Messiah. The common belief that he was a Nazarene is the one point that prevents complete acceptance. So on a visit to the Roman, who tells him that Jesus really was born in Bethlehem, Stephen immediately went to Jerusalem with the result that all New Testament readers know. Julian also was assigned to Jerusalem where he tried to befriend the Christians. While not able to protect Stephen from the Jews, many other Christians were so protected.

It is a charming picture of early Christian history.—Warren Ziegler, Elgin, Ill.

**Man Discovers God.** Sherwood Eddy. Harper, 1941. \$2.00.

"God is not found at the end of an argument," but here is a long argument of 261 pages that is quite convincing. Sherwood Eddy has selected some thirty characters, covering 3,000 years of history, who in their own way have discovered God. He starts with Plato, and includes such prophets of Israel as Amos, Hosea, and Jeremiah, the New Testament writers of the gospels, and Paul, St. Augustine, mystics like St. Francis of Assisi and George Fox, reformers like Luther and Wesley, scientists such as Newton, Pasteur, and Arthur Compton, and other moderns including Tolstoy, William Rainey Harper, Gandhi, and Albert Schweitzer. At the end of the book are two very stimulating chapters on Our Discovery of God and Our Conclusions, in which the author in a fine summary "sees in Jesus Christ the fundamental and final revelation of God, so incarnate in humanity that we can expect no revelation that will invalidate Him."

The chapters dealing with modern men will be of greatest general interest, but for the student and pastor, the earlier chapters will bear close reading and study. The book is not easy reading, especially for the untrained mind, and one feels sometimes like uttering the criticism that the shortest way to a given point is still by way of a straight line. The book is well written, indicating wide reading, and is largely biographical. The writer presents no particular theological point of view, but does try to suggest the common elements of each experience of sin, grace, repentance, faith, conversion, and progress. Certainly there is no naïve or oversimple finding of God in these pages.—Nevin H. Zuck, Uniontown, Pa.



## Our Mission Work

### Letter From M. M. Myers . . .

A second letter from M. M. Myers of Peking has just reached his wife at Bridgewater, Va. It was written October 6, 1942, and was received on February 8, 1943. It came by way of E. M. Wampler. This letter is shared with the brotherhood, for all members are eager for every bit of news which comes from China. —Ed.

Before long, you will be receiving the letter I wrote you August 9 and sent via Ernest Wampler. Thus you will know that it has been well with me here. I have been feeling fine all along. I continue to live where I did and lack not for any material thing. We have been enjoying more liberties in this city than have been granted in other cities, I am told. In Tientsin, religious services in English have been discontinued for some time. Sunday and weekday meetings have been enjoyed and appreciated here.

The latter part of August, all of us Americans and Canadians were asked to register whether we wanted to be repatriated or not; then in a few days we were told to be ready to leave here September 4. As the time was not very long, we had to rush like everything. Then a few days before time for departure, word came that the boat was indefinitely delayed. And now it is more than a month, and we have no information whether we can expect to go or not. Neither do we know what has caused the delay. We have been sitting on the edge of our suitcases, figuratively speaking, these four weeks. Some of us disposed of things we shall need if we remain here over winter. They were not such as we wanted to take home with limited space, but they would be useful here. Fortunately, my situation is not serious at all.

Money is the question now. I may be able to save up enough by the time cold weather arrives. We have plenty for food but little extra. Things are more expensive than when you left.

I have been very fortunate with my eating arrangements as I have eaten few meals alone since the first of March.

Grace Clapper and Hazel Rothrock are both singing in the chorus now, practicing the Messiah. We had prepared a considerable part of Elijah to be given about the middle of September, and when so many of us were to leave September 4, it was dropped. Then when we did not go, we went ahead putting the finishing touches on it and presented it in the Union church to a large and appreciative audience. And since no word came as to when we might go, we started on the Messiah. I should have said that nearly all the Americans were planning to go in September. Grace and Hazel applied to go.

Since there were so many who wanted to go, it was a question whether all that applied could have gone anyway. And when and if another boat repatriates Americans and Canadians, we do not know but that there will be an allotment for Peking. I hope to be included in those going, of course.

Through some greatly appreciated help, the church folks at Showyang were able to rent quarters and open a place for Sunday services. Pastor Yin is living in the court where the church services are. He has been living in one of Dr. Hsing's courts. I certainly am glad they have a chance to worship together. No such word has come from Pingting as yet. Pastor Chang of Tai Yuan held a meeting the first week in Septem-

ber. Their services continue there, but they have to continue paying rent.

Life at its best is only realized in Christ. People have tried every other way to their disappointment. The laws of love are the laws of life. When obeyed and followed, the fullest of satisfaction and joy is experienced, and the greatest service can be rendered. It is presumptuous to think that man can find a better way than his when he created us and the whole universe.

Peking, China.

### Sharing the Vision Through Education

BY PREMCHAND G. BHAGAT

#### Part II

The purpose of the training department is to prepare the students for teaching in village schools, to help them to become better or ideal teachers. Besides the regular school subjects they have to study both the theory and practice of education. Carpentry and agriculture are also taught. Besides the above-mentioned subjects surveys of the villages, studies of the farmers' lives, the relation of education and rural life and health, the problem of debt, the improvement of agriculture, the encouragement of cottage industries, co-operation and thrift, welfare of village homes, village sanitation, etc., are being taught both in theory and practice. Much is being done through the cottage industries exhibition and baby week programs.

Practice is being given in conducting Sunday-school classes on the compound as well as in the near-by villages. The students are also going out on Sunday evenings in a group to proclaim the gospel of Christ; through *bhajans* (hymns), Bible stories and personal witness they declare their faith in Christ. A new enterprise has been started in which we encourage pupils to study the Bible and pray privately and regularly early in the morning.

Training in leadership is also given. There are several school committees such as co-operative society committee, sanitation committee, game committee, debating society and silver jubilee committee. The students themselves select the boys, and the teacher and they work together. Practice is also given in conducting the devotional meetings.

By these various ways and methods the school is training and preparing the best village school teachers as well as preachers so that they may become the salt of the earth to improve the condition of the villages; the leaven to change the nature of the people; the light of the world to illumine the heart of the villagers. They may become the real and faithful servants of God who will live abundantly and will help the people live abundantly. We do not dare to say that we have accomplished the purpose but "this one thing we do, forgetting those things which are behind and reaching forth unto those things which are before, we press toward the mark."

One hundred ninety-six students were trained during the years 1925-1942. Out of these, twenty-three were Hindus. There are forty-four students in training this year. Most of the former Christian students are working in the village primary schools of various missions. They are spread over practically the whole of Gujarat. We are glad to state that our school has a



very good name among the government people as well as among local board and municipal officers. Some of the graduates have work in district local board schools or in municipality schools. Although some are working in non-Christian institutions, we are sure that somehow or other they are proclaiming the gospel of Christ. It is very hard to work and live among non-Christians in India, but most of them do not deny their faith in such circumstances.

We often get letters from our former students in which they write what good the school has done in developing the mind, body and soul. They appreciate the service of the school and serve others with thanks to God in their hearts.

Last summer I happened to meet one of my students. He told me how high-class Hindus had tried to get him in their fold. He told them boldly that he would never deny his Savior. Thank God for this kind of young Christian teachers!

One young boy who failed to pass in the vernacular final examination is working in a night school. He wrote, telling me how his life was changed by the service of the vocational training school, how he is grateful to God and to the teachers. He is not trained, but he is doing fine work. His school children are smart, clean, and are able to sing Christian songs, recite Bible verses and some are able to tell Bible stories. His influence in the village as a Christian is good. He said that he studies the Bible every day with prayer.

One other teacher was put in a new village. He just started a new school. After three or four months of labor the young teacher was able to change the appearance of the pupils. They became neat and clean, and were able to sing and recite some Bible verses. I can give many other examples like this.

I would like to say a word of appreciation to our American brethren and sisters who are helping us and encouraging us by their men, money, and prayers. We remember our motto every day; it is carved over the door of the Rhodes Memorial building: "For the Glory of God and Service to Mankind."

*Anklesvar, India.*

## Jumping Beans

BY A. C. MOW

Why should a book be named *Jumping Beans*? It was given this title because it tells so many interesting stories about the people of Mexico where the jumping beans grow. The jumping beans are seeds of a tropical plant. Each seed or bean contains the larva of a moth. The sudden movements of the larva cause the seed to roll and jump about. These jumping beans are often given to little Mexican children as their first toys.

Teachers who are leading groups of junior boys and girls in the study of Latin America would find *Jumping Beans* an excellent supplementary book. It would be fine to have it on the browsing table or to pass around among the pupils until each one has had the joy of reading it. It would be a splendid addition to the information found in *Up and Down South America*.

*Jumping Beans* was written by Robert N. McLean. It sells for 25c. Order from General Boards, Brethren Publishing House, Elgin, Illinois.

*Elgin, Ill.*

## What to Pray For

Week of March 27—April 3

Pray for the missionaries whose names are listed in the Prayer Calendar this week

O. C. Sollenberger.

Hazel Coppock Sollenberger.

Remember the missionaries on their birthdays

### Africa

Mary Alice Engel, March 20, 1909.

### China

Minor M. Myers, March 18, 1888.

O. C. Sollenberger, March 29, 1889.

Daryl M. Parker, March 17, 1904.

### India

Sadie J. Miller, March 28, 1878.

A. Raymond Cottrell, March 21, 1884.

Baxter M. Mow, March 30, 1892.

## First There Was a Processional

BY MODENA MINNICH STUDEBAKER

This is reprinted from *Song After Sorrow*, a quarterly paper of the American Mission to Lepers.

At the end of the first quarter of the school term, a program was prepared by the teachers and pupils. Each one of the 240 children and adults was to take some part! First there was a processional. They were a gay sight marching, four abreast, toward the church. A boy at the head was carrying the bright red flag which is used at ball games. A very large, throaty drum, some tin clappers and wooden blocks were used to beat out the rhythm for the marchers—"tumpity, tum, tum, tum." The pupils sang as they marched:

"Oh, we are marching,  
Oh, we are marching,  
Yes, we are marching,  
To the city of the King."

These are the only English words many of the students know and they are very proud to sing them. The African marching is splendid, for most of them are born with a perfect sense of rhythm.

When the church was reached and all were seated, the thirteen young men teachers gave a four-part song. As far as I could discern, they never managed to produce one chord which could be called harmony. But that is beside the point; they tried, and we appreciated the attempt. Children from every class gave scripture readings and songs.

Several classes gave little dramatizations. One adult class dramatized the story of Abraham's sacrifice of his son Isaac. The sticks of firewood they carried for the altar were as long as small trees and the ram caught in the bushes was depicted by a roll of cloth which was thrown onto the platform from the doorway at the proper moment. It was all very much enjoyed. We are attempting to make the school activities happy ones. We long to give the lepers as nearly as possible a normal, satisfying life.

*Garkida, Africa.*

"Please use this \$70.72 where needed. I can get along without it and wish it used in the Lord's work. I am too blind to read in the Messenger where it is needed most, but am sure you will put it to good use and may God's blessing accompany it."—Emma Van Trump, eighty-five years old.



## Brethren Service

### Chapels in C. P. S. . . .

"Man shall not live by bread alone." Recognizing this statement, men in the Civilian Public Service camps include in each camp a place for worship. All chapels in Brethren Civilian Public Service camps have been developed from old buildings by remodeling, renovation, and decoration. They have been the result of the planning and work of the campers. In some cases a graduate architect and artist may be a member of the camper group.

Perhaps the most unusual chapel is found at Cascade Locks, Oregon. Emulating the famous log chapel in the Teton Mountains, the chapel features a large window in the front which gives an impressive view of the mountains. A cross is built into the window.

A picture of Camp Walhalla's chapel appeared in the October 10, 1942, issue of the Gospel Messenger. Platform and altar accessories were fashioned from birchwood by the men.

When Camp Santa Barbara remodeled the inside of one of the CCC buildings, they did not forget the outside. A massive cross distinguishes this building from the surrounding ones.

In the chapel at Camp Kane the service cup, carved into the altar table on the platform, is the center of worship. Lagro has added stage and draw curtains. At Lyndhurst a small organ has been assembled by the men from parts of three other organs. Wellston removes the altar when the room is used for secular purposes such as meetings and lectures. Crestview, Williamsport and Beltsville rely on transforming an ordinary room into a worshipful place by appropriate decorations, since their units are small and they have easy access to local churches.

Camp Magnolia was forced to abandon plans for a log chapel because of the difficulties of procurement of materials, but is now considering building one of rammed earth. Other rooms are serving as places of worship now.

The newest of the chapels belongs to Camp Marienville. Here the piano and choir are located in the rear of the room to achieve greater emphasis on the atmosphere of worship.

Each camp holds dedication services for its chapel soon after completion. Here in tangible form is dedicated that which will be a resource for living—a place where each camper may contact that "ever present help in trouble."

### Thanks

The Brethren Service Committee's deep appreciation is extended to the Dayton, Ohio, Church of the Brethren for the great hospitality shown the men attending the C. P. S. regional conference held at the Dayton church



The Santa Barbara chapel was dedicated this winter. This room was fashioned from a CCC two-room education building

on February 27 and 28. The splendid meals and housing accommodations, freely given, illustrated the Brethren ideal of brotherhood.

The Washington City church of Washington, D. C., has proved itself a very real help in the Brethren Service program. Thanks are due them for housing during two three-week periods the twelve C. P. S. men attending each of the two assistant directors' training schools. For this they would accept no adequate compensation, but will receive our deep appreciation. Mr. and Mrs. Oscar Miller are remembered especially for giving unsparingly of their time to make the fellows feel at home while in the city.

### Found in Our Mail

"As I read the account of the heart-throbs and pain in China, my heart was stirred so I thought I would do what little I can about it. My offering is very small in proportion to the number of sufferers but I am asking God to bless and multiply it as he did the loaves and fishes in the feeding of the thousands. His power is the same yesterday and forever, so I will enclose my mite, which is \$53.00, to be applied to the relief fund for the suffering refugees."

"Here's a money order for ten dollars. I'd like you to use it for war relief. The spirit of killing and hate is so widespread that even though I'm training in an evacuation hospital, I feel I should do something that will be effective right now to relieve the pain and trouble the world is rocking under."

### Brethren Service Giving Reaches \$1.89 Per Member

Brethren Service giving for the year which ended February 28, 1943, reached \$340,027 as compared with \$177,859 for the preceding fiscal year. Last year's per capita was \$1.00. Oregon leads the districts with a per capita of \$4.14, Eastern Pennsylvania follows with \$3.37, Northern Indiana with \$3.33, Middle Iowa with \$3.27 and Northern Illinois with \$3.01.

The Pacific Coast Region made the largest percentage gain, 117%, over the preceding year; its per capita giving stands at \$2.19. The General Region made the largest per capita showing with \$2.52 per member.

### News at a Glance

A look at the chapels in each Brethren C. P. S. camp.  
Thanks to Dayton church and Washington, D. C., church.

Figures on Brethren Service giving, showing increases over last year, and per capita giving by districts.

Letters enclose aid.

News from various camps.

Question Box.



### Districts Attaining Largest Increase or Highest Per Capita Giving in Each Region

It is recognized that the churches of every district worked hard and deserve commendation. It is interesting to note varying attainments and we therefore list two districts from each region.

| Region and District | Largest Increase Over Year Ending Feb. 28, 1942 | Per capita for Year Ending Feb. 28, 1943 |
|---------------------|-------------------------------------------------|------------------------------------------|
| Eastern             |                                                 |                                          |
| S. Pa. ....         | 115%                                            | \$2.45                                   |
| E. Pa. ....         | 71%                                             | 3.37                                     |
| Southeastern        |                                                 |                                          |
| W. Md. ....         | 442%                                            | .76                                      |
| Fla. & Ga. ....     | 46%                                             | 2.18                                     |
| Central             |                                                 |                                          |
| N. Ill. & Wis. .... | 146%                                            | 3.01                                     |
| N. Ind. ....        | 108%                                            | 3.33                                     |
| Western             |                                                 |                                          |
| N. Mo. ....         | 254%                                            | 1.82                                     |
| Mid. Ia. ....       | 162%                                            | 3.27                                     |
| Pacific             |                                                 |                                          |
| Canada ....         | 335%                                            | .29                                      |
| Oregon ....         | 214%                                            | 4.14                                     |

Districts which attained \$2.00 or more per capita include:

|                     |        |                       |        |
|---------------------|--------|-----------------------|--------|
| Oregon ....         | \$4.14 | S. Ohio ....          | \$2.57 |
| E. Pa. ....         | 3.37   | S. Pa. ....           | 2.45   |
| N. Ind. ....        | 3.33   | N. W. Kansas ....     | 2.40   |
| Mid. Iowa ....      | 3.27   | Fla. & Ga. ....       | 2.18   |
| N. Ill. & Wis. .... | 3.01   | N. W. Ohio ....       | 2.15   |
| N. California ....  | 2.94   | N. Dak. & E. Mont. .. | 2.13   |
| Tex. & La. ....     | 2.71   | Michigan ....         | 2.04   |
| N. E. Ohio ....     | 2.63   | Mid. Indiana ....     | 2.04   |

These per capita ratings are based on the total membership including inactive and nonresident members as reported by the churches in giving their annual statistics. There are many members who for one reason or another have not shared in this giving, which means that those participating did very well. The general attitude in the church is expressed by Brother Firestone, who in writing from Louisiana says: "Praise the Lord for the good offerings for the past year, and we must do better in the year ahead."

### Camp News Notes

**Nicholas Comfort**, dean of the School of Religion at the University of Oklahoma, and **John B. Thompson**, pastor of the Presbyterian church in Norman, Okla., were guest speakers at Camp Magnolia during a three-day preaching mission. More than lecturers, the two donned gloves and jackets and spent the days working in the field with the men, thus, by their actions, preaching sermons that words could never have conveyed.

Since September Camp Kane has sent \$86.73 to the General Mission Board as a result of the fasting on Sunday evenings; \$55.05 was received from fasting and \$31.68 was received from the cups on the tables.

The percentage of men on C. P. S. maintenance projects has jumped from 11.4% to about 22% since December 1. There is now room for 1,336 men in detached service and special projects already approved. This is a potential rather than an actual percentage since not all these men have been assigned. However, since all approvals have been secured, there should be no delay.

Two thirds of the campers at Lagro are participating in a class concerning itself with the scriptural analysis of Christian pacifism. It is led by Director Mathis. Besides this and other regular classes, special emphasis this month is on technical courses such as auto mechanics, welding, and fundamentals of radio.

**Dr. Theodore D. Walser**, Presbyterian missionary to Japan who was interned on Dec. 8, 1941, and was evacuated from Japan on the M. S. Gripsholm many months later, has spoken to the men at Camps Beltsville, Lyndhurst, Williamsport, Kane and Marienville. He is scheduled for the Michigan camps and Camp Lagro.

A truckload of food from Indiana was sent to Camp Magnolia, Arkansas. The truck carried back to the northern camps several cases of citrus fruits and a quantity of rice.

In the process of supplying coal and wood for a needy family, a small group of Lagro campers is being welded into a close fellowship. This group's only regulation is that it meets at least once a week—usually Friday evening. The men who attend desire to grow spiritually; they want to discuss current C. P. S. problems and pacifism; they seek opportunity for social service; they hope to correspond with other camps. Some of the members plan to meet before breakfast every morning for fifteen minutes of meditation and worship. Anyone who attends the meetings and feels a kindred spirit is considered a member.

### Question Box

**Question:** I have four dependents and am now in Class III-A. I am a conscientious objector and cannot accept employment in a war factory. I understand that after April 1, men with dependents will be given thirty days to get war jobs or be reclassified into 1-A, 1-A-O, or IV-E. What should I do?

**Answer:** After April 1 a man need not be deferred merely for having dependents, however many he may have. There are, however, some civilian services which will be considered essential in addition to war factory jobs. These will include growing food, processing food, putting food in containers, transporting essentials of civilian life, keeping communications going, supplying public utilities, and other such activities. The War Manpower Commission will probably release lists from time to time. You should consult your local board now (do not wait until tomorrow!) about what you might do which is consistent with your convictions. You should consult your local U. S. Employment Service about opportunities available in your community.

If you do not locate an essential service which you can conscientiously do, you should receive service classification (1-A-O or IV-E, depending upon the nature of your conscientious objection) and be put on the roster for call in your turn. When you receive service classification, you should appeal within ten days if the classification given does not accord with your conscientious convictions. If you receive IV-E and have dependents, notify the Brethren Service Committee (or Mennonite Central Committee, American Friends Service Committee, or National Service Board for Religious Objectors—choose the most appropriate for your situation) immediately about your anticipated problem of caring for dependents. The agency notified will then endeavor to help you make provision for your dependents before their need becomes acute.



# The Church at Work

## Statistics for 1941-42 . . .

### Ministry

|                                        |     |
|----------------------------------------|-----|
| Number of free ministry churches ..... | 151 |
| Number of part-time ministers .....    | 466 |
| Number of full-time ministers .....    | 262 |

### Membership

|                                                     |         |
|-----------------------------------------------------|---------|
| Number baptisms .....                               | 5,511   |
| Net gain .....                                      | 1,572   |
| Present membership .....                            | 179,843 |
| Number of inactive resident members .....           | 20,907  |
| Number nonresident members .....                    | 19,121  |
| Number families in the 590 churches reporting ..... | 33,029  |

### Congregations

|                               |       |
|-------------------------------|-------|
| Number of congregations ..... | 1,019 |
|-------------------------------|-------|

### Church Activities—Average Attendance

714 congregations reported total average attendance of 65,460 at morning church service.

446 congregations reported total average attendance of 24,788 at evening church service.

193 congregations reported total average attendance of 5,031 at adult Sunday evening meeting.

385 congregations reported total average attendance of 7,649 at B. Y. P. D.

67 congregations reported total average attendance of 725 at intermediate Sunday evening meetings.

90 congregations reported total average attendance of 1,096 at Junior League.

124 congregations reported total average attendance of 2,343 at men's work meetings.

117 congregations reported total average attendance of 2,460 at missionary society.

524 congregations reported total average attendance of 6,981 at ladies' aid.

72 congregations reported total average attendance of 2,112 at home builders.

201 congregations reported total average attendance of 12,851 at daily vacation church school.

### Finance

|                                                    |              |
|----------------------------------------------------|--------------|
| Amount given for pastors' salaries .....           | \$465,932.94 |
| Amount given for all other local expense ..        | 478,220.58   |
| Amount given for district work .....               | 82,960.00    |
| Amount given for missions and church service ..... | 175,996.41   |
| Amount given for Brethren Service .....            | 158,742.28   |
| Amount given for other items .....                 | 205,334.34   |

### Sunday-school Enrollment (1,001 Sunday schools reported)

|                          |       |        |
|--------------------------|-------|--------|
| Nursery—boys .....       | 2,718 |        |
| Nursery—girls .....      | 3,004 | 5,722  |
| Beginner—boys .....      | 3,771 |        |
| Beginner—girls .....     | 4,359 | 8,130  |
| Primary—boys .....       | 4,660 |        |
| Primary—girls .....      | 5,364 | 10,024 |
| Junior—boys .....        | 5,243 |        |
| Junior—girls .....       | 6,240 | 11,483 |
| Intermediate—boys .....  | 5,135 |        |
| Intermediate—girls ..... | 5,847 | 10,982 |

|                          |       |        |
|--------------------------|-------|--------|
| Young People—boys .....  | 8,353 |        |
| Young People—girls ..... | 9,867 | 18,220 |

|                    |        |        |
|--------------------|--------|--------|
| Adults—men .....   | 19,438 |        |
| Adults—women ..... | 24,267 | 43,705 |

108,266

|                                          |        |
|------------------------------------------|--------|
| Total Number Officers and Teachers ..... | 12,047 |
| Home Department .....                    | 2,481  |

Grand Total Enrollment .....122,794

### Sunday-school Average Attendance

|                                |        |
|--------------------------------|--------|
| Adults .....                   | 35,486 |
| Young People .....             | 14,325 |
| Intermediates .....            | 8,319  |
| Children .....                 | 22,247 |
| Total Average Attendance ..... | 80,377 |

### Sunday-school Offerings

|                                     |              |
|-------------------------------------|--------------|
| Total Sunday-school offerings ..... | \$285,039.60 |
|-------------------------------------|--------------|

### Converts Won Through Church and Sunday School

|                     |       |
|---------------------|-------|
| Adults .....        | 971   |
| Young People .....  | 861   |
| Intermediates ..... | 1,182 |
| Children .....      | 956   |

Total .....3,970

### Publications Used

|                                                  |     |
|--------------------------------------------------|-----|
| No. Sunday schools using graded lessons .....    | 600 |
| No. Sunday schools using other graded lessons .. | 156 |
| No. Sunday schools using Our Young People .....  | 790 |
| No. Sunday schools using Our Boys and Girls ..   | 726 |
| No. Sunday schools using Our Children .....      | 442 |
| No. Sunday schools using Brethren Quarterlies .. | 827 |
| No. Gospel Messenger Clubs .....                 | 652 |

### CAMPS

#### Camp Mack

By L. W. Shultz, North Manchester, Indiana

1942 was a banner year in every way at Camp Alexander Mack at Milford, Indiana. The attendance was exceptionally high. There were over 2,200 campers and leaders. Nearly half of that number, 1,070, were enrolled in our church camps.

Giving to various projects was enthusiastically engaged in:

|                                           |          |
|-------------------------------------------|----------|
| Junior camp to Chinese relief .....       | \$118.48 |
| Intermediate boys to Chinese relief ....  | 134.10   |
| Intermediate girls to general relief .... | 151.35   |
| Young people to missions and service ..   | 239.00   |
| Training school, to C. P. S. ....         | 108.32   |
| Young Adults to service .....             | 28.00    |
| Miscellaneous gifts to service .....      | 5.52     |

\$784.77

During the season twelve juniors, nine intermediates, and three young people gave their hearts to Jesus Christ as their leader. This came as a natural response to the experience in camp.

The presence and inspiration of a large number of leaders made 1942 a great year. Especially to be noted in addition to other camp leaders were Mr. and Mrs. Kirby Page, Ida C. Shumaker, Mary Schaeffer, Laura Shock, Mr. and Mrs. John Grimley.

The camp crew was given a good tone by the aid of



Bro. Manly Deeter who lived and worked with us eight weeks. He gave a home missionary challenge.

Two Chinese girls, Anna Low and Marjorie Lee, from Chinatown, Chicago, and two Negro boys and one Negro girl camper gave better racial understanding to the young people's camp and intermediate girls' camp.

Two very inspiring love feasts were held—one at the close of the youth camp and the other during the ministers' retreat.

The remaining camp debt was reduced \$3,100 during the year. The directors invite individuals and church groups to complete its payment in the next twenty months. Gifts up to \$100 have been received.

A full schedule is being planned for 1943.

#### RURAL LIFE

### Conference of the Historic Peace Churches on Rural Life

By D. D. Funderburg

The conference of Friends, Mennonites, and Brethren at Earlham College, Richmond, Indiana, December 11, 12, brought together 125 people to discuss the Historic Peace Churches and Rural Life in the Middle West. The large attendance and the kind of people were evidence of a genuine interest in rural life.

This conference drew not only a number of leaders from each of the three historic peace churches, but also rural leaders of national reputation from other churches and institutions, among whom were Dr. O. E. Baker of the University of Maryland; Monsignor L. G. Ligutti, executive secretary, National Catholic Rural Life Conference; Dr. Arthur E. Morgan, Community Service, Inc., Yellow Springs, Ohio; Dr. Ralph Barsodi of the School of Living, Suffern, N. Y.; and Shirley Greene of Merom Institute. The large attendance is all the more significant since everyone including leaders paid his or her own way. Many of those in attendance were pastors of rural churches, farm operators, and rural homemakers. All knew rural life from experience.

This group, it was evident, was interested in rural life because of its meaning to the church. The special significance of the rural home to the on-going program of the church was constantly in the background of the thinking through the sessions of the two days. This is why the National Catholic Rural Conference has been doing such splendid work in directing people toward a life of dignity, decency, and satisfaction on the farms.

Monsignor L. G. Ligutti spoke in appreciation of the traditional cultural values of the Friends, Mennonites, and Brethren, and then added this significant statement: "In my opinion the ideals of the historic peace churches cannot be carried out except by families on the land and by rural communities. Our actions influence our philosophy and our theology, even change them. We cannot live one way and think another. We are using material standards to judge living standards and have made profit-taking more important than service, which should be the ultimate end of our personal endeavors. A family philosophy of life cannot be carried out in a vacuum. We must have such surroundings, such work, such existence as will encourage the family."

Statistics show that the peace churches are predominantly rural as yet. The Mennonites have 84% of their churches and 86% of their members in rural areas; the Brethren, 77% of the churches and 63% of the members, and the Friends, 72% of the churches and 43% of the

members in rural areas. These churches deserve to have a fair share of their best blood remain on the land and in rural villages. These youth must not be deprived of the best training our colleges can give. They must be helped to see the job that needs to be done in rural America and be challenged to devote their lives to it. Parents, teachers, pastors, college professors are all needed to achieve this end.

Church people were urged to co-operate when possible with the institutions and agencies now at work to enrich life in the countryside.

There were no set speeches in any of the day sessions. The entire time was given to discussion. There were no dull moments. There were a few brief periods of time when the members of the three peace churches were asked to meet separately to consider plans for action and future meetings of the three churches. A continuation committee consisting of three persons from each church was appointed by these groups. They are Albert J. Livezey, Stanley Hamilton, and Daniel Shoemaker from the Friends; John Metzler, Paul Kinsel, and Ira E. Weaver from the Brethren. The Mennonite representatives were to be appointed later. It was understood that this committee had no authority from any organization. They were asked by the persons present to study possibilities of future co-operation of the three churches, for it was apparent we have much in common.

#### ADULT DISCUSSION OUTLINE

### The Anointing for Healing

Scripture: James 5: 12-18

Sunday, April 11

**Note:** Anointing for Healing, by Warren D. Bowman, is a forty-eight-page booklet published by the Brethren Tract Committee and is free. This discussion is based on this material. Order as many as you need from the Brethren Publishing House, 22 S. State Street, Elgin, Ill. We suggest that you assign each of the four chapters to a person who will report to the group. Questions and experience may follow.

#### I. Reports

1. The Anointing for Service, pages 7-11.
2. Results and Possibilities of the Service, pages 12-25.
3. Anointing and Medical Science, pages 26-40.
4. Making the Most of the Anointing, pages 41-47.

#### II. Questions

### Correspondence . . .

#### How Do I Enjoy the Brethren?

Since April 3, 1942, I have traveled among churches of the Brethren all over the United States. I enjoyed their hospitality and kindness very much. I have made 307 speeches, talked with 31,112 people and interviewed 1,993 individuals personally. I have visited 226 churches, 54 schools, 7 summer camps, 16 clubs and 4 C. P. S. camps. Over two hundred of the Brethren people have kept up a correspondence with me since they became acquainted with me. Most of them are young people. Twenty of them are youngsters. I regard them as my American nieces and nephews. Some of them are too little to write to me directly. They asked their mothers to write to me for them. Therefore, some mothers are



my friends too. I like friends because friendship means much to me.

Why do I like to visit the churches? First of all I like them so much. I was baptized by Bro. Frank Crum-packer. I studied in the high school of the Brethren mission in China. I appreciate the service of all the Brethren missionaries in China. On March 28, 1942, I wrote to Bro. Spenser Minnich of the General Mission Board: (1) I would like to interpret the work of the China mission in the most positive and effective way; (2) I would like to try to do my best for building good will and understanding between China and America, particularly between the Brethren young people and me; (3) I would like to appeal to the Brethren young people to come to China as missionaries and support the work of the China mission; (4) I would like to work with the Brethren people of America for a new world, a world of brotherhood."

I am sure you want to know what I have talked about with the Brethren people. I have talked with them about everything of China because they asked me about China. Generally, I have talked with them on five major subjects: (1) What does Christianity mean to me? (2) the future expansion of the Church of the Brethren in China; (3) the background of China and the characteristics of the Chinese people; (4) the prospects of the future relationship between China and America; (5) what will be the world of tomorrow? Besides I have told them a lot of interesting jokes because the American people like jokes so much.

What are my impressions of the Brethren people? The Brethren people are nice people. I get along with them very well. On March 2, 1942, I wrote a short article for the Yakima church paper. I said this, "The majority of the Brethren people in America are farmers. They work hard. They like to do their best for the church. They enjoy a simple life. They are lovers of peace. They are opposed to war. On a whole I feel they are true followers of the teachings of Jesus Christ." On Jan. 2, 1943, I wrote to Mr. Arthur Jorgensen of the International Committee of the Y. M. C. A.: "The Brethren people are common people but they are a real part of America. I like their attitude toward other races very much. They treat me nicely. America is a wonderful country, but many Americans have made America a problem to other races because of racial prejudice. Racism is a very childish idea, but many Americans are still ignorant of this. If Americans cannot give up their racial prejudice her relationships with other races will never become sound and healthy. I have discussed this problem with the Brethren young people many times. They seem to accept my viewpoint." On Jan. 6, 1943, I wrote another letter to Mr. Jorgensen. "Here I am getting along with the Brethren boys and girls very well. I am happy with them because we have forgotten nation-consciousness, race-consciousness, class-consciousness and sex-consciousness. I enjoy their spirit of universal brotherhood."

On July 30, 1942, Mr. Harry James McLaughlin of York, Pa., wrote to me: "We want to have you write an article of about 250 words. Could you give a few hints about what will happen to China at the conclusion of war, as far as the Christian church goes?" I answered him with these words: "The youth in China today are in a march toward a new world. The common desires of the Chinese youth are these: (1) We want to have a democratic form of government which is of the people, by the people and for the people; (2) we want a new economic system based upon social justice; (3) we want to

have all the other nations become our friends. A good neighbor policy will be adopted by a new China. As far as the Christian church is concerned we are looking for the American young people to come to China as missionaries. The Christian people will play the major part in building a new China. The beginning of a new world is a new China, which will be built through the co-operation of China and America."

Bethany Biblical Seminary.

Wang Tung.

### Nothing Between

There is a story of a man who bought a piece of land overlooking a beautiful fertile valley with majestic snowcapped mountains beyond. He built a home with a glass-inclosed porch from which he could see this lovely panorama. He said that he was greatly helped both physically and spiritually and that it seemed that sometimes God spoke to his listening soul through his marvelous handiwork.

But one day, like the man in Luke 12:18, he built a barn. There was nothing wrong in his building a barn; it was a good barn, but misplaced. He built so that the barn shut out the lovely view that he had enjoyed. Sometime later, so the story continues, the man became dissatisfied with his barn and moved it, so that he could once again see the glorious view.

How often we Christians are like this man, in that we build spiritual barns in our lives. Often they are not wrong in themselves, only misplaced, for they shut out the face of our blessed Lord.

We need not mention the many things with which the arch adversary seeks to becloud our vision. We know that when our perspective is right, Christ is ever sufficient. The responsibility of keeping the way clear is essentially ours. We dare not take our eyes off him.

Oh, that we might move or tear down the barns in our lives, all those things which hinder our testimony of the gospel and keep us from being our best for Christ!

Portland, Oregon.

Ellen Shelly.

### What Am I Doing to Help Keep the Church in My Community?

There are many things which a person can do to help keep the church going. To help the church in his community should be the task of every member of the church, and every true Christian will be willing to help his church and to say with the prophet of old, "Here am I; O Lord, send me."

Nothing would impress the world more than for Christians to show loyalty to the church of Jesus Christ. We know that we are growing in grace when we are growing in the spirit of obedience and loyalty to the church. The church should have first place in our hearts, the highest place in our minds, and the principal place in our activities. We wrong the church if we deny her the first place.

To the church we owe our zeal and our prayers. When we neglect its services, we injure its good name, we lessen its powers, we discourage its members and we chill our own souls. Her unity, peace, and progress should concern our lives.

We have solemnly promised in the sight of God and man to advance its interests by our faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, and by meeting in prayer and praise and service. It would be a poor



preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

I owe my church obedience to its standards and devotion to its institutions and its departments. This means that I will lift my full share of the burden that belongs to its programs.

I owe my church an upright life. God forbid that any sin on my part should bring shame to its good name. I am determined, God being my helper, to make the church a little better because I have had a place in its ranks. Knowing that even my church is carried on by human beings, who like myself are subject to the frailties of humanity, I am determined to be kindly and charitable in my attitude toward all others with whom I am associated.

I owe my church a constant reviving of the high ideals of the Christian ministry. I am determined to be a student for life as well as a student of life and daily renew my diligence in the search for the best ways to win the lost and bring them to the Savior.

I owe the church my best efforts for its future prosperity and success, which among many things means a sympathetic understanding of the problems of childhood and youth.

My church is my friend and leads me into companionship with God. My church is also your church. You love it. Let us stand together to strengthen its influence. Let us rejoice that through it we may work together with God. Let us rejoice because of what it means to us and for the ways it helps us to serve the world.

Garrett, Ind.

Robert C. Talley.

### The San Francisco Fellowship

The San Francisco Fellowship, composed of members of the Church of the Brethren living in San Francisco and vicinity, had its first meeting Aug. 28, 1942, at the home of Mr. and Mrs. William Youngs. A potluck dinner was served to nineteen persons.

The group hopes to find other members living in San Francisco, help make the members more conscious of the Church of the Brethren through the Fellowship, and eventually establish a church in this area.

The Fellowship has had five meetings in different homes. At the last meeting Bro. J. W. Lear, regional director, and Bro. Paul Studebaker, district ministerial secretary, were present. The group decided to solicit the members for a working fund, ask for a summer pastor, and take active steps to locate other members living in this area.

The present organization is Miss Lois Dickerhof, chairman; D. R. Zimmerman, vice-chairman; Mrs. P. A. Coulan, secretary and treasurer. The secretary would like the names and addresses of members living in the area. Address the undersigned at 3898 19th Street, San Francisco, Calif.

San Francisco, Calif.

Mrs. P. A. Coulan.

### It Wasn't a Brethren Scene

While not exactly in the position of the proverbial mouse, I was able to observe what went on.

It was in the middle of a conference in the area headquarters of one of our large denominations that the director of religious education for the denomination in question ejected a long, black pipe from its holder on his desk and shortly had it issuing a smoke screen between

the two of us. Across from the religious education director sat the missionary secretary, who subsequently produced a tobacco incinerator of similar structure. As I was about to leave, I had the pleasure of meeting the president of the denominational college of the area, who dropped in for a friendly chat with the secretaries. To my dismay—for I respected the president highly—he, too, joined the others in the fellowship of stench.

This is not necessarily to condemn the persons, but to express profound joy in never having seen any Brethren youth directors, Brethren Christian education secretaries, or Brethren college presidents in the role of smokers. And we have faith that they never shall be seen as such.

Bridgewater, Va.

A. Stauffer Curry.

### Another Suggestion

The above title implies that a former suggestion had been made. This was that a historian be appointed for each local church, and district, each college, each foreign mission, etc. Such records would be an authoritative source of primary importance for the future historian of such institutions.

The present suggestion is that both men and women, especially the younger ones, volunteer to make annually from weekly reading of the Gospel Messenger a list of articles they believe would be of special value in the future for republication in book form. Such articles would show the progress of the Church of the Brethren in respect to its spirituality, its place in the Christian world, the quality of its writings, etc., during the period covered.

This suggestion came to the writer while reading Dr. Paul H. Bowman's article entitled The Church of the Brethren and the Future. This series of articles should by all means be most valuable for future reading and comparative purposes.

Let each one list the title of the article, its author with his or her address, the volume and year of the Gospel Messenger, date and page of publication. It might be profitable for the one making the list to comment briefly on any article and the series as a whole. A good quality of ink should be used, but a typewritten paper, the ink of which will not fade, would be preferable.

Each year the list should be sealed and sent to the Gospel Messenger, designated on the envelope that it should not be opened but filed in a place of safety from fire and molestation. These lists should not be opened except by a special committee appointed by the General Mission Board or by Conference. This committee is to open and to examine these lists of articles and select such ones or parts of articles for publication in book form to be given as premiums to Gospel Messenger subscribers, or placed on the Gish Fund list, and/or for general sale.

Of course this committee must have access to the files of the Gospel Messenger preserved in the vaults of the Publishing House now located at Elgin, Illinois.

The range of subjects treated in the articles selected should be wide and classified by the one making his list so as to aid the future committee.

It seems to the writer these lists should not be opened and examined for at least fifty years from the present year of 1943, or perhaps seventy-five or one hundred years hence. Let the appointment of this committee to examine these lists be determined by the general condition of the Church of the Brethren, and by the con-



dition of Christendom, and perhaps the political, social and economic conditions of the nation and the world.

By this method of selection and publication a volume of very choice religious literature will be brought out of the dark vault and sent broadcast to be read and studied as we do contemporary and ancient literature. Many college and public libraries will welcome several copies, for the books would surely be consulted by many preachers and writers.

Editorials as well as contributed articles should be considered in making a list. Some short editorials are priceless gems of Scripture exposition and exhortation to live the Christ life, and so should by all means be preserved in convenient book form for future readers.

Editorial and other comment might be valuable on this suggestion.

La Verne, Calif.

W. I. T. Hoover.

### The Cause Grows at Mansfield

The First church in Mansfield, Ohio, dates back seventeen years to 1926, when an afternoon Sunday school was established in what was then an undeveloped real-estate subdivision. The attendance soon averaged over fifty. Preaching services were added, the pastors of the Richland church, six miles north of Mansfield, assisting. Pastors W. L. Desenberg and J. W. Fyock so served.

In 1929 Bro. W. Glenn McFadden moved into the community to teach in the township high school and work with the new congregation. Services in the morning were held first in a large double garage owned by one of the members, John W. Kline. Soon arrangements were made with the Madison Township school board to use the grade school building in Lincoln Heights. Services were held in this school building until November 1938, when the church was dedicated.

In June of 1939 Bro. Roland L. Showalter moved into the congregation as pastor, with the privilege of completing college at near-by Ashland College. This current year is the first time that the congregation has had a full-time resident pastor.

The first Sunday school had an enrollment of fifty; the present enrollment is 150. The first membership list contained seventeen names; the present list contains 130. Today, with the help of the district mission board of Northeastern Ohio, the congregation carries on a full program of work. The church plant is valued at \$12,000, and, though small, is splendidly equipped. Lincoln Heights is a fine suburban residential section of about 350 homes. The church stands on the finest corner in the center of the Heights, symbolic of its hope that it can increasingly become the center of all community life.

Seven-day jobs and the rationing program have severely affected attendance in the past nine months. However, the financial strength of the congregation is greater than at any time in its short history. The congregation recently embarked upon a year's special effort to reduce the remaining construction debt. Here is a young fellowship of Christian people working to build in Lincoln Heights an effective and efficient church organization.

Not mighty in the eyes of men,  
Nor rich with panes whose colors blend;  
Not ivy-clad with cost of green,  
Nor ceilinged with great walnut beam;  
Not rich in lore of days now gone,  
Nor filled with glorious organ tone;

Yet rich in many lives she stands,  
A monument to working hands,  
A home for restless, hungering souls,  
A haven from life's dangerous shoals,  
A place where man his God may find,  
And mingle with his brother-kind.

God, give her strength unseen by man,  
And guide her by thy steady hand.  
Ope' wide her gates of peace and rest;  
Make safe her fold for all thy blest,  
That to mankind she long may give  
That bread by which men ever live.

Mansfield, Ohio.

Roland L. Showalter.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Brenneman-Fuhrman.**—By the undersigned at Lineboro, Md., on Feb. 13, 1943, Earl W. Brenneman of Glenville, Pa., and Ruth N. Fuhrman of Manchester, Md.—N. S. Sellers, Lineboro, Md.

**Challis-Thomas.**—By the undersigned at the Phoenix Church of the Brethren, Robert D. Challis and Loraine E. Thomas, both of Phoenix, Ariz., Jan. 8, 1943.—Glen R. Montz, Phoenix, Ariz.

**Hiltebeitel-Ward.**—Howard Hiltebeitel and Della Ward in the Parkerford Church of the Brethren, Jan. 28, 1943, by the undersigned.—C. H. Gehman, Parkerford, Pa.

**Knackstedt-Brammell.**—Duane F. Knackstedt and Mildred La-Rose Brammell at the home of the bride's parents, Feb. 12, 1943, by the undersigned.—Guy H. Brammell, Ozawkie, Kansas.

**Landes-Sherman.**—Aaron Landes and Marion Sherman in the Kansas City, Mo., Church of the Brethren, Feb. 20, 1943, by the undersigned.—Irvin V. Enos, Kansas City, Mo.

**Long-Goughnour.**—At the home of the bride's parents in Des Moines, Iowa, March 6, 1943, John Daniel Long, pastor of the University Park church near Washington, D. C., and Inez Arline Goughnour, recently editor of youth publications for the Board of Christian Education.—Edward Frantz, Elgin, Ill.

**Miller-Wissing.**—At the Norris Nagel home near Greenleaf, Minn., March 4, 1943, E. Vernon Miller of Waterloo, Iowa, and



Merna Mae Wissing of Preston, Minn., by Rev. B. M. Flikkema of the Greenleaf Reformed church.—Ernest J. Burkholder, Harmony, Minn.

**Noll-Everdeen.**—Harold G. Noll of Crystal, Mich., and Barbara J. Everdeen of Alma, Mich., by the undersigned at his home on March 1, 1943.—David P. Schechter, Crystal, Mich.

**Thompson-Sherman.**—Clarence A. Thompson and Margaret Sherman in the Kansas City, Mo., Church of the Brethren, Feb. 20, 1943, by the undersigned.—Irvin V. Enos, Kansas City, Mo.

**Wolfley-Maberry.**—Floyd E. Wolfley of Polo, Ill., and Mary E. Maberry of Milledgeville, Ill., by the undersigned, March 7, 1943, at the home of the undersigned.—C. W. Stauffer, Dixon, Ill.

## Fallen Asleep . . .

**Baker, Edith Estella Thompson,** was born in Plymouth, Ind., April 2, 1898, and died on Jan. 15, 1943, at Cando, N. Dak. She came to North Dakota in 1919, where she was united in marriage to Welton E. Baker on Nov. 11 of that year. She became a member of the Church of the Brethren in 1920 at Ellison, N. Dak. She taught school while living in the Rock Lake and Egeland communities, later moving to Cando, where they made their home for a number of years. To this union two children were born, one of whom died at birth. Besides her son and husband she leaves her mother and three sisters. Funeral services were conducted in the Cando Church of the Brethren by Rev. Ralph Petry, assisted by Rev. Royer Myers. Interment was in the Cando cemetery.—Mrs. J. M. Myers, Cando, N. Dak.



**Dell, Mary Susan Cullen**, died suddenly at her home in the South Beatrice community, Nebr., on Feb. 24, 1943, two days after celebrating her seventy-ninth birthday. She leaves, besides her husband, seven children, two sisters and four brothers, a host of grandchildren, and other relatives and friends. She was born in Woodford County, Ill., moving with her family to Holmesville, Nebr., in 1885, where she had lived ever since. On March 28, 1888, she was married to Joseph C. Dell and their home has been a blessing to the church and the community. She was a life-long member of the Church of the Brethren, living a sincere Christian life. Funeral services were conducted by the writer, assisted by Bro. Ira Kindig of the South Beatrice church and President W. W. Peters of McPherson College. Interment was in the Brethren cemetery.—Emerson W. Shideler, Holmesville, Nebr.

**Edwards, Robert H.**, of Fountain City, Tenn., died Feb. 5, 1943. Surviving are the widow, Mrs. Retta Edwards, two sons, three brothers and three sisters, with a host of other relatives and friends. Bro. Edwards united with the Lower Brummetts Creek congregation of the Church of the Brethren at Relief, N. C., in 1897. He moved his membership to the Beaver Creek congregation at Fountain City in 1918. He was a faithful member and gave of his means and time for the promotion of the kingdom of Christ here on earth.—William C. Crumley, Fountain City, Tenn.

**Frantz, Ella M.**, daughter of John and Hester Eshelman, was born in New Carlisle, Ohio, Sept. 21, 1857, and died Feb. 25, 1943. She was united in marriage to Ezra E. Frantz on Dec. 24, 1878, and to this union six children were born, two of whom preceded her in death. She is survived by her husband, one son, three daughters, two grandsons, two great-grandsons, and one sister. Her entire life was spent in or near New Carlisle. Being of a retiring nature, she made her home her shrine and it was a hallowed place because of her presence there. Services were conducted at the Doom funeral parlors by her pastor, the undersigned. Burial was in the New Carlisle cemetery.—H. H. Helman, New Carlisle, Ohio.

**Good, Anson Welty**, was born near Waynesboro, Pa., seventy-two years ago. He died at his home on Feb. 10, 1943, after a long illness. He was the son of John W. and Sarah Stoler Good. About thirty-eight years ago he united with the Church of the Brethren. In 1896 he was married to Frances Elizabeth Barkdoll, who preceded him in death in 1918. He is survived by a son and a daughter, three grandchildren, and a brother. Services were conducted at the home by his pastor, George L. Detweiler. Interment was in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Hoffman, Bertha Mae**, was born Feb. 13, 1886, and died Feb. 18, 1943, at her home near Scalp Level after an illness of six months. She was the daughter of Elias and Jane Cable Shaffer of Hooverville, Pa. She united with the Church of the Brethren when she was sixteen years of age. She was married to Sylvester B. Hoffman on May 28, 1905. To this union were born twelve children, eleven of whom are living. Besides her husband and children, she is survived by one brother and one sister, eleven grandchildren and seven half brothers and sisters. Funeral services were conducted by her pastor, Bro. G. E. Yoder, at the Scalp Level Church of the Brethren. Interment was in the Berkey cemetery.—Mrs. Howard Weaver, Scalp Level, Pa.

**Johnson, Cordelia**, daughter of John and Sarah Calhoun Back, was born in Breathitt County, Ky., Dec. 5, 1882, and died Dec. 26, 1942, at the Irene Byron sanatorium near Ft. Wayne, Ind., where she had been a patient since Oct. 12. On Jan. 2, 1902, she was united in marriage to Shelby Johnson, who died Aug. 27, 1939. In 1915 they moved to Noble County, Ind., and for the past two years she lived in Wolf Lake, Ind. She is survived by six sons and three daughters. Mrs. Johnson was a member of the Blue River Church of the Brethren, where funeral services were conducted by the pastor, L. U. Kreider. Burial was in the Christian Chapel cemetery.—Mrs. Victor Zumbrun, Churubusco, Ind.

**Kauffman, Henry N.**, was born June 10, 1866, and died Feb. 21, 1943. He is survived by his wife, one daughter, two sisters, and one brother. He began his Christian experience in the Reformed church near his home, but soon after his marriage, in 1889, he united with the Church of the Brethren in the White Oak district. About twenty years ago he came with his family to Elizabethtown, where he continued as a faithful member of the church until his death. Services were conducted at the home in Elizabethtown by the writer, assisted by Elder L. D. Rose. Interment was made in the Mt. Tunnel cemetery in Elizabethtown.—M. Clyde Horst, Elizabethtown, Pa.

**Leatherman, Clara F.**, of Middletown, Md., died at the home of her son on Feb. 20, 1943. She was the widow of the late Alfred J. Leatherman and a daughter of the late Adam and Susan Harshman Leatherman. She had attained the age of seventy-five years, ten months and six days. She was a faithful member of the Middletown Valley congregation. She is survived by three sons, a brother and a sister, eight grandchildren and two great-grandchildren. Funeral services were conducted at the Grossnickle church by her pastor, John F. Graham, with interment in the adjoining cemetery.—Mrs. John F. Graham, Myersville, Md.

**Meyers, Joseph F.**, died at the home of his daughter in Somerset, Pa., March 6, 1943; one more month would have brought him to the age of eighty-eight years. He is survived by one daughter and three sons, one brother and a sister. His wife preceded him in death about two years ago. Bro. Meyers was a son of Josiah

and Elizabeth Meyers. He was an active deacon in the church for many years and will long be remembered as a pioneer Christian. Services were held in the Hauger funeral home in Somerset by the undersigned and the Rev. C. A. Shilkie of the Lutheran Church.—A. J. Beeghly, Somerset, Pa.

**Mohler, Earl**, was born in Fulton County, Ohio, in 1875, and died at his home on Jan. 13, 1943. His entire life was spent in Fulton County. He leaves his wife, one daughter and one grandson. Funeral services were conducted at Delta, Ohio, by Bro. James A. Guthrie. Burial was in the Mohler cemetery.—Gertrude E. Guthrie, Metamora, Ohio.

**Reid, Abbie**, widow of Charles W. Reid, was born Feb. 15, 1846, and died at her home in Norristown, Pa., Feb. 3, 1943. Sister Reid became a member of the Green Tree church in her youth; after moving to Norristown she transferred her membership to the Norristown church and was faithful in her attendance as long as her health permitted. She is survived by one son and two daughters, eight grandchildren, twenty great-grandchildren and one great-great-grandchild. Funeral services were conducted at her late home by her pastor, A. S. Alderfer. Interment was in the Green Tree cemetery.—Emma N. Cassel, Norristown, Pa.

**Royer, Berniece Darling**, was born Aug. 3, 1916, at Dallas Center, Iowa, and was killed Feb. 14, 1943, when the car in which she was riding collided with a train at Grimes, Iowa. Most of her life was spent in Dallas Center, where she grew to womanhood under the wise and tender care of her Christian parents. She joined the Church of the Brethren at thirteen years of age and remained faithful until death. She graduated from the Dallas Center high school in 1936; sometime later she went to California, where she remained for two years, attending La Verne College one year. At the time of her death she was employed at a variety store in Des Moines, where she had charge of a department. Berniece was interested in the best things in life. Her comradeship and affection made an indelible impression on young and old. She was friendly to everyone and was especially thoughtful of her parents. Surviving are her father and mother, Mr. and Mrs. Walter M. Royer, and other near relatives and friends. Funeral services were conducted in the Dallas Center church by the undersigned, assisted by Elder M. W. Eikenberry. Interment was in the Brethren cemetery.—D. D. Fleishman, Dallas Center, Iowa.

**Slifer, Annie**, daughter of Henry and Martha Schlosser Poffenberger, was born at St. James, Md., March 31, 1861, and died Jan. 26, 1943. She was married to Charles A. Slifer, to which union were born four children, all of whom died in infancy. She lived in Sheldon, Iowa, for almost a quarter of a century and later moved to Hagerstown, Md., where she resided until the time of her death. She was a faithful member of the Hagerstown Church of the Brethren and attended all the services of the church until her illness about three months before her death. Funeral services were held in the Hagerstown church with her pastor, the undersigned, in charge. Burial was made in the cemetery at the Manor church. She is survived by several relatives and a host of friends.—Paul Minnich Robinson, Hagerstown, Md.

**Snyder, Margaret Ann**, died Feb. 18, 1943, at the home of her daughter in New Enterprise, Pa., where she had made her home since the death of her husband, George D. Snyder, in 1937. Sister Snyder was born Jan. 25, 1861, the daughter of Daniel and Sarah Snyder. She is survived by three children and four grandchildren. Funeral services were held in the Salemville Church of the Brethren and interment was made in the Snyder cemetery in Snake Spring Valley.—Pauline Over, New Enterprise, Pa.

**Uenbert, Harmon**, was born March 21, 1856, near Alger, Ohio, and died at the home of his daughter at Ottawa, Ohio, on Feb. 21, 1943. His entire life was spent in and around Lima, Ohio. Many years ago he became a member of the Church of the Brethren and remained faithful to her teaching. On March 24, 1883, he married Alice Stover of Findlay, Ohio, who died in 1892. His second wife, Harriett, died in 1905. He leaves three daughters, two sons, ten grandchildren and twelve great-grandchildren. Funeral services were conducted in his old home church, County Line, by Bro. James A. Guthrie, assisted by Bro. Charles Zunkel of Lima, Ohio. Burial was in the Woodland cemetery at Ada, Ohio.—Gertrude E. Guthrie, Metamora, Ohio.

**Whisler, Eva Lichty**, oldest daughter of the late Rev. and Mrs. W. H. Lichty, was born Feb. 4, 1881, at Meyersdale, Pa., and died Jan. 7, 1943, at her home in Waldron, Mich. She, with her parents, moved to Waterloo, Iowa, where she grew to womanhood. At an early age she became a member of the Church of the Brethren at the South Waterloo church. Her Christian education was continued at Mt. Morris College and Bethany Bible School. She found great joy in the fellowship of the church and contributed much to the local, district and general work of the brotherhood. She is survived by her husband, Samuel L. Whisler, to whom she was married on Sept. 22, 1915, one daughter, four sisters and two brothers. Funeral services were conducted in the Walnut Grove church, Silver Creek congregation, by Brethren George Throne and H. P. Garner. Burial was in the cemetery adjoining the church.—Mrs. Hazel Maneval, Alvordton, Ohio.

**White, Nettie Gertrude**, was born in Toledo, Ill., Dec. 10, 1875, the daughter of William and Sarah Brewster. She was married to David F. White in Toledo in 1892. In 1919 the family moved



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to Decatur, Ill., where their residence has been since that time. She was a member of the Presbyterian Church while in Toledo, and of the Church of the Brethren in Decatur. She died in the family home in Decatur on Feb. 27, 1943, leaving her husband and three children, two grandsons, her stepmother and two sisters. Funeral services were conducted by the undersigned, her pastor, in the Toledo Presbyterian church. Burial was in the cemetery near by.—John B. Wieand, Decatur, Ill.

## Church News . . .

### California

**Bakersfield.**—We met in council Jan. 21; Brethren Galen Stahl and Ralph Hapwood were chosen as deacons. Elder J. I. Coffman was present. On Dec. 20 the children gave a program. Each Thursday evening our prayer meeting and Bible study is held, with interesting programs. On Jan. 10 the older ladies' Sunday-school class was invited to the parsonage for a fellowship dinner and social afternoon. Pastor J. E. Glover is delivering some excellent messages. Fluorescent lights have recently been installed in the auditorium. Our Sunday-school classes are increasing in attendance and interest. Some of our people are handicapped because of the gas and tire situation; this hinders the ladies' aid work somewhat also.—Mrs. Belle Hyton, Bakersfield, Calif., Feb. 24.

**Modesto.**—We are surely enjoying our new church and if our present rate of giving continues we will have it paid for in a year's time. The men's brotherhood has formed a day-a-month club with the idea of giving at least the equal of one day's income a month to the building fund. Many of our families and young men have moved away, but several new families have come in, so our average attendance is well maintained. In December the ladies held their bazaar and rummage sale. Christmas was observed by the presentation of The Nativity, and the white gift offering; also with caroling early on Christmas morning by the young people, with breakfast at the church. We began the New Year and the week of prayer with a week's meetings conducted by Brother and Sister Herman Landis. On Sunday all-day services were held, with the dedication of the parsonage by Bro. G. O. Stutzman. As a result of the meetings five were baptized. Men from the Empire and Modesto churches purchased and butchered two hogs and one beef, and a truck from the Santa Barbara C. P. S. camp took the meat, butter, eggs, canned fruit and clothing back to camp. Bro. E. F. Brightbill of Chicago has accepted the call to become our music director. The annual birthday supper was held Feb. 22. The offering of \$100 goes to the building fund. A two-day district young people's conference was conducted here by Raymond R. Peters and others.—Hettie E. Snider, Escalon, Calif., March 9.

### Illinois

**Cerro Gordo.**—We met in council on Jan. 10 with Elder I. D. Heckman in charge. The men's work realized a nice profit from the farm this year. The women have pieced two comforters for C. P. S. camps. During December most of our services were held in the basement because the furnace needed repairs and the auditorium could not be heated. New grates have been installed and the furnace is now in good condition. A Christmas program by the children was presented on Dec. 27. We observed the world week of prayer with cottage prayer meetings, which we have been continuing. The honor roll for our boys in service was dedicated on Jan. 17. On Jan. 24 Bro. John Wieand gave a lecture and showed pictures of the work of the churches of our district. The play, Abundance of Corn, was presented by the young people. Bro. H. Spenser Minnich spoke to us on Feb. 21. The women have completed studying the book, On This Foundation, and on Feb. 14 they had a chili supper for everyone and gave a review of the book. A baptismal service was held on March 7 for several of our young people. We are planning union services for the world day of prayer on March 12; we are also joining the other churches in presenting the Easter pageant. Revival meetings will be held in September by Bro. Leland Baldwin. Bro. Wang Tung spoke to us on Feb. 28.—Edith M. Gossett, Cerro Gordo, Ill., March 5.

### Indiana

**Blue River.**—We met in council on Dec. 31 with our pastor and elder, L. U. Kreider, in charge. We have a seventy-five per cent Messenger club. Our Sunday school is paying for Messenger subscriptions to each of our boys in service. At present we have two in C. P. S. and four in army service. The women's work recently sent to each of these boys a gift package containing a Testament, stationery, and toilet articles. The women are quilting, making comforters, rolling bandages and doing some sewing for Bethany Hospital. We are studying the book, On This Foundation. During the past year the women canned fruits and vegetables for C. P. S. camps, and made comforters and cookies for Camp Lagro. During the Christmas season a new Brethren Service cup was dedicated and our collection for relief at that time amounted to \$125.86. On Feb. 21 a group of our young people attended the sectional conference at the Cedar Creek church, where they had charge of devotions for the evening services.—Mrs. Victor Zumbrun, Churubusco, Ind., March 9.



When you write requesting a change in your Messenger address be sure to give the place at which you received the Messenger the last time, even though for a short period. By so doing you will save us work, and unnecessary correspondence will be avoided. The way to be sure of a correct change in address is to clip out your name and address as it appears on your last Messenger and send this in with your new address.

**Liberty Mills.**—Our church has been going along nicely under the leadership of Brother and Sister Arthur Morris. At our business meeting favorable financial reports were given; six letters were granted. On Dec. 6 one of the boys from Camp Lagro was baptized here. We held our Christmas program on Dec. 20; the missionary offering amounted to \$100. In the evening a play, When the Light Shone, was given. On New Year's Eve we met in a watch night service; A. R. Eikenberry gave us an interesting message, followed by a period of prayer and meditation. On Jan. 24 the young people gave us a program. The ladies' aid has made several comforters for the C. P. S. camps; they have also been quilting. We canned fruits and vegetables and sent several service kits to the camps. On Jan. 17 we sent 2,000 cookies to Camp Lagro. On Jan. 6, 7 we joined with the United Brethren church in observing the week of prayer. We have been remodeling our church kitchen. On Jan. 31 Bro. L. W. Shultz presented his slides of our C. P. S. camps and gave a talk on the relief work of our church. The men's group met for a fellowship supper and business meeting on Jan. 31 with Dr. Brubaker as the guest speaker. Our Achievement Offering was \$220. Our men have been aiding the church financially by husking corn for a neighbor; the women served their dinner in the church basement.—Lora McKee, Liberty Mills, Ind., March 2.

**Union City.**—The climax of our Christmas program was reached with the missionary offering, amounting to \$135.50. Our women's group had a Christmas party, a mystery pal revealing party, and several showers for brides and new mothers. Five delegates represented our church at the Southern Ohio women's conference at Trotwood; the principal speaker was Mrs. H. Stover Kulp. On the following Sunday Mrs. Kulp gave a missionary sermon at our morning service. As a result of the men's conference at Trotwood a committee has been named to further the heifer for relief project. At the March council Bro. D. G. Berkebile was chosen to represent us at the Annual Conference. The missionary committee is working out a system whereby our fourteen servicemen will receive regular mail from the home church families. An Easter play will be given on April 25. In the evening our evangelistic meeting will begin, conducted by Bro. Fred Hollingshead. The Lenten preaching mission of the seven Protestant churches of the city meets each Wednesday night. Bro. Ray Shank of Covington, Ohio, will be the Brethren speaker at the March 10 service.—Mrs. Rachel Keltner, Union City, Ind., March 5.

### Kansas

**Eden Valley.**—Pastor H. D. Michael and Bro. Wilburn Lewallen of the Larned church recently exchanged pulpits. On Dec. 20 the drama cantata, One Star to Follow, was rendered by the junior and adult choirs. A short program was given by the children in the morning. White gifts were presented for our old folks' home at Darlow. Two poinsettias were given to shut-ins by the Bible class. On Jan. 1 a wedding was solemnized in the church by the pastor, and another on Jan. 15. A shower was later given for the two brides. The Reader's Digest is being sent to our six young men who are in service. Our women furnished cookies for the boys in Camp Magnolia in February. The women have sewed in their homes for the Red Cross this winter. Our quota of \$200 for Brethren Service has been more than reached. The annual birthday dinner for missions was held Feb. 21, with an offering of \$48.19. One has recently been baptized. We have new carpet for the rostrum and aisles of the church. During the absence of Bro. Michael and myself in the Northwest the Sunday services were cared for by different groups. On our return it was a happy surprise to find a new cement walk from the parsonage to the church. A large number of our members are taking the Messenger; it is often used as a supplement in our missionary programs.—Mrs. H. D. Michael, St. John, Kansas, March 7.

### Maryland

**Broadfording.**—The aid society has been making comforters for C. P. S. camps; they also made dolls and collected old toys for a Japanese settlement, did some sewing for a family that lost everything by fire, and made cookies for the C. P. S. camp at Williamsport. The elder and deacons decided to make the annual visit by mail this year; they were able to contact more people and \$350 was collected. We met in council on Feb. 24 with Elder D. R. Petre presiding. Our love feast will be held on May 22. Our offerings for C. P. S. camps and relief have been very good. The B. Y. P. D. and the older folks have been having separate discussion groups on Sunday evenings. Our attendance has been better than usual. We have a one hundred per cent

Messenger club, including 125 families.—Irene E. Petre, Broadfording, Md., March 5.

### North Dakota

**Carrington.**—Union prayer services were held during world prayer week by the Brethren, Baptist, Nazarene and Federated groups. Another union prayer service is planned for March 12. We have had no preaching services for several Sundays; our pastor is away from home. On one Sunday Bro. Dan Dierdorff of Surrey, N. Dak., gave us a fine message, and M. H. Petry of Minot preached a splendid sermon one other Sunday for us. We have a one hundred per cent Messenger club again this year. We were pleased that we reached our financial goal for Brethren Service. Our ladies' aid was reorganized in February with Mrs. David Graham as president. The aid and friends gave Mrs. Graham a set of dishes as a Christmas gift. During the year we have sent seven kits and four comforters to C. P. S. camps, given \$25 to China relief, and sent two boxes of relief clothing.—Mrs. Walter McKee, Carrington, N. Dak., March 4.

### Ohio

**East Dayton.**—We met in quarterly council on March 2 and three letters were granted. Brother and Sister C. H. Petry were elected delegates to Annual Conference. The church treasurer reported a balance of \$1,120.25, and the Sunday school a balance of \$288.05. We have \$9,126.52 in our building fund; \$611.43 was taken from the church treasury to pay the balance of our parsonage debt. Two hundred dollars was taken from the Sunday-school treasury and paid to Brethren Service, making \$1,400 that has been given to Brethren Service. The Dorcas society gave a fine report of work done; they meet each Wednesday and are functioning in all branches of women's work. We have a one hundred per cent Messenger club. Our Sunday-school attendance has averaged 299 the past year. On Feb. 21 a choir from the Bear Creek church gave us a fine program. A two weeks' revival meeting held by Bro. Elden Petry will begin April 26. Our communion will be held May 15.—Mrs. William M. Miller, Dayton, Ohio, March 8.

**Fairview.**—We met in council on March 21 with our elder, Bro. J. A. Guthrie, presiding. We made plans to supply the church with Brethren Hymnals. Our remodeling program is still underway. We expect to have Bro. A. F. Brightbill of Bethany Seminary with us at Easter time for our rededication services and love feast.—Gertrude A. Guthrie, Metamora, Ohio, March 7.

**Poplar Grove.**—Following our communion service Brother and Sister J. W. Fidler held a two weeks' revival. The interest was good, and their presence and instruction were truly appreciated. While our pastor, Bro. D. G. Berkebile, was away recently for two weeks, Bro. Ira Blocher preached for us. On Feb. 21 the

## Announcements . . .

### ANNUAL CONFERENCE

McPherson, Kansas, June 2-7.

### DISTRICT MEETINGS

Idaho and Western Montana—  
Moscow, May 6, 7.

Maryland, Eastern—  
Bush Creek, April 28.

North Dakota and Eastern  
Montana—Cando, Zion  
house, June 24-27.

Ohio, Southern—  
Prices Creek, April 30—  
May 1.

Pennsylvania, Eastern—  
Annville, April 28, 29.

Pennsylvania, Middle—  
April 13-15.

Pennsylvania, Southeastern, N.  
J., & E. New York—

Philadelphia, Germantown,  
April 21, 22.

Virginia, First—  
Oak Grove, April 8, 9.

Virginia, Northern—  
Upper Lost River, Lost Riv-  
er house, April 16, 17.

Virginia, Second—  
Beaver Creek, April 28-30.

### LOVE FEASTS

#### California

May 2, 4 pm, Los Angeles,  
Belvedere.

#### Indiana

April 22, Rock Run.  
May 1, 8 pm, Bethany.

May 11, Wakarusa.  
May 16, Kokomo.

June 5, Camp Creek.

#### Iowa

April 22, 8 pm, Prairie City.

#### Maryland

April 22, 6:30 pm, Meadow  
Branch.

April 24, 2:30 pm, Longmeadow.  
May 22, Broadfording.

#### Michigan

April 23, 7:30 pm, Woodland.

#### Ohio

April 25, 7:30 pm, Pleasant  
Center.

May 15, East Dayton.

#### Oregon

April 24, 8 pm, Albany.

#### Pennsylvania

April 22, Mt. Joy.

April 22, 7 pm, Meyersdale.

April 22, Waynesboro.

April 25, Elizabethtown.

April 25, Natrona Heights.

April 25, 6 pm, Sipesville.

April 27, 7 pm, Greencastle.

May 2, 6:30 pm, First church,  
Philadelphia.

May 2, 7 pm, Norristown.

May 8, 7 pm, Brothersvalley.

May 23, 10:15 am, Shrewsbury.

May 29, 2 pm, Akron.

May 30, 10:15 am, Codorus.

#### Virginia

April 11, 6:30 pm, Oakton.

April 24, Palaski.

April 25, 6 pm, Oak Grove.

#### Washington

April 22, Sunny Slope.



church was pleased to have Mrs. H. Stover Kulp of the Africa mission field with us. A great many of our young men are now in camp. An effort of the entire church is being made to keep in close contact with them. At a recent business meeting most of the officers were re-elected, with our pastor being chosen to represent us at Annual Conference.—Homer Halladay, Greenville, Ohio, March 8.

### Pennsylvania

**Akron.**—On Dec. 13 the student volunteers of Elizabethtown College gave us a fine program; an offering was lifted for the college. On Jan. 3 Bro. Lester Bucher began a two-week revival meeting. The attendance was good. The church was strengthened and two were baptized. We also received one member, a deacon, by letter. One of our young brethren has recently gone to the C. P. S. camp at Marienville, Pa. Our council meeting was held on March 2 with Elder David Snader presiding. Reports of committees were given and a few officers elected. Our delegate to Annual Conference is David Snader. Since the men's work furnishes the clothing for our boys when they go to C. P. S. camps, the church decided to pay each of the boys, after six months in service, \$2.50 a month toward further purchasing of clothing. We now have three boys in C. P. S. camps. Our love feast will be held on May 29 at 2 p. m.—George B. Wolf, Akron, Pa., March 3.

**Cherry Lane.**—We have been progressing nicely under the leadership of Bro. C. O. Beery. Our fall evangelistic meeting, conducted by Bro. William Kinsey, was well attended. Bro. Kinsey's meetings were threefold: first, slides picturing our most famous hymn composers and writers; second, art pictures of the Bible and landscapes; and third, the sermon. Two were received into the church prior to the meeting. One of our boys, Robert Sollenberger, who is at the C. P. S. camp at Santa Barbara, Calif., took a course in Washington, D. C., and Elgin, Ill., and is now assistant camp director at Santa Barbara. Robert was home at Christmas time and he addressed the congregation and showed pictures of the camp. Bro. Donald Snider recently spoke on Brethren Service in our church. Our church parsonage has been equipped with a new bathroom. The missionary society is progressing nicely; we are now sending an afghan and a comforter to the camps; also a bundle of clothing to the clothing distribution center. Our church still has a one hundred per cent Messenger club.—Mrs. Lena Sollenberger, Clearville, Pa., March 3.

**Codorus.**—On Dec. 21 we held our council at Codorus. On Dec. 25 the members of the Sunday school gave a program at Codorus, and on Dec. 27 the Sunday school gave a program at New Freedom. On Jan. 1 we held our council and S. C. Godfrey was re-elected elder. On Feb. 7 the Grantham ladies' chorus gave us a program. On Feb. 21 Elder G. N. Falkenstein was with us and gave interesting talks about the history of the local church and the church at large. We are looking forward to our pre-Easter services to be held April 19-24 at Codorus and April 22-24 at the Shrewsbury house. We are planning a revival to be conducted at Codorus by Elder J. E. Rowland May 3-16. On May 23 at 10:15 a. m. the love feast will be observed at Shrewsbury and on May 30 at 10:15 a. m. at Codorus. The young people remembered the shut-ins by sending them trays at Christmas time; they also made four comforters for Camp Kane. On March 7 five members were taken into the church. We have a one hundred per cent Messenger club.—Mary A. Lehman, Dallastown, Pa., March 9.

**Lancaster.**—Pastor F. A. Myers preached eight sermons on the beatitudes. At different evening services messages were brought by Brethren Will E. Glasmire, Edward H. Lander and John D. Ebersole. On Jan. 17 the B. Y. P. D. obtained Dr. Franklin Cassel to speak to us. The next week the B. Y. P. D. had a discussion of our C. P. S. camps. On Jan. 31 a group from here attended the young people's conference at Elizabethtown College. The women's missionary society has been studying the book, On This Foundation. On Feb. 3 a group of the women helped in a sewing project at the Lancaster hospital. Our women and girls gave \$77 to the women's work project offering. The ladies' aid sews one day each week. They have made several comforters for relief boxes and also some for Camp Kane. They help the church financially and in many other ways. On Jan. 29 a special council was held and it was decided to purchase an electric organ for the church auditorium. On Feb. 7 Rev. F. W. Hofman from York, Pa., presented an illustrated sermon for us. On Feb. 14 Bro. Myers preached a special missionary sermon; the Achievement Offering amounted to \$198.95. On Feb. 21 the Elizabethtown College a cappella choir presented an inspiring program. The dedication service for our organ and renovated sanctuary will be held March 7. Our evangelistic services will be conducted April 11-18 by Elder H. A. Merkey. Our Brethren Service offerings for the past two months amounted to \$175.—Mrs. M. Alexander Glasmire, Lancaster, Pa., March 6.

**Meyersdale.**—On March 7 Pastor DeWitt L. Miller distributed a complete program covering the period from Ash Wednesday to Easter. On March 10 the congregation will observe its annual fellowship dinner with Bro. Galen R. Blough as the guest speaker. There will be services each Wednesday evening until Easter, with the following guest speakers: Brethren Jacob Dick, Roy Forney, Kenneth Ashman and Boyd Dickey. Our third annual foodless banquet will be held April 14. Beginning with the first Sunday in Lent, our pastor will preach both morning and

(Continued on Page 32)



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## OUR MISSIONARIES

## SWEDEN

Graybill, J. F., and Alice, 1520 S. Olive Ave., West Palm Beach, Fla., 1911.

## CHINA

College of Chinese Studies, Bagulo, via Manila, Philippine Islands  
 Angeny, Edward T., and Helen F., 1940.  
 Crim, Bessie M., R. N., 1940.  
 Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
 Flory, Roland C., and Josephine K., 1940.  
 Thomas, Susie M., 1939.

Amerlean Board Compound, Peking, China

Rothrock, Hazel M., 1938.

Clapper, V. Grace, 1917.

Embassy Guard, Y. M. C. A., Peking, China

Myers, Minor M., 1919.

%China Inland Mission, Shan, Shensi, Free China

Sollenberger, O. C., 1919.

Wampler, Ernest M., 1918.

On Furlough

Bright, J. Homer, and Minnie, R. 1, Union, Ohio, 1911.

Crumpacker, F. H., and Anna, 1815 Scott St., Huntingdon, Pa., 1908.  
 Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.

Ikenberry, E. L., and Olivia, 343 Third Ave., N. Twin Falls, Idaho, 1922.  
 Myers, Sara, Bridgewater, Va., 1919.  
 Ober, Mary Velma, 3435 Van Buren, Chicago, Ill., 1936.  
 Parker, Dr. D. M., and Martha N., R. N., C. P. S. Camp No. 43, Castañer, P. R. R. A Project, Adjuntas, Puerto Rico, 1933.  
 Schaeffer, Mary, 2262 N. Park Ave., Philadelphia, Pa., 1917.  
 Senger, Nettie, 3286 E. Lafayette Ave., Detroit, Mich., 1916.  
 Shock, Laura, R. 2, Roanoke, Ind., 1916.  
 Smith, W. Harlan, and Frances, Box 505, Cerro Gordo, Ill., 1919.  
 Sollenberger, Hazel, 418 Weitzel St., Oceanside, Calif., 1919.  
 Wampler, Elizabeth B., R. N., 810 Wayne Ave., Greenville, Ohio, 1922.

## AFRICA

Chibuk, Nigeria, West Africa, via Maldugul

Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa

Dadisman, Mary N., R. N., 1941.

Heckman, Clarence C., and Lucile, 1924.

Garkida, Nigeria, West Africa, via Jos and Damaturu

Faw, Chalmer E., and Mary P., 1939.

Horn, Evelyn J., R. N., 1930.

Moyer, Edna Faye, 1931.

Royer, Harold A., and Gladys H., 1930.

Studebaker, Dr. Lloyd, and Modena, 1934.

Lassa, via Jos and Damaturu, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.

Weaver, E. Paul, and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria, W. Africa

Harper, Clara, 1926.

Shisler, Sara C., 1926.

Utz, Ruth, R. N., 1930.

## On Furlough

Engel, Alice, R. N., 1931 Monument St., Baltimore, Md., 1937.

Frank, Evelyn E., R. N., 1821 E. McDowell Road, Phoenix, Ariz., 1938.

Kulp, H. Stover, and Christina, 1700 Mifflin St., Huntingdon, Pa., 1922 and 1927.

Landis, Herman B., and Hazel M., R. N., 1917 Fortieth Ave., Oakland, Calif., 1938.

## INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.

Lichty, D. J., and Anna, 1902 and 1912.

Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.

Blickenstaff, Verna M., R. N., 1919.

Blough, J. M., and Anna, 1903.

Shickel, Elsie N., 1921.

Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.

Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Kinzie, Wm. G., and Pauline G., 1937.

Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.

Fasnacht, Everett M., and Joy C., 1940.

Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.

115 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Bowers, Joe W., 1940.

Ziegler, Emma K., 1930.

## On Furlough

Cottrell, Drs. A. R. and Laura, 305 E. Washington Ave., Bellefontaine, Ohio, 1913.

Grisso, Lillian, % General Mission Board, 22 S. State St., Elgin, Ill., 1917.

Miller, Eliza B., R. 1, Waterloo, Iowa, 1900.

Moomaw, I. W., and Mabel, North Manchester, Ind., 1923.

Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.

Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.

Townsend, Ralph, Crestview, Fla., 1937.



evening, but various organizations of the church will have charge of the evening services. The choir will furnish a half hour of musical worship preceding a special sermon on Passion Sunday. Special services will be held during Holy Week, and our love feast on April 22 at 7 p. m. On April 23, from noon until three o'clock, Good Friday services will be held. Ephesians 3:16-19 sets forth our goals for the Lenten season.—W. A. Shoemaker, Meyersdale, Pa., March 10.

**Myerstown.**—On Dec. 6 Bro. A. A. Price brought us two inspiring messages. On Dec. 25 the children of the Sunday school rendered a Christmas program. Our revival meeting, conducted by Bro. Phares Forney Jan. 3-17, was a challenge and inspiration to all. As a result six were baptized. A three-session Bible institute was conducted by Bro. Forest Weller of Elizabethtown College on Jan. 24. On Feb. 7 Bro. Harry Dohner brought us a message.—Mrs. Clarence F. Dubble, Myerstown, Pa., March 7.

**Hershey, Spring Creek.**—We enjoyed the service conducted by Dr. C. C. Ellis upon the cancellation of our \$8,850 debt from rebuilding the church in 1936. The Sunday school, under the leadership of Rufus K. Eby, meets in four departments for devotions. The special offering on the first Sunday of the month is for peace and relief. The offering on the third Sunday goes into the church improvement fund; since July it has provided additional hymnals and shrubbery. It was decided to give each teacher a copy of the Sunday-school Digest monthly. During December Pastor J. Herbert Miller used Christian Faith for his sermon theme; in January he spoke on Our Brethren Way of Life. In the evening pre-service the five leagues follow our planned units of study. The evening service is conducted by our pastor or one of our resident ministers. On Jan. 3 Miles Horst spoke for us and on Feb. 7 Dr. Henry G. Bucher held a Bible institute. On the Sunday following an offering was taken to pay our \$100 pledge to Elizabethtown College. Special programs were given by the children, the B. Y. P. D., the student volunteers, the junior-intermediate league and the senior chorus at Christmas time. Our members appreciated the hospitality of Rev. and Mrs. Miller when they had open house four evenings during the holidays. Twenty-two of our young men have been called into service. Each is presented with a pocket Testament and other articles are sent to them.—Mrs. Ella E. Breidenstine, Hershey, Pa., Feb. 15.

**Waynesboro.**—We co-operated with the other churches of our town in the union week of prayer services; Pastor George L. Detweiler directed the community choir. Our week of evangelistic services, held by Elder C. D. Bonsack, were preceded by a

week's home visitation campaign. On the last day of the services two persons were received by former baptism. Since then two have been received by baptism. A class of twenty-one children and young people are receiving instruction from our pastor preparatory to baptism. On Feb. 7 Susanne C. Engelmann, a German refugee, spoke to us. The young people's rally of the Southern District of Pennsylvania was held here on Feb. 14. A panel discussion on Where Is the C. P. S. Going? was held in the afternoon. In the evening Dr. Calvert N. Ellis spoke. On Feb. 25 our women's work held its annual mission study with discussions of the book, On This Foundation, and talks on Puerto Rico, Ecuador and Mexico. An offering was taken for war relief sewing. The first of our union Wednesday evening pre-Lenten services was held Feb. 24. These will be continued for six weeks. During Holy Week the churches will have individual services. Our love feast will be held on April 22. Bro. Paul H. Bowman will preach at the union service in our church on March 10.—Sudie M. Wingert, Waynesboro, Pa., March 2.

#### Tennessee

**Liberty.**—We met in council on Feb. 27 with Elder J. R. Jackson in charge. Bro. Jackson gave us Spirit-filled messages. The church decided to have Bro. Ova Edwards preach for us on the second Sunday of the month until the close of the year. Bro. Edwards is an able speaker and we welcome him in our midst. Our women sent a packet and another comforter to a C. P. S. camp. Our aid is progressing nicely.—Mrs. J. B. Isenberg, Jonesboro, Tenn., March 3.

#### Virginia

**Copper Hill.**—A Christmas program was given Dec. 23 by members of the Mt. Union and Copper Hill Sunday schools. On Feb. 3 the women of our congregation held their annual mite box opening, the proceeds amounting to \$75. A program stressing the need of our help to carry on our missionary program was given. On Feb. 10 Sister Ida Shumaker gave a talk about the women of India. On Feb. 27 we held our council with Elder C. E. Eller presiding. The women of the church have made several comforters for Camp Lyndhurst. The Messenger agents were successful in getting the club rate, and seventy-two families are now receiving the Gospel Messenger. The young people have charge of the fourth Sunday evening service. We have two young men in C. P. S. camps. Plans are being made for the remodeling of our church.—Mrs. G. P. Fralin, Copper Hill, Va., March 4.

## BOOKS FOR LENTEN READING

- THIS IS THE VICTORY**, by Leslie D. Weatherhead. A book that will lead one into total confidence in God's will and challenge one to the faith "that overcometh the world." (Available to ministers through the Gish Fund) .....\$2.00
- A TESTAMENT OF DEVOTION**, by Thomas R. Kelly. A book for devotional reading for those who are in search of spiritual guides. (Available to ministers through the Gish Fund) ..... 1.00
- PERSONALITIES OF THE PASSION**, by Leslie D. Weatherhead. One of England's greatest preachers brings us new insight regarding the personalities associated with the story of the passion of Jesus ..... 1.50
- THE ROBE**, by Lloyd Douglas. The story of the soldier who tossed for Christ's robe and won. A distinguished, disturbing, exciting novel about another terrible era in history not wholly unlike our own ..... 2.75
- ABUNDANT LIVING**, by E. Stanley Jones. This new book may be used for personal devotions, for class or group discussions or for inspirational reading. One minister says: "A book worth its weight in gold" ..... 1.00
- WHY THE CROSS?** by G. Ray Jordan. An intensely personal and practical study of the cross. This interpretation presents the cross as the challenging essential of Christianity ..... 1.00
- IN THE SHADOW OF THE CROSS**, by Frederick K. Stamm. A spiritual interpretation of the significance of the cross for our generation. (Available to ministers through the Gish Fund) ..... 1.50
- FACES ABOUT THE CROSS**, by Clovis G. Chappell. A book which will etch upon the reader's memory the persons who played their separate parts in the tragedy of the crucifixion ..... 1.50



# GOSPEL MESSENGER

Volume 92 . April 3, 1943 . Number 14



**William Beery at Ninety-One**

Thursday, April 8, William Beery will be ninety-one. He is expecting to celebrate the occasion by singing a solo over WLS, the dinner bell program at 12:00 to 12:30 p. m. This is the fifth time in succession and his selection will be The Rose of Sharon. Listeners east or west of Chicago will need to allow for differences in time.

William Beery was born April 8, 1852, near Bremen, Ohio. For more years than most Messenger readers can remember the dean of Brethren musicians has been teaching music, writing music, and sharing his gifts through song. The years he spent at Juniata College and the contribution he has made to our church music make Bro. Beery a Brethren institution.

Bro. Beery was happily married to Adaline Hohf, since known to many as the author of Poems of a Decade. Some who read these lines can picture how the Beerys used to work together in the proofreading department at the Brethren Publishing House. Since Mrs. Beery's death Bro. Beery has made his home with his daughter, Mrs. Judith Garber of Elgin, Ill.

Spry and keen in spite of his years, Bro. Beery is an inspiration to all who know him. The picture was taken by H. Spenser Minnich in the Garber home. Professor Alvin F. Brightbill is at the piano.

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## *Around the World...*

Out of 281 refugees cared for during a recent week at Geneva, Switzerland, thirty-five per cent were Protestant, thirty-three per cent Roman Catholic, twenty-seven per cent Jewish, three per cent Greek Catholic and the remainder unaffiliated.

**A Swedish Y. M. C. A. executive,** Hugo Cedergren, recently spent ten days in Germany where he conferred with other neutral Y. M. C. A. workers and with the Reich authorities. The work is going forward in Germany along the usual lines, supplies being sent regularly to the prison camps.

**The food situation** in occupied Belgium becomes constantly worse. Since the Nazi occupation, more than 4,400 decrees and orders with regard to food rationing have been published in Belgium. In order to obtain fresh bones, customers of Liege butchers must return the bones they have already stewed.

**A detailed analysis** of the major agreements and disagreements confronting churches throughout the world in regard to the creation of a "just and durable peace" has been received at the American headquarters of the World Council of Churches. The 15,000-word document will be published in full by the American office.

**A Bible reading campaign** in Philadelphia, supported by more than 1,000 Protestant churches in the city, has been organized by the American Bible Society. Congregations have been urged to read one chapter on each day of the Lenten season. A survey will be made of homes to determine how many families do not possess Bibles.

**The Bible department** of the Geneva office of the World Council of Churches is now printing Bibles in a number of different languages to alleviate the serious shortage of Scriptures on the continent. Editions of the Bible in Italian are exhausted; in Roumania the supply will last a month or two, in Czechoslovakia the supply will last about a year.

Mechanisms for handling the relation between land and human welfare must be set up on a global basis at once.—Bjarne Braatoy, chief intelligence officer of the planning division of the Office of War Information.

There must be immediate planning toward freedom from want from an international perspective.—John B. Condliffe, professor of economics at the University of California.

An international health organization should be set up at once to prevent starvation in smaller countries after the war.—Charles Edward Winslow, M. D., professor of public health at the Yale Medical School.

Education and religion are necessary to bring together and make meaningful the words liberty and unity—both necessary elements to lasting peace.—Vice-president Henry A. Wallace.

We may see in our lifetime the end of sovereign states.—Vera Micheles Dean, research director of the Foreign Policy Association.

An international education office for educational reconstruction on an international scale should be set up. An international education board should have power to investigate textbooks and teaching methods.—Reinhold Schairer, professor at New York University and director of research for the United States committee on educational reconstruction.

The original purpose of the conference to lift into prominence some of the fundamental issues involved in world order seems to have been achieved.—Dr. Ralph Diefendorfer, secretary of the division of foreign missions of the Methodist Church.

The above are statements from some of the significant speeches made at the national study conference on Christian Bases of World Order held under the auspices of the Board of Missions and Church Extension of the Methodist Church in connection with the 1943 Merrick Lectures at Ohio Wesleyan University, Delaware, Ohio, March 8 to 12, 1943.

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**Of the forty-five legislatures** in states where the sale of liquor is permitted, forty-one, which convened in January, have had no fewer than 566 proposed liquor-law amendments introduced, according to the Allied News Letter, publication of the Allied Liquor Industries.

**Presidential approval** of thirty-one war nurseries and child care centers for children of mothers engaged in war work was given early in March. This brings to a total of 215 the number of war nurseries and child care centers for 8,455 children the Federal Works Agency has helped to establish or to continue with Lanham Act funds.

**The Nazi occupation** of Holland has resulted in a steadily increasing church membership. The annual report of the Dutch Reformed Church shows 11,000 new communicants, bringing the total to 684,505.

**War Prisoners' Aid** is serving German, Italian and Japanese prisoners of war and interned aliens in a number of camps in the United States. Dr. Rudolph Fischer, a native Swiss, is representing War Prisoners' Aid in this service.

**The National Industrial Conference Board** reports that a survey of large and medium sized firms shows that an average of 1,000 man days was used by each in 1942 in answering questionnaires and filing reports required by the government.

**A prospective soldier** in Pennsylvania who wants to start life in the army with a clean slate sent four dollars to the state highway secretary to pay for gasoline he took five years ago. "I have started to church," he said, "and I am making many things right."

**As a curb to juvenile delinquency,** Dr. Harrison Ray Anderson, president of the Chicago Church Federation, has urged that parents be "sent back to church with their children. . . . Agencies in the city are willing to co-operate and help with the juvenile problem, and among those agencies is the Christian church. But the minute these groups take the responsibility and remove it from the home, they do the home a dis-service."

**One hundred fifty representatives** of eleven North Carolina denominations have set up an organization to "promote civic righteousness, total abstinence and prohibition in North Carolina" and to combat "the increased use of alcoholic beverages." Plans include setting up a nonprofit corporation controlled by a board of governors, selecting a leader who can give his full time to the campaign, setting up a publicity bureau and working for elections of legislators who will oppose the liquor traffic.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

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Number 14

## ... Editorial ...

### What Folks Think and What God Knows

"MEN are generally more desirous of being improved in their portraits than in their characters."

That was Lowell's way of putting the familiar truth which we all know too much about in personal experience—the truth that human vanity is concerned more about appearance than reality, more about making a favorable first impression than about building a personality that will stand intimate acquaintance.

In short, is not our one great anxiety that we shall *seem* all right? Do we care so very, very much whether we *are* all right?

E. F.

### Yes, He Is a Producer

ONE of the trying things about the lifework of all dealers in spiritual commodities is the difficulty of measuring results. They are not tangible. How can you count them or weigh them when you cannot even see them?

The businessman subtracts his expenses from his gross returns and knows how much he has made. The mechanic can tell too exactly how many hoe handles or steel axles he turns out in a week. But how about the preacher, to take him as the most conspicuous example of the idealistic artisans?

Doesn't he know the pull of the temptation to "show results"? And the impatience of the people when they cannot see something tangible taking place? And so he must fill up his report with the number of calls made, sermons preached, weddings and funerals, and so forth. There is the increase in church membership, to be sure—a more practical standard of accomplishment, it would be generally agreed—but even this is a very imperfect yardstick.

For the preacher, along with certain other craftsmen, is a worker in ideals. His field is the

human spirit. He helps forlorn and shipwrecked brothers to take heart again. He is a builder of the spirit which makes life tolerable and community life possible. He upholds the moral sanctions without which civilization could not endure.

If the preacher is true to his calling, he is one of the most effective "producers" in the community. No business yields a more practical output than his, albeit this cannot be set down in dollars, yards or pounds.

E. F.

### Candles in the Storm

FOR some years now men have been watching the lights go out in the fury of a world-engulfing storm. They have seen the darkness deepen, wondering when and how new lights can ever be kindled. Those who get about among people find a great yearning in the hearts of men. Both high and low are watching for the twinkle of God's least candles in this storm.

One by one the means in which man has placed great confidence have failed him in this his hour of greatest need. Once there were those who placed implicit faith in the intelligence of man. Surely he had become too civilized to slip again into the depths of the jungle. It was unthinkable that war would again engulf the whole world. Finally it was seen that the appeal to man's intellect was not enough. Education could train the mind but it could not rule the heart. Most people know better than they are willing to live. So it was not strange that a darkness fostered by greed, ambition and selfishness began to cover the face of the earth.

Great hope was also placed in law—the last desperate resort of the reformer. If men will not do as they should, just outlaw the wicked thing. Set up courts and enforcement agencies. Compel



them to do as they should. Even so, man is a perverse creature and often gets a thrill out of doing the forbidden thing. It seems the same is true for whole nations. There were those who flouted the league, while those who might have enforced its mandates were too busy with other things, or had hands that were tied by deeds or commitments which would not bear too much scrutiny. And so the appeal to law proved less and less restraining until the league of nations was a mere shadow and every nation a law unto itself.

Today all lands are as Zabulon and Nephthalim, by the way of the sea, and beyond the Jordan. For destruction rides the air at many busy ports; and as for the desert place, see how even that has become a bloody battleground! Now the burden of this thing falls chiefly on the common people. They are weary and confused. They long for some harbinger of day. They are watching eagerly for God's least candles in the storm.

Now in what manner will the dawn break if and when it comes? Darkness came with the blotting out of light after light. When the lamps of truth and goodness went out in too many lives there was moral darkness over the face of the earth. Perhaps dawn will come as the reversal of this process. Here and there a new lamp of love will be lighted until the increase of candles makes a difference. The storm will abate. The sun will shine again. Once more men will say that such storms shall never be.

But alas, the storm is still with us! What can we do who must sit in this darkness? Let every man who longs for the dawn seek to cultivate righteousness and devotion. Let him look for the consolation of mankind. It was revealed unto Simeon "that he should not see death, before he had seen the Lord's Christ." So also the prophetess Anna, "coming in at that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Israel." Perhaps here is a kind of parable which may have a message for the distressed of our times.

Thus it seems that hope is most surely preserved in the hearts of the lowly, and deliverance most often comes through one born for the special task. God's elect carry on through the ebb and flow of world affairs. His church often seems impotent among the institutions that glory in force. His church has no army or navy; its members are but a motley group of volunteers. Yet the church is the custodian of man's ultimate ideals. It is rooted and grounded in the hearts of mankind. In his extremity, man turns to the church as the wayward child returns to its mother.

Among the churches the Brethren have their

unique and worthy candle. Surely it is one of the bright candles of the Lord even though it may not be a great one. Many have been grateful for its particular light. May God grant that it continue to burn brightly showing a path of hope for the wayfaring man in this day of darkness.

Yet we must remember that after all the Church of the Brethren is just you and I, and the rest of the Brethren from the Albrights and Bowmans to the Yoders, Zieglers and Zunkels. Thus how brightly your individual candle burns will make some difference in the volume of the total light which shines from our church. Yes, lights have been going out; yet each one looking for the consolation of mankind can keep his own trimmed and burning. Sometime there will be more and more candles until there are enough to drive away the darkness of the storm.

H. A. B.

### How Much Can a Man Stand?

How much can he? That was the question which occurred to us when we heard about the man who had just received some more bad news. It seemed to him that he had had enough already. Then came this additional blow, the loss of a splendid crop of fruit through a freaky freeze. He was visibly affected, as he saw receding into the still dimmer distance the hope he had been cherishing so long, the hope of some day getting on his feet, squaring up with the world and enjoying, possibly, the luxury of a home he could call his own.

Then his spirits rallied. He remembered that his disappointment, bitter as it was, concerned material matters only. There was his good wife, as good and true as ever, and the children. In fact, the crop of sympathetic understanding and affection around his hearthstone had not been lessened in quantity, and the quality, if that were possible, had only been heightened by the new misfortune.

As for his material comforts, when he remembered how much more ample and secure these were than those of millions of his fellow men, he felt a little ashamed of his momentary bitterness and resentment. He scotched the little green snakes of envy that were wriggling into life within his breast, envy of those who were so much luckier than he.

How much can a man stand? It depends on what he stands on. If he has nothing more substantial to tie to than earthly substance, he is liable to go down any minute. If he has learned what the true values of life are, and how to prize them, and is anchored therefore to something "sure and steadfast," he can stand more jolts than some people would think possible.

E. F.



## *The General Forum*

### **Who Is on Trial? . . .**

BY D. D. FLEISHMAN

THE minister is surely on trial, and so are you. The crucial test of the pulpit now is not whether we can say something new, but whether we proclaim the old truths that we preached in the days of peace. We have labored and prayed that lasting peace might be experienced by this generation. Brotherhood has been our goal. But now how shall we proceed? Should not past experiences and the teachings of the New Testament be our guide? In these days of world-shaking crisis, how sincerely can we repeat Paul's words: "But now abideth faith, hope, love, these three; and the greatest of these is love."

"Now abideth faith." This is the first of Paul's three columns of life. There are some things I believed, up until a few months ago, that are no longer tenable. My pulpit ministry began in March, 1925, eight years after America entered the first world war. It did not come to me that I would again see such slaughter repeated by the nations which were bled white in that war. The faith that men were becoming too ethical to lapse into the insanity of war on a large scale was my sincere belief. Conditions today disprove that conviction.

Furthermore, the spirit of unity then existing among the religious forces of the world against war should have been so powerful that they would have in time of crisis employed spiritual authority rather than violence, issuing an appeal which would sheathe the sword. Nevertheless I can say with Paul: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." But to experience this, one must also take the statement of the person who said: "If your faith does not hold, you can never hold out." My faith is anchored in a sovereign God who reigns with justice. It is true that treaties have been torn up and their violators still retain temporary triumph. True, recent happenings make skeptical critics cry unto the Christian: "Why doesn't God stop the war? Why does he permit such suffering? Has God forgotten us?" But who would attempt to say the evidences of God have been erased by the godless conduct of unrighteous men?

The reverse is true. To be convinced of this, one need only look across the seas—there is the working out of moral laws. Fallen nations through the centuries also prove this fact. Those that live for their own selfish ends, adhere to compromise, rely on political power rather than on the spirit of righteousness, face the mistake described by the prophet Hosea: "They have sown

the wind, and they shall reap the whirlwind." The seeds of racial prejudice and imperial ambitions could hardly produce a harvest of peace and prosperity, could they? The law of spiritual harvest is demonstrated around the world today. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap." Unquestionably, this is true of the long-warring nations abroad; but in reaching this conclusion let us not do so in a pharisaical spirit, for this country, as well as the church, has been derelict in rebuilding the world that was torn into shreds more than two decades ago.

Let us not be duped into feeling that disobedience does not result in retribution and in divine punishment, that we can go on forever striving against God and his blueprint without suffering the consequences.

Faith in divine justice may sometimes falter. When it does a remedy is always available to him who is on speaking terms with God. Shall we not look to Zion and see what Isaiah saw: "No weapon that is formed against thee shall prosper." Time has proved this fact. Never have weapons against godliness resulted in permanent prosperity. Ruthless armies have laid waste and captured everything in their path, but the spoils of war have only ended in further trouble. Unlimited power brought about dictators, but ultimately has come their downfall. Evidences of divine justice may not always be clearly seen in the requital of the godly, but we can see it in the ruins of the ungodly.

Mere evidences of God's justice do not suffice. We want something that is abiding, that helps us keep faith in the just and loving God whose Spirit became incarnate in Jesus Christ. We cannot make God into a pattern of our own liking. We cannot make Christ's God into a God of destruction. He will not be a partisan leader in killing, because enemies are also his children.

Christ is the embodiment of God. His was a fourfold life. He was strong, but his strength would not succumb to man's atrocities. When the men who headline the dailies today are forgotten, the millions will go on paying homage to him, the Prince of Peace. In the presence of suffering and surrender, soldiers call for another leader. One may be champion and be cheered in the hour of victory; but much better still is a spirit which is so helpful and sympathetic that men seek it in the hour of defeat and death. There is a difference between dying for our leader and his dying for us. "Jesus is a leader for whom men call in their darkest hours." That is why he outlives all other



leaders. The governments that are crucifying him today will not put an end to him. Therefore, I can sincerely say, "Now abideth faith," faith in God and in Christ his Son.

Next comes hope. Some gains during the past two decades have not been lost. Public opinion must be consulted. This alone is a great gain. "Society has slipped back, but it has not slipped all the way back." The most brilliant minds of our day agree to this. Steinbeck says, "Man grows beyond his work, walks up the stairs of his concepts, emerges ahead of his accomplishments. Having stepped forward, he may slip back, only a half step, never a full step." In spite of all the evils of modern warfare mankind has not slipped back to the days of the first world war. This gives hope. Muffled silence has replaced the blatant voices of former days. The majority see war as it is. Our nation has a will for peace. America did not lead the way in the present world conflict; neither has she a desire to fight for the sake of conquest and destruction.

"Now abideth faith, hope, love . . . but the greatest of these is love. Therefore we should endeavor to prevent mass anger that is bound to come to our boundaries. This is the challenge that must be met by the church. Let us keep intact every world-wide bond which Christianity has been molding in great conferences and foreign missions. The lovers of righteousness should rally to suppress the common enemy, the spirit of godlessness, by adopting the spirit of Christ, who is the perfect example of love. "Now abideth faith, hope, love, these three; but the greatest of these is love."

*Dallas Center, Iowa.*

### Who Wants to Be a Conservative?

BY CHARLES A. BAME

IN the midst of the swift changes of this amazing period in which we live, almost everything takes on a new pattern; when all things tried and true are supposed to bear new, and in the main, merciless scrutiny, many of them being discarded before the newer have been proven, it may not seem too cautious to sound a note of warning. To give the most direct answer to our question it may be said that very few wish to be called conservative: yet, withal, who wants to be a radical? All seem to want to be up-to-date and down-to-the-minute folks. "One might as well be dead as out of style," has a fuller meaning than formerly since it was once a proverb of jest.

We live in such an atmosphere of transition as to suggest that everything that was accepted or believed is so sure to be displaced or discarded for

### As I Pray

BY MARK SCHROCK

#### *Enslaved*

In chains I wait here, Lord, for thee,  
Yet thou hast sought full long for me.  
Nor ask I why thou hidest from me,  
But rather why I cannot see.  
This blindness of my soul and mind—  
The cause and cure of it I'd find.  
My staggering step, so feeble, slow,  
Needs but thy touch of life, and oh,  
I long to lose myself in thee.  
For fuller life, God, set me free!

#### *Released*

Thy wasted life leave thou to me,  
For with it I can help thee see  
This tangled web enslaving thee  
From thine own weaving came to be.  
Trace back thy deeds, O groping soul,  
'Tis thine own self must make thee whole.  
My life I freely give, but still  
He only can receive, who will  
Replace the strangling strands of strife  
With cords of love. This is my life.

*Cascade Locks, Oregon.*

new theories or discoveries, that it is dangerously courageous to try to defend anything that is old. But we should never lose sight of the great fact that some things are unchangeable; that in places we have reached rock-bottom. Nothing could more confuse one than to assume that constancy and continuity have no place in the universe. Without that surety, nothing could be stabilized, no scientific progress made.

Two-times-two-make-four and similar accepted facts are essential to mathematics and are its foundation. Some healing medicines are accepted as specific by physicians and certain proven procedures already are making marked advances for longer life and better health in our nation. The sun always rises in the east and sets in the west, thank God! The sun, moon, planets, stars and even comets are held in their courses so accurately that their coming and going may be charted with scientific accuracy; and without that stability the universe would be chaotic and life would be non-existent. All scientific research is based on certain incontrovertible facts and without them there could be none.

The Scriptures reveal that God is unchanging; that truth is truth always and anywhere; that it is incapable of being remodeled. Jesus claimed to be the personification of truth. Many things very old are just as new in their place as ever they were. Human experience and frailty are forever the same in all generations. Adam, Noah, Lot, Jacob, David and many others (who not?) all yielded to



the same ugly temptations that spoil human character now. Modern life has found no new escape; no new remedy; and if that be true we have but another proof of our contention that some things—even folks—remain much the same and run in very old, fixed patterns. Neither do women differ more from their ancestors than men. Much that is called new is just differently named which changes it none. In saying that much, I am now ready to raise an alarm against this mad rush for things new, different and unproven: also to try to prove the value of some sure fundamentals.

Be it remembered that science makes progress very slowly, venerating all the facts of former discoveries and revelations. Sacredly, surely and minutely the known, proven facts to the present time must be regarded and respected in order to build further and to discover more. To ignore that knowledge would impede progress, weaken faith and compel endless toil and repetition.

Brethren people, in the main, have been a conservative people. The reason for their beginning as well as for their continuance is doubtless their calling back to the whole gospel as given by Jesus Christ; a call back to neglected truth. It is my full and very definite conviction that there is and will be no other reason for our continuance. This is not to say that we have done too well at it, nor that we have not furnished our full share of schismatists who were too radical.

The first, the Ephrata schism, was perhaps the most noted and the best example under consideration. No Dunker earned more early fame than Conrad Beissel, head of this mystic group whose music is the most complicated I have ever heard and whose manuscripts are the most beautiful I have seen. Peter Miller, successor to Beissel, secured the finest of recognition from Bob Davis, one of our first columnists, who wrote in the Pittsburgh Press: "Peter Miller set himself to the task of translating the Declaration of Independence . . . before the ink was dry, the Ephrata Press was turning out the seven translations and sending them by couriers through the colonies. . . . With all due credit to Thomas Jefferson who wrote the Declaration of Independence, don't let it be forgotten that Peter Miller gave it vitality in seven tongues."

Yet, the Ephrata movement is dead, a relic of part truth. Celibacy was its undoing. The commonwealth of Pennsylvania is preserving its memory by restoring its queer buildings and it will remain a reminder to all Dunkers and others of the frailty of a biased stressing of un-Biblical teachings that did not appeal to nor jibe with a young and vigorous America. A few Brethren members

thus showed to the world the fallacy of a passing asceticism by failing to recognize the passions of humans and to regard their sect as they were.

The Thurmanite movement in Virginia was another schism. I have been confidently told that a group of people actually dressed themselves in white and went to the top of a hill to await the coming of the Lord to earth, sure that the end-time had come. Now, the Brethren have been believers in this promise from their origin; but let us thank God that but few of them have been extremists. It is a blessed hope, but let us beware of the date-setters.

Let us pray that those who would foster divisive ideas in our day will come to themselves and early return to the whole-gospel idea which is more a part of our history than any other preachment and is always safe, sane and sure. Ephrata with all its self-denial stressed a part truth and died: so will all others who follow their example and do radical things; for the shock of disillusionment is too great for weak faith and irreparable loss is the consequent, regrettable result. Each and all such movements show that truth is too large to be cramped, and part truth too small for a lasting foundation. As the radical with half or part truth fails and falls, so the conservative with proven, whole truth flows on like a mighty stream. Embrace the proven new; but cling to the established old.

The conservative stands firmly on the rock foundation of truth revealed and discovered and he stands firmer and rises higher by adding to it the new foundations that come to him through science, discovery and revelation. He swims in the ocean of the proven and measures the volume and value of the rivulets of new discoveries without being swept away by them. He is courageous, firm, strong. He is sure of his position before he proceeds, while the experimenter can but dawdle and retract when his theories prove to be false. He digs not from beneath him but builds on the foundation already laid. He adds without subtracting. He advances without backtracking.

In this understanding let us be as conservative as the times demand, using the truth that has made us free—a mighty nation, a favored folk, a loved people. Let others experiment with their half or single truths while we with open eyes prove values, wary of every step as we advance, lest we be listed among those who love originality and applause more than solid facts and truths. Let us be conservative enough to shield, defend and conserve the established Good and accept only the proven New. In such conservatism we shall be wise and strong and go forward confidently.

Carey, Ohio.



## Child Evangelism

BY W. GLENN McFADDEN

Gist of an address at the Regional Pastors' Conference, Manchester College, October 21, 1942.—Ed.

THE Church of the Brethren has always been anxious about its children. One of the tenets on which the church was founded had to do with meaningless baptism of children. We believe that baptism ought to represent a real conversion experience of individuals who are of an age of accountability. Today there are trends away from this standard which has been held by the Brethren. How young may children be and still have such an experience? I shall attempt to analyze the problem that confronts us and suggest some minimum essentials of what I believe to constitute a program of child evangelism.

We recognize the need. There are millions of unreached children in our country who ought to be in our Sunday schools and eventually find their place in the work of the church. How shall they be reached? We must find the answer in our own community. The church must keep aware of its children and of the children in its community. It would be advisable for pastors, teachers, and officers to visit the Juvenile Court and talk with those in charge. We would then find "how the other half lives." We would find mere children of nine, ten, and eleven years of age who are regular "customers" of the police and problems for the Juvenile Court. Perhaps there are delinquent parents back of these delinquent children, but regardless of the cause the church is mainly responsible for the remedy.

We are concerned in this subject with the how and when of winning the children for Christ and the church. Pastors often meet folks who have been "worked on" in their youth and have been somewhat "disgusted" with the appeals to fear, or to the death of a near kin, or some other emotional upset which has been used as the method to get them into the church. Perhaps these methods have not been intentional, but they have done their work. Many adults who are members of the church have voiced their experience that when they came into the church they did not know just what it meant. Today some of these methods are being promoted by agencies and are making their power felt in some of our local churches. One such agency is the Child Evangelism Fellowship of Chicago. Perhaps their sincerity cannot be questioned, but their method is highly questionable. But even though we question the methods being used, we are certainly in accord with the basic purpose that our children ought not only to be won, but ought to be kept for Christ and the church.

What should be the minimum essentials in a Brethren program of child evangelism, considering both our present situation and our tradition?

*First*, emphasis upon home training. This is one of the most valuable traditions in our heritage. We need a new revival of family devotion, using methods which will include and be of interest to the children. Recreation, and family good times must be seen as a part of the Christian life just as much as reading, prayers, and songs which have meaning to the children. Worship must not be thought of as something added on, or apart from everyday life, but rather that which gives meaning and direction to all of life.

*Second*, a new emphasis upon the *worth* of a child. How often we have used Matthew eighteen and nineteen to show that the virtues of children are the virtues of the kingdom! But with it we have often forgotten them in our homes and in our churches. We have not given them a voice. Pastors and teachers who visit the church families need to so plan that the children of those families are not missed. Much more could be said here, but look at your own situation and see what can be done.

*Third*, a recognition that spiritual growth, like other growth of a child, is *gradual*. Have we not always said it when we have made the "age of accountability" relative to the home training and

### From "A Pleasant Reminder"

(Selected from a lengthy poem, Eine Anmuthige Erinnerung, attributed without certainty to Alexander Mack, Jr. Free translation by Ora W. Garber, Elgin, Ill.)

How wondrously,  
O Lord, thou searchest me!  
Thou provest me inwardly  
My thoughts to tell.  
And whether I  
May chance to stand or lie  
Thy presence, Lord, is nigh;  
This know I well.

If I ascend—  
My way to heaven to wend—  
I'll find at journey's end  
Thy countenance.  
And should it be  
That hell's awaiting me,  
'Twill yet be thy decree,  
Thy ordinance.

And even if I  
With wings could swiftly fly  
To points that distant lie  
In the world-sea,  
E'en on that strand  
My state thou'dst understand  
And thy benign right hand  
Would still lead me.



background? But here we need to analyze more carefully just what an age of accountability really includes? One pastor reminded the writer that the trend seems to be back toward infant baptism from which we "revolted" in 1708. In my rather brief pastoral experience I have found children who were baptized at the age of six, seven, and eight. And even at the ages of nine, ten, and eleven we hear the misgivings on the part of parents as to whether a child at that age knows what he is doing. We as pastors and teachers ought to listen carefully to these questionings of parents.

*Fourth*, we need to see that conversion is the beginning of a fruitful Christian life which shall show forth its faith in good works. Surely our fathers have believed this—else why all of the detailed instructions as to what this new life was to mean in terms of behavior and habits! This leads us to the next point.

*Fifth*, some kind of definite preparation for church membership is essential. We need to re-emphasize what we have been doing at baptism, but instead we need to give it more time and detail. How can we properly instruct candidates for baptism in the few minutes that precede the rite and at a time when the details of that rite are uppermost in the minds of the candidates? It cannot be done. We need to set up classes of preparation as our mission fields do, preferably before baptism, so that baptism becomes the climax not only of spiritual devotion and consecration, but also of an intellectual faith that is related to the problems of life and the work of the church.

*Sixth*, it therefore follows that the day of commitment and the rite of baptism as the symbol of that commitment should be a "red letter" day in the experience of the child. That service must have dignity, spiritual warmth, and the fellowship of those who are near and dear to the children as pattern-makers—teachers, parents, and pastor. Have we given this service its proper place in our church program? Have we so prepared that no detail shall detract from its meaning? Perhaps there is much room for improvement here.

*Seventh*, every Christian ought to be led to become an evangelist himself. The "great commission" leaves no room for one to think too much about saving himself in this world. Jesus taught that one saves his own life only by losing it in the great cause of his kingdom. Luke 14: 25-35 was basic at Schwarzenau in 1708. It needs re-emphasis today, that Brethren may be led to count the cost and not the profits of being a Christian in 1942. Personal security must be forgotten as we give our lives to the creation of love in the world through the spirit of Jesus.

*Eighth*, this program presupposes a view of evangelism, not as merely proclaiming the gospel, nor as mere instruction to prepare for church membership, but rather as a pervading of individuals "with the spirit of the gospel, so that it may become truly and completely effective in the life of every person reached."

*Finally*, in thinking of evangelism, we dare not forget the kind of world in which our children live. It is almost impossible for both children and adults to rise above environment, in many cases. Conditions need to be changed. This is not new to Brethren. Our emphasis has included the necessity of "removing stumbling blocks." They are much in evidence today. What can we do toward their removal? We can do much if we set ourselves to the task.

We have a valuable heritage! Let us not forget it. Let us consecrate ourselves to the winning of our children in such a way that their commitment may be a beautiful, meaningful, wholehearted, and mature dedication of life to Christ and the church.  
Troy, Ohio.

## Calling Christian Warriors

BY DEAN PHILLIPS

"AND I," said Christ, "if I be lifted up from the earth, will draw all men unto myself." Never before, in all the world's history, has there been greater need of that very thing! Suffering humanity, in every land, in every walk of life, cries out for aid. And the strange and significant thing is that, when we get to the real root of the trouble, spiritual assistance is required rather than physical.

People are confused or bewildered. They do not know what to do. Life has suddenly been found full of responsibility; it has brought disturbing changes. Things thought to be eternal have crumbled. Faith, therefore, has been weakened. Men and women feel lost. Where is the way out?

If we will look back of the problem at the cause, perhaps this will help us solve it. The truth may well be that humanity is reaping what was sown! Much of the world has thrust God aside. The value of character is not particularly stressed. Other things have been substituted for real worth. Thus, as history has repeatedly shown, what faces us is very much like what happened in years past under similar conditions. If we want peace and happiness and prosperity, is it not clear that we must return to God, that the road to our desires can only be found in the teachings and life of the crucified and risen Christ?

The great need of the world, then, is that Chris-



tian men and women everywhere shall carry to suffering humanity the message of the gospel. Faith must be renewed in God, our nation, and ourselves. It must shine forth like a beacon in a storm, until hope and courage shall have been reborn, and people see that difficulties may often be used as steppingstones to more abundant lives.

The task is too large to leave to any single group. Ministers, teachers, doctors, lawyers, merchants, farmers, and workers of every sort, employed or unemployed, should shoulder part of the responsibility and rally to the cross of Christ. There is work for all, if nothing more than for each individual to show through his daily life, his thoughts and his conduct that his religion is a living, glowing, radiant force within, and that through the power of the gospel whatever is mean and dark and undesirable in every life may be changed. It is a great challenge, a privilege, and an opportunity for consecrated men and women to serve, to prove that religion has not failed, that it is not dead, but instead is mankind's greatest hope!

*Rock Island, Ill.*

### Hear Ye Him

BY L. C. HOSFELDT

THERE are many teachers in the world today. Many messages are going forth from pulpits all over the land. There are also many speaking over the radio. In addition there are magazines and pamphlets of every description and almost without number. Many and varied are the invitations, exhortations and explanations regarding the Bible and salvation. Therefore, anyone not familiar with the Book is at a loss to know what to respond to, and, without any evidence of whether the teaching is right or wrong as far as the Word is concerned, he is likely to accept the teaching which best suits his own whim. People everywhere are urged to accept the Lord, but very seldom are they told what the Bible says about it. The great cry today is, "Only believe."

Instead of listening to what men have to say, how much better it would be to find what the Lord has to say. Well might men peruse and ponder the words that came by the voice of God on the mount: "This is my beloved Son, in whom I am well pleased; hear ye him."

After the Lord had been crucified and had risen, he uttered these profound words: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am

with you alway, even unto the end of the world. Amen" (Matt. 28: 18-20).

By many teachers today, this scripture is utterly ignored, and others, if their attention is called to it, make light of it, claiming it to be optional. They base their salvation on grace through faith alone, and then quote John 3: 16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In Peter's sermon on the day of Pentecost, when he was filled with the Holy Ghost, in reply to the question, "Men and brethren, what shall we do?" he said unto them: "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In the story of the conversion of Saul in Acts 9: 6, we read: "And he trembling and astonished said, Lord, what wilt thou have me do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do." He went into the city and there met Ananias by the direction of the Lord. "And Ananias went his way, and entered into the house; and putting his hands on him said, 'Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.'"

In the conversion of the Ethiopian eunuch we read in Acts 8: 29, "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." Philip did so, and "preached unto him Jesus." "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" After the eunuch professed his faith, the story continues: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." Philip was caught away by the Spirit, and the eunuch went on his way rejoicing.

We hear much these days about loving the Lord, about the only true way. The Bible way to love the Lord is to do what he says.

"If ye love me, keep my commandments" (John 14: 15). "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him (John 14: 21). Another scripture says, "This is the love of God, that we keep his commandments" (1 John 5: 3). "Not everyone that saith unto me, Lord,



Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Hear ye him."

*Los Angeles, Calif.*

## Honest Judges

BY CHESTER E. SHULER

A GREAT judge had just addressed the jury following an important trial. He explained in great detail that their decision must be a *legal* one. He pointed out carefully the particular laws which covered a case of that nature. And then he sent them out to render their verdict. When that jury returned with its verdict, the judge stated that it was illegal. Thereupon he reconsidered the case and reversed the jury's decision.

This incident in real life makes us think of a responsibility which each Christian has—that of judging himself daily.

The privilege of judging ourselves is given to us by God. The Book says that if we judge ourselves we shall escape judgment. But God wants us to be faithful judges, judges who will render only legal, or correct, or honest verdicts.

This is not always easy. A juryman trying a case at the bar of justice is sometimes confronted by strong temptations to render a wrong verdict. Perhaps some wealthy friend of the defendant offers him money. Or he may be intimidated by vicious men, who threaten his safety if he decides honestly. Or he may have secret prejudices which enter into his decision. All of these temptations make his duty difficult and dangerous.

The situation is much the same when we sit in judgment upon ourselves. Have you ever thought of it in that light? For instance, when the self in our nature happens to be the "defendant" and we are about to judge him properly, he sends around his "friend" to bribe us in our judgment. This friend is our love of the selfish, or fleshly, characteristic which we seek to judge! "It would be better to permit it just this time!" Self whispers to us.

Or perhaps Self sends around his "strong-arm man" to intimidate us. This evil fellow is Satan himself, or some agent of his. He threatens us. "What do you mean depriving yourself of this innocent pleasure, this perfectly natural craving?" he demands. "What will people think? What will folks say? Don't make yourself appear ridiculous!"

And so it goes. But we must not bow to these bribers or intimidators. We must think of the right thing to do, of our duty, and of the consequences to ourselves if we do veer from the right path.

There will come a time when we shall have to be judged by the Great Judge of all the earth if we do not judge correctly now! We do not wish him to reverse our decisions then. For there will be no chance for an appeal at that time! We shall then call in vain for our Great Advocate in that day. But if we "judge with a righteous judgment" according to the divine statute, then, in that event, heaven will stand back of our verdict.

Yes, this "judging oneself" is a serious business, an ever-present duty. And it must needs be done with unerring, unwavering courage.

*Harrisburg, Pa.*

## Who Is Eligible to Benefit From The Pension Plan

BY CHARLES E. RESSER

Whenever we ask a man to serve as our pastor, or to give his time to mission work, we thereby remove him from the possibility of making a living by some trade or profession. Thus far we have generally taken advantage of the high ideals of conduct the ministers and missionaries have set for their lives, and have not paid them the wages they could earn by application of their talents in the secular world. In other words, we ask our ministers and missionaries to work for less income than the same persons can get outside the church. For this reason alone it behooves the church to assist these Christian servants to meet old age with some degree of protection against poverty.

Those of us who are not in a pastorate or giving our whole time to spreading the gospel have the means to provide for our own future by insurance or by virtue of the fact that we come under some sort of retirement pay system. For sound reasons the churches have not come under the social security system.

In the words of the plan to be submitted to Conference for approval, "those eligible for membership shall be: (a) Ordained ministers who are in good ministerial standing in the church. (b) Foreign missionaries, commissioned by the church, such as pastors, teachers, and physicians. (c) Such other persons or groups of persons as may be declared eligible from time to time by the Pension Board, subject to the approval of the Conference of the Church of the Brethren."

This means that the pastors and missionaries are all eligible by virtue of their good standing in the official capacity to which the church has called them. Besides these there are the secretaries and other employees of the brotherhood and of the districts, who should possibly be included. That is a matter that Conference shall decide as recommendations are presented. Then there are the free ministers. Some of them may desire to avail themselves of the pension plan. Provision is being made for such brethren to come into the plan by basing payments on some arbitrary salary figure.

A pension plan cannot solve all our problems. In the beginning, and for the missionaries and their families, we will still need gifts and income from invested funds to supplement the pension payments. For that reason it will be desirable to build up an endowment and solicit gifts each year.

*Washington, D. C.*



## A Grain of Wheat . . .

BY KENNETH MORSE

There was once a wise father who had three sons. When the boys were still quite young, their father told them that when each one reached the age of sixteen he would be given, in place of an inheritance, one gift. Whatever each received would be his alone to use or abuse as he wished. But he could expect nothing else.

Every member of the family waited expectantly until the oldest brother reached his sixteenth birthday to see what gift he should receive. To the oldest son, who was tall, strong, and broad-shouldered, was given an axe. The boy looked at it carefully, felt its sharp blade, and quietly thanked his father. He was well pleased, for he dreamed already of the houses he would build and the fields he would clear in the forests.

Two years later the second son became sixteen. He was presented in the same quiet manner with a telescope. Everyone in the family considered this gift appropriate because the second son had continually asked about the stars. When he accepted his gift he said little, but he went immediately that night to the small attic window where he used to sit. Now he could look at the constellations of beauty with new awe and wonder.

No one could guess what the youngest brother would receive when he reached the required age. Unlike the other brothers he had no special aptitudes or interests. He was smaller in size; he was not brilliant in his studies; it seemed as if he would always remain at home. By this time the oldest brother had built for himself and his young wife a home in the portion of the forest he had cleared. The second son was preparing to leave home to study astronomy in college.

When the youngest son's birthday arrived, his father gave him a small package. The boy opened it eagerly, to find only a grain of wheat, like the wheat he saw every year in the harvest field. Unable to hide his disappointment he threw it away angrily. He hardly noticed that it fell in an old flowerpot half filled with dirt. Even his mother considered the gift a meager one. But his father said nothing.

During the winter months the boy forgot his disappointment. But when spring came and warm days returned, he felt restless and unhappy. He decided to leave home secretly, since evidently his father had no interest in his future or in giving him a start in life.

One day late in March when he sat down to eat, he found at his plate nothing but an old flowerpot which had stood outside all winter. He recalled the grain of wheat. He studied the small green shoots which had broken through the hard soil and were pushing their way up into the warm sunlight. He heard his father giving thanks for daily bread, for the fruits of the field, and for seeds which die in the earth to live again. When his father offered him bread he refused it with a smile, saying, "There is bread here on my plate."

That summer he harvested his tiny crop of wheat grains. He took all of them, however, and, cultivating a small corner of his father's garden, planted them. The next spring he watched eagerly the miracle of resurrection as one after another of the green blades appeared. There was enough wheat to make a loaf of bread.

Many years after this the three brothers and their families lived in the same small village. The oldest one had

acquired extensive forests which covered the mountains back of the village. The second brother had become a teacher in the village school, a man of great knowledge who still studied the stars from a small observatory near his home. The youngest brother had continued to grow wheat and to farm fields near the village. He was able to supply the entire village with flour for bread.

One cold November day a fire started in the mountains and soon reached the village. Many homes were destroyed. The oldest brother's forests were burned. The second brother's observatory with his telescope and records was ruined. The fire had taken the youngest brother's house and had swept over his fields.

Although the brothers were discouraged, they managed by helping each other to live on until the spring. One day, as they were considering leaving the village, the youngest brother went again to look at his barren fields. But they were no longer barren. The fields in which wheat had been sown in the autumn were now covered with a carpet of green, the promise of a rich harvest. There, in his fields, he knelt down to thank God for an earthly father who, in giving gifts to his sons, remembered to give not only the tools needed to acquire property and knowledge, but also the greater gift of ever-renewing life.

Elgin, Ill.

## "April's Coming up the Hill"

BY ADA THOMPSON HOY

Spring going is good. "To every thing there is a season, and a time to every purpose under the heaven" (Eccles. 3:1). April is a promise followed by fulfillment. It is a beginning time, a wake-up time for you and me, for all life. Are we going to let the flowers and trees and shrubs beat us doing it? They have no minds. They are a part of nature; they grow. They are God's handiwork; we are too and he gave us minds to work with. We grow, but not as gorgeously, as splendidly as the outdoors. I am thinking now. Let's wake up to our advantages, our privileges, our opportunities in being in this lovely old world this springtime. April is followed all too soon by merry May, with its emerald grass, songs of birds, fresh foliage, flowers of every color and soft perfume, and warm skies—and June. It is a gold mine at our very feet and our fingertips for our intelligence, the God-part of us, to use.

April was the second month in the ancient Roman calendar. The Latin word that it comes from is *aperis*, meaning to open. Our word *aperture* comes from the same word. It is represented by the angel of spring, the opener. April opens the earth and lets it flower just as the flowers and tree buds opened at this season in ancient Rome. It is the triumph of life over death. The wild geese are winging their way back. We hear their honks and away we sail, straining our eyes into the sun to see the dark mass just overhead or away in the distance. When they are out of sight we go back in the house to our work, happier and a trifle more thoughtful.

I like to think that it was on the fourth of April in 1512 that Ponce de Leon landed in Florida. His name is synonymous with rebirth even to this day.

Yes, April is a possession of ours to make use of. It is said that Minerva was born full-grown and prematurely wise. Don't you think she lost out immeasurably? I do. She must have missed most of the fun of life. Working



one's way is a challenge. If one has for some reason lost out, spring is the time to pick up the pieces, sort out the best ones, and go on gloriously.

Easter is here, that special Christian festival when God's care may be discovered in the renewal of life, the fact of the resurrection of Jesus, and our efforts to make it a happy season for others. Just as the earth renews itself in the annual resurrection of the spring, so we may take the season and make it mean just such a re-vivification for ourselves. Jesus is the greatest of all God's interpretations to man.

There is romance in everyday things which we will find if we browse, if we adventure and search out for ourselves. We need not go only to the movies for our close-ups. Spring gives us a close-up of beauty which, if we are wise, we will use for a pattern. Imagination is the very heart of things. The mysteries, the romance—we will drink them in; we will see and experience the adventures in friends, foods, colors, reading, loving, dreaming dreams and making them come true, in meeting sorrow if that be our lot. Even housekeeping can be fun if we enter into the spirit of it.

All nature sings. Music is part of worship and we are rich from it. It was on April 13, 1742, 201 years ago, that the Messiah was sung for the first time.

We will look at things and see them. New roads await us leading to discovery, to unselfish services, to our friends and neighbors; there are the roads of the seeds and sun and rain; and there is the road leading back to God from whence come all this beauty and being. It is a time to be alone for periods of the day to solve our problems and find the answers as we can in this vast undertaking which we call life. To walk alone is to invite our dreams and ideas. Reach the open, friendly spaces and soon that little *I* will be transformed into a real person with heart and intent high.

*Franklin Grove, Ill.*

## This That We Call Love

BY MAY ALLREAD BAKER

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God" (1 John 4: 7).

A famous professor, asked to define love, replied that it was impossible, that love in its various phases and manifestations admitted of no definition, that one might as well be requested to measure the boundaries of heaven.

We hear a great deal about love in song, in poetry, in the newspapers, in magazines, in the movies, and most of all in real life. Some of the songs and stories are beautiful; some succeed in being merely silly; still others are worse—lewd and suggestive. And there's mother love, now widely commercialized on Mother's Day, when the real meaning of this sacred relationship is simmered down to the trite phrase, "Buy her a present." Just as if presents, alone, will atone for neglect the rest of the year, or take the place of filial love and obedience!

And there is the deep and soul-satisfying love of one friend for another, the love of a missionary for the heathen, the love of the ministering spirit in the homes of the sick and unfortunate.

I can think of nothing more appropriate in describing love than the Bible passage: "There is no fear in love." And again: "Love suffers long and is kind." These are simple but eloquent words, and whole volumes written about the subject could tell no more.

## Transformation

BY MRS. MAX A. MURRAY

The rain had poured in torrents all day;  
It caused me to sigh and then to say,  
"A muddy pool at our front gate—  
A damp reception for guests at eight."

The guests were leaving—the moon was out—  
When one called back with a merry shout,  
"The little pool is no longer a muddle;  
It's a lovely shimmering silver puddle."

Next morning it was only a clear little pool,  
No longer silver but shining and cool;  
And there in the sun, which was warm and bright,  
Little birds bathed in twittering delight.

*Roanoke, Va.*

Once, several years ago, an ardent partisan of trial marriages put to me the question, "What do you think of this kind of marriage?" I replied that it was like a great many other ideas milling around in people's heads—nothing but a passing fad that would never stand the test of time.

"But why not?" he insisted. "Now, if you were buying a car, a washing machine or any other article on trial, wouldn't that be the right and proper thing to do? Then, why not marriages on trial?"

"Suppose you asked a girl to marry you, and she hesitated and replied that she didn't know. She would go on to say that times being what they are, and everything so uncertain, including her love and faith, she hardly cared for any permanent relations, that, on the whole, she rather preferred Bill Jones. Still she might take you on trial for a few weeks. What would you think of such a girl? Would you consider her a good sport, or very courageous? Wouldn't you hesitate, feeling the girl's love for you, at the best, was very feeble—wouldn't you, now?"

And I could tell by the expression on the man's face, that my argument had gone home, but he was too stubborn to admit defeat. "Of course, I'd marry her, on trial," he said, grinning and walking away. But I knew better. No self-respecting man would have a girl on those terms at all.

But if the girl would have replied, "Sure, I'll marry you—not on trial, but for life. There's a three-room cottage we can rent cheap, and we can do on very little till we get a start. I'll make all my clothing and do all the laundry and cooking—" ah! this sounds more like the real article. "There is no fear in love." Such a marriage needs no trial; it is built on the firm foundation of mutual trust and a willingness to sacrifice.

I have known many talented young women to abandon cheerfully all thought of a promising career to take on the duties of wife and mother. Marrying young men in very moderate circumstances they have had to pinch and save and do without, have had to grow accustomed to hard and wearisome household tasks. But they are happy in their daily life, for love sweetens their labors.

I have seen a woman with a pale, anxious face, her hair still damp with the sweat of agony, smile bravely up at the husband bending over her pillow. "Another boy," she said, cheerfully. Now there would be seven little mouths to feed, seven little bodies to clothe, and



food and rent grow higher every day. Yet, with God's help, these two who loved one another would somehow manage to keep on the difficult, uphill grade. In this humble home was an element that kings might well envy—the golden thread of a pure and perfect passion that defied the storms and stress of life. "There is no fear in love."

I am thinking of that brave Jewish wife who refused to leave her husband when the Titanic went down. This elderly couple, hand in hand, stayed on deck until the ship settled and the dark waters of the Atlantic swirled over their heads. "Many waters cannot quench love, neither can the floods drown it."

There's the man in our home town who lived many years with a peevish, semi-invalid wife, bearing cheerfully and patiently the many burdens thrust upon his shoulders. He was a familiar figure in the stores—wondering if this or that would suit Hatty, buying out of his slender salary frivolous garments, tempting her finicky appetite with out-of-season dainties, suppressing his desire for children and a happy home life, for Hatty was unable or unwilling to fulfill the duties of wife and mother. He died, after all, many years before his selfish companion, leaving her well provided for with a large insurance on his life. He had asked nothing for himself, you see—only that the loved one should be made comfortable and happy. "Love suffers long and is kind."

We are all more or less familiar with the love stories of great historical characters: Ruth and Boaz, Jacob and Rachel, Abelard and Heloise, Pericles and Aspasia, the two great poets, Robert and Elizabeth Browning, to mention a few out of many. But nowhere do we find love more enduring or more self-sacrificing than among common, ordinary individuals. This is especially true of the very poor, for poverty is one of the most acid tests to measure true, enduring love.

Another phase of love, from which we may cite innumerable instances, is the most sacred of all love—mother love. To the average person his or her mother embodies all that is kindest and best. There is no cooking quite like mother's; there is no hand so soft and soothing on the aching brow; there is no one quite so patient with our many faults. There is no home to compare with the home of our childhood over which mother ruled; no one ever gave such good advice; no other prayers such as the prayers of our mother ever ascended to the throne of heaven in our behalf. No matter what happened (and childish woes are keen), mother knew exactly how to find words and deeds to comfort our grief. And this is as it should be.

The infinite depth of one mother's love is recorded in John 19:25. When Jesus hung on the cross, Mary his mother stood near. Think of it! She nerved her tender woman's heart and brain to witness his supreme agony that she might, perchance, comfort his last hours on earth. And during this time Jesus commended to his faithful disciple the task of caring for Mary. "Woman, behold thy son." And to the disciple: "Behold thy mother!"

Naomi and her daughter-in-law Ruth, Hagar and her son Ishmael, the wife of Levi hiding her infant son Moses in the lily flags of the river's brink, that noble Roman matron Cornelia and her sons—even in those dim, faraway times the mother love ruled supreme, and history has recorded it down through the ages.

Among the many instances of mother love that have

impressed me most in recent days was that of a beautiful young mother whom I had the pleasure of meeting at the home of a mutual relative. Perfect in form and feature, she would have created a sensation in society. There were five children including the baby of six months, a delicate, white-headed little fellow, just recovering from a severe attack of measles and the whooping cough.

Pacing up and down the floor with the frail form in her arms, the downy head nestling close against her breast, the young mother informed me, with a deprecatory smile, "Baby is dreadfully spoiled. He's so used to my walking with him that he doesn't want to lie in his crib at all. But we nearly lost the little darling last winter, you know. Since then, I can scarcely bear him out of my sight."

So she continued to walk up and down, this fond, weary, loving mother, beautiful in her shabby, black dress, though the gray threads were already beginning to show in her dark-brown hair and lines of fatigue were traced around her large, deep-blue eyes. She was content with her position in life, for mother love has filled her heart to overflowing.

"But how very unwise!" I hear some of my readers exclaim. But is love altogether wise? Love is purely an emotion; the heart must often disagree with the head without at least some element of self-denial, love is scarcely worthy of the name.

Father love must also come in for its share of attention. We have the lovely Bible stories of Abraham and Isaac, of David mourning over his son Absalom. There is the story of the wise and good Antoninus Pius, whose adopted son, Marcus Aurelius Antoninus, sat upon the throne of the Caesars (161-180 A. D.) and whose wise and gentle philosophies endure to this day. We have the story of Virginius, who slew his beautiful daughter, Virginia, rather than have her ravished by the Roman dictator, Claudius. We have examples of father love in everyday life over and over again. One of the finest stories in recent years, a story that has made a great success on the screen, is founded on the love of a father for his child, *Sorrell and Son*, by that fine English novelist, Warwick Deeping.

Handed down from the past we have stories of the love and sacrifices children perform for their parents, of brother and sister love, of friendships faithful and enduring. The talented Brontë sisters—Charlotte, Emily and Anna, whose flame of genius was extinguished all too soon by their early deaths—cared for their dissolute brother James and a selfish, despotic father. The poet, Charles Lamb, lived a life of absolute devotion to his sister, who was afflicted with spells of insanity. The gentle, melancholy English poet, William Cowper, was tenderly cared for by his faithful friends, Mr. and Mrs. Unwin.

I recall a relative of mine who refused to marry the man of her choice until her father was out of debt. This literally proved to be "bread cast upon the waters," for years later this father was able to present to the devoted daughter a deed to a fine, modern home in the city where her husband was employed.

There is the devoted girl who earned a livelihood for herself and a crippled, younger brother. Her friends had urged her to send the crippled lad to an institution, but with dauntless courage born of love this brave girl refused. After a struggle that lasted for some years, that brother is today more than self-supporting. He de-



veloped a talent for woodcarving and is paying back that devoted sister large dividends of love. They have a charming little home in the suburbs of a Southern city. Over this the sister, now grown middle-aged, presides as the mistress of the establishment. Her working days over, she has hours of leisure to devote to her own talents, and a maid for the most arduous household duties. True, much of what she gave can never be paid back in mere worldly possessions. Her youth, the husband and children that might have been hers—all have vanished in the mists of the past. She has never regretted her choice, however. Pure, unselfish love for her brother has been the guiding principle of her life.

Most of us are familiar with the works of the great Scotch writer, S. R. Crockett. His best known book, *The Stickit Minister (And Some Common Men)*, contains many stories taken from real life. In one story the elder brother, a young divinity student, after the death of his father sacrifices his career in order to place his younger brother in medical school. He returned to the hill farm, gave his brother all he could spare from the proceeds of the crops and, finally, bonded the farm to buy this brother a medical practice. That this great love was all one-sided adds pathos to this story from real life. It ends with the stickit minister seated by the fireside, talking this over with his friend, Saunders. His life nearly ended, this loyal brother has no misgivings, though the selfish, younger man is now contemptuous of his humble birthplace and had that day ridden swiftly by, noticing the farmer brother only by a careless wave of the hand.

"I have tried to do my best for the lad, for it was laid on to me to be my brother's keeper. . . . Saunders, he waved his hand to me when he was gaun by the day!"

"Love covereth all sins," even the sin of ingratitude!

Such great love as this inspires the heart and brain of our brave missionaries. Many have lost their lives in this cause; others have sacrificed their lives; still others toil from morning till night in uncongenial surroundings—their efforts too often unappreciated. But some souls see the light! A number turn to Christ and to a more decent way of living! This is their reward; these earnest souls that labor in the Lord's vineyard, they ask no other.

There is ample evidence of love among the lower animals. The mother doe hides her fawn in the thick brush, where the lights and shadows blend perfectly with the soft, dappled coat of her helpless little one. The rabbit lines her burrow with soft fur pulled from her own breast and steals from her home with infinite caution that she may not reveal her hiding place to the ever-watchful enemy. The bird feigns a broken wing to draw away the curious from the place where her nestlings lie. The larger cats and birds fiercely defend their young with tooth and claw and beak. The anger of she-bears, robbed of their cubs, is several times spoken of in the Scriptures; and Moses, in stirring words and beautiful language, describes to his people the care of an eagle for her brood (Deut. 32: 11). A significant fact is this; Christ chose for his birthplace a stable; all about him were the friendly animals—cattle, donkeys and sheep.

The beautiful little lovebird dies brokenhearted if its mate perishes; the guinea pig will not long survive the removal of its cage companion; some farm teams become so attached that it is almost an impossibility to work them with other horses, or to confine them in separate stables or pasture fields; many birds and animals mate for life, and will defend each other to the death. Per-

haps the greatest, most unselfish love the world holds is that of a faithful dog for its master or mistress. This is a love that endures while life lasts, that asks no recompense, that follows you joyfully wherever you may go, that obeys without question. This is a love that will drift out to eternity, happy, if the master or mistress is near. Who shall dare to question that this love comes elsewhere than from God, who has made all things that are made?

And these are just a few examples of the manifestations of this thing we call love. Love alone makes life enduring; love alone holds tangible proof of God. "He that loveth not knoweth not God, for God is love." In love and through love he speaks to us. In no other way, in no other fashion, may we taste of the ambrosia of heavenly substance.

Without love men are merely brutes. We see, everywhere, the appalling consequences of a world gone mad with hate; we see the whirlwind of destruction sown by the red harvest of war; we see nations rising against nations, and brother against brother, while civilization itself lies quivering in the balance. Yet, the remedy is simple. "Let brotherly love continue," said Paul, speaking for his Master, Jesus Christ. If obeyed, these four little words are mightier than all the swords and implements of war.

Love, then, is the only certain remedy for the world's sickness. It is the philosopher's stone that turns everything to gold. If we would be "only a little lower than the angels" we must have love and its twin, self-sacrifice. Without it we are far from God; we are more miserable than the crawling worm, more self-centered than the snail with his house upon his back, mere beggars, shut out from the light of heaven, the poorest of the poor.

*Arcanum, Ohio.*

## Fun at Home

BY BOB TULLY

### Finding a Family Hobby

At the very beginning I would like to say that I know of no guaranteed method of discovering a family hobby, but there are some things that have come to my attention.

1. Most lifetime family hobbies have their foundation in the hobbies of the boy and girl before marriage. Family hobbies usually come about when the mother and father have the same hobby and the children grow up in it. Music is perhaps the best example. When father and mother play with music you can expect the children to enter the play life of the parents. This is true of any joint hobby.

2. Family hobbies are maintained because they are planned. Most good hobbies do not just happen. You see, sometimes hobbies even become work, but the total effect is joy and pleasure.

3. The earlier a family hobby can be planned and the foundations laid the greater its chance of lasting. Couples should start their hobby before the children arrive.

4. A family hobby increases in value to the participants if it can be displayed.

If you do not have a hobby it is never too late to start. Here are a few suggested family hobbies: music, painting, sewing, woodworking, gardening, landscaping and drama.

*La Verne, Calif.*



## *... Kingdom Gleanings ...*

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, April 4

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Peter and John Become Disciples of Jesus.—John 1:29-42; Mark 1:16-20. Golden Text, And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. Mark 1:17.

**Christian Workers,** Matthew 18 in Daily Life.

**B. Y. P. D.,** "All the World Is Queer but Thee and Me."

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. J. Linwood Eisenberg** of Shippensburg, Pa., April 11-18 in the First church, Philadelphia, Pa.

**Bro. A. J. Caricofe** of Vienna, Va., April 18-23 in the Richmond church, Va.

**Bro. Howard Merkey** of Manheim, Pa., May 9-22 in the Annville church, Pa.

**Bro. Medford D. Neher** of Akron, Ohio, in the Crab Orchard church, W. Va., April 11-25.

**Bro. Jacob T. Dick,** pastor, April 5-18 in the Blough church, Shade Creek congregation; May 3-16 in the Berkey church, Shade Creek congregation.

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### Personal Mention

**Bro. Max Hartsough,** pastor at the Root River church, near Preston, Minn., writes that he is stressing the cross in current morning preaching services. "We believe the people want more gospel preaching. We are having a week of pre-Easter services."

**Pastor Howard H. Keim, Jr.,** preached on Seed to the Sower at a recent Sunday morning service in the Rock Run church of Northern Indiana. The sermon was part of a well-planned seedtime festival service in which the congregation as well as the pastor had a part.

**Bro. Paul Kinsel** requests that all orders for the worship booklet, *Walking With God Today*, be sent to the Brethren Publishing House at Elgin, Ill., in order that a few days may be saved in shipping time. The April-June issue is now ready. The price, 10c per copy.

**Mrs. G. G. Canfield** (Mabel Pence) is critically ill in the General Hospital, Oklahoma City, Okla., following complications from an attack of the flu. So writes Bro. Canfield as of March 22. The Canfields may be addressed at 1731 N. W. 38th St., Oklahoma City, Okla., care of Bro. Homer F. Caskey. They have been holding evangelistic services in the Oklahoma City church.

**Conference Director R. E. Mohler** has sent us a very informing letter on the McPherson Conference, which is now scheduled for June 2-7. This article will appear in the Messenger for April 17. Meanwhile keep in mind that there is to be a Conference, that the place is McPherson, and that energetic committees are doing their best to provide the physical facilities required to make it a great meeting.

**Bro. Medford D. Neher** of 2261 Cooledge Ave., Akron, Ohio, wishes to correspond with a church needing a part-time pastor.

**Bro. H. L. Hartsough,** now acting executive secretary of the General Ministerial Board, is the preacher for the Holy Week services to be held in the Mount Morris church.

**Pastor Foster B. Statler** of the Mount Morris congregation of Northern Illinois is pointing the people Easterward with a series of ten "on to Easter" sermons. The series deals with the inner life.

**Bro. Harvey R. Hostetler,** pastor at Detroit, Mich., writes to say that "Sister Nettie Senger is now working with the Chinese people of the Detroit congregation and also doing community work for the Sunday school."

**Brother and Sister Herman V. Morse** of Altoona, Pa., were Elgin visitors over a recent week end. As you have probably guessed, they were here to visit the new young people's editor, Kenneth Morse, and his wife.

**Bro. David K. Hanawalt** of Oaks, Pa., has kindly consented to visit Brethren Service men who may be stationed at the large new Valley Forge Hospital at Phoenixville, Pa. Will you please send names and complete addresses to the Brethren Service Committee, 22 S. State Street, Elgin, Illinois?

**Bro. Franklin Cassel** and wife, Margaret Miller Cassel, left Lititz, Pa., March 2 and arrived at Camp Castañer, Project No. 43, on March 5. Both of them are well and are assisting Bro. Daryl M. Parker and his wife in medical relief work. Their address is as follows: C. P. S. Camp No. 43, P. R. R. A. Castañer Project, Adjuntas, Puerto Rico.

**Dr. and Mrs. Cecil F. Rust,** formerly of Trotwood, Ohio, are now located at 101 Twentieth Ave., Delmar, N. J., and graciously offer the hospitality of their home to Brethren boys of that region. This invitation will especially interest those who may be stationed at any one of the following places: coast guard stations from New York, Philadelphia, and Atlantic City; Camp Sea Girt, Camp Evans, Fort Monmouth, and Camp Fort Hancock.

"After some eighteen months of illness Mrs. Fisher had the happy experience of being able to attend the first morning Lenten service in the Bear Creek church." So writes Bro. W. D. Fisher of New Lebanon, Ohio. He adds: "She wishes to express to the many friends her appreciation for their encouraging messages, gifts and earnest prayers." The surgeon feels hopeful of Sister Fisher's recovery to near normal health, after four operations for a toxic inward goiter.

**Bro. J. J. Scrogum** of Elkins, W. Va., has found the new book about H. C. Early very interesting. In a recent letter he writes: "I sat up until midnight to read the book. . . . H. C. Early and I were raised in the Pleasant Valley church, Virginia. . . . I am truly thankful to all who have made it possible for such a book to be in print." H. C. Early, *Christian Statesman*, is that fine new biography of a Brethren leader, written by Bro. John S. Flory. The book sells for \$1.50 but may be had at half price with your Messenger subscription. Don't fail to avail yourself of this unusual offer.



Mrs. Louis Huebener, church correspondent of the Lititz congregation, Pennsylvania, calls our attention to the fact "the Lititz church within the past few weeks has had the happy privilege of giving special recognition to four couples who have lived together fifty years or more." The couples are: Elder and Sister Harvey M. Eberly, married Feb. 26, 1893; Brother and Sister David B. Eberly, married May 24, 1890; Brother and Sister Martin B. Witmer, married Oct. 2, 1887; Brother and Sister Reuben R. Hollinger, married March 19, 1893.

### Miscellaneous Items

The United Stewardship Council is to meet at Philadelphia, Pa., April 14 and 15. Meetings will be held in Witherspoon Hall, Walnut and Juniper Streets. The Sylvania Hotel, about one block from the place of meeting, has been designated as headquarters. Ernest Fremont Tittle will address the council on Wednesday afternoon on Christian Stewardship in the World Today.

The Hermosa Beach church is anxious to know when Brethren move into our neighborhood for work in the airplane factories or the shipyards. There are still fairly desirable residences available at reasonable rent in this bay area and this church would be glad to assist any Brethren families in getting located. Please communicate with the pastor, Royal D. Glick, 736 Fourth St., Hermosa Beach, Calif.

If Brethren with children or friends in Baltimore or its environs—Dundalk, Middle River, etc., will inform Pastor I. S. Long, 22 Gwynndale Ave., Baltimore, Md., he will be happy to hunt up and align your children with the nearest Church of the Brethren. One day he called at a half-dozen homes and found that in half of them the people had moved. He does not know where they now are. Please give him their present addresses.

History of the Linville Creek, Timberville and Unity Congregations is the title of a booklet sent the Messenger offices by Bro. Samuel D. Lindsay of Timberville, Va. If our historically minded friends throughout the brotherhood will continue to remember us with such items the J. H. Moore Historical Library, housed in a vault here at the Brethren Publishing House, can be kept more nearly up-to-date with Brethren publications.

Alexander Mack the Tunker and Descendants is a new historical work which will be of interest to many Messenger readers. The book is the result of more than eighteen years of research on the part of Rev. Freeman Ankrum, pastor of the Brethren church in Masontown, Pa. The author is a lineal descendant of Mack in the seventh generation. He has spared no pains or expense in assembling the materials for a book that promises to run to more than 400 pages. There will be many illustrations, often made from rare photographs. The book is now in process of manufacture and will likely be priced at \$2.75 per copy. Orders for Alexander Mack the Tunker and Descendants may be sent to the Brethren Publishing House, Elgin, Ill., or to the author.

The Brethren Service Committee is anxious for the churches and parents or friends of the Brethren boys who are in some form of war service to keep it informed of changes in their addresses. Many pastors have been very faithful in this. Some churches have never sent a list of names. More than 300 different boys have expressed their appreciation for the letters or visits of our ministers. We would like to include your boys too. And

now many young women are entering their country's service as nurses or in some other kind of work. We would like to keep in touch with these also. Send all names and addresses to the Brethren Service Committee, % Merlin C. Shull, 22 S. State Street, Elgin, Illinois.

The First church, Philadelphia, Pa., is issuing a mimeographed bulletin every other month. It is a well-written news sheet calculated to keep the members of this congregation informed as to church happenings. "About 375 copies of this bulletin are mailed to members and friends of the church."

### With Our Schools . . .

#### Bethany Biblical Seminary

The directors of the seminary held their annual meeting at the school on March 15.

Dr. Jesse Ziegler has just completed an extension school, promoted by Northern Indiana.

Dr. A. C. Wieand held a week's Bible institute at Sebring, Fla., during the month of January.

Recently Dr. William Beahm represented Bethany on the campus of McPherson College and again at Elizabethtown College.

Much appreciated visitors at the school recently were Dr. and Mrs. Garry Cleveland Myers, and Dr. Samuel Cavert of the Federal Council of Churches.

In the closing days of 1942, Dr. Mallott represented Bethany at the ministerial retreat of Southeastern Pennsylvania at the Green Tree church and at the ministerial retreat of Middle Pennsylvania, in the Twenty-Eighth Street church.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**You and Your Minister.** Hampton Adams. The Bethany Press, 1940. 168 pages. \$1.25.

Many volumes have been written to assist the pastor to make his ministry effective; this book is written to assist the congregation to make its pastor's ministry effective. The author is a minister of many years' experience. He emphasizes throughout that much of a pastor's usefulness depends upon what the people of the congregation will let him do for them. This emphasis is applied to such matters as preaching, counseling, home and hospital visiting, bereavement, marriage, evangelism, participation in community, denominational, and interdenominational affairs. One only wishes he had discussed some matters that he did not include. Ministers will profit from reading the book, but it is recommended particularly for laymen who are wanting to enrich the relationship between themselves and their pastors.—Ora W. Garber.

**The Place Where Thou Standest.** Paul Scherer. Harper, 1942. 176 pages. \$1.50.

A collection of twenty-five outstanding sermons delivered in the pulpit and over the radio. The sermons are grouped under five heads, each head including five sermons. The group headings are: This Tired World, God's Kind of Security, Do You Find Things Hard? On Facing Yourself, and The Place Where Thou Standest. A thread of hope and assurance for these chaotic days runs through the entire book. The simple forceful style



gives strength to the message. The apt illustrations make vivid the truth under consideration. These are sermons that will bear rereading and deep meditation. In these days when many find their faith shaken, their vision dimmed and the future uncertain, it is well at times to turn to those who stand firm and still see God at work in a wicked world. The layman as well as the preacher will find here an unfailing reservoir from which he may draw for daily needs. As one reads he feels that the author could say much more on the subject, if time and space allowed. You will enjoy the book; and more, it will help you.—J. E. Miller.

**Reality in Preaching.** Muhlenberg Press, 168 pages. \$1.50.

This volume is made up of the addresses delivered by four outstanding preachers on the Kessler Lecture Foundation at Hamma Divinity School of Wittenberg College in 1940. Dr. Russell D. Snyder contributes two lectures, notable for their Lutheran emphasis on the Word of God, on the place and use of Scripture in preaching. Two lectures dealing with the place of theology in preaching and the purpose of God in history are outstanding. These lectures are by the well-known Dr. Otto A. Piper, for many years a teacher of theology in German and English universities and now professor in Princeton Theological Seminary. Dr. Oscar F. Blackwelder next presents two helpful lectures on The Place of Culture in Preaching, the essence of culture as he thinks of it being "to see around a problem and see it in relationship." The closing lecture is by Dr. Fred C. Weigman on the timely topic, The Preacher's Fervor.

This is a good book on preaching with considerable unity and coherence for such a volume. This reviewer feels that the earlier lectures make too much of the difference between scientific and revealed truth and between preaching the Word and dealing with the issues of our day. However, its authors are all men who are convinced of the authority of the divine revelation as given in the Bible and to whom preaching is a consuming passion.—Foster B. Statler, Mount Morris, Ill.

**Johann Conrad Beissel.** Walter C. Klein. University of Pennsylvania Press. 218 pages. \$2.25.

This is the fifth book published by the University of Pennsylvania dealing with the lives of men who have in some line been conspicuous in the history of the state. The Church of the Brethren is especially interested in Beissel because he was once a minister in her ranks. His attempt at Ephrata is well known. The Chronicon Ephratense gives Beissel's side of the story. The writings of others give another side. The author has made a thorough study of all available sources that would throw light upon a character so versatile and contradictory. All who are interested in Brethren history and tradition will read these pages with profit as in them are revealed some of the problems with which the colonial church had to deal. Reading the book will be an excellent prelude to a visit to the Ephrata Cloister. Those board beds, block pillows and narrow stairs will take on a new meaning. The ways in which Beissel attempted to destroy the Church of the Brethren are depicted fully. The attempt to evaluate Beissel's character impartially is carried throughout. The sources from which Beissel got his inspiration are studied and the conclusions reached seem logical. It may not be generally known that there are still three congregations of his followers with a membership of about three hundred.—J. E. Miller.

## New Books for Children

Reviewed by Genevieve Crist

**Favorite Stories, Old and New.** Selected by Sidonie Matsner Gruenberg. Doubleday, Doran and Company. 372 pages. \$2.50. 1942.

Long convinced of the importance of reading as an integral part of family life, Mrs. Gruenberg, director of the Child Study Association of America, has brought together in one volume more than one hundred favorite stories for reading aloud or telling in the home. This book has value not only in building happy family life but also in furnishing both a wise and fascinating introduction for the child's reading and literary background. The contents show a diversified group of stories: Real Children and Real Things, Stories About Animals, Stories of Make-Believe, Fairy Tales, Myths and Fables, Bible Stories and Tales of Laughter. A few best known authors are Margaret Wise Brown, Munro Leaf, Rudyard Kipling, Hans Christian Anderson, Walter de la Mare and Christopher Morley. This is the January Junior Literary Guild selection for ages six to eight.

**Up the Hill,** by Marguerite De Angeli. Doubleday, Doran and Company. 88 pages. \$2.00. 1942.

The delightful adventures of Aniela and her hard-working Polish family in a Pennsylvania mining town radiate a friendliness so genuine that they kindle in the reader a similar feeling of warmheartedness toward all those people who have come across the seas to live together in America. How spirited little Aniela helps Tad get his long-hoped-for chance to paint makes this story a favorite with children along with those other books by the same author that have found first place on their reading shelves: Henner's Lydia, Skippack School, and Thee, Hannah! For ages six to eight.

**American Childhood's Best Books (4 to 8 years).** Selected and arranged by Mary Perks. Illustrated in black and white. American Crayon Company. 284 pages. \$1.00. 1942.

In one volume appear more than thirty of the best selections for the small child: Mother Goose, Peter Rabbit, Little Black Sambo, Child's Garden of Verses, Hansel and Gretel, Rumpelstiltskin and others.

**American Childhood's Best Books (8 to 12 years).** Selected and arranged by Mary Perks. Illustrated in black and white. American Crayon Company. 284 pages. \$1.00. 1942.

For the young reader, a volume of more than ten select books, such as Peter Pan, The Hoosier School Boy, Uncle Remus, Racketty-Packetty House, and others.

**Who Goes to the Wood.** Fay Inchfawn. John C. Winston Co. 230 pages. \$2.00. 1942.

A delightfully entertaining story about animals in the woods. No child can read it without feeling closer to nature and to all the furry and feathered friends. It is written in a jolly style that captivates the reader. The London Times says of it: "It should become a classic. It is written with delicate artistry and unusual insight, and is bound to delight imaginative children." For nine- to eleven-year-olds.

**Pictures to Grow Up With.** Katherine Gibson. Studio Publications. 152 pages. \$3.00. 1942.

A collection of some of the best reproductions of the art of all times to lead children into art appreciation. It is splendid for family use.



## *Brethren Service*

### The Michigan C. P. S. Camps . . .

BY IRA H. FRANTZ

The following is a copy of a letter from Brother Frantz to his sons describing his reactions to his visit to the Michigan C. P. S. camps. It has proved so interesting to those who have read it that we are passing it on to the Messenger readers.

Dear Royal and Robert,

I promised you I would write an account of my visit to Michigan. I went at the request of the Brethren Service Committee and spent from Monday evening until Saturday noon in the two camps at Walhalla and Wellston. We had meetings and discussion groups each evening with the men. Their free time is so limited, however, that it is difficult to get very many of them together in the evening. Most of my time was spent in personal conferences with the men as they worked about the camp, in the kitchen, in the office, and out in the forest. I am sure I learned far more than anybody learned from me.

The men are conscientious objectors to war. They are of many religious faiths and some of no formal faith at all. The total of men from other groups is greater than from the peace churches. At Wellston the Brethren boys compose the largest group; the Methodists are a close second; nonaffiliated third; Jehovah's Witnesses fourth, with a large number of others. The Brethren boys are, therefore, a minority.

The men work without pay except for an allowance of \$2.50 per month from the camp. Some who do not need it turn this back. They have to furnish their own clothes. Occasionally, in the case of some boy without financial backing the camp buys clothing. Some men who have means pay the camp for their keep. Some other churches pay the cost of their own men but they often find it hard to raise the money, for the number of objectors among them seems to be in excess of the general pacifist sentiment.

There are two groups, and they constitute a majority, to whom I must pay my highest respect. These are (1) the simple, earnest, religious youths from farms, cities, or schools and (2) the really educated men. The church boys from Brethren, Methodist, Baptist, and other homes are, for the most part, a fine, upstanding group of fellows, clean, pleasant, industrious. They may be homesick and may tire of the monotony but they take it in their stride. They are learning and growing from their experience. The other group—men who have gone to school long enough to learn that there are yet some things to learn—are more numerous than you would suppose. Out in the forest I overheard a man explaining to another the complex mathematical formula required to solve what looked like a simple problem. Upon inquiry I learned that he had a master's degree in engineering from the University of Illinois. One evening in a discussion group as I was urging the necessity of finding a sane, equitable solution to our economic problem, two men took a keen interest, asking questions and making comments. Later I learned that they were from the faculty of Michigan University at Ann Arbor—Ph. D.'s in economics! Seeing one of them at work in the forest I questioned him about his attitude toward doing manual labor. He was not only willing but enthusiastic about the significance of the reforestation projects. He spoke in highest terms of his foreman, an unschooled farm boy who knows the forests from having lived in or near them all his life. They tell of another Ph. D. (philosophy) in an-

other camp who said that one phase of his education had been neglected—that of working with his hands. He had never used an ax before and tried to hold it rigidly in his hands as he brought it down. His hands were raw before he learned how to use it. Some of these men conduct classes for such as wish to study.

I spent one forenoon on the project. I shall never forget the ride out. The distance was twelve or fifteen miles, roads not too good. We were packed tightly in the back of a large truck—twenty-five or thirty of us. Starting before daylight, the canvas cover drawn tightly to keep out the cold, it was dark as pitch in there. We had not gone far until the boys began to sing snatches of popular songs and Negro spirituals. "Ain't gwine study war no more" never seemed so meaningful as it did in the truck that morning. I am enthusiastic about the projects. The cutover areas of Northern Michigan are comparable for vastness to the mountain regions of Colorado. The land is sandy and of little value agriculturally. It is covered with some fairly good second growth oak and much undergrowth. They plant it to pines and thin out the oak, leaving the best to mature and shade the young pines in the meantime. Seventy-five years from now these plantings will be valuable. With the increasing uses being found for wood and wood plastics the significance of reforestation for the future becomes evident.

The conflicting political and economic theories and other conflicts of thought in the camps are disconcerting. Here are brought into focus a cross section of American thought. The one thing they agree on is that they will not take part in war, most of them because they believe war is contrary to the teachings of Jesus and is a violation of human personality, some simply because they feel sure war can never settle anything. But the thing that rather depressed me was the apparent hopelessness of ever attaining unity in a world in which the conflict of ideologies is many times greater than in the camps. The men here are a picked group thrown together in a way that they must learn respect for other opinions. This is not true of the world at large.

I had not before realized what it means to a man to be torn from his home, his work, and his plans and thrown into camp. I talked to one man who was acting as night watchman. I asked whether he was able to sleep well in the daytime. He said, "No, I can't sleep." Then it came out that he is married and the father of a baby born since he is in camp. Homesickness and concern for his family were the reasons he could not sleep. Another man, a Jehovah's Witness, has twin babies born since he left home. He is so distracted with concern for his wife and babies and for their support that he can hardly work, eat, or sleep. Cases like these are, of course, multiplied a thousandfold in the army. I am more sympathetic than ever with all the men who have been drafted.

The food is good. The churches have sent in tons and tons of canned goods, vegetables, fruits, meat, eggs, etc. Having seen how the men appreciate this variety of wholesome, vitamin-yielding food and how it must certainly contribute to their better health and morale, I am more than ever a booster for the food program among the churches. The money cost to the Brethren Service Committee is between \$30,000 and \$40,000 per month. Here again I shall use my influence for sacrificial giving. I told the congregation at Walnut Street yesterday that



in a time when so many men are away from home, some giving "the last full measure of devotion," Christians must not live selfishly.

Out of these camps will come many reconstruction leaders when the war is over. Large numbers of the men chafe under the safety and security of the C. P. S. camps. They would like to share the suffering and danger of the times if they were allowed to share them without adding to them. They are thrilled when there are prospects for a new unit to Puerto Rico. They would go to Europe to engage in relief work tomorrow if it were possible, however dangerous the undertaking. Some new kinds of work are opening up. Many are now working in mental hospitals where there is a serious shortage of help. A Chicago hospital is using a number of men for experiments. The men are subject to the absolute control of the hospital twenty-four hours a day, seven days a week as human guinea pigs in the hospital. About a dozen more are going to this hospital next Saturday.

One more observation and I shall close. The men in C. P. S. are not "yellow." There may be exceptions to this statement but they are few. In most cases it took more courage to be a C. O. than to have gone into the army. The son of an isolated Brethren pastor said he could hardly make up his mind to ask for C. O. classification because he had known only two C. O.'s all his life and they were both "cracked." He was delighted to find so many fine, intelligent men in camp. A high school teacher of thirty or thirty-five said his father was a Methodist pastor. When the high school principal in the town where his father lived heard that the preacher had a son who was a C. O. he called a mass meeting to have the preacher ousted. Failing in this he persuaded the children to quit attending Sunday school. The pastor then resigned and retired. The man said he was not sure that his father is a pacifist. A premedical student from the college left here last week for a C. P. S. camp. He wants to get into medicine so badly it is almost an obsession with him. They called him down to the medical school for an interview. The army officers were willing that he should be allowed to enter. But the dean of the school would not admit him as a C. O. Had he been willing to accept an army commission he could have gone ahead with the course. Personally, I think I should have done that. But he would not and has been shunted into a C. P. S. camp instead. You have to respect courage like that. One of our friends whose husband is in a C. P. S. camp had a teaching position in Illinois. When the people there heard of her pacifist belief she was asked to resign. It is moral stamina like this that offers hope in the present world situation.

The director of a C. P. S. camp has a man's job. The directors at both Walhalla and Wellston are excellent men. I think you both know Omer Maphis of Oak Park, who is director at Walhalla. [Mr. Maphis has since resigned from this position.] The Wellston director is a Methodist. He was assigned to camp from Evanston, Illinois, where he had been a Y. M. C. A. secretary. Being a draftee he must serve without pay. However, his wife is a registered nurse and the camp employs her as camp nurse on salary. It was interesting and heartening to note his tactful, sympathetic way with the men. To him each man is a personality, not a name or a number.

With love,  
Dad

## Comptroller General Approves Fund Segregation

A plan to segregate all funds earned under the emergency farm program until after the war has been approved by the Secretary of the Treasury and the Comptroller General of the United States. This means that no money earned by men when they do farm work for people outside camp to alleviate labor shortages will be used for any war purposes. It will be deposited in a special account and appropriated by Congress after the war. There is a reasonable hope that the money might be appropriated for postwar reconstruction and relief.

## Question Box

**Question:** I am a . . . pretheological . . . premedical . . . predental . . . preosteopathic student in my freshman year of college. Can I be deferred to finish my training?

**Answer:** A student in premedical, predental, preosteopathic, and pretheological fields should be considered for occupational deferment if he is a full-time student in good standing in a recognized college or university and if:

(1) It is certified by the institution in which he is pursuing a preprofessional course of study that if he continues his progress he will complete such preprofessional course of study on or before July 1, 1945, and

(2) It is certified by a recognized medical, dental, veterinary, osteopathic, or theological college that he is unqualifiedly accepted for admission and will undertake professional studies upon completion of his preprofessional work.

The ruling on premedical, predental, preveterinary, and preosteopathic students is practically unchanged, but whereas pretheological students were formerly covered only after the completion of two years of college work, now college freshmen are included if they continue with the accelerated program, and have the endorsement of college and seminary. This is not retroactive and should not be considered as covering students already in the army or C. P. S. camps.

## Farm Deferments

With the spring season almost at hand and an estimated 3,000,000 more farm workers needed for adequate food production, Selective Service and the War Manpower Commission are taking drastic steps to meet the demand.

1. It was announced last week that once a local board has decided that a man is an essential farmer, it "has no further discretion and must defer the registrant," even if the quotas for the armed forces cannot then be met.

2. Any man with farming experience, even though he hasn't recently been farming, should be classified as an essential farmer (II-C or III-C), provided he is willing to go back to farming as a regular job before he gets his induction notice.

3. State or county war boards of the Department of Agriculture may now ask for an individual's deferment or for an appeal in the event of a I-A classification even if the worker himself or his employer doesn't ask for it.

4. If a man is denied an essential farmer classification, the local board must refer his case to the war board and allow thirty days for him to be placed in another job before it can draft him.



## Our Mission Work

### Christ's Vision Ours . . .

BY HARLAN J. BROOKS

This article was intended for the special India number of the Gospel Messenger, but arrived too late. It is just as welcome now as then.—Ed.

When the disciples of Jesus had crossed with him over into the foreign field of Tyre and Sidon, they saw him use his power for healing the daughter of a foreign woman. The natural question was: "Is not this Messiah limited to 'the lost sheep of the house of Israel'?" But his spirit and deed widened their horizon.

Having made Christ's vision ours, the Church of the Brethren crossed over into India. In a village meeting recently an Indian Christian friend, whose father was a superstitious priest for animistic worshipers, rejoiced that he had found his spiritual Father. Christ, living in some ambassador, had shown him the goodness, mercy and tender love of God. More than a score of this brother's friends were finding their own lives enriched in fellowship with the Father, whom he had shown them. And it is hoped that all of their village may get to "see the Father" through them.

My Indian farmer-neighbor, who had been bound physically, mentally, socially, and economically by drink, seemed hopeless. "No use trying," he thought. But he called upon Christ, who saw in him a respectable person. Through Christ's help he overcame the drink habit. Now he leads others to Christ. The "smoking flax" burst into a radiant flame! Christians and non-Christians alike respect his counsel.

"Send them away," they said to Jesus about the hungry throng. "Make them sit," replied Jesus, that they might be served and see God as the Source.

When a group of Indian Christians of the Vyara district sat down together to seek a means for improving their economic status, they saw a vision. A part of the result is that the Christian co-operative society they organized with Indian capital helped twenty-two families to buy farming land (nearly all have finished paying installments). It has also helped seven families or individuals to build houses; several to dig wells, to pay off debts, to buy oxen or milch buffaloes, or even to get married.

"Send them away," they said to Jesus as children were approaching. "Let the children come unto me," said Jesus. They had present needs. In his thinking, they should be taking initial steps in his path of life. A part of what Christ visualized has been achieved through our Christ-centered schools in India. Our Brethren mission schools are showing several thousand pupils the path of life each year. Christian songs, Bible stories, prayer patterns, and other patterns of Christian behavior have reached many non-Christian homes through the children. Many have thus found Christ's way, proving that "a little child shall lead them." Out of thousands of Indian school children have arisen a goodly number of stalwart Christian leaders and laymen who in turn help others to this path of life.

The ambassador of Christ working with another race might well pray, "Give, therefore, thy servant an understanding heart," for the mind and spirit of Jesus spreads most effectively from heart to heart. Of one pastor the communicants said, "His sermons were polished and without fault"; of another they said, "He loved us and understood us." Like a contagious disease, Christ's spir-

it spreads from one who has it to one who hasn't it. But there can be no parallel here for the carrier, the medical term for one carrying a disease to another and infecting him without himself getting the disease. If one has it, he can give it. There is an atmosphere of love, courtesy and understanding which surrounds the true ambassador of Christ. It is in his face, on his person, and in his home life.

Will you not kindly make this one of your prayers: "Give, therefore, our servants working with other races understanding hearts. And may each servant, having in him the spirit of Christ, be alert, sympathetic and humble in helping his foreign brother to get it."

The spirit of nationalism is being accompanied by the resurgence of indigenous faiths. Yet peoples of India and peoples of every clime are studying or working out various patterns and principles of life and conduct. They are comparing the values presented by Christ's ambassadors with those presented by representatives of other causes. A current newspaper of native dialect carried a beautiful picture of the Christ with a three-page article concerning him and his teachings. This is not an uncommon occurrence. Indian writers and lecturers quote Bible references freely.

It will be only a matter of experience and time until mankind will see that there is no fellowship equal to that of the kingdom of God. For he in whose name we serve has said, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." What a vision! What a fellowship! What an all-embracing program of work Jesus had in mind for brown, yellow, black and white alike!

*Vyara, India.*

### News From Villages Near Dahanu, India

BY GOLDIE E. SWARTZ

#### The Beauty of the Earth

The jungle at this season (November) is very attractive. The forests are green, the grass fields are being cut, and the ripening rice still waves in some places while the yellow grain is being harvested in the upper fields. The earth seems so beautiful and clean.

#### There Will Be Dust

But cart tracks are already appearing around and across the fields and this means that there will soon be dust, dust and more dust.

#### Quiet Camping Place

We are now in a nice, quiet camping place. We have fairly adequate shade for our tents.

#### Sleeping on the Threshing Floor

The days are getting cooler and shorter and the nights are quite cold. The nights surely are cold for those who stay out of doors all night long, watching their threshing floors. Many of them have no blankets. Often I shudder when I think how cold they must be.

#### Busy With Their Harvests

The village people are busy with their harvesting. They are so busy that one hardly feels justified in taking any of their time. They are working both day and night. The moonlight is bright at present and the people work throughout the night. Many are cutting grass for their landlords. They have had such meager crops for the last three years that they want to save every head of grain in this year's harvest.



## What to Pray For

Week of April 3-10

Pray for the missionaries whose names are listed  
in the Prayer Calendar this week

B. Mary Royer.  
Goldie E. Swartz.

Remember the missionaries on their birthdays

### Africa

Gladys Hawbaker Royer, April 1, 1902.

### China

Susie M. Thomas, April 15, 1910.

### India

Dr. Barbara M. Nickey, April 5, 1886.

William G. Kinzie, April 19, 1906.

Everett Fasnacht, April 19, 1912.

Joy Cullen Fasnacht, April 11, 1915.

### Small Groups Attend Meetings

Because the villagers are so busy during this season, our meetings are small. We find it far better to go out separately to their threshing floors, to meet the people and to talk to them as we can.

### Home Visitation

I have just returned to the tent after visiting in several homes. I had a most heartening half hour in the last home. It is the home of a young man who helped me ten years ago as a bullock-driver. He had toured with us one whole season and he had learned much about the Christian message of hope. The encouraging part is that he has remembered the truths he learned and they have been slowly transforming his life. Today he explained in a most acceptable manner our message to his mother and to the others who were present. He says he expects to become a Christian. I pray that he will accept Christ as his Savior and bring along with him his parents, his wife and his brothers.

*Dahanu, India.*

## Women's Work Project Giving 1942-1943

The last day of February 1943 closed the fiscal year of 1942-1943. Women's work records from the forty-eight districts show a total of \$18,338.59 designated for the women's work national project. This goodly amount causes rejoicing for it reveals an excellent spirit of giving. In the face of many other responses, giving to the women's work national project has maintained its high standard and the women have been faithful to the promise not to fail in their special missionary program.

This increased giving indicates increased membership. It is true that women's work membership has increased during the past twelve years. It will be remembered that the women's work national project began in 1930. Nearly every district throughout the brotherhood shows growth in women's work and in increased membership in women's groups.

It would seem that the time may be near when the women of the church will want to assume responsibility for another national project within the Conference Budget. Should it be a home mission project? Should it be work in the United States?

Let all women give definite thought to this in order that their offerings be used to their fullest capacity. The matter of another project is to be presented to the women's group at the coming Annual Conference.

## Missionary Program for April

BY ESTHER BEAHM

In the fourth session on the missionary study book, *On This Foundation*, we are to cover chapters five and six.

It is hard for us to realize that the first American universities and printing presses were established in Latin America. Owing to the fact that schools were open to only a few of the more wealthy, the great Latin American public cannot read, even today.

In recent years since educational opportunities have been greater, the power of the printed word has become very evident. In Latin America, evangelical publishing houses, book stores and colporteurs are most important.

The author has pointed out some interesting examples of the power both of the printed word and of a Christian school. There will doubtless be some in the group who have not read these chapters. The interesting stories may be told by members of the class if the assignments are made before the class period.

You will need the study book, *On This Foundation*, 60c, and the *Leader's Guide* by Carr and Taylor, 25c. Both of these may be ordered through the General Mission Board, Elgin, Illinois.

*Chicago, Ill.*

## Grown Gray in the Lord's Work

BY RUTH FORNEY BROOKS

Ecchabhai has grown gray in the Lord's service. During the years he has been called on at all hours of the day or night for driving the cart in evangelistic work. Never to my knowledge has he ever made objection to this type of "above the measure" service.

Any one who is sick and must take the two o'clock train at night to go to the mission hospital knows that Ecchabhai will get there on time and without a grumble. He has no alarm clock, but he will be there for it is a part of his work for the Lord.

You may count on his presence at morning prayers no matter how his night has been interrupted. It is with such humble steadfastness and even religious devotion to duty that God is building his church in India.

*Vyara, India.*

## Ministerial and Missionary Pension Plan Questions and Answers

By Harl L. Russell

In order that all of you may have the benefit of answers which must be given to certain questions concerning the Ministerial and Missionary Pension Plan, the committee has asked Brother Harl Russell, President of the Council of Men's Work, to conduct the question and answer column for a few weeks. Send us your questions and we will see that some of them are answered in this column.—Pension Committee.

**Question:** Who is eligible to join this pension plan?

**Answer:** Page 4, Article II of Ministerial and Missionary Pension Plan booklet:

"Those eligible for membership shall be:

"(a) Ordained ministers who are in good ministerial standing in the church.

"(b) Foreign missionaries, commissioned by the church, such as pastors, teachers and physicians.

"(c) Such other persons or groups of persons as may be declared eligible from time to time by the Pension Board, subject to the approval of the Conference of the Church of the Brethren."



## The Church at Work

### Vacation Religious Education, 1943 . . .

#### How Will This Summer Be Different?

There will be more work for boys and girls to do—both in cities and on the farm. Many schools will be dismissed as early as May 1, in order to release boys and girls to fill in the depleted ranks of older brothers and sisters drafted into the army or into the higher paid ranks of the defense industry. There is more money in the church to spend and the religious education of boys and girls ought to profit by it. As this is written, the Conference Budget year has just ended. Brethren people, out of their spirit of sympathy for suffering, have given \$40,000 more than the budget asked for. Let us be equally generous in providing for the spiritual welfare of our boys and girls. Money is needed—for texts, for materials, sometimes for directors, for teachers, and for pupil transportation. The amount spent per pupil by the church ought not compare too unfavorably with that spent by the public school.

The formal vacation church school program is needed more than ever before. The vacation school continues to be the best sessions of the church school when not only story and memory work, but all the other activities boys and girls so much love, find a place. A real fellowship in living together can be built.

Miss Crist, in a separate article, describes the splendid new printed page helps that are awaiting directors and teachers.

Those planning to direct vacation schools should be familiar with the excellent general helps available. See Catalogue of Brethren Loan Library for list of texts for vacation church school.

Blanks for Reporting Vacation Schools .....Free  
How to Plan and Conduct a Vacation Church School—I. C. R. E. 1942 ..... .25  
Materials for Vacation Schools. 1943 .....Free  
New Co-operative Series, Vacation Church School Texts, The—I. C. R. E. 1943 .....Free  
\*Administering the Vacation Church School—Armentrout. 1929. (613)b ..... .35  
How to Plan and Conduct a Vacation Church School—I. C. R. E. 1937 ..... .25  
\*New Vacation Church School, The—Blair. 1934. (613b) ..\$1.50  
\*Planning the Vacation Church School—Green. 1937. (613a) .25  
Summer Program for a Church School, A—Krumbine. 1926. \$1.50

#### The Industrial Defense City and Children

Most Brethren people live in rural areas; some of our churches, however, are located in places where at the present time lack of housing, school facilities, sanitation, recreation, and, most serious of all, lack of care of small children whose mothers are at work, present a challenge to the church to serve. Serious danger of delinquency among small children presents itself. If your church is one of these, will you write to the children's department at Elgin for materials dealing with children in industrial defense areas? In the past eighteen months much first-hand study and experimenting has been done. By April



"Give us the unspoiled child of this generation to train in the ideals of the common good and we will give back a world of brothers in a single lifetime."—W. C. Poole.

1 it is hoped a manual will be ready, which will guide local churches as they attempt to cope with this new and serious problem.

#### Toward Your Vacation Opportunity

By Genevieve Crist

Again the season approaches for vacation church school, and again you earnestly desire to put into it your best plans and your most purposeful efforts. Never before has greater need challenged you to help children to an understanding of and co-operation with God's purpose and plan in the universe. To assist in realizing your goal many splendid materials are offered this year, several dealing specifically with problems of present major importance, as Learning How to Settle Disputes and Making Our Community Friendly.

**Making Our Community Friendly** is a 1943 book. It interprets religiously the small child's activities in school, home and community that he may experience Christian living within the range of his possibilities. It acquaints the child with agencies and individuals who contribute toward the well-being of the community; it shows ways in which he can make friendliness in the community, and it inspires in him a growing desire to live in fellowship with God. This text was produced through the Interdenominational Committee on Co-operative Publications of Weekday Church School Publications, and although developed specifically for weekday church schools, it is quite as usable for vacation schools. Special efforts were made to present plans flexible enough to satisfy both the small and the large school. The book was written by Ida Koontz for grades one and two. Price, \$1.50.

Rich in Biblical material and prepared especially to meet the needs of untrained leaders who seek explicit guidance in discussion and activities, a series of eight new courses is now being offered. Each book contains complete plans for a ten-session school. All are well suited to the age groups. Price, 60c each.



For Beginners: **God's Plan for Happy Homes**, by McKinney; **Jesus, Our Friend**, by Shields.

For Primaries: **Stories of Jesus**, by Anderson; **Learning More About God**, by Linder.

For Juniors: **We Would See Jesus**, by Owens; **Worshipping God**, by Smeltzer.

For Intermediates: **Jesus Taught Them, Saying**, by Schroeder; **Jesus, the Great Leader**, by Shane and Jones.

Participation in activities integrated with study is one of the most important ways of learning. It is a highly satisfying experience for children and must not be ignored in their church school life. One of the richest sources for helping the leader motivate this creative self-expression is the new book, **You Can Do It!** It is a 1943 production by Bowman, Berry and Clemens. The detailed and attractive arrangements in both text and photography are so clear that even the most inexperienced leader can follow its instructions with ease. More than twenty-five activities are described. Price, 60c.

A complete list of texts for all ages with other helps for directors is available free of charge from the Brethren Publishing House. The Elgin Loan Library will send samples of all books listed in this leaflet, Vacation School Materials for 1943, for examination purposes only and not for actual use in schools. Curriculum materials may be secured from the Brethren Publishing House.

### Vacation Bible School at the Douglas Park Church

By Mrs. Burton Holmes, Chicago, Ill.  
What Douglas Park did, other churches can do—R. M. S.

The Douglas Park community has a melting pot of nationalities and religions. Quite a few of the homes are non-Protestant. Many of the wage earners have to struggle to provide decent home life. In the midst of difficult influences and surroundings stands the Douglas Park church.

The church at Douglas has struggled under this environment and progressed. From a little mission point, dependent on its support from other sources, we are, and have been for several years, self-supporting.

There are times, however, when our church has not been able to support expanded educational work, such as vacation Bible school. In past years we have needed to economize so much that most of the teachers have donated their own supplies to help make the school a success. The teachers, besides giving of their own time and paying for their own transportation back and forth to the church, have given what little they could toward provisions for the activities of the school. Sometimes that provision has been drastically small.

Now some people maintain that provisions are immaterial to the success of a vacation school, because they rank second to the true purpose of the school. They remind us that the school should aim to acquaint the children with the Bible and to inspire reverence for God, an

acceptance of Christ, and a loyalty to the church. I, too, feel we must have these goals in mind. And I feel that nothing should come second to these aims. But our purposes cannot be attained without the children's interest. Besides their Bible knowledge, the children must be provided with interesting experiences and activities to stabilize these Bible truths. These activities will not be rated secondary. They will be supplementary. Not only will the Bible be stabilized; it will be supplemented and triumphantly lifted up for a higher appreciation.

The offering in the Bible school session last year and other years back has always been satisfactory. But the true lasting value the church has received from these yearly efforts has been low. The children have come from homes of all kinds of teaching—from orthodox to liberal. They have also come from homes of total indifference to any church. Consequently, many of the community children have dropped out of the church long before they reached adulthood.

Knowledge of the difficulties the Douglas Park church must face brings a challenge to the teachers and workers. The staff of workers did an excellent job in vacation Bible school.

Our vacation Bible school opened with an all-school fifteen-minute worship period emphasizing the theme, Worship in the Church. The first week we learned how God provides for everything in his universe. In the Psalms we read verses of God's care for the grass, trees, birds, animals, and his provision for man. We worshiped God for his loving care. We read from the Bible how temples were built for worship. We discussed how we could show our appreciation for our churches today. We began to have a personal feeling for

our church at Douglas. We decided to give our Bible school offering to our church to pay for the coal stoker. We were interested in paying what we could out of the \$100 the church owed on the stoker. I suggested a sacrifice, or doing without something we did not need, and bringing the same amount to the church. Someone thought of sacrificing a show, and the idea took root.

I secured the movie films telling about our churches throughout the brotherhood. So on Saturday afternoon after the first week the boys and girls came to see the pictures. They all brought the same amount of money they would otherwise have taken to the theater. The money went toward the stoker fund. Those who did not come Saturday had an opportunity to give their sacrifice offering the following week.

In the following week of the school we learned that to worship God in the church is more than singing hymns, praying prayers, and reading the Bible. We saw how the church can affect our lives. Here is where Jesus showed us how to live. We became acquainted with the action-filled verses in which Jesus taught everyday living. We saw the picture slides, *In His Steps*, by Charles Sheldon.



"We who desire peace must write it in the hearts of our children."



The slides were shown on Wednesday, when the opening worship was extended fifteen minutes longer. I had revised the regular lecture story which came with the slides so that it would be shorter and more interesting for children. All those who did not come Saturday but still desired to give the sacrificial amount, came with their theater money on Wednesday.

Our goal for our first week's offering had been \$5. We had surpassed it and brought over \$6. The second week we decided to try to bring \$10.

When Friday came we had more than surpassed our goal. Our total offering was \$24.15. In comparison to our average attendance of forty-five children, the Douglas Bible school gave the largest offering in its history.

All the teachers and workers, and the pastor, were glad to see the results of their doubled efforts. The attendance was not quite as high as last year. Also the need for materials made the expenses much higher than before. But the added materials lifted the classes to a higher spiritual plane. All the classes had interesting activities along with their studies. The definite results from interesting class work were manifested by a regular attendance of the children enrolled. Most of those children who came more than two days did not miss a session, and there was practically no fluctuation in the attendance records. This year the attendance from non-Protestant churches was not outstanding as in former years. Instead they represented the Douglas church. Many of these children have practically no church background. For this reason, the church must provide for them. We must not let them lose contact with the church. We hope to continue contact with all the Bible school children by encouraging their attendance at our Sunday-school and other church services.

Our Bible school boys and girls gave beyond expectations toward the expense of the stoker, and we hope they continue to know the joy of giving to the church. In a few years they can be wholehearted supporters of the total Douglas Park church program.

#### ADULT DISCUSSION OUTLINE

### **Blessed Are the Pure in Heart**

Scripture: Matt. 5:1-8

Sunday, April 18

#### **I. The Condition**

Our world is in trouble. Today people are asking, "What is wrong with our world? What is the way out of our affliction? Which is the way to a just and durable peace? How may we have abundant life now and hereafter?"

#### **II. The Cure—A Clearer Vision of God**

1. Seeing God means to behold his character and sense his will for human beings.

2. Seeing Christ is to see God (John 14:6, 9).

3. Seeing God is a "blessed" experience. It gives us direction and meaning to life (Matt. 5:6; John 10:10b; John 15:11).

4. Seeing God is the promise to the pure in heart. Cleanness of heart consists in one's willingness to allow God to forgive, to cleanse, and to command his life and also in one's willingness to obey (John 7:17). Many a vision of God has been blurred by selfishness in the heart. The pure in heart is one that is constantly looking in one direction—Godward. The pure in heart can see good in sunshine and shadow. The opposition of the

pure in heart to evil and social wrong grows out of a conviction that evil and social wrong are against God and God is against them.

#### **III. Discussion**

1. Explain why the publican was justified by God rather than the Pharisee (Luke 18:9-14).

2. What are the common reasons for failure to see clearly God's will (John 7:17)?

3. How would a clear vision of God help us today? See Isaiah 6:1-8; Luke 22:39-46.

## *Correspondence . . .*

### **Women's Work—Western Region**

The women of the Western Region enjoyed a splendid series of women's meetings during the regional conference, which was held at McPherson February 21-26. Miss Anetta Mow was present for the week and made her usual valuable contributions. Mrs. D. W. Bittinger, the regional president, was responsible for the general outline and supervision of the meetings. Much emphasis was placed on the total church program, and specific examples were given of how the women could fit their program into that of the local church. A definite time was allotted to each phase of the work and to its peculiar problems.

Four sessions were held in addition to a demonstration program on Tuesday afternoon, the general business and inspirational program on Thursday, and a number of called sessions for particular groups. A goodly number of district officers were present, several having been sent by their districts. A nursery for the young children, cared for by the local women and a group of girls from the S. C. M. at the college, was very successful and much appreciated.

The highlight, from a social standpoint, was on Wednesday afternoon when the guests were divided into four groups and the faculty ladies and wives of the faculty men were hostesses to a progressive high tea which lasted from 4:30 through the supper hour.

As is the custom, the Monitor and McPherson churches provided the Thursday fellowship dinner, which 250 enjoyed. Following the dinner, the women met in the church sanctuary for their afternoon meeting. Bro. Cleo Beery delighted us with one-half hour of organ music, after which Mrs. Bittinger presided over the annual business meeting. Mrs. Cleo Beery of Parsons, Kansas, was elected to the office of vice-president. The women decided to continue with a \$300 regional project: \$100 to be given the college to use in redecorating Kline Hall, \$100 to be used in sending a regional woman—the president when possible—to Annual Conference, and \$100 to be used as a scholarship at Bethany Seminary. An offering of \$14.67 was taken, which will be kept in a fund for administrative expenses.

Following the close of the business meeting Miss Mow gave an inspiring talk on Triumphant Faith. The consecration service was led by Mrs. Blanche Trostle of Nickerson, Kansas, after which Miss Mow installed the three officers. The meeting was closed by a candlelighting service in which all the women participated. Following the benediction, the group was dismissed.

The entire week was very stimulating and purposeful, and we are already looking forward to and planning for next year.

McPherson, Kansas.

Mrs. R. E. Mohler.



### Conference of the Western Region

In spite of the difficulties of a world at war this year's regional conference at McPherson College during the last week in February was one of the most successful on record. From outside McPherson 181 guests registered. There were many who attended services on Sunday or at some other time who did not register. It is doubtful that any preceding conference exceeded this one in attendance. Thirty-one traveled a round trip of more than 1,000 miles. Three ministers came from as far as the district of North Dakota and one family attended from Idaho. A surprising number came in automobiles.

Every year this annual conference seems to be more deeply entrenched in the life of the Western Region. More business is conducted. W. H. Yoder continues as chairman of the Regional Advisory Council. Women's meetings were better attended and the work well organized for the year ahead. Mrs. Desmond Bittinger was re-elected chairman. The presence of Harl Russell, national president of men's work, greatly stimulated the meetings in this field during the conference. Preceding the conference proper a regional youth meeting was held. Eugene Lichty of Waterloo, Iowa, was chosen to represent this region on the national youth cabinet.

William M. Beahm of Bethany Biblical Seminary presented a series of timely and undergirding doctrinal messages. Paul R. Reynolds, a former Congregational missionary to China, now of Chicago, presented China as a nation of great Christian possibilities. His talks on some Dunker ideals helped us to appreciate our heritage more. Out of his life of rich and varied experiences, C. D. Bonsack radiated hope and courage for the future. Forward in the work of Christian education and Brethren Service was the note sounded by L. Avery Fleming. Also from the Elgin office were H. L. Hart-sough and Anetta Mow, the former presenting the work of the ministry for 1943 and the latter the work of the women in such days of need.

We who remain at the site of the conference feel its significant afterglow. And doubtless all who attended can testify of the priceless worth of such truth, light, fellowship and joy that such conferences afford especially in these days of trial.

McPherson, Kansas.

Bernard N. King.

### Elder Otho Winger at Chambersburg, Pa.

Elder Otho Winger, our beloved churchman of North Manchester, Ind., has been in our midst for a two weeks' evangelistic engagement, Feb. 7-22. Here are to be found many Wingers, Wengers and Wingerts, and while there is variation in spelling, all have connection on the ancestral line. So Bro. Winger had a definite and delightful side interest here in tracing and making acquaintance with his relationship. It was of interest to him that his great-great-great-grandfather, Martin Wenger, was of Chambersburg. He was a bishop of the Mennonite Church. We consider ourselves very fortunate to have had Bro. Winger here, since his physical condition does not now make it advisable for him to take on much work of this kind. But his strength held up surprisingly well and his characteristic vigorous preaching was prominent. He was delighted to have this experience with us and we were all very happy to have him.

Through the public services and accompanying us in considerable calling, Bro. Winger proved a great bless-

ing to our church. The crowds in attendance were gratifyingly large. Several times there were late-comers who could not get inside the church; on the last Sunday evening the count of the ushers indicated we had a congregation of nearly five hundred. We were favored with delegations and special music from outside the parish, and we had an unusual attendance of Mennonites and Brethren in Christ (or River Brethren), who are numerous in this part of the Cumberland Valley. Though Bro. Winger was scheduled for brief stopovers at Elizabethtown, York and East Berlin, he remained with us Monday evening for our baptismal service. Very impressive and inspiring was this evening when we formally received twenty-two new recruits for the kingdom by baptism. Afterwards there was baptism in the out-of-doors at Falling Spring, making our total ingathering by baptism twenty-five, and our Chambersburg membership now three hundred. "The Lord has done great things for us, whereof we are glad!"

Chambersburg, Pa.

Ralph G. Rarick.

### Southern Ohio Women's Meeting

On Feb. 20, 1943, the women of Southern Ohio held their annual winter conference at Trotwood. About six hundred women were present to enjoy the fellowship and inspiration of the meeting. Our theme for the meeting was Faith in Triumph.

Sister H. Stover Kulp, our guest speaker, gave two challenging messages, which should long be remembered by the Southern Ohio women. Her spirit of Christian faith and courage has enabled her to accomplish great things as a missionary in Africa. We do appreciate having had her with us in our meeting.

Several numbers of special music as well as the hymn singing led by Sister Ray Shank contributed much to the program.

Pictures of our girls' mission schools were shown. The work in India, China and Africa was included in this group of slides. The White Battalion, a moving picture under the auspices of Bethany Hospital, was also shown.

An offering of \$225 for Brethren Service and of \$216 for women's work was given.

As a closing number a German refugee, Mrs. Heiman, sang very impressively In Christ There Is No East or West.

Mrs. J. C. Neher,

District Secretary.

Gettysburg, Ohio.

### "Mother Was Praying"

"Mother was praying." In recent days these words have sounded forth their message again and again to us. The other day there came to our morning church service a mother accompanied by her daughter and a younger son. They came from another land to worship with us. They came from China.

We were a bit surprised and much pleased when we saw this Christian Chinese mother enter our church. We had learned from the daughter, a friend of ours, that her mother speaks and understands very little English. But there she was among strangers to worship with us.

When the service had ended we had the privilege of shaking the hand of this Chinese Christian mother. Her beaming face radiated the light and joy of Christian love. We knew then that she had met the Lord in our church service, though the minister gave forth the good news in a tongue unknown to her. We were not stran-



gers to her; we were Christians and Christians she knew. The words of our minister were English, but the words of the Good Book she knew. 'Thus this Christian mother from China worshiped with us in spirit. The secret we found when we asked the daughter if her mother understood any of the minister's message and she replied, "Mother was praying."

Chicago, Ill.

Oma Holderread.

### How the Lord Healed Me

I have great faith in the anointing, but I believe we must do our part too. The Lord helps those that help themselves. If we would stay sitting still in the house when it was on fire, the Lord would never put the fire out. We must do our part. I believe that he could put the fire out in the twinkling of an eye, but that's not God's way of working. I believe the same is true in the anointing, because Jesus said that they who are whole need not a physician, but they that are sick. The Lord had to send a second affliction upon me in five months' time to make me willing to obey his call. I said, "Yes, Lord, I will obey this time." But I also had a doctor, and for five days I lived on three cups of boiled skimmed milk, all that the doctor would let me have. I called for the anointing and Elder Phares I. Forney and Bro. S. Clyde Weaver from the East Petersburg, Pa., church anointed me on Feb. 21 at twelve o'clock noon. I was so happy and I believed that I was healed. I told my doctor about it and the way he talked he must have had faith in it too. He said I could have a little sauerkraut for dinner and string beans on the next day. I did just as the doctor said and it did not hurt me because the Lord had healed my body. Praise his name.

Neffsville, Pa.

Annie B. Herr.

### Adam E. Forney

Bro. Adam E. Forney, for thirty-one years a minister in the Church of the Brethren, the only other minister besides the pastor in the Chambersburg church, Pa., passed peacefully from this life on Dec. 12, 1942. He was born Aug. 25, 1874, in Franklin County, Pa., where he resided throughout his lifetime.

He united with the Church of the Brethren, Jan. 12, 1908. He was elected to the ministry on Nov. 20, 1911, and was promoted to what was then the second degree on Aug. 16, 1913. He was one of the two ministers elected in the Chambersburg congregation, the other being Bro. Frank E. McCoy. He served in his last year as teacher of our men's Bible class.

Surviving besides his wife, Bertha Stratten Forney, are two daughters, Mrs. Roy M. Shreiner and Mrs. Roy Spidel, five grandchildren, three brothers: Reuben of Dixon, Ill., Samuel of Mt. Pleasant, Mich., and Harry of Chambersburg, and five sisters: Mrs. Clarence Everetts, Mrs. Enola Lutz, Mrs. Elva O. Gift, Mrs. John Sites, all of Chambersburg, and Mrs. Ira Rock of Pond Bank, Pa.

Bro. Forney manifested a beautiful Christian peace and poise, extending through all of his illness and physical suffering. In his last illness he appreciated so much our singing for him the faith-inspiring great hymns of the church. Besides being served private communion in this period, he called for and received the anointing.

The funeral was conducted at the Chambersburg church by his pastor, the undersigned, assisted by Eld. Maurice B. Mentzer. Interment was made in the Cedar Grove cemetery, Chambersburg.

Chambersburg, Pa.

Ralph G. Rarick.

### Lydia Bell Arnold

Lydia Bell Arnold, daughter of John and Elizabeth Glick, was born Feb. 18, 1857, in Augusta County, Va., and died March 20, 1942. She was one of a family of eight girls and one boy and was the last to go. One sister, Katharine Michael of Bridgewater, Va., died just three days before.

On April 20, 1880, she was married to George S. Arnold. She then came to Mineral County, W. Va., to live and here she spent her life as helpmate for my father, who was a teacher, superintendent of schools, a minister and elder and also a farmer.

To this union was born one daughter, Bessie, who with her husband, Elder A. S. A. Holsinger, resided on the home farm. It was her privilege to care for her mother during her illness of a few weeks.

Mother united with the Church of the Brethren when a young girl and was always loyal to its doctrines and principles. She was a faithful reader of the Gospel Messenger and Bible and had the family altar in her home. She was never happier than when bringing cheer to the afflicted or doing a good deed. Her home was always open to the traveler, and many have been the friends, as well as strangers, who found a welcome there.

Funeral services were conducted at the Beaver Run church by Paul H. Bowman of Bridgewater College, Va., assisted by Bro. B. W. Smith. The large crowd and pretty flowers all testified to the esteem in which she was held. She was laid to rest in the Beaver Run cemetery by the side of her husband, who had passed on in 1936.

Burlington, W. Va.

Bessie Arnold Holsinger.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bollman-Bryce.**—Virgil Everett Bollman of Nappanee, Ind., and Ruth Rowena Bryce of Jasonville, Ind., at the home of the groom, Nov. 21, 1942, by the undersigned.—Paul F. Shrider, Chicago, Ill.

**Curtis-Brammell.**—Bro. William Henry Curtis of Kansas City, Kansas, to Angie Evelyn Brammell of Ozawkie, Kansas, on Nov. 15, 1942, by Rev. H. S. Huff in Kansas City, Kansas.—Guy H. Brammell, Ozawkie, Kansas.

**Dobson-Lichty.**—By the undersigned in the Waterloo City Church of the Brethren Feb. 4, 1943, Hubert Dobson of Cerro Gordo, Ill., and Lorene Lichty of Waterloo, Iowa.—O. W. Hamer, Waterloo, Iowa.

**Hawley-Redinger.**—By the undersigned in the Olathe Church of the Brethren, Ralph Hawley of the Olathe Naval Base and Helen Redinger of Olathe, Kansas, March 11, 1943.—L. A. Whitaker, Olathe, Kansas.

**Omspach-Beehley.**—Robert W. Omspach of Fort Wayne, Ind., and Alberta A. Beehley of Dayton, Ohio, by the undersigned at the East Dayton Church of the Brethren, March 6, 1943.—Henry T. Barnhart, Dayton, Ohio.

**Schultz-Stoner.**—Albert Schultz of Central City, Iowa, and Beth Stoner of Cedar Rapids, Iowa, March 6, 1943, in the Cedar Rapids church, by the undersigned.—H. L. Ruthrauff, Cedar Rapids, Iowa.

**White-Couser.**—Robert S. White of Camp Cooke, Calif., and Valetta I. Couser of Cedar Rapids, Iowa, Feb. 20, 1943, in the Cedar Rapids church parsonage by the undersigned.—H. L. Ruthrauff, Cedar Rapids, Iowa.

### Fallen Asleep . . .

**Angle,** Gladys, died at her home near Wirtz, Va., after a long illness, at the age of thirty-one. She was a member of the Church of the Brethren. A daughter preceded her in death. She is survived by her husband, Raymond T. Angle, her parents, Mr. and Mrs. W. H. Sink, four sisters and three brothers. Funeral services were conducted in the Red Valley Methodist church by Bro. I. D. Hoy, assisted by Bro. Joel H. Peters. Interment was in the Piedmont church cemetery.—Annie Leffue, Boone Mill, Va.

**Barnhart,** Mary, daughter of Isaac and Mary Catterton, was born March 5, 1867, and died at the Home at Girard, Ill., Feb. 26, 1943. Her early life was spent in eastern Illinois. She was married twice; her first husband was William Grant and their home was in Arcola, where he passed away. On April 19, 1908, she was united in marriage to J. O. Barnhart of Cerro Gordo, Ill., and for thirty-three years they lived in Cerro Gordo, in Oakley and in the Home at Girard. Bro. Barnhart died in May 1941. She became a Christian in her youth and transferred her membership to the Church of the Brethren on Oct. 13, 1912, in the Oakley congregation, later transferring to Cerro Gordo and then to Girard. She leaves two sisters, a number of distant relatives, and many friends. Funeral services were conducted in the Church of the Brethren at Cerro Gordo by Bro. I. D. Heckman, assisted by Bro. W. T. Heckman. Interment was in the Cerro Gordo cemetery.—Mrs. H. V. Stutsman, Girard, Ill.



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**Buck, Walter F. G.**, was born on a farm near Madison, Kansas, July 21, 1878. When he was about two years old his parents moved to another farm near Madison, where he spent the greater part of his life, helping to care for his parents until their death. Since then, when not away at work, he made his home with a brother or a sister. During the last few years he made his home on a farm near Emporia, Kansas, where he was employed at the time of his death. He died in Emporia on Feb. 27, 1943. He united with the Church of the Brethren at the age of thirteen and was faithful until death. He is survived by two sisters, three brothers, and other relatives. Funeral services were conducted at the Cranor funeral home in Emporia, and at the Verdigris Church of the Brethren by the undersigned.—Wilmer M. Lehman, Madison, Kansas.

**Everett, Edward I.**, son of Mr. and Mrs. William Everett, was born July 7, 1873, in Oakland County, Mich., where he spent his entire life. He died suddenly on Nov. 9, 1942, at his home in Pontiac, Mich. In 1898 he was married to Catherine Irene Green, and to this union one daughter and a son were born, who with his wife survive. He loved his home and was happy when he could be ministering to others, discharging the obligations of life in his faithful way. Funeral services were conducted by Bro. Leroy Shafer and interment was made in a near-by cemetery.—Mrs. Susan Shafer, Pontiac, Mich.

**Gillam, Addie**, daughter of Elder Marcus and Rachael Fowler, was born at Yellow Creek, Ill., Nov. 26, 1859. She was the oldest and only surviving one of nine children. She was married to Elder Harvey Gillam in 1880; had she lived till March 14 they would have celebrated their sixty-third wedding anniversary. She leaves her husband, a daughter and two sons. Forty-eight of her eighty-four years were spent in church work, her husband being a former minister. She was a charter member of the local church. Funeral services were conducted by her pastor, D. D. Harner, and she was laid to rest in the Rose Hill cemetery.—Mrs. D. D. Harner, Fredericksburg, Iowa.

**Gingery, Sarah Elizabeth**, daughter of John and Suzannah Correll, was born Dec. 19, 1864, and died Feb. 25, 1943. She was united in marriage to Urias Henry Gingery on March 16, 1893. Her husband and two children preceded her in death. She is survived by one daughter, one son, one brother, and eight grandchildren. Sister Gingery spent most of her life on the farm where she was born. She was a member of the Chippewa Church of the Brethren for nearly sixty years. Funeral services were conducted by her pastor, S. P. Early, at the Chippewa church. Burial was made in the adjoining cemetery.—Ruth Leaman, Creston, Ohio.

**Gochenour, Maggie E.**, died at her home near New Market, Va., on March 1, 1943, following an illness of five weeks. Although not in the best of health for several years, she was confined to her bed only two weeks before she died. She was the daughter of the late David and Barbara Gochenour and was born June 16, 1868. She was a faithful member of the Cedar Grove church since early in life, especially active and interested in the ladies' aid, which is very proud of the comforter tops that she pieced entirely by hand. She is survived by one brother, one sister, and several relatives. She also leaves a host of friends, for she was well liked by all who knew her. Funeral services were conducted by the pastor, M. L. Huffman, at the Cedar Grove church, with burial in the cemetery near by.—Refa Wampler, New Market, Va.

**Hufford, John**, was born July 27, 1860, and died on Feb. 24, 1943, at his home near Rossville, Ind. He was the son of Andrew and Sarah Hufford, and lived his entire life on the farm where he died. On April 1, 1887, he was married Clara Campbell. The survivors are his wife, one son, two daughters, one sister and four brothers. He was a member of the Church of the Brethren. Funeral services were held in the Moore funeral home by the pastor, R. L. Sink. Burial was in the Rossville cemetery.—Clara Metzger, Rossville, Ind.

**Lantz, George Michael**, died at his home near Bergton, Va., March 13, 1943, at the age of sixty-three years, nine months and twenty-six days. He was the son of the late Jacob and Frances Moyers Lantz and spent his entire life in the Bergton section. Surviving are his wife, three daughters and two sons. The funeral was held at the Crab Run Church of the Brethren of which he was a member, with the writer officiating. Burial was made in the Moyers cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

**Layser, Ammon**, was born Oct. 11, 1900, and died March 5, 1943, at his home in Richland, Pa. He was in ill-health for several months. He was baptized into the Lebanon Church of the Brethren on May 18, 1941. He served as an usher in the church and was faithful to all tasks assigned him. He leaves his wife, Amy Nissley Layser, one daughter, his parents, Brother and Sister Milton Layser, two brothers and four sisters. Funeral services were held at the home with his pastor, the undersigned, in charge. Burial was in the Royers Brethren cemetery.—Carl W. Zeigler, Cleona, Pa.

**Magill, William M.**, son of Wayman and Mahalia Smith Magill, was born in West Virginia on Aug. 7, 1867, and died at his home near Chillicothe, Ohio, Feb. 26, 1943. On Feb. 15, 1891, he was married to Mary Ehrt. Five sons and two daughters were born to this union. He is survived by his wife, the seven children, twenty-eight grandchildren, fourteen great-grandchildren, and two brothers. His life was a very busy and useful one. In addition to his farm work he served the public as justice of the peace in Ross County, Ohio, agent for the Buckeye Insurance Company for thirty-two years, and teacher in the public schools for many years. He was a faithful member of the Bible Christian Church. Funeral services were conducted by the writer in the Mount Carmel Methodist church. Burial was in the Chillicothe cemetery.—I. R. Beery, Pleasant Hill, Ohio.

**Roberts, Charles Lincoln**, son of Manly and Sara Roberts, was born Sept. 27, 1864, in Muskingum County, Ohio, and died Jan. 17, 1943, at his home in Fultonham, Ohio. Bro. Roberts was a lifelong resident of Muskingum County and was a successful farmer. He united with the Church of the Brethren early in life and remained an interested layman until his death. He was not able to attend the services as he would have liked, but was enrolled in the home department and contributed regularly to the church. He is survived by his wife and one daughter, several grandchildren, five sisters and three brothers. He was preceded by one son, who met his death in a mine disaster. Funeral services were conducted by his pastor, the writer, at Thompson's funeral home at White Cottage. Interment was in the Fultonham cemetery.—J. D. Zigler, White Cottage, Ohio.

**Smith, Philip H.**, was born Oct. 20, 1869, in White County, Ind., and died Jan. 27, 1943, near Reedley, Calif. In his youth he became a member of the Church of the Brethren, remaining devoted to its teachings until death. He was married to Laura Byer. Three years ago they celebrated their golden wedding. They have been in the Reedley church thirty-four years, coming here from Santa Ana, to which church they had come a few years earlier. Bro. Smith's passing was the first break in the family of four children, ten grandchildren and five great-grandchildren. He had much affliction in the last two years of his life, which he bore with Christian fortitude and cheerfulness. Bro. M. N. Wine preached the funeral sermon, assisted by Brethren John Strain and Bruce Flora.—Mrs. Anna V. Ramsey, Reedley, Calif.

## Church News . . .

### Colorado

**Haxtun.**—Our two evening services have been merged into one for the adult department and we are having an interesting Bible study class. Our B. Y. P. D. reports an increased attendance and interesting meetings. The ladies' aid has been quilting and sewing. It was decided to donate \$5 to the Red Cross and \$5 to the Salvation Army, to be designated for war relief work. Our pastor attended the regional conference at McPherson, Kansas, and brought back some interesting echoes of the meetings. Damon and Merle Koch favored us with a special instrumental duet on Feb. 28. On March 12 the International Conference on Christian Education will be held at the Methodist church under the direction of the Colorado Council of Churches.—Mrs. Warren D. C. Wood, Haxtun, Colo., March 8.

### Florida

**Clay County.**—We enjoyed having Bro. Manly Deeter with us one day in January. He gave us good talks and a brief review of his work in Kentucky. On Feb. 28 Brother and Sister S. Ira Arnold gave us a message in music and painting. They gave the offering of \$9 to the building fund of the Jacksonville church. Our attendance and offerings are improving a bit and we hope for further improvement with the warmer weather. Our aid group meets less often since rationing but is doing good work. We contributed \$5 to mission schools, sent one packet to a C. P. S. camp and a comforter and small articles to another, and contributed \$12 to the one hundred per cent Messenger club for the church. Any Brethren boys stationed at Camp Blanding are very welcome to attend our services; information about bus service may be had by writing our elder, Bro. H. B. Layman, at Doctors



Inlet, Fla., or the writer.—Mrs. T. E. Jenkins, Doctors Inlet, Fla., March 5.

### Idaho

**Payette Valley.**—Our church was saddened by the passing of William Wallace Riddlebarger, son of our pastor, on Feb. 9. He was enrolled in the senior class of the Nampa high school. Our ladies' aid has been busy quilting, and preparing a large box of clothing for China relief. A work program was started for those who do not quilt and their work will be sold later in the year. The aid has also been busy serving lunches at farm sales, adding a considerable sum to the church fund. In February Mr. and Mrs. Kenneth Yingst of Sioux City, Iowa, were visiting relatives here and also took part in our last fellowship dinner and afternoon program. Mrs. Ellen Schubert returned recently to take part in the church program after an absence of several months in Bakersfield and Monterey, Calif. The young people's spring rally will be held here the latter part of March.—Mrs. Bert Rumley, Payette, Idaho, March 5.

### Indiana

**Anderson.**—On Feb. 10 we had an all-church night; each class had a meeting, after which we all met together for the program and refreshments. Because of gas rationing we thought we would try this once, and it worked very well. The churches of our city are having a preaching mission; each minister uses the same theme each Sunday. Dr. Jesse Bader will be here March 14-17. Our quarterly mother and daughter meeting was held in February; new officers were elected and the president is Geneva Davis. Our council was held Feb. 24. Plans for pre-Easter and Holy Week services are modified because of gas rationing, but there will be a personal evangelism program. Our ladies' aid is prospering and much work is being done; we are doing Red Cross sewing, with other work. Twenty-nine of our young men are in service. The Berean Workers' class, with the aid of other groups and individuals, has purchased an outside bulletin board which will be installed soon.—Mrs. Maude Krall, Anderson, Ind., March 3.

**Plymouth.**—On Jan. 3 we enjoyed having Brother and Sister G. G. Canfield, our former pastor and wife, with us. Bro. Canfield gave a short talk on their work in evangelistic ministry and each gave us a number in song. Our church has been redecorated and on Jan. 17 we had a rededication service. A freewill offering of thanksgiving and praise was lifted, which more than paid for the expenses of redecorating. Dr. H. L. Burke, missionary to Africa, gave us an inspiring message on Feb. 21, which was our Achievement Offering Sunday. We met in council on Feb. 24 with Elder Clyde Joseph in charge. It was decided to have a one hundred per cent Messenger club, and a pre-Easter service. The church voted to keep Pastor A. C. Keim and wife for the next two years.—Mrs. Raymond Ullery, Plymouth, Ind., March 9.

**Spring Creek.**—At our quarterly council officers were elected; the Sunday-school superintendent is Walter Warner, and Bro. Moyné Landis was re-elected elder. Boxes of candy and nuts were sent to our boys in camps at Christmas time. Our aid society elected Kate Landis as president. Our aid members have been very active. Plants and boxes of food were sent to sick members and friends at Christmas time. Our sunshine and smile boxes netted \$87.86. We canned a large quantity of food for the C. P. S. camps and also made kits, comforters, sheets, pillowcases and other items. Twelve ladies spent a day at Camp Lagro, mending for the boys. Offering plates and a large service cup have been presented to the church by interested members. Sister Moomaw gave us an inspiring talk on Feb. 21. The church and aid society has purchased a duplicating machine for our pastor's use. A series of doctrinal sermons have been presented by our pastor. Bro. Byron Miller was ordained into the ministry on Feb. 28 by Brethren Edward Kintner and Elmer Gilbert. Two were received by baptism on Jan. 24. We are again sending the Messenger into all of our church homes. Bro. Charles Bonsack will conduct meetings here Sept. 19—Oct. 3 with communion services at the close of the meetings. Several of our members and friends have had sickness and fires and we are helping them financially.—Mrs. Ada Mishler, South Whitley, Ind., March 3.

### Iowa

**Iowa River.**—We met in council on Feb. 14 with Elder G. W. Keedy presiding. It was unanimously voted to retain Brother and Sister J. A. Eby as pastors for another year. The Christmas season was observed with a pageant on Sunday evening. The Christmas offering was \$91.03. Our Achievement Offering, peace and relief and Conference Budget offering for the past year amounted to \$1,034.69. We met our quota of \$73.45 for McPherson College. Plans are being made for a week's revival to be held sometime during the spring or early summer. Plans are being made for the functioning of the church program in all departments, which seem to be moving ahead in a very good way.—Ruth Dadisman, Marshalltown, Iowa, March 15.

**Ottumwa.**—Our Christmas program, white gift service, and treats and exchanges, were all held the night of Dec. 20. Several baskets of food were given away, three quilts sent to young ministers' families, and boxes sent to our boys in service. On New Year's Eve we had a supper and watch service. The missionary society meets once a month in the homes. In the January meeting Mrs. Paul of the Christian Alliance Church of India spoke to us; in February Mrs. Pietz of the Lutheran Church,

a missionary to New Guinea, gave us a talk. The new basement at the parsonage is now finished. There are two new pulpit chairs at the church. The ladies' aid is using the penny-a-day calendars; they meet in homes during the cold weather. The mothers and daughters held their banquet on Feb. 26. The young people have lost several from their group, some having married and others having left for training in various parts of the country. The two young people's groups have bought an electric clock and communion trays for the church.—Mrs. Ray Waller, Ottumwa, Iowa, March 12.

**South English.**—In December the Home Builders sponsored a family night; a short program was followed by light refreshments and a social hour. On Dec. 20 a Christmas program, which included a white gift service, was given. Our church held an all-day service on Jan. 31, which was Youth Sunday. One of our young men had charge of the Sunday-school worship period. Pastor A. Wayne Carr gave us an inspiring message, especially appropriate for youth. After the basket dinner a baptismal service was conducted for two young people. The board of Christian education had charge of the program for the rest of the afternoon. The George Grove family gave a demonstration of what a Christian family could do on church night at home. Church night at home is a project which we are trying to carry out during the winter months when our regular Sunday evening services are recalled. The ladies' aid has been meeting in the homes; the afternoons are given over to missionary and W. C. T. U. programs.—Virgil S. Coffman, South English, Iowa, March 15.

### Kansas

**Parsons.**—We are enjoying the good work Pastor and Mrs. C. C. Beery are doing since taking up the work here in the early fall. The young married women are very active in their work. They meet in the homes of members each month. The ladies' aid and young married circle had a bazaar and covered dish luncheon before Christmas, netting them a good income. On Dec. 20 the Beerys left for the East to visit his parents. Our pastor and wife also attended the regional conference at McPherson. Mrs. Beery was elected vice-president of the Western Region women's work. The official board has planned the program for the coming year with several goals to reach, one being

## Announcements . . .

**ANNUAL CONFERENCE**  
McPherson, Kansas, June 2-7.

**DISTRICT MEETINGS**  
Idaho and Western Montana—  
Moscow, May 6, 7.

Maryland, Eastern—  
Bush Creek, April 28.  
North Dakota and Eastern  
Montana—  
Cando, Zion house, June 24-27.

Ohio, Southern—  
Prices Creek, April 30—May 1.

Pennsylvania, Eastern—  
Annville, April 28, 29.  
Pennsylvania, Middle—  
Martinsburg, April 13-15.

Pennsylvania, Southeastern, N. J., & E. New York—  
Philadelphia, Germantown, April 21, 22.

Virginia, First—  
Oak Grove, April 8, 9.  
Virginia, Northern—  
Upper Lost River, Lost River house, April 16, 17.

Virginia, Second—  
Beaver Creek, April 28-30.

### LOVE FEASTS

**California**  
April 23, Reedley.  
April 28, 7:30 pm, Hermosa Beach.

**Illinois**  
April 25, 7:30 pm, Panther Creek.

**Indiana**  
April 22, Rock Run.  
April 22, 8 pm, Mount Pleasant.

May 1, 8 pm, Bethany.  
**Iowa**  
April 22, 7:30 pm, Muscatine.  
April 22, 8 pm, Prairie City.

June 6, Brooklyn.  
**Maryland**  
April 22, 6:30 pm, Meadow Branch.

April 24, 2:30 pm, Longmeadow.

May 1, 3 pm, Piney Creek.  
May 1, 6 pm, Manar.  
May 22, Broadfording.  
May 29, Grossnickels.

**Michigan**  
April 23, 7:30 pm, Woodland.

**Ohio**  
April 25, 7:30 pm, Pleasant Center.  
May 15, East Dayton.

**Oklahoma**  
April 24, Big Creek.

**Oregon**  
April 24, 8 pm, Albany.  
April 25, Portland.

**Pennsylvania**  
April 11, Littitz.  
April 22, Mt. Joy.

April 22, 7 pm, Meyersdale.  
April 22, Waynesboro.  
April 25, Elizabethtown.  
April 25, Ephrata.

April 25, Natrona Heights.  
April 25, 6 pm, Sipesville.  
April 25, 7:30 pm, Dunnings Creek congregation, New Paris church.

April 27, 7 pm, Greencastle.  
May 1, 2, 2 pm, Conewago.  
May 2, all day, Palmyra.

May 2, Stonerstown.  
May 2, 6:30 pm, First church, Philadelphia.

May 2, 7 pm, Green Tree.  
May 2, 7 pm, Norristown.  
May 8, 1:30 pm, Annville.

May 8, 7 pm, Brothersvalley.  
May 16, Berkey church, Shade Creek congregation.  
May 16, 7 pm, New Fairview.

**Virginia**  
April 11, 6:30 pm, Oakton.  
April 24, Pulaski.

April 25, 6 pm, Oak Grove.  
April 25, 7 pm, Richmond.  
May 2, 7:30 pm, Lebanon.  
May 2, 8 pm, Bridgewater.

**Washington**  
April 22, Sunnyslope.



When you write requesting a change in your Messenger address be sure to give the place at which you received the Messenger the last time, even though for a short period. By so doing you will save us work, and unnecessary correspondence will be avoided. The way to be sure of a correct change in address is to clip out your name and address as it appears on your last Messenger and send this in with your new address.

to pay off the mortgage on the parsonage; all but \$50 has been paid or subscribed. Sister Missouri Murray, who is ninety-five years old and a lifelong member of the Church of the Brethren, is now improving from a recent illness. A farewell party was held at the parsonage for Oliver Clark, who will soon go to a C. P. S. camp. He was presented with a kit from the ladies of the church. Our church has given \$89 to Brethren Service since October. The choir is practicing for an Easter cantata.—Mrs. J. A. Campbell, Parsons, Kansas, March 12.

### Michigan

**Crystal.**—On Dec. 20 our young people gave a cantata, One Star to Follow. They also went caroling to shut-ins, leaving baskets of fruit. Our Sunday school sent gifts to the Japanese children in internment camps. On New Year's Eve we had a watch party at the church with a social hour, refreshments, and a program. The women's work is progressing nicely. We sent a large box of used clothing for relief; we have also purchased a bolt of outing to make new garments for relief. We have finished one woolen comforter, are making another, and preparing another packet for a C. P. S. camp. We also finished a comforter to give to a needy family. We have a wide-awake group of young people, and our church interest and attendance have been good.—Olive Noll, Crystal, Mich., March 14.

**Flint.**—We are happy to have our first full-time pastor, Bro. Elvert Miller, and wife. Special services were held on Dec. 20, and carols were broadcast from our bell tower. On New Year's Eve a service was held. This is our third year for a one hundred per cent Messenger club, which has become a part of our church budget. Our adult Sunday-school classes have a yearly project of sending folks to the leadership training school at Camp Mack, but as no one was able to go in 1942 we decided to use our funds in subscribing to magazines as a help for our teachers and leaders. At our December council we decided to begin using the envelope system and find that our regular church giving has increased. We have pledged nearly \$5 per member for Brethren Service. On Jan. 6 Bro. Perry Hoover, our district fieldman, met with us. An inspiring city-wide revival was held Jan. 10-15 by Rev. E. Stanley Jones. Nearly 100 pounds of clothing have been given for Brethren Service relief work. On Feb. 28 a district meeting of the Fellowship of Reconciliation was held in our church. On Feb. 21 the ladies served a special potluck dinner for everyone and had charge of the evening service. The mission offering was \$20; our sunshine banks were turned in at this time. On March 7 Officer Lagree, Flint's singing cop, gave us a fine concert of sacred music. We are expecting some boys from Camp Wellston to be with us March 14.—Mrs. Arthur Taylor, Flint, Mich., March 12.

**Woodland.**—Brother and Sister Harper Will of Chicago were with us for evangelistic services in January. Bro. Will gave us some very practical messages. Sister Will played the vibraharp each evening and also played the piano. Two young boys were baptized. We met for business meeting on March 10. It was decided to have communion services on April 23 at 7:30 p. m. We also decided to hold a daily vacation Bible school for the children this year. On Feb. 22, our pastor and wife were surprised when a group of members came to spend the evening with them. Refreshments were served and some substantial gifts of provisions left with them. Our pastor is much interested in the work of the Master.—Mrs. Homer Rowlander, Woodland, Mich., March 12.

### Ohio

**Akron.**—On Dec. 20 a short children's Christmas program was given. Following this, Pastor J. O. Winger conducted a consecration service for nine babies. In the evening the cantata, The Nativity Song, was given by the adult choir. We were inspired by three messages by Bro. Otho Winger on Jan. 17. He will be with us for Holy Week services beginning April 18. The teachers and officers' banquet was held on Jan. 29. A junior choir of twenty voices has been organized. They made their initial appearance on the evening of Jan. 31, when Bro. Winger conducted a service dedicating the new choir books. On Feb. 14 Bro. Leland Brubaker gave us three challenging missionary messages; the day's offerings for the General Mission Board amounted to \$317.74. On the same day Bro. Waldo Kinsel, one of our boys who is now at Camp Walhalla, was licensed to preach. The father and son banquet was held March 6 with 103 present. Bro. Robert Sherfy of Canton was the speaker. Our church is again participating in the Lenten services and Easter sunrise service at the Rubber Bowl, sponsored by the Akron Ministerial Association. Bro. Winger is serving on the committee for these services.

Our last year's offerings for Brethren Service amounted to \$1,550.—Edna L. Disler, Akron, Ohio, March 13.

**Georgetown.**—Our church met in quarterly council on March 6. We elected our delegates to district meeting. One letter was granted. The ladies' aid gave their report for 1942; they have canned 498 quarts of food for C. P. S. camps, besides giving dried foods. Our church gave \$680 last year to the support of C. P. S. camps. Several of our older members have been quite ill and they are missed greatly in our service. The young people of the church rank second in their giving for project work last year.—Mrs. Naomi Hutcheson, Laura, Ohio, March 14.

**Gratis.**—Our Christmas play was given on Dec. 20; our pastor and family were then presented with gifts and foodstuff. The food donation from the church to the C. P. S. camps was picked up on Jan. 4 and valued at \$20. The men's work has been making several improvements on the church parsonage. The ladies' aid has completed its eighth comforter for the C. P. S. camps. On Jan. 10 a missionary play was given by our young people. On Feb. 15 we held our council meeting with Elder Deaton in charge. The men's work is planning to farm a near-by farm this year. We have a seventy-five per cent Messenger club.—Mrs. Wilson F. Kiracofe, Camden, Ohio, March 12.

### Pennsylvania

**Altoona, 28th Street.**—Our council was held Jan. 27, when regular business was transacted. Bro. J. J. Shaffer, our elder, presided. On Dec. 20 a Christmas program was rendered by the children. In the evening an impressive white gift service was held. A Christmas box was sent to each of the thirty-two boys from our church who are in C. P. S. and military camps. Mite boxes were opened at the January meeting of the women's missionary society, yielding \$112. Several boxes of Christmas toys were sent to Japanese children in internment camps. Our ladies' aid meets each week for an all-day meeting. Sister Lois Norris, our pastor's wife, is recuperating nicely from an operation; the women presented her with a gift of money. Bro. Russell Snyder has been licensed to preach; the installation service was conducted by Elder Shaffer on Feb. 28. On March 7 Brother and Sister H. Atlee Brumbaugh celebrated their golden wedding anniversary. An appropriate program was given in their honor. On March 7 Bro. F. H. Crumpacker, missionary to China, brought us two fine messages. At the present time we have thirty-nine young men and one young lady in the service.—Mrs. Galen Bittner, Altoona, Pa., March 10.

### Virginia

**Cedar Grove.**—Our Christmas program was given Dec. 27. The ladies' aid society held a cake sale before Christmas and realized a nice sum. At the January meeting officers were elected for the year, with Mrs. Ida Wampler chosen president. Contributions have been made to church work and C. P. S. camps. New communion tablecloths were purchased for Cedar Grove, and individual soup bowls and spoons for use at Flat Rock and Cedar Grove. The Flat Rock congregation met in February council at Cedar Grove.—Refa Wampler, New Market, Va., March 12.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.



**Harrisonburg.**—Our candlelight Sunday evening services, preceded by instrumental music, are very inspiring. Our school of missions was well attended. The course of study was of South America. At the closing session moving pictures of the country studied were shown and a Latin American social enjoyed. Bro. Robert Bowman addressed the B. Y. P. D. for several Sunday evenings, and at present Bro. H. E. Shull is bringing a series of addresses on stewardship. The story of The Other Wise Man was dramatized at Christmas time; this will be repeated in future years. Different organizations of the church gave to the sick and underprivileged. The women have sent several boxes of clothing to the Friends Service Committee. One of the women's Bible classes has adopted as a project the making of clothing and comforters for use wherever needed. The church has almost doubled the giving to Brethren Service over that of last year. The mission budgets have all been met in full. We were inspired by the lectures of Bro. H. Stover Kulp during his visit here in December. Bro. Wang Tung visited our church in January. The women have beautified the parsonage lawn by planting shrubbery. The annual training class for church membership is in progress now, leading up to Easter.—Mrs. A. Fred Cline, Harrisonburg, Va., March 6.

**Moscow.**—We met in council on Feb. 5 with Elder O. S. Miller presiding. Our church attendance has been good. Several of our young men are in camps and defense work. We are remembering them with gifts, letters and good literature. Although we have paid our quota, it was decided to give \$200 from the treasury to the General Mission Board. Since we did not need an Achievement Offering, this year we decided to take an offering on Feb. 21 for the Brethren Service Committee. After an interesting talk by Sister Minor Myers we received an offering of \$880.38. Our aid society has made eighty-four garments for the Red Cross. We plan to send a relief box in the near future. Mrs. O. S. Miller is our president. With the other churches of the community we are observing the world day of prayer. On March 7 Bro. B. J. Wampler from Bridgewater College brought us an interesting message.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., March 12.

**Oak Grove.**—On Feb. 11 Miss Ida Shumaker was with us. Our church council was held on March 3. Our love feast will be held on Easter Sunday at 6 p. m. Membership day will be combined with a program in an all-day meeting on Mother's Day. One letter of membership has been granted and one received. We are looking forward to district conference to be held in our church on April 6-8. Bro. I. N. H. Beahm preached for us on March 7.—Mrs. O. D. Eller, Salem, Va., March 14.

**Oakton.**—Since our last report our parsonage has been completed. Bro. S. D. Lindsay was guest speaker for the dedication and Bro. O. D. Mitchell was also present. An encouraging financial report was given. Bro. Lindsay also gave the morning message. Sisters Anna Hutchison and Nettie Senger have recently been with us and given inspiring messages. Bro. Graham Hodges, director of the Wellston C. P. S. camp, recently spoke at our church. We have reached our Brethren Service goal of \$950; \$200 of this was food donations to Camp Lyndhurst. Part of this donation was undertaken as one of our women's projects. They have also made five comforters and a number of other articles. Besides the group canning, individual women canned food. Our women have been reconditioning worn clothing for relief, and have sent 700 pounds. They are now making babies' and children's clothing. Besides this, the aid meets regularly one day a month. Elder E. E. Neff broke his leg and we miss him at services; his condition is improving. We will have evangelistic meetings April 4-11 with Bro. O. D. Mitchell conducting them. This meeting will close with the communion on April 11 at 6:30 p. m. at the Oakton church.—Mrs. John A. Miller, Fairfax, Va., March 1.

#### Washington

**Seattle.**—Our ladies' aid and men's work combined forces and gave the church a real housecleaning; even the children helped. On March 6 the committee for program arrangements for our district summer assembly met with our pastor. The four out-of-town members stayed

overnight and worshiped with us Sunday morning. Our elder, Jay Eller from Wenatchee, delivered the morning sermon, after which the Achievement Offering was taken, amounting to \$55. We enjoyed a potluck dinner, and in the afternoon we met for our council meeting. A great many of our members are working and living in the city. Our pastor is only on a part-time basis, so he cannot look up and visit all these people, but we welcome you to any of our services.—Minnie Baker, Seattle, Wash., March 11.

**Sunnyslope.**—We met in business meeting on March 1. It was decided to have a week of pre-Easter meetings, and the love feast on April 22. Sunrise services will be held on Easter morning, and an Easter cantata will be given. The ladies' aid has been busy all winter; they are sending a number of things to the C. P. S. camps. We had a birthday dinner and raised \$15 to apply on our missionary quota. We gave a Christmas basket to a needy family. The community was saddened by the death of Bro. L. E. Ulrich, who had charge of the church here for many years and lived among us.—Mrs. George Deardorff, Wenatchee, Wash., March 10.

#### West Virginia

**Spruce Run.**—We met in council on March 13 with Elder E. H. Kahle presiding. Our Sunday school was reorganized for the second quarter. The officers of last year were retained for the present year. We decided to have our revival meeting begin the first week in August, if a minister can be secured. On Sunday Bro. Kahle brought a fine message.—Lena B. Shaver, Lindside, W. Va., March 15.

### *Only Christian Teaching can win the Peace!*



**Cooperation does it!** Forty Protestant church groups have joined forces in a United Christian Education Advance. Many say it is one of the greatest forward movements of the century! With 60-million people in America untaught in God's plan of salvation, the job of reaching them all was too big for one church or one group to attempt alone. The Advance provides the means of harnessing all groups so they can work together. Similarly, your official church publishing house has united with other church publishers to prepare this message. We want every one of our local churches to know that we are with them wholeheartedly in this Advance — and always as they labor to teach Christ's will. Your official publishing house is headquarters for lesson materials with the proper group emphasis, for the specially prepared helps and other individualized services no one else can offer. We are with you, and we want to know that you are with us. Your publishing house needs you support to conserve and concentrate its resources toward a more efficient Christian teaching program. **Together we can win the world!**

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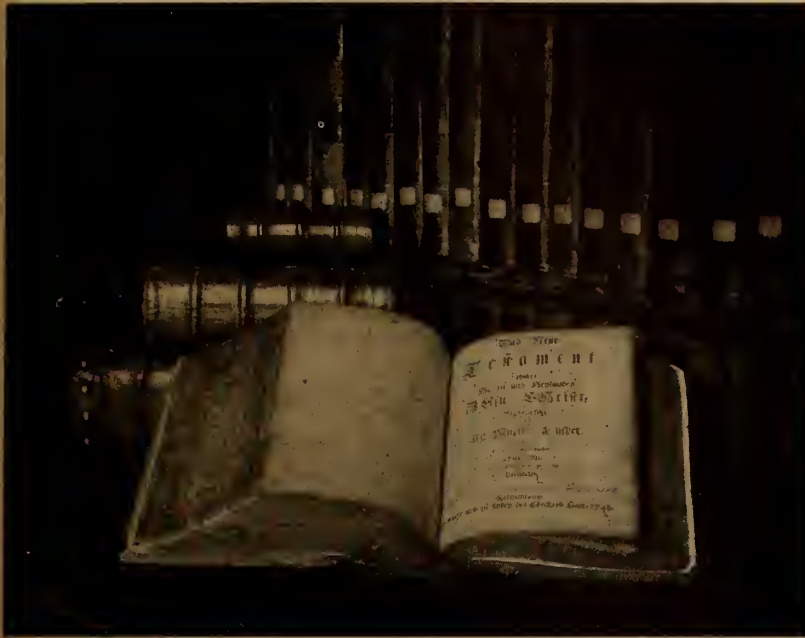


# GOSPEL MESSENGER

Volume 92

April 10, 1943

Number 15



Sower Bible in Elizabethtown College Library

It was early in July of 1743, according to church historian John S. Flory, that presswork on the first Sower Bible was finished. "A month later some of the copies were stitched and glued and in the hands of the subscribers." And then our authority continues—

"We can well believe that the printer felt a great load lifted from his shoulders when the last printed sheets were taken from the press. A local legend, which may well be true, relates that when the work was at length finished late on a summer night, the printer collected his workmen about him in the little shop, and crossing his arms on his breast and lifting his eyes towards heaven, exclaimed, 'Thank God it is finished.'"

Something of what was behind these words may be gathered from the fact that presswork on this first Bible—the first in any European tongue printed in America—had been in progress for more than one year. It had begun in April of 1742. "The whole process was extremely laborious. The type was of course set by hand. Only four pages could be printed at a time, and this on a lever press. All the appliances and fixtures were primitive and crude, and most of them handmade."

The printing of that first Sower Bible was a real achievement. On the two-hundredth anniversary of its completion it would be fitting to give some recognition to this fact. We are happy to hear that this is to be done at the McPherson Annual Conference. Local congregations may also want to do something special in 1943.—H. A. B.

## Bicentennial First Sower Bible

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## SALES OF RELIGIOUS BOOKS SKYROCKET...

Religious books are selling at an unprecedented rate. The authority for this statement is Publishers' Weekly, the book-sellers' trade journal. The greatest increase in sales is to laymen.

From the twenty stores of the Sunday-school board of the Southern Baptist Convention comes the report that their volume of business in 1942 was twenty-nine per cent ahead of that for the preceding year and that sales and advertising in January 1943 showed an increase of almost thirty-

one per cent over January 1942.

The thirteen bookstores of the Methodist Publishing House are selling more books than ever before. On nine different titles, the increase in sales in 1942 over 1941 was 110 per cent.

Harper states that the new book, *On Being a Person*, by Harry Emerson Fosdick, had the biggest advance sale of any nonfiction they have published in years. The first printing was 50,000.

During 1942, Harper's Bible sales

ran 25 per cent ahead of the previous year, and the rate in 1943 is rising.

Macmillan, official agent for Cambridge Bibles, reports a "flood" of orders. Since January 1942 the increase in sales of religious books has been astounding.

During April, Harper is running a full-page advertisement for its Bible in the weekly book review section of a leading New York newspaper.

On March 28, the New York Times Book Review devoted a section to religious books.

## LIBRARIES FOR EVERYBODY...

The American Library Association is appealing to groups—civic clubs, trade unions, farm organizations and so on—to appoint themselves volunteer leaders in a campaign to provide library service for 35,000,000 Americans to whom it is not now available.

The association finds through surveys that a great many areas in the United States are without public library service of any kind. In Massachusetts every person in the state is able to draw books out of some public library. But in each of fifteen other states there are more than 1,-

000,000 people who have no public library within their reach. Massachusetts spends \$1.03 per capita on libraries, the most of any state. Mississippi and Arkansas spent four and five cents per capita.

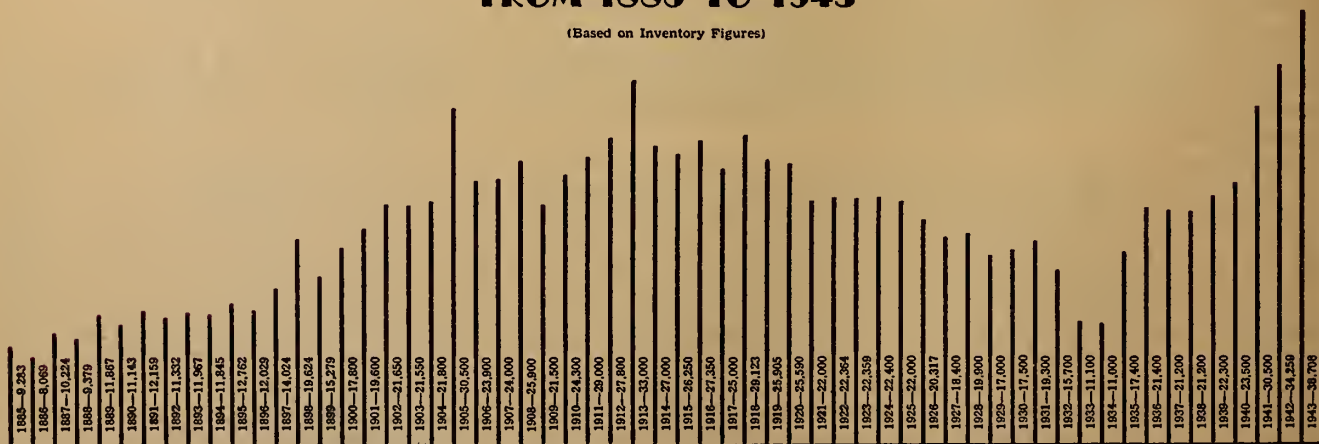
The American Library Association proposes that each individual interested in better library service for his community make himself "a point of leverage for local planning and action." He can apply to the library extension agency at his state capital for information about the association's plan, or, if his state has no such agency, he can write to the

American Library Association in Chicago.

Through these sources he will learn that it is possible to extend library service without necessarily putting up library buildings. What is needed in the sparsely settled areas, the association points out, is a regional service, charted as a wheel and its spokes. In the middle is a central library—the building—and at the end of each spoke some form of branch—a store, a factory, a rural school, a community branch library, a gas station, a city school or a "red box" farm home.

## GOSPEL MESSENGER CIRCULATION FROM 1885 TO 1943

(Based on Inventory Figures)



At the present time we are mailing out each week the following number of Gospel Messengers:

100% Clubs in 507 churches have 27,657 Messenger subscriptions

75% Clubs in 259 churches have 7,051 Messenger subscriptions

Single subscriptions ..... 4,000

Total subscriptions ..... 38,708

March 16, 1943



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

APRIL 10, 1943

Number 15

## *The General Forum*

### **A World That Is to Be**

BY CHARLES FORROR

IN a day like the present, when the whole human race seems to be rushing backward into the black night of war and barbarism, it may be encouraging for us to lay to heart a new pledge of eternal progress and the final triumph of righteousness and truth, given to the world by the prophets and sages of the faith of all ages. In all languages and in a hundred different forms they have all spoken of a coming day—a world that is yet to be.

Our present age is a period of transition. What is really taking place in our world is a preparation for a new world. Our very dissatisfaction with things as they are is an integral part of the change now breaking in upon us. The whole world is changing before our very eyes, and if the church is to survive it must have a message for our day. The need is not only world wide but it comes right down to our home communities. Men and women are being transferred because of our great defense program to camps for military training and industrial work. Leaders of our local communities are being taken away and deposited in far distant communities, to engage in activities other than community welfare. The youth of our land is being shifted from one community to another with little opportunity to engage in the activities that will build up the new communities. Family units come for miles from the rural sections and back-country to the great industrial and city centers. Because of their past environment they often have little desire to identify themselves with either the religious or social groups among which they find themselves.

We still have the memory of the end of the last great war, and the problem of the return to normal life and activities of a great army of men. There was a certain moral and religious breakdown over this period of transition. To prevent a similar breakdown when this war is over is the problem of

the church. Surely the church has more to do than just take care of its own group. We church folk have a duty to the outside world as well.

There is a local community obligation that every church must recognize. This can be done when we have a vital connection with God and make his interest our interest. God said, "Let there be light." However, there is a decided conflict between man and God. Men love darkness rather than light, because their deeds are evil, and so darkness covers the face of the earth. "It is good and pleasant for brethren to dwell together in unity," but we lift our hands in competition and strife. God says, "Peace be within thy walls and prosperity be within thy palaces" but we produce poverty and war. God said, "Let all things be done decently and in order," but we are too muddled to mind his meaning and so the confusion is only increased.

There are enough Christians in the world to save the world, if they were only Christian enough. The hour calls for Christians who are Christian to their finger tips. The very fact that we discuss topics of this sort is evidence that we are awake and alarmed, and that we are making an effort to meet needs as we should. It shows that we are still alive. It may be well to look at a few things that have what we would call a backward or downward pull.

One of the downward pulls is racism. Someone has said that people are thinking today not with their minds but with their blood. We dare not think in terms of race superiority, but certain groups are. The Christian church has a Book that would rid the world of this danger by exposing such thinking to the light of God's love, but we of the church have not lived and preached with a convincing conviction of this fact.

"God hath made of one blood all nations of men." This must be found in the present-day message of the church. We cannot preach for the benefit of one group to the exclusion of another. Sometimes



### From "A Pleasant Reminder"

(Selected from a lengthy poem, *Eine Anmuthige Erinnerung*, attributed without certainty to Alexander Mack, Jr. Free translation by Ora W. Garber, Elgin, Ill.)

I go to sleep  
With the assurance deep  
That thou alone dost keep  
Me as I rest.  
My waking joy shall be  
That I am still with thee;  
Thy presence is to me  
Of all things best.

business is more brotherly than organized religion. I can show you where a colored man can make a purchase across a white man's counter, but is excluded from the same white man's church. Mahatma Gandhi was one time refused admission to one of the great churches of our land to hear his friend Andrews speak. He stood patiently at the door and listened. A church that excludes any class excludes Christ.

Again, we hear it said that our civilization is about to be destroyed. There are a great many things that are not so much in its favor, for this civilization produced a man like Hitler. This part of it should be destroyed. The business of the church is to see that such parts of our civilization do not live. The business also of the church is to organize this world for peace, and if we fail to do this men like Hitler will organize it for war and destruction.

Now consider some positive points.

We must care. We must be stirred to the very depths. If the needs of the world around about us do not take hold of us, it is not religion that we have. It may be a philosophy, or a system of ethics, but not a religion. We must hear the cry, feel the aches and pains, realize the gnawing of stomachs, and be smitten with their soul needs.

We must share. Sympathy is not enough. Have we ever tried to feed the hungry? Tolstoi tells of the lady who sat in a theater and wept when scenes of suffering were shown. At the same time her own coachman, ill fed and ill clothed, was suffering from cold at the door. Some tell of a student who gave \$60 per year out of his meager living. That seems good, but will you also consider the countless lads who are called upon to give their very lives for a cause! What puny efforts we Christians make to save the world in comparison to what is being done to destroy it. We must match the disintegrating forces of destruction with devotion. We must care enough to share.

We must lift the world up to God in prayer. We must keep alive the sense of fellowship with the eternal. We must keep our hearts wide open to

God and our faces towards the dawn. This fire must start in the hearts and lives of the leaders, and they should kindle that same fire in the hearts of those who listen. We must not just listen to the preacher, but we should have our hearts and minds in tune with God. He is the inspiration of the group. It has been said of old, "For whatsoever is born of God overcometh the world." The vision of the kingdom of God, and of good here on earth, has ever been the beacon light luring mankind on from the lower to the higher, from selfishness to altruism, from strife to real brotherhood. We would in our thoughts and our faith be true to this union, and though the night be dark about us, and though it may become darker still, nevertheless faith whispers that morning at last will break in a radiant new world.

*San Diego, Calif.*

### A Preacher Who Knows More

BY C. H. SHAMBERGER

ONE Thanksgiving Day my roommate in college preached in a typical city mission. He was a senior and had justifiable confidence in his ability. After the service he met the janitor, who asked him if he knew the pastor of the mission. My roommate stated that he had never had the privilege of meeting him. Whereupon the janitor said, "I like to hear him preach. I like to hear someone talk who knows more than I do." The preacher on that occasion didn't think the pastor would have to know very much to qualify, but that is aside from the point.

A good many people listen Sunday after Sunday to preachers who know less about almost everything than they do. Some preachers might well preface their sermons with this remark: "I'm not going to tell you anything new today; I'm going to tell you the same thing you have heard over and over, and I'm going to tell it to you in about the same way you are accustomed to hear it."

Such candor upon the part of the minister ought to pave the way for those to leave who value their time and intelligence enough not to subject themselves to a half hour of such preaching.

It is taking unfair advantage of religion to presume that because it is basic it can be mistreated in such fashion.

College professors demonstrate day in and day out that it is not subjects that are dull, but teachers. A great many people think that mathematics is an uninteresting subject and literature just the opposite, but a good mathematics professor will draw students and a drab literature professor will get only those who must take it.



A preacher does not have to know more about everything than the members of his congregation do. He can not. But he ought to know something about everything that touches the life of his membership, and he ought to know how religion can fit helpfully into their lives. A great many ministers do not. They try to preach economics, psychology, international problems and a great many other things about which they know comparatively little. It is often amazing how anyone can discuss subjects week after week so remote from the life of those whom they address. Or they approach current problems with a conventional treatment that means little or nothing.

The other day I saw a song leader trying to stir an audience into singing *Over There*. Nothing came of it. And yet *Over There* was the song that stirred men to action in the World War. Some ministers today attack the religious implications of this war with the same ideas which their great-grandfathers used in 1864. It is no more effective than *Over There* would be now.

The Christian pulpit needs men who know more about religion than the janitor, the school superintendent, the president of the X. Y. Z. Corporation or anyone within the membership who has risen to a position involving the exercise of abilities which characterize leadership. When the pulpit has such men, it will draw people to it. Without such preachers, the church cannot assume a vital function in its community.

*Minneapolis, Minn.*

## The Declining Birth Rate

BY KERMIT EBY

WHILE there is a temporary upswing in the birth rate due to the better business conditions and the war, there is no indication that we will reach the high point of the twenties. We have, as Newton Edwards said, adopted the small family pattern. Two children, not four, are the typical American family. This transition in our way of living is extremely important, perhaps as important as war, and it is fascinating to speculate on why Americans have adopted the small family pattern, why it is that Chicago had one hundred twenty-five thousand more families in 1940 than in 1930 and fewer children.

When I talk to people who do not have children, I often run into stories like this: "We went to college, borrowed money for our education, were married, had debts to pay, and decided not to have any children until the debts were paid. Then we bought a new car or built a house and decided that we would have to postpone having children, and finally it was too late."

## Atonement

BY RUTH B. STATLER

These hands that oft do wrong,  
These feet that go astray—  
How else can they be cleansed,  
Save by the Calvary way?  
This mind that thinks of sin—  
How can the soul atone  
For every guilt within,  
Save by Christ's blood alone?

*Somerset, Pa.*

When I was at Ann Arbor, about eleven couples of us, with an average age of thirty-two, met for potlucks and social occasions. Twenty-two adults, eleven couples, had only nine children then, in 1937; and they have eleven now. In order to maintain a static population, they should have had between thirty and thirty-six.

Then, too, our city civilizations stimulate our desires. We want two-toned automobiles, fur coats, comfortable living quarters, and we prefer them to the inconveniences of a family. I sometimes wonder whether my grandmother, who had eight children, thirty-two grandchildren, and twenty-five great-grandchildren when she died at the age of eighty-seven, did not give to the world as much as many reformers who go to meetings and drink tea. Of course, it is possible to understand the inconvenience of bringing up a family in the city. Apartments do not afford the area of activity which a farm does, and in many apartments, children and dogs are excluded. City children are not the economic asset that children in the country are, where there is wood to carry, eggs to gather, and cows to milk. And until we can plan our cities to make living more easy, playgrounds and parks more available, we cannot expect the family life which characterizes the country and the small town.

In recent years, many people have said to me, as they look with horror at wars and revolutions around them, that no sane person would bring a child into a world like this. And when they say so, I wonder whether that is the reason or just an excuse. And I wonder, too, whether they have become so fatalistic that they deny the possibility of the solution of the problems they have created. Personally, I am deeply concerned with people who adopt such an attitude and become so fatalistic. They have lost the will to live, and a nation whose citizens have lost the will to live is like Rome of old and France of today.

It may be that our city life contributes to the disintegration of civilization. At least, we know that many people who are able to—the upper-mid-



dle classes—are moving to the suburbs, where they escape the problems of the city. In the words of one enterprising real estate dealer, "Chicago is moving to Oak Park and Oak Park to Glen Ellyn." Conversation with these suburbanites indicates that they wanted more room, a yard, some fresh air, a place for the children to play. Economically, they were appealed to by lower taxes and more for their money in the lot on which they built their homes. The parents who once brought up their children in Chicago are now moving out. Consequently, Chicago is faced with ever more blighted areas, ever-increasing shrinkage in the real estate tax base, and more, not less, economic headaches. However, what is happening is only indicative of the move to decentralization which is now current in America. With modern transportation, the big city with its high buildings is a social anachronism and—like the dinosaur—in all probability will perish because of its size.

*Chicago, Ill.*

### Financing the Pension Plan

BY HARL RUSSELL

The matter of financing the proposed Ministerial and Missionary Pension Plan is something that should be understood by both the laity and the ministry. The pension plan should be soundly financed if it is to be a success. It is the firm opinion of the pension committee as well as the belief of others that the plan for financing is adequate to meet the obligations incurred.

The chief source of income will naturally be contributions from members and congregations or organizations which pay salaries to members. To permit payment of maximum benefits to a retired or disabled member, it is, of course, imperative that both parties pay in their contributions faithfully.

The amount of the contribution of each member is equivalent to four per cent of his salary during his active membership. In the event a residence is furnished by the congregation, then fifteen per cent of the fixed salary is added to the salary before figuring the contribution. For an easy example, an annual salary of \$1000 and free use of a parsonage by a member would cause his contribution to be \$46.00 per annum.

In like manner, the salary-paying congregation or organization would need to contribute \$46.00 per annum. Such contributions shall be considered current expense and not a matter of benevolence.

In the case of a congregation with a minister who serves without salary, then both minister and congregation shall contribute on the basis of a \$1,200 salary, which would make the contribution of each one amount to \$48.00 per annum.

However, all contributions may be paid monthly, quarterly, semiannually or annually and are due the first of the month. If payment is not made within thirty days of the due date, then interest shall accrue from the due date to the time of payment.

From the congregation contributions, one eighth shall be deducted for expense of administering the pension plan, and one eighth for a contingent fund. After

these deductions are made, the balance of the congregation contribution shall be credited to the individual account of the member serving such congregation and shall be increased by interest credits thereon.

Should a congregation fail to contribute as provided above, then one half of the amount that would normally be deducted from the congregation contributions shall be deducted from the member contributions for administrative expenses and the contingent fund.

From interest earnings on funds that will accumulate for a member, sums of money shall be added annually to the credit of each member at a rate determined by the Pension Board.

In addition to normal contributions, both member and congregation may make extra contributions, which shall be handled and credited exactly as the regular contributions are allocated.

Finally, it is worthy of note that a supplemental fund is to be accumulated from which fund additional pension benefits shall be paid over and above normal benefits to the credit of each member. Into this fund will go reserves released under the rules of the pension plan. As this worthy plan will receive gifts from living and non-living donors, it is expected that the supplemental fund will grow to such an extent that more adequate pension benefits can be paid to members, widows or minor children.

Furthermore, designated receipts through benevolence and miscellaneous receipts will add materially to the amount in the supplemental fund.

Since space will not permit definitions of all terms used in this paper, the reader is respectfully referred to a sixteen-page booklet that may be secured from the General Mission Board at Elgin.

*Marshalltown, Iowa.*

### Ministerial and Missionary Pension Plan Questions and Answers

By Harl L. Russell

In order that all of you may have the benefit of answers which must be given to certain questions concerning the Ministerial and Missionary Pension Plan, the committee has asked Brother Harl Russell, President of the Council of Men's Work, to conduct the question and answer column for a few weeks. Send us your questions and we will see that some of them are answered in this column.—Pension Committee.

**Question:** May a minister withdraw from the plan if he so desires?

**Answer:** Page 4, Article VIII of the Pension Plan booklet.

"Any member who becomes ineligible under the provisions of Article II before entering upon an age retirement or a disability annuity can make no further member contributions to the pension plan."

Although his member accumulation shall be paid to him following withdrawal, his congregation accumulation shall be transferred to the supplemental benefit fund. However, if following termination of membership contributions, the member leaves his member accumulation in the pension fund, both his contribution and his congregation contribution, plus interest, shall remain to his credit towards providing an age retirement annuity or other benefits.

**Question:** Is the rate of contribution the same for every member regardless of age?

**Answer:** Yes, four per cent of his salary. If a free minister, the term "salary" shall mean \$1,200.

**Question:** May student ministers, who have no salary or charge, enter the pension plan?

**Answer:** No.



## We Moved to the Country . . .

BY HOWARD H. KEIM, JR.

"What color do you suppose the house will be?" asked eleven-year-old Rowan, as we neared our prospective new home.

"I hope it's white," responded her seven-year-old sister, Nancy.

"I expect the barn is red," ventured mother.

"Will there be shade trees and green grass and a garden?" Nancy inquired wistfully. Dad gave her assurance that there would be.

"Can we have a cow and some chickens, and a pony if we move to the country, dad?" Rowan asked. Dad thought it would be possible in due time. "I want to ride pony!" stated two-year-old Lois.

So we found a beautiful little brick church, modern and well arranged, located on a hilltop in the open country. In front of the church tall rows of stately maples march down the grassy slope toward the macadamized road. The peaceful resting place of the dead lies a few yards east of the church. It is surrounded with a stone wall in front and a well-kept metal fence.

On the west side of the church is a gravel road, across which is the twenty-acre parsonage farm, operated co-operatively by the pastor and men's work. About five acres are in apple and peach orchards, five acres in pasture, and the rest in hay and field crops.

The parsonage is modern with all the conveniences of the city dwelling, electricity, furnace, bath, water pressure system, and modern kitchen. The barn, garage, chicken house, and implement sheds are in good condition and adequate for the farm. It was not hard to accept the call of this church. We now have a cow and chickens. The pony is yet to come. The barn is red and the house is white. There is a spacious lawn and several fine old shade trees.

My wife and I each came from the farm. Rowan was born in Chicago, Nancy and Lois in Huntington, Indiana. We served two city churches over a ten-year period, and enjoyed the work. Now we are happy and have found new joy and freedom in the open country. None of us has any desire to return to the city.

One of my close friends, on learning that we were moving to the country, said, "Howard, I'm sorry." I think he expressed a typical attitude. He thought I was getting a demotion. He was very wrong. The country life is conducive to religion, faith, worship, and service. Without the country church it is problematical how long the city church could survive.

We moved to a church with 40% fewer members. Isn't that a demotion? We haven't found it so. Our average Sunday-school attendance for the past fiscal year is greater in the country church with 40% fewer members. And wonder of wonders! they don't think church is over at the close of the Sunday-school hour. Every one stays for the worship service and sermon with very few exceptions. Most Sundays no one leaves after Sunday school.

In the country church we have more college graduates and more young people in college. So the country preacher does not minister to a bunch of "dumb farmers," but to cultured and devoted Christian workers.

We get a 23% smaller salary. That seems a demotion! Not so. Strange as it may seem our smaller salary actually goes farther. The difference in our overhead ex-

penses more than makes up for our smaller salary. In these days it really makes a difference in a family of five to have your own milk, eggs and butter. We have actually paid off the last loan on our small insurance policies. For the first time since we are in the ministry we have the possibility of being out of debt in the near future. Even though we receive less money, we have more, we eat better and we can do more for others than we ever could in the city. Our country people have amazed us again and again with their bountiful showers of produce of all kinds. God bless them.

The country church is backing up the brotherhood program. It gives four times as much to missions and seven times as much to Brethren Service.\* Country people aren't too busy to accept church responsibility. Nor do they lack ability. They raise families and nurture them in the admonition of the Lord. This is the hope of the future. We have more young people and they are loyal to the church.

We still have a deep interest in the city church and want to see her prosper in the Lord. But many Brethren people need to revise their thinking. The country life is our heritage and our opportunity today. Here is where young lives can grow up under the most favorable conditions. Many of our people should be encouraged to settle on the land rather than run to the city to get in on the fat pay envelopes. That kind of wealth is fleeting. This is permanent. We should give those young people the financial backing which they need to get started on the farm. They are our best investment.

The young seminarian who aspires to the large city church may well aim for the country parish if he wants largeness of service and fullness of life.

Goshen, Ind.

## Fun at Home

BY BOB TULLY

### Bean Bags

Bean bags, which are hard to buy but easy to make, are still tops as an all-age toy. The children love them and so do fun-loving grownups. Just let one of them lie around in the open in your home for a while and each member of the family will find some game they can play with it. Dad and the boys will play catch. (Watch out, light fixtures!) And even mother will play toss with the girls. There are many planned games that can be played, too. But in this issue we want to share an idea or two on the construction of bean bags.

1. Plan a bean-bag construction night. The entire family can help around the kitchen table. Make new bags and repair any old ones.

2. Use sturdy material. Ticking or denim is good. Yes, there is still some value in dad's old overalls.

3. It is wise to double stitch wrong side out leaving a small opening for stuffing. Turn, fill about half full. Most bean bags are filled too much.

4. For light bags for small children use cotton batting, or crumbled paper, or shredded cloth. Most bags are half filled with dried beans or corn. Heavier bags can be filled with sand.

5. Children love bright colored bags made in the shape of kittens, pigs, elephants, or dwarfs.

La Verne, Calif.

\*See District News Letters for November 1942, Northern Indiana and Middle Indiana.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

#### Calendar for Sunday, April 11

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** Peter and John Witness Christ's Glory.—Mark 9:2-8; 2 Peter 1:16-18. Golden Text, There came a voice out of the cloud, This is my beloved Son: hear ye him. Mark 9:7.

**Christian Workers,** The Anointing for Healing.

**B. Y. P. D.,** Brethren Youth in Conference.

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#### Gains for the Kingdom

**One** baptized in the Shippensburg church, Pa.

**Four** baptized in the Cerro Gordo church, Ill., Bro. W. Harlan Smith, pastor.

**Four** baptized in the Decatur church, Ill., Bro. D. R. McFadden, evangelist.

**Seven** baptized in the West Alexandria church, Ohio, Bro. Paul W. Kinsel, pastor.

**Eleven** baptized in the Sebring church, Fla., Brother and Sister J. W. Fidler, evangelists.

**Five** baptized, one received on former baptism, two reconsecrated and two awaiting the rite in the Brethren Co-operative church, Akron, Ind., Brother and Sister B. M. Rollins, evangelists.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins,** May 16-30 in the Stone Bridge church, Md.

**Sister Goldie Killion** of Peru, Ind., April 18-25 in the Bethel Center church, Ind.

**Bro. Ollie Hevener** of Lititz, Pa., May 16-29 in the Welsh Run congregation, Pa.

**Bro. Otto Laursen** of Defiance, Ohio, April 18-25 in the Upper Deer Creek church, Ind.

**Bro. D. I. Pepple** of Woodbury, Pa., April 15-25 in the Hampton house, Upper Conewago congregation, Pa.

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#### Personal Mention

**Mrs. Howard Hurst** of 822 Seneca St., Bartlesville, Okla., writes that the Bartlesville church is looking for a pastor for the coming year.

**Elders Roy K. Miller** and **D. R. Petre** are to represent Middle Maryland on Standing Committee this year. The alternates are Elders **John F. Graham** and **John S. Bow-lus**.

**Bro. Lester Young,** one time a member of the National Youth Cabinet and now pastor of the North Webster church, Indiana, is seriously ill and at the Mayo clinic. The prayers of God's people are desired in his behalf.

**Bro. Carl Smucker,** who has been pastor at the Rockford church of Illinois while completing his work at Bethany Biblical Seminary, dropped in for a pleasant chat on a recent Monday afternoon. The Rockford church is planning to carry the whole church program for one hour as part of its Easter celebration program.

**Mrs. G. G. Canfield,** reported in last week's Messenger as critically ill in the General Hospital, Oklahoma City, Okla., is now reported making satisfactory progress toward recovery.

**Mrs. E. J. Meyers** of 14 Hill St., York, Pa., would like to get in touch with some one who would sell a copy of Jerome Blough's History of the Church of the Brethren in Western Pennsylvania.

**Sister Leona McCune,** wife of Elder I. M. McCune, passed to her reward March 13 following an operation in the General Hospital at Calgary, Canada. Fuller mention of her useful life will appear in due time.

**To Sister Gertrude E. Guthrie** of Metamora, Ohio, our apologies for the strange spelling of a name in the obituary columns of the Messenger for March 27, page 27. It was Harmon Neubert our correspondent wrote about.

**Dr. and Mrs. Albert C. Rood** are now located at the Marine Hospital, Fort Staunton, N. M., and have graciously offered the hospitality of their home to all Brethren boys who may be near them or who may be traveling through. They are on a direct bus line from the following centers: Roswell, Kirtland Field, Carlsbad, Carrizozo, Los Lunas, Albuquerque, and Clovis. Mrs. Rood is a daughter of the late Elder and Mrs. R. N. Leatherman. Please send names and addresses of men at these locations to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

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#### Miscellaneous Items

**One whose judgment** we value has written "that the Messenger has improved greatly. The articles are worth while and are worthy of a busy man's time." Messenger writers will please note and try not to let us down too hard.

**The Easter Offering** this year should again be given for the work of the Board of Christian Education. Beginning with the year 1944, however, local churches are requested to receive this offering in connection with Christian Education Week beginning the last Sunday in September.

**Notice.** A district history of Eastern Virginia has been authorized. A photo of any particular meeting house in such history is always much appreciated. The same is true with reference to individuals. The time to attend to these things is before the book is printed. Let the interested reader express his desires now, and furnish the necessary or desired matter. All cuts of photographs will be made by one wholesale order. The expense will be borne in each case by the respective interested ones. Any and all matter yet not sent in should be mailed early to I. N. H. Beahm, Nokesville, Va.

**Brotherhood Through Christ** is the challenging theme for the church year beginning October 1, 1943. Readers of the MESSENGER are invited to share their suggestions for interpreting and using the new theme. Please mail your contributions to L. Avery Fleming, 22 S. State Street, Elgin, Illinois.



Two radio programs are being sponsored by Bridgewater College over Station WSVA, 550 kilocycles, Harrisonburg, Va. One of them, presented at 3:30 o'clock each Sunday afternoon, is a series of addresses on the general theme, *The World We Would Build*. Music supplements the addresses. The other program is devoted wholly to music and can be heard each Friday afternoon at 3:30 o'clock.

Papers given at a conference sometimes present a problem from the standpoint of space required to print and the reader's time and interest. From *The Mennonite* we take the following in favor of some revision of such articles: "Rewriting may help to improve the quality. By the time an individual is through giving a paper he has thought a good deal more about it than when he first wrote it. Discussion of the paper by the conference may have given him added insights. Rewriting gives the opportunity to eliminate any chaff that may be present and to present the full, rich kernels of truth. Then, too, it should be remembered that in most cases it is more pleasant to absorb words by the ear than by the eye. It usually is more interesting to hear a full speech than to read it in full. Therefore, conference papers should be rewritten into 'Gettysburg speeches' which say much in few words. Readers want the honey, but not the beehive."

In a letter to one of our representatives, Bro. Foster M. Bittinger of Westernport, Md., writes: "When I began to read the news reports from the December meeting of the Federal Council and learned that the Council had committed itself rather definitely to the war on the side of the Allies and had forgotten its ecumenical nature, I began to sicken and wish we were out of it. Then when I further read that the Church of the Brethren delegation had put themselves on record as protesting that vote, I thanked God. . . . Now I rejoice and thank God that you were there as official delegates of the Church of the Brethren, that this opportunity came to our church to make such a protest and statement before all Christendom. I thank God for the opportunity and for men like you."

## *With Our Schools . . .*

### **Bridgewater College**

Lloyd C. Douglas' best seller novel, *Magnificent Obsession*, as adapted for the stage, was given by the senior class on April 3.

The commencement speaker this year will be Prof. A. Cline Flora, president of the National Education Association. A Bridgewater graduate, Mr. Flora is superintendent of schools, Columbia, S. C.

The annual banquet of the Student Christian Movement was held in the Rebecca Hall dining room on March 10. Rev. Murray L. Wagner, pastor of the Pleasant Valley church, was the guest speaker. In addition to a number of faculty couples the guests included Rev. and Mrs. Jacob F. Replogle of Dayton, Va.

In both the local service clubs Bridgewater men are serving in important positions. Since Jan. 4 Cecil C. Ikenberry, treasurer of the college, has been president of the local chapter of Ruritan National. Dr. Frederick K. Kirchner, chairman of the chemistry department, will take office July 1 as president of the Bridgewater Rotary Club.

Dr. Rufus D. Bowman, president of Bethany Seminary, addressed the student body at chapel on March 5. He spent the remainder of the day interviewing students who are preparing for the ministry, especially those who anticipate their theological training at Bethany.

A Life Problems Week, which will be hereafter an annual occasion, was inaugurated on Feb. 21, continuing through the first two days of that week. For this first series of conferences the guest lecturer was Dr. Warren D. Bowman, pastor of the Washington City church. The theme of the conference was *College Youth and Homes of the Future*.

In a recent statement of policy Bridgewater has reaffirmed its faith in liberal education and resolved to keep the arts and sciences uppermost in its educational program regardless of present difficulties and pressures. It will continue to develop leaders of our national life, and at the same time make whatever contributions are possible toward the present emergency.

Founder's Day was observed on April 4, with a special service in the College Street church, Rev. Paul M. Robinson, pastor of the Hagerstown church, being the guest speaker. The subject of his address was *To Serve the Present Age*. As in most of the congregations of the Southeastern Region, the special offering was lifted for the current expense burden of the college.

### **Conference Business**

#### **Middle Maryland**

The Board of Administration of the Middle District of Maryland recommends that the district conference of 1943 ask Annual Conference to authorize the publication of Annual Meeting Minutes of 1922-1942 in some convenient form with the necessary revision, classification and condensation. We suggest that it become the policy of the church to publish the Conference Minutes regularly in ten-year cycles and that the publication requested in this paper be adjusted to such a plan.

Passed to Conference.

#### **Washington**

Since it seems to have become the usage of the church to transfer membership of inactive members to other churches, and since the present form of letter of membership refers only to members in good standing, we the Yakima church of Yakima, Washington, ask the District Conference to pass to Annual Conference the request that a letter to be used in the transfer of inactive members be formed and authorized by the Annual Conference.

Passed to Annual Conference.

#### **Western Pennsylvania**

Whereas: It is generally accepted that the church year as a denomination begins March 1; the pastoral year September 1; the Sunday-school year October 1; and the fiscal year of the local church at various times;

Whereas: This condition causes a great deal of confusion in making reports, in co-ordinating the work of the local church with related denominational and inter-denominational agencies;

We, the Meyersdale congregation, ask Annual Conference through the district conference of Western Pennsylvania, to give this matter consideration with a view to a greater simplification of affairs, seeking to bring the beginning of all these "years" to as nearly as possible the same date.

Passed to Annual Conference.



## Brethren Service

### Relief Work in Puerto Rico . . .

BY M. R. ZIGLER

At the request of the Department of the Interior, Washington, D. C., Selective Service has granted permission to increase the personnel of the Brumbaugh Reconstruction Unit in Puerto Rico. Dr. and Mrs. Parker, with Dr. Coffman and the eleven C. P. S. men, have made a profound impression upon the life of Puerto Rico and have won the admiration of government leaders for their extraordinary achievement in constructing a simple hospital for a large group of needy people in the high mountains of the island.

The Castañer project, on which the unit is located, is twelve miles from a telephone and is in the center of the island. Besides medical work, recreational and other activities are directed by members of the staff. School facilities are average and religious services are provided by Catholic and Protestant churches—the Baptist, Episcopalian, Presbyterian, and Holiness.

The island is organized for denominational comity. The Congregationalists and the Disciples serve the eastern part of the island, the Methodists and the Baptists the center, and the Presbyterians the western. Several denominations that do not observe comity are found in different parts of the island. Our unit co-operates with the churches that are already operating in our area. We have received extraordinary welcome to serve as a relief agency for the people of the community granted to us by the Puerto Rico Reconstruction Administration. The C. P. S. men represent various groups of religious bodies. Each gives assistance to the religious agencies now occupying the field.

It is proposed that very soon two other units be opened in Puerto Rico, in which it is likely the Mennonites and the Friends will co-operate. The project was inspected by Governor and Mrs. Rexford Guy Tugwell and other representatives of the government on February 27, when the hospital was dedicated. The program was under the direction of a committee of the unit and Mr. A. M. Andino of the P. R. R. A. There were about 300 people present at the meeting, among whom were Dr. Fernos Isern, insular commissioner of health, and Mrs. Fernos; Mr. Guillermo Esteves, assistant administrator of the P. R. R. A.; Mr. William Brophy, special representative of the Federal Department of the Interior, and Mrs. Brophy; Capt. Angel M. Martín, military aide to the governor; Hon. Andrés Grillasca, mayor of Ponce; representatives of the Department of Health, the P. R. R. A., municipal governments and local religious groups. The mayor of Ponce, the second largest city in Puerto Rico, was so impressed with the work that was being done that he gave a generous contribution to our work.

When the hospital was first proposed it was thought that there would be need for two or three beds. When the people of the community discovered that medical care was available, the hospital's capacity had to be increased to sixteen beds, and it seems that there must be another increase in the number of beds to take care of the needs.

It is now reported that the government will help to finance this program. The response of the community, the co-operation of the officials of the island, and the co-operation of the Department of the Interior at Washington ought to give us great joy that we have entered this field of service. Certainly it should inspire us to give

liberally toward our relief and reconstruction work which is just beginning and which will increase in the future. Puerto Rico is an excellent place for the training of men to do relief work anywhere in the world.

Puerto Rico is a mountainous island only 100 miles in length and 35 miles in width. It has 3,435 square miles with a population of about two million, or approximately 540 people per square mile. The island is definitely rural with two thirds of the people classified in agriculture. Ninety per cent of total exports are agricultural.

The average wage of agricultural labor according to a report of J. Merle Davis is between 48c and 69c per day, which provides for maintenance of a family on a basis of 8 to 13 cents per person. Many of the people with large families, needing medical care, have to live on two to three acres of poor land. Just now, with shipping limitations, there is developing a serious food shortage, which produces much ill-health.

The conditions in Puerto Rico in normal times would justify the Brumbaugh Unit in Puerto Rico. In this day of crisis we are really serving in extreme emergency. To help further in this situation three more men from C. P. S. camps will be going to Puerto Rico immediately and others will be sent in the near future.

### Brethren Relocation Hostel Established

On March 7 June Yoshino, Isao Kikuchi, Kay Jeneye, and Mrs. Ralph Smeltzer arrived at Bethany Biblical Seminary to establish the Brethren Relocation Hostel for Chicago. The hostel has been designed to supplement the relocation efforts of the War Relocation Authority, the government agency set up to administer the relocation centers and resettle the Japanese in normal ways of life. Evacuees will be permitted to come to a hostel to look for work and find a permanent place to live. A nominal fee will be charged for lodging and meals. Twenty-six Japanese-Americans have been served by the hostel to date (March 23). Ralph and Mary Smeltzer have left Manzanar Relocation Center, where they were teachers, to live at Bethany and assist in this work.

### Changes to Aid Farm Labor Crisis

Plans for a change from soil conservation camps to projects which offer immediate relief in the farm labor crisis are being worked out in Washington. This is done to meet the civilian food shortage which is bound to occur unless drastic measures are taken. Three types of services are suggested as alternatives to the soil conservation camps. An estimated five hundred men may be assigned to dairy farms in designated counties across the continent. It should be emphasized that volunteers will be assigned through county agents to certain counties. They will not be assigned to isolated farms in different parts of the country and will not be allowed to work at their home or near it. Dairy herd testing may utilize a few hundred men. Plans for this project will follow much the same pattern as for dairy farm service. Units of fifty men may be established at college experimental stations where such a food production unit would operate much as our present camps except that the project work would be farming. There is also great interest in Washington in the development of a food production plan to meet the needs of postwar Europe. It is possible that C. P. S. men may be used in this program.



## Our Mission Work

### Garkida Leper Colony . . .

BY MODENA MINNICH STUDEBAKER

#### Taking a Wife

How very true it is that human hearts all the world over long for the same things, beat in tune in a great universal symphony. Abraham is a leper whose disease is rather far advanced though he is still quite a young man. He has been longing for a wife and the joys of home and companionship. At last he has found a young woman who fulfills all the medical restrictions on marriage: (1) She is a woman of his own tribe; (2) she is approximately his same age; (3) her leprosy is in about the same stage of advancement as his.

Now he has to satisfy the church that his prospective bride will be in harmony with him on religious matters. Abraham is one of the leading Christians among his group while the shy little woman only recently came to the colony. Thus far, she cannot read and is not a Christian. But she entered school and religious classes immediately upon entering the colony and seems to be the quiet, earnest type who can and will learn. When we visited her in a relative's compound, she was seated on the ground with a Hausa primer before her, painfully learning to read and speak a new language.

When we visited Abraham, we saw a fine new compound. He is preparing for his bride in no halfhearted manner but with faith and vigor. New grass mats enclose the entire compound. A round mud *bi* for the storing of his corn was in the process of being made at the moment. He had a fine *siva* made where one might sit in the shade and visit. His bed is the last word in native ingenuity. Rats are a curse in the colony, often biting people severely while they sleep. Abraham has hoisted his bed a foot off the floor, on forked tree limbs. The rats would find it difficult to get into that bed, and even Abraham himself might find it somewhat of a job, it seemed to me. We hope that this energetic young Christian may be blessed with a happy Christian home, in spite of leprosy and all the ill winds which life has blown him.

#### The House of God

The church is located in the very heart of the colony. In many senses, it is the heart of the colony. The church building is large, airy and the most attractive building there. It is made of cement and has a corrugated iron roof. Just now, all of the interior walls are being made spotless white again with a local white mud which looks exactly like whitewash after it has been put on. The many arched windows, the arched altar, the large picture of the Boy Jesus and the dark blue curtains at the doors and altar all lend an atmosphere of peace and dignity to the church. The leper Christians are very grateful for their fine house of God.

#### Heartaches

Many times when visiting in the compounds of our leper friends, we come upon such sad situations that our hearts are filled with compassion. If Jesus were only here today, what could he not do for these people!

Ardo and his wife had told the member of the church committee who visited them that their hearts were very heavy. When we visited them, we heard no new story but the one we hear over and over again. As Ardo talked, he sat in the shade, leaning against his hut. His face is truly fine, a study in patience and deep kindli-

ness. His wife, Herta, leaned against another hut and talked softly and sadly. They have been in the colony eleven years and though their leprosy has been controlled and helped, yet they came too late to hope for a cure. Through the years, five children have been born to them; then one by one they have sickened and died. The wife's hands are so mutilated that she cannot do the ordinary cooking and cleaning and must always depend on others to help her. Now Ardo and Herta are getting older and the years stretch before them with no hope of brighter days ahead. Who can blame them that at times their hearts are weary? The one thing which brings cheer and hope again to them is that which brings hope to Christians around the earth. "Blessed is the man that trusteth in the Lord."

After we had talked and prayed together, Ardo's face was bright, and he followed us to the gateway of his compound with repeated blessings.

#### "Baby"

Here is a glimpse of what Christianity is doing in the heart of Africa. Timawus, the fine young Christian chief of the colony, has a chubby baby boy. He is lovely and perfect. Baby is the joy of his parents' hearts. Since Timawus and his wife, Walabuma, are both symptom free from leprosy, they are permitted to live a little apart and keep their baby. However, the price which they must pay for this privilege is that they can never take their baby out among their friends. So the faithful mother stays home with Baby day after day, month after month. Timawus came yesterday and said simply, "I am going to stay home with Baby on Sunday so that Walabuma can go to the communion service. She likes to go, and she has to stay home so much."

A simple incident? Yes. But when one remembers how for century upon century women have been considered as animals or chattels in the African setup, one catches the happy significance of this small act.

#### Harvest Time

Harvest time is a time of hard work and festive joy. A few days ago, we saw some of the lepers working industriously on a large flat-topped rock. There on the rock were ten very large stacks of guinea corn in their rich autumn shades of russet, brown and yellow. Twelve more stacks were in the making. The heads of the guinea corn were piled in perfect precision one on top of the other. They were even more beautiful and symbolic of God's good harvest time than the fodder in the shock in America.

*Garkida, Northern Nigeria, West Africa.*

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### What to Pray For

Week of April 10-17

Pray for the General Mission Board as listed  
in the Prayer Calendar this week

Remember the missionaries on their birthdays

#### Africa

Gladys Hawbaker Royer, April 1, 1902.

#### China

Susie M. Thomas, April 15, 1910.

#### India

Dr. Barbara M. Nickey, April 5, 1886.

William G. Kinzie, April 19, 1906.

Everett Fasnacht, April 19, 1912.

Joy Cullen Fasnacht, April 11, 1915.



## The Church at Work

### Learning to Live as Christians in the Family . . .

The articles in this department provide suggestions for Christian Family Week, which begins with the first Sunday in May and closes with the Festival of the Christian Home (or Mother's Day) on the second Sunday.

#### A Church Program for the Home

By Raymond R. Peters

Recent scientific studies in character education have pointed to the home as the most significant and fundamental character-building agency. Parents and children need guidance in becoming good members of the family. "At home we are treated the best and act the worst." There are many people with good intentions who fail in getting their ideals into operation. The church is in an excellent position to give encouragement through specific plans and suggestions. Alert church leaders are giving more thought to planning a program for the home. "The church's greatest service to the family is what the church causes to happen in the home."

In many places the church program needs to be decentralized, with a larger percentage of church activities planned for and taking place in the home. With restricted travel more time is being spent at home. The church program for the home could well be directed towards enriching the experiences within the family.

Guidance in worship is needed. Thoughtful parents are confronted with problems and are seeking help as to the best procedure in developing a worship atmosphere in the home. The church program could well provide specific suggestions for children's devotions, family worship, grace at the table, methods of teaching adequate concepts of God, the use of the Bible in the home, and the possible use of a worship center. Guidance for individual worship is also needed.

Most families need and many families will appreciate some guidance in home finance. Money is power. This is true within the family circle as well as in the business world. Every member of the family needs to share in the income of the family. No member should be forced to ask some other person in the family for money. Every one in the family (over six years old) should have money to save, give, and spend.

An increased number of families are making provision for recreation within the family. The home can be a social center. A research study which I made in 1936 definitely revealed that children enjoy playing with their parents. Within the recent past young people have not spent a great deal of time in the home. They have used the car and sought commercial recreational experiences. Definite emphasis should be placed on social gatherings in the home. It is possible in many homes to renovate the basement or the attic and make it a recreational room. Many interesting homemade games can be provided at a very small cost. Many homes lend themselves to outside recreational centers. Tennis, volleyball, croquet, and other such games provide wholesome family fun. An outside fireplace also encourages social activity.

Some families would appreciate a program that would give them guidance in the selection of books, magazines, pictures, and music that could be used in the home so that the needs of the various ages could best be met. A circulating library of books, magazines, pictures, and

(Continued on Page 13)

#### A Home Program for a Church\*

By Warren D. Bowman, Washington, D. C.

It is often said that the church will not rise above the level of the homes that make up the church. If this assumption is true, then it is a prime function of the church to train its constituents in Christian homemaking. Perhaps no phase of our teaching will bear more abundant fruit, both directly and indirectly, than the efforts we put forth to develop Christ-centered homes.

Our first approach in Christian home building is to prepare youth for Christian marriage. I find that young people are hungry for wholesome information on such questions as friendship, courtship, the choice of a mate, the engagement, and marriage. There are so many diverse opinions afloat today that young people are likely to be confused. They need instruction that is scientific, well-balanced, and thoroughly Christian.

One of the best places to give such instruction is in the local church, if a well-trained leader is available. Studies show that those who have pursued courses in preparation for marriage are several times more likely to be happy in marriage than those who have not.

The second step involves counseling with young couples before marriage. Such a conference is not only of considerable value to the young people, but it frequently aids in tying them closer to the church.

A third step is to nurture young married couples in the church. Young married people have often been a lost group in the church. They desire to be together and if the church school does not have a class that will meet their needs they frequently become lax in attendance.

A fourth step is to give training to prospective parents in the Christian meaning of parenthood. A child should be conceived in love and born into an atmosphere of reverence. We so often think mainly of the economic side and fail to ask whether we are spiritually prepared for this sacred event.

In this respect we have found our preschool child study group quite effective. The parents meet monthly in some home or at the church to study child training in its various phases, with special emphasis on the spiritual nurture of the child.

This brought to the front another problem. Many young parents gave the excuse that they could not come to church on Sunday because of the baby. Since the mother remained at home the father would remain with her and thus they were missing the influence of the church during one of the most crucial periods of their lives. To meet this situation it was necessary to modernize our nursery by installing splendid equipment and by putting a graduate nurse in charge of the babies. No child is to be brought to the nursery if it has been exposed to a contagious disease or has the least sign of a cold. A fine Christian doctor, who teaches the Home Builders' class, is superintendent of the nursery and is present each Sunday to inspect a child if there is any suspicion that it should not be present. The nurse gives helpful counsel to the parents and conducts what is in effect a clinic for mothers. The nursery has several definite values; first, it enables young parents to attend the services who would otherwise remain at home; second, it separates the mother from the baby so she can enjoy

\*This is an abbreviation of the article which appeared in the Gospel Messenger, Nov. 29, 1941.



the services; and third, it accustoms the child to other people.

We found it just as valuable to modernize the section for older children of the nursery age by installing some of the best available equipment and placing it in charge of young mothers who undertook to train themselves thoroughly for this service.

Another effective method for holding adults for the church service is to run a parallel service for the younger children, those of the beginners and primary departments, during the morning worship.

A complete home-building program for the average church would include at least three study groups of parents. There should be one for parents of preschool children, a second for parents whose children are of elementary school age, and a third for parents of adolescents.

### Literature for Christian Family Life Emphasis

(Recommended by the Board of Christian Education. Order from Brethren Publishing House, 22 S. State St., Elgin, Illinois)

\***Christian Family Week.** Six pages of suggestions for observing Christian Family Week. 2c.

\***The Christian Family in Wartime.** Practical helps for conserving Christian family life in wartime. 2c.

**Resources for Family Living in Wartime.** Underlying principles which should govern Christian family living today. Free.

\***Window Sticker: The Church Home Co-operating.** Ten ways by which the home may participate in Christian activities. Emphasizes co-operation with the United Christian Education Advance. 1c.

\***Men and Boys Relationships.** Eight pages of practical thinking and helpful suggestions concerning the relationship of men and boys. Free.

**Children in Wartime.** Helpful suggestions about meeting the needs of children who are affected by war conditions. Free.

**International Journal of Religious Education,** March 1943. Articles pertaining to family week. List of available materials. Free.

\***What the War Is Doing to Persons, Families, Communities.** A recent survey of wartime influences. Mimeographed. 5c.

**Family Loyalties.** 5c.

**Loan Library Books** (available on a loan basis. Order from Board of Christian Education, 22 S. State Street, Elgin, Ill.)

**Does Your Child Obey?**—Regina Westcott Wieman, 1943, \$1.25.

**Achieving a Christian Home Today**—Hayward and Hayward, 1935, 10c.

**Consider the Children**—Manwell and Fahs, 1940, \$1.75.

**We, the Parents**—Gruenberg, 1939, \$2.50.

**War Crisis leaflets,** relating primarily to children. Available in loan packets.

\*Items included in the Christian Family Week packet which is being mailed free of charge to all pastors.

### ADULT DISCUSSION OUTLINE

#### How May the Fear of Death Be Overcome?

Scripture: John 11: 24-26; Heb. 2: 15;

1 Cor. 15: 54-57; Rev. 21: 4

Sunday, April 25

#### I. The Problem

1. A natural horror accompanies the thought of physical death, sometimes spoiling life (Heb. 2: 15).

2. Death is feared because of the prospect of physical pain.

3. We fear death because it breaks the continuity of life and our life's work.

4. Some fear immortality.

5. Some fear extinction through death.

6. Man fears the unknown; death is clothed in mystery.

7. Death separates one from family and friends with no further opportunity to help them.

8. Conscience reminds one that he must account for the use he has made of his opportunities.

9. We love life too deeply to be willing to give it up.

10. Some fear loneliness in death.

#### II. The Solution

1. Believe the Christian teaching that man shall never die (John 11: 24-26; Rev. 21: 4; 1 Cor. 15: 54-57).

2. Consider that death is not an enemy but an aid. Death makes room for other generations. Death gives gravity to life. Without death life would grow stagnant. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

3. Seek experience in the deeper fellowship of God through Christ and be convinced of its permanence. "Perfect love casteth out fear."

4. Do the work to which we feel God has appointed us that we may hear the welcome "well done, good and faithful servant . . . enter thou into the joy of thy lord."

5. Have faith in the goodness of God and his concern for human beings, concern which abides beyond this brief life on earth.

#### III. For the Discussion

1. Discuss the suggestions above. Add others growing out of experience.

2. Why should Christians mourn for their dead?

3. Why do we dress in black at funerals?

4. What kind of hymns should be sung at funerals? Select a few which you approve.

5. What should we teach children about death?

#### A Church Program for the Home

(Continued From Page 12)

music has great possibilities. It takes thought, time and some money to make the home a place of culture.

The Church of the Brethren has a great record in its home life. It seems that now is a unique time to give added emphasis to this program. If Brethren children and young people are to be safeguarded against the evils of our day, they need to have a strong undergirding through Christian home experience. Fortunate is the family that lives in a church that has an aggressive well-planned program for the home.

The purpose of this article is to point out some of the possibilities in a home-centered church program. It has not been designed to outline the specifics of a program, since it is within the possibility of every congregation to develop a program to meet its local needs.

### Correspondence . . .

#### Bethany Inauguration and Directors' Meeting

On Sunday evening, March 14, Warren W. Slabaugh was inaugurated vice-president of Bethany Biblical Seminary. The service was held in the First church, Chicago, with President V. F. Schwalm, representing the General Education Board and Manchester College, as chairman, and President C. C. Ellis of Juniata College as speaker. Dr. Ellis' theme was Christian Education and the Christian Ministry. A dedication service climaxed the occasion, with laying on of hands in typical New Testament and Brethren fashion. This service also included the setting apart of three members of the faculty to their full calling, namely William M. Beahm, professor of Christian Theology and Missions; Floyd E. Malott, professor of Old Testament and Church History; Alvin F. Brightbill, professor of Fine Arts in Religion. These men are not new in their work, but had never had the benefit of such a service. It is expected that this will



be a precedent for consecration of Bethany teachers to their calling. The meeting was planned so that the directors of the seminary could attend, their annual meeting being scheduled the day following.

The directors held a full-day session on the fifteenth. All members were present except Edgar Rothrock from the west coast. President Bowman reported an enrollment of 182 for the year, 93 in the seminary. This is the largest and strongest seminary student body in the history of the school. In the training school there is an increase in attendance of mature ministers and a decrease in single women. The school is taking seriously its privileges and duties in these crucial days. The financial situation is favorable.

A commission reported an ongoing study on the place of the Training School in the church and the provision of Brethren facilities for work on the training school level.

A committee on the naming of the Bethany buildings brought in the following report, which was accepted: Building A to become Alexander Mack Apartments; Building B, Wieand-Hoff Hall; and Building C, J. H. Moore Hall. The other two buildings are named already John Naas Hall, and Van Dyke Hall.

The directors inspected the improvements made the past summer and expressed gratification. The chapel has been moved to the ground floor of John Naas Hall and the provision seems ample until a chapel can be built at some future date. The old chapel has been converted into a classroom and library stack room. The library has been enlarged, refloored, and made an attractive place to study. Reflooring has been done also in some of the classrooms and hallways. Van Dyke Hall has been equipped for married student apartments.

Attention was given to numerous important matters that pertain to the usefulness of the school. H. L. Hart-sough was added to the executive committee.

E. G. Hoff, Chairman,  
Board of Directors.

Elgin, Ill.

#### Golden Wedding Anniversary

Mr. and Mrs. Sylvester S. Seese of Scalp Level, Pa., celebrated their golden wedding anniversary on Oct. 30, 1942, at their home in Scalp Level. In the afternoon open house was held for friends and relatives. A dinner was served to the family and friends by the Scalp Level aid society. A program at eight o'clock was the main feature of the day with the Scalp Level church choir singing secular numbers and old hymns. Bro. G. E. Yoder, the pastor, gave a brief talk.

The couple was united in marriage on Oct. 30, 1892, by the late Hiram Musselman. Nine children were born, four of whom are still living. There are eighteen grandchildren. Mr. Seese is seventy-two and Mrs. Seese is seventy-one.

They have been members of the church all their lives, and were faithful worshippers there until the past year. Mrs. Seese, who had an attack of sciatica, must use crutches, and Mr. Seese, who is partially blind, is confined to his home. Prior to this, Mrs. Seese had a perfect Sunday-school attendance of twenty-two years.

Scalp Level, Pa.

Florence V. Seese.

#### Fallen Asleep . . .

**Bashore.** Katie, daughter of Elder Peter and Hannah Mohler Overholtzer, was born Jan. 10, 1864, at Polo, Ill., and died at her home in Covina, Calif., Dec. 29, 1942. At the age of three months she, with her parents, traveled by covered wagon to Sacramento, Calif., returning three years later to Ephrata, Pa., by boat. In 1874 they were among the pioneers who settled in Myrtle Point, Oregon, where she grew to womanhood. At the age of sixteen years she united with the Church of the Brethren. On Dec. 20, 1882, she was married to Smith Lewellyn, and to this union were born two daughters, one of whom died in infancy. In 1885 she came to Covina, a few months after the church was organized, and was a faithful member until her death. Her husband died soon after coming to Covina. In 1889 she was married to Perry Bashore, and to this union were born four children. She leaves

five children, eighteen grandchildren and five great-grandchildren. Services were held at the Covina church with Bro. D. W. Kurtz officiating. Burial was at Rose Hills near Whittier, Calif.—Mrs. Tempie S. Funk, Charter Oak, Calif.

**Bricker.** Hiram, was born Sept. 27, 1860, and died Feb. 9, 1943, following a short illness. He was a member of the Conewago Church of the Brethren and was very devoted to the church. He is survived by his wife, Harriet Balsbaugh Bricker, and two daughters. Services were held at the Bachmansville Church of the Brethren by Bro. Frank Carper, assisted by Bro. Harry Aldinger and the undersigned. Burial was in the Spring Creek cemetery.—Elmer E. Ebersole, Hershey, Pa.

**Eshelman.** Elizabeth, was born April 2, 1856, and died at the Messiah Home on Jan. 7, 1943. She was a member of the Harrisburg Church of the Brethren for many years. She was the first one in our church to start the home department; she worked with the church faithfully until her health failed. Mrs. Eshelman went to the Messiah Home on Aug. 11, 1921. She manifested a cheerful Christian disposition in the home, and during her illness was very patient. Surviving are two sisters and other relatives. Services were held in the Messiah Home chapel with Bro. H. B. Heisey, pastor of the Hummel Street church, and Elder Irvin Musser of the Brethren in Christ Church, officiating. Burial was in the Snyder cemetery near Duncannon, Pa.—Mrs. Byrem, Camp Hill, Pa.

**Grossnickle.** Martha Ellen, was born at North Manchester, Ind., Oct. 30, 1864, to William and Louise Warren. She died March 13, 1943. On Jan. 29, 1883, she married Guilford Swihart. In October 1903 they came to Brethren, Mich., where Bro. Swihart died Feb. 3, 1920. In August 1921 she married Hezekiah Grossnickle and they made their home at Marilla, Mich., until his death in December 1939. Since then she has made her home with her children. She was a faithful member of the church. She leaves one son, two daughters, two sisters, six stepchildren, twelve grandchildren and twelve great-grandchildren. The funeral and burial were at Brethren with the writer officiating.—J. Edson Ulery, Onkama, Mich.

**Hawkins.** Emma K., daughter of Frank and Mary Huffman, was born in Augusta County, Va., Dec. 10, 1864, and died March 4, 1943, in the Rockingham memorial hospital, after a severe sickness of several weeks. She is survived by her husband, J. D. Hawkins, a daughter and a son. She was a lifelong member of the Summit Church of the Brethren. Funeral services were conducted by Brethren John T. Glick and Jacob F. Replogle, and Rev. Carbaugh of the Reformed Church, in the home and in the Salem Lutheran church. Interment was in the near-by cemetery.—Jacob F. Replogle, Dayton, Va.

**Mitchell.** Harry, husband of Sister Emma Mitchell, was born at Peoria, Ill., Nov. 12, 1864, and died at his home in Nezperce, Idaho, March 6, 1943. In early manhood he moved to Texas, where he was married to Emma Goodwin on Dec. 24, 1891. He is survived by his wife, one daughter and four sons, five grandchildren and one great-grandchild. On Dec. 24, 1942, he and his wife celebrated their golden wedding. His illness extended over a period of three years. Funeral services were conducted by Bro. Willis Neff and interment was in the Nezperce cemetery.—Mattie E. Thomas, Nezperce, Idaho.

#### Church News . . .

##### California

**Covina.**—On July 1 Bro. Paul S. Hersch of Chicago will take up the pastorate of our church. Since last October when our pastor, Bro. William Riddlebarger, resigned, Bro. Alva Long of La Verne has been bringing the Sunday morning messages. We are not having any evening services. The Sunday school is continuing its services. The aid society meets every week; the women sew for the Red Cross, serve dinners once or twice a month, and do fancy work and quilting. The Homebuilders have a meeting once a month. Four were received by letter in the past month. We were sorry to learn of the death of Billy Riddlebarger, Jr., our former pastor's son. On Feb. 21 an offering was taken for the General Mission Board.—Mrs. Tempie S. Funk, Charter Oak, Calif., March 9.

**Live Oak.**—We met in council March 3 with Elder W. R. Brubaker in charge. The date and arrangements for our spring communion were placed in the hands of the deacon body. Bro. Kenneth Hartman, who is in Bethany Biblical Seminary, was relicensed for another year. Bro. S. Paul Daugherty, serving his fourth year as pastor of the Live Oak church, was given a vote to be retained in this position for at least two years from next September. Several items of the current budget were increased, including the pastor's salary; the treasurer's report shows a liberal balance. Our peace and relief offering is lifted monthly, the offering for January and February combined amounting to \$150. Pastor Daugherty will represent our church at Annual Conference this year. Our women's work is progressing nicely. We have sent six comforters to Camp Los Prietos. Once each month we sponsor a fellowship meal after Sunday morning services and remain for a singspiration during the afternoon.—Mrs. W. R. Brubaker, Live Oak, Calif., March 15.

**Los Angeles, Belvedere.**—For two years we have been without a Sunday evening service for the young people, but now a new



B. Y. P. D. has been organized with Ada Winslow as the adviser and Russell Henry the president. Bro. Cloppert has recently held four anointing services. Two members have been received into the church by letter. One Sunday the pastors exchanged pulpits; Bro. Cloppert went to Hermosa Beach and Bro. J. W. Deeter of Inglewood came here, giving us a splendid message. Our former pastor, Bro. Steinhour, had charge of the services and introduced the speaker. On Feb. 11 and Feb. 18 Bro. Montz from Phoenix, Ariz., gave us some interesting messages. On Feb. 25 a representative from the Salvation Army showed pictures of their work. Because of the work of the men's group, we have a one hundred per cent Messenger club. Many of our members attended district meeting, and thirteen attended the new era banquet. On March 6 the Altruistic class invited five service boys to attend church and stay for a fellowship dinner with the whole church. Everyone enjoyed the day very much. In the late afternoon we held our council meeting. Bro. A. O. Brubaker preached at the morning service and then assisted at the council. Bro. Cloppert was unanimously elected to stay as our pastor for another two-year period. He was elected as delegate to Annual Conference. Our love feast will be held May 2 at 4 p. m.—Lucille Robison, Montebello, Calif., March 9.

**Reedley.**—Elder D. F. Sink and wife have moved to the Modesto church in order to be near their daughter, since Sister Sink's health is poor. Neither they nor we found the separation easy, since they have lived here since 1918 and had the oversight of this flock. Bro. Sink preached a farewell sermon on Jan. 10, after which a dinner was served, and a program honoring them was rendered. They were given a platform rocker and gifts of money. The church has retained Bro. Sink as elder for a time. We have a busy aid society and missionary circle. This season our special task has been making comforters; also, several met at a brother's vineyard, tying vines and earning \$40 for the treasury. Each month our women's group draws names of our boys in service and writes to them. Our pastor, who also writes them, keeps their addresses posted on the bulletin board. Our women have offered to pay \$90 of the expenses if the men will paint the church. Feb. 14 was gift day for the church. A dinner was held with Bro. John Strain in charge of the program. A number of splendid gifts were presented for the use of our church, and contributions received for new hymnals. Bro. Bruce Flora will be our pastor for another year. Our city had union prayer services on March 12. We will have pre-Easter services April 20-22, closing with our love feast on Good Friday evening.—Mrs. Anna V. Ramsey, Reedley, Calif., March 10.

### District of Columbia

**Washington City.**—Twenty-five of our young people and our pastor and his wife had Christmas dinner with our boys in the service camp at Beltsville, Md. One dozen baskets of Christmas cheer were given by the women's council to our elderly members and shut-ins. On Jan. 3 a consecration service was conducted by Elder J. H. Hollinger for the newly elected officers and teachers of the Sunday school. On Jan. 7 our women's council sewed all day for the Brethren Service camps. The twelfth annual Boy Scout banquet was held at our church on Jan. 22. The B. Y. P. D. recently had as their guest speaker Mr. Robert Cramer, president of the Christian Endeavor Union. On Jan. 31, in the absence of the pastor, Bro. J. H. Hollinger delivered the morning message and in the evening Bro. Guy West spoke to us. In the evening of the same day the B. Y. P. D. gave a fellowship supper, having as their guests the boys in the near-by service camps. On Feb. 4 the women's council was fortunate in having Bro. John Long, pastor of the University Park church, give a review of our mission study book. On Feb. 21 we were happy to hear a message from our former pastor, Bro. Rufus D. Bowman. Two have been baptized since our last report.—Mrs. Jacob H. Hollinger, Washington, D. C., March 13.

### Illinois

**Kaskaskia.**—Because of bad weather and illness, our church attendance decreased very much this winter, but it is gaining steadily now. Bro. John B. Wieand was with us in an all-day meeting on Jan. 2, discussing a financial system for the church. We have a one hundred per cent Messenger club. Our revival services will be held sometime in May by Brother and Sister B. M. Rollins. We are looking forward to having a vacation Bible school and Easter sunrise services. Our church has met with the neighboring churches in Easter sunrise services for the past four years. We are afraid we will lose our pastor, Bro. Oliver Dearing; because of gas rationing he cannot serve us as part-time pastor as before. A meeting of all the members is being held to come to some decision. In our children's classes South America is being studied, in addition to the regular classes. Some of our members have moved away.—Mrs. Berniece Childress, Beecher City, Ill., March 15.

### Indiana

**Bethany.**—We met in council on March 4 with our elder, A. E. Clem, officiating. Three letters of membership were granted. We will hold our love feast on May 1 at eight o'clock. We decided to landscape our church yard this spring. We are sending Pastor Galen Bowman to Annual Conference. Sister Halladay of North Manchester will be with us the evening of March 28 for a temperance program.—Mrs. Bertha B. Weybright, Syracuse, Ind., March 15.

**Hickory Grove.**—We met in business meeting recently with Elder J. A. Snell presiding. A committee was appointed to investigate making some improvements in our basement. Our church was recently painted on the outside. Our ladies canned for Bethany Hospital and Camp Lagro. We have a one hundred per cent Messenger Club, this being our third year for it. On Dec. 6 Bro. Otis Landis preached for us. Bro. Sylvan Studebaker and wife were ordained to the office of deacon. In December we had a speaker from the Anti-Saloon League with us. Because of sickness, boys leaving for camp, and rationing of gas and tires, our church attendance has been cut somewhat.—Cynthia E. Fox, Redkey, Ind., March 8.

**Wakarusa.**—We met in council on March 3 with Elder Theodore Miller presiding. Our work is going along nicely with a good interest under the leadership of Pastor William F. Smith. We

## Announcements . . .

### ANNUAL CONFERENCE

McPherson, Kansas, June 2-7.

### DISTRICT MEETINGS

Idaho and Western Montana—

Moscow, May 6, 7.

Maryland, Eastern—

Bush Creek, April 28.

North Dakota and Eastern

Montana—

Cando, Zion house, June 24-

27.

Ohio, Southern—

Prices Creek, April 30—May

1.

Pennsylvania, Eastern—

Annville, April 28, 29.

Pennsylvania, Middle—

Martinsburg, April 13-15.

Pennsylvania, Southeastern, N.

J. & E. New York—

Philadelphia, Germantown,

April 21, 22.

Virginia, Northern—

Upper Lost River, Lost River

house, April 16, 17.

Virginia, Second—

Beaver Creek, April 28-30.

### LOVE FEASTS

#### California

April 23, 8 pm, Reedley.

April 28, 7:30 pm, Hermosa

Beach.

May 2, 4 pm, Los Angeles,

Belvedere.

#### Colorado

April 25, 7:30 pm, Denver.

#### Illinois

April 22, Polo.

April 22, 7 pm, Franklin Grove.

April 25, 7:30 pm, Panther

Creek.

#### Indiana

April 22, Rock Run.

April 22, 7:30 pm, Ft. Wayne.

April 22, 8 pm, Mount Pleas-

ant.

April 23, Bremen.

April 25, Walnut.

May 1, 8 pm, Bethany.

May 8, 7:30 pm, Beech Grove.

May 11, Wakarusa.

May 13, Pleasant Valley and

Middlebury at Pleasant Val-

ley.

May 16, Kokomo.

May 23, 7:30 pm, Rossville.

June 5, Camp Creek.

#### Iowa

April 22, 7:30 pm, Muscatine.

April 22, 8 pm, Prairie City.

April 23, Libertyville.

April 25, 8 pm, Union Ridge.

June 6, Brooklyn.

#### Kansas

May 8, 8 pm, Lone Star.

#### Maryland

April 18, 6:30 pm, Pipe Creek.

April 22, 6:30 pm, Meadow

Branch.

April 24, 2:30 pm, Long-

meadow.

April 25, 7 pm, Woodberry.

May 1, 3 pm, Piney Creek.

May 1, 6 pm, Manor.

May 1, 6 pm, Stone Bridge.

May 2, 6:30 pm, Edgewood.

May 8, 6 pm, Brownsville.

May 22, Broadfording.

May 29, Grossnickels.

#### Michigan

April 23, 7:30 pm, Woodland.

#### Nebraska

May 2, Bethel.

#### Ohio

April 23, Pitsburg.

April 25, 7:30 pm, Pleasant

Center.

April 29, 8 pm, Marble Fur-

nace.

May 2, 7:30 pm, Hartville.

May 15, East Dayton.

#### Oklahoma

April 24, Big Creek.

#### Oregon

April 23, Ashland.

April 24, 8 pm, Albany.

April 25, Portland.

#### Pennsylvania

April 11, Lititz.

April 22, Mt. Joy.

April 22, Waynesboro.

April 22, 7 pm, Meyersdale.

April 22, 7:30 pm, Bethany,

Philadelphia.

April 25, Elizabethtown.

April 25, Ephrata.

April 25, Natrona Heights.

April 25, 6 pm, Sipesville.

April 25, 7:30 pm, Dunning's

Creek congregation, New

Paris church.

April 27, 7 pm, Greencastle.

May 1, 2, 2 pm, Conewago.

May 2, all day, Palmyra.

May 2, Stonerstown.

May 2, 6:30 pm, First church,

Philadelphia.

May 2, 6:30 pm, Shippensburg.

May 2, 7 pm, Green Tree.

May 2, 7 pm, Norristown.

May 8, 1:30 pm, Arristown.

May 8, 7 pm, Brothersvalley.

May 15, 16, 1:30 pm, Upper

Conewago congregation at

Mummert house.

May 16, Berkey church, Shade

Creek congregation.

May 16, 7 pm, New Fairview.

May 23, 10:15 am, Shrewsbury.

May 29, 30, 10 pm, Prices

House.

May 29, 1:30 pm, Welsh Run.

May 29, 2 pm, Akron.

May 30, 10:15 am, Codorus.

#### Tennessee

April 24, 6 pm, Mountain Val-

ley.

#### Virginia

April 11, 6:30 pm, Oakton.

April 24, Pulaski.

April 25, 6 pm, Oak Grove.

April 25, 7 pm, Richmond.

May 2, 7:30 pm, Lebanon.

May 2, 8 pm, Bridgewater.

#### Washington

April 22, Sunnyslope.



voted to retain Bro. Smith as pastor; he is a teacher in our school and plans to remain here during the summer. One has been baptized and one letter granted since our last report. Our church will have a revival April 26—May 9, with a communion on May 11. Bro. J. E. Whitacre will be the evangelist. Because of Bro. Smith's teaching responsibilities, the pulpit was supplied on Sunday evenings during the winter by Brethren Harvey Bowers, Earl Nusbaum, I. J. Overholser and wife, Eldon Evans, Levi Weldy, Theodore Miller, Otho Warstler, John Frederick, Noble Bowman, Donald Rome, William Brubaker, David Miller, and the young people's class. Some of the adult classes are also planning to have charge of the evening service. Our aid sewed one day for Bethany Hospital. Our church is doing well in its giving to missions, Brethren Service, and our own expenses. This is the third year we have had a one hundred per cent Messenger club. Bro. Wang Tung gave us an interesting talk on March 14.—Mrs. H. O. Metzler, Wakarusa, Ind., March 15.

#### Iowa

**Union Ridge.**—We met in council on March 5 with Elder E. M. Frantz presiding. We decided to hold a pre-Easter service. Bro. Ralph Johnson was chosen as our delegate to Annual Conference. Our annual birthday program was held on Feb. 14, with services in the morning and afternoon. Rev. Tiffeny, the Methodist minister of Sheffield, was our guest speaker. A social hour was enjoyed at noon, with a basket dinner. Our offering was \$10. We have a one hundred per cent Messenger club. Our Achievement Offering was \$21.78. The golden wedding anniversary of Alfred and Mary Schuler was celebrated on Jan. 18. A basket dinner was served in their honor at the legion hall in Dumont, with open house held later at their home. The junior Bible class sponsored a waffle supper in the church basement on March 12. They have placed a cooking range in the church basement with the money raised from the supper. We had our Christmas program on Dec. 23. Treats were given to the children, and a gift basket presented to our pastor and family. Our Christmas missionary offering was \$13.47. Our women's work has been active during the winter months with quilting and selling sale lunches. We are looking forward to entertaining our district meeting in August.—Mrs. J. R. Allen, Dumont, Iowa, March 15.

#### Ohio

**Painter Creek.**—Our pre-Easter services are being planned for April 18-25, to be conducted by our pastor, Bro. Paul Lantis. Our pastor and his wife are to represent our church as delegates at Annual Conference. The women of our church met with the women of eight other churches in Gettysburg for the world

day of prayer program on March 12.—Mrs. Levi Minnich, Greenville, Ohio, March 15.

**Pleasant Center.**—We met in council on March 7 with our elder, S. U. Snavelly, in charge. The date for the love feast was set for Easter at 7:30 p. m., E. W. T. Several officers were elected. During the past church year we have had five deaths, three births, and four marriages. We have eight boys in the service of our country, and one girl in the W. A. A. C. We went over our quota for the Brethren Service Committee.—Clara Ada Painter, Green Springs, Ohio, March 12.

#### Oregon

**Albany.**—Our pastor and wife have held several evening services at the C. P. S. camp at Waldport, Oregon. Several of the boys have been in our services. There are fifteen boys at Camp Adair, who are members of our church, and we also enjoy having them join our group and be in our homes. Our aid president is Stella Bowman. Our council was held March 2 with Elder Ralph Hatton presiding. All reports were given and accepted. Brother and Sister Forrest U. Groff were unanimously elected as our pastors for the coming year. We have given generously to C. P. S. and other church work. Pastor Groff and Bro. J. D. Miller attended the regional conference at La Verne, Calif., Feb. 14-19, and they report a very worth-while meeting. While Bro. Groff was gone a Jewish rabbi filled our pulpit one Sunday and Rev. Ivan Carroll on the second Sunday. Our love feast will be held April 24 at 8 p. m.—Nannie Gordon Miller, Albany, Oregon, March 11.

#### Virginia

**Brick.**—On March 6 a business meeting was held with Elder J. B. Peters presiding. The Messenger agent reported a one hundred per cent club. The treasurer's report showed all bills paid and a substantial balance. The ladies' aid has sent five comforters and two packets to the C. P. S. camp at Lyndhurst. Public programs have been added to their list of worth-while activities. On Dec. 13 a play entitled Color Blind was given. Four members of the camp at Lyndhurst visited our church on Dec. 19 and gave an interesting report of their work. An offering for Brethren Service is taken on the first Sunday of each month; the treasurer reported that our quota of \$400 had been reached. The B. Y. P. D. is progressing nicely, although their group is small. The junior league contributed \$20 to the missionary project in India. Twenty-four books have been purchased for the children's library. The work of Pastor G. W. Bowman, Jr., is very encouraging and inspirational. He will conduct a revival here in July.—Annie Leffue, Boone Mill, Va., March 8.

## Stories from Brethren Life... by J. E. MILLER

is finding its way into hundreds of Brethren homes where it is being read with interest and profit. The product of a lifetime of Brethren contacts and Brethren living, it is illustrative of the way of life chosen and cherished by our people. It contains an assortment of serious and humorous incidents relating to well-known and little-known persons, but throughout it is true to life and sparkles with human interest. There are one hundred thirty-seven stories grouped under the following fourteen headings:

*Early Leaders*  
*The Dunker Way*  
*Preachers and Sermons*  
*Books and Printing*  
*The Sisters Too*  
*Following the Prince of Peace*  
*In Retrospect*

*Dealing With Unbelievers*  
*Prevailing Prayer*  
*Deacons in Action*  
*Tobacco*  
*Drinking*  
*Handicaps*  
*More Stories*



The author is well qualified to give us this book. It is a worthy companion volume of *The Story of Our Church*, by the same writer. The price is \$1.50.

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# GOSPEL MESSENGER

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Number 16

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## In the Garden

BY THOMAS M. BARD

Mount of Olives, Garden of Gethsemane,  
Sad is my heart when I think of thee;  
But as I go through life on my journey  
I pray that I never forget his plea.  
Jesus in agony with his heart breaking  
Praying that another way might be,  
He, knowing that through his obedience,  
He could reach others, even sinners like me.

Hagerstown, Md.

■ ■





## *Around the World...*

The *Christian Herald* is now being circulated in more than 400 camps and stations in the United States and in foreign areas.

War spending hit a new high rate of \$253,400,000 a day in February, the War Production Board reported on March 13.

Initial steps have been taken to establish an all-American commercial air route from Seattle, Wash., to Alaska and thence to the Orient.

V-mail was put into "full operation" in North Africa by April 1. In the last two months this space-saving form of correspondence with servicemen overseas has risen from 350,000 letters a week to more than 1,000,000.

The War Production Board, in a new regulation, has provided the necessary procedures for obtaining maintenance, repair, and operating supplies by churches, schools and colleges, hospitals and welfare establishments.

One of the best known priests in Belgium, Father Georges Rutten, has been arrested as a hostage by nazi authorities in Brussels. He has been a member of the Belgian senate since 1921 and a leader of the Belgian Democratic Movement.

Quisling authorities in Norway are resorting to police force to gain recruits to the newly-launched national youth service, an organization of all young people between ten and eighteen years of age. In some instances, parents have been arrested for refusing to permit their children to enlist in the service.

The Church of the Nazarene has entered a new mission field in Puerto Rico. The denomination has established preaching points in twenty-five villages and is preparing to establish others. Twenty-two churches already organized in the island will be combined with the new missions under one leadership. The Church of the Nazarene plans to open fields in Honduras and Nicaragua.

Big religious meetings for young men and women are being held throughout Holland, according to a report received at Lisbon.

It is pointed out that the deportation, imprisonment, and hiding of thousands of Dutch young people has dislocated the Christian youth movements, but nevertheless the church meetings are more impressive than before the war.

The report also states that the imprisonment of hundreds of Dutch pastors and lay readers has had a marked effect upon religious life in concentration camps. A growing number of morning and evening services are being held in the camps, and they attract not only former church members, but many prisoners who do not belong to any religious group.

The conflict between Christian schools and the occupation authorities continues, the report declares, because of the refusal of school officials to submit to a decree that appointments of teachers must be approved by the secular administration. Despite denominational differences, all church groups stand together on this point.

Ten thousand overseas kits containing religious literature for distribution to men in the armed forces have been received at Norfolk, Va. The kits are small brown envelopes prepared under the auspices of the USO by the Salvation Army and the Y. M. C. A.

A local option bill providing for wet and dry elections by townships supported by all religious and dry organizations in Indiana was killed by the Indiana senate in a one-minute parliamentary maneuver disposing of the subject for this session of the general assembly.

According to Occupational Bulletin No. 11, amended as of March 1, undergraduate students in pretheological fields will be eligible for deferment under the Selective Service provided they are full-time students in good standing in a recognized college or university and in a position to complete their studies prior to July 1, 1945.

The great seminary of Bois-le-Duc in Holland has been made into a concentration camp. The smaller seminary of the diocese at St. Michiels-Gestal has been confiscated. The major seminary at Rijsenbur and the minor one at Apeldoorn are in the hands of the nazis. The same fate has befallen the seminary at Utrecht and the two seminaries of the diocese of Haarlem.

In his thirtieth year as pastor of the Metropolitan Methodist church, Detroit, Dr. Merton S. Rice died recently at the age of seventy. During his pastoral service, this congregation grew from 200 to more than 7,000 members.

Over half again as many daily newspapers went out of business last year as during the low year of depression. The figures, according to the American Newspaper Publishers Association, are seventy-nine in 1942 and forty-five in 1933.

Concerned by a shortage of candidates for the ministry, the Anglican Church assembly of England has taken steps to assure an adequate supply of clergy in the postwar years. The average number of ordinations in the ten prewar years was 575, but in 1941 and 1942 there was a deficiency of 400 men.

Distribution of religious material to servicemen at USO centers in the United States increased by forty-six per cent during the month of December. A total of 294,445 servicemen received this material, which is given out by request only. In USO centers overseas, there was an increase of seventy-seven per cent in material distributed.

The graduate school of the University of Michigan is giving intensive courses to students interested in reconstruction work in occupied and reoccupied European countries, Japan, the Philippines, China and southeast Asia. Instruction is in languages, resources, customs, history, economy and institutions as well as in military and local law and government.

Bishop Adna Wright Leonard, resident bishop of the Washington area of the Methodist Church, will leave soon for an extended visit to the American armed forces overseas. He will serve as the official representative of virtually all United States Protestant churches. He will be delegated spokesman for the Federal Council of Churches and the Service Men's Christian League.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### Let's Talk About Something Profitable

WASN'T Paul a wonderful pragmatist? He had a short and easy method of deciding what to do with any proposed program or discussion. Was it profitable? That was the question. If you have never given the matter your attention you would be surprised to see how often the word, or its opposite, was on his lips. Everything must answer to that test.

He had no use for "foolish questionings, and genealogies, and strifes, and fightings about the law." The reason? They are "unprofitable and vain." They don't get you anywhere.

Paul felt very strongly about this. He was so out of patience with the fellow that insists on these "foolish questionings" that he proposed to admonish him twice and then have nothing to do with him. "A factious man after a first and second admonition refuse."

That is the kind of "heretic," as the older version has it, Paul was talking about. What else can you do with him? Paul's method of handling him cannot be improved upon. Listen patiently to his tiresome harangue and gently admonish him to give his attention to more important matters. Yes, do it a second time, if necessary. After that, let him do the talking or use up postage stamps, while you go on about your work of helping God to establish his dominion in the lives of men.

Life is too precious a gift to waste on anything which is "unprofitable and vain."

E. F.

### Another Good Samaritan

It was twenty minutes until train time. Three anxious passengers stood beside an automobile that refused to go the last two miles to the railway station. Nothing that the driver could think to do seemed to make any difference with the car.

Just then a truck thundered by, trailing a cloud

of dust. This was the cue—to hail a passing car and get a ride for the rest of the way to town. A speeding car loomed over the hill and, responding to the signal of those in distress, drew to a stop beside the stalled automobile.

The situation was briefly explained. Yes, the driver of the car that had just come to a stop was going on to town and would be glad to take the three waiting passengers the rest of the way. Baggage was transferred and the depot reached with a very few minutes to spare.

Another Good Samaritan was offered generous pay for his pains, but steadfastly refused. He was happy to help out in an emergency. Perhaps you too have met a Good Samaritan in some such difficult spot. If not, you may be sure that someday you will meet him in the valley of difficulty and feel to praise God for his kind.

H. A. B.

### Before The Lenten Season Passes

IN my boyhood the brethren from below Dayton and from other places would often stop at our house overnight, on their way to the love feast or the district meeting. After supper they sat and talked and talked. Usually it had something to do with what they called the plan of salvation. Sometimes they got so worked up that their faces would get red and their tempers would get ruffled, not much, please understand, just a little ruffled. You see, the ones who were the handiest with their tongues were surprised that the others did not know their Bibles better. So they said.

Mother in the kitchen heard them and wondered if the way to heaven was really such a puzzle. She could not make much of their fine-spun arguments but her simple faith and common sense went straight to the answer. She would say: "Well, I guess if we do the best we know, God will overlook our shortcomings and receive us." You will



know by that that mother was good at guessing. She had, in fact, the same instinctive insight that Abraham had. You may recall that he too felt sure the Judge of all the earth would do right.

So did Solomon in his prayer at the dedication of the temple. So did Samuel and Isaiah and Micah. So did whoever it was that knew that God knoweth our frame and remembereth that we are dust. So did the Paul who knew that eternal life is the gift of God and that he renders it to all who by patience continue in well-doing. So did the John who knew that his little children did not know God very well but that when they fell short their Advocate would plead for them and see them through. Most importantly of all, so did Jesus Christ the Son of God, who was the very image of his Father.

Isn't it strange that we could be so slow to see and seize with all our hearts a truth so simple, so basic and eternal? Pray God this Lenten season may not pass without giving us a firm grip on it. Whoever could have invented the strange notion that God has had different ways of saving men, and that the plan now in force has the most machinery of them all? The whole gospel, salvation by grace, the cleansing blood, accepting Jesus Christ, imputed righteousness, substitutionary atonement, justification by faith—all these doctrines and if there be any other commandment, they all boil down to mother's simple formula. There is not now and never was any other way of getting right with God, and nobody has ever found a better name for it than faith working through love. That is what avails in Christ Jesus now and that is what always did avail.

Why should anybody have such an awful struggle to find out that God is eternal and unchangeable and that his well-beloved Son is the same yesterday, today and forever? And that therefore every age is both the age of grace and the age of hungering and thirsting after righteousness? The way of life and salvation is the one and only way because there could not be any other.

Sadly true it is that God has had an awful time to get men to understand what's good for them. He has come to them in divers manners and with divers portions and in these last days he has come in his Son, the perfect likeness of himself. All this he has done because he loves us so much, and with the sole and fixed purpose of inducing us to love the right as he does so that he and all of us can live together in one blessed and eternal fellowship.

Don't know what the right is? Oh, yes, we do, enough at least to make a start. Mother knew that we could do the best we know and that if we do

that God will not cast us off. Right there is our trouble. We don't do what we know and there's a reason. Our problem is to take care of that.

Will the reader kindly pardon another reference to that splinter in my finger?—I could not take it out myself because it hurt too much. I knew it would hurt if mother did it but I knew also that in that case I could not jerk loose and I really did want the splinter out. So I put myself in her hands. Combining my honest wish with her superior skill and strength of will, we got the pesky irritant out and wasn't I glad! Smile at me for saying "we" but I did have something to do with it.

The reason we so often fail to do the right is that it hurts too much. We must have help. You have already guessed the answer to that but there are some important implications we should look at. We ought to give a serious thought to the three greatest helps to success in finding the way of life.

E. F.

### No Two of a Kind

SOME things may be standardized—shirts and shoes and automobiles, for instance—but not Christian experience. That is a living thing and only inanimate things can be run into molds.

Isn't it wonderful that nature, with her countless myriads of living entities, never makes more than one of a kind? To be sure, there is a striking resemblance in the foliage of all trees, but there are also striking differences. Most remarkable of all, though the leaves on a single tree are very much alike, no two of them are exactly alike.

All Christians have much in common. There are controlling principles and ideals, characteristic of any Christian experience, without which it is not Christian, but the type which these will follow in their unfolding will depend. It will depend on the habits of thought and practice to which different nationalities and even different individuals have been accustomed.

But there must be something to develop. That is the vital point. There must be real life there, to grow and take deeper root and grow some more, and so on indefinitely, with closer and closer approach to the kind of Christlike personality which it is fitted to become.

Is there a true germ of the Spirit's planting in the heart? That is the question. If not, all the mechanical appliances contrived throughout the history of Christendom, could not make of anyone a living Christian. But give that life germ of the Christ spirit the proper culture, and it will expand into something very beautiful and useful to the world and well-pleasing unto God.

E. F.



## The General Forum

### A Christian's Strategy Against Evil . . .

BY E. M. HERTZLER

"Be not overcome of evil, but overcome evil with good" (Rom. 12: 21).

DURING the season of Lent every Christian should endeavor to deepen his spiritual life through penitence, self-examination, and meditation. Lent is pre-eminently a period of spiritual revival, a season for the revitalizing of our spiritual lives. It is a season in which we consciously refrain from evil and cultivate the good. However, there is no magic in Lent to lift us above that which is evil, except as we employ the proper means to rid ourselves of evil. It is extremely difficult to get sin out of our lives by main force. If we wish to overcome evil, we must lay hold of the divine strategy suggested by Paul to the church at Rome—the strategy of overcoming evil with good. I like the way one translator puts it: "Do not let evil get the better of you; get the better of evil by doing good." This language makes the method of dealing with sin very simple and understandable. You cannot force the darkness out of a room, but if you open the windows and let in the light, the darkness will disappear. Just so it is difficult to drive sin out of our minds and hearts, but if we fill our minds and hearts with things good and pure, sin will find no room to abide. This divine strategy recommended by the apostle is a very useful means of dealing with all kinds of evil and should be appropriated by every Christian, not only during Lent, but day by day throughout life.

Let us apply this strategy to our thought life. Our thought life is fundamental to every other phase of life. "As a man thinketh in his heart, so is he," is the way the psalmist emphasizes the importance of our thoughts. Each one of us is conscious of frequently being beset with evil thoughts. Such consciousness is present, first, because there is evil within us to suggest them, and, second, because there is evil all about us to force such thoughts upon us. Again, there are laws of association by which, when we think one thing,

some other possible evil is suggested. That brings us face to face with this question: When does an evil thought become a personally sinful thought? The mere suggestion of evil is not sinful, but our thought becomes sinful at the point where such evil suggestions are delightfully retained in our minds. For instance, when Mr. Evil Thought comes along and knocks at the door of your mind, you must not say, "Come in. I am glad to see you. Don't be in a hurry to go away. I am delighted with your company." Whenever anyone has that kind of an attitude toward evil thoughts, he is in a sinful attitude. An old proverb puts it this way: "You cannot keep the birds from flying over your head, but you can keep them from building nests in your hair." Jesus

taught very specifically that we are responsible for the evil we harbor in our thought life, even though we do not consent to the deeds such evil thoughts suggest. How, then, shall we deal with the evil thoughts that constantly come to us? One way would be to grit our teeth and say with determination, "I will not harbor them." But we can scarcely keep up such determination indefinitely. The better way is to apply the strategy of our text. Fill your mind with thoughts that are good and beautiful and true; then evil suggestions will find

no place to abide in your thought life. By this strategy evil thoughts will not get the best of you, but you will get the best of them by thinking upon the good, the beautiful, and the true.

This strategy of the Apostle Paul applies with equal force to our reading. Our lives are tremendously influenced by the things we read. In fact, the kind of reading people choose shapes the manner of their lives to a far greater extent than many realize. Many people seem to think that they can afford to occupy their time in reading books that in their secret hearts they know to be foul. Unworthy reading matter tends to create a desire for the things that are trashy. Especially in dealing with the reading matter of children and young people ought we to recognize the value of

### Prayer for a Forgiving Heart

BY RUTH B. STATLER

O Christ, you hung on Calvary  
And heard the mob's wild fiendish cry;  
Though mocked and scorned—yes, spit upon,  
And blackened was your sky;  
Though friends had fled or watched you from afar,  
And anguished pain tore soul and flesh and mind,  
You found forgiveness in your inmost heart . . .  
Compassion in that darkest hour . . .  
But then, you were divine.

O Christ, I too know Calvary;  
The human heart is ever quick  
To taste revenge, or having found  
Forgiveness in my sick  
And anguished soul, I temper it with thoughts  
Of bitterness, and mercy is not there.  
Give me, O Christ, one spark of the divine . . .  
Forgiveness to the fullest share . . .  
Then faith too shall be mine.  
*Somerset, Pa.*



the strategy here suggested. Keep an abundant supply of good, wholesome reading matter available to the youths of our homes, and we'll not have much difficulty in keeping them away from the cheap, trashy, degrading literature. Possession of the good comes by dispossession of the evil. It is a strategy that works.

This strategy applies equally well in the realm of our pleasures. All people need a certain amount of pleasure, but it should be pure, wholesome, and recreative. It is foolish to tell people not to indulge in this pleasure or that. Frequently the mere admonition makes indulgence more desirable. It is especially foolish to make our instruction to young people a series of don'ts. Give people plenty of relaxing, recreative things to do that are good, wholesome, and stimulating and they will not seek after the harmful pleasures of commercialized amusements. Do not let evil pleasures get the better of you, but get the better of evil pleasures by engaging in wholesome, relaxing, recreative activities which stimulate life physically and spiritually.

We can apply this strategy to every phase of life. Our souls are much like a picture gallery. If we cover their walls with things noble and pure, the foul and fleshly will only seem revolting. "Hang this upon the wall of your room," said a wise picture dealer to an Oxford undergraduate as he handed him an engraving of a Madonna by Raphael, "and then all the pictures of jockeys and ballet girls will disappear." I would that we might try the same experiment with our souls. Let the walls of our souls be adorned with the things that are wholesome and perfect, and there will be no room for the things that defile. The best way for one to resist temptation is to leave no room for it in the heart. "Do not let the evil get the better of you; get the better of evil by doing good." This is the Christian's strategy against evil.

*Marion, Ohio.*

### Sharing the Cross Daily

BY CHARLES E. ZUNKEL

The substance of a radio devotional message over WLOK,  
Lima, Ohio

POSSIBLY we are thinking that the cross means only the suffering of Christ and a way of our salvation. We may be thinking that we have no part in it. But I am convinced there is a cross for each of us who would follow Jesus Christ. For our meditation upon this let us turn to Luke 9: 18-24.

Is it strange that immediately following Peter's great confession, Jesus turned the thoughts of the disciples to his own death and resurrection? No, it is not strange, for this is the only way for him to

be truly the Son of God, truly their Savior. Salvation was dependent upon the cross and the empty tomb. Christ saves by his death.

But why should Jesus follow this up by insisting that "if any man will come after me, let him deny himself, and take up his cross daily, and follow me"? What does he mean? What do we do when we deny self and take up the cross?

E. Stanley Jones tells us that in the Chinese version the words, "let him deny himself," are written "let him fling away himself." The thing which needs to happen is that we get rid of self, usually the last thing we are willing to do. How we cling to it! But it must be given up. It is well expressed in the hymn, Lord, Help Me Live From Day to Day.

I think we all are eager to know more of the way self expresses itself in us—that is, if we are in earnest about becoming glowing Christians. Self expresses itself in many ways. Sometimes it is in pride. Deep down in most of us there is much of it sticking about. We want recognition, praise, honor and place. Our resentments well up in bitterness when we do not get these. Some years ago I heard of a certain blacksmith who had a man curse him with an oath that made his mother a she-dog. What happened? Quick as a flash, pride and resentment flared up, and he let fly with his hammer, which went crashing through the wall behind the one who cursed him. Anyone will admit that the oath was wrong and any son who loves his mother would feel the insult toward her. But you see what pride will do. In this instance, it could easily have caused murder. The anger and resentment of the man were great enough. It was only his inaccurate aim which saved him.

Or, again, who has not heard of someone who has been bitterly offended in the church or in the community, because his name has been unintentionally omitted from some office? Or perchance, he has been supplanted by some other in an office which he has held for many years. How bitter he sometimes becomes! How our pride gets in our way and ruins the joys of life for us and for others!

Sometimes self expresses itself in greed. Was it not so for the rich young ruler? He went away sorrowing because he was unwilling to give up the things of earth, which brought him a sense of importance and a feeling of pleasure. Zacchæus found life eternal because, when the test came to him, he made the surrender. Greed is the umbilical cord that binds many to things of earth and until it is cut, there can be no real life. Self has to be cleared away.

Again, self may express itself in a desire for place or power. Many have no doubt now read the



little book, *A Testament of Devotion*, by Thomas Kelly. In the biographical sketch, we find him filled with an insatiable desire for knowledge. First, it turned in the direction of the physical sciences. Then it turned to philosophy. He went from university to university, finally securing his Ph.D. in philosophy from Harvard. That was the top rung of the ladder in philosophy, so far as the schools of our nation are concerned. Then something happened. This desire for knowledge turned into a desire to know God and to have a rich fellowship with him. In one of his essays he writes, "Placed in coveted surroundings, recipient of honors, we count them as refuse, as nothing, as utterly nothing. Placed in the shadows, we are happy to pick up a straw for the love of God. No task is so small as to distress us, no honor so great as to turn our heads." These are not the words of the unconverted man. They are the words of one who has literally crucified self.

Paul experienced it. How proud he was! Yet he came to the place where he could say, "I am crucified with Christ: . . . yet not I, but Christ liveth in me." When he reached that place, he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him."

Let me illustrate again. A little more than a half century ago a son was born into a parsonage in Germany. He grew up as a normal, average boy. His parents gave him training in music. At the age of twelve he was playing the organ in his father's church. He continued with his music. By the time he was thirty he was one of the greatest organists of Europe. He was the world's greatest interpreter of the composer Bach. More than this, he was a minister, a teacher of theology, a writer of books known and read around the world, and a teacher in a great university in Germany. Then he began to study medicine. When he had finished, Albert Schweitzer astounded the world by announcing that he was going to Africa as a medical missionary. He was throwing away his life, the world said. He might have had security, ease, fame, and honor, but he had crucified self. He was determined to be God's humble servant and pay, as he said, his debt to the black man.

The cross for you and me means, then, first of all, a crucifixion of self. His will, his kingdom, his work must become our first concern.

But there is yet something more. The redemptive spirit of the cross must be made our own. In our attitudes toward our fellow men we, too, must share the redemptive love of God.

There are two ways of overcoming evil, says Philippe Vernier, in his little book of meditations, *With the Master*. The one is to strike back; the other is to endure. Jesus, in his cross on Calvary, exemplified the latter. When his enemies were doing him to death, he prayed, "Father, forgive them; for they know not what they do." Over against that has been and still is the way of sinful man—the way of retaliation, "an eye for an eye and a tooth for a tooth." This is the way of the sword. The other is the way of the cross.

But you and I are called to share his cross, to bear it daily. We are called to experience and express in our lives the redemptive love of God. Did not Jesus say, "Love your enemies, . . . and pray for them which despitefully use you, . . . that ye may be the children of your Father which is in heaven"? We are called to be sons and daughters. Love, forgiveness, the redemptive spirit—these are the marks of sonship. And these cannot be expressed until we have crucified pride, greed, desire for place and power, which are the expressions of self. We need to pray that we may be forgiven our feverish, fitful, selfish ways, that we may be reclothed in our rightful minds, that sense may be dumb, that flesh may retire, that Christ may speak through earthquake, wind, and fire with his still small voice of calm.

*Lima, Ohio.*

## Church Farm Plan for Full Pastoral Support

BY WILBUR M. BANTZ

BECAUSE of my love for country life and my deep interest in the rural churches of our brotherhood, I have for a number of years been talking and discussing with pastors and farmers a plan which I think can be easily used by many of our rural churches of one hundred members or less. This plan will give to a trained pastor the full-time support that is equivalent to the full-time salary of pastors anywhere in the brotherhood. It is the purpose of this article to set forth such a plan.

### The Need

In the Church of the Brethren there are between five and six hundred churches, mostly in the rural sections, which at this time are being served by men who are making their living by methods other than that of preaching, or by men who may be considered as serving under the free ministry plan. Many of these communities have been depleted of much of the best talent by the younger people going into the industrial areas or into occupations other than farming. As a result these areas are sadly in need of some one to take the leadership not only religiously, but likewise—socially and economically. It is my conviction that



the poorer the community, the stronger should be the leader in the church of that community. The time is here for our church to send trained leaders into the rural communities of America, especially where the Brethren people have already gone. By doing so, the church can serve the needs of these communities in a unique way. Her rural heritage can be used in rebuilding rural life.

#### What Is an Adequate Support?

So few of our churches have any concept at all of an adequate support for the service of a pastor. Nor do they know how much work a church and a community place upon one man in comparison to the free ministry plan, whereby five or six ministers shared alike in the pastoral needs of the church. Any pastor living in a rural community can find enough to do to keep him busy serving his church full time and building the life of the community, but this he cannot do without an adequate support.

Almost every man going into the ministry wants to get the best possible preparation for his work. Our church has provided well for his training educationally. By the time he leaves the seminary, he will have spent seven years in school, which is almost the time required to enter the practice of law or medicine. Yet in many cases his salary is on the level of a day laborer's. Much praise is to be given the ministers in our church who are so serving the brotherhood.

In order to live, to meet the demands of being a servant to the public, and to buy books and magazines, no church should think of a minister receiving less than fifteen hundred dollars per year with a parsonage, or its equivalent. This should be increased in relation to the number of children, the cost of transportation involved, and the prevailing standard of living.

To give such a support to a pastor may seem an impossibility to many rural churches. Yet if they are willing to do so, a plan can be worked out whereby it can be done without any burden to the church or the pastor.

#### The Plan

In holding revival meetings over the past fifteen years, mostly in rural churches, I have found none that could not raise sixty dollars cash each month to pay the pastor. This amount should perhaps be the minimum cash salary. Now in addition to the cash salary, let the church furnish the pastor a small church farm of twenty to forty acres, depending upon the amount of tillable soil located not too far away from the church. This farm is not to be farmed by the pastor but by the church. A farm committee should work with the pastor to rotate properly the crops for the fertility of the

### In Behalf of the Church

BY ALEXANDER MACK, JR.

(Translated and given a title by Ora W. Garber, Elgin, Ill.)

Jesus Christ, God's only Son,  
Praise and honor be to thee.  
Thou art the enthronéd One  
Round whom throngs of angels be—  
Many thousand watchers there  
Lifting up glad songs and prayer.

Bless, O Lord, this church of thine  
Which thou with thy blood didst buy.  
Fill us with thy grace divine—  
'Twas for us that thou didst die.  
Thou hast chosen us to be  
Consecrated, Lord, to thee.

Guard the standing and the weal  
Of thy flock, thy trusting sheep,  
And thyself to them reveal.  
Draw them near and safely keep.  
In the name of thy great might  
Grant strength worthy of a knight.

Lift, O Lord, thy gracious face;  
Give us of thy holy peace.  
May the light of thy sweet grace  
In our midst, Lord, never cease.  
Lead thy lambs, we humbly pray,  
In and out, day after day.  
Amen.

soil, and to organize the farmers of the church to put out, care for and harvest the crops, which in turn would be donated to the pastor as a part of his salary.

The church could purchase and maintain such a farm at no more expense than that of furnishing a parsonage. A farm could be purchased by the church on a long-time loan plan, or some elderly couple might donate such a farm to the church. A number of farmers using the God's acre plan could in a few years pay for the farm, or a farm might be leased for a few years to test out the workability of the plan. In some cases, the General Mission Board could well afford to invest funds to help a church start on the plan.

The pastor's part in working the plan would be to feed the crops which the church has raised on the farm to cows, pigs, and chickens, and by this means supplement his cash salary with a steady income from his stock. He would keep no more stock than he could properly feed on the amount of feed produced. Two cows, two good brood sows, and two hundred laying hens would with careful planning and feeding supplement his salary from six hundred to one thousand dollars per year. To care for these, it would require only a few hours each day; the rest of the time he would have free for study, prayer, visiting, and working in the



community. Now in addition to his two sources of income, he would have much of his own living, which would make his total income be the equivalent of the average full-time pastor's salary.

#### Advantages

With this plan the pastor would be serving full time, the church contributing time and effort to make it possible for him to be supported adequately. The work the pastor would do would keep him in good physical condition, and help him to understand better the problems of his people. It would also give him a greater feeling of security, which he cannot possibly enjoy while confined to a very limited cash income.

The members of the church would think of their pastor as one of them, thus restoring some of the benefits of the free ministry plan. The one or two days a year when the whole church would come together to work would build fellowship. Many of the young men from rural churches in training for the ministry would be contented to go back into the rural communities if an adequate support could be realized.

Here is a field in which I know some are willing to adventure. The Brethren, by this plan, can keep their pastors in the rural churches, and make a great contribution to the rural life of America.

*Toledo, Ohio.*

### Three Views of the Cross

BY ELGIN S. MOYER

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3: 14, 15).

THE CROSS is a fact of history, a fact of experience and a fact of faith. It stands for all time and for all people. It is the one way of life. It is a hard way but it leads to a glorious end. It would be unbearably hard if we had to carry the cross and trudge the way alone. But the way is illuminated and the burden lightened by Christ, the very One who placed the cross in the experience and program of Christianity. All peoples who find Christ as their only Savior have looked, do look, or will look to the cross. All must look at the same focal point, and all must look with the eye of faith.

The first view was the view into the future, before the incarnation and before Calvary. Since the Lamb was slain from the foundation of the world, and Calvary was eternally in the mind of God, salvation could come to men of old only as they looked in faith to the promised Messiah. This promise was in their Holy Scriptures and the cross was there. Accepting and obeying those Scrip-

tures and believing in and looking for the coming One were dimly but really seeing the cross that brought them salvation.

The second view was the look upon the cross as it actually stood on Calvary, with the body of Jesus nailed to it. I sometimes wonder whether it was easier to believe in the atoning sacrifice of Christ for those chosen few who beheld Jesus die on the cross than it was for the faithful ones of old who believed and were rewarded for their faith. It was just as necessary for Jesus' own brothers and neighbors who beheld Calvary to accept the cross as it was for the prophets of old or for us today. Yet they were so close that the difficulty was increased by the very proximity.

The third view is the view we take today. We look back to the cross and are saved by this backward look. In addition to the faith that is given us to believe in the promises of God, we have the history of the faith and experience of the patriarchs and prophets of old, along with the recorded experiences of the brothers, disciples, and friends of Jesus, who saw him bleed and die for the sins of the world. We can also draw upon the experience of nearly 2,000 years of Christian history. What excuse can we today have for not believing in the reality and efficacy of the atoning death of our blessed Lord?

Again, I say, the cross stands central in the faith of mankind. All must look to it. All must come to it. It has the same message and the same appeal to all people. But how can they know the cross and see it unless we tell them?

*Oak Park, Ill.*

### Hatred in Wartime

Excerpts from a statement adopted by the Federal Council's Executive Committee on March 16, 1943.

WE record our gratitude that even in the throes of war there has been so little hatred among the people of the United States and so much discipline and restraint. We commend the recent statement by the National Education Association counseling against "intense and revengeful rancor" and specifically against teaching hatred of the enemy and desire for revenge. We note with hearty approval that the British commander-in-chief of the home forces and the chief of the special services division of the United States army have both advocated the same policy in the training of men for combat.

After five years of war, Madame Chiang Kai-Shek, speaking for the Chinese people, said, "While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of aggression, let us remember that hatred and recrimination will lead us nowhere." The people of Great Britain have won our respect because, while



facing their enemy with implacable determination, they have refused to permit this resolution to turn into blind hatred and indiscriminate desire for revenge. . . .

We recognize that never before in history has there been so widespread a provocation to hatred. In a world where human beings are still imperfect, it is inevitable that hatred should flare up in the souls of those who are the victims and eye-witnesses of degradation and infamy. We do not presume to judge or condemn our fellows in other lands who have been subjected to trials which we can but dimly conceive.

Nevertheless, if that hatred is deliberately fomented and spread until it becomes the emotion that predominantly determines how the United Nations will act, then the forces of evil will have won their greatest victory. They will have infected those who are mightier than the Axis. Thereby they will have assured a continuity of cruelty and folly that will make hatred a self-perpetuating thing and render it impossible for mankind to achieve a just and durable peace.

The emotional fervor that comes from hatred and vengefulness makes for neither competence nor sustained power. It confuses the thinking, blurs the vision and ultimately undermines the will power of those who rely upon it. Men may be so circumstanced that they cannot wholly avoid this evil. But to seek artificially to create it cannot be too strongly condemned.

We call upon our fellow Christians, while striving for right and justice, to reject all desire for vengeance; to seek God's forgiveness for any hatred we may harbor; and, without shrinking from the harshest duty imposed upon us by our consciences under God, to remain ever mindful that he alone may say, "Vengeance is mine; I will repay."

### A Contrast

BY GEORGE W. TUTTLE

WHAT a contrast we find between the rich young man who came to Jesus, asking what he should do to inherit eternal life, and Zaccheus the publican, who climbed a sycamore tree that he might see Jesus. Both were rich, but to the young man his riches were a stumbling block, while the riches of Zaccheus became a steppingstone to his new life. One was self-righteous; the other was a frank, open sinner in that day when he caught his first glimpse of the Savior of the world.

The rich young man went away sorrowful; when Zaccheus looked down and saw Jesus, and Jesus looked up and saw Zaccheus and said: "Come down, for today I must abide at thy

house," Zaccheus came down and received him joyfully.

Zaccheus was short in stature; the rich young man was short in his estimate of values. Zaccheus was a volunteer. He said, "The half of my goods I give to the poor." But the rich young man could not even be drafted into the Lord's service. If the young man was sorrowful as he turned away, how much sadder must have been the heart of the Lord of glory as he saw him cling to the baubles of earth in preference to the riches of heaven! Zaccheus went still farther, for he offered to make fourfold restitution where he had taken anything by false accusation. To him the goal was everything; to the rich young man his possessions were everything.

Zaccheus received Christ; Christ received Zaccheus. A new life of joy, peace and usefulness opened before the chief of the publicans. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." The rich young man went back to the same old round of money getting and of morality minus salvation through Christ.

As we read these interesting accounts we ask which was the richer of these two men. Both were rich in earthly treasure but only one went forward to possess heavenly treasure with the Master as custodian.

### Ministerial and Missionary Pension Plan Questions and Answers

By Harl L. Russell

In order that all of you may have the benefit of answers which must be given to certain questions concerning the Ministerial and Missionary Pension Plan, the committee has asked Brother Harl Russell, President of the Council of Men's Work, to conduct the question and answer column for a few weeks. Send us your questions and we will see that some of them are answered in this column.—Pension Committee.

**Question:** When a member who is a widower dies before the age of retirement, leaving minor children, does the pension plan make any provision for them?

**Answer:** The accumulation of the deceased member "shall be applied by the Pension Board for the support, education and maintenance of such child or children while under eighteen years of age and unmarried." Any balance remaining on hand after the youngest child reaches eighteen is then paid to a contingent beneficiary designated by the member previous to his death, or to his estate if he failed to select a contingent beneficiary.

**Question:** If a member dies before the retirement age and before drawing a disability annuity, and he leaves no widow or minor child, are any benefits payable to anyone?

**Answer:** The amount of his member accumulation shall be paid to a contingent beneficiary or to his estate if he failed to select a contingent beneficiary.

**Question:** Are professors in Brethren colleges who are not ministers eligible for the pension plan?

**Answer:** Later on the Pension Board, subject to approval of the Conference of the Church of the Brethren, may declare other worthy persons or groups of persons as eligible for the plan.



## Seedtime Festival . . .

BY HOWARD H. KEIM, JR.

FROM time immemorial the harvest season has been an occasion for religious observance, celebration, thanksgiving, and joy. With perhaps a little more imagination a church group or congregation can use with equal profit the seedtime as a religious festival, teaching man's partnership with God in the glorious, creative process of producing food for man and beast. Especially in rural areas where people live next to the soil is such an observance beneficial.

The church council or official group which is responsible for planning the church program, having decided to observe a seedtime festival, will set the date. Some use the second Sunday in Lent. Begin weeks in advance the important task of informing the congregation about the details and significance of the occasion. Every individual in the congregation from the youngest child to the aged grandfather should be made to feel that he has a part in the program.

At the close of the Sunday morning service two weeks in advance of the seedtime festival, the men's organization or some other group will pass out envelopes. There will be two sizes: a large, seven- by ten-inch family envelope, and a small-sized one, about two by four inches. Every family should receive as many small envelopes as the variety of seeds which they anticipate planting, and one family-size envelope.

Some evening after the work is done, the family will gather around the table. The basket of seeds will be brought out. A few seeds of each variety for both garden and field planting will be placed in separate little envelopes and marked plainly. One little envelope will receive a spoonful of dirt from an open field or the garden of the family. The small envelopes will then be placed in the large one on which someone will have written the family name. Then the family will decide by democratic method which one of them will represent the family in the dedication service at the church. It may be one of the parents or one of the children who is chosen. This family experience should be one of good fun and of true worship. The experience can be made even more significant if all the families in the congregation can have this event on the same evening so that it becomes community wide.

On the Sunday set for the seedtime festival, the family representative will take the large envelope of seeds to the church, along with his quarterly and Bible. In case someone has forgotten, or there

is a visitor who wishes to participate in the service, the group which passed out the envelopes will be ready to provide other envelopes already prepared with a few seeds of corn, oats, beans, or some other kinds, which may then have the name written on them and be presented for dedication.

At the point in the service at which the dedication is to take place, the minister will ask the family representatives to bring the seeds forward to the altar or table in front of the pulpit, while the piano or organ plays *We Plough the Fields and Scatter the Good Seed on the Ground*. The family representatives will then return to their places. At the close of the service they will reclaim their respective packages of seeds.

On another evening the family will open the small envelopes and pour the seeds which have received God's blessing into the receptacle containing the seeds of the same variety. Thus God's blessing will be spread out over every seed. The soil dedicated to God will be poured back upon the ground from whence it came, sanctifying the entire farm for God's service. Scripture reading, hymns, and prayer may close this family worship experience in a significant fashion. This service may well be carried out simultaneously by the families of the congregation.

A complete order of worship follows:

### Seedtime Festival

PRELUDE

CALL TO WORSHIP

HYMN, With Happy Voices Singing, No. 93

INVOCATION

HYMN, God of the Earth, No. 92

RESPONSIVE READING (see below)

CHILDREN'S CHORUS, *This Is My Father's World*, No. 94

PRESENTATION OF TITHES AND OFFERINGS

SPECIAL MUSIC

SERMON: *Seed to the Sower*, Isa. 55: 10

DEDICATION of Soil and Seed

SEEDTIME LITANY (see below)

HYMN, *For the Beauty of the Earth*, No. 96

BENEDICTION

THE GLORIA PATRI

POSTLUDE

### Responsive Reading

God said, Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind, wherein is the seed thereof.

*And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit wherein is the seed thereof, after their kind: and God saw that it was good.*



God created man in his own image, in the image of God created he him; male and female created he them.

*And God blessed them: and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over every living thing that moveth upon the earth.*

And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food:

*And to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food:*

And God saw everything that he had made, and behold, it was very good.

*He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him.*

In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.

*The rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater.*

There shall be the seed of peace; the vine shall give its fruit, and the ground shall give its increase, and the heavens shall give their dew.

*Behold the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them:*

And others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because the soil was not deep:

*But when the sun came up they were scorched and withered up, because they had no root.*

And others fell among the thorns, and the thorns grew up and choked them:

*And others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.*

So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

*While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.*

#### Seedtime Litany

*Minister.* We thank thee, O God, for thy creative love, at work in our world.

*People.* Help us to love thee perfectly and worthily magnify thy holy name, O Lord.

*Minister.* We thank thee for the joyous seedtime, when we can work in partnership with thee to produce food for a hungry world.

*People.* Keep us humbly mindful of our dependence upon thee, our Father.

*Minister.* The good seed and the good earth, which thou hast given to thy servants, we now present for thy blessing.

*People.* Bless, with fertility, the seed, O God.

*Minister.* Send thy rain to refresh the earth, and thy sunshine to warm the soil.

*People.* Allow thy blessing to fall also upon the flocks and herds, which thou hast given thy people, O Lord.

*Minister.* Grant unto thy children, strength and patience to care for the crops, plants, trees, flocks, and herds.

*People.* Of the increase we shall surely give a dedicated portion to thee, our Father.

*Minister.* Because thou hast made us and we are thine, we present ourselves to thee, as our supreme gift.

*People.* Help us to be thy true children. Give us clean hands and pure hearts. Grant us grace to become more like our Lord, Jesus Christ.

*Minister.* We dedicate our lives, our homes, our fields, our flocks and herds, our all to thee, for the advancement of thy kingdom in the world.

*People.* Let thy kingdom come and thy will be done on earth, as it is in heaven, our Father.

*Minister and People.* In the Spirit of Jesus we pray. Amen.

Goshen, Ind.

## The Custodians of Culture

BY DEWITT L. MILLER

### PART I

One of the evidences of the divine inspiration of the Scriptures is the prominence which is given to women. The Bible was written in a day when woman's place in human society was that of a slave, a bit of property. She had few rights of her own. A man could put her away. He could sell her to another. He could use her as he saw fit. She was the object of his passion and when his passion cooled he often despised her. In contrast, the prominent women of the Bible were, for the most part, treated with consideration and respect. Sarah, Rebecca, Rachael, Miriam, Deborah, Hannah, Ruth, Esther, Mary, the mother of our Lord, Elizabeth, the mother of John the Baptist, Salome, Priscilla, Lydia, Lois, Eunice, and a host of others, have won for themselves an immortality because of their lives and the influence they wielded upon the culture of their day. The writers of Scripture, with insight from above, were able to pierce the veil of social custom and current thought and give to these women of God the recognition they rightfully deserved as the custodians of an ancient culture.



## Prayer for Vision

BY DOROTHY GARST MURRAY

God, grant us vision in these troubled times  
To see beyond these days of pain and strife;  
Give us the faith still to believe  
That suffering can make a richer life.

Purge from our hearts the seeds of fear and hate;  
Help us to say with Christ our Lord, "Forgive  
Them, Father, for they know not what they do"—  
For praying thus, more Christlike we shall live.

Grant us the vision of the years to come  
When mankind from his erring ways shall cease,  
Shall turn to God, and see in him alone  
The one true way to just and lasting peace.

To build a better world in which to live  
Will take brave souls who dare to trust and do;  
Grant us the vision, God, we pray,  
And then the will to make our dreams come true.  
*Roanoke, Va.*

It is evidence of the humanity of the writers of the Sacred Word that more women are not accorded a place of honor and esteem upon the sacred page. But we must always keep in mind that if the dominant influence upon the mind of the writers had been the social customs of their day the place of women in the Bible would have been far different from that which they do occupy. We can be thankful that the Holy Spirit was able to pierce the shell of prejudice and let through a shaft of light, which tells us that in the sight of God there is neither male nor female. When truth has its way men and women are equals. They are what God intended that they should be: help-mates one of another, complementing and supplementing each other.

Partly because of prejudice and partly because of the endowments which God has given women, they have had a large measure of the responsibility for the care and training of children. In fact, too much of this responsibility has been left with the mother for the good of the child. But the fact remains, they are the mothers of men. Others have served as nursemaids. Women have taken care of children during the most impressionable years while men have gone into the outside world to do their work. While there is no real reason why the work of women should be confined to the home, because of her natural endowments her first, her highest and her most important task is the bearing of children. But where this divine right and privilege has been denied, as it is to so many, women have still made a remarkable contribution to human life and welfare. Whether women preside over a home of their own or take their place in the world of affairs they have their responsibility to their generation and to posterity to be the custodians of culture.

You will find my text in 1 Esdras 3:22. The book of Esdras is one of the books in that part of the Scriptures which has been omitted from the particular versions of the Bible which we look upon as being authoritative. On the other hand, there are in the apocryphal books some passages of rare insight, passages which show the unmistakable sign of inspiration, the ability to inspire

those who read them. Students of the Word should never consider their knowledge of the Scriptures complete until they have become acquainted with the literature of the Apocrypha. Our text reads: "Ye must know that women have dominion over you." That is a most remarkable statement to come out of those times, but it fits in perfectly with the idea of women being the custodians of culture.

*Meyersdale, Pa.*

## Fun at Home

BY BOB TULLY

### Beanbag Games

One of the most popular beanbag games is throwing at a target. Of course, the target has to be made. This will call for some recreation in the workshop or kitchen, if mother permits it. A hammer, a saw, a few nails, and some old wood with the proper carpenter's touch will make a target.

I have seen many types of targets and a few will be discussed here.

1. Four small boxes of varying size set about a central box make a fine target. Each box is given a point value. The total points secured determine the winner.

2. A panel with three or five holes cut into it is a common target. Each hole is given a value and players get their score from the number of beanbags that go through the holes. The holes, of course, should vary in size and one artistic (I question the use of the word) family painted faces about the holes. Such mouths you never did see!

3. A few ingenious folks made a couple of swinging targets and they have to be hit on the top to cause them to turn over. Three or four targets on a rod are enough.

Another game that is fun if a smooth floor can be found is beanbag shuffleboard. A large square is drawn on the floor. This is then divided into nine squares which are assigned the numbers 1 to 9 inclusive. At each end is added a rectangle as long as the original square and as wide as one of the smaller squares. One of these rectangles is marked "10 OFF" and the other "10 ON."

The game is to toss, or slide beanbags from a line ten feet away onto the marked surfaces. Liners do not count and all bags must be left where they fall or where they have been knocked. The goal is fifty points.

*La Verne, Calif.*

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

Two Christian gentlemen were in the same type of service in the same city building. The first had snubbed the second, discrediting him with the people among whom he worked.

A chance came to get revenge! The second had charge of a large public meeting, and simply by writing the name of the first on one card instead of another, he could belittle the first man in the eyes of the people. But he didn't do it!

Approaching the writer the next day with a happy smile, he secretly confided his temptation and struggle and final victory. The human heart is still the world's greatest battlefield.

*New York, N. Y.*



## Alone With God . . .

BY SADIE J. MILLER

The subject of this sketch is Supedya Sundeya. He is our most recently baptized village convert. Those of us who know him feel that he has come to Christ in an extraordinary way.

Fortunately, Supedya is not an illiterate man. He has much native ability and understanding. He is a father who has long desired that his daughters might have the opportunity to go to school. So arrangements were made for the two girls to stay with their grandparents, who lived in a village where a Christian school was located.

Supedya and his wife were glad that both girls were happy in their school work. It was most pleasing to the father when his daughters did so well in their studies. Through the influence of the enterprising village teacher, the older daughter, Merni, expressed her desire to go away to the Anklesvar girls' school for further education. This was encouraging to her father.

But the way was not all clear. There was opposition to be met. Merni's grandparents had a different idea about the education of their granddaughters. The grandfather and the grandmother belonged to the old school which believed in no school for girls. They were Bhils, who had never had a chance for growth themselves and saw no value in schools. They were quite opposed to the idea of a girl going away to school. Merni soon discovered that by no means would she have an easy time to get away.

In fact, some careful plans had to be laid. Supedya asked us to take her with us on a few days' tour. He knew that in this way Merni would be out of touch with her grandparents for awhile. The grandmother especially was trying everything she knew to frustrate Merni's plans. So determined was she to prevent Merni from going that she kept traveling between her village and the Umalla station in the hope of keeping her from going off to school. She said she would not have Merni "taken with such new-fangled affairs," which would spoil her and make her unfit for work at home.

But the father's plans for his daughter worked out well. She went with us on the tour. While she was with us, she learned to do some handwork, and this greatly pleased her for it was the first sewing she had ever done. She was now more desirous than ever to attend the school at Anklesvar.

And so it worked out that Merni was off to the Anklesvar girls' school in June. She was the first pupil from her grandparents' village to go away to school. The father's dreams for his daughter were beginning to come true. He rejoiced that she would be getting an education and no longer be considered an illiterate.

All of this was in line with the hopes of Supedya's own heart. He, too, wanted to know all the truth he could learn. He contacted the Christian evangelist regularly. They read together and prayed together. They often met to talk about his great desire to know Christ as his Lord and Savior. He had decided to accept Christ and enter the Christian church.

Then came the day of his baptism. He had determined that on this day he would have a Bible and the church hymnal as his own, and these two books have been in daily use ever since. On the day he received the rite of baptism, he gave a beautiful testimony. It was one that caused a number of Christians who were present to take

notice. It served as a rebuke to some who up to that day had not given testimony to their faith. Those who heard Supedya speak had not the slightest doubt as to his deep sincerity. He was greatly encouraged by the prayer that he might be led into the stream as Jesus was led to his baptism and that he should likewise receive a baptism of the Holy Spirit.

Supedya knew that by becoming a Christian he would sooner or later be faced with persecution from his relatives, since none of them were Christians. Less than a fortnight ago, a group of relatives came to his house. They were intoxicated, and they came with the purpose of asking him to give an account of the step he had taken. Supedya knew full well that he could not reason with drunken men. Had they been sober, he would have rejoiced in the opportunity to talk with them. As it was, he quietly excused himself and went directly to the evangelist, who had been his daily helper and adviser. Again he took the Bible for his direction, and they had a season of prayer together. Then Supedya revealed an idea that had been his for some time. He told the evangelist that he wished to go to a cave in a nearby hill to pray and fast and be alone with God for several days.

Arrangements were made to carry out his desire and he went to the hill to be alone. Strange to say, on the very first night in this secluded place an intruder came his way. It was a tiger. Supedya quickly climbed a tree to safety. In rushing up the tree he dropped his Bible, which he had held under his arm. Supedya was glad to stay in the tree until the animal walked away.

About that time, he heard the rustling of leaves and the shuffling of feet. He looked about with eager hope and sure enough he saw two men approaching. They were night watchmen. They had been watching their fields in the surrounding area. Supedya came down out of the tree and picked up his Bible, which was somewhat torn from its fall. Just then a third person came along. All four sat down together and they spent the time until morning dawned talking about things which pertain to the kingdom of our Lord. Supedya considered this a part of the Lord's leading for these days.

Since then, Supedya has continued to go to his retreat and spend many hours in the quiet place alone with God. He prays that he may be able to live in such a Christian way that his friends and relatives will learn to know the Lord. May the prayers of the righteous follow him.

*Umalla, India.*

## We Call at a Burned-out Home

BY OLIVE WIDDOWSON

In one of the villages about five miles from here is the home of one of our Christian schoolboys. During the past year, this boy could not attend school because he had to stay at home to help his mother after his father died. We went out to his village to visit them, for we had heard how their home had recently burned to the ground. The boy had carried his open light, which was an oblong tin cup filled with crude castor-bean oil, into the hut to get something. The lighted wick touched some hay hanging from the loft and suddenly everything was ablaze. The family lost everything in the house except their two oxen.

As is customary in this section of the country, one room of their house was used as their living room and the other room was for their cattle. Their grain was



also stored in large bins in the house. All of this precious grain, which was their whole year's supply, was burned.

This was a severe loss to this Christian family. But it was worth more than one can tell to see how the people of the village tried to help them. Both Christians and non-Christians gave what they could, knowing that it would be hard going for the family, especially at this time when everything is so high in price.

*Vyara, India.*

## Two New Programs

Each spring the women who have mother and daughter or father and son banquet programs wish to secure program suggestions. Two programs are prepared and ready to be sent out on order.

**The Little Red School House, 5c**, brings back pleasant and profitable memories which should prove a blessing to any group carrying out the idea presented in the program.

**Precious Cups, 5c**, is a program which will inspire finer Christian living. It is a challenge to carry out the highest ideals in our homes and in our service.

Order these programs from General Boards, Brethren Publishing House, Elgin, Illinois.

## A Definition of Co-operation

An African woman wrote about the relations between her father and the headmaster of the school at Kiwanda in the following words. Miss Margaret Wrong quoted them to the International Committee on Christian Literature for Africa in New York.

"And they dwelt there and they loved each other without worrying each other, and they walked together and took counsel together. And they gave each other plenty of room and they did not jostle each other; they agreed together and they were ready to forgive each other. They loved their boys, and their rule was quiet. They were of one mind and they were hand in glove together. Neither of them claimed more respect for himself than for his comrade, or vaunted himself and despised his friend."

## Thanks From Manzanar

We, the residents of Block 36, wish to express our heartfelt thanks to you for your generous contribution to our children's welfare. We are sure that their Christmas will be a warmer and a more generous one because of it. Please extend our thanks to all of those who so kindly contributed the articles. Yours sincerely, the residents of Block 36.

The above is a copy of a note which we received from the block in which we live. Several days before Christmas, gifts began to pour into Manzanar addressed to Ralph Smeltzer. No one in the camp administration could understand why we were getting so many packages until we told them that they were gifts for all of our Japanese friends from Church of the Brethren people across the United States. The gifts which arrived before Christmas were contributed to a common pool along with gifts from other church groups and interested people. These gifts were separated into age groups, wrapped and tagged with names and distributed to each block.

Many of the gifts arrived after Christmas so we distributed them ourselves. In fact we still have some to give out. We gave several hundred gifts to Sunday-school groups—presents for the children and crayons, paper, books, and pictures which they could use in their classes. Some of the presents were given to families who had fewer gifts than others. We are giving other things to the nursery schools and the hospital. Probably

the most appreciated of all were the gifts which we gave on New Year's Eve to members of our block. We picked out gifts for each child in our block and a gift for at least one adult in each apartment. These adults were very happy and sincerely appreciated the thought behind each gift.

We were most happy over the response which came from everyone. About 80 separate packages came from some 15 states—Indiana, Pennsylvania, Illinois, and California sending the most. We have received almost 2,000 gifts and more are coming each day.

Now we want to ask another favor of all of you. Certain arrangements have been made for individuals to resettle wherever they are welcome and can find jobs, providing they are cleared by the F. B. I. and are approved by the War Relocation Authority. The most difficult part of this procedure is finding the job. Information as to any kind of available jobs for loyal responsible Japanese would be appreciated.

Many of you will be receiving notes of thanks from your new Japanese friends, but we too wish to thank each one of you.

Most sincerely,

Manzanar, Calif.

Ralph and Mary Smeltzer.

## Missionary Institute at Indianapolis, Ind.

BY ANETTA C. MOW

To missionary directors living in Indiana, Ohio and Illinois comes the announcement that the Indianapolis Missionary Education Institute will be held May 3 to 5. It will meet in the First Baptist church, 401 N. Meridian St.

The home missions theme is The Church and America's Peoples and the foreign missions theme is Christian Ventures in Learning and Living. Dr. Alexander Paul, a veteran China missionary repatriated on the Grips-holm, will be one of the speakers. Class sessions are from 9 a. m. to 4:30 p. m. The registration fee is \$1 or 50c for a single day registration for out-of-town students.

A previous announcement was made in the March 27 issue of this paper. It stated that communications concerning the institute be addressed to Miss Genevieve Brown, 222 Downey Ave., Indianapolis, Indiana.

As many pastors, teachers and missionary directors as possible should plan to attend to prepare themselves to carry on mission study and schools of missions in their local churches in the year ahead.

*Elgin, Ill.*

## What to Pray For

Week of April 17-24

Pray for the missionaries whose names are listed in the Prayer Calendar this week

Emma K. Ziegler.

Joseph W. Bowers.

Remember the missionaries on their birthdays

**Africa**

Gladys Hawbaker Royer, April 1, 1902.

**China**

Susie M. Thomas, April 15, 1910.

**India**

Dr. Barbara M. Nickey, April 5, 1886.

William G. Kinzie, April 19, 1906.

Everett Fasnacht, April 19, 1912.

Joy Cullen Fasnacht, April 11, 1915.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

#### Brethren Faith in Action

#### Calendar for Sunday, April 18

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Peter and John in Gethsemane.—Matthew 26: 36-46; John 18: 10-12. Golden Text, Watch and pray, that ye enter not into temptation. Matthew 26: 41.

**Christian Workers.** "Blessed Are the Pure in Heart."

**B. Y. P. D.,** What Does It Mean to Worship God?

• • •

#### Gains for the Kingdom

Four baptized and two reclaimed in the Antioch church, Ind., Bro. B. D. Hirt, evangelist, Bro. James R. Hunter, pastor.

Five baptized in the Miami church, Fla., Bro. Charles D. Bonsack, evangelist, Bro. T. Simon Richardson, pastor.

• • •

#### Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins,** May 3 in the Middletown church, Ind.

**Bro. A. J. Caricofe** of Vienna, Va., April 18-23 in the Richmond church, Va.

**Bro. R. W. Schlosser** of Elizabethtown, Pa., April 21-25 in the Uniontown church, Pa.

**Bro. Theodore E. Miller** of Nappanee, Ind., May 2-16 in the Pleasant Hill church, Ind.

**Bro. D. I. Pepple** of Woodbury, Pa., May 10-23 in the Smithfield church, Martinsburg, Pa.

**Bro. Olden D. Mitchell** of Nokesville, Va., May 9-23 in the Ridge church near Shippensburg, Pa.

**Bro. O. F. Bowman** of Harrisonburg, Va., May 2-16 in the Reed's Creek church, Smith Creek congregation, W. Va.

**Bro. William Kinsey** of New Windsor, Md., in the Cedar Run church of the Linville Creek congregation, Va., April 29—May 9.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., April 18—May 2 in the Bethel church, Markleysburg congregation, Pa.; May 30—June 13 in the Union chapel, same congregation.

• • •

#### Personal Mention

**Bro. Desmond W. Bittinger,** professor of sociology and education at McPherson College, also a member of the General Mission Board, was a very welcome worshiper with the Elgin folk on Sunday, April 4. His sermon at the morning service was much appreciated by all.

**Sister Ross May** of Kearney, Nebr., says in a recent communication: "I wish to make it known to parents of boys who are members of the church or who are acquainted with boys stationed at the Kearney air base, that our home is open to these boys and we would enjoy getting in touch with them." This is a gracious offer and we hope Sister Ross may have the privilege of entertaining some Brethren boys.

**Bro. R. W. Schlosser** of Elizabethtown College will be heard on a special broadcast over WMBS, Uniontown, Pa., Thursday, April 22, from 3:00 to 3:15 p. m., Eastern War Time. This program will be part of Bro. Schlosser's series of Holy Week services in the Uniontown church.

**Dr. P. H. J. Lerrigo,** secretary of the Christian Medical Council for Overseas Work, was in the General Mission Board office for several hours Monday morning, April 5. He was in conference with Charles D. Bonsack and Leland S. Brubaker.

**Bro. John S. Crumpacker** of Roanoke, Va., was unable to attend the recent General Mission Board meeting on account of an attack of influenza. We are sure we speak for all who had a taste when we say that the box of apples which he sent with his compliments was certainly up to Virginia's reputation for good things.

**Elder Emra T. Fike** of Eggleston, W. Va., at present in the Memorial Hospital at Cumberland, Md., where he underwent an operation March 29, wishes to express appreciation for the many good wishes and greetings received, and for the prayers offered in his behalf. At this writing, April 7, he hopes to be out in a few weeks.

**Bro. William M. Beahm,** Annual Conference secretary, was another recent Publishing House visitor. We hope that clerks of district meetings and others responsible for materials which should appear in the Conference Booklet will share his concern that this matter be sent in at once. See also the notice to clerks of district meetings.

**Bro. Otho Winger** was calling on friends in the offices at the Publishing House Monday forenoon, April 5. As usual, he was on hand in good time for the General Mission Board meeting, this time scheduled to begin at 1:30 p. m. At the meeting he led in the opening devotions, recalling among other things how he felt thirty-one years ago, when he attended his first Mission Board session.

The spring meetings of the General Mission Board, the General Ministerial Board and the Brethren Service Committee explained the presence of a number of well-known persons about Publishing House halls last week. Not so accounted for were Brethren V. F. Schwalm, president of the General Education Board; A. C. Baugher, chairman of the Board of Christian Education; W. W. Peters, moderator-elect; Burton Metzler, member of the Board of Christian Education and the Conference

### Railroad Rates to Conference

The following rates to Annual Conference have been furnished to me by the Rock Island railway, on whose main line McPherson is located:

#### To McPherson

|             | Round Trip |         |               | One-Way |          |        |         |
|-------------|------------|---------|---------------|---------|----------|--------|---------|
|             | Coach      | First   | Inter-mediate | Clergy  | St'nd'rd | Lower  | Tourist |
| Chicago     | \$25.95    | \$32.40 |               | \$10.80 | \$ 6.15  | \$4.10 |         |
| St. Louis   | 18.80      | 23.45   |               | 7.85    | 5.60     | 1.80*  |         |
| Los Angeles | 59.84      | 83.16   | \$68.15       | 25.90   | 13.60    | 9.10   |         |

\*From Kansas City.

—Warren W. Slabaugh, General Railway Transportation Agent, 3446 Van Buren St., Chicago, Ill.



Program Committee; J. Linwood Eisenberg, member of the General Education Board. We have it on good authority that Bro. Warren D. Bowman of the Board of Christian Education was present for an important meeting of the executive committee of his board.

**Sister Ida Himmelsbaugh** passed away at Tavares, Fla., on March 26, 1943. She served as a missionary to India from 1908 to 1923. During the past twenty years she has been an invalid and has suffered much. An account of her life will appear in the Messenger soon.

### Miscellaneous Items

If anyone who has a book about the Hochstedler family is willing to part with it, write to Mrs. Roy E. Younkin, 816 W. 8th Street, Erie, Pa.

That the proof is in the using seems indicated by the following: "Enclosed is one dollar for another Granddaughter's Inglenook Cookbook. I have one, but my neighbor lady wants one too."

**North Dakota** and Eastern Montana district conference this year will be held June 25 to 28 in the Zion house of the Cando church. All queries, papers and reports must be in my hands not later than May 6 to get into the conference booklet.—Ray Harris, District Clerk, Minot, N. Dak., Box 987.

**Clerks of district meetings** should check to be sure they have sent us the names of Standing Committee men and any business for the McPherson Conference. This matter is wanted for the Messenger and the Conference Booklet. The fact that Annual Meeting comes early this year is an additional reason for sending this information as soon as possible. It may be sent directly to the Messenger.

**Increasing problems** concerning feeding and lodging such a crowd as might attend an open Conference led Bro. W. W. Peters, moderator-elect, to present these matters to all board members present for the spring meetings mentioned elsewhere on these pages. It was the consensus of opinion of those present that the advisability of limiting the McPherson Conference to a delegate meeting should be referred at once to members of last year's Standing Committee. As soon as the returns from this questionnaire are available the Messenger will be glad to announce the results.

**Rural Life Packets** containing the five following items are available for use in connection with Rural Life Sunday, May 30: (1) The Christian Rural Fellowship (what it is and what it does); (2) Ceremony of the Soil (a service of worship by Howard and Alice Kester); (3) An Order for the Dedication of the Seed, the Soil, and the Sowers (a dedication service); (4) A Christian Rural Life Philosophy, by Edward K. Ziegler; (5) In-Service Training for the Minister in Town and Country, 1943 (a description of schools, institutes, graduate courses, conferences and camps to be held at agricultural colleges, theological seminaries). Price, 10c. Prepared by the Board of Christian Education. Order from Brethren Publishing House, Elgin, Illinois.

### News From the Philippines

The only communication that we have had from our missionaries in the language school at Baguio since December 7, 1941, was a cablegram received from them on December 11, 1941, stating that all were well. We have tried every known method of getting in touch with them or receiving information from them.

### Family Loyalties

Is a Booklet Containing  
Five Family Circle Programs

For use in Brethren homes during Christian Family Week, May 2-9.

Recommended by the Board of Christian Education. Order from the Brethren Publishing House, 22 S. State Street, Elgin, Illinois. Price 10c each (a correction of the original quotation of 5c).

We are sure that our readers will be happy to know of the following news. A British woman was interned in Baguio with our people. She left Baguio April 1, 1942, being among the first of the Britishers who were repatriated. Through a communication from her to some people in southern California, her name was sent to our office as one who might be able to give us information concerning our people. An air mail letter was immediately sent to her in Egypt and on April 7 we received the following reply.

"... When I left Baguio Mrs. Hayes and her party were all right. Concerning the names you listed in your letter, I remember all of them with the exception of Miss Susie Thomas.

"Doctor Cunningham was very fit and doing a great deal of medical work in the camp—his specialty was dietetics—trying to see that we had enough calories with the limited supply of food at our disposal and also trying to look after the needs of the people who had diabetes. His wife and son were also well when I left. Miss Bessie Crim was very fit and extremely active in camp work in her capacity as a trained nurse. As far as I can remember, both Mrs. Flory and Mrs. Angeny had sons. Mrs. Angeny had hers in January, I think, and Mrs. Flory had hers, I think, sometime in February or March.

"I cannot give you very much news about the men as they were in the next building to ours and were not allowed to associate with us in the women's dormitory, and as the camp consisted of over 500 people and it is a year since I was in Baguio my memory for names or faces is not so good.

"I am awfully sorry that my news is so meagre as I fully realize how you must want news of your friends. My own father and mother are in a concentration camp in the Philippines, and I cannot get any word about them. . . ."

In addition to this, Brother and Sister C. E. Crim of Bellefontaine, Ohio, parents of Bessie Crim, received word through the International Red Cross that Bessie Crim's name had appeared in an unofficial list of American civilians interned at Baguio. Also, Dr. Ivy Walters of Oakland, Calif., first cousin to Mrs. Ellen Cunningham, received a letter from the Red Cross stating that the names of Dr. and Mrs. Cunningham and son had appeared in an unofficial list of American civilians interned at Baguio.

There is no doubt that all of this information has come from the same source, and although it is a year old, we take great comfort in it and believe that at the present time our folks are well and getting along as well as could be expected. We rejoice in this news and ask that you continue to remember these folks in your prayers.—*Leland S. Brubaker.*



## Feed Europe's Children Now . . .

BY RUFUS B. KING

The time is overdue for Christian people in America to rally to the support of the proposal for feeding children in occupied Europe. Unless something is done in a very short time, mounting thousands of innocent children will have starved to death or will be permanently afflicted.

Such a program of relief has been going on in Greece for nine months, and while inadequate, it has been of immeasurable worth to those people. There is urgent need that this should be extended to other European countries, such as Belgium, Holland, Norway, Poland and France.

Former President Herbert Hoover has been asking for such a program for some time. At a mass meeting at Carnegie Hall in New York City during the winter, he appealed to the "thousands of organizations, religious and otherwise, in this and other countries involved, to insist that their governments ameliorate the hardships and spiritual destruction of the war" by making food available to the children of Europe immediately.

Mr. Hoover's experience as food administrator in Belgium in the first World War has made him one of the foremost authorities on war relief. In World War I relief came shortly after Belgium was occupied. In this war almost three years have passed since she has had outside food and normally she must import about 50 per cent of her foodstuffs.

Today all over Europe rations are pitifully low. Starvation is rife. Disease is claiming the children and the weak in thousands because of lowered vitality. Reports from abroad indicate that in some districts children react to tuberculin tests with a per cent of infection ranging from 35 per cent to as high as 65 per cent. This is the modern ally of famine.

Rufus Jones, chairman of the American Friends Service Committee, said recently, "The blockade, which is an instrument of starvation [administered by the Allied Nations], will not be opened for mercy ships until America sends out a loud and unmistakable call to open the way for food to go to the children of Europe. I am convinced that some terms even in wartime could be made to save the children who are the hope of a new Europe. At least we ought to make a superhuman effort."

There are, to be sure, obstacles in the way of this program, but they are not insurmountable. The immediate task is to move the governments of England and the United States to take action. Public sentiment is needed. Howard Kerschner, former director of relief in France for the American Friends Service Committee, who has just returned from England, states that in England sentiment for the plan is further advanced than in the United States and that the crux of the problem depends on the United States.

Kerschner's opinion is the result of numerous visits with public officials and observations of the reaction of public speeches he has made in England in behalf of this project. He has also discussed the matter with officials of the governments in exile, "who are for it one hundred per cent."

The second step is to reach an agreement with Germany such as has been done in regard to Greece in this war and with Belgium in World War I.

Other difficulties could be met by the following points

### Feed Europe's Children Now

Rufus King is a Brethren Civilian Public Service assignee studying in the Columbia University Unit for Training in International Administration. He is planning to use his training there in reconstruction work in postwar Germany.

### The Role of the Private Relief Agency

Stephen Cary is an assignee from a Friends' camp studying with the fifteen-man C. P. S. unit at Columbia, along with forty-five civilians and naval officers. He hopes to do postwar reconstruction work in Austria.

### Experiences of a Refugee

Hedwig Hackel, refugee from France, is now living at Ridge Farm, Lake Forest, Illinois. The Brethren Service Committee co-operates with the American Friends Service Committee, supplying both money and personnel to aid in refugee work.

advanced by Norman Thomas. Sweden, a neutral country, could furnish ships to transport the food. South America has surplus foodstuffs and needs a market. Most of the governments-in-exile are prepared to finance the project and are anxious to do it. And finally, neutral governments or the International Red Cross could supervise the distribution so that there would be "rigid safeguarding of such relief so that no military advantage whatever would accrue to the civil populations or armed forces of invading nations."

Our State Department has stated that the relief that has been going to Greece has been going to the persons intended and that none of it has gone to the Axis or has aided the war effort.

Many prominent men and women in America, listed among whom are forty-three educators and religious leaders, have joined in the plea for the adoption of a feeding program to other countries of Europe now. James Wood Johnson, founder and president of the American Ambulance Corps, has said: "Unless relief is well under way before another winter sets in we will be too late."

Turkey, a non-Christian country, is credited with bringing food to Greece, her former traditional enemy. Will Christian America with her great moral power bring about a breaking of the blockade to the extent that sustenance can be brought to the rest of Europe's helpless? Today we share with Germany as parties to this starvation. Let us dissolve this partnership now!

### The Role of the Private Relief Agency

BY STEPHEN G. CARY

Some time ago a very healthy rumor cropped up on the subject of the role of the private agency in the postwar relief and reconstruction program, which, judging from a number of letters we received from men in C. P. S., was the source of a lot of uneasiness. The rumor was to the effect that the private agency was to be shut out entirely from the relief picture, that the whole program was to be planned and administered by powerful public bodies, national, if not international, in scope. It is evident that such a theory gained credence from the undoubted fact that present plans do call for the handling of the bulk job by government agencies. This has necessarily to be the case, because the magnitude of the task is far beyond the resources of any group of private agencies to handle. Hoover and Lehman have both been talking in terms of feeding 500,000,000 people when the



shooting stops, and if such astronomical figures are to be met, it is obvious that astronomical financing will be required. But to leap to the conclusion that because the government is to do the biggest job the private agency is to be left out is to come to an entirely unwarranted conclusion. It can be safely said that the question is not whether they will be used, but rather how they will be used, and that is one of the problems that Mr. Lehman's organization is currently studying. Let us consider some of the areas in which the private agency may be of service:

1. *Performing an unpopular job.* There may well be areas in Europe in which it will be politically difficult for a government agency to operate. Ample precedent for such a situation exists in our experience after the last war in, for example, the Quaker feeding of children in Germany, and in the political wranglings that preceded the A. R. A.'s famine relief in Russia—wranglings, incidentally, that cost 5,000,000 Russians their lives. The private agency, not responsible so clearly to public opinion or dependent on public funds, is in a position to help out in such a situation.

2. *Carrying on experimental services, which can later be adopted by a government agency if successful.* Thus the Near East Foundation might inaugurate a soil improvement program in Greece, which might later be taken over on a mass scale by a government agency. The smaller, more independent private organization has more right and more opportunity to do experimental work of this kind than the public agency.

3. *Operating intense and concentrated services in small areas.* A public agency engaged in the overall task must necessarily simplify and standardize to some extent, and a private agency may be called on to take over an area where conditions are particularly bad or the problems particularly complex. The smaller, more flexible private agency is well equipped to move in and offer special, individualized service in a situation of this sort.

4. *Seeking out and filling in gaps in the public service.* A huge public relief program will necessarily be incomplete in many respects. For example, private agencies might see a need for special intelligentsia relief, or for additional medical work in the control of special diseases—favus, to take one instance from the Joint Distribution Committee's work after World War I. This possible service and the type listed under (3), might be termed the plus service, which the private agency can offer—the personal, individualized kind of service which leaves a lasting result behind it, and to which private agencies have been for a long time successfully devoting themselves.

But beyond all these services there remains one more great contribution that the private agencies can make, a contribution which many consider to be the most important of all. This service is the *supplying of trained and competent personnel* for all the manifold relief tasks that must be faced. The private agencies almost alone have accumulated the necessary experience, and developed the trained worker in the field of international relief, and these resources must be utilized to the full. It is the special responsibility of the administration of the program, for without these qualities the relief effort can never be molded into a real instrument to rebuild a shattered world, as we hope it can be made to do. Man does not live by bread alone, and if we would succeed, we must see that along with the bread

goes a measure of love and sympathy and understanding, and above all a chance for the victim to help himself. We at Columbia believe that Mr. Lehman appreciates this great principle, and we are confident that he recognizes too the significant contribution that the private agency can make in its application.

### Experiences of a Refugee

BY HEDWIG HACKEL

Recently in a circle of friends, we were asked to tell our last experiences while in Europe. We are agreed that in spite of all troubles and misery we will never forget the helpfulness and understanding shown to us by different persons and committees. Here we will point out the blessings of the activity of the Friends Service Committee and the Brethren Service Committee in which we and thousands of other refugees participated in France and in the United States.

We decided to leave Paris, in the vicinity of which we had a home for refugee children, the day before the German invasion. It was hard to leave in the lurch our work that had been so dear to us. We had to give back to their parents the children who had been living for years in our home. Finally there were three girls under six years of age and three adults who remained with us, one of whom had a broken leg in a plaster cast. We took three perambulators and moved with the most indispensable pieces of luggage. Because there were no more trains in the district of Paris, thousands of refugees from the bombed regions of Northern France overcrowded the destroyed highways along which we had to move on foot. Finally, helpful and very friendly French soldiers picked us up on a truck.

After having passed four days in the concentration camp of Gurs, we finally found ourselves in the south of France, completely exhausted and unable to start a living. We had lost everything, but the French people were very friendly, giving us straw and the most needed utensils for cooking. But we needed more. We were out of connection with our friends, and without news of our men who were either in the army or in concentration camps. Our children were nervous and without sleep. Just then the American Friends started their activity for the refugees, organizing a friendly room with benches and tables in order to give them nutritious meals twice a day, and shoes and sheets for the children. Pretty soon the room was crowded with refugees, who found there advice and assistance in all of their complicated situations. Later a sewing room and a shoe repairing room were established. Many refugees were working in the institutions or in the kitchen trying to forget their fate. In a short time sick people and children could be provided with supplementary food. A friendly circle was created, and people uprooted from their homes and background found new activity, understanding and concern.

After passing almost one year under these conditions, we came to the United States. Though we had no relatives in this country, we were feeling out of harm's way when we got in touch with the above-mentioned committees. We had the chance of going to the Scattergood Hostel for four months. We learned here the American way of living and the English language and enjoyed a good time of friendship and recreation. Here at Scattergood for the first time our little girl had the feeling of being at home.

Thanks to our new friends' helpfulness and understanding we found jobs.



## The Church at Work

### Looking Forward to Annual Conference . . .

By Robert E. Mohler, Conference Director

The world is sick. Almost every man, woman, or child of this world is sick or is in some way affected by the ills of the world about him. In spite of this terrible sickness the world moves on; we live, and if the world of tomorrow is to be a decent world in which our children and children's children are to live, the church must go on and function with more virility than ever before. Annual Conference is a vital part of our church life, and its inspiration is greatly needed in a day such as this.

The difficulties of travel, food rationing and the labor situation will make it impossible to have a large Conference. It is doubtful that we should attempt to have a large Conference, but delegates and other church leaders should attend. Conference plans are going forward, and those in charge are definitely planning, building a great program, and making arrangements to care for those who attend.

The date of Conference is June 2-7. This is one week earlier than was first planned, but after considering several factors such as the later date coming so close to the harvest season of the great Southwest and the fact that schools and colleges are generally closing earlier than usual, it was thought best to make the change.

The place of Conference is McPherson, Kansas, the home of McPherson College. McPherson is a beautiful city with a population of approximately 8,000. McPherson has not been greatly affected by war industries. It is a city with hundreds of modern homes that will open their doors to assist in caring for guests.

The headquarters for the Conference will be the City Auditorium, a building that comfortably seats 1,500 persons. Within three blocks of the auditorium are to be found three hotels, the Warren, the McCourt, and the Town Tavern. Adjoining the auditorium, in the same building, is a large gymnasium with an abundance of hallways and balcony space. These conveniences will provide excellent space for exhibits.

The City Auditorium is located near the center of the city, and within a short distance are to be found a number of the principal church buildings of the city, the Junior High School, and other public buildings.

McPherson College is located one mile east of the City Auditorium, as is also the Church of the Brethren. The facilities of the modern dormitories of the college will be available for the housing of many guests, and the campus grounds will be available for the parking of trailer houses or for camping by any who wish to use the same while attending Conference.

The task of housing guests has been assumed by the city Chamber of Commerce, Ralph V. Johnson, secretary. It would, however, be well for those desiring to camp or park trailer houses on the college campus or to live in one of the college dormitories to write to the college in advance, making reservations.

The uncertainty of food supplies and not knowing what rationing may mean by June make it impossible at the present date to state definitely plans for providing food for Conference guests. The Chamber of Commerce has assumed this responsibility. As yet rationing has affected this area of the country but little. More infor-



Photo Courtesy of the McPherson Republican

First Church of the Brethren, McPherson, Kansas

mation on this topic will appear in the Messenger columns before Conference time.

The Program Committee for Conference consists of W. H. Yoder, chairman; Burton Metzler, secretary; Harper Will, William Beahm, Frank Carper, and Moderator W. W. Peters.

The Committee of Arrangements is: Earl Frantz, chairman; James H. Elrod, secretary; W. H. Yoder; Paul Brandt.

The purpose of this article is to remind readers of the coming of Conference, and to assure them that those in charge are awake to the event. To date we believe that it is God's will that the Church of the Brethren should hold this year a great religious Conference much as they have in years past, and until things are seen differently, plans will continue to go forward to this end.

#### The Conference Budget

The gift of a devoted member may be designated for a particular item in the church program or, if not designated, it is placed in the Conference Budget treasury and finds its way into many areas of the world.

The Conference Budget is \$17,615 larger than last year and was adopted by Conference as follows:

|                                               |           |
|-----------------------------------------------|-----------|
| General Mission Board .....                   | \$175,000 |
| Board of Christian Education .....            | 23,250    |
| General Ministerial Board .....               | 7,750     |
| General Education Board .....                 | 5,000     |
| Bethany Biblical Seminary .....               | 29,500    |
| Ministerial and Missionary Service Fund ..... | 18,000    |
| Missionary Service Loan Fund .....            | 2,000     |
|                                               | <hr/>     |
|                                               | \$260,500 |

#### Global Strategy

When we were youngsters in the geography class getting our first glimpse of the world, the teacher used a globe to tell us of places which we knew were very far distant and which we surely would never see. Now through new achievements in transportation and communication the peoples of the world are daily being brought closer together. Close proximity does not increase our happiness. Unless we are possessed with a spirit of brotherhood, our nearness only increases our strife. Now the world is engaged in global military strategy. We pray for peace.

#### Turn Brotherhood Into Peace

Peace will not come merely by cessation of hostility. Peace is not inactivity; peace is something very active.



It comes when human relations take on the spirit of brotherhood. We Christians are the people who must strive to make of our new global inter-relations a world arena where men are brethren. We cannot imagine this happening except by the love found in Christ's blessing the minds and heart of men.

### He Gives Most

*"He gives most who gives systematically, not spasmodically; who gives to prevent need, not to relieve it. . . . Blessed is the man who gives without being solicited."*

### Conference Offering Materials Order Form

Secure from General Boards, 22 S. State St., Elgin, Ill.

- ..... **Global Gospel.** A four-page bulletin presenting many items of interest concerning general brotherhood work. Intended for every member.
- ..... **Offering envelopes** with inscription, For the Healing of the Nations. Intended for every member.
- ..... **Youth Serves Envelopes.** Intended only for those of young people's age. May be used instead of the other envelope.
- ..... **Youth Serves Leaflet.** This leaflet explains general brotherhood work including both Conference and Brethren Service budgets.
- ..... **Suggested Conference Offering Talk to Local Churches.** A one-page sheet with suggestions for the talk presenting the Conference Offering.
- ..... **A Junior Conversation About the Conference Offering.** A two-page sheet arranged for three juniors to hold a public conversation about the work of their church.
- ..... **Peace Testimony Offering Envelopes.** This is the regular envelope provided for Brethren Service offerings. Secure envelopes for use now and in the months ahead for regular, continuous giving to Brethren Service.

### ADULT DISCUSSION OUTLINE

#### Shall We Have a Pension Plan Providing for Our Ministers and Missionaries?

Scripture: 1 Cor. 9:9-14; 1 Tim. 5:8, 17, 18  
Sunday, May 2

Note: We suggest the meeting be placed in the hands of the laymen. Appoint a discussion leader. Ask another layman to give reasons for supporting the plan. See Section I of outline, also articles in Gospel Messenger, Feb. 27, March 20 and 27. Ask a third person to present the proposed pension plan briefly. See Section II of outline. Copies of the plan and other free literature may be secured from the General Mission Board, 22 S. State Street, Elgin, Ill., or your local minister.

#### I. Does the Church Need a Pension Plan?

1. Helping the Lord to provide for the physical necessities of his servants is faithful stewardship (1 Cor. 9:9-14).
2. Many worthy ministers and missionaries are now drawing from the church's service and relief fund.
3. Our low-salaried ministers and missionaries cannot

### Conference Offering

Date—May 16, 1943.

Purpose—For our total missionary program.

Goal—As the Lord has prospered.

Need—The need is as great as the crushed lives and spirits throughout the earth.

accumulate property for old age as their predecessors did years ago.

4. An adequate training for the minister represents an outlay of several thousand dollars. This he must pay out of a limited salary.

5. Business, industry, and government now provide for the retirement period of their employees. The church can hardly do less.

6. The Ministerial and Missionary Service Fund is inadequate to meet all the requests that are now coming to it.

7. Most ministers and missionaries do not want charity or relief; they want an opportunity to help themselves.

8. Insurance companies report that persons who have a pension to live on at retirement live from three to five years longer.

9. The laymen of the church are ready to help the minister with his financial problem; substantial gifts of money are already being offered for the pension plan.

### II. The Proposed Plan

1. The plan has been written by one of the best authorities in this field.

2. It has been studied, revised and approved by the Men's Work Council, Church of the Brethren, and must be approved by Annual Conference.

3. The plan is similar to those used in other denominations.

4. The plan is voluntary.

5. It is not insurance, but a pension.

6. The funds will be handled by Brethren responsible to the church.

7. Briefly stated the plan provides a pension for each minister and missionary and his wife as long as each lives, beginning at retirement (not earlier than sixty-five years of age), providing there has been participation in the plan. The amount is determined by the amount paid in during the period of active service plus the accumulated interest. The minister may pay a per cent of his salary each year. The church which he serves may pay a similar amount which is placed to that particular minister's credit. The fund may also be increased by gifts to the Pension Fund.

### III. Questions for Discussion

1. Why and how are pensions better than relief?
2. How could this plan be improved?
3. From a brotherhood standpoint, why should all ministers participate?
4. From a local church and brotherhood standpoint, why should all churches participate?
5. Should Annual Conference adopt this plan to begin Sept. 1, 1943?
6. If so, will your minister and your church be charter members of the plan?

Note: This discussion may be continued next Sunday evening or at some special meeting.



## Correspondence . . .

### To the Women of the Pacific Coast Region and Everyone

A few of the women of the Pacific coast met at La Verne, Calif., on Feb. 17, 1943, in the college auditorium for a business session. Our regional president, Mrs. D. C. Gnagy, now of the Santa Barbara C. P. S. camp, in Southern California, presided. Because of tire and gas rationing our group was not large. Our prayer is that by next year the war will be over and more of us can get together as a big family to talk over the problems that confront each of us. Again this year we were unable to carry out our decision of last year concerning churches sending their women's work presidents as delegates to the conference for voting. Next year the voting power will not be left to all who attend the business session but will be handled just as at our Annual or district conferences. Each church may send its women's work president or an alternate. These delegates will act as representatives of their various churches and the voting power of the regional women's work meeting at La Verne, or wherever regional conference is held, will be in this representative group.

Short but interesting reports were given from the presidents of each district of the region. We were much interested in having Mrs. McCune from our district in Canada give us a short report. She feels that Canada is making great accomplishments. She said that we must remember that their territory is great in size and they do not get together as often as we in the States. One family in Canada lives on the same amount of land as twenty families here. The fellowship they receive in getting together means much to them.

Mrs. Gnagy's report from the camp at Santa Barbara gave us a challenge. They are having difficulty in getting food for the boys. She suggested that our people may be able to can some of the food that would go to waste in our gardens and send it to them. Good butter is hard for them to get. Let us be helpful.

Mary Smeltzer left during our conference for Chicago with several Japanese from the Japanese camp at Manzanar. We were challenged to write to our friends in the East and encourage them to help locate these Japanese on farms where possible. Here they can work and prove to America that they are true citizens. We must not forget that these Japanese were taken from their homes and put into a camp. Just now some of them are wondering if America really means to give them a chance to show their patriotism or not.

Let us be more conscious of the needs of others during the coming year. Let us take time to write to Martha Rupel, who is at San Dimas C. P. S. camp. She is the only girl in camp and she spends many lonely hours with no woman with whom to share her thoughts. Mrs. D. C. Gnagy said she would be very happy to hear from anyone wishing to write her. She is the only woman at the Santa Barbara camp. It would take only a few minutes of our time and the time spent would be well rewarded. Let us write either individually or as a group and thereby lighten the load of our co-laborers.

Mrs. J. Z. Gilbert of Los Angeles presented President C. Ernest Davis of La Verne College the sum of \$90.00 to purchase a recording machine for the college. Dr. Davis graciously accepted it and assured us that one could still be purchased. This completed the women's work proj-

ect of the Pacific Coast Region as decided upon two years ago.

A motion was made and passed that the president of each district women's work co-operate with Mrs. Harrison Frantz in studying the regional needs of women's work. Mrs. Frantz was chosen at the Asheville Annual Conference to study this region with the object of unifying the work of the districts.

A motion was made and passed that our present regional president hold over for one year and that we elect a vice-president for three years and a secretary-treasurer for two years, the election of a new president to take place next year for a term of three years.

The executive committee recommends that our goal for our regional women's work project be \$100.00 for the coming year. They further recommend that this be used as follows: to purchase fittings for the fireplace in the girls' parlor at La Verne College; to help place workers sponsored by the regional advisory board in defense areas. These two recommendations were passed by the women present.

The new officers are Mrs. D. C. Gnagy, president; Mrs. Pauline Keim, vice-president; Mrs. Cora Neher, secretary-treasurer.

Mrs. Helen Daugherty,  
Secretary-Treasurer.

Live Oak, Calif.

### The Christian and the War

Excerpts from an article by Anthony Sapienza in the New Aurora for February, 1943. Material sent the Messenger by Mrs. Mary Shomber, Ottawa, Kansas.—Ed.

As for me, a Christian is one who sincerely believes that Jesus Christ is his standard of behavior in all phases of life and that he reveals God's destiny for man both in this and the future life. In other words, the true Christian is that person who is wholly devoted to Christ and to the kingdom of God, recognizing that both involve the fatherhood of God and the brotherhood of all men. The kingdom of God is characterized by love on the part of man for God and for his fellow men. Man's purpose is to co-operate with God in the establishment of his kingdom on earth.

No Christian who regards himself a real follower of Jesus Christ and who believes in the kingdom of God can make the claim that he is able, as a Christian, to live alone and of himself. He cannot be unaware that a global war is being fought and remain a Christian. . . .

The Christian, whether pacifist or not, meets similar problems in peacetime concerning evils other than war. What, for example, should his attitude toward average business practices be? Certainly the Christian would not separate himself from the society in which this evil exists. If he remains within the society in which evil business practices exist, will he not participate in them and by necessity indirectly consent to them? The true Christian, however, does not simply remain in society and watch these practices go on, and as time goes on maintain that he must inevitably support those evil practices. Instead, he might go into some kind of co-operative business enterprise and by so doing demonstrate to the world a new way upon which business can be based. . . .

Nowhere in the gospels do we find Jesus teaching men to co-operate in evil directly or indirectly. We never find him advocating the use of evil as a force to exterminate evil. The Sermon on the Mount teaches the use of love as a force to overcome evil; and the life of



Christ, viewed as a whole, reveals that it was consistent with this basic teaching of love.

The Sermon on the Mount and the life of Christ are basic for the Christian. He is conscious of the fact that he will reap a part of the evil that will result from a world at war. He acknowledges that the society of which he is a part is responsible for the evil that surrounds him and so profoundly affects all peoples of the world. He recognizes his own imperfection but, nonetheless, Christ remains his standard of the will of God, and the ideal of perfection. It is sometimes charged that the Christian pacifist is unaware of the suffering in the world and that he desires to run away from it. This is not true. He would, if permitted, go into the midst of the evil to serve the suffering, the sick, the homeless, the naked, the hungry, and the dying.

The Christian pacifist realizes that the ideal of peace will likely not be realized in his generation. Nevertheless, he is aware that his contribution lies in the fact that he is a peace advocate and a witness of the kingdom of Christ. Although no immediate results can be guaranteed in the near future, he is certain that he is contributing toward that new era for which men throughout the past centuries have yearned: the age when nations and people "shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore."

#### Dedication Services at Lancaster City Church

The dedication of the renovated and improved church auditorium and of the new electric Hammond organ was held in the Lancaster church on March 7, 1943. Prof. A. F. Brightbill of Chicago was the guest speaker. The organist was Mr. Lester A. Miller of Lebanon, Pa.

There were three services held during the day. In the morning the dedication sermon entitled Sacrifice and Song was preached by Prof. Brightbill. The local choir sang the dedicatory anthem, Thy Temple. At this service, Caleb Myer, chairman of the board of trustees, read a statement to the church, giving both the program of renovation that had been completed and the financial status at this time. Concluding the service a very effective dedication response was read by the pastor and the congregation.

At the B. Y. P. D. meeting, Prof. Brightbill spoke on the subject, Music and Emotions. This was most interestingly done by comparing different church hymns.

In the evening, there was a hymn festival program. The song sermon, John 3:16, was directed by Dr. Brightbill. The congregation, the choir, and the organ all shared in this unique program.

The attendance for the day was very good, averaging about 400 for each service. The trustees announced that the renovating was entirely paid for and that with the offerings of the day a balance of less than \$100 remained to pay on the organ.

We feel that this entire program is a job well done and that much credit goes to our pastor, Bro. F. A. Myers, for getting back of the idea and seeing it through. We also feel that the trustee board should be commended for its work. This board consists of Caleb Myer, chairman, Edward Buch, Wayne Keller, Samuel Sholtzberger, and Jacob Brubaker.

The renovating of the auditorium consisted of painting the walls, ceiling, and radiators, revarnishing the woodwork and the floors, installing new light fixtures,

erecting a choir loft, obtaining new window shades, putting sunbursts at the tops of the windows, and laying some new carpeting in the aisles.

A Christian and an American flag have been placed on the pulpit by the families of the boys in service. These will be presented to the church at a later time along with decorations in the form of palms, which the B. Y. P. D. plans to have placed on the pulpit.

Lancaster, Pa.

Mrs. M. Alexander Glasmire.

#### A Young Man Makes a Goal

My young son of sixteen came home from school excited and thrilled as I never had seen him before. On Friday afternoon at the regional basketball tournament in Medicine Lodge two teams were putting everything they had into the game. Much depended upon the victory. A young man who usually made goals easily, whether from nervousness or excitement just could not put that ball through the basket. When time out was called, there on the middle of the court, not caring that two hundred or more persons were looking on, he knelt and lifted his hands in prayer for help and guidance. When the game was resumed he made the basket with ease and precision.

Let's not criticize these young moderns too much, for many of them do not know just where to go for help in making the "goal."

Medicine Lodge, Kansas.

Mary Prentice Giles.

#### Elder John William Shively

Elder John William Shively was born June 5, 1870, at Lafayette, Ind., and died March 7, 1943, at Starkweather, N. Dak. In early childhood he moved with his parents to Chicago. In 1889 he was married to Mrs. Francis Hufford Stong. Not long after this he united with the Church of the Brethren.

A homestead was taken north of Starkweather, N. Dak., in 1896. In the Salem community he became a minister of the church and served as elder for many years. More recently he served as pastor at Ellison and Turtle Mountains.

Mrs. Shively passed away Jan. 18, 1935. Two sons and three daughters survive: Floyd of Starkweather; Ralph of Puyallup, Wash.; Mrs. A. T. Hilden of Glyndon, Minn.; Mrs. J. E. Linngren of Baker, Minn.; and Mrs. Albert Garske of Garske, N. Dak. One brother, George Wallace, lives at Cleveland, Ohio. There are eleven grandchildren and four great-grandchildren.

Services were in charge of Rev. Kepler of the Methodist church of Starkweather and Elder Ralph Petry. Burial was at Starkweather.

Surrey, N. Dak.

Ralph Petry.

#### Jonathan Greenhalgh

Jonathan Greenhalgh, son of Joseph and Margurite Hartley Greenhalgh, was born in Manchester, England, Sept. 1, 1869. He was reared in the Episcopal Church of England, but after coming to the United States in 1886, he was baptized by J. S. Alldredge of Anderson, Ind., in the Church of the Brethren.

In 1912 he was made a minister. He applied himself studiously and did considerable preaching among the churches of Southern Indiana, and particularly in the Sampson Hill church near Shoals, Ind. He made this his home and served for some years as the pastor.

In 1918 he had the privilege of returning to his old home in England, also of teaching a Sunday-school class



and of preaching. After returning to the States he was married to Minnie Jones, who survives him.

He had been in failing health for some years and in more recent years had suffered serious illness at times, from which he would partially recover, but each attack left him less able for the next. He was very patient through his affliction, and when the end came he very peacefully fell asleep.

Besides his companion, he leaves one nephew, one niece, a stepdaughter, Olive Wininger, and three step-grandsons. A stepdaughter and two stepgranddaughters, his parents, five brothers, two sisters, and a stepson preceded him in death.

He fell asleep March 10, 1943. Funeral services were in charge of the writer at the Sampson Hill church.

Muncie, Ind.

J. Andrew Miller.

### Brumbaugh Golden Wedding Anniversary

On March 7 Brother and Sister H. Atlee Brumbaugh, well known to many of our Messenger readers, celebrated their golden wedding anniversary. During the Sunday-school hour a fitting program was given in their honor. The women of the church presented Sister Brumbaugh with a vase and flowers. The men remembered Bro. Brumbaugh with a fountain pen and pencil.

After the service Brother and Sister Brumbaugh and members of the family enjoyed dinner at a near-by inn. The late afternoon and evening were spent by the couple at their home, when they were hosts to their friends.

Howard Atlee Brumbaugh and Lydia Ebersole were married March 7, 1893, in Bedford. They united with the Church of the Brethren at New Enterprise shortly after their marriage. Bro. Brumbaugh has held the office of deacon since 1907 and on many occasions has filled pulpit appointments. He has served both as superintendent and teacher in Sunday school. He helped to organize the Roaring Spring Church of the Brethren Sunday school and served as superintendent. He held the same position for quite a number of years in the Twenty-eighth Street church, of which he is a member. Both Brother and Sister Brumbaugh have been active church and Sunday-school workers.

Bro. Brumbaugh was engaged in school work for a number of years. At present he is senior adjuster for state workmen's insurance in this district.

Three children were born to them, one of whom is dead. Harold C. Brumbaugh and Mrs. George Rhodes of Altoona are the surviving children.

May God keep them through the years ahead as he has thus far.

Altoona, Pa.

Mrs. Galen Bittner.

### Passing of Bro. George Ulery

George Ulery, son of the late Jacob and Christina Heater Ulery, was born near North Manchester, Ind., April 11, 1852. He died at his home near Milmine, Ill., Feb. 17, 1943. He had been in failing health for some time.



He came to Illinois when about twenty-one years of age. On Dec. 30, 1875, he was married to Miss Hannah Kuns. One son, Menno C., was born to this union. This son passed away July 14, 1921. Mrs. Ulery preceded her husband in death Nov. 1, 1941.

Bro. Ulery was a faithful member of the Church of the Brethren and had filled the office of deacon since 1894. He was generous in giving to the church, to missions, or to any cause where he saw a need. Last November he purchased a beautiful home and gave it to the Okaw (La Place) congregation for a parsonage.

Bro. Ulery was an honest, industrious man, a kind, considerate husband and father, and a good neighbor. The many friends and neighbors will miss the pleasant visits in that home where kindness and hospitality were always shown.

Bro. Ulery was a member of a family of ten children. Only one brother survives, Henry Ulery of Laketon, Ind.

Funeral services were held in the Church of the Brethren, Cerro Gordo, Ill., on Feb. 19, with the writer, pastor of the Okaw church, officiating. He was assisted by Elder W. T. Heckman, pastor of the Oakley congregation. Burial was made in the East Frantz cemetery.

LaPlace, Ill.

L. M. Baldwin.

### Ralph Alvin Bishop

Ralph Alvin Bishop, son of Arthur and Kate Bishop, was born Sept. 6, 1909, in Norton County, Kansas. Here he grew to manhood and spent his entire life. He was united in marriage to Vera Blickenstaff on Aug. 11, 1932. To this union was born one son, Bruce.

He passed to his eternal reward on Sept. 30, 1942, at the age of thirty-three years and twenty-four days. The family and community were shocked by his unexpected death. He was ill only a few days. His illness at first was thought to be an attack of flu but was later diagnosed as poliomyelitis. Surviving him are his wife and son, his parents and an only sister, and many other relatives and friends.

Bro. Bishop united with the church early in life and lived faithful to the end. He loved the church and was active in her service. For three years he had served as Sunday-school superintendent and was re-elected for another year the Saturday prior to his passing.

The radiant beauty of his Christian life was a constant inspiration. He loved and lived for the best in his community. Truly it is a better place because he lived.

Private funeral services were conducted from the Scott funeral home of Norton on Oct. 1, by the writer, assisted by Rev. McKinney of the Baptist church. This was followed by public services at the graveside in the Norton cemetery.

Quinter, Kansas.

D. W. Kesler.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Duncanson-Seitz.**—Bro. Lloyd S. Duncanson of Guthrie, Minn., and Fannie L. Seitz of Belleville, Kansas, at the Guthrie church by the undersigned, Feb. 14, 1943.—H. W. Duncanson, Guthrie, Minn.

**Floretta-Henry.**—Frank J. Floretta of Dayton, Ohio, and Ruth E. Henry at the home of the bride's parents in West Alexandria, Ohio, by the undersigned.—Paul W. Kinsel, Brookville, Ohio.

**Flory-Black.**—By the undersigned at the parsonage, March 21, 1943, John J. Flory and Judy Black, both of Defiance, Ohio.—Otto Laursen, Defiance, Ohio.

**Hird-Hoover.**—In the Washington Creek church, Kansas, Carl Hird, Jr., and Irene Hoover, both of Lawrence, Kansas.—Ralph M. Hodgden, Topeka, Kansas.

**Hoover-Phillips.**—Earl E. Hoover and Mary Ellen Phillips, both of Miamisburg, Ohio, by the undersigned at his home.—Paul W. Kinsel, Brookville, Ohio.

**Rhodes-Coakley.**—William Tyree Rhodes and Bernice Carolyn Coakley of Harrisonburg, Va., by the undersigned in the parsonage, Feb. 5, 1943.—Jacob F. Replogle, Dayton, Va.

**Schmidt-Krum.**—Walter Schmidt and Ruth Krum, Feb. 21, 1943, in the Polo church, Ill., by the undersigned.—M. E. Clingenpeel, Polo, Ill.

**Stauffer-Seibert.**—Harry Stauffer of Bachmanville, Pa., and Catharine C. Seibert of Annville, Pa., by the undersigned at his residence on Feb. 13, 1943.—Elmer E. Ebersole, Hershey, Pa.

**Weaver-Armstrong.**—By the undersigned in the First Church of the Brethren, Jan. 24, 1943, Howard Paul Weaver and Mary June Armstrong, both of our city.—I. S. Long, Baltimore, Md.

### Fallen Asleep . . .

**Badders.** William H., was born at Laurel, Pa., and died suddenly at his home in York, Pa., on Feb. 12, 1943, at the age of seventy years, four months, and twelve days. He was a member of the Church of the Brethren. Surviving are his wife, one son, one daughter, four grandchildren, and three great-grandchildren. Services were held at his late home by the writer. Interment was in the Cross Roads cemetery in York County.—M. A. Jacobs, York, Pa.

**Beckley.** John Francis, son of Frederick and Mary I. Francis Beckley, was born Dec. 1, 1925, and died March 15, 1943, as the result of being struck by an automobile in a dimout while on his way home from church in Avenel, N. J. Though his father was a Lutheran and his mother a member of the Church of the Brethren, they worked in the Presbyterian church of Avenel, of which Jack became a member a year ago. He was president of the young people's society there. Services were held in his home church, and in the First Church of the Brethren in Lebanon, Pa., conducted by Rev. John E. Banquet of the Lebanon Presbyterian church. Burial was in the Brethren Midway cemetery.—J. G. Francis, Lebanon, Pa.

**Bomberger.** Annie Meyer, was born Sept. 15, 1859. On Jan. 5, 1884, she was married to John Henry Bomberger. On Feb. 12, 1893, she was baptized into the Church of the Brethren. She died on March 17, 1943. The funeral services were conducted in the Heidelberg church with interment in the adjoining cemetery. She was preceded in death by her husband on July 30, 1937.—Candace Royer, Sheridan, Pa.



**Burkepile**, Eva Louisa, was born to Tilnore and Mary Gantt on Feb. 15, 1877, near Marysville, Ohio. She was united in marriage to Willard M. Burkepile on Jan. 20, 1898; he died eighteen years ago. She leaves four children and two granddaughters, all of whom are members of the church, her stepmother, four brothers and two sisters. She and her husband united with the church in August 1899 and were soon elected to the deacon's office. In 1908 they moved to Holly, Colo., for a short time, finally settling in southwestern Kansas, where they had a homestead. In 1917 they moved to Fruitdale, Ala., where she had since resided. She was laid to rest in the Fruitdale cemetery, following services at the church conducted by Brethren G. W. Petcher and Walter Replogle.—Mrs. E. F. Carpenter, Fruitdale, Ala.

**Caplinger**, Sarah Ann Hughey, died March 18, 1943. She was born in 1868. She married Landon Caplinger, and to this union were born eleven children, two of whom died in infancy. She also has thirty-five grandchildren and twenty-eight great-grandchildren. She and her husband would have celebrated their sixtieth wedding anniversary next August. She had been a faithful member of the Church of the Brethren for sixty-two years. She was loved because she lived, as well as professed, the Christian life. The funeral was conducted by the undersigned, assisted by Rev. H. W. Tumbleson of the Methodist church in Belfast. Interment was in the May Hill cemetery.—Paul J. Wright, Peebles, Ohio.

**Critchlow**, Clydia Serena Arford, was born at Epsom, Ind., on Feb. 7, 1877, and spent her early life at that place. She attended the public schools there, as well as Sunday-school and church services. Early in life she united with the church. On Nov. 14, 1894, she was united in marriage to Thomas L. Critchlow. Their new home was established on a farm in their home community, where they continued to reside until 1910 when they came west. After having lived for several years in Kansas and Nebraska they came to the Haxtun, Colo., community in 1922 and made their home here since that time. Four girls and six boys were born into their home. Two of the children preceded her in death. When the family moved to Haxtun Mrs. Critchlow united with the Church of the Brethren and continued in that church until her death. On March 15, 1943, after a short illness, she died at Holyoke, Colo. She leaves three daughters, five sons, four sisters, two brothers, eighteen grandchildren and two great-grandchildren.—Mrs. Warren D. C. Wood, Haxtun, Colo.

**Fritz**, Sarah Jane Arnold, was born Dec. 8, 1856, at Mt. Carroll, Ill., and came to Brown County, Kansas, in 1886. She was united in marriage to William Albertus Fritz on Dec. 22, 1874, and to this union three children were born. Her husband died Jan. 26, 1942. Sister Fritz united with the church early in life and remained faithful till death. She had been in ill-health for some time and called for the anointing service a few weeks before her death, which occurred on March 23, 1943. She is survived by her three children, four grandchildren, one great-grandchild, one brother and one sister. Funeral services were held at the Sabetha funeral home by her pastor. Burial was in the Morrill cemetery.—W. A. Kinzie, Morrill, Kansas.

**Gochenour**, Amanda, daughter of Isaac and Susan Blickenstaff, was born near Edna Mills, Ind., on Sept. 14, 1864, and died at her home in Rossville, Ind., on March 25, 1943, after an illness of several months. On Dec. 25, 1887, she was united in marriage to David Gochenour, who died in 1929. After the death of her husband she moved to Rossville. Survivors are one brother and five nephews. She was a member of the Rossville Church of the Brethren, where funeral services were conducted by her pastor, Elder Robert L. Sink. Burial was in the Pleasant View cemetery.—Clara Metzger, Rossville, Ind.

**Heiston**, Thomas Dillard, aged eighty-nine years, eleven months and twenty-three days, died March 4, 1943, at the home of his niece, with whom he lived in Elkwood, Va. He united with the Church of the Brethren many years ago and remained faithful until death. Bro. Heiston was born and reared near Luray, Va., and was well known throughout this section. As a young man he spent much of his life in the West, where he bought a farm and lived for a number of years, later coming back to his native state. He was a man who made friends easily and he leaves many. He was never married and was the last member of his family. One brother died a few years ago and another over fifty years ago. The funeral services were conducted at Beahms chapel by Pastor H. C. Eller, assisted by Elder E. L. Cave. Interment was in the Heiston cemetery on Dry Run.—Mrs. H. E. Wakeman, Luray, Va.

**Holsinger**, Emma Crist, wife of the late John C. Holsinger, died at the home of her granddaughter near Tenth Legion, Va., on March 17, 1943, at the age of seventy-nine years, nine months and four days. She was the daughter of the late Jacob and Rebecca Wampler Crist and had spent her entire life in the Broadway-Timberville section. Surviving are two sons, five granddaughters, three great-grandchildren and one brother. The funeral was held at the Linville Creek church, of which she was a member, with the writer and Elder J. S. Roller officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Keller**, Israel, was the sixth in a family of eight children to depart this life. His father, George Keller, died fifty years ago, and his mother, Mary Keller, whose maiden name was also Keller, died about forty-five years ago. One sister and one brother survive. He was born April 5, 1858, at Springville, Pa., and died

March 11, 1943, at the home of his only daughter, where he and his wife made their home. On Oct. 30, 1880, Bro. Keller married Martha Mohler, with whom he was privileged to live for more than sixty-two years. In his death the family circle is broken for the first time. Though his health had been gradually failing for the last ten years, he was never bedfast except a few days before his death. He is survived by his wife and daughter, four grandchildren and two great-grandchildren. Brother and Sister Keller were baptized into the fellowship of the church at Springville about fifty-five years ago. During these many years they enjoyed Christian fellowship together in the home and in the church. Attendance at the services of the church became more difficult in the last years because of failing health. Funeral services were conducted in the Ephrata church by his pastor, the writer. Burial was in the family plot on the old homestead.—C. C. Sollenberger, Ephrata, Pa.

**Kilhefner**, Daniel, was a member of a family of eleven children born to the late Christian and Lydia Kemper Kilhefner. A sister and two brothers survive. Bro. Kilhefner was born Jan. 11, 1865, near Merrill, Pa., and died after a period of failing health, at the home of his daughter in Ephrata on March 8, 1943. On Oct. 11, 1890, he married Katie Loose, who died five years later. Three children survive, with three grandchildren and five great-grandchildren. He assumed the responsibility of both mother and father to his family through the years from their childhood to maturity. He was a great lover of flowers and spent much time in their cultivation. He introduced the placing of flowers in the church for worship services. He is remembered also for his tenor voice, which he used freely in the worship of his Lord. In 1884 he united with the Church of the Brethren at the Mohler house. For nearly sixty years he lived a useful Christian life in the community of the Ephrata church. Not long before his death he took a worthy pride in telling his pastor that he had missed but two Sundays in attending some service of the church in fifty years. Funeral services were conducted in the Ephrata church by his pastor, the writer. He was laid to rest in the Mohler cemetery.—C. C. Sollenberger, Ephrata, Pa.

**Maxwell**, Charles, son of Henry and Martha Maxwell, was born near Flora, Ind., on Nov. 24, 1874. He met a tragic death on March 14, 1943, when hit by a train at a crossing a short distance from his home; he lived only a few hours after the accident. He was united in marriage on July 29, 1893, to Minnie Wykle. Survivors are the widow, three children, twelve grandchildren, two great-grandchildren, five sisters and two brothers. Funeral services were conducted at the Carter funeral home by Bro. Ray E. Zook. Burial was in the Musselman cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Meeks**, Birdie, was born in Tennessee on Nov. 9, 1869, and died Dec. 10, 1943. She grew to womanhood in her home in Tennessee and was married to William Henry Meeks on March 27, 1897. The family lived for a period of time in Texas, Oklahoma and Montana; in 1919 they came to Washington, where they have resided since. She is survived by two daughters and four sons. She was preceded in death by four sons and her husband, who died in 1933. She is also survived by thirteen grandchildren. She was a faithful member of the Church of the Brethren most of her life. Services were conducted by the writer at the Hennessy funeral home in Wenatchee, Wash. Burial was in the Wenatchee cemetery.—W. T. Luckett, Wenatchee, Wash.

**Mellinger**, Julia Anne, daughter of Mr. and Mrs. Andrew Swoneland, was born in Elkhart County, Ind., Aug. 17, 1860, and died March 9, 1943, at her farm home near Goshen, Ind., after an illness of eight years. Her first husband, William Penrod, died July 12, 1912, and her second husband, John C. Mellinger, died Aug. 21, 1935. She had been a member of the West Side Church of the Brethren since 1894. Surviving are a stepson, a grandson, and three brothers. Funeral services were conducted at the West Goshen church by Brethren M. D. Stutsman and Leander Kurtz. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Miller**, Bettie, widow of Bro. J. Frank Miller, died Feb. 20, 1943, aged sixty-seven years. She was a member of the Welsh Run Church of the Brethren most of her life. She always remained faithful to the church. She is survived by four sons, one daughter and twelve grandchildren. She made her home with her daughter during the latter part of her life. Funeral services were held at the Welsh Run church by Brethren David Petre and William Hunsberger. Interment was in the Broadfording church cemetery.—John D. Martin, Mercersburg, Pa.

**Miller**, Mary Rebecca, was born July 16, 1876, at Bridgewater, Va. She was a daughter of the late Elder Samuel F. and Susan Thomas Sanger. She grew to womanhood in this community, attended Bridgewater College when it sponsored elementary work, and later pursued college work in the same institution. In December 1895 she married Virgil L. Miller, son of the late Samuel F. and Bettie Miller, at whose homestead they spent their entire married life. To this union were born two sons and three daughters, all living. She is survived by one brother and two sisters also. Mrs. Miller was a woman of sterling Christian character, a devoted mother, and a staunch neighbor and friend. She united with the church in early girlhood and was interested in all phases of its work throughout her life. Mrs. Miller suffered for several months as a result of a fall and died at the



Rockingham memorial hospital on Feb. 21, 1943. The funeral was held at the College Street church by her pastor, C. G. Hesse, and Dr. John S. Flory. Interment was in the Oak Lawn cemetery.—Mrs. Mattie F. Wise, Bridgewater, Va.

**Peters, Cornelius N.**, the fifth child of Isaac and Mary Peters of Franklin County, Va., was born fifty-six years ago, and died in the Dayton, Ohio, community on March 12, 1943. When eleven years old, he moved with his parents to Ohio. One year after this migration the mother and her eight children were forced, by death, to meet life without the help of a husband and father. In this task of home provision Neal played an important part as he grew to manhood. Nancy May Karns joined Neal in founding their own Christian home in 1913. Three children were born into this home, where they learned their father's way of life. Hard work was considered to be the way out of any difficult situation, but to Neal hard work was also a thrilling activity. He loved the soil and the plants and animals, and, as he worked in the field, he also worshiped in God's original cathedral, the great outdoors. Worship and church interests were always important in his life and he and his wife enjoyed the pleasure of leading their children to membership with them in the Church of the Brethren. He leaves his wife, three children, two grandchildren, one sister and six brothers.—Ivan L. Eikenberry, Dayton, Ohio.

**Plock, John W.**, son of Henry and Eva Plock, was born near Lanark, Ill., June 29, 1869, and died at his home in Lincoln, Nebr., March 9, 1943. Bro. Plock came to Fairmount, Nebr., when a young man; he later went to Carrington, N. D., where he married Sadie Smith. To this union were born four sons, who, with their mother, survive him. Besides his immediate family, he is survived by three brothers, two sisters and four grandchildren. Twenty-one years ago the family moved from North Dakota to Lincoln, which has since been their home. Bro. Plock and his wife were members of the Church of the Brethren all their married life, he serving in the capacity of deacon, until a year ago when they transferred their membership to the community church, where he was a faithful member at the time of his death. He was loved and respected by all who knew him. Funeral services were conducted by his pastor, Bro. J. Edwin Jarboe. Burial was in the Wyuka cemetery at Lincoln, Nebr.—Mrs. James Plock, Lincoln, Nebr.

**Riddlebarger, William Wallace**, was born Oct. 8, 1925, at Nampa, Idaho. As his father's profession was that of teaching and the Christian ministry, Billy lived in several communities, among them being Nampa and Kuna, Idaho, Whitefish, Mont., McPherson, Galva, and Wichita, Kansas. While living in Wichita he graduated from the intermediate grade school, being president of his class. In August 1938 he returned to Idaho with his parents and lived in the Lower Fairview community near Nampa where he graduated from the grammar school in 1939 as valedictorian of his class. That fall he enrolled in the Nampa junior high school. Following two years' residence in Covina, Calif., Billy returned to the Nampa community in June 1942. Enrolling as a member of the senior class of the Nampa high school in September 1942, he attended school until the last week of October when he became ill. Billy quietly passed away on Feb. 9, 1943, at Ontario, Oregon. At the age of seven and one-half years he was baptized into the Church of the Brethren. For the past several months he was a member of the young people's cabinet of the local church. Billy was a quiet, thoughtful and unassuming boy, clean in thought and deed. He is survived by his parents, Mr. and Mrs. William Riddlebarger, a sister, his maternal grandparents, several other relatives and many friends. Services were conducted in the Nampa church by F. H. Barr, the pastor, assisted by Walter S. Coffman, pastor of the Fruitland church. Interment was in the Kohlerlawn cemetery at Nampa.—F. H. Barr, Nampa, Idaho.

**Ritchie, John W.**, was born Dec. 25, 1885, and died Feb. 24, 1943. He was a member of the Church of the Brethren. Funeral services were conducted by the writer in the Singers Glen United Brethren church and burial was made in the cemetery near the church.—M. J. Craun, Singers Glen, Va.

**Roach, John H.**, was born Oct. 2, 1867, and died March 12, 1943. He and Jennie Williams were married in 1892 and they both joined the Brethren nearly sixty years ago. Bro. Roach was a faithful deacon for more than forty years and he was church treasurer for many years. He was indeed a faithful worker in the Antioch congregation in Bedford County, Va. Bro. Beahm and Bro. Whitten officiated at the funeral. He was laid to rest in the family cemetery near which he lived his entire life. His gracious and uplifting influence will live on. He leaves his wife and son.—I. N. H. Beahm, Nokesville, Va.

**Seal, Lena Virginia Beahm**, aged forty-one years, died suddenly on March 3, 1943. Apparently she was as well as usual the day of her death until noon, when she was stricken with illness and died in a few hours. She was a member of the Church of the Brethren for a number of years and was a devoted follower of her Master, as well as a devoted wife and mother. She is survived by her husband, Elmer Seal, and five children, the youngest being ten months old. She leaves also three sisters and one brother. Funeral services were conducted at Beahms chapel by her pastor, Bro. H. C. Eller. Interment was in the church cemetery.—Mrs. H. E. Wakeman, Luray, Va.

**Shoop, Mary C.**, of Penbrook, Pa., died in a hospital. She was

seventy-two years old. She is survived by two sons, five sisters, one brother, three grandchildren and seven great-grandchildren. Funeral services were held at the W. Orville Kimmel funeral home, conducted by Bro. H. B. Heisey, pastor of the Hummel Street Church of the Brethren, of which she was a member. Burial was in the East Harrisburg cemetery.—Mrs. Byrem, Camp Hill, Pa.

**Smucker, Sallie Virginia**, daughter of the late Elder Samuel H. and Catherine Arehart Myers, died at her home in Timberville, Va., on March 24, 1943, following a lingering illness. She died at the age of seventy-five years, two months and six days. She was preceded in death by her parents, two sisters, one brother, two sons and her husband. Surviving are two daughters, one son and two grandchildren. The funeral was held in the Timberville church, of which she was a lifelong member, with her pastor, the writer, and Elder L. M. Clower officiating. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

**Stebbins, Emma Belle**, the daughter of Charles M. and Ellenora Shew, was born near Trotwood, Ohio, on Dec. 28, 1874. At about the age of seventeen she became a member of the Church of the Brethren, holding membership in the Lower Miami congregation. Her life was one of consistent devotion to the church and that for which the church stands. On April 19, 1894, she was married to Howard O. Stebbins. Ten children came into the home, eight of whom are still living, two daughters having preceded their mother in death. The husband, six sons, two daughters, twenty-seven grandchildren, two great-grandchildren, one sister and one brother survive. Death came to her at her home on March 18, 1943, following an extended period of illness. Funeral services were held at the Lower Miami church by Elders Jesse Noffsinger and John Garst. Interment was in the Lower Miami cemetery.—Alice S. Garber, Elgin, Ill.

**Strong, Edith Hillery Hay**, was born near New Paris, Ind., to Rev. and Mrs. Lemuel Hillery, and died Feb. 13, 1943, at her home in Sioux City, Iowa, following an illness since last fall. She spent most of her life in the Goshen community, moving to Sioux City several years ago. Surviving are her stepmother, Mrs. Lemuel Hillery, four children and six grandchildren. Funeral services were held in the home of her stepmother in Goshen, Ind., by Bro. M. D. Stutsman. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Sword, John Dale**, only son of John Amos and Myrtle S. Sword, died at the hospital in Quinter, Kansas, on Feb. 11, 1943, following an operation. He was aged nineteen years, eight months and twenty-eight days. He was baptized at the age of eight years and lived a clean spiritual life. He called for the anointing on Feb. 5. He leaves his parents, three sisters and a host of relatives and friends. Funeral services were held at the church at Quinter by Bro. Dan Crist, assisted by Bro. Paul Brandt. Burial was in the Quinter cemetery.—Mrs. J. A. Sword, Gove, Kansas.

**Twombly, Louis Lee**, infant daughter of Mr. and Mrs. Russell Twombly of Markleysburg, Pa., died in the Uniontown hospital on March 14, 1943, aged seven days. Services were conducted in the home by the writer and interment was in the Thomas cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Ulerich, Melvin E.**, son of Mr. and Mrs. Benjamin Ulerich, was born in Lawrence, Kansas, Nov. 28, 1864, and died March 11, 1943, at the home of his daughter in Goshen, Ind., where he had made his home for some time. On Nov. 5, 1893, he was married to Louisa Swihart, who died Feb. 9, 1915. He was a member of the West Side Church of the Brethren. Surviving are three children, seven grandchildren, two sisters and four brothers. Funeral services were conducted at the West Side church by Brethren M. D. Stutsman and Foster Berkey. Burial was in the West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Wampler, Luther M.**, son of the late Joseph and Sallie Snyder Wampler, died at the Rockingham memorial hospital in Harrisonburg, Va., on March 18, 1943, at the age of seventy-two years, three months and seventeen days. Bro. Wampler had undergone an operation several weeks prior to his death and was believed well on the road to recovery. Surviving are his wife, one son, four daughters, six grandchildren and one brother. His first wife, with a son and a daughter, preceded him in death. The funeral was held at the Bethel church in the Unity congregation, where he was a member and where he served faithfully in the deacon's office since Jan. 8, 1916, with the writer officiating, assisted by Brethren C. E. Nair and S. D. Zigler. Burial was made in the family plot in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

**Warstler, Charles Edward**, son of Rev. and Mrs. John Henry Warstler, was born at New Paris, Ind., April 1, 1866, and died Feb. 27, 1943, at his home in Goshen, Ind. He had been employed by the New York Central railroad as a trackman for forty-one years, being retired the last twelve years. He married Nancy Ann Holtzinger on March 24, 1889, and lived in Goshen the past fifty-four years. Surviving are nine children, one of whom is Anna M. Warstler, a missionary to India, twelve grandchildren, one great-grandchild, two brothers and two sisters. He was a member of the West Goshen church. Funeral services were conducted at the West Goshen church by Brethren M. D. Stutsman and Foster Berkey. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.



**Waters, Lemuel Irvin**, died suddenly while on his way to work Feb. 8, 1943. He was forty-four years, eleven months and six days of age. He was an energetic man, greatly respected by his many friends for his honesty and straightforward manner. He had been a member of the Church of the Brethren for many years. He was married twice and is survived by four children by his first wife and five children by his second wife, who also survives him. He also leaves two sisters and two brothers. His pastor, Bro. H. C. Eller, conducted the funeral service, assisted by Bro. H. E. Wakeman, at the Beahms chapel church. Interment was made in the church cemetery.—Mrs. H. E. Wakeman, Luray, Va.

**Wilt, Elizabeth**, died at her home in Altoona, Pa., March 15, 1943, after an extended illness. She was born at East Freedom on March 17, 1875, to Joseph and Rebecca Benton Brode. She was united in marriage to Andrew C. Wilt on May 26, 1891. Surviving are her husband, one son and three daughters, six grandchildren, one sister and five brothers. Mrs. Wilt was a member of the Twenty-eighth Street Church of the Brethren. She took great interest in the work of the church and lived a faithful Christian life. Funeral services were conducted by her pastor, Bro. Glen Norris. Interment was made in the Rose Hill cemetery.—Mrs. Galen Bittner, Altoona, Pa.

## Church News . . .

### California

**Empire.**—Our council was held Feb. 25 with Elder J. W. Lear presiding. The congregation decided to hold a two weeks' revival meeting, closing on Easter Sunday evening. The church called eight brethren to the office of deacon; installation services will be held at a future service. The church invited Kirby Page to be with us sometime in May. Eight walnut trees have been planted on the church grounds. The ladies' aid purchased a rug for the parsonage. The Fidelis group sponsored a birthday dinner on March 12; a large crowd attended and \$50 was raised, which will be put into the general fund of the women's work. A special collection of \$68.25 was taken recently for the African Methodist church in Modesto, which is badly in need of repairs. Pastor Stutsman and wife and several of our members attended the regional conference at La Verne.—Mrs. Walter Leib, Modesto, Calif., March 18.

**Hermosa Beach.**—At a recent business meeting Pastor Royal D. Glick took charge in the absence of our elder. Six letters were granted and five letters received. On March 7 we had a sacrifice meal, following the morning services. We ate a bowl of soup and crackers and gave the money for a regular meal, which amounted to a very good offering and is to be given to our Brethren Service Committee. We plan for this to be a monthly feature. Mrs. Glick is conducting a nursery during the morning church service. Our pastor is leading us in a study of Romans at the prayer meeting service. The Sunday-school workers are planning for increasing attendance and also for an Easter program, with an offering for relief work as a special feature. The women's work is quilting each week and having monthly birthday dinners and missionary meetings.—Mrs. Vinna Bowman, Hermosa Beach, Calif., March 18.

**Pomona.**—The progress on the parsonage fund is encouraging; to date we have a gift of \$350, and an offer of \$1,000, provided we raise a like amount by April. Twenty-one of our members attended the New Era banquet at La Verne. On Jan. 24 Bro. Galen K. Walker was our pulpit guest. On Feb. 7 Bro. C. Ernest Davis brought us a challenging message. On Feb. 28 the sponsorship of Boy Scout troop number six was officially accepted by our church. In December our women's group sent \$8 worth of needed clothing to the boys at the C. P. S. camp at Santa Barbara. We have mended clothing for the Santa Barbara and Glendora camp boys. The young people have lately enjoyed meeting on various occasions with the combined young people's groups of our city. Our two-hour program for the nursery, primary and junior children is very helpful; on the last Sunday of each month the children attend the adult service. Our letter

bulletin, edited by our pastor and the church boards, continues to reach us each month. The date for our next fellowship dinner and business meeting is March 28.—Evalena Blocher, Pomona, Calif., March 14.

### Illinois

**Astoria.**—We met in council on March 2 with Elder E. F. Sherfy in charge. Our revival will be held March 30—April 11 with Bro. Merlin Garber of Champaign as evangelist. Our pastor's report indicated a busy period for the church. Bro. Fike recently issued a new directory in which is the history of the congregation and much other valuable information. The parsonage debt has been paid. Our attendance has dropped some during the winter months but we are hoping for an increase as the weather moderates. A service secretary has recently been appointed to address a stamped envelope to each of our boys in service and hand them to some members each week, so that a letter may be written to each boy each week. Our aid society has held several all-day meetings, doing Red Cross sewing, quilting, and other useful work. Several packets were made for C. P. S. camps. Cookbooks are being sold by the aid members; \$10 was given to the Achievement Offering. On March 10 the Farm Bureau dinner was served by our ladies. The missionary meeting is held once a month in connection with the aid meeting. The church has helped three families in the community who have had fires. Bro. L. Avery Fleming of Elgin, Ill., will be with us on March 21. On Jan. 10 an impressive candlelight service was held. Our prayer group is doing personal work among the members in preparation for the revival meeting.—Lizzie Riebling, Astoria, Ill., March 17.

**Yellow Creek.**—We met in council on March 13; a splendid spirit was manifest throughout the meeting. We decided to have a love feast this spring and a revival next fall. On Feb. 14 Bro. John Heckman showed pictures of the C. P. S. camps, which were much enjoyed. The sisters' aid is meeting regularly to work for those in need. They recently sent two bags of clothing for relief and at present are quilting. The church services and Sunday school have been well attended during the winter.—Mrs. W. W. Keltner, Pearl City, Ill., March 19.

### Indiana

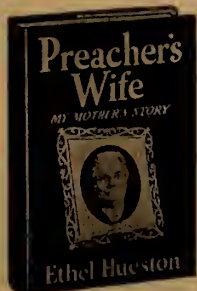
**Beech Grove.**—We met in council on March 2 with Elder E. L. McCullough presiding. Bro. McCullough was elected elder for another year. We decided to hold a week of pre-Easter services with a different speaker each evening. We observed the world day of prayer with an impressive candlelight service. An Achievement Offering of \$82 was received. We were happy to have two of our young men home on furlough recently. Our love feast will be held on May 8 at 7:30 p. m.—Mrs. Zella Fuqua, Fortville, Ind., March 21.

**Bethel Center.**—Our council meeting was held on March 22. The Sunday school is progressing nicely with good attendance. Sister Goldie Killion of Peru plans to hold a week's revival here, preceding Easter Sunday. The aid society meets the second Wednesday of each month; they have been knotting comforters. We have a box of clothing for relief nearly completed and ready for shipment. Bro. Frank Dillon preaches each second and fourth Sunday for us.—Mrs. Imo Reasoner, Montpelier, Ind., March 19.

**Camp Creek.**—Because of the shortage of gasoline, our church decided to have the council meeting before church on Sunday evening, March 14. We elected our church officers and decided to have our love feast on June 5. Our ladies' aid met with Sister Ada Jones; the work of the day was sewing for Bethany Hospital. On Feb. 21 we granted Brother and Sister Ralph Brubaker and family their letters. We regret losing them, but knowing they were going into another church, we were glad to grant their letters.—Mrs. Amos Ruff, Etna Green, Ind., March 15.

### Iowa

**Brooklyn.**—On March 14 we had an all-day meeting with a basket dinner. Our business meeting was held in the afternoon with Elder H. N. Butler presiding. Most of the old church officers were retained for the coming year. Our love feast will be



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held June 6. Since our last report a closed-in porch has been added to the parsonage; also, one side of the church has been re-shingled. On New Year's Eve a watch party was held at the parsonage with the Winners class in charge. A short business session was held, followed by a social and a worship service.—Mrs. H. N. Butler, Brooklyn, Iowa, March 19.

**Ivester.**—On March 25 our church will entertain the families who have moved into our community this spring. It is planned to have a fellowship supper followed by pictures shown by John Clarke. The Sunday school is actively participating in an attendance campaign sponsored by the Grundy County council of ministers. Preparations for an Easter program are going forward. Our Christmas cantata-drama, One Star to Follow, was very successful. The women's group has served lunches at many barn sales and thus increased their treasury by several hundred dollars. Mrs. Charles Sheller is reviewing the study book, On This Foundation, in connection with the missionary program. Mrs. Bert Davidson has organized a branch of the W. C. T. U. here. The Christian Workers group has spent the winter studying the basis of a just and durable peace with some valuable discussions led by Charles Sheller. Bro. Earl Frantz is giving us a series of reviews on the book, In the Shadow of the Cross. Bro. Frantz was our delegate to the regional conference at McPherson; during his absence Brethren D. L. Butler and Noah Albright were in charge of our services. The School of Religion of Drake University is preparing a study of the church history of Iowa and Bro. Frantz has been asked to prepare the history of our church in this state. He will also present this material before the class in American church history.—Mrs. Oscar R. Slifer, Conrad, Iowa, March 22.

**Libertyville.**—We met in council on March 14 and plans were made for our summer's work. We are planning for a daily vacation Bible school and revival meetings. We are looking forward to our communion service on April 23, an Easter program, and our evening meetings, to begin Easter Sunday and continue through the summer. The regular Sunday services have been held nearly every Sunday in spite of bad roads and weather. The men will do some shingling and repairing on our church building in the near future. Our ladies have made several comforters for C. P. S. camps; they also sent a box of clothing to a needy family. We have a one hundred per cent Messenger club.—Mrs. Paul Sommer, Batavia, Iowa, March 29.

#### Kansas

**Lone Star.**—We met for our business meeting on March 21 with our elder, J. M. Ward, presiding. All reports were read and the church was found to be in a very satisfactory financial condition. Brother and Sister Deardorff were chosen as delegates to represent us at Annual Meeting. Our love feast will be held on May 8 at eight o'clock. On Sunday a dinner will be served in the basement with the mothers as honored guests. At our last council it was voted to elect two deacons. Bro. D. H. Heckman of Washington Creek was asked to conduct the election; the vote was too scattered to warrant an election, so it was again postponed. Our church felt keenly the loss of Bro. L. H. Root of Topeka, who had been such an inspiration to us last year with his never-failing efforts to supply our pulpit when we were without a resident minister.—Mrs. J. W. Gorbett, Lawrence, Kansas, March 23.

#### Maryland

**Grossnickels.**—Bro. John F. Graham was appointed to fill the unexpired term of eldership made vacant by the death of Elder Charles N. Frushour, a great spiritual leader of our church. On Dec. 20 our young people presented a play, The Other Shepherd, and the children also gave a program. Christmas greetings from the Sunday school were sent to our boys in camp. Our quarterly Brethren Service offerings are being received with a good response, the amount exceeding the quota each time. Our council meeting was held on Feb. 7 at the Myersville house. Bro. Graham was elected elder for the coming year. Our spring revival meeting will begin on May 16, closing with the love feast on May 29. Bro. Ralph G. Rarick of Chambersburg, Pa., will be the evangelist.—Sara Grossnickel, Myersville, Md., March 21.

**Manor.**—We met for business meeting on March 1, 1943, with Elder J. Rowland Reichard in charge. May 1 was chosen as the date for the communion services at this place, beginning at six o'clock. We were glad to have Bro. Quincy Holsopple and a number of the young men from the Civilian Public Service camp with us at the Downsview church on Jan. 17. The young people had charge of the devotional services and Bro. Holsopple gave

a history of the camp. This was the second time we have had the pleasure of having Bro. Holsopple and these men worship with us. At a previous date they were with us at Manor. The church women have served meals at a number of farm sales. The young people have been making a study of the history of the church at the Downsview B. Y. P. D. meetings and continuing the study at the newly organized B. Y. P. D. at this place.—Naomi H. Coffman, Fairplay, Md., March 19.

#### Michigan

**Detroit.**—Our organon was installed in December with a special program of dedication. We were fortunate in securing an accomplished organist, Mrs. Mildred Clunas. Our Christmas program was given by the choir. Our relief offerings for November, December and January amounted to \$327.85. Nettie M. Senger, a missionary to China, was secured by the Detroit church to work here with our Chinese Sunday school and also to do community work in the church neighborhood. Miss Senger has brought two messages to the congregation, which were appreciated very much; especially did we enjoy the many lantern slide pictures of China. During February some adjustments were made in the evening services and a Bible study was conducted for the young people and for the adults. The young people purchased an honor roll for our boys in service. March 14 was our roll call Sunday. The roll call was answered by each one present signing a threefold pledge which was our Lenten covenant. Dr. T. T. Brumbaugh, executive secretary of the Detroit Council of Churches, will be our guest preacher on March 21.—Mrs. John Kirk, Detroit, Mich., March 18.

**Shepherd.**—On Feb. 7 our district fieldman, Bro. Perry Hoover, and Bro. A. W. Taylor were with us in an all-day service in the interest of Brethren Service. Bro. Hoover remained for a workers' conference on Monday evening. During the past year our cash contributions for C. P. S. and relief work have amounted to \$280. It was decided to assume the responsibility of paying the parsonage rent for one year as a men's work project. The women's work plans to re-carpet the aisles and rostrum of the church. A new hardwood floor has recently been laid in the church. Our pre-Easter services will be conducted by Pastor Ernest R. Jehnson. Weekly cottage prayer meetings are being held in preparation for these services. We have Sunday afternoon services rather than Sunday evening for the benefit of those who live a distance from the church. A simple lunch is enjoyed at the noon hour. At a recent election of church officers Bro. Harvey Stauffer was elected elder.—Vivian Mae Stauffer, Mt. Pleasant, Mich., March 21.

#### Minnesota

**Worthington.**—Our business meeting was held on March 2. Bro. Joshua Schechter and Mrs. Ira Strohman were elected to represent the church at Annual Conference. The church voted to have a revival meeting this year, preferably before Easter if an evangelist can be secured. The daily vacation Bible school for the summer is being planned by the educational committee; the church voted to pay the teachers and also to give something for transportation to those who gather up the children. Our plan to have a sermon every third Sunday evening and let the other evenings be taken care of by different groups seems to work out nicely and our attendance has been better. On April 4 members of the Home Builders will present The Church of My Dream.—Mrs. H. H. Hauenstein, Reading, Minn., March 19.

#### Missouri

**Deepwater.**—We met in council on March 21 following the church services and a fellowship meal. Our elder, James M. Mohler of Leeton, presided over the meeting. We disposed of the business of reorganizing the church school, then turned our attention to the business of extending the Lord's kingdom to groups that are unable to attend a Church of the Brethren. It was decided that Bro. Argabright and Bro. Ralph Skaggs extend church services to the Brethren in Clinton. Bro. W. W. Argabright was chosen as our delegate to Annual Conference. Plans for our revival were left in the hands of the ministerial committee.—Mrs. Etta M. Skaggs, Montrose, Mo., March 27.

#### Nebraska

**Bethel.**—We met in business meeting on March 12. In the absence of our elder, Swigart Miller, Bro. C. E. Johnson, pastor of the church at Carleton and also our pastor, officiated. It was decided to hold two weeks of evangelistic meetings before Easter. Pastor Johnson will bring the messages. Plans to repair the

## THE ROBE .. by LLOYD DOUGLAS

● The story of the soldier who tossed for Christ's robe and won. The best novel yet to be written by Lloyd Douglas. The story revolves around a young Roman Patrician relative of Emperor Tiberius and his cultured Greek slave and friend. The plot deals with the social and military world of a people who regarded the gods of the Greeks, the Romans, and the Jews with cynical disdain and of how the news of a new King, the Christ, struck the people of a worldly-wise generation. An exciting novel, interestingly written. \$2.75.

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church were discussed. A committee was appointed to make plans for our district conference, which we will entertain in October. At Christmas time our white gift offering totaled \$60 and was applied on the Nebraska district mission fund. The women's council holds monthly devotional meetings in the homes; we served at an afternoon sale recently, clearing \$15. We plan to start quilting part of the time at our meetings. The men's organization earned a nice sum the past year farming an eighty-acre plot and using the God's acre plan; the eighty acres netted \$972.85 and God's acres \$250. This is the third year we have had a one hundred per cent Messenger club. Our communion services will be held on May 2.—Mrs. J. E. Nedrow, Davenport, Nebr., March 23.

### Ohio

**Eagle Creek.**—Our revival services, with Bro. Dave McFadden in charge, were inspiring, and eight new converts were added to our number. We greatly appreciate Bro. McFadden's efforts here. We also received five new members by letter. Our several business meetings of the year, with Elder J. J. Anglemeyer in charge, were fairly well attended. We elected officers for the year and decided on various other business matters. We unanimously retained Bro. Anglemeyer as our minister and decided to give him an added bonus gift in appreciation of his services and co-operation. A number of our boys have left for camps. Our ladies' aid society has been quite active, sewing for children and infants. Several kits were sent to the C. P. S. camps; comforters have also been made and sent. The meetings have been held in the church basement for several months.—Mrs. Joel Baumgartner, Jenera, Ohio, March 22.

**Fort McKinley.**—Our ladies are continually doing faithful work. At the January meeting they decided to give \$25 for the Achievement Offering and \$25 for Brethren Service. They canned 300 quarts of food and sent two comforters to the C. P. S. camps. They have prepared rug materials for the blind soldiers at the veterans' hospital. The children gave a Christmas program on Dec. 23. The choir gave a very good program of Christmas

music. Our young people returned from the young people's conference at Brookville with new inspiration. Our Sunday night programs have been well planned. These included a program of music by a family group from our church, the Covington church choir, a guest speaker, and pictures, including those from our Southern Ohio mission fields. These pictures were sponsored by the men's work. Since January was missionary month, each program followed that theme. Mrs. Homer Bright spoke on Jan. 3; Mr. Homer Royer also gave us a message. On Jan. 17 moving pictures of Latin America were shown. The last program was a missionary play given by the members of the Sunday school.—Mrs. Emerson G. Baker, Dayton, Ohio, March 18.

**Kent.**—Our church gave clothing and an offering to world-wide missions at our white gift service at Christmas time. Since the holidays we have paid \$700 toward the debt on the parsonage. At our last council we voted to buy an electric sweeper to be used in cleaning our church. Our pastor was chosen to represent the church at Annual Conference. Since our last letter we have had two baptisms, granted four letters, and had two transfer their membership to another denomination. Our ladies' aid is very active, holding meetings regularly, quilting, selling various articles, and now starting a project of sewing for relief. They gave \$130 toward the parsonage debt. We are looking forward to a week of pre-Easter meetings with Pastor G. S. Strausbaugh in charge. We have a one hundred per cent Messenger club again this year. Our weekly Bible studies continue with very good interest and attendance.—Mrs. Dorothy Frame, Kent, Ohio, March 23.

**Lima.**—Our council meeting was held March 3. It was decided to continue the unified service with the children's church and adult church held separately. We also voted to increase our pastor's salary \$25 a month. The interior of our church has been completely redecorated. In celebration of this we held a rededication service with a basket dinner on Feb. 21. Our elder, Bro. Joe Guthrie, is slowly recovering from a prolonged illness. In spite of much sickness and inclement weather during the

## Announcements . . .

### ANNUAL CONFERENCE

McPherson, Kansas, June 2-7.

### DISTRICT MEETINGS

Idaho and Western Montana—

Moscow, May 6, 7.

Maryland, Eastern—

Bush Creek, April 28.

North Dakota and Eastern

Montana—

Cando, Zion house, June 25-

28.

Ohio, Southern—

Prices Creek, April 30—May

1.

Pennsylvania, Eastern—

Annaville, April 28, 29.

Pennsylvania, Southeastern, N.

J., & E. New York—

Philadelphia, Germantown,

April 21, 22.

Virginia, Northern—

Upper Lost River, Lost Riv-

er house, April 16, 17.

Virginia, Second—

Beaver Creek, April 28-30.

### LOVE FEASTS

#### Arkansas

May 1, New Hope.

#### California

April 23, 8 pm, Reedley.

April 24, Sacramento.

April 28, 7:30 pm, Hermosa

Beach.

May 2, 4 pm, Los Angeles,

Belvedere.

May 16, 4 pm, Los Angeles,

First.

#### Colorado

April 25, 7:30 pm, Denver.

#### Illinois

April 22, Polo.

April 22, 7 pm, Franklin Grove.

April 24, 8 pm, Walnut Grove.

April 25, 7:30 pm, Panther

Creek.

#### Indiana

April 22, Pine Creek.

April 22, Rock Run.

April 22, 7:30 pm, Ft. Wayne.

April 22, 8 pm, Mount Pleas-

ant.

April 23, Bremen.

April 24, 7:30 pm, Nettle Creek.

April 25, Walnut.

April 25, 7 pm, Michigan City.

May 1, 8 pm, Bethany.

May 1, 8 pm, Elkhart Valley.

May 1, 8 pm, North Winona.

May 8, 7:30 pm, Beech Grove.

May 11, Wakarusa.

May 13, Pleasant Valley and

Middlebury at Pleasant Val-

ley.

May 16, Kokomo.

May 16, Pleasant Hill.

May 22, 7:30 pm, Middletown.

May 23, New Hope.

May 23, 7:30 pm, Cedar Creek.

May 23, 7:30 pm, Rossville.

June 5, Camp Creek.

#### Iowa

April 22, 7:30 pm, Muscatine.

April 22, 8 pm, Prairie City.

April 23, Libertyville.

April 24, Fernald.

April 25, South Waterloo.

April 25, 8 pm, Union Ridge.

May 16, 7:30 pm, Iowa River.

June 6, Brooklyn.

#### Kansas

April 25, 8:30 pm, Navarre.

May 1, Maple Grove.

May 8, 8 pm, Lone Star.

#### Maryland

April 18, 6:30 pm, Pipe Creek.

April 22, 6:30 pm, Meadow

Branch.

April 24, 2:30 pm, Long-

meadow.

April 25, 6:30 pm, Flower Hill.

April 25, 7 pm, Frederick City.

April 25, 7 pm, Woodberry.

May 1, 3 pm, Piney Creek.

May 1, 6 pm, Manor.

May 2, 5:30 pm, Pleasant View.

May 2, 6:30 pm, Edgewood.

May 8, 6 pm, Brownsville.

May 15, 5 pm, Beaver Creek.

May 22, Broadfording.

May 29, Grossnickels.

#### Michigan

April 18, 7:30 pm, Pontiac.

April 23, Rodney.

April 23, 7:30 pm, Woodland.

April 23, 8 pm, Florence.

#### Nebraska

April 23, Enders.

May 2, Bethel.

#### Ohio

April 22, 7:30 pm, Hickory

Grove, Silver Creek congrega-

tion.

April 23, Pittsburg.

April 25, Brookville.

April 25, Lick Creek.

April 25, 7:30 pm, Pleasant

Center.

April 25, 7:30 pm, Sidney.

April 29, 8 pm, Marble Fur-

nace.

May 2, 7:30 pm, Hartville.

May 15, East Dayton.

#### Oklahoma

April 24, Big Creek.

#### Oregon

April 23, Ashland.

April 24, 8 pm, Albany.

April 25, Portland.

#### Pennsylvania

April 18, 7 pm, Fairview.

April 22, Mt. Joy.

April 22, Waynesboro.

April 22, 7 pm, Meyersdale.

April 22, 7:30 pm, Bethany,

Philadelphia.

April 24, 2 and 6 pm, Hatfield.

April 25, Elizabethtown.

April 25, Ephrata.

April 25, Hooversville.

April 25, Lebanon.

April 25, Natrona Heights.

April 25, 6 pm, Sipesville.

April 25, 7 pm, Clover Creek.

April 25, 7:30 pm, Dunning's

Creek congregation, New

Paris church.

April 27, 7 pm, Greencastle.

May 1, 2:30 pm, Spring Creek,

Hershey.

May 1, 4 pm, Welty.

May 1, 2, 2 pm, Conewago.

May 2, 2 day, Palmyra.

May 2, Stonerstown.

May 2, 6 pm, Hanover.

May 2, 6:30 pm, First church,

Philadelphia.

May 2, 6:30 pm, Huntsdale.

May 2, 6:30 pm, Shippensburg.

May 2, 7 pm, Green Tree.

May 2, 7 pm, Norristown.

May 2, 7 pm, Smithfield.

May 2, 7 pm, Uniontown.

May 8, 1:30 pm, Annville.

May 8, 7 pm, Brothersvalley.

May 9, 7 pm, Snake Spring

Valley.

May 15, 7:30 pm, Buffalo.

May 15, 16, Shank House, Back

Creek.

May 15, 16, 10 am, Big Dam

house, Schuylkill.

May 15, 16, 1:30 pm, Heidel-

berg.

May 15, 16, 1:30 pm, Upper

Conewago congregation at

Mummers house.

May 16, Berkey church, Shade

Creek congregation.

May 16, 7 pm, Madison Ave.,

York.

May 16, 7 pm, New Fairview.

May 23, 10:15 am, Shrewsbury.

May 23, 7:30 pm, Ridge at Fo-

gelsanger house.

May 25, 26, 10 am, Chiques.

May 29, 30, 10 pm, Prices

House.

May 29, 1:30 pm, Welsh Run.

May 29, 2 pm, Akron.

May 30, 10:15 am, Codorus.

May 30, 5 pm, Harrisburg.

#### Tennessee

April 24, 6 pm, Mountain Val-

ley.

April 24, 7 pm, Liberty.

#### Virginia

April 18, Summit.

April 22, 7:45 pm, Luray.

April 24, Pulaski.

April 25, 6 pm, Oak Grove.

April 25, 7 pm, Richmond.

May 2, 7:30 pm, Lebanon.

May 2, 7:30 pm, Sangerville.

May 2, 7:30 pm, Timberville.

May 2, 8 pm, Bridgewater.

May 2, 8 pm, Mt. Zion.

May 9, 7:30 pm, Linville Creek

at Cedar Run.

May 16, 7:30 pm, Unity at

Bethel.

#### Washington

April 22, Sunnyslope.

#### West Virginia

May 16, 7 pm, Reeds Creek,

Smith Creek congregation.



When you write requesting a change in your Messenger address be sure to give the place at which you received the Messenger the last time, even though for a short period. By so doing you will save us work, and unnecessary correspondence will be avoided. The way to be sure of a correct change in address is to clip out your name and address as it appears on your last Messenger and send this in with your new address.

winter, our attendance has remained excellent. On the evening of March 14 our women's work presented a play, The Two Builders. They presented it again on March 17 at the district meeting at Pleasant View. A large number of our members attended the district meeting and enjoyed the fellowship and the inspirational messages. Plans are under way for a week of pre-Easter services.—Ellen Vore, Lima, Ohio, March 22.

**New Carlisle.**—We met in business meeting on March 4 and delegates to district and Annual Conference were elected. The treasurers' report was most gratifying. Our pastor announced that President C. Ernest Davis of La Verne College, Calif., will be with us for a two-week meeting in January 1944. Our three women's organizations have met regularly and successfully completed several projects. Our young people ranked high in the Youth Serves project. At a recent Sunday morning service we burned the parsonage mortgage. Drs. Raymond and Laura Cottrell were with us for an all-day mission on Sunday. On Jan. 3 our pastor delivered the first message of the two-week evangelistic services and in the evening Bro. W. Glenn McFadden of Troy was with us; on Monday Bro. Paul Robinson of Hagerstown, Md., came to be with us for the remaining services. These messages were of immeasurable value to us. Seven were baptized and two received by letter. We are having special Lenten Sunday evening services, and during Holy Week we will participate in the union services of the town, ending with a service on Good Friday. On Easter evening our choir will render a cantata. A number of our young men are in the service of the government.—Mrs. Howard McGillivray, New Carlisle, Ohio, March 20.

**West Charlestown.**—Dan West gave us an interesting talk on Sunday morning, Jan. 24. We held our council meeting on Feb. 9. Our women's work is making comforters; we made three at our last meeting. We are holding pre-Easter services, beginning on April 20 and continuing through Sunday. Bro. Leland Brubaker will be with us the last of the week.—Mrs. Edith Rose, Tipp City, Ohio, March 22.

**Wooster.**—We have kept a normal attendance during the winter by sharing rides. Bro. Galen Hochstetler is our secretary of the C. P. S. work and keeps us in close touch with the brotherhood activity. We have more than met the requirements in donations. Nine copies of Strength for Service to God and Country have been sent to boys in service who have been in our Sunday school. Our council meeting was held on March 5. Our elder, D. R. McFadden, presided. It was decided to join with East Chippewa in holding a revival this year. We will not be represented at Annual Conference, but elected delegates for district meeting. Plans for some repairs on the church building were made. The women's Bible class planned a surprise for our pastor on March 7; this included dinner at the church, a program, and a gift to him of a leather briefcase. It was also the week of Rev. and Mrs. Sheets' daughter's birthday so there were two special cakes. The church was well represented in showing appreciation for the splendid work of our new pastor. Red Cross contributions were made at the church by several persons. Plans have been made to hold pre-Easter services with Bro. Sheets in charge.—Miriam Hoff Fetter, Smithville, Ohio, March 29.

#### Oklahoma

**Big Creek.**—We had an interesting and profitable school of missions during January. The Latin American countries were studied in all the classes. The group shared in a simple fellowship supper preceding the study period. Bro. James Elrod, our regional fieldman, delivered two worth-while messages on Jan. 24. Brother and Sister G. G. Canfield conducted our evangelistic services Jan. 26—Feb. 7. Their messages in sermon and song were very inspiring. At the close of the last service four Sunday-school scholars were baptized. Mr. Richards of Stillwater, representative of the Gideon Bible Society, gave an interesting message on Feb. 14. At our March council Sister Beatrice Olwin was elected delegate to Annual Conference. Brother and Sister James Berkebile were approved to be licensed to the ministry. Installation services were conducted by our elder on the following Sunday morning. The date of our love feast is April 24. The resignation of our present pastor, to be effective Sept. 1, was regrettably accepted. He will further his education at Bethany Seminary.—Abbie S. Pote, Ripley, Okla., March 17.

**Thomas.**—We were glad to have Rev. and Mrs. F. H. Crum-packer speak and show pictures in our church the latter part of January. He also spoke in the local high school, and the Jab-bok Bible School. Our pastor and elder, A. L. Williams, attended

the regional conference at McPherson. The Sunday school recently ordered a dozen new Bibles. Weekly singings are being held with Mrs. Mabel Green of the United Brethren church as instructor. Death has recently removed our two eldest members; one of them, Sister J. J. Dobbins, was the sole remaining charter member in the congregation. Our women's work has been hindered in its meetings by inclement weather, but several have been piecing quilts in their homes. They served lunch to the district board when it met in the Thomas church. Two non-resident sisters have given money to send packets to C. P. S. camps; one packet and a comforter have been completed and another is being assembled. Bro. J. H. Elrod, regional secretary, who met with the board, spoke in the church while here. The men's work has refinished the church benches; they have also sawed wood, donated by members, for the furnace. Brother and Sister G. G. Canfield will be with us in a revival April 6-18. Offerings have been given the past month to district missions, C. P. S. camps, the Achievement Offering, and to the Red Cross.—Haven Hutchison, Thomas, Okla., March 22.

#### Oregon

**Ashland.**—We met in council on March 14. Since Elder Shade could not be with us Bro. Fagar conducted the meeting. We have received four by letter in the last few weeks. From March 1942 to February 1943 our Brethren Service offering was \$408.63. Bro. Ward E. Pratt is giving us Lenten services each Wednesday evening at Ashland and each Thursday evening at Medford at the Russell home. On Good Friday evening we will hold our communion services in the Ashland church. The Medford services are well attended.—Malinda Russell, Medford, Oregon, March 24.

**Grants Pass.**—Our ladies' aid has been making three comforters for the Red Cross and sewing for a family. We have been glad to have with us occasionally a few of the boys and their wives from Camp White near Medford. Brother and Sister Flory and Shirley Shade attended the regional conference at La Verne. Interesting reports were given by them. Our church council was held March 7 with George Shade presiding. One letter was granted. We have sent \$370 to the Brethren Service Committee during the past year. Our attendance has been good.—Teckla Olsen, Grants Pass, Oregon, March 22.

#### Pennsylvania

**Annville.**—On March 1 our church met in council with Elder Henry King presiding. Bro. Hiram G. Gingrich was elected as resident elder-in-charge for three years. Bro. Perry Liskey was elected to the ministry. Brethren Samuel K. Wenger and Norman Musser, members of the ministerial board, had charge of the meeting. Encouraging reports were read and accepted. Delegates were elected for district meeting, which will be held in our church at Annville. Brethren Harold J. Bomberger and Daniel Bucklew will represent us at Annual Conference. Our love feast will be held at 1:30 p. m. on May 8 at Annville. Our evangelistic meetings for South Annville will be held May 9-22. They will be conducted by Elder Howard Merkey of Manheim, Pa.—Fannie K. Longenecker, Lebanon, Pa., March 18.

**Antietam.**—Elder Hiram G. Gingrich was with us Feb. 14-28 in a revival meeting at Rouzerville. The services were well attended, and as a result thirteen were baptized and two received by letter. Our spring love feast will be held at the Prices house May 29, 30, with services beginning at ten o'clock. Our congregation has reached its goal in the Brethren Service offering.—Mrs. Mary V. Creager, Waynesboro, Pa., March 17.

## On Making a Will

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of

.....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
Elgin, Illinois



**Conewago.**—Bro. Harry Aldinger was elected elder of our church, and on March 4 Brethren Roy Brandt and David Shelley were ordained into the deacon body. Bro. Aldinger was also chosen as our delegate to Annual Conference. Our B. Y. P. D. has been active and faithful in their work. We have adopted the plan of the Youth Peace Movement and are using the envelopes provided to keep the young people's offerings separate so they get proper credit for what they are doing. Bro. Aldinger has donated an acre of his land, which is to be used for a God's acre project. Plans are being made for a dedicatory service to be held at the acre, and also for the planting of the corn. We have established a system of weekly correspondence with our eleven boys who are in the service. On March 21 a peace meeting was held at the Bachmanville house. Bro. Galen Kilhefner, a representative of the Brethren Service Committee, was in charge. Our congregation has gone far above the quota of the peace offerings for the year. A pre-Easter service will be held at the Conewago house on Good Friday evening.—Mrs. Wilbur Gantz, Hershey, Pa., March 22.

**Green Tree.**—We met in quarterly council on March 10. Delegates to district meeting were elected, and three deacons were elected for a period of one year; they are E. Grant Keyser, John Wenger and Joseph Famous. The installation service was held on March 21. April 11 will be Juniata Day, April 18 child consecration day, and on April 25 we will have an Easter sunrise service, a children's program, and special Easter services in the evening. A service will be held on Good Friday evening.—Mrs. Ralph E. Dunmore, Oaks, Pa., March 21.

**Johnstown, Walnut Grove.**—Because of the scarcity of coal the church has been heated three days each week and all church activities confined to these days. The women's work has held a number of interesting meetings this winter. Old clothing, shoes and soap have been collected to be sent to refugees, and old felt hats were converted into baby booties for children in war-torn countries. On Dec. 20 the choir presented a portion of The Messiah. In the evening the Sunday school brought a pageant entitled Seeking the Heart of Christmas. A watch night service was sponsored by the young people; it consisted of the regular midweek service, followed by moving pictures, a musical program, a fellowship period, and devotions. Mothers with small children enjoy the morning service while their children are being cared for in the church nursery. On Feb. 11 one hundred fifteen fathers and sons enjoyed a fellowship supper and program; J. H. Brewer of the Y. M. C. A. gave a very helpful talk. Our annual revival campaign was held Feb. 14 under the leadership of Bro. J. O. Winger. We enjoyed his spiritual and inspiring messages. As a result of this effort twenty-two persons were received by baptism.—Agnes Beam, Johnstown, Pa., March 21.

**Lebanon.**—On Feb. 7 the student volunteers of Elizabethtown College had charge of our evening worship. Special music was a feature of the evening. Our revival, which was planned for February, had to be postponed because of the shortage of fuel oil. The Sunday-school classes are putting forth special efforts to raise \$1,500 by April 1 to apply to our mortgage. A number of our members are endeavoring to read the Bible through in a year. Our monthly offerings for Brethren Service are very good. Our attendance in Sunday school and church is also commendable. Each month more of our men are called into service. Our church organist left for Camp Lyndhurst on Feb. 25.—Ruth B. Reinhold, Lebanon, Pa., March 22.

**Lititz.**—Elder Charles D. Bonsack held a series of meetings in our church Jan. 31—Feb. 14 and gave us very practical and helpful messages. As a result of the meetings four persons were baptized. The older members of the congregation remembered Bro. Bonsack's work in our midst thirty-nine years ago. On March 4 the Elizabethtown College a cappella choir gave us an excellent program. Our spring council was held on March 10 and our delegates to district meeting were chosen. Our church joined with the other churches of the town in conducting a world day of prayer service in the United Brethren church. Our spring love feast will be held on April 11. We will hold pre-Easter services April 22, 23 with Elder H. A. Merkey as the speaker. On the evening of April 24 a program of Easter music will be given in the local church. On March 21 we had a service in honor of Fanny J. Crosby, a famous hymn writer.—Mrs. Louis Huebener, Lititz, Pa., March 21.

**Riddlesburg.**—A large pulpit Bible has been bought by the church and dedicated. The dedicatory sermon was given by Bro. Merle Detwiler of the Koontz church, and special music

was given by a quartet from that church. The children gave a Christmas program. The church presented Bro. Heltzel with a Bible. A Christian flag and an American flag were purchased by the church, and the dedicatory service was held on Feb. 21. This service was in charge of Pastor Heltzel. The Koontz gospel singers rendered several numbers. The ladies' aid is doing a great deal of work for the church.—Mrs. Paul Cogan, Riddlesburg, Pa., March 17.

**Stonerstown.**—At our council meeting on Feb. 1 Elder E. Paul Dilling was elected as our pastor. We also elected Joseph W. Howe and Ralph Cunningham to the office of deacon. On March 11 a men's organization was effected with Joseph Howe as president. Sunrise services will be held on Easter morning, followed by a pageant at the church hour. During the week following Easter our pastor will conduct services each night, ending with our love feast on May 2.—Mrs. James Putt, Saxton, Pa., March 21.

### Tennessee

**Liberty.**—On March 27 Bro. J. R. Jackson filled his regular appointment here; he gave us three Spirit-filled sermons. Our love feast will be held on April 24 at 7 p. m.; everybody is welcome and especially invited to this meeting.—Mrs. J. B. Isenberg, Jonesboro, Tenn., March 29.

### Virginia

**Lynchburg.**—Though our attendance has decreased our program has grown in interest, and the service our church is rendering to the community has never been greater. Several of our important church workers have been called into service. However, some of our young men are keeping up their support of the church program even though in military service. Our pastor occasionally visits Camp Pickett, and our homes are open to entertain any of our boys there. Sister Ida Shumaker was with us Feb. 3, 4 and talked to four different groups. On Feb. 26-28 we held a successful week-end leadership institute under the leadership of Minor C. Miller, secretary of the Virginia Council of Religious Education, Mrs. Miller and Mrs. Paul H. Bowman. Pastor A. L. Warner is the vice-president of the Lynchburg Christian workers training school. On Feb. 24 he attended the annual Council of Religious Education meeting in Richmond. The fellowship supper of the men and boys was held on Jan. 26. A. H. Mason, city probation officer, brought the message. We have a one hundred per cent Messenger club this year. Our enlarged interest is also reflected in the increase in our mission giving by more than fifty per cent and our doubling the giving to Brethren Service.—Arthur L. Warner, Lynchburg, Va., March 27.

**Mt. Joy.**—On March 14 Bro. Allen Hoover was with us, and we were all glad to have him back again. After the services we met in council with Bro. Hoover presiding. Bro. O. L. Bryan, our assistant elder, has been confined to his home because of his health, but is now able to be out again. He preaches for us every third Sunday morning, and Sister Elizabeth Broughman has been filling her appointments every first Sunday morning. Our attendance has been fine throughout the winter months and we are hoping to increase our number with the arrival of spring.—Irene Wymer, Buchanan, Va., March 19.

**Valley Bethel.**—Our aid society meets once a month with a good attendance. At Christmas time we sent two fruit cakes to boys from our community who are in camp. The aid society recently sent their third packet to Camp Lyndhurst. The theme of the Christmas program on Dec. 24 was Christmas Once, Christmas Still; a pageant was also given. We met in church council on Feb. 13. We decided to use our home minister, Bro. Raymond E. Bussard, as pastor again this year. Delegates were chosen for district meeting. All old officers were retained. The B. Y. P. D. programs were changed to be held on the second and fourth Sundays after Sunday school. We again have a one hundred per cent Messenger club.—Genie Bussard, Bolar, Va., March 24.

### Washington

**Outlook.**—We met in council on March 4. It was decided to hold a week's meetings before Easter with Bro. Frank Wagner, our pastor, bringing the messages. Since our last writing we have received six members by letter, granted one letter, and lost one by death. We have a one hundred per cent Messenger club. The ladies' aid is quilting and making comforters. On Dec. 20 Barbara Bacon and Wilfred Curfman were married in the church.—Mrs. E. A. Bacon, Outlook, Wash., March 19.

## I Married a Minister

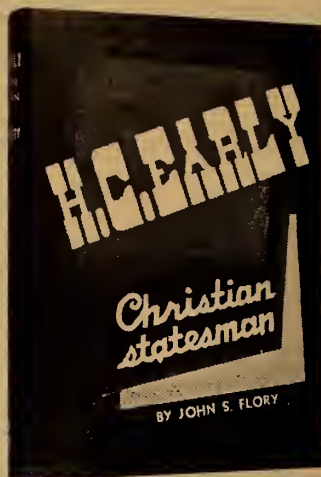
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## H. C. EARLY . *Christian Statesman*



● The Church of the Brethren owes much to Elder H. C. Early of Virginia for the many years of varied service which he rendered to it. An evaluation of that service is given us in this recent book by Professor John S. Flory of Bridgewater College. The book is not a biography although it naturally includes much biographical material. It is an evaluation and appreciation of an outstanding life of service. Elder Early's work as an educator, minister, writer, district leader, Conference moderator, Conference committeeman, member and chairman of the Gen-

eral Mission Board, and visitor to our mission fields is examined appreciatively and the greatness of his Christian statesmanship and his impress upon the

church is set forth. The author ranks H. C. Early second only to Alexander Mack, Sr., as a molder of the polity of the church. The book will interest those who would know more about how our church came to be what it is today.

● The price is \$1.50 per copy, or 75 cents to Messenger subscribers. If you order it at the lower price please enclose your address clipped from your Messenger.

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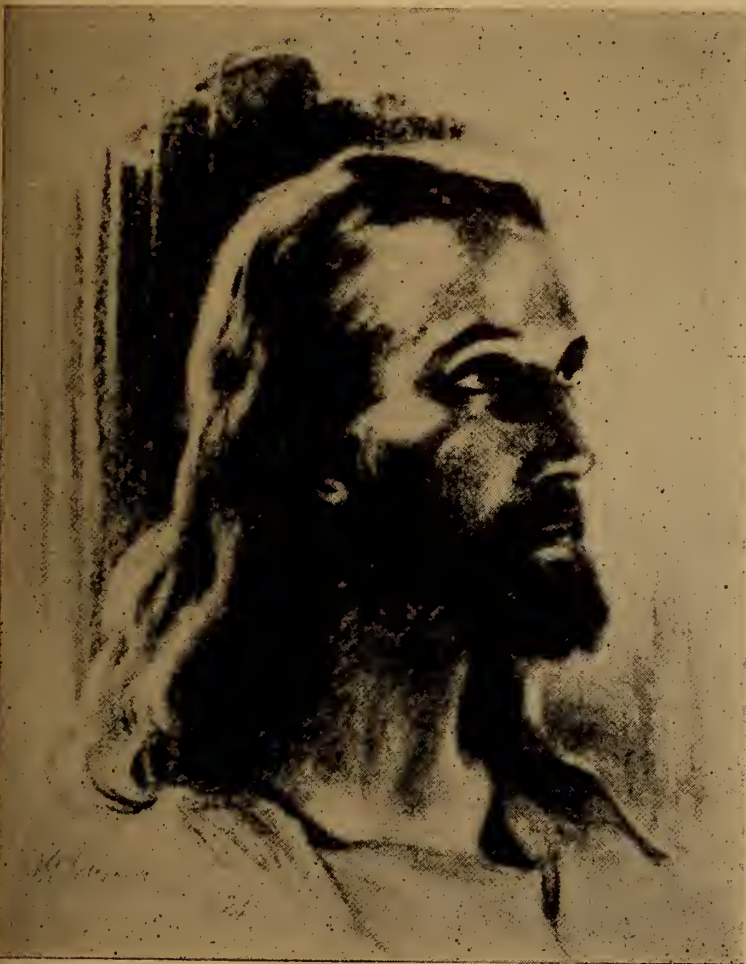


# GOSPEL MESSENGER

Volume 92

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## "Strong Son of God"

Strong Son of God, immortal Love,  
Whom we, that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove; . . .

Thou wilt not leave us in the dust;  
Thou madest man, he knows not why;  
He thinks he was not made to die;  
And thou hast made him: thou art just. . . .

We have but faith: we cannot know;  
For knowledge is of things we see;  
And yet we trust it comes from thee,  
A beam in darkness: let it grow.

—Tennyson.

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## Around the World...

A voter's guide to gather and disseminate factual information concerning candidates for local office has been organized in Los Angeles.

British Quakers have decided to call a "retreat" or gathering for prayer in relation to the ending of the war. It is to be held on May 15 and 16 in London.

A bill to curtail week-end drinking in Illinois was killed by the house of representatives. The measure would have banned retail liquor sales between midnight Saturday and seven o'clock Monday morning.

Protests registered by church and other groups throughout the state of Oregon have apparently quashed two memorials adopted by the state senate urging congress to deport all Japanese after the war. Following a flood of protests, nothing more was heard of the memorials.

Losses of teachers in vocational agriculture continue. A total of 841 departments have been dropped with the greatest percentage of losses occurring in the North Central and Pacific regions. During the past sixteen months, vocational agriculture has lost 2,700 teachers (white) and 228 Negro teachers.

The First Baptist church in Dayton, Ohio, is conducting afternoon services for the benefit of war workers whose shifts conflict with morning and evening services. The Dayton Council of Churches is making a survey of the metropolitan area to ascertain what adjustments in the churches are necessary to accommodate increasing numbers of workers.

The latest statistics supplied by the minister of labor show that about 65,000 men and 2,500 women in England have applied for registration as conscientious objectors to military service. This represents about 86 out of every 10,000 men registered, and 27 out of every 10,000 women. The numbers for men have fallen in successive registrations from 222 per 10,000 in October 1939, at the start of the war, to 36 per 10,000 in 1942.

Bishop Evind Berggrav, primate of the Norwegian Lutheran Church, entered his second year of imprisonment on April 9.

He is in complete isolation, confined to the garden of his small country house outside Oslo. He is completely cut off from the world and from all personal contacts except with the twelve heavily armed men who keep constant watch over him. Fearful lest the Norwegian primate's strong spiritual personality influence the detail of armed guards, the Quisling authorities keep changing the personnel of the guard to prevent too great intimacy with the bishop. He is not permitted to send messages or to receive visitors other than the members of his immediate family, who are allowed to see him only occasionally.

His time is chiefly occupied in a translation of the New Testament into modern Norwegian. He lives a simple life, cooking his own meals, cleaning and tidying his living room and kitchen downstairs and two small bedrooms upstairs. He is in sound health and good spirits.

Bishop Berggrav has become a symbol of the unsubdued Norwegian people, who regard him with the deepest admiration. In tens of thousands of Norwegian homes prayers for his safety and freedom are offered daily.

Norway's clergy are almost solidly behind their imprisoned leader in resisting the regime of Premier Quisling. The date of Bishop Berggrav's arrest marked the beginning of wholesale resignations by pastors from the state church. It is said that 797 clergymen have given up their state office and that only sixty-four pastors remain in the employ of the government. Of these, twenty are pro-Nazi. The remaining forty-four have not taken sides as between Quisling and the opposition church forces.

Pastor Edouard Thesis of the French Reformed Church in Le-Chambon-Sur-Lignon, known to a large circle of clergymen in the United States, has been arrested and interned. He was an active leader in efforts to aid Jewish refugees.

Federal periodicals to the number of 240 have been discontinued, and eighty-four more curtailed. This action came after a survey of thousands of government publications which have regularly poured from the presses and mimeograph machines.

A feature of religious life in wartime Britain has been the development of a number of Christian fellowships aimed at bringing together British Christians and members of Continental churches who are permanently resident or are refugees in England.

Pope Pius XII has donated \$10,000 for relief work among Finnish children.

All of the annual Northfield summer religious conferences, with the exception of the Festival of Sacred Music and the Girls' Preparatory School Conference, will be held this year, it is announced at East Northfield.

Norwegian newspapers are disappearing as a result of the paper shortage and total labor mobilization. Before the occupation there were 260 newspapers in Norway; today there are only 110. The casualties include three religious newspapers.

The Minnesota senate has received a bill requiring all teachers' training schools to provide compulsory courses in alcohol education. The courses would instruct prospective teachers on the "effects of alcohol and narcotics upon the human system, on character, and on society."

A God's Gallon Club, whose sole membership requirement is a pledge to allot one gallon of gasoline each week for churchgoing purposes, has been launched under the sponsorship of the Protestant Voice, religious news weekly. Members in twenty-one states have already been enrolled.

A shipment of materials for a new Roman Catholic cathedral being built at Laurence Marques, Portuguese East Africa, has been routed through Germany and Spain. Among the materials are thirteen cases of stained glass windows, crucifixes and other valuables, all made in Maastricht, Holland.

An open letter to President Roosevelt and members of Congress, proposing that a "mature Christian scholar" be selected to participate in any future negotiations and to serve as a ranking member of a peace commission whenever it is established, has been issued by Church Management, a monthly periodical devoted to problems of church administration.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

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## ... Editorial ...

### Two Men and the Master

ONE of the men was good, the other bad. Such was the public estimate at least, and the evidence indicates that the men themselves would have agreed with this.

One was learned and respected, high in authority in the councils of the church. The other was a social outcast, despised as an exploiter and a defrauder of the people.

One came to see Jesus and have a nice talk with him in the quiet of the night, but he never got farther with his speech than the flattering introduction. With a strange lack of appreciation Jesus brushed aside his high-sounding compliments and brusquely told him he would have to be born again.

The other, surprised at the Master's kindly recognition of him in inviting himself to dine with him, and making no defense against the taunt of the crowd that he was a sinner, proposed to make his wrongs right and turn over a new leaf. That was all. And Jesus told him, in effect, that he was born again.

Wasn't it a queer way that Jesus had of measuring men? What makes so many people think his way is different now?

E. F.

### What Prayer Can Change

WE have somewhere read that prayer does not change God or his laws. Yet we understand both from experience and Holy Writ that real prayer is effective, that it does make a difference. What, then, can prayer change?

Consider the case of Jacob. Here was a man much given to direct methods. Recall how he got the blessing which Isaac had intended for Esau. But there came a time when such methods were not sufficient. Jacob, fleeing from Laban,

heard that Esau was on the way to meet him. "Jacob was greatly afraid and distressed."

Came the night when "Jacob was left alone; and there wrestled a man with him until the break of day." Jacob came out of that experience with a new name and as a changed man. And so when prayer becomes an all-night tryst with God it should not seem strange if in the morning the petitioner finds himself a different man and changed through the experience of prayer. H. A. B.

### Can These Things Live?

A LIGHT snow had powdered the drab slopes of Raton Pass. This scattered whiteness but accentuated the utter deadness of the bare and brown stunted growth which bristled on the mountainsides. For while some of the shrubs were stripped of leaves, there was a kind of dwarf oak still as fully clothed as when frost struck to change summer's green to winter's weathered browns.

As one looked on such a scene in the gray of a cloudy January morning, there was little to promise that life would ever again come to the steep and rocky sides of Raton Pass. Even the sun was completely hidden behind the dense wall of leaden clouds to the east. A pale moon hung low in the open sky to the west. Then came the blackest moment of all. With three engines in front and one behind, the heavy overland passenger train climbed the steep grade to plunge into the tunnel piercing the crest of the pass.

Curious sensations come to one if he gives range to his imagination at such a time. For one moment the light of the world is about one. The next there is the darkness of the tomb as one passes through the bowels of the mountains. Recall how Jonah describes the sensations he experienced when he went under—

"The waters compassed me about, even to the



soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever."

So must everyone feel in the darkness of life's winter when lights fade and the mountains of doubt close in. Whether it is merely the world of nature that has entered into sleep, or dreams and hopes that have faded, there is the persistent question: Can these things live again?

For Jonah there was a resurrection in his deliverance from the whale. There was another kind of resurrection in that he determined to undertake the mission to Nineveh. Thus Jonah came up out of the depths to live again.

We understand that the Jews might have gotten some kind of meaningful sign from Jonah's experience. "For as Jonas was three days and nights in the whale's belly; so shall the Son of Man be three days and nights in the heart of the earth."

In a year like 1943 one is moved to ponder the old question: Can these things live? If so, when and how?

Raton Pass as seen in January is very different from what one will find in June. In winter it can be a dismal canyon ending in the blackness of the tunnel at the crest. But one June day six travelers stopped their car to take color pictures of green slopes and vivid wild flowers in this very pass. In Raton Pass the scrub oaks will be green this summer and all manner of wild flowers live again.

And so also in the realm of the things that are most precious. If we are patient and faithful there is much that can live again, perhaps fairer and less corruptible. This seemed to be something of what a certain one was saying when he insisted that these dark times are God's day. And God's day because men are seeing his ancient truth re-vindicated, because they are growing in his spirit through the fellowship of suffering, because the mystery of the cross is leading to sympathy and understanding, and because repentance is growing in the fields of uprooted complacency.

Do not lose faith when spring is near. All things that are vital will live again.

H. A. B.

### A Footnote for Leaders

"LIKEWISE also said all the disciples." But would any of them ever have said it first?

These men were at least as loyal as the more impulsive Peter. None of them proved quite equal to the emergency nor would any have done worse than he, in his circumstances.

There is a lot of good "followership" going to waste for want of leadership. Most people wait

to be led. Their intentions are good but they lack the initiative to move out first.

But those who would lead must remember that leadership involves something more than taking a stand at the head of the procession. It involves both going forward and taking the rest along.

E. F.

### "Strong Son of God"

DURING the years that Tennyson brooded over the death of his young friend, Arthur Henry Hallam, he wrote the series of brief poems later assembled and published as his *In Memoriam*. One of these poems begins with the familiar line, "Strong Son of God, Immortal Love."

Perhaps it is not too far from the truth to suggest that a sense of personal helplessness and need led the poet to think of compensating qualities in the character of Christ. At least the familiar stanzas which we sing stress the masculine qualities of the Son of God and picture him as triumphant over death and worthy of one's complete confidence.

In recent years artists have been revising their pictures of Christ. Some readers may recall H. Stanley Todd's blond Christ exhibited at the Chicago Century of Progress in 1933. Even before this Warner Sallman had sketched the masculine Christ which is finding such a large response today. Here again one may say that a sense of need for power to deal with difficult life situations perhaps explains the special interest in this artist's conception of a virile Christ.

The changing concepts of the artists serve to call attention to the fact that different Scripture passages suggest differing but not necessarily conflicting concepts of the Christ. For example, in Isaiah one reads in an early chapter of the Child who shall be called Wonderful, Counselor, the mighty God. But in the fifty-third chapter there is the picture of a Suffering Servant. So strength and humility are both characteristics of the inexhaustible Christ as one finds him depicted in the opening chapter of the Gospel According to St. John, or as Paul summarizes in such a passage as in Philippians, the second chapter, verses six to eight. Finally, remember the Revelator's vision of the triumphant Christ as he saw him standing in the midst of the seven golden candlesticks.

Certainly one important implication for those who admire the masculine Christ is that they seek to emulate his spirit in their own lives. A heroic Christ should have disciples unafraid of trials and even of martyrdom. Timothy is admonished to "endure hardness as a good soldier of Jesus Christ. Let us be courageous followers of the 'strong Son of God.'"

H. A. B.



## The Christian's Passover . . .

BY WILLIAM E. THOMPSON

It is interesting to note the close relationship between the observance of our love feast and that of the Jewish passover, how the symbols of the passover have been given a new meaning which have imparted faith and inspiration to Christians across the centuries. Since Jesus called this service with his disciples a passover, I shall refer to it as the Christian's passover.

The Jewish passover was instituted by God to commemorate the deliverance of the Israelites from Egyptian bondage; the Christian passover was instituted by the Son of God to commemorate the Christian's deliverance from the bondage of sin and Satan.

The Jewish passover marked the starting point of the Hebrew nation. The Christian passover marked the beginning of the Christian religion with Jesus as our Savior, who came not to destroy the law but to fulfill and to establish the kingdom of God which John the Baptist declared to be at hand.

As the Jewish passover freed the Israelites from a hardhearted tyrant and dictator leadership and enrolled them under the leadership of Moses, so the Christian passover is a symbol of the Christian's allegiance to Jesus Christ, who is our leader and Savior.

As the blood of slain lambs sprinkled on the door casings of the Israelites saved the first-born of their families, so the blood of Jesus Christ cleanses us from all sin (1 John 1:17). Thus the lamb becomes the symbol of Jesus Christ, who was brought as a lamb to the slaughter (Isaiah 53:7).

The unleavened bread and bitter herbs of the Jewish passover represented their suffering; the bread of the Christian passover is a symbol of the suffering of Christ and reminds us that we should take up our cross and follow him.

At the Jewish passover the people stood around the tables in family groups and the head of the family blessed the wine which they partook of. In the Christian passover the wine has become a symbol of Christ's blood, which was shed on Calvary.

Everyone partaking of the Jewish passover had his loins girt about him, his staff in hand, and shoes on his feet ready for the journey ahead. In the Christian passover we pledge ourselves to the unfinished tasks, ready to go into the fields that Jesus declared were ready to harvest.

As the Jewish passover was useless unless eat-

en, so the Christian passover will be of no avail unless we are inspired to greater service that we may grow in grace and knowledge of the Lord Jesus Christ.

The idea that many of our brethren have held that no one should commune with us unless they were members of our church in good standing has undoubtedly been carried over from the Jewish passover, for in Exodus 12:48 we read: "For no uncircumcised person shall eat thereof." Peter was hard to convince that God was no respecter of persons; Jesus allowed Judas to come to the communion table. Paul makes this a personal matter when he says, "Let a man examine himself and so let him eat."

As the Israelites ate their passover, looking back to their deliverance from bondage and looking forward to the promised land that flowed with milk and honey, so we partake of the Christian passover, looking back to our deliverance from sin and looking forward to the time when we will be with Jesus forever. May we study to understand the meaning of the symbols we use in our communion service.

*Dixon, Ill.*

## Dead to Sin—Alive to God

BY H. A. CLAYBAUGH

FELLOW Christian, have you thought seriously about some of the great statements in God's Word? By Adam's "disobedience many were made sinners"; "by the obedience of one [Christ] shall many be made righteous"; "where sin abounded, grace did much more abound." The law was given and it magnified the gravity of sin. These great assertions are made in Romans 5:19, 20. In the section of the Bible in which these statements are found, the contribution which Adam made to the human family is contrasted to the blessings coming to man through Christ.

Sin and its terrible consequences have abounded down through the ages, but it is declared that grace does much more abound. This means more grace than sin. This also means that there is a superabundance of grace with more grace in addition to this superabundance. Further, this means that what God through Christ did for man is abundantly greater than what Adam did. The poet said, "Grace that is greater than all my sin."

In the first part of the sixth chapter of Romans the apostle answers a question which might be asked because of his assertion that there is more grace than sin. The query follows: "Shall we continue in sin, that grace might abound?" In other words, why not sin since God through Christ



will forgive? The first answer to the question is "God forbid." This means far be it or how unthinkable or how could such a condition exist. The text says further: "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" The word *death* in the Scriptures means separation. Physical death means that soul and body are separated. Spiritual death means that the soul and God are separated. If death means separation it follows that the Christian has been separated from something that has to do with sin. We learn in Romans 5 that man has a sinful nature because of Adam's sin. Some folk think that dying with Christ means that the sinful nature dies or that man in Christ is separated from his sinful nature. In Romans 8:18, 21 Paul speaks of the conflict which is caused by this sinful nature which seems to be very much alive. The next verse seems to imply that it is a Christian who is having the conflict, for an unsaved person does not "delight in the law of God." Further evidence that the death of the old nature is not the thing taught here is in 1 John 1:8. The writer is talking to Christians when he says, "If we say we have no sin we deceive ourselves." If there is sin there is a sinful nature. It is a dangerous attitude to hold that the sinful nature goes from the child of God while he is still in the body. Christ was the only one who ever lived a sinless life.

If we have not been separated from a sinful nature, from what then have we been separated? Our context in Romans 6 says we have been baptized into Christ (v. 3); we have been buried with him (v. 4); and we have been crucified with him that the body of sin might be destroyed (v. 6). The word *body* here refers to the old, unregenerated body that had been dominated or controlled by the power of sin. The word *destroyed* means to render inactive, or to break a power so "that henceforth we should not serve sin." *Serve sin* suggests the idea of *slaves to sin* or to be under the dominion of sin. And in verse 12 we are exhorted not to let sin reign in our bodies. This means that we are not to allow ourselves to be dominated by sin since our death with Christ broke sin's power. Still another text which proves that we as Christians have not died to the sinful nature, but that we have been delivered from sin's power is the appeal to the child of God not to walk in the lust of the flesh, but to yield to the control of the Spirit (Gal. 5:16ff).

This separation from the power of sin, through the death of Christ, is a great negative blessing. Verses 8, 9, 10 of Romans 6 tell of a great positive

blessing. These verses teach that as we died with Christ we shall also live with him. The power of the old nature is broken and a new nature is imparted. In 2 Peter 1:4 we read about being partakers of a new nature. And Paul elsewhere says, "Christ in you, the hope of glory" (Col. 1:27). It is Christ living his life through another person. Paul prayed that Christ might be formed in us. "Be not conformed to this world: but be ye transformed," (Rom. 12:2) means to be changed into the image of Christ.

Now follows the exhortation in Rom. 6:11: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ." *Reckon* means to accept as accomplished and live and act accordingly. In other words, believe that what God says is true. Abraham believed what God said and it was credited to him for righteousness. What a wonderful help to the child of God to know, by faith, that in Christ the power of sin is broken and that the indwelling Spirit of God will deliver from sin.

"Shall we sin that grace may abound?" The Holy Spirit in the life of the believer makes him hate sin and love righteousness. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." A Christian has a desire to live right and does not ask for liberty to sin. We cannot walk alone. We act either under the influence of the evil nature, or under the control of the divine nature. We decide which it is to be. Christ through Calvary broke the power of the evil nature. In Christ we have victory over sin and power to live the over-coming life.

*Goshen, Ind.*

## The Challenge of Immortality

BY REBECCA FOUTZ

A LIFE begun goes on for eternity. This is an arresting thought. There is spiritual death but not annihilation. "Marvel not at this: for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). These are Christ's words.

God has made provision that all may be with him through eternity. "And whosoever will, let him take the water of life freely" (Rev. 22:17). Christ tells us that he is the one through whom the living water is given. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).



The earth-life span is short, and we have the choice whether the unending part of it is to be spent with the infinite God and the heavenly hosts or with the devil and his angels. Do we take this matter seriously enough? Do we do all we can to help others realize the seriousness of it? It is so urgent that not only "the Spirit and the bride say, Come," but the Word entreats thus, "Let him that heareth say, Come" (Rev. 22:17).

But making a choice is not all. Everything that we do here is also carried over into eternity. In this also no one is left out. "Behold I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12; Matt. 16:27). At death the record is closed. Nothing then can change it. Should not this cause us to spurn the trivial, the base, the unworthy and all the works of Satan?

Peter says that because of being judged by our record and because the Judge is no respecter of persons we should live, abstaining from fleshly lusts. Paul challenges to the worth while with these words, "Always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

May not the here and now so fill our vision that it blinds us to the immeasurably larger hereafter. God has given every incentive to man to follow the way of life and eternity with him.

*Philadelphia, Pa.*

### Look Again Before You Doubt\*

BY WM. J. TINKLE

Professor of Biology in La Verne College and author of "Fundamentals of Zoology," a textbook

As you learn about the multitude of things and the vast forces of our universe, perhaps it seems to be different from the mental picture you had when you attended the primary class of the Sunday school. Is God real, or is he an elementary idea to be outgrown, like Santa Claus and the fairies?

The easy thing to do is just to give up your faith in the Bible, or your faith in science, or both. The man who now lies in the cemetery gave up, and now he has a very easy place. But you, I trust, are not that kind of young man or young woman, but have the courage to keep your problem a while until you can regain your harmony of mind.

Did the world come about by chance, or is there a powerful and loving God who created it and now presides over it? Look again at nature and observe how animals, plants, and man are adapted for the lives they lead. The crane has long legs and a long beak, while the duck, living in the same

### His Life

BY MIRIAM BOWMAN

The life of Christ was like a sacred cup,  
One filled with precious gems of golden deeds,  
To give away from day to day to bless  
Those great and lowly ones of simple needs.  
By chance, he passed the common fishermen;  
He was a guest at that famed wedding feast;  
He touched the sick, the blind, the little ones;  
He gave to all, the greatest and the least.  
He gave to them the gifts of purest love,  
Of truth, of life, gems of his sacred cup.  
Like him, we want to give away some gems,  
To fill up full a life, a sacred cup.  
We hope to help them all rise up and on,  
To pass then through the night and find the dawn.  
*Roanoke, Va.*

environment, but a swimmer instead of a wading bird, has webbed feet, a wide bill, and a plentiful supply of oil in its feathers. Each is well adapted for the kind of life it lives. These adaptations are so abundant that we take them for granted, then cease to reflect that they indicate design in the formation of the universe.

If the environment impressed itself upon the plant or animal, those living in one environment would be alike; but we observe different kinds in the same environment. At present there is general agreement among men of science on this subject. The environment has a certain amount of influence upon a plant or animal, especially the former, but a change due to environment is not inherited by the next generation. The young plants or animals begin back at the starting point of their parents. The general plan of the plant or animal type was given it at the creation and power to be transmuted into a higher type was not given it, since it was designed to bring forth after its kind. This is stated in the eleventh, twelfth, and twenty-first verses of the first chapter of Genesis. The modifications have been slight except as noted in the next paragraph.

An inherited change in some organ, called a mutation, is due to some unknown cause but is not a direct response to the environment. Among fruit flies—which have been studied most—these mutants are a pitiable group of cripples: white eyes, bar-shaped eyes, eyeless, reduced wings, vestigial wings, no wings at all, along with many lethal types which cannot mature. In the human family there are characters that seem to have arisen by mutation, such as loss of one finger on each hand, lack of enamel on the teeth, etc. Loss of limbs by the python snake and the whale probably was due to this cause. Examples of beneficial mutations are very far-fetched and doubtful. Thus, since the

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changes we observe never could have given us the plants and animals that we have, there must have been a creation at the beginning.

Some adaptations are very complex, like the human nervous system or the mechanism that regulates the heat of the human body so nicely that it is kept within one degree if a person keeps his health. The "heat center" in the medulla with its intricate nerve fibers controls the different processes automatically. The principal source of heat is the oxidation of food. When this process goes on too slowly, nerve impulses to the adrenal glands increase their secretion of hormone, which in turn causes an increased amount of oxidation. If still more heat is needed we shiver and move about, thus increasing oxidation and friction. If we become too warm the "heat center" pours more sweat upon the skin and its evaporation consumes heat, leaving the skin cool. We also breathe out more air, with its contained heat. Was such a mechanism as this built up by chance, or by a blind, brutal struggle for existence? It certainly was not; but God was the architect. Look more deeply into nature, and find there a more secure basis for your faith in God.

You probably have heard of an improved variety of plant coming from other varieties by crossing and selection. Before the research of the twentieth century it was easy to think that if these processes were carried on long enough, any bigger and better species could be produced. But very definite limits have been encountered, beyond which there is no change. Johannsen of Denmark found that in selecting among beans he could only sort out good and poor strains; it was impossible to improve those strains by further selection. Most of our plants and animals still may be improved by selection, since they are not yet pure lines, but the goal of selection is a pure line, not a new species of a different type. No amount of eugenics would give us a man of higher species. This is just what we should expect since we know that each species has a definite and characteristic number of chromosomes, and changing to another species would entail a change in chromosome number. Even doubling the number of chromosomes, in the tomato, gives us simply another variety of tomato. Creation is not going on at present.

The Bible states that man was created in the likeness of God, and the records of science corroborate the statement. Man always has been man since his creation. Frank S. DeHass, U. S. consul to Palestine, in 1884 made a study of Egypt. The mummies were so plentiful that the inhabitants of that day, thoughtless of the remains of people at

such a distant period, were using them for fuel. DeHass examined a large number of these mummies and pronounced them superior to the modern Egyptian. Baron Cuvier examined the embalmed animals of the tombs in the same country and pronounced them identical with modern species.

These are records of only three thousand years ago, but let us go to the earliest known complete specimens of man. In Spain and southern France have been found a number of complete skeletons of a type known as Cro-Magnon man. The men averaged six feet tall, had a cranial capacity of 1590 cc to 1715 cc (150 cc above modern man) and were well proportioned throughout. They have left paintings and carvings on the walls of caves that indicate exact observation and admirable skill in art. Thus in the dim past there lived a race of men who were distinctly superior to modern man. Living at the same time were the Neanderthal men who were eight inches shorter, had massive brows, but had cranial capacity equal to modern man.

Scattered fragments of human skeletons have been found which have awakened much interest, but prove very little. Among them are a single jawbone in a gravel bank at Heidelberg, fragments of a skull washed by a stream at Piltdown, and the cap of the skull of a gibbon found fifty feet away from the femur of a man in Java. Such remnants have but little value as compared with the specimens mentioned above. Evidence should be examined very carefully, for half of the truth may be just as misleading as false statements. The complete specimens, mentioned above, prove that the average of early man was about the same as that of modern man; that he was not in a process of being formed by the interaction of natural forces.

Some say that species of animals that are somewhat alike must have had a common ancestor. But it proves rather that they were created by the same God. Furthermore, man and the sea anemone are not much alike, and science does not explain how the changes could be made for both species to develop from the one-celled amoeba. But if God created them he could make different types if he chose to do so.

Thus while the speculations of the nineteenth century led some people away from God, the actual discoveries of the twentieth century have strengthened the foundations of our faith. There is no quarrel between the Bible and true science; but the Bible cannot be harmonized with some speculations that have not been proved.

The strongest basis for believing in God is the fact that he hears and answers prayers, and gives



directions to persons who are devoted to him. This is all the more remarkable when we recall that God also manages the heavenly bodies so faithfully that an eclipse of the sun is predicted years ahead of time.

Look again at your Bible and find out just what it says. Read whole chapters and read them several times, for scattered verses may be misunderstood. For instance, in the fifth chapter of Matthew we read: "The meek shall inherit the earth." Are there not many more sheep than wolves in the world at present? Again, in the first chapter of Genesis: "And God saw everything that he had made, and behold it was very good." This is an observation that no doubt was very striking before any mutations had occurred.

That unique Book has endured when kings and bishops conspired together to burn the last copy. It has enabled persons to make a radical change in their morals and become good characters. It is not opposed to science; for in countries where the Bible was read and loved and lived, science has developed to an advanced degree.

Take another look at the records of our God, both in his revealed Word and in his created world, and your doubts will disappear like the mists of the morning. Read again the first two chapters of Genesis. The Bible statement of creation is true science, and any conflicting theory must be false. The whole Bible—creation and redemption—is God's revelation to man. This is the basis of our faith in God's power and act in creation and redemption through Jesus Christ our Lord.

This is the sincere testimony of one who has devoted his life to the study of science.

*La Verne, Calif.*

### God's Co-operative

BY FRANCIS L. SHENEFELT

THE farm is the best place on earth to live. If we are next to God's out-of-doors and pause to look and listen we can sing with the psalmist of old, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." As we view the result of man working with God we again hear the psalmist declare, "The earth is the Lord's, and the fulness thereof." The seedtime comes with all its beauty and we hear the Teacher say, "First the blade, then the ear, then the full grain in the ear." Each little seed gives up its life that new seeds may be produced. Then comes the harvest season and the ingathering of the bounteous fruits. God touches earth and a time of slumber follows.

God will do much for us if we are willing to co-operate with him. If we are to handle construc-

tively these beauties and bounties of earth, it must be done on a co-operative basis. This thing is not man-centered, but bio-centric. God has placed man here as overseer or caretaker of the surface of this earth. The earth is here for man to use but not to exploit. I wonder how God feels about some of the land that has been torn to pieces and left useless by the exploitations of man. What is our motive in tilling the soil? Are we thinking of our children's children, or of getting all we can for ourselves? After all, we can only consume a given amount of the things before us. We can keep only a small part of what we produce. We can not take it along with us when we leave this world for eternity; so there are a few things man should do.

We should feel a very definite sense of responsibility: (1) to God, as Creator and Sustainer of this earth; (2) to mankind, to help feed, clothe and shelter others; (3) to our children, that we leave this earth in as good or better condition than we find it. How much better if we leave them good land from which they may obtain their necessities! The caring for the land is a moral obligation to society and to God. What has man gained if he gains a fortune, but needlessly exploits acres of land in doing it?

We as farmers and caretakers of God's out-of-doors must gain a new hold on life. We have been draining the soil of its plant food, which must be replaced by commercial and home-produced fertilizers, the raising of legumes, etc. We have been too wasteful of the things of the earth by allowing our land to erode as a result of deforestation and the commercializing of nature without any thought of replacement and the needs of the future. The great plains area of Kansas was plowed up during World War I to produce more wheat. Today it is waste and void. In its natural state it helped to feed many a hungry child its daily ration of meat.

The soil is being robbed in other ways. The city is draining our wealth while we sleep. The country youth are migrating to the city by the thousands, most of them going between the ages of eighteen and twenty-four years. Every youth that goes to the city takes with him his education and training, which has cost someone around \$2,-

### Light

BY MABEL G. BOLLINGER

Out of Calvary's scene again came the Light,  
A Light which lights both heaven and earth;  
On Easter morn it shone so bright  
That it burst forth and gave us new birth.  
Now in return may we grateful be  
That he still lives for you and me.

*Lititz, Pa.*



500. We say to the city, "Here are our youth. You take them. We have paid for their education and living. Here they are, free of charge." We would think it a real gift if someone would give us some machinery or livestock valued at \$2,500 and say, "Here it is free of debt; all you have to do is keep it up and going." But who would actually compare a machine with a life. Yet rural parents are not only sending one, but many of them are sending more young people to the city.

Not only are we sending them our youth but when we die the farm will go with them and in many cases the income from the farm for many years. More than 70% of the farms in the corn belt states are operated by tenants, the rent being paid in most of these cases to city dwellers. In some cases, one of the heirs buys the home estate, paying off the other heirs, who probably live in the city. In this way, again, the price is taken out of the land and paid to the city. This also brings up the problem of the present system whereby a farm is expected to pay for itself every generation. Is this fair to the land and to the future generations? Rural people are also buying more than they once did, thus paying the profit to the city. What are we going to do about this continual drain from the farm to the city?

Why live on the farm if the picture is so dark? There are five reasons why I want to live in the country.

In the first place, rural people are the parents of the race; urban life could not exist without its hinterland. The country is producing the future generation. If we place a wall around Chicago so no one is allowed to enter or leave the city, statisticians tell us, only one half as many people will occupy the city in fifty years as do today. If we should take ten couples and place them in the city, in three generations there would be only three people from the ten couples. If the same ten couples were placed in the country, in three generations there would be twenty-eight survivors or nine times as many. There are 545 children under five years of age in the country to 225 in the city and it takes 370 to maintain population. (These figures are taken from Dr. O. E. Baker's figures on population.) The rural mothers and fathers are the mothers and fathers of the future citizens.

In the second place, I would rather live on the farm because there are more fundamental satisfactions there. The city can offer thrills, color and attractions. The lights, streets, crowds, fast life, fine apartments, and opportunities lure people to them. In the fast life of the city there is always a seeking for something but never finding it. There seem to be very few in the city who realize the

## Two Crosses

BY MARY STONER WINE

Two heavy crosses Jesus bore that day  
When soldiers led him up to Calvary,  
The one of wood upon his body laid,  
The other one, of sin and suffering made.  
Too heavy grew the one of wood, the road  
Too long, till Simon shared the Savior's load.  
They bore that cross with pain up Calvary's hill  
And then the cross bore him, our Lord, until  
The cross upon his heart, that none could share,  
Became too great for Christ, our Lord, to bear.  
Two crosses merged forever into one:  
The cross of death for God's beloved son.  
Since then no heart need bear the cross alone  
For Christ will bear and share it as his own.  
*Greenville, Ohio.*

fundamental satisfaction and joy of life that many secure on the farm. The country is natural, not artificial. In man's conquest of himself, natural surroundings can be of much help to him. The nearness to nature helps him to find himself, helps him to share and to realize the simplicity and necessity of life.

Thirdly, the family needs space. Children are born next to nature. It is not natural for them to be crowded and pushed together in small, poorly lighted, poorly ventilated apartments. The children need the influence and training of the home, which the farm provides in a very natural environment. The farm home is truly a home. The family does things as a family unit. There is a feeling of stability and security that comes as the farm family working together sees the realization of plans to supply the winter needs and other things needed before the next harvest time.

Then, too, the farmer builds his materials into himself. The materials with which he works become a part of him. The family eat the food that they produce. They experience the pleasant odors and tastes that come from the raw material as it is being prepared for preservation and consumption. Though they may enjoy the displays of commercialized products, it is not as appealing and fascinating as the raw product. The applesauce taken from a tin can lacks the beauty and appeal of the bright red apple as it comes from the tree.

The last, but not least, reason is the aim of the farmer himself. The farmer's aim is to farm well, to provide well, to produce for himself so that he may be independent of trade so far as possible in furnishing his table. The real farmer, the one whom we so much delight to honor, has a strong moral regard for his land, for his animals, for his crops, for his family, for himself, and for God.

*Albia, Iowa.*



## Pray—and Keep Praying!

BY CHESTER E. SHULER

"KNOCK often at mercy's gate," said Spurgeon on one occasion, "but wait until it opens to you. To many, prayers are a sort of runaway knock, for they are not attended with expectant waiting upon God."

So many books and articles have been written about prayer, and so many sermons have been preached on the subject that it would seem every Christian should be aware of this great truth. But many are not. They have not learned the necessity of "waiting until mercy's gate opens" to them in answer to their petition. They utter one or two prayers for some desired thing—then if the answer is not forthcoming, they become discouraged and perhaps lose some measure of faith in the efficacy and power of prayer.

Nothing takes more real *courage* than to pray properly, persistently, efficiently. It takes courage because every prayer is a shaft sent forth against a mighty foe—Satan. He does everything he can to defeat prayer warriors—to discourage, dishearten them. Prayer takes *work*—hard work. Real prayer is not merely dropping to one's knees, sleepily, at bedtime and muttering a few petitions, or automatically repeating, "Our Father, who art in heaven—" Such efforts are, of course, fine and a step in the right direction, but they do not constitute real prayer. The great man of prayer, E. M. Bounds, once exclaimed, "It is necessary to iterate and reiterate that prayer—as a mere habit, as a performance gone through by routine, or in a professional way—is a dead and rotten thing!"

Harrisburg, Pa.

## A Living Sacrifice

BY D. E. CRIFE

PAUL had not yet been to Rome when he wrote the Epistle to the Romans, but he was greatly concerned that the brave Christians who had ventured into that wicked city live lives which would exalt the name of Christ, and establish a strong church in his name.

The epistle which he wrote likely did more to this end than he himself could have accomplished if he had been with them in the body, beside being a blessing to the church in every age. The good counsel he gave in that day is as good for the Christian of this time as it was for one then.

Paul knew that the idol worshipers of that day made much of sacrifices; if he could offer a better sacrifice than they it would attract the worldly people. Therefore, he besought those Christians

to "present their bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This was a bold appeal, something which had never been asked of Christians in just such words. Judging from the church which was established at Rome we can well believe it was not made in vain.

Today we seldom hear converts admonished that they present their bodies to God. Does this mean that if God gets the mind, soul and the spirit, it is enough? In the teaching of Paul, God was not only to have the body but it was to be holy and acceptable to God. And if it be acceptable to God, it must necessarily remain holy. A true Christian cannot partake of anything which would defile it.

If the body is to be presented to God, when is this to be? It would seem there could be no better time than when the sinner becomes a child of God—to let the mind, soul, spirit and the body go together. And if we present the body to God, it will belong to him forever. Then the duty of the child of God is to keep the body undefiled.

This body is to be a living sacrifice, not a dead one. If it is a living sacrifice, one must be active and do something. One should work, else the body might almost as well be dead. But the work one does must be in harmony with the will of God. If one does with the body what God does not want to have done, it is not acceptable.

Wichita, Kansas.

## Ministerial and Missionary Pension Plan Questions and Answers

By Harl L. Russell

In order that all of you may have the benefit of answers which must be given to certain questions concerning the Ministerial and Missionary Pension Plan, the committee has asked Brother Harl Russell, President of the Council of Men's Work, to conduct the question and answer column for a few weeks. Send us your questions and we will see that some of them are answered in this column.—Pension Committee.

**Question:** How may the members of my congregation become better informed about the pension plan?

**Answer:** By conducting a forum on the plan under the leadership of one or two persons who have studied the booklet that describes it fully. This spring, the adult Christian Workers' topics will include several outlines for Sunday evening study of the plan.

Questions directed to the Pension Committee, 22 S. State Street, Elgin, Ill., will be answered in this column. Study of the questions and answers which are given should do much to acquaint interested members with the plan.

**Question:** Should a congregation wait until its minister invites discussion of the plan before any study of it is begun in the local church?

**Answer:** Although it is entirely proper for the minister to take the lead regarding this matter, it is quite likely he would prefer not to do so inasmuch as he would be eligible to become one of the beneficiaries of the plan. We recommend that laymen or laywomen bring the matter before the local membership, keeping in mind, of course, the pastor's wishes as to the best time for consideration of the plan.



## Brethren Service

### Sunshine . . .

BY DAN WEST

Some people were rather impatient with the weather last winter. After the novelty of snow and zero temperature had worn off they wanted to see the trees bloom and leaf again. But the trees looked bare and apparently lifeless.

The sun shone one day but nothing happened except that the thermometer went lower the following night. It shone the next morning but the temperature was worse that night. Some days were dark and dreary enough; then the sun shone again. Still the trees didn't bloom.

It looked like a waste of good energy—the sun shining steadily and sometimes even melting the snow, but with no evident change in the trees. Ought not seven days of sunshine make the trees bloom? They didn't, nor did seventy-seven days. More than one hundred days of last winter's weather passed before the buds swelled. And only the maples, elms, pussy willows and a few others are blooming by early April. It may take another fifteen or twenty days to bring out the apricots, peaches, apples, lindens, beeches, and others. The oaks and hickories are slower yet.

If we had had no setback, the same steady sunshine might have brought the flowers out in less than ninety days at this latitude. But three months seem like a long time. One would think that the stretch between December and May would discourage the trees—or the sun.

Couldn't we get them to bloom by more direct action—an axe, for example, or a fire, or dynamite, or a dose of acid? Can't we compel them to bloom? True, we can speed up the process by giving a steady higher temperature along with other favorable conditions, as in a greenhouse. The violent methods do get some results, but not blossoms; further, the trees are damaged by violent processes. They have a law of their own. You can get blossoms only under certain conditions. There is no other way in this kind of world.

Now suppose we change most of the words and make a similar story.

Some people have been very impatient with the way the world is going recently. After the novelty of Mukden and Munich and Pearl Harbor had passed with the early reactions, they hoped to see human beings all over the world developing Christian personalities, homes, churches, nations under the four or five freedoms, which were to be enforced by air or naval and military might. The spiritual weather has been bad, and is getting worse—not much sunshine. Some of these people used to believe that spiritual sunshine was effective but they changed their minds. Sherwood Eddy put it thus: "When I was a pacifist, I never dreamed of a Hitler with his slave states." For such people sunshine is not the appropriate force to be employed.

Some people still hold on to their faith in the effectiveness of sunshine. But it seems like another waste of energy. Shouldn't seven or seventy-seven efforts bring out the good in people? Even then they are not discouraged. The faith of these is "in the irresistible power of good will." That is the sunshine, nonviolent, but powerful to make personalities blossom.

It must be an intelligent goodwill, however; otherwise it may be a weak or even damaging factor in human relations. Gandhi calls it *satyagraha*, "a coin on

whose face you can read love, and on the reverse you read truth."

But will that work in this kind of world? The usual answer is "No" but there is evidence on the other side.

DeLigt in his book, *The Conquest of Violence*, lists twenty-nine nonviolent solutions to problems within nations and between nations in the years from 1861 to 1937. They included soldiers refusing to fire their guns, refusing to pay taxes, boycotts, refusing conscription, civil disobedience, sailors refusing to move ships, hunger strikes, etc. Not all were equally clear in the quality of sunshine but all were essentially nonviolent.

"Violence has been, for thousands of years, a reactionary factor." Will it now become a liberating factor in the most gigantic organization for violence ever known in history? Can mutual trust, the cement of our spiritual walls, be developed as a result? Some honestly hope so. And yet some of these sincere people who once again "put their trust in reeking tube and iron shard" are just as clear that nonviolent methods are the only effective methods with criminals, with the insane, with prospective customers, and other people. The Supreme Court has built its strength through nonviolent means. The FBI men use nonviolent means largely for their work, although they depend on the co-operation of the police force. Jane Addams used to say that there would have been less crime in Chicago if the police had been disarmed. Most of the postwar planners look toward a nonviolent world even if many accept the necessity for police force for awhile.

Meantime those who are sure that "God's in his heaven" must keep on radiating the sunshine of his love and his justice through the long winter ahead.

Most Christians shift between the values of love and justice. We Brethren have been nonresistant historically, emphasizing love and goodwill—sometimes, I fear, to shield our timidity. Some other Christians have emphasized justice and righteousness—sometimes, I fear, to cover their desire for vengeance.

Pacifism, the nonviolent pattern of life at its best, includes both. "Justice is the arithmetic of love."

The technics are sometimes difficult, but we can learn them. And we need them for the world as it is coming to be.

Sunshine includes more than warmth.

### "One of the Least of These" in Puerto Rico

BY MARTHA N. PARKER

Dressed in a little, thin suit with a sheet wrapped around his shoulders he sat on the chair shivering while the nurse-aide prepared a bed for him. I never saw a more pathetic-looking child than he was then. When the student inquired about his bath, I told her to hurry him into bed with several blankets and a hot-water bottle, and we would see about a bath later. His temperature was so low that according to all the books he should have been in shock. Later I helped the student remove the little suit, carry him to the bathroom where the tub was full of warm water.

Although he was nine years old he looked no bigger than a child of five, and his puffy, pallid face showed only fear and uncertainty as we placed him into the tub. After getting him both warm and clean, we wrapped him up well and soon had him back in bed with several blankets and the hot-water bottle. As he began



to stop shivering and to feel warmer, his temperature rose and continued to mount until he was burning with fever. A blood sample showed his hemoglobin only 20%. The doctor confirmed his first diagnosis of hookworm.

Discussing it later with a visiting nurse, I said I could hardly believe there was not something more than hookworm wrong with the child. Such a swollen face and high temperature, and no kidney or other infection! Such a low hemoglobin! She assured me that he was a typical picture of "La Anemia," the name the country people here have given to the severe cases of hookworm that show a definite anemia and malnutrition.

The first day or two he lay like a frightened mouse in a cage; he had to be urged even to eat. After a dose of worm medicine and a blood transfusion, he began to eat as though he were starved.

One visiting day two of the other patients began talking across the partitions about him. Through an interpreter I found they were discussing his home situation. "Why has his mother never been to see him?" one asked the other. "Oh, she is no longer living with the father." The father had been there only once to see the boy. I requested the patients to stop discussing him and his home while he could hear them, for he was lying there looking more forlorn than ever.

But as good food, more worm medicine and another blood transfusion got in their good work, so did some much-needed attention and loving from the hospital staff. And he responded as readily to one as to the other. He ate and ate as long as we would give him more. He learned to play and then to laugh and talk with the nurses. By the time he was well enough to be out of bed, he had become the hospital mascot, the first person we spoke to in the morning and the last one at night as we went off and on duty. No one could go through the hospital without stopping to chat, or to pat his head, or to play with him.

Now he would soon be well enough to go home, but home to what? His father was married again or at least had a common-law wife. He had brought the boy to us without shoes and with only a thin suit. Had our slight contact with him been of any use? At any rate the father too could see the change in the boy, and he could see how we had all learned to love him and how he responded. When we suggested a toothbrush the father bought it. Then when time came to go home he brought his son new shoes, hat and suit. Since then he has brought the boy back to the clinic for more medicine and seems to be really proud of him. So we hope and believe that the new interest the father has taken in him will be a permanent one and that the child will have a better chance from now on.

### Brethren Service News in Brief

**Foreign relief positions** are open for three of the seven men from Brethren camps who are studying at Columbia University in training for international administration. Ernest Snively is pursuing further relief study under the direction of the Near East Foundation with the object of going to Greece to help in their work in the very near future. Nelson Fuson is now doing specific studying with members of the unit which is going to China under the American Friends Service Committee. Rufus King will leave sometime in May to become director of the Brumbaugh Unit in Puerto Rico.

**Seventy-eight American Japanese** have entered the

Brethren hostel at Bethany Seminary in the process of relocation since its beginning on March 7. These are in addition to the thirteen who first came there with Mr. Temple.

**An agricultural** experiment station at the University of Michigan has been approved for a unit of ten men from Brethren camps. This is a maintenance project. The men will be engaged in food production.

**The concern** of the Brethren in the postwar relief and reconstruction program was presented to Herbert C. Lehman, director of united relief and postwar reconstruction, by Leland Brubaker and M. R. Zigler. They offered the services of men and money to be used in this field.

**Mental hospital units** operated by the Brethren now number eleven. The latest units are located at Newton and Mansfield, Conn.; Lyons, N. J.; Buckley, Wash.; Colony and Marion, Va.

**The famine, flood and war situation** in certain parts of China is indescribable according to recent bulletins received by the Church Committee for China Relief. We are glad to have our two representatives in that area ministering to the needs of the people. Brethren Wampler and Sollenberger write that their work is both interesting and difficult, but they are happy to be able to serve.

**Stover Kulp**, on his way to Nigeria, West Africa, via South America, is planning to stop for a few days' visit with our workers in Quito, Ecuador. The Bowmans and the Naylor are anxiously awaiting his arrival. The work in Quito is among the underprivileged boys and girls in the poorer section of the city. This center is being operated under the joint supervision of nationals and representatives of the Brethren Service Committee. It gives promise of being a very excellent project.

**Planting of brotherhood gardens** is urged throughout the brotherhood. A pamphlet regarding this will make its appearance in several weeks.

**The Blickenstaffs**—David and Janine—are now in Madrid, Spain. A letter written by David from Portugal shortly before they went into Spain gives some information concerning the work in which they are now engaged. "With the new influx into Spain the Spanish prisons and concentration camps have been crowded to overflowing and for the first time the seriousness of the foreign refugee problem in Spain has been brought home to the Spanish officials, who now realize that they have a first-class problem on their hands. . . . The ambassador has now received permission to concern himself with certain categories of refugee problems. . . . This project is strictly for the foreign refugees." David's function is to act as liaison between the American embassy, the refugees and the Spanish authorities. In writing of the weeks they spent in Lisbon, David says, "There has not been a great deal we could do here. But we all helped a little in selecting and getting off the group of children that left last week. I got two rolls of good pictures of the kids being interviewed at the office and at the dock when they boarded ship."

**Situation of soil conservation** camps is still uncertain. Nearly completed plans for the closing of soil conservation camps and absorption of men in farm work were rendered void when a new director of Food Administration was recently appointed.

**Mental hospitals** now use more than 900 C. P. S. men and there are places for about 300 more, according to National Service Board statistics.



## Our Mission Work

### Letter From Bombay, India . . .

BY MARY BLICKENSTAFF

#### As Friend to Friend

The missionary responsible for news to the Messenger has suggested that I send in something from Bombay. Since both Lynn and I are missionaries to missionaries, so to speak, I have no thrilling accounts to give of travels through the jungles by oxcart and meetings held under the trees with India's people crowding eagerly to hear the gospel message, for that is the most rewarding work. I shall just have to write you a letter, as friend to friend, about life here in the city, and if any part of it is worth sharing, I shall not mind.

#### Our Home is Raj Mahal (King's Palace)

In many ways, living in a large city in India is not so different from city life at home. We have electric lights, running water and modern plumbing, which most of our folks working in the country do not have. Our home is in a flat on the first floor of a six-story apartment house. It is comfortable and convenient, and we are glad that we can share it with missionaries who need lodging in Bombay. We consider this an extension of the service which the Inter-Mission Business Office has to render.

#### 4,045 Meals Served

Since mission travel by ship is almost at a standstill, we did not have as many guests during 1942 as in previous years, but generally they had to stay much longer. Missionaries from free China wishing to reach America must come to Calcutta by plane, then across India by train to Bombay, hoping that there may be a ship sometime. Some of these people have been with us weeks on end. My guest book shows three hundred five names and that four thousand forty-five meals were served. This would not have been possible without the good help of faithful Indian servants.

#### Resume Work in the Office

Mr. and Mrs. Prentice recently returned to India to resume their work in the Inter-Mission Office for the Presbyterians. They have been unable to find a vacant flat in this part of the city and are living with us. Theirs was a thrilling trip, all the way to India from the United States of America by plane, with sixty-six and one-half hours in the air.

#### Help in a Mill Area

Between welcoming strangers and speeding the parting guest, there isn't much time left, but I have been able to help some with an organization that has a center in the mill area. There the mill workers live in squalid tenements, in which a room 12 by 15 feet usually serves as home for six to twenty people. Needless to say, the men sleep in the halls, on the steps and in the streets. The Christian Indian woman in charge of the center is an enthusiastic, trained social worker with several helpers. They conduct a nursery school in which small children are cared for, fed and taught while their mothers are working. Classes of women in sewing, elementary school subjects and child care are held daily, and a doctor and nurse give medical help and health education. I serve on the managing committee with other Christians, Parsis, Hindus, Mohammedans and Jews. For nearly four years, I served as treasurer for the society, keeping the accounts and helping to collect money for the work.

#### Bombay Male Quartet

For a bit of recreation, Lynn turns to music and is the

leader and second bass for the Bombay Male Quartet. The other members are the pastor of the Bowen Memorial Methodist church and two of its members. They sing for church services and various public gatherings, and about once a month have a program broadcast from the Bombay studio. For their Christmas Eve broadcast, I had the opportunity to help by reading the Christmas story from the Bible and appropriate poems. This I felt was a real missionary work for doubtless hundreds of non-Christians listening in may have heard the story of the birth of Christ for the first time. The next morning we gave the same program with a few changes for the Christmas service in the church.

Bombay, India.

### News Items From Jos, Africa

BY MARY N. DADISMAN

#### Air Mail Service

I'm certainly thankful for the air mail service, even though it is rather expensive. I get an air letter from home each month.

#### Asheville Conference Echoes

The Gospel Messengers telling of the Asheville Conference are just now reaching us (middle of October). It sounds as if the Annual Meeting was a very good one. It is too bad that the newly commissioned foreign workers cannot go to their fields now.

#### Our Work Continues

Thus far we have been permitted to go about our work without much difficulty. But more and more we are being made aware of the fact that the world is at war.

#### One Whole Year Is Past

It will soon be a year since my arrival in Africa. It has been a most enjoyable year and I feel quite at home. I have not been ill at all since my arrival so I have much for which to be thankful.

#### Jos School

We now have fourteen pupils enrolled. There are seven girls and seven boys. Eight are boarders and the others are day-pupils. They are a lovely group and seem to enjoy school very much.

#### Graded Sunday-school Lessons

Through the channel of the primary graded lessons the school children (missionary children in the Jos school) have come to realize that the source of their school is in America. They have written letters in an effort to express their appreciation to their friends in the United States of America who are helping God in caring for them.

#### Five Little Letters

Five letters from five of the Jos school pupils were sent to friends in America. They were written by Elisabeth Morrison, Jean Robson, Iain McNab, Alastair McNab and Myrna Faw. Since all five express the same appreciation, they are summed up in the letter written by Elisabeth.

Jos School,  
Jos, Nigeria, B. W. Africa,  
October 15, 1942.

Dear Friends in America,

I thank you so much for the money to buy the things to build our lovely school. We have desks and tables. Our teacher, Miss Dadisman, has made lovely curtains.

We have three swings, one slide and a merry-go-round. There are fourteen pupils counting me. It is such fun.

Much love,  
Elisabeth Morrison.

Jos, Africa.



## What to Pray For

Week of April 24—May 1

Pray for the missionaries whose names are listed in the Prayer Calendar this week

Clara B. Harper.

Sara Shisler.

Ruth Utz.

Remember the missionaries on their birthdays

### Africa

Gladys Hawbaker Royer, April 1, 1902.

### China

Susie M. Thomas, April 15, 1910.

### India

Dr. Barbara M. Nickey, April 5, 1886.

William G. Kinzie, April 19, 1906.

Everett Fasnacht, April 19, 1912.

Joy Cullen Fasnacht, April 11, 1915.

## Monthly Financial Report

During the month of February contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$86,573.63 and the total received for the year beginning March 1, 1942, was \$285,093.26. Contributions for the Brethren Service totalled \$72,018.59 for the month and the total received for the year was \$340,241.47, detail as follows:

|                                     | Receipts for<br>February | Total receipts<br>since 3-1-42 |
|-------------------------------------|--------------------------|--------------------------------|
| World-wide Missions .....           | \$ 10,029.39             | \$ 53,371.77                   |
| Women's Work Project .....          | 9,682.40                 | 18,338.59                      |
| Home Missions .....                 | 346.87                   | 11,547.85                      |
| Foreign Missions .....              | 939.79                   | 6,969.23                       |
| Junior League Project .....         | 899.61                   | 2,754.24                       |
| Intermediate Project .....          | 30.00                    | 155.96                         |
| India Mission .....                 | 739.35                   | 2,681.72                       |
| India Native Worker .....           | 25.00                    | 74.00                          |
| India Boarding School .....         | 103.92                   | 605.85                         |
| India Share Plan .....              | 557.30                   | 2,004.97                       |
| India Missionary Supports .....     | 8,542.18                 | 23,407.90                      |
| China Mission .....                 | 775.84                   | 3,022.76                       |
| China Native Worker .....           | 10.00                    | 335.00                         |
| China Girls' School .....           |                          | 35.00                          |
| China Share Plan .....              | 200.00                   | 681.29                         |
| China Missionary Supports .....     | 5,249.03                 | 16,978.34                      |
| South China Mission .....           | 37.00                    | 178.00                         |
| Minerva Metzger Memorial .....      |                          | 363.80                         |
| Sweden Mission .....                |                          | 27.00                          |
| Sweden Missionary Supports .....    | 555.25                   | 1,100.00                       |
| Africa Missionary Supports .....    | 4,996.91                 | 15,573.42                      |
| Africa Mission .....                | 1,332.20                 | 5,565.72                       |
| Africa Share Plan .....             | 112.50                   | 781.25                         |
| Africa Leper .....                  | 10.00                    | 402.68                         |
| Conference Budget Undesignated ...  | 36,197.97                | 98,837.43                      |
| Conference Budget Designated for—   |                          |                                |
| Board of Christian Education .....  | 23.44                    | 3,835.43                       |
| Bethany Biblical Seminary           |                          |                                |
| (at Elgin) .....                    | 205.74                   | 3,768.21                       |
| Bethany Biblical Seminary           |                          |                                |
| (at Chicago) .....                  | 240.50                   | 1,401.98                       |
| General Education Board .....       |                          | 94.25                          |
| Student Loan Fund .....             |                          | 5.00                           |
| Ministerial Missionary Service      |                          |                                |
| Fund .....                          | 5.00                     | 155.00                         |
| General Ministerial Board .....     | 53.65                    | 162.14                         |
| Conference Budget Share Plan .....  | 7.52                     | 145.60                         |
| Youth Serves .....                  | 4,702.68                 | 9,731.88                       |
|                                     | \$ 86,611.04             | \$285,093.26                   |
| Brethren Service—                   |                          |                                |
| Brethren Service Certificates ..... | 13,060.00                | 86,330.00                      |
| Brethren Service Fund .....         | 35,659.34                | 122,501.45                     |
| China Relief .....                  | 1,878.94                 | 9,693.59                       |
| Civilian Public Service .....       | 18,578.27                | 108,208.69                     |
| European Relief .....               | 98.23                    | 798.82                         |
| General Relief .....                | 2,623.09                 | 10,404.82                      |
| Refugee Fund .....                  | 120.72                   | 335.93                         |
| Rehabilitation Fund .....           |                          | 25.00                          |
| Tornado Relief .....                |                          | 1,943.17                       |
|                                     | \$ 72,018.59             | \$340,241.47                   |
| Grand total all contributions ..... | \$158,592.22             | \$625,334.73                   |

The following shows statement of condition of the following Boards as of February 27, 1943:

### General Mission Board

|                                          |              |
|------------------------------------------|--------------|
| Income since March 1, 1942 .....         | \$247,104.35 |
| Income same period last year .....       | 221,911.97   |
| Expense since March 1, 1942 .....        | 195,535.25   |
| Expense same period last year .....      | 204,078.11   |
| Mission surplus February 27, 1943 .....  | 78,009.32    |
| Mission surplus January 31, 1943 .....   | 64,848.96    |
| Increase in surplus February, 1943 ..... | 13,160.36    |

### Brethren Service Committee

|                                                  |              |
|--------------------------------------------------|--------------|
| Income since March 1, 1942 .....                 | \$340,241.47 |
| Income same period last year .....               | 177,858.70   |
| Expense since March 1, 1942 .....                | 324,999.53   |
| Expense same period last year .....              | 135,601.25   |
| Brethren Service surplus February 27, 1943 ..... | 112,715.57   |
| Brethren Service surplus January 31, 1943 .....  | 68,148.82    |
| Increase in surplus February, 1943 .....         | 44,566.75    |

## Root River Observes the World's Day of Prayer

BY MAX HARTSOUGH

For several weeks the aid planned for observance of the World's Day of Prayer. The program was carefully and prayerfully arranged. The theme was Father, I Would That They Were One.

The program called for an all-day service. We met at 10:45 a. m. The first service was led by the women of the church—mostly aid members. They had chosen for their topics: Love, Faith and Prayer. The discussion of each topic was led by a different woman. We were told that it takes love to see and understand the needs of a needy world. Love does not undervalue the efforts of others, although not always seeing or even doing as others do or see. We heard also that it takes faith to go ahead and help and serve when things look dark. Faith or trust carries one on and on to do the needful acts when all looks as if lost.

Prayer carries one to the very throne of God. Prayer is the source of love and faith. We need to talk to God every day—even several times each day. We need the strength and courage to love and trust God. This comes through prayer. Jesus prayed in his great high priestly prayer for all his followers from the apostolic age down to the present day. He still prays, "I would that they all were one."

A luncheon was served at the noon hour. While at the tables the pastor brought a message, basing his remarks on the question, How Obtain Greater Faith? It was said that if we would spend ten minutes each day alone with Jesus, read a verse or two of his Word, study or meditate a few seconds, try to think just how Jesus looked when he spoke these words, ask what they should mean personally, and pray—one would greatly strengthen his faith. Why not try it?

The men had the afternoon program, with two leaders. One said, "Can I criticize my pastor, my Sunday-school teacher, my church, my government, or my president without trying my best to give something better, trying to put myself in their place?"

The next speaker stressed the need for getting on together. All men are created one. If we live together we get going better; if we fail to live together we fail to live at all. This speaker gave us the illustration of the tower of Babel and of building the walls of Jerusalem.

We spent an enjoyable day together. We had a number of songs and prayers in the course of the program. We expect to repeat this service, maybe soon.

Preston, Minn.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, April 25

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** The Risen Lord (Easter Sunday).—John 20: 1-17. Golden Text, He is risen. Mark 16: 6.

**Christian Workers, Easter:** "Overcoming the Fear of Death."

**B. Y. P. D.,** "Go Ye Before Me" (Easter).

• • •

### Gains for the Kingdom

Ten baptized, two awaiting the rite, and two reconsecrated in the Okeechobee church, Fla., Brother and Sister J. W. Fidler, evangelists, Bro. Fred Hollenberg, pastor.

Four baptized in the Buckeye church, Kansas, Brother and Sister J. F. Burton, evangelists.

One baptized, one awaiting the rite, and one reconsecrated in the Nappanee church, Ind., Bro. G. W. Phillips, evangelist.

• • •

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Clyde Bush** of Bellwood, Pa., April 26—May 9 in the Glendale church, Md.

**Bro. Leo Miller** of South Whitley, Ind., April 27—May 2 in the West Marion church, Ind.

**Bro. Charles Dumond** of Bethany Seminary, April 18-26 in the Liberty Mills church, Ind.

**Bro. Abram N. Eshelman** of Mt. Joy, Pa., May 2-16 in the Manor church, Mountville congregation, Pa.

**Bro. Harper Snavelly** of Carlisle, Pa., May 2 in the Fredericksburg congregation at the Union house, Pa.

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### Personal Mention

**Elder D. D. Fleishman** will represent Middle Iowa at the McPherson Conference, with Bro. H. L. Ruthrauff as alternate.

**Elder F. E. Mallott** will represent Michigan on Standing Committee for 1943. Elder D. P. Schechter is the alternate.

**Elders A. R. Showalter** and **Chester A. Thomas** are the Standing Committee members this year from the First District of West Virginia.

**Elder C. A. Miller** is Standing Committee representative from Northeastern Kansas, with Elder I. N. H. Brammell as alternate.

**Elder Jonas Sines**, with Elder Arthur Scrogum as alternate, are Western Maryland's Standing Committee members to this year's Conference.

**Pastor Walter C. Sell** will hold a short revival in the Connellsville church of Western Pennsylvania, preaching on April 28, 29, 30 and Sunday, May 2.

**Elder Frank Allen**, with Elder W. H. Yoder as alternate, will represent Northern Iowa, Minnesota and South Dakota at the coming McPherson Conference.

**Sister Alice K. Ebey** was a recent week-end Elgin visitor. There was her cousin, Sister Lillian Grisso, to see, and India missionary memories to share with others.

**Elders Clarence R. Bowman** and **H. H. Hendricks**, with **Elders J. F. Hornish** and **J. J. Anglemeyer** as alternates, are the Standing Committee members from Northwestern Ohio to Conference of 1943.

**Bro. Wilmer Crummett** of Boyer, W. Va., is planning a trip to the army hospital at White Sulphur Spring, W. Va. He would be glad to visit any men located at this hospital if you will send him the necessary information.

**Elder D. H. Heckman** of Lawrence, Kansas, writes that "owing to age I have decided to retire from active pastoral work, and Brother and Sister Ralph Hodgden, who have served the church at Topeka, Kansas, the past two years, have accepted the call to the Washington Creek church to take over the work this fall."

**Sister Cora Winters** of Hancock, Md., writes to explain that Evangelist B. M. Rollins will begin evangelistic services in the Stone Bridge church one day later than previously announced, or on Monday, May 17, in place of Sunday. However, there will be Sunday evening services the 16th even though the evangelist cannot be present.

**Bro. Bernard H. Suttle**, 7716 Latona Avenue, Seattle, Wash., has kindly informed us that their home is open to all Brethren boys who may be in the Seattle area. The ladies' aid of his church are also offering their homes as the needs may require. Please send names and addresses to the Brethren Service Committee, 22 S. State Street, Elgin, Ill. We will send special letters and literature to the boys and forward their names to Bro. Suttle.

**Bro. John B. White**, 1701 Ashwood Avenue, Nashville, Tenn., is going to visit Brethren boys at Camp Forrest, Tenn., during the week of May 14-21. Pastors and parents of boys who may be located there should send names and addresses to the Brethren Service Committee, 22 S. State Street, Elgin, Ill. Will you send these names to us as quickly as possible so the boys can be written to before Bro. White makes his visit?

**Bro. A. W. Adkins** of the Cabool church at Cabool, Mo., would like for any ministering brethren going to the McPherson Conference, especially from the eastern and southern states, to remember that the Cabool church is just two blocks from U. S. highways 60 and 63 and but four blocks from the Frisco depot. If you plan to stop

### Weekly Offering Envelopes Help

According to word from Pastor Elvert F. Miller, the Flint church, Michigan, has increased its giving markedly by the use of the duplex, weekly, numbered, dated envelopes. In January they commenced using the new duplex envelope, the one side for regular church work and the other for Brethren Service. Pastor Miller indicates that this systematic form of giving greatly increases the advancement of the kingdom. The Brethren Publishing House sells single-pocket envelopes and duplex envelopes—one side for local work and the other for missions. These sell at 10c per set, postage extra.



over with the Cabool brethren, please let Bro. Adkins know the time of arrival and the number in your party.

**Elders Elmer Brumbaugh, F. Blake Million and Daniel M. Brumbaugh** are the Standing Committee members from Northeastern Ohio. Alternates in reserve are **Elders A. H. Miller, L. R. Holsinger and S. P. Early.**

**Bro. L. W. Shultz** is scheduled to officiate at the communion services being held the evening of the date of this Messenger in the Brick church, Nettle Creek congregation of Southern Indiana. Easter morning he will speak at the sunrise services and at 10:30 a. m. preach the morning sermon.

### Miscellaneous Items

**The Old Folks Home**, near Marshalltown, Iowa, "is in need of a helper, preferably a cook." Interested parties should write Mrs. O. E. Stern, matron.

**Olivet to Calvary**, a sacred cantata, was scheduled to be sung by a choir of forty-five on Good Friday evening by the Plum Creek church of Western Pennsylvania. We are sorry this information did not reach us in time to announce the service in prospect, rather than in retrospect.

**Reference kits** on the United Christian Education Advance are available at 75c each. Contents: Resource Manual, That Other Half, Your Church and Its Neighbors, Home and Church Work Together, Forward Together (Plan Book, 1943-44, representing seven interdenominational organizations), Foundations of Freedom, The United Field Approach, two folders on the Christian family, two advance folders, and a church home window sticker. Order from Brethren Publishing House, Elgin, Ill.

**Northeastern Ohio** ministers will gather for their quarterly meeting on May 12 at Hartsville. The hour is 10:30 a. m. Edwin Petry will have charge of the devotional period and D. F. Stuckey follow with a Bible study. After the noon luncheon, and following devotions and a brief business period, Brethren J. O. Winger, D. R. McFadden and Ora DeLauter will speak in turn on Recruiting Ministers for Rural Churches, Saving and Promoting Our Rural Churches, and An Adequate Rural Church Program.

**With regard to clergy rates** to Annual Conference, I have the following statement from the Western Passenger Association: "This is to advise that for the occasion indicated in the heading hereof, Western Passenger Association lines will be glad to participate in the sale of through clergy tickets on the authorized bases from points in eastern and southern territories, on presentation of eastern or southern clergy certificates, as the case may be; date of sale, May 29 to June 5, inclusive, 1943, with usual return limit."—Warren W. Slabaugh, General Railway Transportation Agent.

## With Our Schools . . .

### Elizabethtown College

**Grace Hollinger and Mark Ebersole**, both well known in Brethren youth circles, have been chosen to deliver the student orations at our commencement exercises on Monday morning, May 24.

**President Baugher** will preach the baccalaureate sermon on the preceding evening to the largest class ever to be graduated from Elizabethtown College.

We are fortunate to have secured as this year's commencement speaker Dr. Francis B. Haas, superintendent of public instruction of the state of Pennsylvania.

**Mr. Paul Harris**, a member of the Society of Friends and a man who has traveled widely, recently shared his experiences with our student body during a chapel session.

**The College Choir** will present a concert of American music in the college auditorium on Saturday evening, May 8 at 8:30.

### Juniata College

**The ten-week summer** session offering twelve semester credits will open June 14.

**During the latter part** of June two short Baptist conventions will be held on the Juniata campus.

**May Day** this year is to be on May 15; Alumni Day, May 29; Baccalaureate Service, May 30; and Commencement, May 31.

**The commencement address** will be made by Chancellor William P. Tolley of Syracuse University, who is also president of the Association of American Colleges.

**The combined choirs** of Huntingdon under the direction of Professor Rowland are presenting Stainer's Crucifixion again in Oller Hall on Palm Sunday evening.

**It is expected** that the announcement of the Bethany extension course to be held at Juniata the first two weeks of August will soon reach the ministers of Pennsylvania.

**The concluding number** of the Co-operative Concert Series was given by Joseph Knitzer, the violinist, who was already in army uniform. Thus the war is reaching into every area of life.

**Donald Snider**, our area regional secretary, has been busy visiting the churches presenting Brethren Service and missions and assisting Harold Brumbaugh, alumni secretary, in high school visitation.

**An unexpected interest** in alumni gatherings has developed this year even under the difficult conditions. Meetings have been held at Chicago, Huntingdon, Waynesboro, Cleveland and Lewistown, and others are scheduled.

**President Ellis** made an address at the Bethany Seminary convocation for the inauguration of Dr. Slabaugh as vice-president and also preached at Elgin on Sunday, March 14. He attended the Chicago alumni meeting in the Church of the Brethren on the preceding evening.

**The all-class night performance** in Oller Hall was this year above the average in originality and effective presentation. The Senior Class won the award with a representation of episodes in the career of President Ellis from the time of his arrival in Huntingdon at the age of thirteen and a half years.

**H. Stover Kulp** has started on his difficult journey to Africa, leaving Mrs. Kulp and the children here. The college group joined the church in a testimonial meeting for the Kulp and Crumpackers on March 30. It has been a privilege to have these folks with their worldwide vision to sojourn among us.

**Up to the opening** of the present semester our college year was proceeding normally and happily. Since then it has been and is being broken and disturbed by the calling of our boys from their classes to the camps. Increasingly the colleges are verifying the statement that liberal education in the United States has been seriously wounded by the war.



**An Easter Tale . . .**

BY LEO LILLIAN WISE

THE psalmist said, "We spend our years as a tale that is told." I wonder if I can crowd into a few words the simple tale of a life?

Henry Speicher, the organist for Grace Memorial church, is used to having listeners quietly enter while he is playing on the great instrument. They enter and sit in the rear seat and listen to the music as it rolls, now sonorous, now gently, now majestic. After awhile they steal away as silently as they come.

Again and again Henry wonders what the listener may have thought; he wonders if the music brought the desired message. And he never knows what the reaction of the listener was. But one day he was to hear from the lips of one a few revealing sentences, sentences that were pregnant with meaning, fraught with a poignant wistful undertone. And then the sudden termination of their exchange of thought was to send Henry back to his organ humbly to manipulate the great instrument for the glory of God, and the inspiration of men.

On this day Henry was rehearsing Easter music, music that brought to the ear all the despair, the agony, the broken hearts of the Passion Week. He ended with the grand finale, *He Liveth Forever*. As he left the choir loft and walked toward the rear of the room he met a stranger with cap in hand.

The stranger stepped forward to ask, "Sir, I hope you didn't mind my coming in to listen to your playing?"

"Not at all," returned Henry cordially. His keen eye was taking in details about the stranger, who was shabbily clothed but clean and neat as could be. Henry dropped down into the closest seat and with a gesture of his hand invited the man to sit down and talk a bit. "Have I ever met you?"

"No," replied the stranger. "My name is Jim Atha, and I live in another city."

"Working here?" inquired Henry.

"Working!" Jim's laugh held no mirth in it. "Sorry, sir, I'm not working."

There was a moment of silence; then the stranger held up his hands, the hands of an artisan skilled in his trade. "Isn't it a pity," began Jim slowly, as if this might be the first time in many months that he had voiced audibly his thinking, "isn't it a pity that hands such as these should be idle? Hands that were trained through years of apprenticeship?"

"You see," he explained, "I'm single. Does that

mean anything to you? To me it spells the inability to find work. Once in awhile I hear some one say he is rushed with work so that he doesn't know what to do."

Again came that mirthless laughter. "But busy as they are," he continued, "they don't see fit to share with another."

For perhaps a half hour Henry listened intently as Jim Atha sketchily drew a word picture of his earlier life. Even now the man was not out of his thirties!

It was a tale of a simple home life where there had been love and contentment, of folks who had gone to church and performed neighborly deeds. But the home ties had been severed by death.

"You know—" Jim's words were wistful—"somehow I'm glad that dad and mother didn't live long enough to see the turmoil there is in the world today. Oh, I find a little to do here and there, enough to keep me from starving, and give me a place to sleep. But after all there isn't a real place for me in the scheme of things. The attitude is, 'Move on.'"

"Now I like life, the simple joys; had always expected to have a home of my own. I had dreamed of little folks tumbling through the door, glad to see me coming because I was dad!"

There was a moment of silence. Henry felt the cords of his throat tighten. Jim leaned forward with his arms crossed. "Don't get me wrong." He looked up suddenly. "Don't think I'm bitter about things. Far from it. I see the injustice of things, but I also see the beauty of the sunshine and the glory of the sky at night."

"I like music. That's why I came inside. The janitor said, 'Sure, go right in.' I liked that man because of the way he smiled at me! But as I sat here listening to your playing you know somehow I got a new vision of Christ. He must have been killed before ever he started up the hill toward Golgotha. His heart had been crushed because folks couldn't see that he was ready to give them light and life. But did that keep him back from going the limit? Oh, no, he went right on and died for the very folks who were rejecting him."

"I figure it something like this." Jim was interlacing his fingers as he talked. "What's the use of being hard and bitter. What's the use of going berserk and wrecking lives, of hitting back at innocent folks just because our own dreams turned to ashes? For some day folks will begin to put in to practice the things Jesus said. Some day they'll understand why he went to the cross and died!"

Again Jim was silent. As he rose, Henry said



simply, "Come with me, won't you, and have a cup of coffee." The two men walked out upon the street thronged with traffic. They walked slowly along. Suddenly, with a hoarse cry Jim sprang out into the street, and for a moment Henry stood rooted to the spot. Then he saw. A little flax-haired child had broken away from his mother and darted into the line of traffic. There was a sickening grinding of brakes, the uproar of people screaming. The child was safe, but Jim lay a heap of broken flesh.

"Death was instantaneous!" pronounced the physician. The mother of the child sobbed as she held the precious little one in her arms. "Oh, did you know him?" she asked of Henry, who was not ashamed of his tears. "I did for just a little while," he told her.

"Then my husband and I will want to hear what you have to say about him." That evening in a home of rich appointments the three sat while Henry Speicher told them what Jim had said.

It was not among the friendless that Jim was to lie, but a rich man gave him a tomb, just as Joseph of Arimathaea did for the crucified Lord. There was soft music and the ritual of burial for the man who held no bitterness in his heart.

*Bellefontaine, Ohio.*

## Easter Pageant

BY OLIVIA D. IKENBERRY

READING—Matt. 27: 24-33; John 19: 19-22.

HYMN—O Sacred Head, Now Wounded.

READING—John 19: 23-37.

HYMN—There Is a Green Hill Far Away.

READING—John 19: 38-42.

HYMN—Lead Me to Calvary.

READING—Matt. 27: 62-66.

### Scene I

*(Garden and tomb in darkness. Gradual lighting as of dawn coming. Two Roman guards pass wearily before the tomb.)*

FIRST GUARD: Ah! Yah *(stretching)*! Well, this is the second night guarding a tomb.

SECOND GUARD: What foolishness! The man is dead. Why set a guard over a dead man?

FIRST GUARD: But have you not heard the rumor? He said he would rise on the third day.

SECOND GUARD: Well, today is the third day. If anything is to happen it will happen today.

*(Light inside the tomb. Rock starts moving from the opening of the tomb.)*

FIRST GUARD: Look! There is a light where the tomb was sealed!

SECOND GUARD: Gods of Rome! The sealed stone is moving.

*(The two guards run off.)*

HYMN—Low in the Grave He Lay.

READING—Matt. 28: 1-8.

*(Women come down aisle from the back of the church.)*

## Easter Services\*

BY MAY ALLREAD BAKER

We gather at the church this Easter morning—  
A quaint, old edifice of time-worn brick,  
Made picturesque by sprays of ivy growing  
Upon its walls in clusters, green and thick.  
And, in the rear, beneath the pines' soft sighing,  
The simple headstones where the dead are lying.

Within, fresh, tender blossoms are adorning  
The altar: gay forsythia's golden bells,  
Blue hyacinth, pale primroses, white lilies,  
And fluted trumpets of the daffodils.  
Brave flowers, in early spring, brought to perfection,  
Teaching, anew, the hope of resurrection.

And young and old, alike, are reverential  
As our good pastor brings to us again  
The story of the cross, our Lord's ascension,  
His triumph over earthly death and pain.  
While all the world, in spring's young freshness  
vernal,  
Fulfills his promises of life eternal.

*Arcanum, Ohio.*

FIRST WOMAN: The tomb was sealed by Pilate.  
How shall we do what we have to do? The stone is heavy. Who will roll it away?

SECOND WOMAN: Look! The stone is rolled away!

ANGEL: Be not afraid. Ye seek Jesus of Nazareth, who was crucified. He is not here; he is risen. Behold the place where they laid him! Go your way; tell his disciples and Peter.

*(Curtain)*

HYMN—Come, Ye Faithful, Raise the Strain (2nd and 4th stanzas).

HYMN—Christ the Lord Is Risen Today.

### Scene II

*(Room in Jerusalem. Disciples eating at a table. Peter pacing up and down the room. General atmosphere expresses sorrow and discouragement.)*

FIRST DISCIPLE: To think that all our hopes should end thus.

SECOND DISCIPLE: All, all is over. It seems naught is left but to go back to fishing.

THIRD DISCIPLE: Our hopes, our aspirations all lie in a tomb.

PETER: These last three days are sorrowful indeed. And so close upon the great welcome and rejoicing here in Jerusalem which happened but a week ago.

*(While Peter is talking John comes in and washes his feet at a small bench at the right of the stage.)*

JOHN: I heard as I came here that the women went to the tomb to prepare the body less than an hour ago.

READING—Matt. 28: 9, 10.

*(Enter women from the back of the church.)*

FIRST WOMAN: Joy! Joy is ours! Our Lord is risen. It is true! It is true!

SECOND WOMAN: When we arrived at the tomb the stone was rolled away and an angel in shining raiment told us, "He whom you seek is not here; he has risen."

\*Printed in the Ohio Farmer, April, 1938.



PETER: Why, it can't be. The tomb was sealed.

SECOND WOMAN: But when we arrived at the garden the stone was rolled away.

FIRST WOMAN: On the way here we saw him and touched his feet.

PETER: Is this really so? I must go to see. (*Peter puts on sandals.*)

JOHN: I will go with you.

(*Curtain*)

HYMN—The Day of Resurrection.

READING—Luke 24: 13-53.

### Scene III

(*All actors on stage: two guards front right, two disciples front left. All others talk quietly as background for conversation of guards and disciples.*)

FIRST GUARD: Why the great gathering? What has happened?

SECOND GUARD: Have you not heard? This Jesus of Nazareth who was crucified arose from the dead.

FIRST DISCIPLE: Mary saw Jesus in the garden.

SECOND DISCIPLE: And did not our hearts burn within us as he talked with us on our way to Emmaus?

ALL: O-o-o-o-o-o-o!

(*Crowd parts and picture of Christ is flashed on wall and made to rise.*)

HYMN—Golden Harps Are Sounding.

(*Curtain*)

*Twin Falls, Idaho.*

## The Custodians of Culture

BY DEWITT L. MILLER

### PART II

There are three kinds of culture for which women are chiefly responsible. The first is social culture. This involves the matter of manners. To many people manners are the inconveniences which society imposes upon people who want to be somebody. There are a lot of men, and women too, who think that manners do not count. But I want to suggest that manners do count, and, further, that they have a religious significance.

This can perhaps be set forth best by the use of an illustration. Consider, for instance, the custom in polite society of rising to your feet when someone comes into a room in which you happen to be seated. We forget this one sometimes. But, after all, what is its real significance? In the very first place it is a mark of our respect for the person who comes in. When we stand up we are saying to the person who enters: "I want to help you find a seat. I want to help you be comfortable. I am your friend. I honor and respect you; therefore, I want to do something for you." It is also a sign of Christian humility. Suppose we should not get up. Then we are saying: "I am more important than you. I deserve a seat whether you get one or not. After all, if there should be no more seats left, where would I sit? Besides, this chair is comfortable and I want to keep it. You can take the hard straight chair that is uncomfortable and tiring to sit upon." It means we are thinking more of ourselves than we are of others when we fail to observe this rule of manners. In the last analysis manners can be summed up in that statement I heard as a boy, "Politeness is to do and say the kindest thing in the kindest way." Manners are an expression of our unselfishness, our kindness and our consideration for others.

Some years ago I came into possession of a little book which was written for the boys who attend West Point. It is a code of manners for those young men. One of the rules listed is that when they are being entertained at dinner in a home they should tell their hostess how delightful it was of her to think of them and invite them. Also they must tell her how much they enjoyed their dinner. But they must tell her only once. Why? Didn't Jesus say something one time about keeping speech simple? For them to go into rapture or to repeat often would be to raise in the mind of the hostess a doubt as to their sincerity. It also implies that the hostess enjoys flattery whether it is the truth or not. Then at the end of a section this little book, *Manners for Moderns*, says: "Think of others and remember that your manners tell others what kind of person you are." Our social culture is spiritual in origin. If we have an unselfish, outgoing spirit, our habits of life are going to reveal it.

In the home, the example which women set and the demands they make determine in no small way the manners in that home. In public, the poise, the grace and the charm of women and the demands they both consciously and unconsciously make on those about them in no small way determine the social behavior of themselves and others. They are the custodians, the protectors of our social culture.

*Meyersdale, Pa.*

## Fun at Home

BY BOB TULLY

### The Neighbors Drop In

In these busy, nerve-racking times it is good to drop into a home in which joy, fun, and common fellowship seem the prevailing attitude. When the neighbors drop in is not a time for mournful recall and spicy gossip; it is a time for comradeship and fellowship based upon the joy of living as neighbors.

Wise neighbors might have a few social tricks up their sleeves to aid in developing good fellowship. The following are a few ideas. Please don't use them all at once. And remember that to be prepared planning must be done in advance.

1. Give your children a new game and let them play with the neighbors' children. Conversation goes on much better then.

2. Keep a puzzle or two around so that the neighbors can have their hands busy. Gossip doesn't taste so juicy unless you concentrate upon it.

3. Don't give up your favorite radio program just because friends drop in. Teach them to appreciate it too. Also remember they might have a favorite that you should hear.

4. Share with them not only the new pigs, the crops, and the new babies in the community, but let them look in on the changes in your hobbies or homecrafts. Quilting, knitting, woodwork, etc., can be done in fellowship.

5. Plan a refreshment idea so it can be used. Conserve popcorn, apples, taffy, etc., for these opportunities. The whole group can have fun preparing it.

6. Invite them to remain for the family worship. It may embarrass you the first time, but they will appreciate it.

So when neighbors drop in be natural.

*La Verne, Calif.*



# The Church at Work

## Suggestions for Rural Life Sunday . . .

### The Origin of Rural Life Sunday

Rural Life Sunday, the fifth after Easter, which has its roots in the Rogation Days, is a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seed, the fruits of the soil, and the cultivators of the earth; for the consideration of justice for agriculture and the spiritual values of rural life. It was first observed in 1929, at the suggestion of the International Association of Agricultural Missions, and according to plans adopted by the Home Missions Council and the Federal Council of the Churches of Christ in America, and many religious bodies.

### How to Observe Rural Life Sunday

Both rural and city churches observe Rural Life Sunday. Each type of church may invite the other to share in some of the services. Parishes consisting of several churches in a circuit or yoked field should make it a parish day for all services and a dinner on the grounds. Country and city pastors might exchange pulpits on this day. Local agricultural organizations, such as 4-H clubs, Future Farmers, Farm Bureau, Grange and Farmer's Union, are often willing to attend and share in the services. A rural play or pageant may be substituted for the suggested discussion groups in the evening. In certain states 4-H clubs are especially interested in Rural Life Sunday. There has also been an observance of 4-H club Sunday in some states on the sixth Sunday after Easter.

### Suggested Sermon Topics

|                               |                        |
|-------------------------------|------------------------|
| The Christ of the Countryside | God and the Good Earth |
| God Giveth the Increase       | The Holy Earth         |
| The Storm and the Seed        | The Seed and the Soil  |
| The Seed and the Sower        | The Unplowed Furrow    |
| In God's Garden               | The Urge of the Seed   |
|                               | Those Who Sow          |

### Suggested Texts

|             |                                                                                                                       |
|-------------|-----------------------------------------------------------------------------------------------------------------------|
| Gen. 1:1    | "In the beginning God created."                                                                                       |
| Hosea 10:12 | "Break up your fallow ground."                                                                                        |
| John 10:11  | "I am the good shepherd."                                                                                             |
| John 15:5   | "I am the vine, ye are the branches."                                                                                 |
| Luke 9:62   | "No man, having put his hand to the plow, and looking back, is fit for the kingdom."                                  |
| Psa. 1:3    | "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season."            |
| John 12:24  | "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." |
| 1 Cor. 3:7  | "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."          |

### Suggested Hymns

Break Thou the Bread of Life  
 Fairest Lord Jesus  
 For the Beauty of the Earth  
 God of the Earth, the Sky, the Sea  
 O Lord of Heaven and Earth and Sea  
 God Who Touched Earth With Beauty  
 This Is My Father's World  
 When Morning Gilds the Skies  
 Yes, God Is Good; In Earth and Sky  
 God That Madest Earth and Heaven

### An Order of Service\*

#### PRELUDE.

#### CALL TO WORSHIP:

Sing unto the Lord a new song, and his praise from the ends of the earth; for while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

#### INVOCATION:

O Lord of sunshine and storm, seedtime and harvest, grant us, we beseech thee this day, the blessing of thy presence. We remember thy sons and daughters of all lands who sow and till, that thy children may be fed. As we wait upon thee may we understand thy divine plan of life and growth and may our souls be blessed with a renewal of faith and hope in the harvest of thy truth in the lives of men. Amen.

#### HYMN: Joyful, Joyful, We Adore Thee.

#### PRAYER OF CONFESSION: (In unison or read by the minister)

O Lord our God, we come in humility confessing our sins and shortcomings. We pray thy forgiveness. We repent of our hardness of heart and our unfruitful lives. We have not lived in complete trust and love within our families and community. We have wasted the virgin strength of the soil thou didst entrust to us. We have not carefully husbanded the good seed. Thy abundant world of nature lies all about us, yet we have been slow to learn the secrets of thy holy earth. Deep furrows, seeds of promise, the discipline of patient waiting, and the sacrificial gifts which are the fruit of growth all bear thy message. Yet we have not given heed. We have not trusted in the growth of thy kingdom through every storm and trial. Lead us, O God, forward into a world whose pulse and beat will be the unhurried rhythm of growth, and root our lives deep in the soil of thy ever-growing kingdom. In Jesus' name. Amen.

#### SILENT PRAYER

#### THE LORD'S PRAYER

#### ANTHEM OR SOLO.

#### NEW TESTAMENT LESSON: Mark 4:26-32; 3-9.

#### SILENT MEDITATION.

#### PASTORAL PRAYER AND CHORAL RESPONSE.

#### OFFERING, OFFERTORY, AND CHORAL RESPONSE.

#### CHILDREN'S STORY OR SERMON.

#### HYMN: We Plough the Fields and Scatter.

#### SERMON.

#### PRAYER.

#### HYMN: O Beautiful for Spacious Skies.

#### SILENT MEDITATION (Seated).

#### BENEDICTION AND CHORAL RESPONSE.

### Rural Life Packets, 10c Each

Prepared by the Board of Christian Education. Order from Brethren Publishing House, Elgin, Illinois

1. The Christian Rural Fellowship (what it is and what it does).

2. Ceremony of the Soil (a service of worship by Howard and Alice Kester).

3. An Order for the Dedication of the Seed, the Soil, and the Sowers (a dedication service).

4. A Christian Rural Life Philosophy, by Edward K. Ziegler.

\*Prepared for the Committee on Town and Country by Ralph and Mary Heald Williamson, Ithaca, N. Y.



5. In-Service Training for the Minister in Town and Country, 1943 (a description of schools, institutes, graduate courses, conferences, camps, to be held at agricultural colleges, theological seminaries, etc.).

### Culture of Contemporary Rural Communities

A series of six American rural life studies undertaken in 1939. The following geographic sampling communities are included: El Cerrito, N. M.; Sublette, Kansas; Irwin, Iowa; Lancaster, Pa.; Landaff, N. H.; and Harmony, Ga. Order from U. S. Department of Agriculture, Bureau of Agricultural Economics, Washington, D. C.

### ADULT DISCUSSION OUTLINE

#### How Religion Helps the Family

Scripture: 1 Cor. 13: 4-8

Sunday, May 9

#### I. The Problem

The Christian family is an important unit in God's kingdom. When families forget God the home tends to drift, for something important is missing. We want to know what religion can do for the family.

#### II. Things That Are to Be Expected in a Christian Home

1. Members trust one another as they trust God.
2. Members learn to love unselfishly.
3. We learn to see others at their best and we try to overcome our faults, thereby making life more agreeable.
4. We seek to cultivate the forgiving spirit, removing resentment and ill will which choke the channels of life and happiness.
5. Faith in a God who loves and cares gives the family the courage to press on—to pitch life high and develop talents.
6. In the Christian family we have the fellowship of the church which gives one and all a sense of belonging to a group who cares.
7. In the Christian family, marriage is a sacred contract. Each party is believed to be a child of God with equal rights. Marriage is for life; divorce is unnecessary and rare.
8. Christian homemaking is a sacred undertaking worthy of the best of each member of the family. It is a career of a high order.
9. The table becomes an altar at which the food is received with thanksgiving and partaken of in reverence and to the glory of God.
10. The furniture is for comfort, fellowship and hospitality, not merely to be kept in order.
11. Books, pictures, radio, and telephone are all looked upon as means to know and enjoy the best that the world knows; they are for inspiration. In a Christian home the cheap and commonplace are eliminated—dialed out.
12. The daily work is related to God and to the betterment of mankind. The farmer, for instance, is the custodian of God's holy earth, co-operating with God in feeding his children.

#### III. For the Discussion

1. What elements go into the creation of a fine, Christian home atmosphere?
2. What can be done to make our homes more Christian in their everyday life?
3. How does religion help your home? Give examples.

## Correspondence . . .

### Bethany Summer Extension Schools

During this coming summer, Bethany is going to the field. Three extension schools of two weeks each are planned. The purpose is to offer refresher courses for ministers and other church workers in service. Church workers should begin to plan now to attend these schools. The following are the dates, places, courses, and teachers:

#### Camp Mack, Milford, Ind., July 5-17

Dr. William M. Beahm—World Mission of the Christian Church; Basic Doctrines of the Christian Church.

Dr. Jesse H. Ziegler—The Art of Counseling; Working With Youth.

Professor Alvin F. Brightbill—Hymnology and Church Music; Song Leading.

#### Bridgewater College, Va., Aug. 2-14

Dr. W. W. Slabaugh—The Gospel of Luke; Galatians.

Dr. F. E. Mallott—History and Doctrines of the Church of the Brethren; The Message of the Prophets.

#### Juniata College, Huntingdon, Pa., Aug. 2-14

Dr. William M. Beahm—Basic Doctrines of the Christian Faith; Current Religious Trends.

Dr. Jesse H. Ziegler—The Art of Counseling; Working With Youth.

Courses will be offered for those who want seminary credit and for those who want Bible training school credit. These schools are endorsed by the General Ministerial Board. Camp Mack and Juniata and Bridgewater colleges are offering board and room at reasonable rates. There are no tuition charges, only a registration fee of \$2.00 per person. Bethany is offering this service to the churches by taking the school closer to the people during the summer. The success of these schools will depend upon the co-operation of district boards and local churches. If you desire more information, write to Bethany Biblical Seminary, 3435 W. Van Buren St., Chicago, Ill.

Chicago, Ill.

Rufus D. Bowman.

### Living and Teaching

In a recent meeting of the county ministers' association a fellow pastor sought advice on a problem which was disturbing his peace of mind. This young pastor has been chosen as scoutmaster of a local Boy Scout troop. In his association with his troop he soon learned that a group of the older boys were smoking and that they would have a direct influence on the younger ones of the group. What was he going to do? They had acquired the habit previous to becoming scouts. How could he stop them? He asked a number of questions, but somehow, did not get the advice he so much needed.

Perhaps this is the reason. When our friend pulled his coat aside we saw a shiny package of cigarettes protruding from his vest pocket. At a previous meeting he had favored us with his use of "the ole briar." I, and no doubt others, thought, "How does he ever expect to teach those boys not to smoke when he is a habitual user of the weed?" Perhaps some of those boys were members of his church and felt that it was perfectly normal to smoke, taking him as an example. A classic illustration of inconsistent lives! How shall we expect others to accept what we profess, if we fail to accept it?

Daleville, Va.

Edgar S. Martin.



### Middle Maryland District Conference

The annual conference of the Middle District of Maryland convened on March 18, 1943, at the Hagerstown church with the retiring moderator, Roy K. Miller, presiding. After devotions by Bro. Rowland Reichard the new officers took charge: Bro. D. R. Petre, moderator; J. I. Byler, vice-moderator; E. S. Rowland, reading clerk. Thirteen of the fourteen churches were represented by forty delegates.

The question of a district fieldman, carried over from last year, brought a request from the board of administration that they be given the power to call such a man on a part-time basis. The board was granted the request and the privilege of working out the details at the earliest possible moment.

The recommendation also passed that one central treasury be set up for all district funds except the Sunday-school missionary fund and that allotments shall be made through this treasury to the various boards. The treasurer shall be elected by the board of administration.

The following budget was adopted for the board of administration: board of Christian education, \$75.00; ministerial board, \$40.00; mission board, \$500.00; fieldman, \$870.00; Conference delegates, \$300.00; total, \$1,785.00.

The request from the Pleasant View congregation for a more equitable proportional assessment of financial obligation in the district was left in the hands of the board of administration to readjust and report to conference next year.

The request from the Broadfording church that the third Thursday of March be set as a permanent date for district meeting was granted. Long Meadow will be the place next year.

The following query passed to Annual Conference: The board of administration of the Middle District of Maryland recommends that the district conference of 1943 ask Annual Conference to authorize the publication of the Annual Meeting Minutes of 1922-1942 in some convenient form with the necessary revision, classification and condensation. We suggest that it become the policy of the church to publish the Conference Minutes

## Elders and Pastors Take Notice

*A Message From Paul H. Bowman, Moderator of Conference 1942-1943*

The last fiscal year of the Church of the Brethren closed on Sunday, February 28. In this two-hundred-thirty-fifth year of her history the church set a



new record of stewardship and philanthropy. Never before had we in a single year given six hundred and twenty-five thousand dollars to the general work of the church. These nickels, dimes, quarters and dollars earned by the labor of Brethren hands are already on their ministry of world-wide service. These offerings flow out into India, China, and Africa, to give

life and vigor to our program of world-wide evangelism; to about fifty home mission projects to assist and encourage weak churches to become stable congregations; to the General Boards of the church to administer the work of the ministry, to supply the home church with religious education materials; to aid our aged and disabled missionaries and ministers in their declining years; to supply our youth with loans to help finance their college education and to support our Bethany Seminary with its significant ministry of education.

These offerings help distribute the Holy Scriptures to the ends of the earth. They represent us in a

vast interdenominational service for peace, temperance, evangelism, the maintenance of Christian ideals of the home and family, the guidance of youth in many difficult life problems and applying Christian principles to many aspects of our national and international life.

This offering flows out into channels of relief and reconciliation in Mexico, Spain, England, South America, Puerto Rico, China and other parts of the world. It joins nearly 6,000 young men of all faiths in a peace testimony which is unique in the history of the world and helps support over 700 of our own boys who have chosen to support and defend a principle which is precious to the church. This offering follows many more hundreds of Brethren boys to the battle fronts of the world in expressions of concern and interest and in a ministry of spiritual succor.

The ministry of these offerings of the past year cannot be fully described. But the church is now less interested in that story than in the expanding service which confronts us in the future. These new challenges offer new occasions for even greater sacrifices and for larger resources with which to carry on the work of the church. The Conference Offering of 1943 is now on our hearts. Our section of the kingdom of God must be held in the name of Christ; it must be advanced in his name. The task demands still another new record in our offerings in 1943. No congregation is so small or so limited in financial resources that it cannot make an offering to the Conference Budget on the day of the Missionary Convocation at the approaching Annual Conference.

**The appeal is for an offering on May 14 from every church in the brotherhood. That means offerings from one thousand and seventeen congregations. Elders and pastors are requested to promote this offering so that it may be sent or brought to the McPherson Conference for the greatest Conference Offering in the history of the Church of the Brethren.**



regularly in ten-year cycles and that the publication requested in this paper be adjusted to such a plan.

Encouraging reports were heard from the following: board of Christian education, administration board, Fahrney Memorial Home, women's work, ministerial board, home mission board, district treasurer, Bridgewater College, regional council of boards, and C. P. S. camp at Williamsport.

Our goals for next year are: Conference Budget, \$7,250.00; Brethren Service, \$6,000.00.

Delegates to Annual Meeting will be Roy K. Miller, D. R. Petre; alternates, John F. Graham, John S. Bowlus.

Officers for 1944 will be moderator, Paul M. Robinson; vice-moderator, John F. Graham; reading clerk, John I. Byler.

Rohrersville, Md. Rose E. Nichols, Writing Clerk.

### Identification Marks of Our Church

During the long period of our church history our fraternity has made for itself a reputation. Its members are expected to be honest, hospitable, industrious, dependable and loyal to their church. Thus one should find our young people making use of its educational opportunities, and taking a sensible outlook toward the future.

Consider the following outstanding marks of our church. First of all, the Church of the Brethren has always endeavored to maintain the principle of temperance. Again and again it has taken a decided stand against the use of liquor. We should renew our solemn protests against the use of intoxicating drink as a beverage. Therefore, it is the duty of every member of the church to use his influence against drink.

Secondly, our church has always advocated and practiced peace at any price. The Church of the Brethren extends greetings to all churches and exhorts and urges all of its members to steadfastness in principles of peace as taught by Jesus and the apostles. We advocate the distribution of such literature as may be helpful in the settlement of differences. Peace and goodwill among men are among the distinct teachings of Christ.

Jesus Christ was heralded to the world as the Prince of Peace, and his followers are enjoined to follow after the things that make for peace. Let us hold to our belief and practice it as a Christian teaching. Christianity is the sanest and best thing in the world.

The church's attitude toward the government is that of loyal citizens of this great nation, which has been and is now a safeguard to our religious liberties and the protector of our homes and loved ones. We are taught that governments are ordained of God and that the administrators of government are ministers of God. Finally, we should express our gratitude to God for the favored position of our church, and for the freedom we enjoy.

Port Republic, Va.

Mrs. Jackson Long.

### The Power of Gentle Words

A gentle word has the power to tame wild spirits. This has been proved time after time in mental hospitals.

For example, there was a woman who had been struggling and making a great deal of noise and so was confined to her room by the day attendants. But the noise was bothering the other patients, so the night attendant went into her room and asked her in a gentle voice to settle down. The other attendants had shouted at her to no avail. This has happened time after time

until we have begun to realize that the gentle voice is the one which gets results.

One may think of insane people as exaggerated types of normal individuals. If they in their violent moods respond so well to gentle words, how much more will normal people?

In this violent world of today let us speak more gentle words.

Columbus, Ohio.

Florence Cluts.

### The Glad Easter Season

As we approach the glad Easter season it might be well for each one of us to pause and take stock of himself. It should be a time of heart searching. Just where am I? What is my life in the estimation of my family, my neighbors, the world?

"Where art thou?" God was not ignorant of the whereabouts of Adam when he asked this question. But he wanted Adam to know where he was. Adam's situation was much more serious than he knew. Like many today he had separated himself from the only One who could help him. Long years afterward Jonah tried it and failed. And the Adams are not all dead yet. It is not possible to hide from God, whose eyes run to and fro through the whole world.

The psalmist says, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Psa. 139: 8-10).

The greatest tragedy of our day is to see so many nominal Christians, like Peter of old, following the Master afar off. And how often they deny him! The loving voice of heaven is still calling, "Where art thou?"

The Easter season is the symbol of new life from the dead. May the blessed Spirit move us to a reconsecration of life to the church and to the things of God. And may the sincere devotion of our lives move others who have been hiding from God for so many years to yield themselves wholeheartedly to him, and cast their lot with the people of God.

La Verne, Calif.

W. M. Platt.

### On Holding Revivals

The practice of holding revival meetings in the Church of the Brethren has for many years made a very fine contribution to the total life of the church. However, those of us who hold such meetings and have such meetings held know full well that it is becoming increasingly difficult to interest people outside of the church family circle. Few people that are not already members of some church attend the services. This problem makes it very evident that if revival meetings are to continue the greater emphasis must be upon making a very definite contribution to the local church and its program. In my own judgment, the meetings of the future will be more and more conducted by men of rich pastoral experience who will be brought into a church not only to preach to edify, and to revive the people, but also to make a thorough study of the church—pastor relationship and of the program and problems. These men will leave a dream or vision upon the heart of the church as to its possibilities, pointing out rather definitely what courses should be taken for the best interest of the congregation.

A two-week meeting in the Toledo church was held



this year by Bro. I. D. Leatherman of Lanark, Ill. Gas rationing, industrial conditions, and the prevailing war atmosphere made it difficult to hold such a meeting. However, a goodly representation of our membership responded. Bro. Leatherman approached the meetings from the pastor's point of view. He called with the pastor in as many homes as possible, studied the pastor's program, made a thorough investigation of the history and growth of the church, and held many discussions with the pastor as to the efficiency and effectiveness of his work.

Toward the close of the two weeks a special meeting of the members of the church was held, at which time Bro. Leatherman reviewed the growth and history of the church. He spoke of the kind of work that had been done, the kind that was now being done, and what ought to be done to better the spirit and life of the church.

In a denomination where there is little supervision, this kind of a revival can be of great benefit to a pastor as well as to a church. It affords him an opportunity to unburden his own heart and to have the help of another in the evaluation of the type of work he is doing. It also affords an opportunity to stir the congregation to new interest and consecration of life in the program of the church.

The practice of calling ministers into the church for an annual two weeks' meeting should continue. The time chosen should be that most suitable to the membership. The manner and methods used should meet the situation in the local church. The visiting pastor should share his talent and experience with the congregation, helping to meet the problems within the church. The man called should not leave the church and pastor with greater problems, but frankly face the ones that are there, lifting the burden from the shoulders of the pastor for a time and leave them lighter after the meeting is over.

Toledo, Ohio.

Wilbur M. Bantz.

### Mrs. Leona Oleta McCune

On March 13, Sister Leona Oleta McCune answered her Master's call following an operation at the General hospital in Calgary, Alberta. She was born at Davis, Calif., Jan. 25, 1888, to the late Brother and Sister G. C. Long.

When she was still a girl her parents moved to North Dakota, where they homesteaded. While living here she was married to Isaac Melville McCune. Soon after their marriage the McCunes moved to Montana, where he had a homestead. Later they came to Irricana, Alberta.

Mrs. McCune was always actively engaged in church and civic affairs. Through her efforts a Sunday school was started and carried on in this community. She always gave her full energy to this work. Her Christian influence and example will live for years in the lives of those she has taught.

Surviving are her husband, Bro. I. M. McCune, a former member of the Alberta legislative assembly; three daughters: Mrs. Harvine Gilberg and Mrs. Oleta Brandt of Irricana; Mrs. Ada Faye Root of Laton, Calif.; two sons: Angus of Irricana, and Glen of San Francisco; two sisters: Mrs. Jack Crawford of Irricana, and Mrs. Tyrone Johnson of Everett, Wash.; one brother, M. W. Long of Irricana.

Services were conducted by her pastor, the undersigned. Burial was in Queen's Park cemetery, Calgary. Irricana, Alberta, Canada.

Harold K. Michael.

### Samuel Henry Flory

Bro. S. H. Flory was born near Bridgewater, Va., Feb. 8, 1860. He died Feb. 16, 1943, aged eighty-three years and eight days. His father was Elder John Flory, a



powerful evangelist and one of the promoters of Bridgewater College. His mother was of the sturdy Hollar family. Of this Flory family—Michael, Solomon, Samuel, Harvey, George, and Mary—Harvey of Sunnyside, Wash., is the only survivor.

Bro. S. H. remembered his Creator in the days of his youth and was baptized in August 1879. In 1883 he was married to Fannie Kerlin, also a youthful Christian. To this union were born eight children, Vernie, Gertie, Jacob, John, Charles, Edna, Lester, and Walter. These all established their own homes except Edna, who died young. The others are all living except Vernie, who recently died. Mother Flory died several years ago.

In March 1887 Bro. Flory was elected to the office of deacon, in which he served vigorously. In March 1892 he was elected to the Christian ministry at the Valley View church. He accepted the new charge and opportunity with great fervency. In November 1895 he was advanced to the second degree and on Jan. 18, 1913, was ordained to the eldership.

A few years ago his daughter Vernie reported through the Gospel Messenger that he had held forty-two revivals. As a preacher and churchman Bro. Flory was a builder. While he was by nature strongly impulsive, yet in practice he was very deliberative and careful in reaching important conclusions. His contribution to the ministry in his day was really outstanding and uplifting in gospel power.

Bro. Flory was physically large and strong. Unusual agility was among his physical endowments. Whenever he laid his hands to a job of work he was one of the most strenuous and energetic workers in the countryside.

His contribution to the mission board work in Eastern Virginia was enthusiastic and aggressive. He took great interest in launching and fostering the work in Richmond and other places in the district.

Bro. Flory was a successful farmer and businessman. He was naturally a man of affairs.

He attended the near-by Harmony school in his boyhood. His early adult life was spent at Bridgewater. In 1886 he and his wife migrated to eastern Virginia near the county seat, Brentsville. Here they were pioneers in farming and in church work. Primarily, he, perhaps more than any other individual, is responsible for the Prince William Normal. He was not only energetic in promoting the work there, but he entered as a student at thirty-seven years of age. When in 1909 this school was



located at Nokesville, he took an enthusiastic part there also.

In his travel abroad in 1906 his educational outlook was greatly broadened and enriched. He was a boon companion in travel. He became an interesting lecturer on Bible lands, Palestine in particular.

The text for the funeral occasion was Acts 8:2. Bro. Lewis B. Flohr and others assisted in the services.

Nokesville, Va.

I. N. H. Beahm.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Barnhart-Pepple.**—Clarence Barnhart of Churubusco, Ind., and Lucile Pepple of Laotto, Ind., Jan. 1, 1943, by the undersigned.—R. E. Pepple, Lagro, Ind.

**Bray-Skaggs.**—By the undersigned at the home of the bride on Dec. 30, 1942, William H. Bray of Lowry City, Mo., and Florence Mae Skaggs of Montrose, Mo.—Ralph Skaggs, Montrose, Mo.

**Custer-Denlinger.**—Galen Custer of Hillsboro, Ohio, and Lois A. Denlinger of Clayton, Ohio, in the Lower Stillwater church, Jan. 31, 1943, by the undersigned and Rev. Ira Oren.—W. D. Fisher, New Lebanon, Ohio.

**Jarvis-Badaczewski.**—William Jarvis and Josephine Badaczewski, Nov. 7, 1942, at the Shade Creek parsonage by the undersigned.—Jacob T. Dick, Windber, Pa.

**Kieser-Berkebile.**—William H. Kieser and Rena Belle Berkebile, by the undersigned, Jan. 23, 1943, at the Shade Creek parsonage.—Jacob T. Dick, Windber, Pa.

**Shearer-Keeny.**—By the undersigned in the Melrose church on March 27, 1943, Wilford H. Shearer of Glenville, Pa., and Luella M. Keeny of Lineboro, Md.—N. S. Sellers, Lineboro, Md.

**Yaney-Zumbrun.**—Bro. James Edward Yaney of Ossian, Ind., and Sister Mary Jane Zumbrun of Fort Wayne, Ind., in the Church of the Brethren at Fort Wayne, March 26, 1943, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

## Fallen Asleep . . .

**Burgess, George,** son of Gabriel and Charity Brower Burgess, was born in Wells County, Ind., July 17, 1857. He was married to Mary Paul fifty-three years ago. He united with the Church of the Brethren at Muncie forty-one years ago and was ever faithful. His wife preceded him in death by twenty days. He died April 1, 1943. He leaves three sons and one daughter, several grandchildren and other relatives and friends. Funeral services were in charge of the writer and H. Jesse Baker at the Muncie church.—J. Andrew Miller, Muncie, Ind.

**Burgess, Mary,** while visiting her son in Michigan, suffered a stroke and died March 12, 1943. She was returned to Muncie, Ind., for burial. Funeral services were conducted in the Muncie Church of the Brethren. She was laid to rest in the Tumbelson cemetery. Sister Burgess had been a faithful member of the Muncie church for many years. She was aged seventy-nine years. She is survived by a daughter and three sons. Her husband died just twenty days after her passing.—James R. Hunter, Muncie, Ind.

**Cunningham, Rose,** was born Dec. 18, 1871, and died Jan. 29, 1943. She became a member of the Welsh Run Church of the Brethren in her younger years, remaining faithful all her life. She always came to church, whenever she had the opportunity. She is survived by her husband, three sons, one daughter and twelve grandchildren. Services were conducted in the Snyder-Rowland funeral home of Clearspring, Md., by Bro. Frank Laughlin. Interment was in St. Paul's cemetery near Clearspring.—John D. Martin, Mercersburg, Pa.

**Day, Mildred Simmons,** was born May 8, 1857, and died March 12, 1943. She leaves one daughter, three sons, and a number of grandchildren. She was a faithful member of the Church of the Brethren in the Greenmount congregation for a long period. Funeral services were held at the Mt. Zion church by Rev. Paul Frye, assisted by the writer. Interment was in the near-by cemetery.—M. J. Craun, Singers Glen, Va.

**Dobbins, Elizabeth Ann Brenton,** was born April 6, 1851, in Indiana, and died Feb. 28, 1943, at her home in Thomas, Okla. She was married to J. J. Dobbins in 1871 and four children blessed this home; two of them survive her. From Indiana she moved to Kansas and later to Oklahoma, where she resided for the forty-eight years preceding her death. She enjoyed pioneer life and took pleasure in reviewing early-day experiences. She united with the Church of the Brethren early in life. She was the last charter member of the Thomas congregation. Services were conducted by the undersigned.—Albert Williams, Thomas, Okla.

**Fashner, Jean Louise,** youngest daughter of Walter and Vinna Klepinger, was born in Dayton, Ohio, on Oct. 29, 1912, and died March 11, 1943. On Nov. 6, 1937, she was united in marriage to Charles Fashner and one daughter was born to this union. At an early age she united with the Church of the Brethren, to which she remained faithful. She is survived by her husband, her daughter, her parents, two brothers, one sister, her grandmother, and her mother-in-law, who ministered so faithfully in her home during her illness. She was a wonderful mother, a kindly and affectionate wife, and friendly to all. Funeral services were held at the West Milton church with Brethren C. F. McKee and H. E. Helstern officiating. Interment was in the Riverside cemetery.—Mrs. Irvin Furlong, West Milton, Ohio.

**Geib, Philip Clinton,** son of the late Isaac and Kathryn Zeigler Geib, was born near Mastersonville, Pa., Oct. 29, 1855, and died in the home of his oldest son on March 19, 1943, from the effects of a stroke suffered two years ago. He became a member of the Chiques Church of the Brethren sixty-four years ago and took great interest in all activities of the church. He knew his Bible and loved to read Brethren literature, especially the Gospel Messenger. He was elected to the deacon's office in 1902 and also served as Sunday-school superintendent, church clerk and Messenger correspondent for many years. He was united in marriage to Malinda Earhart, who survives with two sons, two daughters, twenty-six grandchildren, thirty-one great-grandchildren and one great-great-grandchild. One son preceded him in death. Funeral services were conducted in the Chiques church by the home ministers. Interment was in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Gibble, Annie M.,** wife of the late Abram M. Gibble, died at the home of her daughter near Manheim, Pa., on March 15, 1943, at the age of seventy-nine years. She was a lifelong member of the Church of the Brethren. Surviving are three sons, two daughters and four grandchildren. Funeral services were conducted at the Mt. Hope house by Elder David G. Gibble, assisted by Elder Ben G. Stauffer. Interment was in the Mastersonville Brethren in Christ cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Hale, Homer H.,** was born March 17, 1855, at Lansing, Iowa, and grew to manhood there. He, with a party of pioneers, came west and located in Norton County, Kansas, nearly sixty-five years ago. Here he homesteaded on a place which became the family home. On July 8, 1885, he was united in marriage to Laura Fackler, who survives. One daughter and four sons were born to them, all of whom are deceased except one son. For many years he was a member of the Methodist Church. Three years ago he united with the Church of the Brethren. He lived a faithful Christian life. He had a keen mind and taught school for a number of years. He was well versed in the Scriptures and loved to discuss their teachings. He died March 16, 1943. Funeral services were conducted by the writer in the Norton Methodist church, assisted by the pastor, Rev. L. C. Gale. Interment was in the Norton cemetery.—D. W. Kesler, Quinter, Kansas.

**Harris, Mary Elizabeth,** was born in Darke County, Ohio, on April 24, 1851. She died on March 20, 1943, while at the home of her daughter in Marion, Ind. She was the fifth child of a family of thirteen, three of whom are still living. Nearly all of her life was spent in the Wabash Country and Cart Creek church communities. She was a faithful and ardent church worker throughout her life. Her simple and sincere life won many friends. She leaves four children, fourteen grandchildren and eight great-grandchildren. Her last days were spent praying and wishing she might attend the services at Cart Creek. Funeral services were held in this church under the direction of Bro. Otho Winger and burial was in her home cemetery at Mt. Vernon.—Ralph W. Hoffman, Roann, Ind.

**Hawkins, Emma,** daughter of Frank and Mary Huffman, was born in Augusta County, Va., Dec. 4, 1864, and died March 4, 1943. She had been in ill-health for several years. She was a member of the Summit Church of the Brethren for many years. She married J. D. Hawkins, who survives with one daughter and one son. One daughter died fourteen years ago. Seven grandchildren and five great-grandchildren also survive. The funeral was held at the Salem Lutheran church with Bro. Jacob Replogle officiating, assisted by the Rev. Carbaugh of the Reformed Church.—Mrs. John T. Glick, Bridgewater, Va.

**Hollinger, Rebecca Bucher,** widow of A. S. Hollinger, died Feb. 5, 1943, at her home near Schaefferstown, Pa. She was born Dec. 16, 1880. The funeral services were conducted at the Arnold funeral home in Lebanon, with interment in the Heidelberg cemetery. Her husband preceded her in death only a short while before, Jan. 16, 1943. He was aged fifty-three years, four months and sixteen days. His funeral was conducted the same as that of his companion.—Candace Royer, Sheridan, Pa.

**Humbert, Joseph L.,** died at the Rockingham memorial hospital in Harrisonburg, Va., on March 24, 1943, at the age of eighty years, six months and eight days. He was the son of the late Reuben and Rebecca Humbert and had spent his entire life in the Melrose-Broadway community. In 1910 he moved into the Linville Creek congregation and was soon elected to the deacon's office. He was the treasurer of the church for twenty-five years. The funeral was held in the Linville Creek church, which he had helped to build as a member of the building committee in 1917, with his pastor, the writer, and Elder John C. Myers officiating. Burial was made in the Lacey Springs cemetery. Surviving are



his wife, one daughter, two sons, two grandchildren and one brother.—Samuel D. Lindsay, Timberville, Va.

Kendall, Vada May, was born Sept. 3, 1900, and died Feb. 26, 1943. Sister Kendall united with the Church of the Brethren in her early years. She is survived by her husband, her mother, two sons, three daughters, one grandchild, five brothers and two sisters. Funeral services were conducted by the writer in the Sand Spring church, Markleysburg congregation, Pa. Interment was in the adjoining cemetery.—B. B. Ludwick, Markleysburg, Pa.

Kiracofe, Walter L., was born Feb. 15, 1867, and died Nov. 10, 1942. He married Sue Miller on Dec. 25, 1889. He was a devout member of the Sangerville Methodist church but often worshiped at the Church of the Brethren. Funeral services were conducted at the Emanuel church. Interment was in the near-by cemetery.—Mrs. Hattie Simmons, Bridgewater, Va.

Kiracofe, Sue Miller, died one month and eight days after her husband, Walter L. Kiracofe. They were devoted to each other in this life and she did not linger long after his death. She was born Sept. 3, 1871, and died Dec. 18, 1942. Six sons and two daughters survive. Had they lived until Dec. 25 they would have celebrated their fifty-third wedding anniversary. She was a member of the Sangerville Church of the Brethren. Funeral services were held at the Emanuel church. Interment was in the cemetery near by.—Mrs. Hattie Simmons, Bridgewater, Va.

Kline, Joseph D., was born Sept. 4, 1872, and died March 16, 1943. He leaves his wife, two daughters, a grandson and two sisters. Bro. Kline was a good citizen, a good husband and father, and a faithful member of the Church of the Brethren for many years. Funeral services were conducted by the writer, with S. L. Garber assisting, at the Mt. Zion church in the Greenmount congregation. He was laid to rest in the cemetery near by.—M. J. Craun, Singers Glen, Va.

Landes, Benjamin K., died March 12, 1943, at his late residence in Orvilla near the Hatfield Church of the Brethren, of which he was a member. He was aged sixty-five years. His wife died five years ago. Bro. Landes had a great handicap, being unable to hear or speak since his early childhood. Four children and five grandchildren survive. Funeral services were held at the Hatfield church with the local ministers officiating. Interment was made in the adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

Leftwich, Thomas, was born Sept. 8, 1858, and died March 19, 1943. He was twice married, the first marriage being to Sister Foster; this union was blessed with five children. The second marriage was to Miss Krantz, and to them were born two children. Bro. Leftwich comes of a very prominent family. He united with the Church of the Brethren some sixty years ago. Bro. Leftwich was a physical giant, good natured, a great singer, and devoted to his religion. The memory of such a husband and father is a rich legacy to the widow and the children and grandchildren. Bro. Beahm and Bro. Whitten officiated at the funeral.—I. N. H. Beahm, Nokesville, Va.

Miller, Melvin F., the fifth child of Levi and Anna Miller, was born near Claypool, Ind., on Jan. 23, 1881. He secured all the education which the public schools of his day afforded, and in addition to this spent some time in the academy of Manchester College. On Dec. 13, 1907, he united with the Church of the Brethren and continued in this faith all his life. His entire life was spent in the community of Sidney and the adjacent areas. He was preceded in death by his parents, two brothers, three sons and one daughter. He is survived by his companion, two sons and one daughter, one granddaughter, two brothers and two sisters. His death came suddenly while at his work on March 19, 1943. He will be remembered for his quiet and kind disposition, facing life courageously and without complaint. The funeral was held at the Eel River Church of the Brethren and interment was in the cemetery near by. The services were conducted by Elder Moyne Landis, assisted by Elder George Deaton.—Mrs. Ada Mishler, South Whitley, Ind.

Raby, Jane, the daughter of Austin and Dorothea Vanderford, was born near Wolf Lake, Ind., Jan. 20, 1853. She was united in marriage to Alphonzo Raby in 1877. Death came to her on March 14, 1943, at North Liberty, Ind. She was a member of the Church of the Brethren, being baptized on July 25, 1938. Surviving are one brother and one sister. Services were conducted at the Budd funeral parlors in Mishawaka by the writer. Burial was in the Fairview cemetery.—Ervin Weaver, North Liberty, Ind.

Robertson, Melvin Abraham, was born on Sept. 15, 1870, in St. Joseph County, Ind., and died on March 17, 1943, at the St. Joseph hospital in South Bend. He was married to Agnes Hildebrand on Dec. 20, 1893. His companion and a daughter preceded him in death. Surviving are a son, a daughter, and a sister. Services were conducted at the Church of the Brethren in North Liberty by the writer. Burial was in the Sumption Prairie cemetery.—Ervin Weaver, North Liberty, Ind.

Rosenberger, Artemas S., died Jan. 12, 1943, in the Elm Terrace hospital at Lansdale, Pa., where he spent his last nine months. He was almost eighty years old. Nearly two years ago he suffered from a stroke, and a month later another stroke made him practically helpless. Bro. Rosenberger lived in this community all his life and was a very active church worker until his health failed. He served the Hatfield church as treasurer, and was a deacon for more than twenty years. He leaves his widow, Mary Ann Rosenberger, one daughter and one son, thir-

teen grandchildren and ten great-grandchildren. Funeral services were held at the Hatfield church with Elder Elmer M. Moyer delivering the sermon, assisted by the local ministers. Interment was made in the adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

Thorn, Jerry Lane, son of Oren and Katharine Thorn, met an accidental death at the home of his parents and grandparents on March 22, 1943. He was born Nov. 7, 1942. He leaves his father, mother, four grandparents and three great-grandparents. Funeral services were conducted by Rev. W. J. Gibson, pastor of the Methodist church at North Webster, assisted by Bro. J. S. Zigler, pastor of the North Winona church.—Mrs. Alma E. Hanawalt, Pierceton, Ind.

West, Clara Alice, was born in Montgomery County, Ohio, Sept. 27, 1874, and died in a Des Moines hospital on March 17, 1943. She was the daughter of Oscar C. and Margaret Hildreth Bachman and came with her parents to Iowa in 1894, where she lived the remainder of her life in the Elkhart community. She was united in marriage to Samuel J. West on Feb. 7, 1900. No children were born to this union but they adopted a son. Mrs. West began her Christian life in the United Brethren Church, but after her marriage she united with the Des Moines Valley Church of the Brethren in fellowship with her husband. She was a faithful worker in the church, serving as the wife of a deacon, and in many other capacities, until ill-health forced her to relinquish many of her former duties. She is survived by her husband, a son, one granddaughter, two brothers and three sisters. She was quiet and retiring by nature and extremely unselfish. Her life was devoted to the welfare of others. Funeral services were held in the Des Moines Valley church by her pastor, the writer, assisted by Bro. J. Q. Goughnour. Interment was made in the near-by Brethren cemetery.—Glen M. Baird, Elkhart, Iowa.

Wolfe, Charles L., son of Anna and Alfred Wolfe, was born Feb. 9, 1892, at Roanoke, Ill., and died at Stuart, Fla., on March 29, 1943. On Dec. 17, 1913, he married Mabel E. Kline and four children were born to them. Besides his wife and children, he leaves his aged mother, Mrs. Anna Wolfe, three brothers, one sister and two grandchildren. Bro. Wolfe was a member of the Church of the Brethren. He had spent his entire life in the Roanoke community with the exception of six years in Michigan. His father and one sister preceded him. The funeral services were held at the Panther Creek church by the undersigned.—J. E. Small, Roanoke, Ill.

Yutzey, Reuben Henry, was born near Canton, Ohio, June 27, 1859, and moved to Gratiot County, Mich., in the early 1880's, where he with his wife, Mary Elisabeth, pioneered on the farm where he died March 14, 1943. To them were born five children, two of whom died in infancy. Soon after coming to Michigan they united with the Church of the Brethren at New Haven, where he served as a deacon for many years. His wife died in 1910. Three years later he married Dona Goudy, and to this union two children were born. Surviving are the widow, three daughters, one son, one step-daughter, and seven grandchildren. He was of sterling character. Funeral services were conducted at the New Haven church by the undersigned, assisted by Bro. J. J. Cook.—J. F. Sherrick, Carson City, Mich.

Zimmerman, Hazel Florence, the only daughter of William and Anna Zimmerman, was born near Pleasant Hill, Ohio, Aug. 22, 1914, and died March 19, 1943. Surviving are her father, mother, and one brother. She was a teacher in the public schools for six years and was very successful in this profession. She united with the Church of the Brethren on Dec. 19, 1927, and at the time of her death was assistant superintendent of the primary department of the Sunday school. Funeral services were held in the Pleasant Hill Church of the Brethren by the writer, assisted by Rev. S. J. Adams of the First Brethren church. Interment was in the Pleasant Hill cemetery.—Oliver Royer, Pleasant Hill, Ohio.

## Church News . . .

### Arkansas

**New Hope.**—We met in council on March 26 with Bro. J. A. Birkhead officiating. May 1 is the date of our love feast. With the help of many good brethren and Bro. A. W. Adkins, our church has been completed and painted on the inside and a parsonage erected on the grounds. We are making plans for the district meeting which is to be held here this summer. We are sorry to have lost the presence of Sister Leona Allen, who has moved to Biloxi, Miss.—Mrs. B. C. Burnette, Wynne, Ark., March 29.

### California

**Chico.**—Our pastor attended the pastor's meeting at Sacramento, the regional conference at La Verne, and the young people's conference at Modesto. In his absence the services were cared for by Bro. Arnie Wright and the young people, who gave a program on the life and hymns of Fanny Crosby. Our Christmas program was given on Dec. 20; a missionary offering was lifted. Sister Frances Cripe gave a very interesting account of her visit to the Lake Tule Japanese camp. We were glad to have Brother and Sister J. F. Edmister of Washington with us one Sunday. Our Sunday-school superintendent, E. V. Rife, has been



quite active with the Gideons, visiting several churches in the interest of their work. At our business meeting our treasurer was given a three-year term of office. Emphasis has been placed upon various activities of the brotherhood. Our giving to Brethren Service has been very good but we have not done so well in giving to missions. The young people take their turn once a month in giving the story for the children. The ladies' aid continues to be busy in various activities, meeting each week.—Mrs. Florence Barnhart, Chico, Calif., March 22.

**Lindsay.**—We are trying to make our church a place where old-fashioned friendliness still survives by inviting some person or family to sit with us in church and then go home with us for dinner. We have a one hundred per cent Messenger club again this year. The women furnished the materials to refinish two rooms in the basement and the men did the work. The pews upstairs have been repaired and refinished. The aid women have been making several comforters for the C. P. S. camp at Santa Barbara. The Lindsay-Strathmore ministerial association had a meeting at our church and our ladies entertained them at dinner. Our pastor has printed a church directory for every family and those away from home. We have seventeen boys in service. The church bought tickets for our pastor and wife to attend the New Era banquet at La Verne College. On Feb. 7 the bread and cup communion service was conducted for all who have accepted Christ. Our membership decided to have this service twice a year, supplementary to the Lord's Supper, so that our associate members can receive the communion service. On one Sunday morning the intermediates had charge of the opening exercises and on the next Sunday the young people took charge of the devotional period in the church service. Our business meeting was held March 7, following a basket dinner. We voted to retain our pastor and to increase his salary. On March 14 Dr. Bertha S. Byram, a missionary in the Orient, spoke to us. A birthday supper was held March 19 and our offering amounted to \$40.15, to be used to redecorate the basement. A class is to be organized to help parents direct their children in Christian living.—Mrs. Gladys Butterbaugh, Lindsay, Calif., March 23.

### Colorado

**Denver.**—We met in council on March 14, following the morning worship service. Those living at a distance brought their dinners and ate together. It was decided to have an architect survey our church building and grounds, looking forward to an addition to be built at some future date. Brother and Sister Oliver H. Austin were chosen as delegates to Annual Conference. Communion services will be held on Easter Sunday evening. The primary department is sorry to lose a faithful and competent teacher, Hazel Hillgoss, who has been transferred from Denver by the company for which she works. Mrs. Sylbert Metsker has taken Miss Hillgoss' class and she will also be very capable and loyal to this important work. Our church attendance has been excellent and our worship services very helpful and inspiring. The adult classes are planning a covered dish dinner for March 28, honoring Bro. Austin's birthday and also the Austins' wedding anniversary.—Zelma Dove, Denver, Colo., March 22.

**Wiley.**—A children's program was given on Christmas morning. The young women recently compiled a layette for a young woman at Liberal, Kansas, whose husband is in a C. P. S. camp. Our women's group sent a large box of clothing to McPherson College for China relief. Just now the ladies' aid is sewing for the Red Cross. They also hold an auction sale every three months and have realized a nice sum therefrom. Plans are being made for the annual Easter breakfast. The young people's league meets each Sunday evening in the homes of the members and much interest is being shown. Rev. and Mrs. Ford attended the regional conference at McPherson. The Fords will end their pastorate here on Sept. 1.—Nora Crumpacker, Wiley, Colo., March 26.

### Illinois

**Liberty.**—Bro. Kell Akers has left us to take up work at the old folks' home; we miss seeing him every Sunday. The ladies' aid has been doing very nicely in spite of the tire and gasoline shortage. A party was given at the church basement in December and many nice things were given to be put in the church kitchen. We are still quilting and sewing for the Red Cross. Roger Cave, our minister's son, left for a C. P. S. camp on March 2. Elmer Akers was recently home from Texas on a furlough. The ladies served supper to twenty-five Farm Bureau officers and took in \$15.—Helen Frey, Liberty, Ill., March 28.

**Panther Creek.**—We met in council on March 21 with Elder J. E. Small in charge. Three letters have been granted since our last report. We decided to have Bro. Small represent us at Annual Conference. We also elected delegates to district conference. Our spring love feast will be held on Easter Sunday with services beginning at 7:30 p. m. We have a one hundred per cent Messenger club again this year. Nine of our boys are in the service, two being overseas. On the fourth Sunday of each month we take a special offering for C. P. S. camps. Our attendance has been good. Oak Grove joined us on Feb. 21 in an all-day meeting when Bro. E. G. Hoff was here to hold services. We are planning a short Easter program.—Elsie Noffsinger, El Paso, Ill., March 24.

**Polo.**—The Friendship Circle purchased an American flag and a Christian flag for our church. The young people presented

a Christmas pageant on Dec. 20. We started a church library in February and have eighty-five books at present. The Friendship Circle held a food sale on Feb. 6 and cleared \$35. On March 7 we held our council meeting, following a fellowship dinner at the church. Our pastor was asked to remain another year, beginning Sept. 1. The treasurer reported all bills paid and a good balance in the treasury. Our mission and Brethren Service quotas for the past year were met. Our Brethren Service quota was \$1,000. We are uniting with other churches in our town for union Sunday evening services during Lent. Our love feast will be held on April 22. Our pastor is conducting a training class for the children during the seven weeks preceding Easter.—Hazel Stauffer, Polo, Ill., March 25.

### Indiana

**Bremen.**—Since the close of the canning season the women have been doing considerable relief work, making comforters and garments. The ladies' aid put new linoleum in the kitchen of the church. The men have been encouraging the heifer project and already nine calves have been placed, one by the junior group and others by classes or individuals. We are expecting to place more in the near future. The Loyal Workers class has been responsible for fresh flowers for the church auditorium each Sunday. After the services the flowers are given to some shut-in. Velma Ober spoke for us on March 21 and showed pictures of her work in China. Pastor W. D. Keller is preaching some doctrinal sermons preceding our love feast, which will be held on Good Friday evening. March 28 will close the mission school we have been conducting each Sunday evening in March; we have been studying the Latin American countries. Plans are being made for membership instruction for juniors and intermediates at the Sunday evening discussion periods. The young people are working on a Bible outline study course.—Mary Cripe, Bremen, Ind., March 23.

**Goshen City.**—Our Christmas program was given on Dec. 20 by the children. In the evening the choir gave a cantata. New Testaments were sent to all our boys in camp. Small fruit baskets were given to the blind and needy. On New Year's Eve a special prayer meeting was held in the parsonage. We held prayer meetings each Wednesday night and Sunday evening before the service. Our minister has been bringing us many good messages. The aid society is busy each Wednesday, quilting and sewing. On Feb. 28 Mrs. Harold Neel, wife of the Methodist minister of Elkhart, gave us an interesting talk on her trip around the world; she showed costumes of different countries.—Mrs. Beulah Slagle, Goshen, Ind., March 24.

**Loon Creek.**—Our revival was held March 21-28 by Bro. Galen Lehman. He preached soul-stirring sermons and the attendance was very good. As a result seven were baptized and the church strengthened. Our attendance has been good this winter. Bro. Roy Gilmer is our pastor. The Gideon band was with us recently and an offering of \$19 was taken for them. We have nineteen stars on a banner for our boys in the army. Each is given a box from the church once a month.—Mrs. Elizabeth Lahr, Huntington, Ind., March 30.

**Pine Creek.**—Rev. York from the Anti-saloon League brought a helpful talk to us on Jan. 17; the offering for the league amounted to \$99.44. We greatly enjoyed hearing Dr. Harry Cotton of Chicago speak on Jan. 24. The boys' quartet from the C. P. S. camp at Walhalla, Mich., brought us a real message in song on Jan. 31. Many of our congregation attended the discussions of Dr. Jesse Ziegler at Nappanee. On Feb. 14 Dr. Ziegler brought us an inspiring missionary message. The missionary offering amounted to \$205.38. Beginning April 19 and continuing through Easter week, Pastor J. E. Whitacre will bring messages each evening. On Thursday evening we will hold our love feast. We invite anyone who can to come and worship with us.—Mrs. Robert Baughman, Lakeville, Ind., March 28.

**Pleasant Valley.**—Our members' meeting was held on March 2 with Elder Homer Schrock in charge; our communion date is May 13; this will be a joint meeting with the Middlebury congregation. We have a one hundred per cent Messenger club again this year. Our evening meetings have been well attended all winter. Our women have been busy. On Feb. 14 our Sunday-school superintendent, Kedric Grove, was married to Florence Strombaugh. On March 7 neighbors and friends met at the church for a potluck dinner in honor of Mr. and Mrs. Grove and they were given a shower of gifts. They are moving to Bryan, Ohio, so Donald Schrock is our new superintendent. We have two boys in service. On March 17 a number of neighbors and friends assisted Leland Schrock in husking popcorn which did not get husked last fall after Mr. Schrock had one of his fingers nearly torn off. The ladies met on the same day and served a potluck dinner; Bro. Galen Bowman, formerly of this place and now of New Paris, came unexpectedly and had dinner with us. Our new carpet for the church has been laid. The church is sending Brother and Sister Homer Schrock to Annual Conference.—Mrs. Lizzie Berkey, Middlebury, Ind., March 26.

**Rossville.**—The Christmas story in pageant and song was given to an appreciative audience. The Christmas missionary offering was \$180. Our one hundred per cent Messenger club is being continued this year. The women's work is holding meetings in the different homes. They are using the missionary excerpts from the Gospel Messenger as program material. Our church has given \$1,000, outside its own home needs, during the past year. The Achievement Offering totaled \$442 and the Brethren Service



offerings \$222.72 for the year. The world day of prayer was observed with a union service at our church on March 12. Bro. H. Spenser Minnich of Elgin, Ill., spoke to us on March 21. Our church and Sunday-school attendance has been very good. We have had visitors from various denominations, bringing us inspiration in special numbers of music. The church met in council on March 26 with Elder Robert Sink in charge. At this time Bro. Sink, who has been our pastor for the past three years, was re-elected to continue his work here for two more years. Bro. Sink was also chosen to represent us at Annual Conference. Our communion will be held May 23 at 7:30 p. m.—Lillian A. Huford, Rossville, Ind., March 29.

**Walnut.**—We helped in the donation of chickens for the Christmas dinner for the boys in C. P. S. camps. Baskets of fruit were taken to the sick and shut-ins. Our boys in service were also remembered. On Dec. 27 a Christmas program was given. A school of missions was conducted during January and February. All the groups studied Latin America. On Feb. 28 an inspiring missionary program was given. Mrs. Burke, a missionary to Africa, gave an address on Jan. 24. On Feb. 2 and Feb. 9 the men husked the corn on the parsonage farm. Wood was given to the church for the cutting so the men cut the wood and hauled it to the church. Bro. Carl Yoder, a student in Bethany Seminary, brought us a message on Feb. 21. The ladies' aid has been quilting, and making comforters, dust caps and sunbonnets. Four of our members have had operations since Christmas. Because of so much sickness and bad weather our attendance has fallen during the winter months, but the past few Sundays it

increased. March 28 was missionary Sunday and the Sunday-school offering was \$19. Our council meeting was held March 12 with Bro. John Metzler in charge. Two letters were received. We will observe Manchester Day on April 11 with Bro. Kintner as our speaker. The treasurer gave an excellent report; money given for the Conference Budget for the year was \$363.44 and for Brethren Service \$528.66. Bro. Wang Tung will speak for us on April 4. Pre-Easter services will be held April 18-25, closing with the love feast.—Mrs. Laura Dawalt, Tippecanoe, Ind., March 29.

#### Iowa

**Fernald.**—We met in council on March 19 with Elder D. D. Fleishman in charge. It was decided to have our love feast on April 24. Our pastor, Earl E. Jarboe, was retained for another year. Sister Beatrice Jarboe was elected delegate to Annual Conference. We are looking forward to Sister Anetta Mow's visit with us on April 3 to address the women's work. The women's group here is active and willing to share time and means for the upbuilding of the church. We have services both morning and evening with good attendance.—Mrs. Earl E. Jarboe, Fernald, Iowa, March 30.

#### Maryland

**Brownsville.**—On Dec. 27 the children gave an interesting Christmas program. Our monthly offerings for Brethren Service have increased. In February we received \$67. Mrs. Guy West was the guest speaker at our annual women's missionary meeting in February. The offering for the girls' school project was

## Announcements . . .

### ANNUAL CONFERENCE

McPherson, Kansas, June 2-7.

### DISTRICT MEETINGS

Idaho and Western Montana—  
Moscow, May 6, 7.

Maryland, Eastern—

Bush Creek, April 28.

North Dakota and Eastern  
Montana—

Cando, Zion house, June 25-28.

Ohio, Southern—

Prices Creek, April 30—May 1.

Pennsylvania, Eastern—

Annvile, April 28, 29.

Virginia, Second—

Beaver Creek, April 28-30.

### LOVE FEASTS

#### Arkansas

May 1, New Hope.

#### California

April 24, Sacramento.

April 28, 7:30 pm, Hermosa Beach.

May 2, San Bernardino.

May 2, 4 pm, Glendale, First.

May 2, 4 pm, Los Angeles, Belvedere.

May 2, 7 pm, La Verne.

May 16, 4 pm, Los Angeles, First.

#### Colorado

April 25, 7:30 pm, Denver.

#### Illinois

April 24, 8 pm, Walnut Grove.

April 25, 7:30 pm, Panther Creek.

April 26, 8 pm, Okaw.

May 30, 7:45 pm, Yellow Creek.

#### Indiana

April 24, 7:30 pm, Nettle Creek.

April 25, Walnut.

April 25, 7 pm, Michigan City.

May 1, 7 pm, Anderson.

May 1, 8 pm, Bethany.

May 1, 8 pm, Elkhart Valley.

May 1, 8 pm, North Winona.

May 2, West Marion.

May 2, 7 pm, Four Mile.

May 2, 8 pm, Salamonie.

May 8, 7:30 pm, Beech Grove.

May 11, Wakarusa.

May 13, Pleasant Valley and Middlebury at Pleasant Valley.

May 16, Kokomo.

May 16, Pleasant Hill.

May 22, 7:30 pm, Middletown.

May 23, New Hope.

May 23, 7:30 pm, Cedar Creek.

May 23, 7:30 pm, Rossville.

June 5, Camp Creek.

#### Iowa

April 24, Fernald.

April 25, South Waterloo.

April 25, 8 pm, Union Ridge.

May 16, 7:30 pm, Iowa River.

June 6, Brooklyn.

#### Kansas

April 24, Pleasant View.

April 25, 8:30 pm, Navarre.

May 1, Maple Grove.

May 8, 8 pm, Lone Star.

#### Maryland

April 24, 2:30 pm, Longmeadow.

April 25, 5 pm, First church, Baltimore.

April 25, 6:30 pm, Flower Hill.

April 25, 6:30 pm, Westminster.

April 25, 7 pm, Frederick City.

April 25, 7 pm, Woodberry.

May 1, 3 pm, Piney Creek.

May 1, 6 pm, Manor.

May 1, 6 pm, Stone Bridge.

May 2, 5:30 pm, Pleasant View.

May 2, 6:30 pm, Edgewood.

May 8, 6 pm, Brownsville.

May 9, 7:30 pm, Locust Grove.

May 15, 5 pm, Beaver Creek.

May 16, 7:30 pm, Beaverdam.

May 22, Broadfording.

May 29, Grossnickels.

#### Michigan

May 2, 7 pm, Shepherd.

#### Minnesota

April 25, 7:30 pm, Minneapolis.

#### Nebraska

May 2, Bethel.

#### New Jersey

May 16, Amwell.

#### Ohio

April 25, Brookville.

April 25, Lick Creek.

April 25, Springfield.

April 25, 7:30 pm, Pleasant Center.

April 25, 7:30 pm, Sidney.

April 29, 8 pm, Marble Furnace.

May 2, 7:30 pm, Hartville.

May 9, East Chippewa.

May 9, 7:30 pm, Troy.

May 15, East Dayton.

June 19, 10:30 am, Poplar Ridge.

#### Oklahoma

April 24, Big Creek.

#### Oregon

April 24, 8 pm, Albany.

April 25, Portland.

#### Pennsylvania

April 24, 2 and 6 pm, Hatfield.

April 25, Elizabethtown.

April 25, Ephrata.

April 25, Hooversville.

April 25, Lebanon.

April 25, Natrona Heights.

April 25, 6 pm, Sipesville.

April 25, 7 pm, Clover Creek.

April 25, 7 pm, Plum Creek.

April 25, 7:30 pm, Dunnings Creek congregation, New Paris church.

April 27, 7 pm, Greencastle.

May 1, 2:30 pm, Spring Creek, Hershey.

May 1, 4 pm, Welty.

May 1, 2, 1:30 pm, Little Swatara congregation, Ziegler house.

May 1, 2, 2 pm, Conewago.

May 2, all day, Lower Cumberland, Mohler house.

May 2, all day, Palmyra.

May 2, East Petersburg.

May 2, Stonerstown.

May 2, 6 pm, Hanover.

May 2, 6 pm, York, First and Second churches at First church.

May 2, 6:30 pm, First church, Philadelphia.

May 2, 6:30 pm, Huntsdale.

May 2, 6:30 pm, Shippensburg.

May 2, 7 pm, Connellsville.

May 2, 7 pm, Green Tree.

May 2, 7 pm, Norristown.

May 2, 7 pm, Smithfield.

May 2, 7 pm, Tire Hill.

May 2, 7 pm, Uniontown.

May 2, 7:30 pm, Pittsburgh.

May 2, 7:30 pm, Royersford.

May 8, 1:30 pm, Annville.

May 8, 2 pm, Indian Creek.

May 8, 7 pm, Brothersvalley.

May 9, 2 pm, Kemper house, Spring Grove congregation.

May 9, 6:30 pm, Mt. Olive.

May 9, 7 pm, Germantown.

May 9, 7 pm, Snake Spring Valley.

May 9, 7:30 pm, Ligonier.

May 15, 7:30 pm, Buffalo.

May 15, 16, Mountville.

May 15, 16, Shank House, Back Creek.

May 15, 16, 10 am, Big Dam house, Schuylkill.

May 15, 16, 1:30 pm, Heidelberg.

May 15, 16, 1:30 pm, Upper Conewago congregation at Mummert house.

May 16, Berkey church, Shade Creek congregation.

May 16, 7 pm, Madison Ave., York.

May 16, 7 pm, New Fairview.

May 18, 19, Springville congregation, Mohler's house.

May 19, 20, West Green Tree, Rheems house.

May 22, 23, 1:30 pm, Fredericksburg congregation, Meyer house.

May 23, 9:30 am, Lower Conewago, Bermudian house.

May 23, 10:15 am, Shrewsbury.

May 23, 7:30 pm, Ridge at Fogsanger house.

May 25, 26, 10 am, Chiques.

May 29, 30, 10 pm, Prices House, Antietam congregation.

May 29, 1:30 pm, Welsh Run.

May 29, 2 pm, Akron.

May 30, 10:15 am, Codorus.

May 30, 5 pm, Harrisburg.

#### Tennessee

April 24, 6 pm, Mountain Valley.

April 24, 7 pm, Liberty.

#### Virginia

April 24, Pulaski.

April 25, 4 pm, Green Hill.

April 25, 5 pm, Peters Creek.

April 25, 6 pm, Oak Grove.

April 25, 7 pm, Richmond.

May 2, 7:30 pm, Lebanon.

May 2, 7:30 pm, Sangerville.

May 2, 7:30 pm, Timberville.

May 2, 8 pm, Bridgewater.

May 2, 8 pm, Mt. Zion.

May 9, 7:30 pm, Linville Creek at Cedar Run.

May 16, 7:30 pm, Unity at Bethel.

#### West Virginia

May 16, 7 pm, Reeds Creek, Smith Creek congregation.



\$64.80. Our goal for the Conference Budget was exceeded by \$100. During Holy Week we will have services each night. The B. Y. P. D. will give a pageant at the sunrise service on Easter morning. South Brownsville will present a pageant on Easter evening. At our spring council delegates were chosen for district meeting. Our pastor, Roy K. Miller, is our delegate to Annual Conference. A number of our people have been sick and we have lost several by death. In December Brother and Sister Guy West held a ten-day meeting at West Brownsville. Our love feast will be held on May 8 at 6 p. m.—Mrs. Laura E. Fouch, Brownsville, Md., March 24.

**Edgewood.**—Our church attendance has been very good throughout the winter. On Feb. 14 Bro. Chester Harley, our field worker, brought us a splendid message. Bro. J. J. John was with us on Feb. 28 with an inspiring message. The Sunday school sent fourteen Christmas boxes to our boys in service. Some needy families have been given help during the winter. Our ladies' aid has been meeting nearly every week. The young married people's class held a food sale on March 20 and cleared \$75. A nice sum of money was given to the Red Cross by the different classes. Our council meeting will be held on March 28, and our love feast on May 2 at 6:30 p. m.—Mrs. Carroll Lindsay, New Windsor, Md., March 21.

**Piney Creek.**—We met in council on March 13; the meeting was opened by Elder Edward Bixler, and Elder Silas Utz officiated. We elected officers for 1943 and delegates to district meeting. Three deacons were elected: Milton Cutsail, Robert Rhinehart, Norman Utz, and their wives. Silas Utz was elected for one year as elder. Our love feast will be held on May 1 at three o'clock. We have a seventy-five per cent Messenger club.—Virgie A. Bowers, Taneytown, Md., March 23.

### Michigan

**Rodney.**—We met in council on March 21 with Bro. L. H. Prowant presiding in the absence of our elder, D. P. Schechter, who is recovering from a serious illness and operation. The various departments reported progress, and plans were made to reach new goals this coming year. We want to have a series of meetings this fall or early winter. We are having some meetings the week previous to Easter, with communion on the evening of Good Friday, and an Easter sunrise service and regular services during the day. The men are planning to re-roof the church soon; the ladies will furnish their dinner. Bro. J. Edson Ulery met with us on Jan. 10 and remained for two weeks. We had zero weather and roads blocked with snow but an excellent meeting with good attendance was enjoyed. Many of the folks walked to the services, some walking nearly three miles. One little girl will be baptized later. Bro. Prowant is giving a series of Lenten sermons each Sunday morning until Easter.—Mrs. Evelyn Jehnzen, Rodney, Mich., March 24.

**Thornapple.**—The children of our Sunday school and community were given candy and fruit at Christmas time. On Jan. 13 a housewarming was given for one of our families who lost their home by fire. Gifts of dishes, bedding, canned fruit and vegetables, and a Bible were presented to them. The aid society recently reorganized with Naomi Hartzler as president. Our council meeting was held on March 7; Brother and Sister Peters of Lansing were present. Following this a service was held to install Brother and Sister Russell Hartzler into the deacon's office; Bro. Peters officiated.—Mrs. H. Rowland, Lake Odessa, Mich., March 24.

### Ohio

**Middletown.**—We had our spring council meeting on March 16 with Elder Ray Shank as moderator. We were inspired by his remarks during the evening on The Future of the Church. Brother and Sister Kenneth Miller were called to the deaconship. It is planned to install Mr. and Mrs. Herman Lawrence permanently in the office of deacon in the near future. The council also elected delegates to district meeting and decided to send our pastor to Annual Conference. The choir is rendering valuable service in our church program. The church took part in the National Christian Mission held in our city March 21-26 at the First Methodist church. Sister Anetta Mow, one of our missionaries, brought several appreciated messages to the people of our city. Our church and Sunday school continue to enjoy good attendance and a growth in spirituality under Pastor C. W. Warstler.—Mrs. Herman Lawrence, Middletown, Ohio, March 26.

**Pittsburg.**—Our church met in council on March 18 with Elder Roy Teach presiding. Eight letters were received and two granted. All reports were very encouraging. We continue our giving to Brethren Service on the second Sunday of each month. Pastor John Grimley is our delegate to Annual Conference. We decided to have a vacation Bible school this summer. On March 14 a Negro quartet gave us a program, also furnishing the speaker. Pastor Grimley will conduct our pre-Easter service with a home communion on Good Friday evening and a sunrise service on Easter morning. We are also planning to have a community chorus present a cantata, The Seven Last Words of Christ.—Mrs. Dora Niswonger, Pittsburg, Ohio, March 25.

**Pleasant Hill.**—At our last council officers and committees were elected for the new year. Pastor Oliver Royer was elected elder for another year. Several letters of membership were granted; among the number was one of our ministers, Bro. Otis Landis. The financial reports were very good. Because a num-

ber of our boys are in camps and others are working in defense work on Sunday, our attendance is not as large as it has been. Our church entertained the missionary convocation of the district on Feb. 7. It was one of the best ever held in our district. We decided to continue with the one hundred per cent Gospel Messenger club for another year.—Mrs. Marie Renner, Ludlow Falls, Ohio, March 31.

**Salem.**—At the women's work meeting on Jan. 13 new officers were elected for the year. It was decided that a paper with the news and views of the community be sent to our boys in the different services. Minnie and Homer Bright are acting as editors-in-chief. The regular members' meeting was held Feb. 12; four letters were granted and one received. Delegates were chosen for district conference. Bro. J. Homer Bright was elected to serve as a delegate to Annual Conference. The ladies' aid reported that 1,377 quarts of canned goods, thirty-four pounds of dried corn, and one-fourth bushel of dried apples were sent to C. P. S. camps. We have a one hundred per cent Messenger club. Our church decided to purchase a grand piano, which adds very much to our services. Our revival was held Feb. 28—March 14 by Bro. Roy Teach of Brookville. Ten were baptized and one received on former baptism. The community has been spiritually blessed by these meetings. The messages and special songs were inspiring.—Mrs. Earl Spittler, West Milton, Ohio, March 26.

### Pennsylvania

**Martinsburg.**—During the first two weeks of February Bro. Rufus Bucher of Quarryville, Pa., conducted a successful evangelistic meeting in our church. The attendance was exceptionally good and twelve were baptized. On March 7 Bro. Don Snider and his wife were with us. In the morning Rev. Snider delivered a message on Brethren Service and in the evening he presented slides on peace work in our church. Bro. Frank Crum-packer delivered missionary lectures in our church on March 25, 26. At the council in March delegates were elected to the district meeting, which is to be held at our church in April. Mrs. A. R. Coffman was elected delegate to Annual Meeting. Our pastor, A. R. Coffman, will be in York, Pa., several weeks in April to conduct meetings.—Mrs. Roy S. Black, Martinsburg, Pa.

**Philadelphia, Bethany.**—On Feb. 22 our church had a fellowship supper, including a program and social time. On March 7 we had Dr. and Mrs. Cottrell, medical missionaries to India, with us. They spoke at all the services and their messages were very inspiring. On March 12 the world day of prayer was observed in our church and the offering was given to world-wide missions. Our delegates to district meeting have been elected. Our love feast will be held on April 22 at 7:30 p. m.—Mrs. M. Mahler, Philadelphia, Pa., March 28.

**Upper Conewago.**—We met in council on Jan. 1; the church officers for the coming year were elected. On Feb. 25 we began our four-day Bible conference at the East Berlin house, conducted by Elder Otho Winger from North Manchester, Ind. Elder Jesse Whitacre brought two messages on the last day of the conference. Both brethren labored earnestly with us through the entire conference. The attendance was very good. We are planning a revival to be held at the Hampton house beginning April 15 and closing on Easter day. Bro. D. I. Pepple will be the evangelist.—Bertha E. Hull, East Berlin, Pa., March 29.

**York, First.**—The B. Y. P. D. conducted a candlelight service on Christmas Eve in the Second church. The children and chorus also presented Christmas programs. The women's work made cookies for several C. P. S. camps. A. J. Muste, Secretary of the F. O. R., spoke in our church on Jan. 20 and also at the dinner conference in the Y. M. C. A. The third anniversary Sunday of the Second church was Jan. 24; Dr. Ralph Schlosser was the guest speaker. Leadership training classes began Jan. 27 and are continuing for ten weeks. Rev. and Mrs. Edward K. Ziegler and Dr. Paul Z. Rummel are the instructors. A class in home nursing for all women and girls began Jan. 28, continuing for fifteen weeks. The ladies' chorus of the Messiah Bible College gave us a program on Feb. 6. Missionaries A. Raymond and Laura Cottrell were with us Feb. 14; in the afternoon our pastor and family held open house at their new home. During February all our services were held in the Second church while a new furnace was installed in the First church. Dr. Otho Winger spoke to us on Feb. 24. Dr. A. C. Baugher conducted a Bible institute March 6, 7. The young people's conference was held March 20, 21. Our total world-wide mission offering was \$242.27 and our Achievement Offering \$365.85. Pastor Ziegler has begun a Bible course at the Y. W. C. A. In connection with our evangelistic services, to be held by Bro. A. R. Coffman, beginning March 28, cottage prayer meetings are being planned. All fourteen of these meetings will be held on March 26 and in all sections of the city. On March 28 Bro. Desmond Bittinger will preach for us. The women's work is preparing packets for C. P. S. camps, as well as knitting regularly for the boys. On March 7 Pastor Ziegler baptized two girls.—Mildred Meals, York, Pa., March 22.

### Tennessee

**Kingsport.**—An enjoyable year for the Kingsport Brethren group has drawn to a close and we are looking forward to new blessings in 1943. Our annual business meeting was held in January and officers for the coming year were elected. Bro. Charles Howell was re-elected Sunday-school superintendent and most of the other officers were re-elected. The treasurer gave a



gratifying report, showing a balance of \$225.83 in the treasury. We now have \$200 in our church building fund. Our average attendance is eighteen and the average offering \$5.08. Our attendance is on the upward trend. After the business session Bro. Paul Howell delivered a splendid message. We are glad that Brother and Sister Utts and family and Brother and Sister Stanley and family, all of Galax, Va., are now with us, but we were sorry to lose Mr. and Mrs. F. H. Goode and family, who returned to their former home in Alabama. We have a one hundred per cent Messenger club. Our women's work was reorganized on Feb. 18 with Sister Margaret McGlothlin as president. We met fifteen times last year with an average attendance of eight; we also had twenty-one visitors. We received \$124.81 for our work last year; \$55 was donated to our church building fund. The mite box offerings amounted to \$27.23. We hope to have a church in the near future if our plans are successful.—Mrs. Blanche Poole, Kingsport, Tenn., April 1.

Virginia

**Damascus.**—We have started a B. Y. P. D. with Pastor Hugh Garner as director; the young people are very enthusiastic in their programs. The group sent Christmas boxes to our boys in various camps. We all appreciate the help of Bro. Garner and his family. We met in council meeting on March 20 with Elder J. Galen Wampler in charge. Our church seems to be prospering financially and spiritually.—Melda Dove, Criders, Va., March 24.

**Elk Run.**—We met in council on March 14 with Elder W. H. Zigler in charge. The various organizations reported progress. We were especially gratified with the report of the treasurer when we learned that we had successfully raised our quotas for general and district work and C. P. S. camps. We decided not to send a delegate to the Annual Conference this year. The annual old folks' singing, which has been meeting on the first Sunday afternoon of April for a number of years, was dispensed with this year. Our pastor, Bro. W. H. Zigler, has been bringing us a series of doctrinal sermons since the first of 1943. The world day of prayer was observed in the home of the pastor on March 12 with a good attendance; an interesting program was rendered by local talent. The Camp Lyndhurst truck comes by each third Tuesday of the month and we are thankful for the opportunity to make our contribution to those who are there.—Mrs. Lucy A. Zigler, Churchville, Va., March 26.

**Greenmount.**—We met in council on March 10 and delegates were appointed to attend our district meeting at Linville Creek April 16, 17. Bro. J. Galen Wampler was appointed delegate to Annual Conference. In order to keep in touch with our boys in the C. P. S. and army camps our church sends letters to each

one. The men of the church have been improving the church basement at Greenmount. They have put in a wall and a new stairway, laid a cement floor, and are now working on a baptistry. Several of the larger churches of the congregation have a special day program committee working with the pastor to plan for special programs. The Easter programs are now under way. We have started a special study class for teachers, adults and young people. The textbook used is Personal Religious Living. The class meets along with our prayer meeting.—Effie S. Wampler, Harrisonburg, Va., April 4.

**Sangerville.**—Our work is progressing under the leadership of Pastor I. J. Garber and wife. Our local ministers readily co-operate with him and fill appointments regularly. Elder M. G. Sanger has been chosen presiding elder for the year. The deacon brethren proceeded with the annual visit as usual. Our council was held on March 27 with four visiting brethren, J. S. Flory, A. S. Thomas, N. D. Cool and S. D. Glick present. Our church treasurer, Bro. I. B. Miller, has resigned after thirty-five years of faithful service. We are planning to co-operate with the district in the project of locating young couples on farms around our Brethren churches. Pastor Garber and Elder Sanger were chosen delegates to Annual Conference. We also elected delegates for district meeting. Our gifts to C. P. S. camps, including food, amounted to \$1,402.42 for the year. Brethren Robert Snyder and Paul Miller have been chosen as deacons and will be installed at a later date.—Mrs. Hattie Simmons, Bridgewater, Va., April 1.

**Summit.**—Our council was held on March 21 with Elder John T. Glick presiding. Two letters have been received and two given since our last report. The men's work reports that the Messenger is in all of the homes. This group raised a hog for Camp Lyndhurst, butchering it and delivering the meat to the camp. At the same time the women baked cookies and sent them to the camp. Our yearly offering for Brethren Service totaled \$625.75, and we gave food to the amount of \$160.17. The women's work gave four comforters and towels and sheeting to the amount of \$10.70. We gave \$65.38 to the national project and spent \$43.13 in local church improvements. We decided to make more improvements on the church basement. It was voted to retain our pastor for another year. Bro. Jacob Replogle was chosen to bring back a report of Annual Conference. Our love feast will be held on April 18. Our budget this year was overpaid. On March 28 Dr. Paul H. Bowman of Bridgewater College was our guest speaker; in the evening Bro. Luther Miller gave a temperance lecture, illustrated with slides.—Mrs. John T. Glick, Bridgewater, Va., April 4.

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# GOSPEL MESSENGER

Volume 92

May 1, 1943

Number 18

## A Prayer of Repentance

■ ■

**For our littleness,** our Father, forgive us. We have prayed that thy kingdom may come, yet we have allowed our petty differences and our selfishness to retard it. Instead of deepening our bonds of fellowship in our church and in our community, we have often dissipated our energy in worthless quibbling. We have been guilty of spending more time in defending our own point of view than in working for the good of all. For our lack of dedication to thy kingdom, Father, make us deeply repentant.

**For our narrowness,** our Father, forgive us. Sometimes we ignore our brothers of different races, nations, or creeds, counting ourselves superior. We stifle our own growth by refusing to co-operate with all in fighting the common enemies of greed, race discrimination, exploitation, disease, starvation, poor housing, and war. For failing to see the magnitude of our task, Father, make us deeply repentant.

**For our unworthy stewardship,** our Father, forgive us. Too often we have allowed the world to set our pattern for us, measuring our greatness in terms of material things. In our desperate attempt to "keep up with the Joneses" we have forgotten the starving millions of our war-torn world. Without questioning, we take from our national income more than we need while thirty millions of our fellow countrymen are ill-fed, ill-clothed, and ill-housed. We are part of a system which admires the man who amasses wealth soaked in the blood of his fellow men. Perhaps we are guilty of such admiration ourselves. For our slowness to co-operate so that all might share the bounties of thy nature, Father, make us deeply repentant.

Coming before thee in humility, **we confess our attachment to non-essentials, our fainthearted commitment to thy kingdom, and our worship of material values.** We ask only for that forgiveness which comes from forgiving those who have hurt us. Instead of condemning our brethren, may we through the discipline of prayer seek so to cleanse ourselves that we might be fit instruments through which thy love will flow. May we feel the burden of thy love for all mankind resting on our shoulders. May we rededicate ourselves to that quality of life that "taketh away the occasion for all war." We ask this all in the spirit of him who sought first the kingdom. Amen.—*Ernest Lefever.*

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## *Around the World...*

German occupation authorities in Lithuania, Latvia, and Estonia have ordered church bells melted down for war purposes.

The South Carolina general assembly has banned the sale of beer on Sundays, effective July 1. This step came as a compromise in a bitter fight for prohibition.

A bill making Good Friday a legal holiday was killed in the New York legislature. For some years a similar measure has been introduced, but it has always been defeated in committee.

Kagawa is now conducting a series of missions known as "Catacomb Evangelism." There is no public advertisement; admission is by tickets sold through church groups. There is no lack of demand for tickets.

Religious broadcasting executives of the Protestant, Catholic, and Jewish faiths are meeting at Columbus, Ohio, May 1 and 2, in connection with the fourteenth institute for education by radio, sponsored by Ohio State University.

The 1943 annual convention of the Southern Baptist churches, which had been scheduled to begin in Memphis, Tenn., on May 12, has been called off. The officials of the church boards, the state boards, and the denominational editors will meet instead with the executive committee of the convention in Nashville on the same date.

"Unless churches train their leaders to cope with real life and death situations the American Red Cross threatens to become the religion of the future because it administers mercy where it is most needed," declared Dr. Philip Guiles, professor of pastoral psychology at Andover-Newton Theological School in an address before the ministers' association. He made a plea for pastoral counseling and added that it must be accompanied with a genuine love of people.

The World's Sunday School Association is taking steps to establish a world fellowship in Christian education. This fellowship is to provide a convenient means for the exchange of information among some of the principal leaders in all agencies of Christian education. It is to be a fellowship of prayer, of study, and of work.

A total of not more than two thousand persons will be appointed as members of the fellowship, this number to be distributed among the countries somewhat according to their size. Each member will choose some major interest, such as children's work, youth work, the home, and will agree that from time to time he will send to the World's Sunday School Association information regarding experiences in this work, practices being followed, the general situation throughout the country, or some important problem. When enough materials are in hand on some one of the interests and when funds are available, a bulletin will be compiled and published. Members of the fellowship within each country will be encouraged to come together as often as practicable for mutual inspiration.

Substantial increases in church contributions have been reported by four major Protestant denominations in the United States and Canada. They are: the Northern Baptist Convention, the United Brethren Church, the Missouri Lutheran Synod, and the United Church of Canada.

Des Moines, Iowa, will have a coordinated system of vacation church schools this summer, as a means of helping to combat juvenile delinquency, according to plans announced to the ministerial association. An effort will be made to establish at least one church school in every public school district.

Designed to speed up the training of prospective clergymen, a co-operative program of theological studies will be launched May 24 by five theological seminaries in the East. The regular three-year program for the bachelor of divinity degree will be completed in two years. The participating institutions are Union Theological Seminary, Colgate-Rochester Divinity School, Drew Theological Seminary, Hartford Seminary Foundation and Yale Divinity School. Summer sessions offering a full semester's work will be held at Union Seminary with a faculty drawn from several of the co-operating institutions.

In the last war there were 1,700,000 high school graduates with A-1 classifications; now there are 7,000,000. Then there were 400,000 college graduates classified A-1; now, 1,400,000.

The international convention of the Christian Endeavor Union originally scheduled for July in San Francisco has been cancelled. A limited conference of officers and leaders will be held at Estes Park, Colo., July 6 to 11.

During the last decade, 131 leading European mathematicians have migrated to the United States. Of these, sixteen came from the University of Göttingen, the world's chief center for advanced study in mathematics and physics.

Good Friday was a day of fasting by Methodist students throughout the country. Offerings from fast services will supplement the Methodist Student Movement's fund to give scholarships to refugee students in this country and to aid distressed students in other lands.

The twenty-five years of the Soviet system have been marked by an immense rise in the cultural level of the people of Russia. In 1914, Russia had 1,950 secondary schools. In 1939, the USSR counted 15,800 secondary schools, with 10,935,000 students and 375,000 teachers. The total enrollment in primary, secondary and higher schools has increased from 8,137,000 in 1913 to 38,335,000 in 1939.

Commanding officers of army and navy units located on college and university campuses throughout the country have been authorized to furnish statistics regarding the religious preferences of students under their command at the request of local church bodies. Navy regulations limit the information to only three classifications—Protestant, Catholic and Jewish. The army permits preference statistics to "churches and accredited denominational representatives."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## *The General Forum*

### **"Wherewith Shall I Come Before the Lord?"**

BY R. H. MILLER

#### *Part I*

WHEN the library of Congress was built, President Eliot of Harvard was asked to select a sentence to be cut in stone over the main entrance. He chose the immortal words of a farmer-preacher who lived in the foothills of Judah nearly twenty-seven hundred years ago: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Let us examine these words with their context.

"Wherewith shall I come before the Lord, and bow myself before the high God?" No question expresses a deeper, more universal hunger of men than this. Job exclaimed, "Oh, that I knew where I might find him." Convince the common man that there is help to keep life always rich and good; he will ask, "How can I get it?" Men want nothing so much as that.

Having stated the question, Micah goes on to name two mistaken ways in which men have attempted to answer it. They are persistent forms of human error. He names them merely to brush them aside. The first false way is that of formal worship. He does not mean to imply that formal worship is not useful. He means only to say that if formal worship is put first, it defeats the very end it is intended to serve. These are his words: "Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?"

Form is useful within limits. Beyond those limits, the returns diminish sharply. One might worship God by the sacrifice of a yearling calf, or one might offer him thousands of rams. Between the small and the large offering, there is little difference. One might worship him by using a small libation of oil, or one might conceive

an offering of ten thousands of rivers of oil. The quantity of oil makes no difference. Formal worship is profitable up to a certain point. Beyond that point all is mere waste. The secret of worship is not in the outward form.

Form can so easily be abused. Beware of the man who places extreme emphasis upon it. It very often turns out that such a one is guilty of sin in more important areas of life. The Pharisees could rob widows' houses, then for a pretence make long prayers, prayers which not only deceived others but even themselves, so that they could continue their robbery and their praying with a kind of bland confidence in their own goodness. Such are the amazing tricks that an overemphasis upon form can play with one's sense of what is right.

A second false way in which men have sought God is pointed out in the following: "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Here is the old notion that an act of worship must be painful to the worshiper if it is to be acceptable to God. It was this error that inspired men to think God was pleased with the sacrifice of their children.

In 1846 the newspapers of Europe announced that a painless surgical operation had been done in America. People shook their heads and said, "Surely it is a sin to set up clever devices to escape the lot of suffering which God has assigned to all mortals." Decades passed before anaesthetics were used in Europe. People regarded suffering as good in itself and acceptable to God.

We have been told that in a warless world people will become soft and flabby. In proof of it we have been offered the picture of deer, kept in captivity for generations. They lose those qualities which thrive in the wild. Therefore, the agonies of war are essential to the development of human life?

Against all of this, Micah asserts that there is



no virtue in avoidable pain. There is virtue in the brave endurance of pain which cannot be avoided, but it is only morbid to prolong suffering when means are at hand to prevent it.

If there is an easier, less painful, more fruitful and shorter way to do a thing, let's have it! We will put the released time and energy to working out life's advanced assignments!

*North Manchester, Ind.*

### What Is Religious Experience?

BY KENNETH C. BECHTEL

WHAT happens when a person has a religious experience? Does it happen to us first, and then afterwards do we think of its meaning? Does it make any difference what a person thinks when it comes to religious experience? How important is theology? Is it all-important, the "queen of the sciences" as someone has said? I believe that we should understand more clearly what religious experience is, and what happens to us as we experience Christ in our daily living.

This experience which I have in mind may be the child's experience of God, the heavenly Father helping him in his child life. It may be what happens to us when we make the decision to accept Christ as our Savior from our sins, or as the Ruler of our life. It may be when a definite commitment to a life of service is made. Again, it may be an experience in a worship service, or when one is out with nature.

To illustrate, we may take the following cases. Here is an early adolescent or a late junior. He has been in the pastor's class on preparation for church membership. At Easter time he unites with the church. He has a warm and vital Christian experience. It is the greatest experience of his life. Now, what has happened to him? What he thinks of God, sin, salvation, Christ and the church and its program does matter. Also the events of his life affect him: the class led by the pastor, his school experience, the war, his home life and the economic life. What he thinks and actual everyday living conditions go into this experience of conversion.

Or, here is a hardened sinner, a very wicked man, who keeps coming to a rescue mission and is converted. What happens to him? His ideas of sin and a Savior are important. How he makes a living, the mission and his associates there as well as his old companions have a great influence. His environment, that to which he actively reacts about him, also has an influence on his conversion experience. His theological concepts and the situations of his daily life make up his religious experience.

Here is a person who has had a busy week. He gladly comes to church on Sunday, and he goes away refreshed. What has happened? His ideas of Christ, God and the church have undoubtedly been active this morning. His week's activity, the kind of day, how the war is going, the people at church and the preacher's message were factors as well in his experience.

Undoubtedly something religious happens to us. Christ is real, and it does matter what we think, what our theology is. Let us not be deceived about this. But this is not the whole story. We must also consider the acts of our daily life. Our individual and group actions count; economic matters, family living, community life and global events play their part. When we have religious experiences, what we think and what we actually do go hand in hand. Modern life situations whether in social action or individual action are bound to affect us. What happens to us is bound to be important in our Christian living. Our convictions on spiritual things must have their place. Both go together, and my conviction is that we should be conscious of this in our Christian existence. The experience is the big thing, and we should each and all have it.

It is well to remember too that our religious heritage plays a part in this experience as well as our present life situations. Our heritage from the past, and our present thinking and acting go together to produce a vital Christian experience.

*Sterling, Ill.*

### After the War—What?

BY DONALD THOMAS

It is not too early to ask ourselves this question. The mighty rush of events tends to sweep us all blindly along, but the church of Jesus Christ must not be swept along. Our purpose is to press on in our divinely appointed task of evangelizing the world, of "preaching the gospel to every creature."

The people of the world are seeking peace; they have long been seeking it, but they do not find it. Peace always eludes their grasp, and the reason is human sin. There is no peace for sinful men or for a world that cries, "Away with him!" For them there can only be that kind of peace called an armistice. Men cannot have true peace without God, the author of peace.

But there is One who does give peace—praise God for him—One who abides within the heart and gives true and lasting peace! Our Lord Jesus Christ is that person. The world cannot give the kind of peace he gives, nor can it take it away. The people of the world need this Savior and the peace he gives. They need to know him as Friend



## Lessons in Learning

BY EMILOU DEAFENBAUGH

Be ye rich with kindness  
If you are rich with care.  
You can risk your kindness,  
You have much to share.

You will find true beauty,  
You will find release.  
In helping others laden  
You are spreading peace!

If you need the guidance,  
That some call The Light,  
Hasten to repentance,  
Wake to ways of right.

Wabash, Ind.

and Father; they need to yield their lives to him and feel his cleansing power. The philosophy of materialism, so prevalent in our world of today, is wholly inadequate for the spiritual needs of men. They need to know him whose words are Spirit and Life. This need is clear, so let the church be faithful in her witnessing, faithful in her mission of proclaiming Christ to the people of the world.

We Brethren find ourselves in an unusual position today. Since many of us have not been able to take up arms or to help in the war effort, our government has recognized our position and made it possible for us to maintain our Brethren Service program. This program includes Civilian Public Service for drafted men who cannot conscientiously engage in any military service. Having been one of this number for nearly a year and a half, I feel rather closely connected with the program. Much could be written about it, but I feel that my impressions are not yet complete. However, I see a pattern that has formed—a pattern that should be clearly thought out by our Brethren everywhere in all its implications for good or evil.

What relation ought the church to bear to the state? How should money given through the church be used? You people back in the churches, to whom I'm writing, think on these things. Let us through the Holy Spirit apply the Word of God to every activity of our lives and of our beloved church. Let us be sure that our program is what the Master wants it to be. Let us keep squarely before us our purpose in being—to give the gospel of salvation to men who are lost in sin, for "we know that we are of God, and the whole world lieth in wickedness." The world cannot give peace or safety or joy or salvation from sin, "for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that

doeth the will of God abideth for ever" (1 John 2: 16, 17). Jesus saves! Praise his holy name!

A new pattern has formed in the Church of the Brethren. Thousands of dollars are being given, money that was not given before. Food, clothing and supplies are being given. You people are responding wonderfully in your giving, and I'm sure you are happy if you give it "as unto him." Let us continue our giving, and even increase it. Hearts that love always want to give.

But after the war—what? Where shall we then throw our weight? In what area shall we make ourselves heard then? What do men need most? I believe the true church has always known and still knows: Men need to be saved from their sins. They need a Savior who is Christ the Lord! Then let us make his name heard! Why not increase our home missions? Why couldn't we establish new mission points in our cities, and in other areas where men and women could be reached with the life-giving gospel? Perhaps we could also use radio programs to this end. Let us call upon God; let his voice direct our action.

After the war—what? It is not too soon to be thinking seriously of this. Let us study the Word of God; let us pray much. Let us be sure of what the Lord would have us do. Let us be thinking what to use our money and gifts for then. When the present C. P. S. needs have passed, what then?

We have the pattern. Let us be ready to use it rightly. By the grace of God, we shall!

Camp Kane, Pa.

## Ministerial and Missionary Pension Plan Questions and Answers

By Harl L. Russell

In order that all of you may have the benefit of answers which must be given to certain questions concerning the Ministerial and Missionary Pension Plan, the committee has asked Brother Harl Russell, President of the Council of Men's Work, to conduct the question and answer column for a few weeks. Send us your questions and we will see that some of them are answered in this column.—Pension Committee.

**Question:** Does the Pension Plan relieve the local church of a load it should bear but which is too heavy for it to bear alone?

**Answer:** The local church certainly cannot believe that it is Christian practice to refuse some financial support to ministers who have served it faithfully. Even many business organizations help provide for old age needs of faithful employees. The federal government long before the recent Social Security Act was enacted contributed toward old age pensions of employees. If business and government think that much of their responsibility to employees who have reached retirement age, can the church with its ideals of mercy and brotherhood do less?

Since the burden is often too heavy for one local congregation, by co-operating with other churches and the ministers themselves, adequate funds can be provided for retired ministers who naturally feel much more disposed to accept retirement annuities because they helped accumulate the funds for that purpose.



**The Custodians of Culture . . .**

BY DEWITT L. MILLER

**PART III**

Women are also the custodians of our moral culture. The virtues and vices of our social order are largely determined by women. Many women resent this fact, but it is very true.

Some years ago I was told about a man who had a lovely wife, to whom he was untrue, frequently spending nights away from home in company with a woman who was well known for her loose morals. The person who told me about the situation, speaking of the woman, said, "I suppose there have to be women like that or no woman would be safe." I was horrified at that statement. If there were no women like that men would have to learn to control their beastly lusts and passions. It is because there are women like that that the moral safety of other women is affected.

Often among young people you hear a girl say of a certain fellow, "He has no respect for a girl." But there is one thing of which you may be certain when you hear such a statement: that is he has no respect for a girl because somewhere along the line some girl or girls have had no respect for themselves. Unless they have been spoiled, men will have as much respect for a woman as a woman has for herself. In fact, many times the greatest respect is shown to a woman of unquestioned virtue and unimpeachable ideals by those who know at first hand the unwomanly coarseness of a woman with no virtue and no ideals.

Another phrase sometimes heard by workers with young people as they discuss the relationship of the sexes is this: "The fellows will always try to see how far the girls will let them go." This is an evidence of at least two things. First, that some girls have let down the bars of moral idealism. Second, that girls do hold in their hand the reins which guide moral conduct. The fact that this is not fair should be noted, but it in no wise changes the facts. The woman or girl who betrays herself betrays her sex.

The whole situation is clearly set forth in a beautiful stanza from *The Angel in the House*—

Ah, wasteful woman! she who may  
On her sweet self set her own price,  
Knowing he cannot choose but pay,  
How has she cheapened Paradise!  
How given for nought her priceless gift,  
How spoiled the bread and spilled the wine,  
Which, spent with due respective thrift,  
Had made brutes men and men divine!

This in no wise excuses men for ungentlemanly conduct or gives them permission to engage in vices they do not like in mothers, sweethearts and wives. Neither does it sanction that most abominable and unchristian of all attitudes—the double standard of morals—one for men and one for women. It merely faces the facts.

Therefore, as Robert Graves has *Pygmalion* say to Galatea, "As you are woman, so be lovely." And I say to you, be lovely in thought and idealism; lovely in the untarnished purity of your life; lovely in your person, making the most of your native endowments; lovely in your conception of your own high destiny; lovely in the habits and graces of your life, unspoiled by the coarseness that comes when life is lived on a low level; and lovely in the harmony with which the physical and the spiritual are wedded in your being. Thus you become

a vision of loveliness to those who know you, the loveliest thing in life to the one who loves you and the lovely memory of all whose lives you touch. In the care of women like this the moral culture of civilization is safe.

*Meyersdale, Pa.*

**Vanishing Fences**

BY CHESTER E. SHULER

A man was taking his first flight in a plane. Later, telling of the experience to a Christian brother, he said:

"As we arose higher the fences that divided the country into farms and fields faded out, until soon we could see only one beautiful landscape of meadow, field and woods, with winding stream and river shining in rich loveliness beneath the pure sky. Brother, it made me think of the church on earth. We've built a lot of fences in it, to divide it into sects, and denominations—and sometimes, right within our home congregation, we find all too many fences around certain groups . . . but as we rise higher on the spiritual plane, and see things from up there at the right hand of Christ, ah, what a different view of things, and each other, we do get!"

"Yes, brother, I know what you mean. As we rise higher to God in love and faith, the fences that divide his church grow smaller and smaller until they vanish altogether. We are all one, each giving to the other's need, each helping on the other's best, and blessing each as well as blest."

"True. 'So we . . . are one body in Christ.'"

The plane upon which we live our spiritual life makes such a difference in our personal viewpoint! If we are truly "risen with Christ" (Col. 3:1), we ought the more to "seek those things which are above," and set our affections on "things above" (Col. 3:2). This "rising of Spirit," this change of viewpoint will work wonders on our vision as we view the material church about us.

*Harrisburg, Pa.*

**Fun at Home**

BY BOB TULLY

**Individual Hobby Display**

I saw it just after closing the door. There it stood, five shelves high, to which a sixth one could be added if needed. It was an extension bookcase with a glass door for each shelf, but there were no books. Instead I saw five distinct hobby collections.

The dad was a fisherman. His favorite flies, his reel, one stuffed fish were on the top shelf. Dad always knew where to find them.

The mother collected bells. There they were, the best ones, on shelf two.

Big brother collected rocks now, and his best specimens were on display. In one corner was a model airplane, a holdover from an earlier hobby.

Big sister collected stamps from boys and girls across the sea. She had her collection on shelf four.

The bottom shelf was covered with paper dolls with a beautiful china doll seated in one corner. These belonged to Baby Sue, who never could keep her collection in order, but had a shelf all her own, "just like mama!"

Home hobbies are worth display. The method of display should fit the plan of the home.

*La Verne, Calif.*



## Our Mission Work

### Smoldering Campfires . . .

BY SARA SHISLER

Recently I traveled all night on the mail lorry which goes between Jos and Maiduguri once a week. My destination was Damaturu, which is the Garkida and Marama post office about three hundred miles from Jos and about one hundred miles from Marama. The lorry carries passengers and freight besides the mail. By the time the mail and freight are on the lorry, it is almost filled and then the passengers crowd in until the load bulges.

I sat on the front seat with the driver. He understood very little English and that made any conversation difficult. We did manage to exchange occasional comments, but for the most part we rode on in silence! The seat was made of wood, and if there is a varying degree of hardness of wood for sitting purposes, I should like to insist that the board seat on that lorry was made of the very hardest kind of wood. After sitting on it for fifteen hours, I felt thoroughly chastised for any and every complaint I may have made in the past about sitting on a hard pew through a long and tedious sermon.

It was the cool season of the year and the sides of the lorry were open. There was no protection at all from the cold, biting wind. Since I had left all my heavy blankets and heavy clothes at Marama, I spent much of my time trying to keep warm. Up until midnight, we met quite a number of lorries and the driver of our lorry stopped to say "hello" African fashion to the driver of every car we met during the first half of the night. He also stopped and worked on the car at rather regular intervals. This is typical of the African lorry drivers, I believe. Maybe they do it to get a rest from driving and to keep awake when driving at night.

After midnight, it seemed as though we were the only ones bent on travel. Our world was very still. An occasional animal crossed the road ahead of us and disappeared into the bush. We saw many lorries parked off the road, but there were no signs of life connected with them. Doubtless the drivers were fast asleep. The smoldering, low-burning campfires told the rest of the story about those who, like us, were travelers. Again and again, we would see a small flickering fire near the road some distance ahead. As we came near the light, it would blaze up brightly and grow much larger. A second look would reveal a man sitting by the fire, blowing it and adding wood. Around the fire would be a circle of sleeping men and boys and as a rule some donkeys. If we were stopping near the fire, one by one sleepy heads began to rise up and look around to see what had disturbed their sleep. But usually after pulling up a blanket, if they had one, or merely adjusting their daytime garments so as to cover the head if they had no blanket, they would lie down again and go back to sleep. Sometimes the man who watched the fire sat and dozed as he watched, but very often he was also lying down by the fire.

We passed some large camps. There were several in which there must have been several hundred donkeys in the center of a large circle of sleeping men. Such camps had a number of fires scattered around the circle. When the fires were stirred and blazed up brightly, one could see many donkeys' heads lifted up from sleep. Some of the animals got up and began to walk around. The masters also woke up and looked to see what the

disturbance was about. There were also several large camps in which the cattle herders and their cattle slept. The men formed a circle around the herd to keep the cattle from straying or being stolen or attacked by wild animals. But most of the camps were small and seemed to be made up of ordinary traders and travelers. They asked no traveler's comforts. They built a fire, chatted around it until sleep overcame them and then lay down to sleep. While they slept, the fire burned low and almost flickered out. The watchman, because of his responsibility, seemed as a rule to be the first to be aroused and to remember the fire.

I saw in those campfires a parable of life. A plot of earth, a fire and companionship are the basic needs of man. But the fire will not burn on untended. Some one must be responsible for the fire, for therein lies both the safety and the comfort of man and beast. When the fire burns low and almost flickers out, blowing and stirring and adding fuel will give it new life, and in that new life are warmth and cheer and safety.

Men and women are tired and sleepy and cold. It is dark and they are far from home. Maybe they are sick and discouraged too. There may be a smoldering fire of faith in their hearts, but what if there is no one to stir it, blow it, feed it and make it burn brightly again so that it warms and comforts and cheers and gives light?

The great masses of Nigeria have not yet had the fire of faith and salvation kindled in their hearts. Who shall kindle those fires? After they have been kindled, who will help us tend them? Some have had the fire kindled but it has burned very low or even gone out. Who will help us blow and stir and feed those tiny smoldering flickering fires? And what about those fires which have gone out?

Can you close your eyes and see those tiny fires flickering feebly in the dark African night? And do you see those sleeping men? Those waking men seeking more warmth from the fire? And the watchman who feels responsible even though he has dozed off and let the fire burn low? Can you see in the light of those campfires the way to extend the kingdom of God in Nigeria?

*Marama, Nigeria, West Africa.*

### What to Pray For

*Week of May 1-8*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

Everett M. Fasnacht.

Joy Cullen Fasnacht.

**Remember the missionaries on their birthdays**

#### Africa

Mary Platt Faw, May 14, 1909.

Chalmer Faw, May 6, 1910.

Zalma Faw Weaver, May 1, 1911.

Mary N. Dadisman, May 29, 1913.

#### China

Frank H. Crumpacker, May 13, 1876.

I. E. Oberholtzer, May 11, 1883.

Nettie M. Senger, May 10, 1885.

Elizabeth W. Oberholtzer, May 31, 1885.

Josephine K. Flory, May 5, 1914.

#### India

Harlan J. Brooks, May 5, 1898.

Pauline Garst Kinzie, May 10, 1909.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, May 2

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson**, Christ's Charge to Peter.—John 21: 15-24. Golden Text, Greater love hath no man than this, that a man lay down his life for his friends. John 15: 13.

**Christian Workers**, Why a Week for the Family?

B. Y. P. D., "Here Am I—Send Me."

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins**, May 31 in the Mid-dletown church, Ind.

### Personal Mention

**Elder Mark Emswiler** will represent North Dakota and Eastern Montana at the McPherson Conference.

**Elder T. S. Richardson** is Florida and Georgia's representative on Standing Committee for 1943. Elder F. M. Hollenberg is the alternate.

**Elder J. Andrew Miller** has been selected to represent Southern Indiana at the McPherson Conference. The alternate is Elder O. D. Werking.

**Brother and Sister O. A. Andrews**, now of Modesto, Calif., have been members of the Church of the Brethren all their wedded life, now a total of fifty years. Their golden wedding anniversary was April 6.

In the **Samuel Henry Flory** obituary, see Messenger for April 24, page 25, read that Bro. Flory's "mother was of the sturdy Garber family" in place of what we have written. This correction came to us too late to make it on the press.

**Sister Elizabeth Pellett**, who now lives in Toronto, Canada, it will be remembered once helped with the orphanage work our church supported in Geneva, Switzerland. She thinks Eph. 6: 13 begins a very practical message for the Christian of today.

**Bro. Dolar Ritchey** of Lawrenceville, Ill., has generously offered the hospitality of his home to all Brethren boys who may be in the air force stationed at George Field near Lawrenceville. The Allison Prairie church, of which he is pastor, is only one-half mile from this field.

**Bro. Samuel A. Harley** of C. P. S. camp No. 29, Lyndhurst, Va., writes to say they would like to get an electric motor to pump water for the camp. "The motor we need is of one horsepower and single phase. If anyone has a motor to sell, lend, or give to the camp we shall be very grateful."

From **Secretary William M. Beahm's** office, under date of April 19, we have the following relative to the problem of what kind of Conference to hold this year: "I am writing to give you the report, to date, of the poll of Standing Committee in regard to holding Annual Conference of 1943 as a delegate Conference. The vote is 58 in favor and 9 opposed, with 12 unreported, as yet."

**Pastor Caleb Bucher** in a message to the members and friends of the Royersford church, Pa., says: "We are here to help the needy, the sad, the homesick, and the forlorn. All of our worship services and acts of brotherliness are means of promoting a closer fellowship as children of the Father."

**Elder and Sister E. E. John** of McPherson, Kansas, have spent sixty happy years together. Bro. John will be remembered by many for his interests in child rescue work in Kansas, and for his part in the work of the Homeless Children Committee. But more of these things in a brief story soon to appear in Messenger pages.

**Brother and Sister B. M. Rollins** are scheduled to hold a community campaign in the Methodist church, Blountville, Tenn., June 28—July 11. The Pleasant Hill Church of the Brethren, Eld. S. H. Garst, pastor, is co-operating in this evangelistic effort. All other Brethren churches near by are invited to attend and support the meeting.

**Bro. John B. Wieand**, pastor of the Decatur church of Southern Illinois, writes of a visitation evangelism program directed by Dr. Oliver Black and sponsored by the churches of his city. He feels the campaign as carried through in Decatur was a fine project and worthy of consideration by others. We are sure Bro. Wieand would be glad to tell you more about the plan.

**Sister Eva Lichty Whisler**, who passed to her reward recently, was active in general church work in her day. Bro. G. W. Kieffaber thinks she was the first sister to serve on a general board—the General Christian Workers Board as organized in 1919. Of course it is true that at the same time, and even previously, sisters were serving on such general church committees as those on Dress Reform and Homeless Children.

The **latch string** is always out at the home of Brother and Sister Isaac Lapp, Tererro, N. M., to all Brethren boys who may be at Kirtland Field in Albuquerque, or Camp Luna in Las Vegas, N. M. This good home, located among beautiful mountains and in a healthful climate, is also open to ministers and all other Brethren travelers. Turn north on U. S. highway 85 at Pecos and follow a canyon road for thirteen miles, to Tererro. Isaac Lapp is a brother to the late Ira J. Lapp, successful leader of the church in Wenatchee, Wash., and elsewhere.

### Miscellaneous Items

**Bethany Biblical Seminary Bulletin**, the catalog number for 1943, came to hand recently. Its arrival reminded us that while this is the season of commencement for some, there are many others planning their school activities for the year ahead.

The **proposed pension plan** can be found printed in full beginning on page 11 in this Messenger. For those who have questions we recommend a new leaflet called Here Is the Answer. While this leaflet is to be circulated widely in the interest of making the pension plan better understood, if it should happen that you do not receive one and you are interested, please send for your copy and refer your questions to: Pension Committee—Church of the Brethren, 22 South State Street, Elgin, Ill.



**Seed Thoughts for Christians**, a pamphlet containing outlines for teaching in the Christian life, by Galen K. Walker, 150 S. Vermont St., Glendora, Calif., is available at 15c per copy (\$1.00 per dozen) for use in preparing persons for church membership. Order directly from the author.

The church at Alliance, Ohio, would like to contact any boys of our church who are training in the air cadet school at Mt. Union College in Alliance. Send their names and addresses to the pastor, John W. Detrick, 402 W. Cambridge St., Alliance, Ohio. The church is located at 1715 S. Freedom Street.

"I want to let you know and thank you for the Sunday-school materials you sent for our use here. We can use them. . . . May God richly bless you and the great work you are doing for others." Mrs. Chiyeko Fujimori wrote for the group at Manzanar, thanking the people of our churches for gifts of Sunday-school material.

**New Castle County air base** is just three miles from the Wilmington church and if the parents of Brethren boys or the Service Committee will send me their names, I shall be very happy to keep in touch with them. We are also eager to learn of Brethren families who are moving into Wilmington and surrounding communities. The church is located at 27 Belmont Avenue in Richardson Park and the parsonage phone is 20547.—John C. Middlekauff.

Elsewhere on these pages you will find Secretary Beahm's statement summarizing the vote of Standing Committee. In explanation of why a delegate Conference we are giving the substance of a recent statement by Moderator-Elect W. W. Peters: "When the first planning was done for the Annual Conference for 1943, the most serious problem to consider was that of transportation. Now the conserving of food by means of rationing has become a major consideration. If to the problems of transportation and food is added the matter of public opinion, it is easily seen that a general Conference in 1943 would be unwise. According to the state OPA office at Wichita, Kansas, a restricted delegate Conference of from five to seven hundred could be approved. Even such a Conference, however, in a community no larger than seven to ten thousand population could not be fed in the regular eating places. A sponsoring group would need to be provided to which food would be assigned and the sponsoring group would need to prepare and serve the food to the delegates in special dining rooms. Very many additional people attempting to secure food on their rationing cards would create a serious local problem. It seems, therefore, that in the light of conditions as they now appear the alternatives are: a restricted delegate Conference or no Conference."

## *With Our Schools . . .*

### **La Verne College**

**Robert Tully**, professor of physical education and director of athletics, spent the last week end of March in the Santa Barbara C. P. S. camp, studying and assisting in the camp recreation program.

**Bishop James Chamberlain Baker** of the Methodist Church will deliver the commencement address at 8:00 p. m., Monday, May 31. The baccalaureate sermon will be preached by President C. Ernest Davis on Sunday evening, May 30.

The debt reduction campaign has brought our outside debt down to under \$6,000.

**Zino Francescatti**, distinguished violinist, brought this year's artist course to a close with a brilliant performance on the evening of April 12.

The **California Student Teachers' Association**, in their San Francisco convention, elected Miss Euline Bruesch, La Verne College junior, executive secretary of the organization for the coming year.

**Lt. Stanley J. Hunter** of the Class of 1940, killed in aerial fighting in New Guinea, became the first casualty of World War II among La Verne graduates. Lt. Hunter's home was in La Verne. He was talented in music and taught in Hemet, Calif., after graduation until he entered the army air corps. He was a member of the First Christian church in Pomona.

The **Japanese relocation camp** at Manzanar, Calif., was visited on March 3 by Dean Lorell Weiss, President C. Ernest Davis, and Dr. J. W. Lear, members of the Pacific Coast Brethren Service Committee. They were accompanied by Mrs. Weiss and Mrs. Davis. Ralph and Mary Smeltzer, who were just then concluding their work at Manzanar preparatory to opening the hostel in Chicago, were able to arrange for the group to visit many points of interest in the camp, eat dinner in a dining hall with the Japanese, and spend an evening meeting several of the interesting personalities among the Japanese internees.

The **fifth annual Kneeland oratorical contest** was held at the church on April 4. The theme of the contest was Winning the Peace. Winners were Mervin Baker, first; John M. Slevin, second; and Calvin Tooker, third. This contest is sponsored by Dr. Martin D. Kneeland, a ninety-three-year-old retired Presbyterian minister living at Claremont, Calif. He is the oldest living alumnus of Hamilton College and served one church in Boston for forty years. One of his hobbies is sponsoring oratorical contests in colleges all over the United States. As usual, he was present at the La Verne contest and made some spirited remarks at the close.

## *About Books . . .*

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

### **Received Recently**

**It's Your Souls We Want.** Stewart W. Herman, Jr. 306 pages. \$2.50.

**Upon This Rock.** Emile Cammaerts. 118 pages. \$1.00.

**The Harvest of the Spirit.** Eugene M. Austin. 169 pages. \$1.50.

**The Growth of the Christian Church.** Robert H. Nichols. 370 pages. \$2.00.

**Out of the Dust.** J. O. Kinnaman. 195 pages. \$2.00.

**God's Unspeakable Gift.** Perry F. Haines. 124 pages. \$1.00.

**The Parables and Metaphors of Our Lord.** G. Campbell Morgan. 352 pages. \$3.00.

**Lamps in the Darkness.** Roy L. Tawes. 118 pages. \$1.00.

**Guideposts for Youth.** Lawrence H. Wharton. 102 pages. \$1.00.

Reviews of some of the best of these new books will appear in this column as space permits.



## Brethren Service

### From Here and There . . .

The first China Unit of seven men began a two weeks' training period on April 25, after which they will leave for China. This will be the first group of a seventy-man unit to do relief work among the Chinese. The unit was personally approved in a letter from President Roosevelt to Clarence E. Pickett, executive secretary of the American Friends Service Committee. Although actual administration will be under the Friends, the unit will be staffed co-operatively by all the agencies. The Brethren Service Committee will be represented among the first group by Howard Sollenberger, son of O. C. Sollenberger, who is now administering relief for us in China. Howard was formerly with the Brumbaugh Unit in Puerto Rico. The unit will be known as the Chungking Project, No. 99, and the work will consist of rehabilitation, sanitation, nutrition, public health, and such other services as may be designated by the ministry of public health of the government of the Chinese Republic.

Sixteen men have been placed on dairy farms in McHenry County, Ill. Four more are expected in the near future. D. D. Funderburg of Elgin, Ill., is acting director of the unit. He represents the same interest as does a director of a camp except that his office is still located in Elgin, Ill., where he carries on other duties as well.

In their April meeting the Brethren Service Committee advanced their appropriation of \$1,500 per month for China Relief to \$2,000 per month.

Two counties in New York are using twenty-six men from Brethren camps on individual dairy farms. Three more counties are expected to be opened soon. Levi Ziegler is directing this Dairy Farm Unit.

The Brethren Service Committee has approved the sending of two teachers to Lima, Peru, to teach in a Methodist school. Final selection has not yet been made.

Dr. and Mrs. Franklin Cassel have joined the medical staff in Castañer, Puerto Rico, where they will take part in the program of our medical unit. Dr. and Mrs. Cassel both come from Eastern Pennsylvania. Dr. Cassel received his medical training in Hahnemann Medical College of Philadelphia and interned in Queen's Hospital in Honolulu, T. H.

English war-prisoner visitor, John Barwick, has been visiting prison camps way up north of Scotland. John says, "Our work has taken a big leap again. We are opening several new offices and adding several more to the staff." John is our Brethren representative working in co-operation with the Y. M. C. A.

### Question Box

**Question:** I am a married man with no children and am not engaged in defense work or agriculture. Dependent upon me for support are my wife and my aged mother. I have been classified III-A. Will my classification be changed under the new rules?

**Answer:** Yes. You will be reclassified, since the April 12 release limits Class III-A to men with a child or children with whom they maintain a bona fide family relationship in their home. Although you are not in agriculture or defense work you might ask for a II-A classification if you are a man necessary in an essential civilian activity. Activities which provide food, shelter, clothing, health, safety and other requisites of daily life are included here. If II-A classification cannot be ob-

Paul Rose was the first child in the West Charleston church in Ohio to fill five Brethren Service stamp books and receive a \$5.00 certificate. He now has another book already full of stamps. Paul is in the third grade and lives on a farm with his parents and grandparents. Last winter Brethren Service stamps were placed on sale in the primary department. From the beginning most of the children were very enthusiastic. They liked to hear how their pennies were helping to feed Chinese boys and girls and relieving need in many places. Paul got his certificate not by any large single contribution, but by buying a stamp or more each Sunday.



tained, local boards are instructed to consider whether the registrant should be placed in Class III-D, which is newly set up to defer a man whose induction would cause extreme hardship and privation to a wife, child or parent with whom he maintains a bona fide family relationship. If none of these apply, the subject is liable for call in 1-A, 1-A-O, or IV-E when men with such dependents are called.

**Question:** What is the status of registrants now engaged in nondeferable activities or occupations?

**Answer:** Registrants engaged in nondeferable activities or occupations have no claim for dependency deferment. Those eighteen to thirty-eight are being reclassified as to their fitness for military service unless they have registered with the U. S. Employment Service for transfer to an essential occupation. They are then given thirty days to consummate the transfer. Registrants thirty-eight to forty-five will be reclassified in the same manner after May 1 unless they have registered with the U. S. Employment Service, in which case they, too, will be given thirty days to get into an essential occupation. Pacifists who find themselves on nondeferable job lists and therefore subject to induction under the work-or-fight order should receive adequate consideration from local U. S. Employment Service offices, according to the War Manpower Commission. The Commission told the National Service Board for Religious Objectors that the Service will consider any individual who applies for a job transfer on the basis of his abilities, aptitudes and preferences, and in the light of existing openings. "Conscientious objectors need only specify the activities in which they are available in order to be considered for possible transfer to such activities."



## Conference Business . . .

### Unfinished Business

#### Revised Ministerial and Missionary Pension Plan

The Asheville Annual Conference approved for study a pension plan for ministers and missionaries. (See 1942 Annual Meeting Minutes.) The committee has secured the services of Mr. George Huggins, a trusted actuary in the field of pensions for ministers and church workers. Through his guidance the committee is proposing the following plan for study. This plan will be an item of business for the Annual Conference of 1943. We therefore urge individual ministers and groups of ministers or laymen to study this plan critically. We sincerely request that suggestions for improvement of the plan be sent to the committee as soon as possible.—Pension Committee.

#### ARTICLE I

##### Definitions

(a) The term *the Church* shall mean the Church of the Brethren.

(b) The term *Pension Board* shall mean the General Mission Board and the General Ministerial Board of the Church of the Brethren, with the General Mission Board acting as the holding board.

(c) The term *pension plan* shall mean the pension plan hereby established.

(d) The term *effective date of the pension plan* shall mean the date of the inauguration of the pension plan as determined by the Pension Board.

(e) The term *member* shall mean a minister or other person eligible under Article II who has been accepted and is enrolled as a member of the pension plan.

(f) The term *congregation* shall mean the congregation or other organization paying a salary to a member.

(g) The term *he* shall mean either "he" or "she" and *his* shall mean either "his" or "her" as the context may require.

(h) The term *widow* shall mean the widow of a deceased member, who is eligible for a widow annuity.

(i) The term *minor child* shall mean the child of a deceased member, who has not attained the age of eighteen years.

(j) The term *salary* shall mean the fixed salary of a member, plus fifteen per cent of the fixed salary in the case of a member for whom the congregation furnishes the free use of a residence, and in the case of free ministers the term *salary* shall mean \$1,200.

(k) The term *member contributions* shall mean the payments by a member, as provided in Articles III and V.

(l) The term *congregation contributions* shall mean the payments by a congregation, as provided in Articles IV and V.

(m) The term *member accumulation* shall mean the accumulated total of the member contributions plus the interest credits thereon.

(n) The term *congregation accumulation* shall mean the accumulated total of the congregation contributions credited to the member plus the interest credits thereon.

(o) The term *combined accumulation* shall mean the total of the member accumulation and of the congregation accumulation.

(p) The term *retirement annuitant* shall mean a member receiving an age retirement annuity.

(q) The term *disability annuitant* shall mean a member receiving a disability annuity.

(r) The term *widow annuitant* shall mean a widow receiving a widow annuity.

(s) The term *retirement* shall mean the retirement of a member from all active service in the Church or in the ministry to which any salary arrangement in excess of three hundred dollars per annum is attached after attaining the age of sixty-five years.

#### ARTICLE II

##### Membership

Those eligible for membership shall be:

(a) Ordained ministers who are in good ministerial standing in the Church.

(b) Foreign missionaries, commissioned by the Church, such as pastors, teachers and physicians.

(c) Such other persons or groups of persons as may be declared eligible from time to time by the Pension Board, subject to the approval of the Conference of the Church of the Brethren.

#### ARTICLE III

##### Member Contributions

Each member shall contribute an amount equivalent to four per cent of his salary during his active membership. All such contributions shall be credited to the individual account of the member and be increased by the interest credits thereon.

#### ARTICLE IV

##### Congregation Contributions

Each congregation served by a member shall contribute an amount equivalent to four per cent of the salary of such member. Such contributions shall be items of current expense and not of benevolence.

All such congregation contributions shall be subject to a deduction by the Pension Board of not to exceed one-eighth thereof toward the expense of administering the pension plan, and a further deduction of not to exceed one-eighth thereof for the contingent fund. The balance of each such congregation contribution shall be credited to the individual account of the member serving such congregation and shall be increased by the interest credits thereon.

In the event that a congregation served by a member does not contribute as hereinbefore provided, then one-half of the amounts which would otherwise have been deducted from the congregation contributions for administrative expenses and for the contingent fund, shall be deducted from such member's contributions.

#### ARTICLE V

##### Additional Optional Contributions

Both the member and his congregation, to the extent permitted by the rules and regulations of the Pension Board, may respectively make additional contributions which shall be allocated, handled and applied as member contributions as provided in Article III and as congregation contributions as provided in Article IV, respectively.

#### ARTICLE VI

##### Interest Credits

Interest credits shall be added annually to such amounts as may be credited to or accumulated for a member, out of the earnings on investments at a rate to be determined periodically by the Pension Board.

#### ARTICLE VII

##### Annuity and Death Benefits

##### Section A. Age Retirement Annuity

Paragraph (a)—Upon the retirement of a member after attaining the age of sixty-five, his combined accumulation shall be applied as the actuarial equivalent, according to the table of rates adopted by the Pension Board for such purpose and then in force, to provide an age retirement annuity for the member on the joint-life and survivor basis with fifty per cent of the members' annuity continued to the widow. However, if the member is single at the time of his retirement, the calculation of the amount of such retirement annuity shall be based upon assumed equal ages for member and wife, except that this rule shall not be applied (a) if the age retirement annuity on the single-life basis provided by the combined accumulation is less than three hundred dollars or (b) to reduce below three hundred dollars an age retirement annuity on the single-life basis which would otherwise be in excess of three hundred dollars.

Paragraph (b)—In the event a retired member resumes active service in the Church or in the ministry, his age retirement annuity shall terminate and his period of retirement shall be presumed to have ceased with the resumption of a salary, and until his death or subsequent retirement, he and his congregation shall assume the same status with respect to contributions and in all other respects as in case of an active member before retirement. Also proper actuarial adjustment shall be made in annuities and benefits subsequently due such member and his dependents, for suspension of annuity payments and contributions made during the period subsequent to his temporary retirement. The Pension Board may adopt rules and regulations covering the case of retired members receiving part-time salaries.

##### Section B. Disability Annuity

Paragraph (a)—In the event of the total and presumably permanent disability of the member before attaining the age of sixty-five, his combined accumulation shall be applied as the actuarial equivalent, according to the table of rates adopted by the Pension Board for such purpose and then in force, to provide a disability annuity for the member, on the joint-life and survivor basis, with fifty per cent of the member's annuity continued to the widow. However, if the member is single at the time of such disability, the calculation of the amount of such disability annuity shall be made as outlined in Article VII, Section A, Paragraph (a).

Paragraph (b)—Proof of disability satisfactory to the Pension Board must be made upon the forms and in the manner provided by the Pension Board, and shall include certification of a competent physician as to such disability. The Pension Board shall have the right to require proof of continued disability from time to time but at intervals of not less than a period of one year.

Paragraph (c)—If the disability annuitant should recover because such disability proved to be temporary rather than permanent, the disability annuity shall terminate as of the date the member is able to resume a gainful occupation, and, until his subsequent death, disability, or retirement, he and his congregation shall assume the same status with respect to contributions and in all other respects as in case of an active member before retirement. Also proper actuarial adjustment shall be made in annuities and benefits subsequently due such member and his dependents, for suspension of annuity payments and contributions made during the period subsequent to his temporary disability. The Pension Board may adopt rules and regulations covering the case of disability annuitants receiving part-time salaries.



**Section C. Widow Annuity**

**Paragraph (a)**—In the event of the death of a member before entering upon an age retirement or a disability annuity, with a widow surviving, his combined accumulation shall be applied as the actuarial equivalent, according to the table of rates adopted by the Pension Board for such purpose and then in force, to provide a widow annuity. However, in no case shall the widow annuity exceed the fifty per cent that would have been provided for her in the event that the member had continued in active service until the attainment of the age of sixty-five on the salary basis of the last twelve months of service; provided, however, that this rule shall not be applied (a) if the widow annuity provided by the combined accumulation is less than three hundred dollars, or (b) to reduce below three hundred dollars a widow annuity which would otherwise be in excess of three hundred dollars.

**Paragraph (b)**—In the event of the remarriage of the widow annuitant, her annuity under this section or under the foregoing Sections A and B shall terminate when the sum of the age retirement and/or disability annuity payments, if any, to her deceased husband, together with the payments to herself, equal his own member accumulation at the time the member entered upon his age retirement or disability annuity, or the widow entered upon her widow annuity, as the case may have been; provided, however, that if a minor child or children of such member be living at the time of his widow's remarriage, her widow annuity shall immediately cease, and any unexpended portion of the member accumulation of such member shall be administered for the benefit of such minor child or children under the provisions of Paragraph (a) of Section D of this Article.

**Section D. Death Benefit Other Than Widow Annuity**

**Paragraph (a)**—In the event of the death of the member before entering upon an age retirement or disability annuity, leaving no widow but a minor child or children surviving, his member accumulation shall be applied by the Pension Board for the support, education and maintenance of such child or children while under eighteen years of age and unmarried, and, if any balance thereof remains when the youngest child attains age eighteen, an amount equivalent to such balance shall be paid in accordance with the provisions of Paragraph (d). In case the Pension Board in its sole discretion deems the member accumulation insufficient to provide for the minor children as aforesaid, it may apply any portion or all of the congregation accumulation which it deems reasonably necessary for said purposes.

**Paragraph (b)**—In the event of the death of the member before entering upon an age retirement or disability annuity, leaving no widow and no minor child, an amount equivalent to his member accumulation shall be paid in accordance with the provisions of Paragraph (d).

**Paragraph (c)**—In the event that the amounts paid in the form of annuities under the provisions of Sections A, B and C aggregate less than the member accumulation, an amount equivalent to the excess of such member accumulation over such annuity payments shall be paid in accordance with the provisions of Paragraph (d), provided, that if any minor child or children of the member survive the annuitants, they shall first be provided for out of such excess in the manner indicated under the Paragraph (a) until the youngest reaches age eighteen.

**Paragraph (d)**—Any balances of member accumulation becoming payable under the provisions of Paragraphs (a), (b) and (c) shall be payable to the contingent beneficiary designated by the member, or if there is no contingent beneficiary surviving, then to the estate of the member.

**ARTICLE VIII****Withdrawal Benefit**

Any member who becomes ineligible under the provisions of Article II before entering upon an age retirement or a disability annuity can make no further member contributions to the pension plan. In such event, upon application, his member accumulation shall be paid to him, his congregation accumulation shall be transferred to the supplemental benefit fund and he shall have no further claim on the Pension Board. However, if such member leaves his member accumulation in the pension fund, his congregation accumulation shall remain to his credit, and his combined accumulation shall be increased by interest credits and ultimately applied towards providing an age retirement annuity, a disability annuity, a widow annuity or other death benefit as outlined herein.

In the event that the member who has become ineligible for further membership has previously entered upon a disability annuity which has terminated because of the recovery of the member, any such disability annuity payments shall reduce to that extent his withdrawal benefit.

No withdrawal privilege shall be permitted after a member attains the age of sixty-five.

**ARTICLE IX****Mode of Payment of Contributions**

The member contributions and the congregation contributions shall be due on the first day of each and every month but may be paid either monthly, quarterly, semiannually, or annually in advance. In case of any change in salary during a period for which remittance has been made, adjustment shall be made in the succeeding remittance. In case the member contribution or the congregation contribution is not paid within thirty days

from the due date, interest shall accrue from the due date to the time of payment, at such rate as may be determined from time to time by the Pension Board:

**ARTICLE X****Annuity Payments**

All annuity payments shall be made in monthly instalments at the end of the month. In the event that the accumulations available for providing an annuity when effective are not sufficient to provide an annuity equal to or greater than ten dollars per month, the Pension Board shall have the right to make quarterly payments in lieu of monthly payments or to make a settlement in cash in lieu of such annuity benefits.

**ARTICLE XI****Supplemental Benefit Fund**

A supplemental benefit fund shall be maintained which shall consist of—

(a) Accumulations or reserves released under the rules of the pension plan, (b) gifts from living and non-living donors, (c) designated receipts through benevolence and (d) receipts from any other source not specially designated for other purposes.

There shall be paid from the supplemental benefit fund pension benefits additional to the regular annuities and other benefits provided for hereunder as determined from time to time by the Pension Board on the basis of the resources of the supplemental benefit fund available for such purposes.

**ARTICLE XII****Contingent Fund**

(a) A contingent fund shall be maintained which shall consist of—

1. Such amounts as may be deducted from the congregation or member contributions as provided in Article IV and from the additional optional contributions as provided in Article V.

2. The net gains on the sale or maturity of securities or any other investments.

3. Such portions of the income from investments as may be set aside by the Pension Board as reserve for future contingencies.

4. Such sums from other sources as may be allocated by the Pension Board to this fund.

(b) This fund shall be available for—

1. The net losses or depreciation on investments.

2. Appropriations by the Pension Board to supplement the income earned on invested funds.

3. Appropriations authorized by the Pension Board for designated purposes.

**ARTICLE XIII****Operation of the Plan****Section A—Administration**

(a) The pension plan shall be operated and administered by the Pension Board in accordance with this plan and such rules and regulations in harmony therewith as said Pension Board shall from time to time adopt. The Pension Board's construction and interpretation of any provision of this constitution or of such rules and regulations shall be binding on all parties, except that an appeal therefrom may be taken by any interested party to the Executive Committee of the Council of Boards of the Church and its decision shall be final.

(b) The Pension Board may delegate its duties and powers in respect to the administration of the pension plan to its committees, officers and agents. The action or decision of any such committee, officer or agent, within the scope of the duties and powers so delegated, shall be deemed the action or decision of the Pension Board, but shall be subject to review by the Pension Board in disputed cases. The Pension Board's decision upon such review shall be final.

(c) At the end of each five-year period of the operation of the pension plan, the Pension Board may readjust annuities or other benefits being paid or to be paid where such changes are deemed to be necessary to protect and preserve the actuarial and financial solvency of the pension plan on the basis of the experience as to mortality, disability, security of the principal of the invested funds and the rate of earnings thereon.

**Section B—Liability**

The funds and assets of the pension plan shall be and become liable to members, annuitants and other beneficiaries hereunder for the payment and discharge of their annuity and benefit claims in the manner and to the extent provided above, but in no event shall any liability accrue against the Conference of the Church of the Brethren for annuities, benefits, or other claims arising out of the establishment, maintenance, conduct and operation of the pension plan, nor shall any of the funds and assets of the Church, or of its boards or agencies, other than the funds and assets of the pension plan of the Pension Board, become subject to, or liable for, any such claim or other liability. No action shall ever be maintainable in any court of law or equity against the Conference of the Church of the Brethren to enforce such asserted claim or liability.

**Section C—Investments**

All funds of the pension plan shall be invested only upon the approval of the Pension Board or of its Finance Committee. Every such investment shall be promptly reported to the Council



of Boards of the Church which shall ratify or disapprove such investment. Any investment disapproved by the Council of Boards shall be sold within a reasonable time after the communication of such disapproval to the Pension Board.

#### Section D—Construction

This plan and the rules and regulations adopted hereunder, and the rights of members, annuitants and beneficiaries of the pension plan shall be construed in accordance with the laws of the State of Illinois.

#### ARTICLE XIV

##### Amendments

This plan may be amended by the Conference of the Church of the Brethren; provided that such amendment shall have been proposed (a) by the Pension Board, (b) by the Executive Committee of the Council of Boards, or (c) by written petition presented at the preceding Conference and signed by at least twenty-five delegates thereof, and provided further that the text of such amendment and the names of its sponsor or sponsors, shall have been published in three issues of the official church organ at least thirty days prior to the Conference at which action thereon is taken. Any amendment which, in the judgment of the Executive Committee of the Council of Boards, should be adopted before the next Conference may be adopted ad interim by the Executive Committee of the Council of Boards upon recommendation of the Pension Board, and any amendment so adopted shall be presented for ratification at the next Conference of the Church after similar advance publication in the official church organ. No amendment shall abridge or annul the rights of members in respect to their combined accumulations as of the date of the adoption of such amendment.

Illustrations of Annuity Provided Upon Retirement at Age 68 by credits to a Member's Account of \$100 a Year on the Joint-Life and Survivor (50% to Widow) Basis for a Man and Wife of the Same Age.

| Entry Age | Accumulation of \$100 yearly at 68 | Joint-Life and Survivor Annuity |
|-----------|------------------------------------|---------------------------------|
| 25        | \$8,548                            | \$670                           |
| 26        | 8,202                              | 643                             |
| 27        | 7,866                              | 617                             |
| 28        | 7,540                              | 591                             |
| 29        | 7,223                              | 566                             |
| 30        | 6,916                              | 543                             |
| 31        | 6,617                              | 519                             |
| 32        | 6,328                              | 496                             |
| 33        | 6,046                              | 474                             |
| 34        | 5,773                              | 453                             |
| 35        | 5,508                              | 432                             |
| 36        | 5,250                              | 412                             |
| 37        | 5,000                              | 392                             |
| 38        | 4,758                              | 373                             |
| 39        | 4,522                              | 355                             |
| 40        | 4,293                              | 337                             |
| 41        | 4,071                              | 319                             |
| 42        | 3,855                              | 302                             |
| 43        | 3,646                              | 286                             |
| 44        | 3,443                              | 270                             |
| 45        | 3,245                              | 254                             |
| 46        | 3,054                              | 239                             |
| 47        | 2,868                              | 225                             |
| 48        | 2,687                              | 211                             |
| 49        | 2,512                              | 197                             |
| 50        | 2,341                              | 184                             |
| 51        | 2,176                              | 171                             |
| 52        | 2,016                              | 158                             |
| 53        | 1,860                              | 146                             |
| 54        | 1,709                              | 134                             |
| 55        | 1,562                              | 122                             |
| 56        | 1,419                              | 111                             |
| 57        | 1,281                              | 100                             |
| 58        | 1,146                              | 90                              |
| 59        | 1,016                              | 80                              |
| 60        | 889                                | 70                              |
| 61        | 766                                | 60                              |
| 62        | 647                                | 51                              |
| 63        | 531                                | 42                              |
| 64        | 418                                | 33                              |
| 65        | 309                                | 24                              |
| 66        | 203                                | 16                              |
| 67        | 100                                | 8                               |

BASIS—Interest at 3% per annum, compounded annually. Annuities payable in instalments at end of each month 1937 Standard Annuity Table of Mortality with ages set back two years.

#### ADULT DISCUSSION OUTLINE

#### Religious Opportunities in Rural Life

Scripture: John 15:1-7

Sunday, May 16

Note: Ask someone to present briefly facts which show the importance of rural life; then discuss the church's opportunity and responsibility.

#### I. The Significance of Rural Life

##### 1. To the family.

President Eliot of Harvard pronounced the farm as "the best home of the family." Here the family lives, works, sleeps, eats, plays, and worships together. In no other family is this possible.

On the farm the children learn loyalty, through vital fellowship with the group; dependability, through assigned responsibility for care of living things; reverence, by contact with God's creation. Farm life should be such as to insure healthy bodies and minds.

The country families have more children than the city families. The open spaces are favorable to children. The country is the defender of the family.

##### 2. To the church.

Rural people have been more naturally religious as evidenced in church membership. Three fourths of all the churches in the United States are rural in character. The average membership is lower than the urban churches, but more church members are engaged in agriculture than any other industry. Many of the urban church members grew up in the country. The city churches lean heavily on the country for its increase in membership. More children are born in the country. The country church has the responsibility of spirituality, nurturing not only those who remain in the country but those who go to the city. Unless the church gets them before they go she does not get many of them.

##### 3. To the nation.

The country feeds the nation and furnishes the raw materials. The rural people are the custodians of the soil, upon which the nation depends. They are forced to think for themselves, because of the nature of their work. They learn that good things cost. They are not easily herded into mobs. They learn to respect persons as human beings. Our democracy was founded on a nation of free-land holders.

#### II. What Can the Church Do to Reconstruct Rural Life?

1. Provide adequate church programs for every community.

2. See to it that a fair share of the best young people stay in rural areas.

3. Give every family a chance to advance in wisdom, stature, and in favor with God and man.

#### III. Questions for Discussion

1. Why are rural people so slow to organize themselves for rural life enrichment?

2. Why do rural people so often criticize the city people and vice versa?

3. If each worked more unselfishly for the other, would they get along better?

#### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Amstutz-Lehman.**—Leonard M. Amstutz and Ruth H. Lehman, March 27, 1943, by the undersigned at the home of the bride's parents in Sidney, Ind.—Roger F. Shively, North Manchester, Ind.

**Baughman-Booz.**—David Merle Baughman and Lois Marie Booz, both of Shippensburg, Pa., March 12, 1943, at the home of the bride, by the undersigned.—R. L. Cocklin, Mechanicsburg, Pa.

**Wolford-Walbeck.**—Bro. Thomas B. Wolford of Camp Mackall, N. C., and Miss Alice Gertrude Walbeck of Robinson, Pa., at the home of the groom, by the undersigned, April 6, 1943.—W. E. Wolford, Ligonier, Pa.



## Fallen Asleep . . .

**Anders, Susie Esther**, daughter of Delbert and Mamie Anders, was born near Potsdam, Ohio, Aug. 18, 1926, and died in the Good Samaritan hospital on April 3, 1943. She leaves her parents, two brothers, four sisters, and other relatives. She was always a frail child but grew up into beautiful womanhood and was obedient, cheerful and kind. Her smiles and patience will ever be cherished. At the age of ten years she united with the Church of the Brethren at Georgetown and always enjoyed the worship of her Savior. Services were conducted at the Georgetown church by Rev. and Mrs. W. C. Detrick; interment was in the Mate cemetery.—Mrs. Naomi Hutcheson, Laura, Ohio.

**Brown, Etta**, was born March 8, 1866, in Kosciusko County, Ind., a daughter of Mr. and Mrs. David Brumbaugh, and died suddenly on March 31, 1943. On Nov. 15, 1888, she was united in marriage to Charles H. Brown, who died on Sept. 27, 1897, in Nappanee. She leaves one son, one daughter and one brother. Mrs. Brown was a charter member of the Nappanee church and was always faithful. She attended services regularly and was an earnest worker in our aid society as long as health permitted. The funeral was conducted by her elder, David Metzler, assisted by her pastor, M. J. Weaver. Burial was in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

**Bryte, Lydia**, of Uniontown, Pa., died on Feb. 24, 1943, aged eighty-three years. She married James Luther Bryte in 1878 and to this union was born one daughter. She is survived by her daughter, two brothers and three sisters. Mrs. Bryte made her home for the last thirty-two years with her daughter in Uniontown. She joined the Church of the Brethren at the age of twenty-two. Her funeral service was conducted by the writer at the Valley Point, W. Va., Methodist church.—Nevin H. Zuck, Uniontown, Pa.

**Geiman, Howard**, was born near Westminster, Md., and died March 31, 1943, at Baltimore, Md. He and his faithful companion had lived happily together for fifty-five years. He is survived by his wife, a son and a daughter, one brother and three sisters. Bro. Geiman's daughter, Mrs. Mabel Dudrow, has spent several years as a missionary in Burma.—I. S. Long, Baltimore, Md.

**Hall, Anna Burkholder**, wife of Richard Hall, died at her home near Parkerford, Pa., on the evening of April 2, 1943; after a friendly visit by some of the neighbors Sister Hall retired and while asleep departed this life. She is survived by her husband, eight children and seventeen grandchildren. She was a member of the Parkerford church. Services were conducted at the White memorial home in Parkerford. She was born on Nov. 5, 1864. Interment was in the Oak Grove cemetery at Parkerford, Pa. Services were in charge of her pastor, the writer, assisted by Rev. A. H. Rowland of the neighboring Baptist church.—C. H. Gehman, Parkerford, Pa.

**Spicer, Stephen A. Douglas**, son of Thomas H. and Araminta Kerby Spicer, was born Nov. 20, 1857, near Bushnell, Ill., where he grew to manhood. On March 23, 1943, in his home at Holland, Kansas, he died after a brief illness. He was the last surviving member of a family of nine. He was united in marriage to Anna Henriks of Kingston, Mo., on Dec. 27, 1891. To this union were born four sons, one of whom preceded him eleven years ago. He leaves his companion, three sons, six grandchildren and one great-grandchild, besides other relatives and friends. He united with the Church of the Brethren at Holland in March 1917. He farmed in many states, finally settling on a farm near Holland in 1910. Funeral services were conducted in the Holland Church of the Brethren by the writer, pastor of the Navarre church.—Charles B. Reynolds, Navarre, Kansas.

**Talbert, Emma**, was born Dec. 18, 1878, and died Feb. 15, 1943. Her early life was spent in Maryland, where she married Bro. Talbert, who preceded her over a decade ago. Early in their married life they moved to Nebraska and later to Washington, where they endeared themselves to the brethren and sisters, especially at Seattle, where they resided most of the time while in this state. Sister Talbert will be well remembered by her host of friends for her genial disposition and kindheartedness. She is survived by one daughter and two grandsons. Her funeral was held in Seattle with the undersigned officiating.—Earl W. Roop, Seattle, Wash.

## Church News . . .

### California

**Glendale, First.**—Our love feast will be held on May 2 at 4 p. m. Two letters were granted on Feb. 28. Mr. Clair Allen is the enthusiastic president of the men's organization. At their meeting on Feb. 21 Mr. Allen outlined their plans for the year. Our church has been painted, and remodeling of the kitchen and other work is being done. This is sponsored by the men's organization. A number of the men have offered to contribute a day's wages toward these improvements on the church. The ladies' aid is contributing their share. The following guest speakers were secured by Pastor H. A. Frantz and their messages have been appreciated: on Feb. 14, Interracial Sunday, a Filipino lady, on Feb. 21 a Gideon businessman, on March 7 Rev. D. C. Gnagy,

director of the Santa Barbara camp, on March 21 Chaplain J. Ulman Miller of the air corps, and on March 28 Rev. J. A. Smeltzer of the district mission board. Pre-Easter services will be observed here. We reached our one hundred per cent quota of Gospel Messenger subscriptions by the first of the year.—Mrs. Lula Terford, Glendale, Calif., April 5.

**Los Angeles, First.**—The meetings of the evangelistic-prophetic testimony held monthly in the First church are increasing in interest and blessing. On Feb. 28 Dr. J. Z. Gilbert brought a good message on Christian living and Evangelist Joseph Johnston, former missionary to Africa, and President C. Ernest Davis of La Verne College, were the afternoon speakers. On March 28 Bro. J. E. Steinhour spoke in the morning, and in the afternoon Pastor M. S. Frantz of the Calvary church and Rev. J. Vernon McGee of the Lincoln Avenue Presbyterian church of Pasadena brought splendid messages. Since gas rationing the First church holds an afternoon service each Sunday instead of the regular evening service, and a number of the membership enjoy a fellowship meal at the noon hour. Since the last report three of our Sunday-school pupils have been baptized. The date for our spring communion is May 16 at 4 p. m.—Fred A. Flora, Los Angeles, Calif., April 1.

**Sacramento.**—Since our last report eight have been baptized. Race relations Sunday was observed on Feb. 7 and a good service was rendered in the afternoon. Pastor Fred Brunk and wife attended the regional conference at La Verne and brought home many useful thoughts. Bro. Forrest Groff of Albany, Oregon, was our guest speaker on Feb. 21. On Feb. 26 we had a fellowship dinner and program for all the Sunday-school pupils and their families. Our council was held on March 1; Rev. Paul Studebaker, district ministerial chairman, conducted the installation service for our newly elected deacons, Brother and Sister Ivan Marriott and Bro. Ira Barklow. Our love feast will be held on April 24. All who can attend are welcome to be with us. The young people are preparing the play, Barabbas, to be given on Easter. Our Sunday-school and church attendance is increasing.—Ruth Robbins, Sacramento, Calif., March 31.

### Indiana

**Middletown.**—We met for business meeting on March 14. Since our elder could not be with us, Bro. Zirkle acted as moderator. On March 18 we met for an all-day meeting with Brethren Musselman of Anderson, John Metzler of Nappanee, and H. Spenser Minnich of Elgin, Ill., giving us inspiring messages. Our W. C. T. U. held a conference here on March 19. Our communion will be held on May 22. We are expecting Bro. B. M. Rollins to be with us May 3 to begin a revival. Our aid society meets every other Thursday. The Nazarene young people met with our young people on March 28 and gave a program. We had six Negro singers and their minister with us a short time ago. We have a one hundred per cent Messenger club again this year. We take an offering for the C. P. S. work every fourth Sunday. We hope when ministers are passing this way they will stop and help our pastor, as he is the only one here.—Florida J. E. Green, Middletown, Ind., April 1.

### Iowa

**South Waterloo.**—Our pastor is the general brotherhood representative on the land ownership committee appointed by the Federal Council of Churches. The meeting of the committee was held for two days in February at Salt Lake City, Utah. The world fellowship of prayer, during the first week of January, and the world day of prayer in March, sponsored by the women of the world, were emphasized in our church. Pre-Easter services and our communion service on April 25 have been arranged. Bro. Desmond Bittinger is to be our speaker. Our pastor and wife attended the regional conference at McPherson and brought back inspiring reports. The men's group has redecorated the lower rooms of our church and are planning to redecorate the upper rooms of the parsonage. Plans have been made for a children's day program in June. The Fourth of July will be appropriately celebrated in the church with morning and afternoon meetings and a basket dinner. All the departments of the church engaged in studies on Latin America during the first quarter of the year. Several series of pictures were shown. Our delegates to Annual Conference are Pastor Yoder and Eliza B. Miller. Pictures of My Church were shown on a recent Sunday evening and explained by Alberta Yoder of Elgin, Ill.—Eliza B. Miller, Waterloo, Iowa, March 31.

### Kansas

**Maple Grove.**—We held our council on March 20 with Elder D. W. Kesler in charge. Our spring communion will be held the evening of May 1. It was decided to take a special offering on Easter Sunday for the old folks' home at Darlow, Kansas. Our work is progressing nicely with Bro. Johnson as pastor; he has been giving us some interesting messages. We have a one hundred per cent Messenger club. Our revival meetings, which we had planned to have this spring, were given up because of the gas and tire situation.—Mrs. H. G. Wertenberger, Norcatur, Kansas, March 31.

### Maryland

**Flower Hill.**—We held our council on March 16 with Bro. Jesse Weybright presiding. We decided to continue having afternoon services at 1 p. m. for Sunday school and at 2 p. m. for preaching. Because of gas rationing our night meetings have been cancelled, but we plan to have occasional extra meetings on Sunday morning. Plans are being made for a revival this sum-



mer. Our love feast will be held on April 25. During the year seven have been received by baptism and two by letter. Six letters have been granted. We now have nine boys in the army. Our delegates to district meeting have been elected. Our ladies canned fruit and vegetables for the C. P. S. camp; we also made two comforters and one kit. At this time another kit is being prepared. We plan to plant extra rows in our gardens for the camps. We gave \$235.91 to Brethren Service the past year.—Mrs. D. A. Davis, Olney, Md., April 1.

### Nebraska

**Enders.**—Following the church services and a basket dinner, we met in council on March 7 with our elder in charge. The church voted to give \$10 for sheets for the C. P. S. camp at Los Prietos, Calif., and \$25 to the Red Cross. New hymnals were purchased for the choir, which is preparing for Easter and other special services. Two additional lots were acquired by the church, one being a gift. One brother was licensed to preach. The church has a one hundred per cent Messenger club. Our love feast will be held on April 23.—Mrs. David G. Wine, Enders, Nebr., March 31.

### Ohio

**Brookville.**—Our mission work in Africa was shown by films on Jan. 17. On Jan. 24 three of our young people gave inspiring talks on work camps, C. P. S. projects, and relief work. On Jan. 31 Sister Ernest Wampler talked to us and read parts of Bro. Wampler's letters. On Feb. 21 our pastor reproduced an address of E. Stanley Jones, heard at Columbus. We met in council on Feb. 24. Three letters were granted. Delegates were elected to district conference, and Rev. and Mrs. Teach were chosen to represent us at Annual Conference. It was decided to order new hymnals. The council agreed to accept the gift of individual communion cups from the Lend-A-Hand class. On Feb. 26 the Homebuilders met; a report of the women's work conference at Trotwood was given. Our pastor conducted a two-week meeting at the Salem church the first part of March. On March 7 Bro. Frank Shank delivered our sermon. On March 12 the women of our town observed the world day of prayer with a service at the Lutheran church. One of our boys left recently for Camp Walhalla, Mich. On March 14 Bro. Mark Shellhaas delivered the sermon. Our ladies' aid and Dorcas sewing society have been busy quilting and making garments. A musical institute was held here April 4; in the morning our hymnals were dedicated and an address given by Bro. A. F. Brightbill; a singing class was conducted in the afternoon and a song sermon given in the evening by Bro. Brightbill.—Mrs. W. Russell Miller, Brookville, Ohio, April 4.

**Poplar Ridge.**—At the March council all bills were paid up to date and a balance of \$348.29 left in the treasury. Delegates were elected for district meeting and Pastor Laursen was chosen to represent the church at Annual Conference. The men's organization is proving to be a real factor in the church. They have rented thirty acres and put out ten acres in oats; they will put the rest in corn. The ladies' aid has an all-day meeting once each month; we have been making quilts, comforters and many useful articles. Plans have been made for a mother and daughter spring banquet. Our members have shown a deep interest in C. P. S. camps; they gave \$300 in 1942 and have responded well in the giving of food. We now have four young men in service. We recently observed a family night, enjoying a potluck supper and fellowship together; also a shower of food and gifts was held for the Laursens. We have again attained a one hundred per cent Messenger club. Our spring communion will be held on June 19 at 10:30 a. m.; the communion proper will begin at 7:30 p. m. You have an invitation to this meeting. We are having a pre-Easter service beginning April 21. We will also have a sunrise service on Easter morning, followed by a program and consecration service.—Mrs. Otto Laursen, Defiance, Ohio, April 6.

**Silver Creek.**—We met in council on March 4 with Elder George Throne presiding. Elder Throne was chosen as our delegate to Annual Conference. We were expecting Bro. Charles E. Zunkel of Lima to hold our pre-Easter services at the Hickory Grove house, but because of a delay in the remodeling of our church we are having the services at the Walnut Grove house. The meetings will begin on April 5 with a fellowship supper. We will have our communion meeting on April 22 at 7:30 p. m. at the Hickory Grove house. The aid society of the Hickory Grove church sent two packets to our C. P. S. camps recently. We have made several comforters for the camps.—Mrs. Ottie Fisher, Pioneer, Ohio, March 31.

## Announcements . . .

### ANNUAL CONFERENCE

McPherson, Kansas, June 2-6.

### DISTRICT MEETINGS

Idaho and Western Montana—

Moscow, May 6, 7.

North Dakota and Eastern

Montana—

Cando, Zion house, June 25-

28.

Ohio, Southern—

Prices Creek, April 30—May

1.

### LOVE FEASTS

#### Arkansas

May 1, New Hope.

#### California

May 2, San Bernardino.

May 2, 4 pm, Glendale, First.

May 2, 4 pm, Los Angeles,

Belvedere.

May 2, 7 pm, La Verne.

May 16, 4 pm, Los Angeles,

First.

#### Illinois

May 30, 7:45 pm, Yellow Creek.

#### Indiana

May 1, 7 pm, Anderson.

May 1, 8 pm, Bethany.

May 1, 8 pm, Elkhart Valley.

May 1, 8 pm, North Winona.

May 2, West Marion.

May 2, 7 pm, Four Mile.

May 2, 8 pm, Salamonie.

May 8, 7:30 pm, Beech Grove.

May 8, 7:30 pm, Buck Creek.

May 11, Wakarusa.

May 13, Pleasant Valley and

Middlebury at Pleasant Val-

ley.

May 16, Kokomo.

May 16, Pleasant Hill.

May 22, Burnettsville.

May 22, 7:30 pm, Middletown.

May 23, New Hope.

May 23, 7:30 pm, Cedar Creek.

May 23, 7:30 pm, Rossville.

June 5, Camp Creek.

### Iowa

May 2, Waterloo City.

May 16, 7:30 pm, Iowa River.

June 6, Brooklyn.

### Kansas

May 1, Maple Grove.

May 8, 8 pm, Lone Star.

### Maryland

May 1, 3 pm, Piney Creek.

May 1, 6 pm, Manor.

May 1, 6 pm, Stone Bridge.

May 2, 5:30 pm, Pleasant View.

May 2, 6:30 pm, Edgewood.

May 8, 6 pm, Brownsville.

May 9, 7:30 pm, Locust Grove.

May 15, 5 pm, Beaver Creek.

May 16, 6:30 pm, Monocacy.

May 16, 7:30 pm, Beaverdam.

May 22, Broadfording.

May 29, Grossnickels.

### Michigan

May 2, 7 pm, Shepherd.

May 9, all day, Muskegon.

### Minnesota

May 16, Worthington.

### Missouri

May 22, Peace Valley.

### Nebraska

May 2, Bethel.

### New Jersey

May 16, Amwell.

### Ohio

May 2, Stony Creek.

May 2, 7:30 pm, Hartville.

May 9, East Chippewa.

May 9, 7:30 pm, Troy.

May 15, East Dayton.

May 15, 7:30 pm, Middle Dis-

trict.

June 13, 7:30 pm, Pleasant Hill.

June 19, 10:30 am, Poplar

Ridge.

### Oregon

May 9, Grants Pass.

### Pennsylvania

May 1, 2:30 pm, Spring Creek,

Hershey.

May 1, 4 pm, Welty.

May 1, 2, 1:30 pm, Little Swat-

ara congregation, Ziegler

house.

May 1, 2, 2 pm, Conewago.

May 2, all day, Lower Cumber-

land, Mohler house.

May 2, all day, Palmyra.

May 2, East Petersburg.

May 2, Reading.

May 2, Somerset.

May 2, Stonerstown.

May 2, 6 pm, Hanover.

May 2, 6 pm, York, First and

Second churches at First

church.

May 2, 6:30 pm, First church,

Philadelphia.

May 2, 6:30 pm, Huntsdale.

May 2, 6:30 pm, Shippensburg.

May 2, 7 pm, Connellsville.

May 2, 7 pm, Geiger.

May 2, 7 pm, Green Tree.

May 2, 7 pm, Norristown.

May 2, 7 pm, Smithfield.

May 2, 7 pm, Tire Hill.

May 2, 7 pm, Uniontown.

May 2, 7:30 pm, Perry congre-

gation, Farmers Grove

church.

May 2, 7:30 pm, Pittsburgh.

May 2, 7:30 pm, Royersford.

May 8, 1:30 pm, Annville.

May 8, 2 pm, Indian Creek.

May 8, 7 pm, Brothersvalley.

May 8, 9, 10 am, Falling Spring.

May 9, 2 pm, Kemper house,

Spring Grove congregation.

May 9, 6:30 pm, Mt. Olive.

May 9, 7 pm, Germantown.

May 9, 7 pm, Snake Spring

Valley.

May 9, 7:30 pm, Ligonier.

May 9, 7:45 pm, Spring Mount.

May 15, 1:30 pm, Bareville,

Conestoga congregation.

May 15, 7:30 pm, Buffalo.

May 15, 16, Mountville.

May 15, 16, Shank House, Back

Creek.

May 15, 16, 10 am, Big Dam

house, Schuylkill.

May 15, 16, 1:30 pm, Heidel-

berg.

May 15, 16, 1:30 pm, Upper

Cone-wago congregation at

Mummert house.

May 16, Berkey church, Shade

Creek congregation.

May 16, Mechanicsburg.

May 16, 6:30 pm, Hollsopple.

May 16, 7 pm, Madison Ave.,

York.

May 16, 7 pm, New Fairview.

May 18, 19, Springville congre-

gation, Mohler's house.

May 19, 20, West Green Tree,

Rheems house.

May 22, 23, 1:30 pm, Freder-

icksburg congregation, Mey-

er house.

May 23, 9:30 am, Lower Cone-

wago, Bermudian house.

May 23, 10:15 am, Shrewsbury.

May 23, 5 pm, Carlisle.

May 23, 7:30 pm, Ridge at Fo-

gelsanger house.

May 25, 26, 10 am, Chiques.

May 29, 30, 10 pm, Prices

House, Antietam congrega-

tion.

May 29, 1:30 pm, Welsh Run.

May 29, 2 pm, Akron.

May 30, 10:15 am, Codorus.

May 30, 5 pm, Harrisburg.

### Virginia

May 2, 7:30 pm, Lebanon.

May 2, 7:30 pm, Sangerville.

May 2, 7:30 pm, Timberville.

May 2, 8 pm, Bridgewater.

May 2, 8 pm, Mt. Zion.

May 9, 7:30 pm, Linville Creek

at Cedar Run.

May 16, 7:30 pm, Unity at

Bethel.

### West Virginia

May 16, 7 pm, Reeds Creek,

Smith Creek congregation.



### Pennsylvania

**Back Creek.**—We met in council at the Shank house on March 20 with Elder M. B. Mentzer presiding. Three letters of membership were granted. Bro. Graybill Hershey of Manheim conducted a series of meetings here March 21-31. Bro. Hershey labored earnestly, giving us inspiring sermons, and we believe good seed has been sown which will be reaped in the near future. We were favored with several special musical numbers. Our love feast will be held at the Shank house May 15, 16.—Mrs. J. A. Weaver, Greencastle, Pa., April 2.

**Chiques.**—Our council met on Feb. 23, 1943, at the Chiques house. Favorable reports were given by different organizations. Our delegates to Annual Conference are Brethren B. G. Stauffer and David Gible. Delegates were also selected for district meeting. Our prayer meetings have taken an increase in interest and attendance since the new year. Kits have been prepared and sent to C. P. S. camps by the Sunday-school classes and aid society. On different occasions the organized Sunday-school classes have met to wrap bandages. Within one week we lost two of our aged members by death; they were Sister Annie M. Gible and Bro. P. C. Geib. On April 4 our young people will help in a hymn-sing program at the Salunga house. Pre-Easter services are to be held at the Chiques house. An Easter program is to be given by the B. Y. P. D. on Easter evening at the Chiques house. On March 14 Bro. A. P. Wenger brought us a missionary sermon. On March 28 Bro. Howard Merkey preached for us. Since our last council one has been reclaimed. Our love feast will be held at the Chiques house on May 25, 26 at 10 a. m. We have a one hundred per cent Messenger club.—Mrs. Henry B. Shearer, Manheim, Pa., April 4.

**Hanover.**—At a special council Bro. E. E. Baugher and wife were ordained into the elder's office. Our folks responded splendidly in subscribing to the Messenger, enabling us again to reach the one hundred per cent goal. On Jan. 31 the B. Y. P. D. sponsored a program entitled Youth Serves. Prof. Franklin S. Riley of the senior high school spoke. Rev. Noah Sellers of Black Rock recently brought us a helpful message. Anna Hutchinson, missionary to China, spoke on Feb. 21 about her work there. The offering of \$110 put us well over our Conference Budget goal. On Feb. 16 one of our young men left for the C. P. S. camp at Kane, Pa. Bro. Galen Kilhefner, field secretary of Elizabethtown College, showed slides about Brethren Service and Civilian Public Service work. On March 21 Bro. F. H. Crumpacker preached a challenging missionary sermon and showed slides of his work in China. A basket lunch was served during the noon hour. In the evening the B. Y. P. D. gave a program, The Security of Inner Peace. Our love feast will be held on May 2 at 6 p. m.—A. P. Hetrick, Hanover, Pa., March 30.

**Hatfield.**—We met in council on March 27 with Elder Norman S. Frederick presiding. A fair representation attended and a good offering was lifted. Brethren Henry King of Myerstown, Pa., and Elmer M. Moyer of Vernfield, Pa., were present to hold an election to extend for another year the license of Bro. Herbert Landes, who had volunteered to preach. Our love feast will be held on April 24 at the Hatfield house at two and six o'clock. We elected delegates for district meeting.—J. Herman Rosenberger, Souderton, Pa., April 1.

**Hooversville.**—A new heater has been installed in our church. Through the world week of prayer community prayer services were held; Rev. Thompson, pastor of the United Brethren church, gave a message in our church and Pastor Kenneth Blough gave the message in the Lutheran church and the Christian church. We are planning to have Sister Anna Crumpacker with us April 23. We will have our love feast on Easter Sunday. Our Sunday-school attendance has been good through the winter months. Since we have Bro. Blough as our pastor we have church services every Sunday morning.—Blanche M. Hershberger, Hooversville, Pa., March 31.

**Lebanon.**—On March 2 the mother and daughter group held a musical tea; the children furnished a fine musical program. The women sent a comforter to Camp Kane. The men's work met on March 7 after the morning service for a business meeting. On March 12 our faithful brother, Ammon Layser, passed away. On March 14 the girls' junior choir had charge of the program. Two letters were recently received. Several of our members are sick at this time; we hope they may soon be able to worship with us again. On March 21 the ladies' quartet of the Messiah Bible College entertained our church group with a musical program. During the last few months the Sunday school has been putting forth special efforts to raise \$1,500 to be paid on our church mortgage by April 1. This goal was reached on March 28. Our Sunday-school and church attendance has been very good. During the pre-Easter season we plan to have evangelistic services.—Mrs. Ruth B. Reinhold, Lebanon, Pa., March 30.

**Schuylkill.**—Our council meeting was held on March 16 with Elder S. K. Wenger presiding. Reports of committees were given and a few officers elected. No delegate will be sent to Annual Conference, but delegates to district meeting were elected. One has been received by baptism and two reclaimed since our last report. Our weekly prayer meetings are well attended. Recently Brethren S. K. Wenger, H. G. Fahnestock, Aaron Heisey, William Forrey, F. Painter and Perry Sanger preached for us. Our love feast will be held May 15, 16 at 10 a. m. at the Big Dam house.—Mrs. Arnold Zechman, Pine Grove, Pa., April 4.

## What shall we do on Children's Day?

### OUT OF THE BIBLE

Bayard . . . . . 35c

A pageant presenting Bible characters in dramatic fashion through the open pages of a large Bible.

### THE GOLDEN CHAIN

Bayley and Nolte . . . 35c; \$3.60 doz.

Two girls who disagree while studying Bible verses learn from Truth and Bible characters that everyone has a part in making an unbroken chain of love around the world.

### MOUNTAIN OF VISION

Wilcox . . . . . 35c

Heralds summon classes of the church school to take their place on the Mountain of Vision, and a candle is lighted for each. Four copies required for permission to present.

### SUMMER'S FESTIVAL OF PRAISE

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A nature pageant with scriptural truths.

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A complete service on Flowers for God's Kingdom, with songs, dialogs, pantomimes.

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A service with missionary emphasis, consisting of songs, dialogs, recitations.

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A collection of exercises, recitations, dialogs and songs.

### CHILDREN'S DAY RECITATIONS

Playlets and Helps No. 8 . . . 25c

BRETHREN PUBLISHING HOUSE  
Elgin, Illinois



# GOSPEL MESSENGER

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## Some Family Fundamentals

*Selected from A Declaration by the Committee on National Family Week*

The family is the fundamental unit of society. As such, every marriage is a matter of concern not only to the contracting parties themselves but also to the whole body social.

Marriage, as founded in nature by the Creator, is a sacred and abiding union of one man with one woman. Marriage achieves its highest fulfillment when blest with offspring. The child, born with Godlike spiritual qualities, enriches and sanctifies the home. The welfare of the child is the primary concern in the adjustment of all family relationships.

Parents are the child's divinely appointed teachers: the home is the school of schools. No other teacher can adequately substitute for the parents. No other educational arrangement can adequately take the place of the home. Father and mother share in the responsibility of so ordering the home that it may prove a builder of character for the children.

It is the recognized and accepted American view that the child is not the mere creature of the state. Child training is primarily the right and duty of the parents. The state and the community depend upon the family for their citizenry and their strength. Therefore, civil authority is securing its own highest interests in conserving and strengthening family life.

Religion from the beginning has been an inspiring and stabilizing force in family life. It lifts the home into something more than a biological unit. It provides an ultimate sanction for sacrifice, a routine of powerful discipline. It links the family and its members with God.

*Dr. Harry C. Munro, Father Edgar Schliedeler, Rabbi Israel Goldstein.*





## Around the World...

### 1942 Liquor Cost in the U. S. A.

|                                                                                           |                     |
|-------------------------------------------------------------------------------------------|---------------------|
| Consumption of all liquors (spirits, beers, wines) .....                                  | 2,247,082,910 gals. |
| Spirits (distilled liquors) .....                                                         | 147,624,142 gals.   |
| Beer .....                                                                                | 1,985,001,920 gals. |
| Wines .....                                                                               | 114,456,848 gals.   |
| Per capita consumption of all liquors .....                                               | 16.84 gals.         |
| Alcoholic content of all liquors .....                                                    | 161,654,899 gals.   |
| Drink bill retail expenditure for all liquors (\$526,400,194.25 increase over 1941) ..... | \$4,098,235,250.50  |
| Per capita expenditures (average) .....                                                   | 30.69               |
| Per family (3.1 persons) expenditure (average) .....                                      | 95.13               |
| Liquor caused loss and waste to government and society .....                              | 4,000,000,000.00    |
| Liquor bred crime .....                                                                   | 2,400,000,000.00    |
| Liquor caused accidents .....                                                             | 600,000,000.00      |
| Disease, lost earning power and lowered living standards .....                            | 1,000,000,000.00    |
| Aggregate drink cost and waste .....                                                      | 8,098,235,250.50    |
| Liquor trade's return to the people of the United States .....                            | 2,965,174,000.08    |
| Federal internal revenue from liquor .....                                                | 1,215,174,000.08    |
| States' and cities' liquor income .....                                                   | 250,000,000.00      |
| Wages, approximately .....                                                                | 1,000,000,000.00    |
| Raw materials, transportation costs, etc. ....                                            | 500,000,000.00      |
| 1942 liquor trade a net loss of more than .....                                           | 5,000,000,000.00    |

Figures for consumption are from official federal reports.

Expenditures for liquor based on conservatively estimated retail prices.

Per capita figures based on 133,500,000 population estimate for 1942.

Alcohol content based on average of 45 per cent for spirits; 14 per cent for wine; 4 per cent for beer.

—Report from American Business Men's Research Foundation, Chicago, Illinois.

The war department arranged for religious services for the 30,000 workers in the giant pentagon building in Washington, D. C., during holy week.

Members of the state accrediting commission of Mississippi decided recently that courses in Bible instruction will not be accepted for credit toward graduation from high schools in that state.

The American Foundation for the Blind announced recently its first "talking book" in American history entitled *The Rise of Our Free Nation*, by Edna McGuire and Thomas B. Portwood. The 700 pages of the printed edition will be recorded on fifty-five double-faced records.

The ministerial union of New Orleans has requested Mayor Robert S. Maestri to give "prompt consideration" to its request that "all liquor and beer bars" be required to close daily from midnight to 7 a. m. and to remain closed from midnight Saturday to 7 a. m. Monday.

Presentation of the nationally famous Black Hills passion play in the outdoor amphitheatre has been suspended for the coming summer owing to gasoline and tire rationing. The cast returned to its quarters at Spearfish, S. Dak., at the close of its winter tour and will not resume activities until next winter.

Weekday church schools, in which attending pupils are released for one to three hours per week from their public school program, are now in operation in more than 800 school systems in forty-one states.

Trailer chapels will be used to bring Lutheran church services to many new war industry centers, under a proposed plan of the commission on American missions of the National Lutheran Council.

The large pulpit of St. Paul's cathedral in London was used for services on April 11 for the first time since the church was damaged by bombs during the battle of Britain. This is almost the last stage in the rehabilitation of the edifice.

Pearl S. Buck through the East and West Association is preparing an interchange of letters between Americans and Chinese. "The plan is simple . . . sending personal letters . . . telling something of the daily life, the home, work and recreation, . . . the world we hope will come." The letters should be typed if possible on one very thin sheet of paper and sent to the following address, Letters to China Project, The East and West Association, 40 East 49th Street, New York, N. Y., will be sent to China in batches and distributed. Answers from the Chinese will be returned.

Factory employment in the United States is the highest on record. Out of every one hundred civilian workers in nonagricultural activities, thirty-eight are engaged in manufacturing.

Reversing a thirty-year-old policy, the Portuguese government in Lisbon has authorized religious instruction in all primary schools throughout its colonial possessions in India, and has set aside appropriations for this purpose.

The War Prisoners' Recording Station, located at 321 West Seventh Street, Long Beach, California, has been recording messages from prisoners since last November, and, as a rule, has forwarded messages received to interested persons.

The Friends Temperance Association, reporting at a recent meeting of the Religious Society of Friends, expressed deep concern over young Friends "who are falling in with fashion and folly" by the use of alcohol. It was reported also that the use of tobacco is on the increase.

Soviet people are young people. In 1938, 63 per cent were under twenty-nine and 45 per cent under nineteen. Two hundred eighty-four deputies in the supreme soviet are under thirty. Most of the generals leading Soviet armies are between thirty and forty or just over forty.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

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Number 19

## ... Editorial ...

### Where Prayers Are Found

KING DAVID was one of those spontaneous and outspoken individuals whose actions and words help one to understand the workings of the human mind and heart. In David, as in the case of Peter, one can see more clearly why human beings act as they do.

In 2 Chron. 7 there is the story of some good intentions upon the part of King David and what came of it all. It is related that the king sat before the Lord praying an humble prayer. "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?"

Toward the end of the king's prayer are these words: "Therefore hath thy servant found in his heart to pray this prayer unto thee." So it is in the heart that true prayer is found, and out of it that one breathes the soul's sincere desire. H. A. B.

### Economic Necessity

MANY things are done in the name of economic necessity. Individuals have been known to choose less than the best because they felt they must live according to certain standards. We have heard of saloonkeepers defending themselves on the basis that they had to live.

The Christian lives by a higher law. He does not let economic necessity dictate a course or manner of life which his conscience cannot approve. For, really, there are a good many conveniences that one can do without for the sake of a clear conscience. History records the lives of many who have sacrificed wealth, opportunity, and even life for an ideal.

From the fact that the Christian way of life is different it is bound to involve some real sacrifice. But there are compensations. In the Christian group there is consideration for those who have special needs. Time and again the blow re-

sulting from some serious loss has been softened by the timely gift of means, physical necessities, or Christian sympathy.

Over against the hardness of economic necessity the Christian seeks to put such solvents as sharing and sacrifice. He sees this written deep in the law of life. The seed dies that there may be a new plant or tree. The individual who would save his life must first lose it in behalf of those things which are worthy.

H. A. B.

### The Three Best Helps

THIS is a very difficult world right now. It always has been but the times are pressing down upon us with extra heaviness. How shall we stand up to them?

We were speaking recently of mother's wonder at the heated arguments of the brethren in the living room. In those days we called it the sitting room or, as often as not, just "the room." She was in the kitchen putting things to rights. It was after supper. Remember her simple way of solving the problem the brethren got so worked up over? She was sure that if we do the best we know, God will not let us down.

Suppose we look at that a little further. How do you do the best you know?

First of all, there is the rock-bottom desire in your own heart. Make sure of that. More than anything else in the world, you want to know and do the will of God. This is the dominant, all-controlling, all-absorbing passion of your life. And this—if you can recognize it by another name—is prayer.

Prayer is opening the heart's door and inviting God to come in and make himself at home. It is turning the dial, looking for the right wave length and tuning in to catch the music of the spheres. It is listening to the still small voice of God. It is



seeking the will of God with fixed purpose to make that will one's own.

Prayer is not an attempt to change God's mind, nor to get his attention, nor to induce him to make an exception in our case. It is not a request that he suspend the rules for our convenience or override a law in an emergency. There are no emergencies in God's world, or life is one continuous emergency, whichever viewpoint you like best. The laws of the universe, which are the laws of God, presuppose prayer. It is an essential feature of his government. Prayer changes things, not God nor his laws but events and results, because it sets in operation some law hitherto unknown or neglected.

Close to prayer in culture value for the seeker after life is Bible study. The great majority will not go far beyond mere reading. Even they will find immeasurable help, for much fine gold lies on the surface everywhere. Only they who dig down deep will come upon its richest treasures. Here is the story of the richest experience known to man. Here are the footprints of the trailblazers in man's search for God. Here are the clearest marks of God's impact in his eternal knocking at man's heart.

It must never be forgotten that the most important fact about the Bible is that it gives us Christ. He is God's Word to man in the fullest possible sense of that term. Because the Bible is the transcript of the history which led up to him and tells us all we know about him, it also is in a secondary sense the word of God. The revelation of God which we find in the Bible is primarily in the facts recorded there, chief of which facts is Jesus Christ the Son of God.

It is because these things are so that the Bible is our best source of light on the way of life, and of the comfort and courage we need to walk in it.

Alongside prayer and Bible study we would place service to human need. Remember that we are looking for concrete ways of practicing mother's program of doing the best we know. We are not unmindful of the worth of ritual as a means of grace. We should not neglect the assembling of ourselves together as the manner of some is, and so much the more as we see the day approaching. Then there are the ceremonial symbols of spiritual cleansing, humble service and brotherly love. They are useful too, if we are careful not to let them degenerate into "a piece of brass." We are stressing now, however, the three greatest helps to progress. One of these is actual service to our fellows.

Where cross the crowded ways of life, so filled just now with bloody strife, there is our chance.

Not in the strife but in deeds of healing ministry to the hurt bodies and souls of men. For heaven's sake, let's waste no time in pointless argument whether such service is effect or cause, whether it is the fruitage of right living or a means to it. The truth about this is of course that it is both. You cannot know the way of life in your own experience without being moved to have others know it too. Nor can you give yourself to this ministry without having your own experience enriched.

Service is simply love in action. It's deepest concern is that all men might know the peace of God which passeth all understanding, but it gladly enters whatever door is open. It knows that material want is most easily seen and felt, as the great "inasmuch" parable plainly implies, and it responds, without calculating consequences, to the imperative demand of love. The goal of Christian service is life to the full for all.

If these three graces be in us and abound, they will help much to make our lives neither barren nor unfruitful, and God, who knoweth our frame and remembereth that we are dust, will understand. Mother was right. So was Abraham. The Judge of all the earth can be trusted to do right.

E. F.

### Three Kinds of Reading

WE read recently of three kinds of books. They were listed as books of the day, the month, and of the ages. And truly it must be that most books published belong to the day and the month since at the end of a decade so little is left of all that was printed.

Perhaps here is a cue with respect to reading. There are at least as many kinds as there are books. For if the most of books are so essentially ephemeral that they can be classed as of the day or the month, what of the newspaper and the magazine which are so frankly and obviously as the grass of the field which today is, but on the morrow lands in the oven!

Yes, here is a cue with respect to reading. The things of the day and the month have their place, but they should not occupy the whole of one's reading life. Save some time for those publications which belong to the ages. It is these that give perspective. It is these that answer the questions asked by every generation.

The books that belong to the ages are not so many. They have been placed on a five-foot shelf. Perhaps they could be reduced to a five-inch niche. In any case, the shelf should hold your Bible—that storehouse of God's truth and man's experience which will help you with personal problems as old as man.

H. A. B.



### The Foundation of Democracy . . .

BY JOHN EDGAR HOOVER

Director Federal Bureau of Investigation, U. S. Department of Justice

It is encouraging to see this nationwide observance of National Family Week by the combined bodies of the Protestant, Catholic, and Jewish faiths. Never before was there so great a need for working together throughout the land, for the preservation of the home is the essential foundation of our democratic way of life. Nothing exceeds in its influence upon mankind the vitalizing and idealizing effect of home life. There the child first comes into contact with life and Almighty God. There he receives his primary education in religious and social principles. He must learn well those fundamental truths which will better equip him for his place in society. If this instruction and religious influence are lacking at home, then the individual is confronted with the problem of learning these fundamental precepts by experience or not at all. Costly years of sorrow and suffering then result in another wasted life.

The home is the natural cornerstone of government and it was one of the earliest forms of government. All other civilized institutions are of minor importance to it. In this belief we differ from totalitarian nations wherein the home and its individuals are pawns subservient to an impersonalized state. When the moral force that emanates from a religious home loses its efficacy, there is little for which we may hope. In turn, the home is the basis of our system of government. The community is simply a group of families; cities and countries are groups of communities, all resting upon the home as their common base.

Religion in the home is necessary if we are to continue in our democratic way of life. We are united as never before in our condemnation of the Spartan theories inculcated into the German nation by the Nazi party under Adolf Hitler. Hitler has attempted to destroy the home life and religion of the German people by removing their boys and girls from the home at an early age, training them as children of the state. No nation can stand which seeks to destroy the home in this manner, the home which is the foundation.

Today many homes in America are broken. Divorce, crime, and bad example have made irreparable inroads. Parents and children in other instances have been called to contribute their part in the fight for those principles which we recognize as essential for a better world in which to live. Therefore, we have the added responsibility not to forsake for a moment the maintenance of the in-

tegrity of the family, for there lies the strength of America. This is a full-time job without reservation.

On the home front we have a serious problem to face. This problem is the ever-increasing amount of delinquency in our young men and women still in the adolescent stage of life. Let us face the fact.

Nine thousand, six hundred seventy-five young girls under twenty-one years of age were arrested throughout the nation in 1941. This is an astounding figure in itself. In 1942, however, there was a 55.7 per cent increase to the figure of 15,068 arrests. Nor were these crimes of a minor nature. Arrests of girls under twenty-one in 1942 for commercialized vice showed a 64.8 per cent increase. Other moral crimes increased 104.7 per cent. Girls under twenty-one years of age arrested for disorderly conduct showed a 69.6 per cent increase. Those in the same age group charged with drunkenness increased 39.9 per cent.

Although the total arrests for young boys under twenty-one years of age in 1942 showed a 3.6 per cent decrease over the previous year, there was an increase in the felonious types of crimes. Assault arrests increased 17.1 per cent; moral crimes increased 10.6 per cent; carrying or possessing weapons, 15.5 per cent; gambling, 14.6 per cent. Boys charged with disorderly conduct showed a 26.2 per cent increase, and arrests for drunkenness jumped 30.3 per cent.

In 1942 more young women were arrested in the twenty-two-year age bracket than any other group. Following closely in order of importance were the twenty-one- and eighteen-year age groups. For young men, more arrests were made in the eighteen-year age group, followed closely by the nineteen- and twenty-year age bracket. These figures show a deplorable lack of parental guidance and discipline in many homes. It is a clear indication of adult failure to impress indelibly upon the plastic mind of youth those principles of faith, morality, and personal conduct that have withstood the test of centuries for wholesome accomplishment. Parents might do well to take an inventory of conditions in their own families and in evaluating concentrate closely upon doing "first things first."

In the united observance throughout the country of National Family Week, these facts should be kept at the forefront of discussion and attention. Through the religious influence which can be exercised in developing and maintaining our family structures, this serious problem can be met and overcome. By providing a continuous good home environment unsullied by licentious privileges masquerading as "liberty," parents only fulfill a



primary obligation to their children. Through the power of good example parents add strength to the family structure which children are proud to emulate. If the job of the parents is adequately handled, there will be greater reason for faith that the larger national problems of today and tomorrow will be expeditiously solved, and that our youth will possess the strength and character to enable them to surmount the obstacles which confront them now and in the future.

### Recruiting for the Ministry

BY H. F. RICHARDS

It was recently my privilege to attend a dinner meeting in Indianapolis which was sponsored by the Indiana State Pastors' Association. The theme for discussion, following the fellowship of the meal, was that of Recruiting for the Ministry. It was the result of the study of some Indianapolis ministers of what appears to be an ominous decline in the number of young men training for the ministry because of the present war situation. It also grew out of the consideration that the church in the post-war period will face difficulties and demand leadership far out of line with anything we have yet experienced.

The questions of the age in life at which and the circumstances under which men decide for the ministry had led to sending questionnaires to more than a hundred ministers who are now serving as pastors and in various other capacities of church work—administrative, educational, etc. Of the one hundred two reporting, twenty stated that they had decided in childhood that they would enter the ministry; forty-four were of high school age, 14-18, when they settled this matter; twenty were of college age, 19-22; and fourteen were of post-college age.

It will be seen that as many had decided for the ministry before the high school period as had during their college career, and that well toward half of the decisions were made during the high school years. As matters stand at present our young men are subject to call either to the army or to C. P. S. camps at the age of eighteen, while deferment for the purpose of pursuing preparation for the ministry does not come until one is in the midst of his college course. This of itself will at present tend to lessen the number entering the ministry.

But an additional matter of interest in the reports was that of the influences which tended to play a part in the decision for the ministry. The largest number reported that the major influence which entered into their choice was that of the homes in which they were reared. The family altars, the Christian living of their parents, and the

family loyalty to the church and its work were powerful factors. The home atmosphere in which they lived from day to day did more in shaping these careers than did any outside influence. So it would seem that recruiting for the ministry is a matter in which parents play a larger role than do schools and church boards.

It was, however, a bit disconcerting to learn that very few came from ministers' homes. One would hardly want to conclude with one sweep that they are less Christian than the rank and file. While some suggested answers might be made, the writer will leave that open to the reader. But to save the "men of the cloth" from undue embarrassment, it might be said that the ministers' homes have given somewhat more than their quota to the lists in Who's Who.

A considerable number reported that their decision for the ministry came from the personal interest of church leaders or local pastors, who definitely presented the challenge and call to them. In some instances, this had been waited for long before it came. Fruitful soil may sometimes be found rather unexpectedly. Perhaps alertness in this direction is a note which might well be sounded.

The testimony of some who were present in the meeting revealed the fact that they had made their decision for the ministry in the midst of the tragedies of World War I, and that they returned afterward to carry out their purpose. The suggestion was made that we should be alert for spiritual leadership after the present crisis has passed, when young men have been convinced of the folly of the world's present trend, have a vision of its needs, and have found some new sense of God and his purpose.

Anyway, this matter of future leadership is a live question before the church at large today and this approach to it was both interesting and enlightening.

*South Bend, Ind.*

### Love's Law

BY RUTH B. STATLER

Christ knew the human heart. Said he,  
 "Pray always for your enemy;  
 Do good to him who doeth ill;  
 He who loves not, love him still."  
 Christ knew that prayer helps even more  
 The heart of him who bends the knee  
 Than him for whom the prayer is prayed;  
 And the hand that lifts a brother's load  
 Is stronger by the burden made.  
 The heart that for a foe can pray,  
 And the hand that lifts unselfishly,  
 Can love an enemy alway.

*Somerset, Pa.*



## Bible Teachings on Wine's Deceitfulness

BY GEORGE A. LITTLE

This article belongs to Dr. Little's series that has been carried heretofore in the Bible Study Monthly. It is especially for teachers in preparation of the temperance lesson for May 23.—E. G. H.

### Wine Is a Mocker, Prov. 20: 1

A PROVERB is collective wisdom. Often it sums up race experience. A saying lives because it has been proved to be true. Usually a proverb is not the opinion of one man or one generation but is the cumulative judgment of many people in many generations. The proverb remains current coin only because it rings true. It was not only the Hebrew race that discovered that wine is a mocker. The same thought is expressed in pithy proverbial sayings in many other languages. Shakespeare states the same fact in his own way when he speaks of putting an enemy in the mouth to steal away the brains. A modern version is that "when the wine is in the wit is out." A middle-aged man who had lost health, home and business through drink, after listening to a radio advertiser extolling the merits of a certain beverage, stood up and shook his fist at the receiving set, saying vehemently: "That is what you say but I have made a mess of my life through drink. I wish I had your chance to tell what I know." He challenged the repetition of a statement that for him was untrue.

### At the Last, Prov. 23: 29

"There is a way that seemeth right unto a man, but the end thereof are the way of death" (Prov. 16: 25). A wise moralist advised that in all choices involving conduct we should think of "the moment after." How will the deed look then? Society tests the drink habit by the results in ten, twenty, thirty, or forty years. Highly colored liquor advertisements picture young people having social pleasure at drinking parties but they never publish pictures of the aftereffects, the headaches next morning, highway accidents, debts, impaired health in later life. The writer of the Book of Proverbs asked six questions which all have one answer (Prov. 23: 29, 30). Those who tarry long at the wine suffer from quarrels, accidents, bruises and bleary eyes. The morning after is very different from the night before. The wine looks very attractive sparkling in a glass but at the last it biteth like a serpent and stingeth like an adder. It should be unnecessary for individuals to experiment with beverage alcohol when this drug has proved itself injurious through thousands of years of race experience.

### Upon the Top of a Mast, Prov. 23: 24

A person getting drunk is here compared to a seasick sailor. Becoming tipsy the drinker feels the earth heaving as though he were in a boat on a

stormy sea. Because of the effect of alcohol upon the brain, the drinker sways like a sailor on the top of a high mast. His feelings are numbed and when he is beaten he does not feel the blows. Yet he knows that when he recovers from the "hang-over" he will seek it again. He himself knows that he will not learn from experience. It has been proved beyond doubt that for many people alcohol is a habit-forming drug. In time the cells crave for alcohol to which they have been accustomed, but still worse is the mental habit that is formed. Once alcohol is used as a way of escape from unpleasant reality, it becomes easier and easier to turn to it in order to forget difficulties. Drinkers sobering off are very penitent and often profuse with their promises that they will "never touch another drop." They mean it at the time but let some problem or crisis arise and they will run away from responsibility and take refuge in drink in utter forgetfulness of past experience.

### Vocational Success, Matt. 24: 45-47

Sobriety makes for efficiency. There is less loss of time, a higher average of good work, a better conservation of wages, and a building up of reputation for ability and reliability. Greater concentration on work is possible because the mind is not distracted by a hankering for drink. In the days when a workman did his work by himself he was the personal gainer by being temperate, but today in mass production his faithfulness to duty may aid the output of a whole factory. In order to maintain wartime production much attention is being given to nutrition. "In buying food the population is buying energy, the power to do work." The vaunted nutritional value of beer is ridiculous. "A pint of the beer mostly sold today contains some carbohydrate material, with a fuel value equal only to that of about one ounce of bread, but even this material is so much altered by fermentation that we do not know whether it has real value as food." Tests show that manual workers can actually do better, more strenuous and sustained work without alcohol than with it.

### Vocational Failure, Matt. 24: 48-51

There are many ways in which the drink habit impairs industrial efficiency. There is a loss of working hours through spree drinking. The likelihood of accidents is increased. Manual skill and the ability to use precision tools are impaired. Because of debt, home friction and loss of reputation, morale is lowered. Old age frequently shows sooner on drinkers than on abstainers. The last man hired and the first man fired is the drinker. In a number of cases valuable information has been given to the enemy through munition workers becoming talkative by taking drink when off



## Mother

BY BLANCHE RICHARDS

A poem about my mother  
I've tried and tried to write,  
But in spite of all my effort  
None ever sounds just right.

And now I know the reason:  
High-sounding words and such  
Can never portray my mother—  
No words are good enough.

Rockford, Ill.

duty. Estimates of the loss of industrial efficiency through drink vary from 5 per cent to 17 per cent. "Alcohol is not so much an individual criminal as a member of a gang of human enemies, disease, poverty, vice, crime, fatigue and over-exertion. We may call it the 'confidence man' of civilization, taking people down by associating with their social pleasures, a jolly good fellow who leaves its victims penniless and victimized."

### Questions for Discussion

Drinkers need to be protected from their life-cheating selves which at all times seek something for nothing. Discuss this.

"The highest mental attainment is the ability to define and hold fast to the realities of a situation." Does alcohol help or hinder?

Why is intoxication especially dangerous in a scientific civilization?

To what extent is social drinking a misuse of time?

Alcohol is never a stimulant but always a narcotic. How then do drinkers think they are lifted when they are really drugged?

"In adult life daydreaming is rarely productive." What then will be the effect of alcohol, "the goddess of the daydream"?

Chronic drinkers lose the ability to profit by experience. Why?

"Falsification may be quaffed from a flask." Does the drinker know?

Alcohol injures the body but the vital harm is progressive mental falsification. Do you agree?

Liquor advertisements picture euphoria, laughter and social gladness. The jails know foul breaths, incoherent speech, disheveled clothes, bleary eyes and palsied hands. Which is truer to life?

Alcohol is a drug which promptly produces death when it reaches the brain in the strength of 0.5 of 1 per cent. Compare this scientific fact with newspaper advertisements of beverage alcohol.

How may youth be prepared in advance against yielding to "the self-falsifications of that drug

which through the earliest years of its ministrations assures the drinker that he is superior, that he is adequate, that he has nerve"?

"With thousands the resort to alcohol is an admission of emotional immaturity." Why then is it taken as a sign of being grown-up?

Alcohol has been described as "that mistress of pretence." Why?

"Alcohol opens up an elusive trail far afield from the factual highway." Explain.

"The flattery of rum." How long does the flattery last?

How may we retain "capacity for joy-hours" without "retreat into chronic drink-saturation"?

Toronto, Canada.

## "Wherewith Shall I Come Before the Lord?"

BY R. H. MILLER

### Part II

"He hath shewed thee, O man, what is good." What can this mean except that by looking honestly and clearly within ourselves we find intimation of what God requires? When we clearly discern what are the basic human needs, we have the convex side of God's requirements, the concave side representing the divine demands. Looking at this latter side, he says, "What doth the Lord require of thee, but . . ."

When one thinks freshly, simply and warmly about God, it becomes clear what such a Being will require of his children. A God of love, goodness and power—what could he ask but those things that are mentioned in the latter part of verse eight? On the other hand, take many of the little things that religious people have made great ado over; dwell upon their implications as to the character of God; one would think a strange and monstrous being sat on the throne of the universe.

God asks men "to do justly." Justice was the great idea of Micah's predecessor, Amos: "Let justice roll down as waters and righteousness as a mighty stream."

Perhaps no church leader of the modern day commands greater confidence of more men than the Archbishop of Canterbury, William Temple. In a recent article, his long-time friend, William Paton, suggests that the reason for this is the unfailing fairness of the archbishop. This confidence is quite as strong in the men who differ from him as it is in those who agree with him. At his hands all men know that they will receive just treatment.

In the Old Testament we are warned against the taking of bribes. "A bribe blinds the eyes of the wise and perverts the ways of the righteous."



It is probably true that most men today would scorn the offer of a bribe, but the temptation to tamper with justice for an advantage is forever recurring in new and more subtle forms. The very interdependence of modern life has multiplied the offer of bribes a thousandfold. In every choice we make the thought injects itself, "What will this do to me, my reputation, my business, my security, my ambitions?" It takes a bolder, more discriminating form of unselfishness to be thoroughly just today than it ever did in the history of mankind.

Virtue never shines in a more glorious light than when it stands indifferent to the personal consequences of its choice. God requires that we do justly.

We are "to love kindness." This is the great idea of Micah's contemporary, Hosea.

Is there a difference between telling a man to be kind and telling him to love kindness? I think there is. To love kindness goes deeper. The one who loves kindness will always have a right spirit and attitude. When occasion calls him to do a kindness, he will do it, for he loves it. When occasion calls him to receive a kindness, he will receive it graciously, for the same reason. When circumstances shut him up so that he can neither do nor receive kindnesses, he will still praise and encourage kindness in others. Whatever the circumstances, he will always be promoting this primary essential of all social life, kindness in attitude and action.

The man whose resolution is to be kind may develop thoroughly wrong attitudes. He may proudly refuse to receive them, and if both giving and receiving are impossible, he may become bitter.

I met a wealthy aristocrat on a train in Europe who was bemoaning "the terrible times" in which he lived. (It was in the middle twenties). "We are no longer able to pass out our gifts at the Christmas season as we used to do." (Incidentally he spent his time between the winter resorts in southern Europe and the summer resorts in northern Europe.) Did he love kindness? He delighted in so-called kind acts because they inflated his ego. He enjoyed reaching down and placing gifts in the uplifted hands of the poor. He did not love kindness; he prostituted the forms of kindness to satisfy his own arrogance and selfishness. There is nothing that can take the place of the pure love of kindness. This is the second thing that God requires.

And the third is "to walk humbly with thy God." This is the central idea of Micah's greatest

contemporary, Isaiah, who "saw the Lord sitting upon a throne high and lifted up."

In the medley of thoughts and things that go to make up a day's living, in the confusion of our world, in the long history of our planet there is movement in a direction, for those who have eyes to see it. Men can either be with it or against it. To be against it means inner restlessness and uneasiness. To be with it means inner peace.

Paul knew both. He knew what it was to kick against the pricks. He also knew the peace that comes from working with the Almighty. Born of it is the invincible confidence expressed in his great words: "I know whom I have believed and am persuaded that he is able to keep what I have committed unto him." He walked with God.

*North Manchester, Ind.*

### **Bethany Biblical Seminary Presents the Class of 1943**

BY RUFUS D. BOWMAN

Pictures by Willis Kurtz

The class of 1943 numbers twenty-seven. There are twenty-one in the Seminary; nineteen candidates for the Bachelor of Divinity degree, and two candidates for the Master of Religious Education degree. There are six candidates for graduation from the Bible Training School. The number of candidates for graduation from the Seminary is the largest in the history of the school.

The names of the candidates for graduation from the Bible Training School are as follows: candidates for the B. S. L. degree in May are Raymond S. Bach, Walter J. Dick, and Charles Dumond. Raymond Bach is a Methodist preacher and Walter Dick a Mennonite. Mrs. Gladys Burriss and Mildred Keeney are completing the three-year music course and Lillian Moyers is finishing the regular two-year Bible Training School program.

The following Seminary seniors are candidates for the Bachelor of Divinity degree at the commencement exercises, May 30, 1943: Norman J. Baugher, W. Russell Burriss, Fred W. Butterbaugh, Wendell P. Flory, Ralph L. Fry, Paul S. Hersch, Albert Hollinger, Peter Kaufmann, Homer Kiracofe, Leonard M. Lowe, Francis L. Shenefelt, Carl S. Smucker, L. John Weaver, Ammon P. Wenger and Carl E. Yoder.

The following Seminary seniors are candidates for the Bachelor of Divinity degree at convocation, Sept. 8, 1943: Jay J. Johnson, Ross L. Noffsinger, Paul F. Shrider, and David Ensign.

Velma Ober and Mareta Shrider are candidates for the Master of Religious Education degree from the Seminary in May.

These young people have made splendid records in their school work. They are eager to serve their heavenly Father through the Church of the Brethren. They love the church and are willing to give their energies and talents sacrificially for the kingdom. They are worthy of the trust and support of the church.

**Norman J. Baugher** is the son of Dr. and Mrs. J. I. Baugher of Washington, D. C. He graduated from the Hershey high school in 1936 and from Elizabethtown College in 1940. During his senior year in college he





Norman J. and Ruth Baugher



W. Russell and Gladys Burris



Fred W. and Alta Mae Butterbaugh

served as a co-pastor of the Spring Creek congregation, Hershey, Pa. He was student pastor of the Monticello congregation, Middle Indiana, from October 1940 to May 1942. During the summers of 1940 and 1942 he served the Lake Ridge congregation, King Ferry, N. Y. He has accepted the call to become full-time pastor of this congregation, beginning July 1, 1943.

Norman J. Baugher and Ruth Myrtle Christ of Hershey, Pa., were married June 1, 1940. Mrs. Baugher was educated at the Hershey high school and junior college. She has taken special work in the Bible Training School. She is looking forward with joy to pastoral work with her husband.

**W. Russell Burris** was born near Starkweather, N. Dak., Oct. 3, 1910. He is the son of Mr. and Mrs. W. M. Burris of Fresno, Calif. He was called to the ministry by the Bow Valley congregation of Arrowwood, Alberta, Canada, and was licensed there in July 1936. He attended the Bible Training School from Sept. 1936 to May 1938. He was ordained at the First church of Chicago on Aug. 28, 1938. He served as pastor of the congregation at Warrensburg, Mo., for two years while attending the college there. He graduated from Central Missouri State Teachers College in the summer of 1940 and returned to Bethany that fall.

On August 8, 1937, Russell Burris married Gladys I. Moore, daughter of Mr. and Mrs. C. S. Moore (mother deceased) of Raisin City, Calif. Mrs. Burris also attended the college at Warrensburg and took sufficient work in Bethany Bible Training School to receive her diploma in church music in May.

**Fred W. Butterbaugh** graduated from La Verne College, Calif., in 1935. He taught school for a year and a half and spent three years in business. During this time he was active in boys' work and spent some time as superintendent and chairman of the board of Christian education of the La Verne Church of the Brethren. While in Bethany he has served on the board of Christian education of the Chicago church for three years. He spent one summer in pastoral work at Shepherd, Mich. He has accepted the position as field representative of La

Verne College and will take up his duties July 1, 1943.

Mrs. Alta Mae Teter Butterbaugh shares fully his joy in church work. One daughter, Beverly Ann Butterbaugh, aged four and a half years, blesses their home.

**Wendell P. Flory**, the son of Rev. and Mrs. Byron Flory, was born at Ping Ting, Shansi, China, April 24, 1920. His parents were missionaries and Wendell received part of his education in China. He graduated from Bridgewater College the spring of 1940 and entered Bethany the fall of the same year. He has held summer pastorates at Hollywood, Va., Seneca, Fla., Topeca and Laurel Branch, Va., and Eglon, W. Va., and served as student pastor of the Summit church, Va., during the winter of 1939-40. Wendell was ordained to the ministry in September 1938. He plans to return to China for mission service and until that time he will do pastoral work in the homeland.

**Ralph L. Fry** was born March 8, 1918, at Polo, Ill. He is the son of Mr. and Mrs. Lee A. Fry, now of the Cherry Grove congregation, Northern Illinois. Ralph graduated from Manchester College in 1939 and served the Rockford congregation as pastor for one year before entering Bethany. He is much interested in the rural field and is looking forward to service in a country parish. He was ordained to the ministry on April 9, 1939, in the West Branch church, Ill.

Ralph Fry and Pauline DeLauter were married Sept. 23, 1939. Mrs. Fry is the daughter of Rev. and Mrs. Ora Delauter of Thornville, Ohio. Pauline took two years at Manchester College and special work in the Bible Training School. One daughter, Alice Elizabeth, graces their home.

**Paul S. Hersch** was born in Mansfield, Ill., November 23, 1918. He is the son of Mr. and Mrs. Elmer Hersch of Elgin, Ill. Paul graduated from Manchester College in 1940. He served in summer pastorates at Plattsburg, Mo., and White Rapids, Wis., and as student pastor of the Burnettsville church, Ind. He was ordained to the ministry in the Highland Avenue Church of the Brethren in Elgin, Ill., Oct. 26, 1941.

Paul Hersch married Ruth Brandt, the daughter of Mr.



David Ensign



Ralph L. and Pauline Fry



Paul S. and Ruth Hersch





Albert and Evelyn Hollinger



Jay J. and Vera Johnson



Homer and Rachel Kiracofe

and Mrs. Harry Brandt, of Elgin, Ill., on Aug. 24, 1940. Ruth graduated from Manchester College in 1940. Paul and Ruth will enter full-time pastoral service at Covina, Calif., this coming summer.

**Albert Hollinger** was born near Fairfax, Va., July 3, 1903. He is the son of Rev. and Mrs. Albert Hollinger (both deceased). He graduated from La Verne College with the A. B. degree in 1940. Albert served as summer pastor of the Bow Valley church in Alberta, Canada, in 1940, and of the Stanley, Worden, and Maple Grove churches in Wisconsin in 1942. Albert started his educational career later in life than many people. His persistence in finishing high school, college, and seminary, while making his way through school, shows great promise for the future.

Albert Hollinger married Evelyn Dorothy Steinmeier of Ontario, Calif., on May 25, 1940. Mrs. Hollinger graduated from Santa Barbara State College in 1935 and taught home economics for five years previous to her marriage. One son, David Albert Hollinger, born April 25, 1941, blesses their home.

**Peter Kaufmann** was born Nov. 17, 1919, in Berlin, Germany. He is the son of Mrs. Edith Kaufmann. He graduated from Swarthmore College, Pa., in June 1939. Peter entered the Seminary in January 1940 and during that year applied for membership in the Church of the Brethren. His Christian spirit and ability as a student soon won for him a place of honor and love in the student body. His preaching ability and love for the ideals of the Church of the Brethren fit him well for ministerial service in our denomination. He served last summer as a student pastor in North Dakota and has received a call to return to that same charge.

**Homer Kiracofe** was born July 23, 1916, near Mt. Solon, Va. He is the son of Mr. and Mrs. Minor Kiracofe of Lima, Ohio. He graduated from Manchester College in 1940. He held summer pastorates in the Pampa church, Texas, in 1939, the Waka church, Texas, in 1940 and the Sugar Ridge church, Custer, Mich., in 1941. He has served as student pastor of the Sugar Ridge church since September 1942 and will continue there on full time after graduation from the Seminary.

Homer Kiracofe married Rachel Mohler Miller on June 5, 1940. Mrs. Kiracofe graduated from Manchester College in 1940. She is the daughter of Elder and Mrs. Bruce A. Miller of Scottville, Mich. One son, Rolland Homer Kiracofe, born Aug. 22, 1942, is the joy of their home.

**Leonard M. Lowe** was born at Sabetha, Kansas, in 1913. He graduated from McPherson College in 1936. He was licensed to the ministry in December 1933, and ordained Jan. 1, 1936. He held pastorates under the General Mission Board at Parsons, Kansas, Bowmont, Idaho, and Mound City, Mo. Leonard entered Bethany Biblical Seminary the fall of 1940. Since October 1942 he has served as student pastor of the Church of the Brethren at Batavia, Ill. Following graduation he will continue serving the Batavia church as full-time pastor.

Leonard Lowe married Viola Rothrock Sept. 1, 1935. They have two children: Rosalie Anne, aged six years, and Philip, aged four years. Mrs. Lowe graduated from McPherson College in 1936. Prior to entrance at McPherson she taught in the Nebraska public schools four years. Both Leonard and Viola Lowe are looking forward to a life of pastoral service.

**Francis L. Shenefelt** graduated from the school at Mineola, Kansas, in 1924 and received his A. B. degree from Mt. Morris College, Mt. Morris, Ill., in 1930. During his college years he took part in debate, Y. M. C. A., Student Volunteers, and athletics. He was married to Estella West of Prescott, Iowa, in 1933. He farmed for seven years south of Polo, Ill. The family left the farm in 1940 to attend Bethany. During the two summers he was at Bethany, he served as summer pastor of the Salem church of Southern Iowa. He has two children, a boy of eight years and a girl six. He was born and reared on a farm and is serving a rural church. Since Sept. 1, 1942, he has served as pastor of the Monroe County church of Southern Iowa.

Mrs. Estella West Shenefelt graduated from Mt. Morris College in 1931 and taught in Illinois schools for two years. While the family was at Bethany Mrs. Shenefelt took some work in the Seminary. She has been recently elected as president of the district women's work of



Paul F. and Violet Shrider



Carl S. and Vera Smucker



Ammon P. and Blanche Wenger





Leonard M. and Viola Lowe



Ross L. and Mary Noffsinger



Francis L. and Estella Shenefelt



Southern Iowa and is serving as superintendent of children's work in the local church.

**Carl S. Smucker** was born Jan. 9, 1910, at Orrville, Ohio. Carl graduated from McPherson College in 1940. While there he was student pastor of the Monitor church, Kansas. During his seminary course, he has been student pastor of the church at Rockford, Ill. He represents the District of Northern Illinois and Wisconsin on the Illinois Council of Churches and has been one of the visiting ministers at Camp Grant.

Mrs. Vera Smucker was born October 15, 1911, at Smithville, Ohio. Three children bless the Smucker home: Howard, Danna Dale, and Darell. Mrs. Smucker has attended some classes at McPherson and Bethany. She has been very sacrificial in helping to make it possible for her husband to go through college and seminary. The Smuckers have enjoyed a successful pastorate at Rockford and will continue to serve there after Carl's graduation.

**Leon John Weaver** was born Oct. 8, 1914. He is the son of Rev. and Mrs. M. J. Weaver of Nappanee, Ind. His father and four uncles have been ministers and his father has served in the pastorate of the Church of the Brethren for nearly forty years. John graduated from Elizabethtown College in 1940. Prior to his graduation from college he taught school for five years near Windber, Pa. He was ordained to the ministry on Aug. 9, 1939. He served in the Blough work camp in Pennsylvania during the summer of 1940, as summer pastor of the South Fork congregation, W. Va., in 1941, and as summer assistant pastor to George Detweiler at Waynesboro, Pa., in 1942. John has been active in young people's work and plans to enter full-time pastoral service after graduation.

**Ammon P. Wenger** was born Aug. 28, 1909. He is the son of Mr. and Mrs. Levi M. Wenger of Lititz, Pa. He graduated from Elizabethtown College in 1940. On Aug. 17, 1939, he married Blanche Miller of Washington, D. C. Mrs. Wenger is the daughter of Mr. and Mrs. E. D. Miller (both deceased). She graduated from Wilson Teachers College, Washington, and taught school for two and one-half years. The Wengers have one daughter, Harriet Jane. Ammon and Blanche Wenger are consecrated young people and are looking forward to pastoral service.

**David Ensign** was born Jan. 1, 1918, at Battle Creek, Mich. He was baptized in November 1934 at the Battle Creek church, and licensed to the ministry in December 1936. David graduated from Manchester College in 1939 and was pastor for one year of the Spokane, Mount Hope, and Forest Center churches of Washington. He held summer pastorates at Bethel, Okla., in 1941, and Oakley, Ill., in 1942. David is a candidate for graduation at convocation and plans to enter pastoral service in September.

**Carl E. Yoder** is the son of Mr. and Mrs. Henry A. Yoder. He graduated from McPherson College in 1940 with the B. S. degree. Carl united with the church at the age of fourteen at the Mt. Pleasant church, Northern Indiana. Later his membership was transferred to the Bremen church. Before entering McPherson College, Carl spent some time in the Bible Training School. After finishing college he entered the Seminary for the purpose of preparing himself for ministerial service. He has held two summer pastorates and is eagerly looking forward to a full-time pastorate.



Carl E. Yoder

**Jay J. Johnson** is the son of Mr. and Mrs. Jay E. Johnson of Ashton, Ill. He graduated from Manchester College in 1940 and spent one year in Garrett Biblical Seminary, Evanston, Ill. Jay entered Bethany Biblical Seminary during the school session of 1941-1942 and through his fine spirit and consecration soon won a place of esteem in our student body. He united with the Church of the Brethren and was ordained to the ministry at the Allison Prairie church of Southern Illinois, in September 1942. Mrs. Johnson is a registered nurse who has been performing faithful service at Bethany Hospital during the last two years. She is the daughter of Mr. and Mrs. Wil-

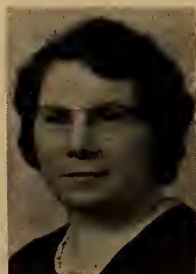
(Continued on Page 24)



Peter Kaufmann



L. John Weaver



Velma Ober



Mareta Shrider



Chas. and Bertha Mae Dumond





## Home and Family

### Gran's Day . . .

BY MRS. CHARLES A. BAKER

Although her ancestors had been long in America, Grandmother Barton ("Gran" as she was affectionately called by her daughters-in-law, and her numerous grandchildren) had a streak of French peasant blood in her veins. It showed in her handsome face, her olive complexion, her black eyes, and her intense, almost passionate, love for the soil. For the rest, she was tall and strong for her seventy-three years, with silvery-gray hair drawn away from her forehead and knotted neatly at the nape of her neck.

Gran's knees had grown stiff with rheumatism, and it was no longer considered advisable for her to live alone. The children were afraid she might fall and injure herself. So Gran visited with them by turns.

Through the winter months Gran lived with her second son James and his wife Myrtle. James, the manager of a dental supply company, owned a comfortable home in the city. This special Saturday evening in early February Gran had gone early to bed, for James and Myrtle were away attending a club function; the only son, James Junior, was in the medical training corps; the eighteen-year-old daughter, Judy, was attending a movie with her boy friend.

Gran lay wide-eyed in the darkness, reflecting it would soon be March and plowing weather on the farm. The home farm with its two-hundred acres of rich farming land still belonged to her. Fifty-five years before she had gone there with her young husband, Aaron, and had fallen in love at first sight with the place.

They had been for the most part very happy years. Here her nine children had been born—all boys but one, the baby of the family, Rose Marie. Now Rose Marie was a sophisticated woman of twenty-seven, earning a large salary as stenographer for a well-known law firm in the city, laughing at life and love, and bearing in her heart the scars of an unfortunate romance.

Gran reflected that Rose Marie had been humored too much. Aaron had died suddenly at the age of fifty-nine. The eldest sons—Chester, James, Milford—were married and in homes of their own; young Aaron was in school, studying for the ministry. John had given his life for his country in World War I; twin sons, Oscar and Philip, had died when they were four years old. There remained Carl, the youngest son, too young to take hold of the farm work, and Rose Marie, a lovely, fair-haired little girl of eleven.

Gran stayed on at the farm. The fields were rented to a cousin of Aaron's until such time as Carl could carry on. Gran set aside a suite of rooms for herself and the two children. The livestock and tools were sold, and Gran drew up the broken threads of her life and settled down to a placid, if monotonous, existence.

Rose Marie was her greatest comfort in the dark days following Aaron's death. All spoiled the little girl. She grew up at once willful and loving, impulsive and generous, but reserved and stubborn in matters relating to her own pleasure.

When Rose Marie, a tall, beautiful girl of nineteen with black eyes and fair hair, had graduated from

high school, she met Stephen Halliday. Stephen was a college graduate, ten years older than Rose Marie. He had been left a widower with a tiny baby daughter within fifteen months of his marriage. He and his sister Esther owned jointly a large farm, located a few miles from Grans' own place.

It was a case of love at first sight. Wisely, Gran raised no objections. She only stipulated that Rose Marie finish her course at business college before the marriage took place. Stephen resigned his position in the city and began to draw up plans for another farmhouse at the south end of the farm and to buy stock and equipment with which to commence farming.

The wedding day was set; and then something happened—just a silly little quarrel. It would soon be remedied, Gran thought. But, somehow, this quarrel never was patched up.

Stephen accepted a position on the teaching staff of an agriculture college in another state and moved away, leaving his little daughter in the care of his sister Esther and her husband. Rose Marie carried her head high, in public, but went about home the shadow of her old bright self. Eventually, she secured a position in the same city in which James and Myrtle resided, rented a tiny but immaculate apartment in an exclusive part of town, and came seldom to visit at the old farm.

In this manner seven years had passed away. On the surface, at least, Rose Marie did not seem unhappy. She dressed smartly and expensively, drove her own car and attended now and then a party. But to her mother's suggestion that she spend the week ends at the old farm, Rose Marie laughed and shrugged indifferent shoulders. "Week ends with Carl and Vera! Don't be silly, mother. You know just how Vera would react."

Just this week Chester had told her that Carl was giving up his lease on the farm in order to take a position in one of the defense plants. He had purchased a modern home in the town where the plant was located, and the farm sale of livestock and equipment was scheduled for the last of the month. Chester went on to say that it would be difficult to get a good tenant—with so many farmers working in war plants—and suggested that she advertise the place for rent in the papers.

It would be very hard to bear—strangers living in the old home. There would be no room for her at all—she was entirely too old to think about making her home with strangers—even for a few weeks at a time.

Resolutely, Gran forced her thoughts into other channels. Soon she would go to Chester and Mary's for her usual summer visit. Chester had his home and his real-estate office in the suburbs. There was a large lawn in the rear, with a grape arbor and climbing roses. Gran could sit under the arbor when the days were pleasant, and almost imagine herself back in the country.

Perhaps, this year, she would spend a little longer time with Milford. By rights, Milford should have been farming the rich acres of the home farm, for he was in the poorest circumstances and had the largest family of any of the children. But Milford, unfortunately, was subject to asthma and allergic to plant pollens. So farming was out of the question. He worked,



year in and year out, for a large commercial firm, at a slender salary, by which he barely managed to make ends meet. Gran helped out a great deal during her visit.

The wind was rising. Again Gran thought of the country and March gales and plowing weather, of the creaking dark pines just outside her bedroom windows at home, of the little white church and the grass-grown graves in the little churchyard at the rear, of her lifelong friends and neighbors. She thought of young Aaron; he was on the mission field in China. She remembered when he had been ordained; how proud they had been when he dedicated his life to the service of God. Now, that Carl was moving away, she would no longer have a part in the life she loved best. The slow, painful tears of the aged trickled down her wrinkled cheeks.

"You're pale, Gran," Myrtle told her next morning as they were rising from the breakfast table. "The weather is very cold, too; perhaps you've caught a chill. Do you really think you are able to go with us to church?"

Gran's spirits sank. No church, just when she felt most keenly the need of religious consolation! But she did feel a bit queer and trembly after her almost sleepless night. Reluctantly she saw them off.

Rose Marie, coming in a short time later, found her curled up on the davenport. "Oh, I have the most wonderful news to tell you, mother! I was hoping to find you here alone. But aren't you well?" she broke off, anxiously.

"Just resting," Gran told her. Then she sat up and stared. Could this be Rose Marie? She was a girl again—flushed, radiant, happy!

"We've made up, Stephen and I," Rose Marie explained, her fair head resting on Gran's shoulder. "It was all a wretched mistake. The quarrel was my fault, and I had sense enough to realize it, after I had thought things over. I wrote Stephen a letter and begged his pardon. But he never answered. And I was too proud to humble myself again. Stephen was proud too. He never received the letter, mother! He and Esther had taken Alice May up to the medical clinic over the week end. My letter, with several others, was laid on the mantel, waiting their return. Well, there happened to be a small crevice between the mantelpiece and the wall, and somehow my letter slipped down into this opening and had lain there unopened all these seven years. And if Esther had not taken the notion to remodel the old fireplace this spring and to tear away the mantelpiece! Isn't it wonderful how things happen?"

"God works in a wonderful way, Rose Marie."

"Yes," admitted the girl, humbly. "Well, Esther sent the letter right away to Stephen and he came at once. Everything's settled. We shall be married by dear old Rev. Barnes; Esther has consented to let us have Alice May during the summer vacation; best of all, with your consent, we will move on the old farm. You shall have your suite of rooms, where you may play at house-keeping if and when you like. We shan't spare you often to the other children, for I shall want you near me all the time. But you are crying," Rose Marie broke off in dismay.

"They — are — only — tears — of joy," gasped Gran, reaching for her handkerchief.

"Stephen's come," said Rose Marie, her face flushing

warm and rosy as a car drew up before the house. "We are driving down to the farm today, since the roads are clear. We hoped to take you with us, but if you are ill—"

"Ill," cried Gran, "on a day made especially for me?" She felt suddenly rested, and years younger. She was needed, wanted, and the place she loved best on earth would be her home! This spring she would hear the wind singing in the tall pines; Stephen would be plowing the fields, and Rose Marie hanging up frilly, white curtains at the windows. The entire month of May, from morning till night, she would spend in the garden, pottering about the flower beds. "Ill," she said again, and laughed. "Give me five minutes to get my hat and coat!"

*Arcanum, Ohio.*

## The Custodians of Culture

BY DEWITT L. MILLER

### PART IV

Women are the custodians of our spiritual culture. Both social and moral culture are spiritual at heart. In fact, all culture is spirit-centered. But just now we want to think of those religious values without which our civilization grows rotten at the core. In woman's hands they are safer than in any other.

Through the years a minister sees all sorts of things that engrave themselves indelibly upon the mind and profoundly influence his thinking. In my short ministry I can see in my mind's eye a number of homes where the father and husband, indifferent to the values of religion, stays at home or goes somewhere else, while the mother gathers her children together and takes them to Sunday school and church each Sabbath day, endeavoring to give them a religious basis for their lives. I have even known husbands and fathers who have hindered wives and mothers in this most sacred task. But still, these women are doing all they can to keep alive a spiritual atmosphere in their homes. Even though she never wins the husband and father, God knows and the minister knows, and I suspect everyone who enters the home knows, the difference between that home and the home where the wife and mother gives up and sinks to the low spiritual level of the husband and father.

The other day I ran across the loveliest story. A young couple had a quiet wedding in the church and then returned to her home for a big dinner with her family. In the afternoon they went to their new home. As supper, the first meal in the new home, was ready and the young husband was about to fill his wife's plate she interrupted him and said, "John, in my home father always thanked God for the food before we ate. And when I was just a little girl I used to sit and dream of the time when I would sit at the foot of the table and have a husband at the head who would thank God for our food. Won't you say 'thank you' for us before we eat?" And John did. Together they did the supper dishes and listened to the radio. When the time came to go to bed the wife said, "John, in our home father always read the Bible and prayed before we went to bed and since we've been engaged I've been hoping you would do that for us in our home. I'd be so proud if we wouldn't miss the first night in our new home." And John got the Bible and read a few verses and then they knelt together and thanked God for each other, for their love for one another, and asked God to bless their home.



On the first Saturday night after their marriage, when their devotions were over and they were going upstairs together, John said, "What time will we have to get up in the morning to get to church on time?" And then his wife turned to him with radiant face and said, "O John, I'm so happy that you will go to church with me. I wouldn't be happy unless I could go to church each Sunday and I would be quite unhappy if I had to go alone as so many women have to do."

That young wife was fulfilling her responsibility as a custodian of spiritual culture. Can you imagine what it will be like to have children born and reared in a home that has that sort of an atmosphere? Can you imagine any marriage going on the rocks where the ideals of religion so permeate the lives of both husband and wife? Can you imagine what it would be like if every home was like that?

But, girls, you cannot get husbands who will respond as John responded if you ignore spiritual values when you are forming your friendships and in the days of your courtship. And if there are women who have not fulfilled their trust as the custodians of spiritual culture, and the spiritual atmosphere of their homes has deteriorated, I want to say to you that it is never too late to start. The longer you wait the harder it is, but it is all the more important for having waited. To some, there will be the long, hard, lonely road without the support and companionship of your husbands. If you fail, your home fails, and if your home fails civilization fails to that extent, for the home is the last stronghold of spiritual culture.

As in the case of moral idealism, you set the pace. What you consider important will be considered important; what you consider necessary will be considered necessary. In the long run of the years, it is in your hands to provide the spiritual basis for life upon which a Christian civilization can be built, or you can rock the foundations of the world's civilization with the moral and spiritual corruption of your soul for it is true as Alexander Pope has said,

Oh, woman, woman, when to ill thy mind  
Is bent, all hell contains no fouler fiend.

No imagination is great enough to conceive the good that has been done in the world by faithful women who have kept the faith. George Pope Morris in his lovely poem, *Pocahontas*, said—

'Tis ever thus, when in life's storm  
Hope's star to man grows dim,  
An angel kneels, in woman's form,  
And breathes a prayer for him.

Out on the world's far-flung battle lines, faced with terrific dangers and confronted with many temptations which make the stronger appeal because of loneliness, fear and uncertainty, thousands of men will be kept brave and strong and pure because they carry in their hearts some vision of angelic loveliness, some one each loves, a mother, a sweetheart, or a wife, breathing a prayer for him. Even so these prayers may not be enough to save them all from the ravages of war. But whether life or death attends their way, they will be kept strong and pure and unafraid while angels here at home are praying for them. And whether they be here or there, men of all time and in every place have scorned the evil and chosen the good because of women of faith and women of prayer.

No wonder we say our text can be considered inspired when it says, "Ye must know that women have domin-

ion over you." Woman in the purity of her body, the cleanness of her mind and the spiritual beauty of her soul is the custodian of the world's culture.

The reason firm, the temperate will,  
Endurance, foresight, strength, and skill,  
A perfect woman, nobly planned,  
To warn, to comfort, and command.

And so whoever you are, man or woman, boy or girl, I would dedicate you to those ways of life that make our social, moral and spiritual culture safe in the hands of womanhood. I would that women young and old would be true to their sacred trust, and men both young and old would be worthy of the love and the prayers of their mothers, their sweethearts and their wives into whose hands has been given the custodianship of the world's culture.

*Meyersdale, Pa.*

## A Mother Makes the Home

BY ADA SCROGUM

It has been only a few months since my mother passed away. I often think of the many, many things she did in our home. I am convinced now more than ever that a mother makes the home. And she makes it by doing little things. Who keeps the house in order and cleans up the dirt brought in by muddy shoes? Who cooks the wholesome food, which smells so good and tastes even better? Who sews on all the buttons that seem to come off without reason? Who gets up in the night to care for a sick child without thinking of the sleep she needs for herself? It is mother, who does these things and a thousand others. She does them day after day, month after month, and year after year.

A mother makes the home, and she has within her power to make it anything she wants. She can do her work cheerfully, or she can do it complainingly. She can be gentle and patient with her children, or she can treat them cruelly. She can make her home a place of peace and happiness, or she can make it a place of torment. If she is a Christian, she will make her home a place of contentment in which every member of the family loves to be. The greatest blessing in anyone's life is a good, kind Christian mother.

A mother makes the home, and without a mother there can be no real home. What is home without a mother? It is like eating a meal without bread. It is like washing without soap. It is like living in a house without a fire. The mother is the center about which everything revolves. She is the sunshine which brightens and illumines the place. She is a source of help and comfort to every member of the family. There are many good Christian mothers in the world today, but some of them will not be fully appreciated until their hands are folded and their bodies are laid to rest.

*Elkins, W. Va.*

## From a Letter to Mother

Mother dear, I am thinking of you tonight. I am thinking of you as I have always thought of you. You are still my world and all that life means to me. You taught me the right way to live. My one ambition is to be more like you each day. In my eyes you stand for something everlasting. You have influenced my life in a way that words themselves cannot explain. If I can half repay you with my love I will be doing even then but a very little for that which I have received through the years of my life.—R. L. F., San Diego, Calif.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

#### Calendar for Sunday, May 9

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Peter and John Leaders in the Early Church.—Acts 2: 37-41; 3: 1-8; 4: 13, 18-21. Golden Text, Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. Acts 4: 13.

**Christian Workers.** Living as Christians in the Family.

**B. Y. P. D.,** How Democratic Am I in My Home?

#### Gains for the Kingdom

**Nine** baptized in the Waynesboro church, Va.

**Two** baptized in the Harmonyville church, Pa.

**Four** baptized in the Harris Creek church, Ohio.

**Seven** baptized in the Coventry church, Pa., Bro. Tros-tle P. Dick, pastor.

**Two** baptized in the Buffalo church, Ind., Bro. J. R. Hunter, evangelist.

**Four** baptized in the Poplar Ridge church, Ohio, Bro. Otto Laursen, pastor.

**Four** baptized in the Midland church, Mich., Bro. Wal-ter J. Heisey, pastor.

**Seventeen** baptized in the Pine Creek church, Ill., Bro. Nelson Rittenhouse, pastor.

**One** baptized in the Swope's Valley church, Schuyl-kill congregation, Pa., Bro. S. K. Wenger, elder.

**Five** baptized and one received by letter in the Cedar Rapids church, Iowa, Bro. H. L. Ruthrauff, pastor.

**Three** baptized and one received by letter in the Wal-nut Grove church, Ill., Bro. Oliver Dearing, pastor.

**Thirteen** baptized in the Blough church, Shade Creek congregation, Pa., Bro. Jacob T. Dick, pastor-evangelist.

**Two** baptized in the Brick church, Greenland congre-gation, W. Va., Bro. Ernest E. Muntzing, evangelist, Bro. Norman A. Seese, pastor.

**Five** baptized and two awaiting the rite in the Peters-burg church, W. Va., Bro. Ernest E. Muntzing, evan-gelist, Bro. Norman A. Seese, pastor.

**Two** baptized and two received on former baptism in the Sipesville church, Pa., Bro. M. R. Wolfe, visiting minister, Bro. C. O. Showalter, pastor.

#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. J. M. Geary** of Hollsopple, Pa., May 23-30 in the Elbethel church, Pa.

**Bro. John E. Rowland** of New Paris, Pa., May 3-16 in the Codorus church, Pa.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., May 9-23 in the Poages' Mill church, Va.

**Bro. R. W. Schlosser** of Elizabethtown, Pa., June 6 in the Cocalico church, Springville congregation, Pa.

**Bro. Cyrus B. Krall** of Midway, Pa., May 23-30 in the Swope's Valley church, Schuylkill congregation, Pa.

### Personal Mention

The **J. F. Graybills**, their winter sojourn in Florida at an end, may now be addressed at Lebanon, Pa., R. 2.

**Elder H. C. Sanders** is the Second District of West Vir-ginia's delegate to Standing Committee for 1943. Elder J. J. Scrogum is the alternate.

**Elder John C. Middlekauff**, with Elder B. F. Waltz as the alternate, is the Standing Committee representative from Southeastern Pennsylvania.

**Elders S. D. Lindsay** and **Ernest E. Muntzing** are the Standing Committee representatives from Northern Vir-ginia to the McPherson Conference.

**Elder Robert A. Byerly** will represent Oklahoma, Pan-handle of Texas and New Mexico on Standing Commit-tee this year, with Elder Russell G. West as alternate.

**First Virginia** has elected Elders O. S. Garber, O. R. Fike and J. R. Bowman to Standing Committee for 1943. Brethren Robert Strickler, A. L. Warner and C. E. Trout are the alternates.

"After eight weeks away from work Mrs. Canfield joined me today. . . . Please thank the folks for their prayers and cards of cheer and comfort." This message from Evangelist G. G. Canfield, written from Ames, Okla., is cause for real gratitude.

**Brother and Sister H. A. Spanogle** began their wedded life at Lewistown, Pa., on March 30, 1893, but reached the fiftieth and golden milestone at Sebring, Fla. A brief story of the happy anniversary occasion will ap-pear in an early issue of the Messenger.

### A Delegate Conference This Year

"Poll of Standing Committee favors restricting Con-ference of 1943 to official delegates by more than three-fourths majority. We believe brotherhood grants to moderator-elect and to committees on program, location and arrangement, freedom to plan and hold Conference in such manner as best meets the present emergency and government expectations." This telegram, signed by Paul H. Bowman as moderator for 1942-1943 and William M. Beahm as Conference secretary, came just too late for publication in last week's Messenger. In order that there might be some clear and final word as to the manner, place and time of holding this year's Conference, a meeting of those especially responsible for the setup of this year's Conference, as suggested in the telegram just quoted, was held at McPherson, Kansas, April 27. The conclusions arrived at are summarized in a telegram from W. H. Yoder, chairman of the Confer-ence Program Committee, which reads as follows: "For-mer decision to hold delegate Conference at McPherson unanimously confirmed. Date, June 2-6." The condi-tions which make it advisable to hold Conference attend-ance to Standing Committee members, delegates elected to represent local congregations, general board members and any others required to carry on the business of a Conference, make it especially important to give at-tention to plans for Conference Sunday observance in local congregations. See the statement elsewhere on these pages and the Church at Work department in next week's Messenger.



"The anointing service has been a wonderful blessing to me," writes Sister Cora Armstrong of Mt. Solon, Va. "On April 18 I was able to go to church again. The anointing deserves full credit for this improvement."

Mrs. Harold E. Pease of Muncie, Ind., writes: "I received one of the cookbooks for a birthday gift and I believe it is the finest all-around cookbook I have ever seen." Have you seen the Granddaughter's Inglenook Cookbook?

Bro. Theo. R. Eley, writing of the results of the Easter service in the Harris Creek church of Southern Ohio, says: "The experiences of the morning service were so touching and unusual that tears were shed quite generally and all felt they had been in heavenly places."

Bro. Rufus King, who cut short his work as a member of the Columbia University unit to become director of the joint Brethren, Friends and Mennonite Civilian Public Service project in Puerto Rico, was an Elgin visitor recently. This new field presents great opportunities.

Bro. E. B. Williams, secretary-treasurer of men's work for Northern Illinois and Wisconsin, urges the men of his district to "remember May 16, the day set apart for the entire brotherhood to make the greatest sacrificial offering we have ever made, to be taken by the delegates to Annual Conference or sent to the General Mission Board . . . for world-wide missions."

Bro. Joseph H. Clapper, reporting briefly concerning Middle Pennsylvania district meeting, states that all sessions were well attended and the messages given spiritual and uplifting. District conference for 1944 is to go to the Everett church. Standing Committee delegates to the McPherson Conference are Elders C. C. Ellis and E. M. Detwiler. The alternates are D. I. Pepple and C. L. Cox.

### Miscellaneous Items

Two or three used copies of Preachers Present Arms, by Abrams, a book which was once on the Gish Fund, are desired by Bro. Ernest Lefever, 3435 Van Buren St., Chicago, Ill. State terms when writing.

Your prayers for the unknown needy, of whom there are so many today, may mean more than you realize. So thinks a sister in Missouri who has seen changes for the better in a certain home, who is praying and eager that you also breathe a prayer for further blessing and Christian progress among all unnamed needy.

The Pittsburgh church of Pennsylvania will celebrate its forty-third anniversary with all-day dedication services on Sunday, May 16. The newly acquired church building has been repaired and redecorated. Dr. C. C. Ellis is the special speaker for the day. We are sure you will enjoy the day with the Pittsburgh congregation.

The treasurer's department of the General Boards is necessarily restricted as to space in the June Annual Report number of the Gospel Messenger, and in the Conference Booklet, to give a complete report of finances. A supplementary report is therefore made available in mimeograph form to all interested readers of the Messenger. The report will comprise: (1) Complete itemized lists of all those investments owned by the General Mission Board for the purpose of providing income to pay living annuitants and as income on various endowments. (2) Completely itemized schedules of all office expenses of the Elgin general boards and departments. Those who wish a copy will please observe the follow-

ing: Request only on a postal card; ask for a copy of Supplementary Financial Schedules; write or print name and address plainly. Address Clyde M. Culp, Treasurer, 22 S. State St., Elgin, Ill.

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### An Annual Conference Sunday in the Local Church

Thousands of people go each year to "the Great Meeting" of the Brethren. This year it will be different, for only delegates or those otherwise connected with the transaction of Conference business can attend. Thus many people think that we should have a Conference Sunday in each of the thousand or more churches throughout the brotherhood—a Sunday when the people of each congregation will spend as much of the day at the church as possible. June 6 this year should be a day when wonderful fellowship with friends, as seen in the mingling of Conference crowds, will be relived in miniature, a time when the message and the program of the church will receive an unusual and special emphasis.

It is suggested that beginning with the Sunday-school hour and closing with a great missionary convocation on Sunday evening, the local church live the spirit of Annual Meeting for one day. Let each church stress the importance of training for Christian service during the Sunday-school hour. This could be followed by a strong worship service and sermon—the sermon to center in the thought of the ministry and the church in America. Then, at noon, where advisable, have a potluck dinner, at which time folks who have attended Conference can tell of meeting with friends and the fellowship of Annual Meeting. In the afternoon have a program centering around the work of the Brethren Service Committee, as our C. P. S. camps, ministry to men in military service, the relief and rehabilitation program. Close the day with a great missionary convocation in miniature.

The Gospel Messenger for May 15, Church at Work section, will have more to say about the blessings to be had from the observance of Annual Conference Sunday in the local churches. About the middle of May specially prepared suggestions will be sent to all pastors or ministers in charge of churches. Since most of us cannot go to Conference this year, let us take the spirit and message of Annual Meeting to our people.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

### Received Recently

**The March of God in the Age-long Struggle.** John J. Wicker. 234 pages. \$2.25.

**A Lost Passion.** Edgar Blake. 128 pages. \$1.00.

**Another Year's Talks to Children.** Edgar P. Dickie. 141 pages. \$1.50.

**Know Your New Testament.** Ralph Earle, Jr. 221 pages. \$1.25.

**Hammer and Sparks.** Wm. F. Anderson. 225 pages. \$2.50.

**God in Our Public Schools.** W. S. Fleming. 239 pages. \$1.50.

**Ludwig Beethoven and the Chiming Tower Bells.** Opal Wheeler. \$2.00.

**Andries.** Hilda van Stockum. 192 pages. \$2.00.

Reviews of some of the best of these new books will appear in this column as space permits.



## Our Mission Work

### Brethren Service to European Refugees . . .

BY MRS. R. D. MURPHY

For the past three years the Brethren Service Committee has co-operated with the Friends Service Committee in assisting many stranded European refugees toward complete rehabilitation in this country. This particular phase of service to refugees has now come to an end with the closing of Scattergood hostel.

The following excerpt from the March "AFSERC NEWS" gives a bit of the history and function of Scattergood Hostel.

"Scattergood Friends boarding school at West Branch, Iowa, had been standing empty for a number of years until April 1939, when it opened its doors as a home for European refugees. During the past four years, nearly 300 persons have lived there while learning English and adapting themselves to American life. Practically all of this group have been placed in jobs and have found homes in different parts of the United States. The name *Scattergood* was well known in Germany during the child-feeding period of the early 1920's, as that of the director of the first American Quaker unit. Many persons asked whether it was the name of a man or of a method, and it is an interesting coincidence which brought many Germans to America twenty years later to find fellowship with another Scattergood.

Because it is easier for Europeans to find jobs along the Atlantic seaboard, it seemed advisable, at least for the present, to close Scattergood as a hostel in the middle of March."

Brethren funds have helped more than 100 of these refugees toward health of body, peace of mind and soul and self-support through the securing, in most cases, of permanent jobs. Our work closed with dignity in that we were able to follow our cases through to the end and see the children of our last family join their parents in a new home, a few weeks ago.

During the past three years all of the cases as they were passed on from New York through the Friends Refugee Section came to my desk and I was able to act for the Brethren Service Committee in behalf of those receiving Brethren support. We were careful to choose worthy cases and cases which gave promise of successful rehabilitation, many of whom were Protestant Christians or had Protestant background. We have a file record of all Brethren cases and perhaps in the future even more in a personal way can be done by further befriending these refugees. We had hoped that this service might be rendered during the past year to a larger degree than has been accomplished and we made an assignment to this end but not much has yet happened.

It is most gratifying to follow these folk through and note their response to kindness, love and understanding. Many of the names of the families which we chose are names that are common throughout the brotherhood as is evidenced by this letter from the Keller family written in appreciation of what the Brethren did for them.

Dear Mrs. Murphy:

We have been at Scattergood for more than two months and are now able to tell you something about our life and work here which is quite different from the last years we spent in France.

We had to leave Germany because we were in opposition to the Nazi system. At first we settled in Czechoslovakia, but we had to leave again when the German invasion was imminent. Our next country of immigration was France. From the beginning of the war we felt rather unhappy. My husband was interned like the other refugees of German origin.

We fled from Paris two days before the Germans occupied the

city. We were on the way for one week, my boy of ten years, the baby of three months and myself. We stayed in unoccupied France near Limoges, where my husband had to join a French workmen's company, i. e., a kind of internment with military control. The pressure of German and French authorities weighed down upon us. The severe food restrictions brought about diseases in the family; we were all undernourished. You cannot imagine how happy and easy we felt, when at last we could leave for America.

We arrived in New York on Feb. 21, 1942, and went on to Scattergood on April 10. Our day at Scattergood is divided between physical and mental work. My husband works mostly outside on the lawn or in the large garden in the morning; I help in the kitchen. The hours of the afternoon are devoted to English lessons. We learn and study English grammar, conversation, phonetics, American history and geography and, sometimes, see motion pictures of American life and landscape. We have individual lessons as well as classes. Obviously, it is not easy for adult persons to learn a foreign language, but all our tutors agree that we make progress. So, we may hope to speak English fairly well very soon and, then, to be able to get a suitable job. We have a placement-manager here, a very clever and sympathetic man, who does his best to find good situations for the European residents at Scattergood. We are certain that he will be successful in locating a satisfactory occupation for my husband.

Our children feel like in a paradise here. They learn English without trouble, grow strong, are healthy, happy and joyful, look well and begin finally to forget the starvation and all the hardship of their former life.

We are all so thankful for having found a new home and to be enabled to get in a new, better and happier life for ourselves and for our children. And we want to express our heartiest and most sincere thanks especially to you, because you have helped us to stay here and to get prepared for a new successful establishment.

With all our best regards.

Yours cordially and truly,

The Kellers.

The last issue of the Scattergood News quotes Robert Keller as saying, "Sylvia is gaining weight. Annette has the measles; she is an impatient patient. These are the pleasures of fatherhood too. Anne-Marie is very busy. We send our heartiest greetings to all of you."

And the same issue quotes this further of one of our little girls, Lisl Harvey, "She has been promoted from grade 2b to 3b in school. She is getting along fine and we congratulate her. Her father and mother are happy in their present work."

We close with this excerpt from Martha W. Balderston! "Replies received to the letter sent out to alumni, announcing the closing of the work here, indicate that what we had hoped was true, that Scattergood had indeed proved a home for those who have been here. Several letters express the hope that Scattergood is only hibernating and that it will be open again if needed.

### What to Pray For

Week of May 8-15

Pray for all church boards as listed in the  
Prayer Calendar this week

Remember the missionaries on their birthdays

#### Africa

Mary Platt Faw, May 14, 1909.

Chalmer Faw, May 6, 1910.

Zalma Faw Weaver, May 1, 1911.

Mary N. Dadisman, May 29, 1913.

#### China

Frank H. Crumpacker, May 13, 1876.

I. E. Oberholtzer, May 11, 1883.

Nettie M. Senger, May 10, 1885.

Elizabeth W. Oberholtzer, May 31, 1885.

Josephine K. Flory, May 5, 1914.

#### India

Harlan J. Brooks, May 5, 1898.

Pauline Garst Kinzie, May 10, 1909.



"Each individual who has gone out into a home of his or her own can establish there a center of love and friendliness and toleration and understanding so that the spirit of Scattergood will be not only in West Branch, but in many other homes throughout the country.

"The spirit of Scattergood will continue even though the buildings may be vacant for a while."

*Philadelphia, Pa.*

## From a Christmas Letter

BY ZALMA WEAVER

### Christmas Day

Christmas day is always such a busy day here at Lassa. We arise about six o'clock and all go caroling through the village. The men take one section of the village and the women another. We end up at the church and have our Christmas sermon, pageant and choir. The service usually lasts until noon.

### Christmas Offering

At the close of the morning service the various groups from the different compounds bring large baskets of their harvest yield to the front of the church. These offerings usually consist of guinea corn, cotton, rice, okra and money. The front of the church is filled with these offerings. They are used for the poor, or for some other cause.

### Afternoon Tea

At two o'clock in the afternoon the Christian women gave a tea to their husbands. There were well over one hundred present this year. Each woman brought a certain kind of food. I promised to be responsible for the tea and I brought fifteen gallons. I put the sugar into the tea before I took it and then added the milk later. Mrs. Minso, the two Marys [Mary Faw and Mary Petre] and I served the tea. While the people sat on the mud benches, each woman passed the food she had brought. I thought I had never seen so much food put away!

### Rewards to the Women

After eating we sang songs. Then prizes were given to some of the women for an attendance contest which had been sponsored in our women's meetings.

### Around the Organ

The evening was free and so the adult Americans came together and sang Christmas carols around the organ. We were all very tired but we were also very happy.

### Decorating the Tree

Two days before Christmas we decorated the house and we trimmed a nice bush-tree. Naturally, the children helped. They were all so thrilled.

### A Real Christmas

We had a most enjoyable Christmas season. Chalmer Faws from Garkida and Ira Petres from Chibuk came to Lassa on the Tuesday before Christmas. This year it has really seemed like Christmas.

### Dust Like Fog

While you are having nice, snowy weather we are having our annual *harmattan*. This means that the dust storms blow in from off the desert. The dust is so fine that it looks like fog. Often we cannot see the sun. This dust gets into one's lungs and also causes nose bleeding. It is very irritating. However, there are compensations for these storms make the weather much cooler. The nights now are very cool.

*Lassa, Nigeria, West Africa.*

## Relief Clothing

BY ANETTA C. MOW

The call for relief clothing is made again. War is still on and human need is desperate; when the war is ended, there will be unprecedented opportunities for relief work in clothing the destitute peoples of ravaged lands.

Now is the time to prepare clothing by the ton to be sent the moment the way opens up. If churches wait until a desperate call comes before they act, then the call cannot be met because the clothing would not be ready to send. Great storerooms of clothing should be ready and waiting. Then when a channel suddenly opens and shipments can be made, the bales of garments can be shipped immediately.

The women of the Church of the Brethren need not worry about the storing of clothing until needed, but they should be concerned about the making and collecting of good, practical clothing now.

Why should not the women in every church secure bolts of serviceable cloth and make it all up into one or two types of garments such as skirts, dresses, shirts and blouses. Sometimes a slightly damaged bolt may be secured at a very reasonable price.

The need is so great that every age is affected. Hence, clothing should be made for men as well as for women, for boys as well as for girls. Any garment which our practical-minded women find serviceable in their own homes is the kind which is needed in destitute areas. No special patterns are required. Use your own sensible patterns.

When the clothes are finished, pack them into cartons and label the parcel, stating the type and number of garments enclosed.

Then store your parcels in your home or some room in your local community until called for. Some day there will be a gigantic call for these materials. We need to be ready. We cannot provide warehouses sufficient to take care of these materials and therefore it is essential that local communities find available storage places.

This is something in which your neighbors and friends in other denominations will join and it will be an excellent procedure for you to invite all the people you can interest in the collecting of clothing to be shipped at some time when the call will surely come.

*Elgin, Ill.*

## Twenty Miles to Class

From a letter written by Paul Weaver

Yesterday I rode my bicycle twenty miles and taught three covenant classes. Recently Mr. Minso has been teaching them. I enjoyed being with the group again. They seem eager to learn.

Mr. Minso is representing Lassa on the visiting committee this year. Each year before district meeting each church sends one representative to a visiting committee which tours in behalf of the church work, to get ideas and to make suggestions. Then at the retreat when the elders spend a week end camping in the bush with about thirty chosen men and boys, we go over those ideas and discuss the problems of the church. And at the district meeting we have formal talks on the problems, inspirational sermons and talks and business. Our retreat will begin on February 19 and district meeting will start on February 22. We shall close with a love feast.

*Lassa, Nigeria, West Africa.*



## Brethren Service

### Ministry to Service Men . . .

An increasing number of letters are now coming from service men. We wish it were possible to share all of these letters with you. We shall quote from just a few of the more recent ones. Following the letters there is a list of pen pals. In each case the home address is given. You will help to increase the efficiency of our work if you send the addresses of your boys as soon as you learn of their induction into the service or as they are transferred to a new location. Send names to Brethren Service Committee, 22 S. State St., Elgin, Ill.

**By way of England** a Virginia boy writes: "There are a few of the boys in my company who have been hearing from you. We have left the States now and are stationed in England. I like the place fine, but you know there is no place like home, sweet home. I really would like to be home so I could go to church every Sunday. . . . I belong to the church at Barren Ridge, Virginia."

**From South Carolina** a Pennsylvania boy writes: "I appreciate your letters and the goodwill movement that is traveling to us men in the service of our country. . . . I'm very thankful to the Brethren Service Committee for the opportunity to read letters from members of the Church of the Brethren."

**From San Diego, Calif.,** a lad writes: "I was pleased to receive your letter and pamphlet. It means so much to receive letters from people you know, who are thinking and praying for you. . . . My pastor, Rev. M. L. Wagner, of Weyers Cave, Va., told me I would receive a letter from Elgin. I have received a number of letters from him. I also received a New Testament from my home church. I know Dr. Paul H. Bowman of Bridgewater, personally. In fact, I have known him all my life. He is a mighty fine man, and I think a lot of him. . . . Do you know Ora W. Garber, who writes articles for the Messenger and others of our church papers? . . . He is a cousin of mine."

**Another pen pal,** writing from Louisiana, says: "I was so happy to think we Brethren in the armed forces are kept track of so well and are helped along our weary path. Thank you! I enjoyed the letters from pen pals."

**From a camp in Kansas** comes the following: "I hope you can make out this short letter of thanks. I'm in the camp hospital and my arm is very weak and all I have to answer with is a pencil while lying in bed. . . . My Christmas was brightened even here . . . by a letter from home and your Christmas bulletin. I thank you very much for it."

**From down Georgia way** a Virginia boy writes: "Received your letter today. Was glad to hear from you. I enjoyed reading the booklets you have been sending me. They have a lot of good reading in them. I have an Upper Room book that my pastor's wife sent me some time ago. I enjoy reading it, too. I am glad you think of us boys. In times like these there is a lot to think about. But let us hope that peace will soon come. Hoping to hear from you soon . . ."

**From overseas** comes this word: "Several weeks ago while visiting Bishop and Mrs. — of the Episcopal Church here, I happened to have with me one of your Greetings to Our Men in the Service of Their Country.

The bishop was interested in the way you acknowledge the letters from pen pals in the service. Since I had finished reading that issue I gave it to him and I expect he will use something similar to keep in contact with the men from his church. The bishop and his wife have been very kind and have invited many of the men from the army and navy to their home for lunch and a social get-together. Now they have returned to the mainland. To show my appreciation for the letters you have sent I am enclosing a money order and am looking forward to the next letter."

**From the Dominion of Canada** a good friend writes: "I surely was glad to receive your interesting letter the other week, which I have found . . . very helpful. Have not received the Gospel Messenger as yet. . . . I have received the Christmas Bulletin and also the others. The gifts and Christmas greetings I have received from the church members back home put a warm glow in my heart. . . . In days such as this, we turn toward the idea of peace on earth, goodwill to men, more than we have before. If we are going to build better for lasting peace, we must learn to co-operate with all the world, and to do that we must begin at home. May some good things come out of this war. May the people be drawn closer to God. Some of us will return broken in body and in spirit, but most of us will come through without harm, and may we be good soldiers for peace. . . . May God bless you always."

**From the Solomon Islands** through the words of a Missouri boy we have these helpful statements: "I was pleasantly surprised by the receipt of a bulletin of the church to its service men. . . . It is a pleasure and a reassurance to know that our church has not forgotten us. . . . If there is one thing we miss it is our church and the church activities. We have been here on — for some time. . . ."

### More Letters From Pen Pals

Adams, Roy E., Ephrata, Pa.  
 Bachman, Harold F., R. 2, Harrisburg, Pa.  
 Baughman, Carroll, South Bend, Ind.  
 Beltz, Ernest, Windber, Pa.  
 Bennett, Floyd, Pittsburgh, Pa.  
 Bobo, Delbert H., Keyser, W. Va.  
 Bock, E. Kenneth, Green Springs, Pa.  
 Bowman, Ralph W. R., Mathias, W. Va.  
 Brindle, Carl W., Washington, D. C.  
 Brown, R. O.  
 Butterbaugh, Adolph, Clayton, Ohio.  
 Caricofe, Clarence R., Staunton, Va.  
 Cart, Edward C., Goshen, Ind.  
 Clark, Dewaine, Lakeville, Ind.  
 Conrath, Kenneth, Shelocta, Pa.  
 Cook, Forrest, Three Rivers, Mich.  
 Corder, Burton, Nampa, Idaho.  
 Davis, Charles W., Rocky Ford, Colo.  
 Deaven, Paul F., Hershey, Pa.  
 Dick, Robert J., R. 4, Johnstown, Pa.  
 Early, Howard, Lima, Ohio.  
 Eigenbrode, John H., Woodruff, S. C.  
 Ellett, John H., Los Angeles, Calif.  
 Enos, Francis A., Adrian, Mo.  
 Ferree, Walter D., Keyser, W. Va.  
 Geib, Russell C., Lebanon, Pa.  
 Gennaria, Russell L., Spring City, Pa.  
 Gettins, William, Greensburg, Pa.  
 Gilbertson, Harold E., Lewistown, Pa.  
 Gleim, Norman R., Harrisburg, Pa.  
 Gnagey, William D., Meyersdale, Pa.  
 Gochenour, Floyd W., Luray, Va.  
 Goon, Gahlon L., Plymouth, Ind.  
 Graybill, Herbert, Harrisburg, Pa.  
 Gressley, Dean A., Huntington, Ind.  
 Harshbarger, Paul A., McVeytown, Pa.  
 Hart, Joseph A., Royersford, Pa.  
 Hartman, Maurice B., Live Oak, Calif.  
 Hawkins, Lawrence, Los Angeles, Calif.



Heusinkveld, Leland, Preston, Minn.  
 Holsopple, Bernard, Windber, Pa.  
 Huffman, Roy D., South Fork, Pa.  
 Kanz, George R., Mansfield, Ohio.  
 Knox, Robert H., Ottumwa, Iowa.  
 Kurtz, George C., Pennsylvania.  
 Kuyendall, James, Old Fields, W. Va.  
 Lambert, Lyman, Fostoria, Ohio.  
 Leatherman, Mehrle E., Myersville, Pa.  
 Lehman, Richard J., Windber, Pa.  
 Lindeman, Perry, Meyersdale, Pa.  
 Lomore, Wilbur L., Bartlesville, Okla.  
 Lutes, Lewis W., Hermosa Beach, Calif.  
 Magin, Albert L., New Windsor, Md.  
 Maxwell, Junior E., Camden, Ind.  
 Maxwell, Virgil A., Flora, Ind.  
 McCulley, Raymond H., Roanoke, Va.  
 Miller, Gordon W., Needmore, W. Va.  
 Miller, Loren J., Weyers Cave, Va.  
 Miller, Vernon, Brennen, Minn.  
 Mohler, Ira L., Johnson City, Tenn.  
 Moss, Albert, Green Tree, Pa.  
 Mummert, Charles, Flora, Ind.  
 Owens, Percell, Spindale, N. C.  
 Oyler, Robert E.,  
 Peden, Robert, Union City, Ind.  
 Peters, Ira B., Jr., Roanoke, Ind.  
 Pobst, F. L., Arrowwood, Alberta, Canada  
 Potter, David H., York, Pa.  
 Powers, Charles, Greensburg, Pa.  
 Price, James,  
 Rantz, John R., Roann, Ind.  
 Reece, Henry E., Hagerstown, Ind.  
 Reese, Raymond E., Jr., Roanoke, Va.  
 Replogle, Martin C., Los Angeles, Calif.  
 Richwine, Albert E., Harrisburg, Pa.  
 Rife, Edward G., Greenville, Ohio.  
 Sevits, Ernest E., Columbia City, Ind.  
 Shepherd, Sidney N., LaVerne, Calif.  
 Shopf, Edward H., Marietta, Pa.  
 Snader, Charles L., Akron, Pa.  
 Starner, Glenn, Glendora, Calif.  
 Teeter, Earl R., Portland, Oregon.  
 Teets, Ellis, Eglon, W. Va.  
 Thompson, Virgil C., Oakley, Ill.  
 Vinsek, William H., Greensburg, Pa.  
 Ward, R. L., Rosepine, La.  
 West, Raymond, Spindale, N. C.  
 White, D. O.,  
 Wilkins, Rudolph, Mathias, W. Va.  
 Wine, Claude R., Dayton, Va.  
 Wisler, Jay, Collegeville, Pa.  
 Wittbecker, John L., Custer, Mich.  
 Wogoman, Paul K., Brookville, Ohio.  
 Woodie, Fred R., Troutville, Va.  
 Wyatt, Ray Eugene, Ottumwa, Iowa.

## What About the Refugees in a Warring World?

BY BOB BYRD, COLUMBIA UNIT

The other day I heard a high official in the Lehman organization say that if the war in Europe were to stop suddenly, thirty million people would hit the road . . . not waiting for clearance papers, not waiting until food and shelter could be assured along the way, not waiting for the usual modes of transport, but riding anything available . . . or walking, being drawn relentlessly and irresistibly toward home or in search of security. People who have fled before advancing lines of battle would return to their homes—or the remains of their homes. War prisoners, Axis settlers, the disappropriated, forced laborers and internees would join the homeward trek. Those rushing from epidemics or toward real or imaginary food supplies would add their bit to the confusion, as would those attempting to migrate to new lands in search of more security or greater opportunity. Such uncontrolled mass movements always bring disease and destitution in their wake because food, clothing, housing, sanitary, transport and health facilities are overtaxed. The neutral countries would not be free from the effects of migration. . . . Switzerland is currently very worried about a mass invasion when Europe's postwar hordes are let loose to gravitate toward places in which they

think they may be able to find supplies of food.

The situation arising from the Russian famine and the last war gives us the most vivid example of the situation to be expected. There those who did not travel on foot were herded into boxcars like cattle, with no means of keeping warm and with insufficient food for a journey of even a week, while the trip took months. There were interminable delays at way stations and junction points where there was no food, and hundreds died. At each stop the cars were opened and the dead removed, minus their clothing, which was appropriated by those who remained alive. This mingling of the sick, the dead and the living was the refugee's lot as the trains crawled with incredible deliberation from one station to another. (For the complete story, see H. H. Fisher's books, *America and the New Poland* and *Famine in Soviet Russia*—the above description being taken almost verbatim from the latter.)

The need for food, housing, medical attention and other material needs will be great, but the psychological needs of displaced peoples will be equally important. The existence of displaced peoples will have been centered on the effort to meet the most elementary and immediate needs for so long that many will be unable to think in terms of anything but today's soup ration or a coat similar to the one someone else has received. They will be difficult, they will be unreasonable, they will be unable to appreciate the limitations of administrative discretion and available supplies and they will return suspicion and even treachery for the most altruistic expressions of goodwill. Yet their greatest need will be to feel the warmth of friendliness after years in which their happiest lot was to be treated merely as inanimate pawns or pieces of machinery. Another important need will be an opportunity to express themselves creatively in order to rekindle a spark of imagination and the desire and ability to plan for the future.

What do pacifists have to contribute to this problem?

The danger is that, both at home and in the field, the vastness of the numbers involved and the suspicions and un-co-operative responses of the displaced peoples will result in short-tempered and highhanded responses on our part. It is just this point which is most critical. A lack of patience here will but intensify refugee suspicion and strengthen the hand of those who have in the past and will again play on distrust and misunderstanding to gain adherents for those principles of power politics and unlimited sovereignty which would throw us on the road toward future wars. If positive pacifism means anything it means a devotion to the development of techniques for meeting conflict situations of the type raised by the refugee problem without resorting to the expediences and face-saving devices of bare authority. Having spent years in discovering and developing these techniques, pacifists should have the ultimate in the tact and understanding needed in dealing with refugees. At home, pacifists can be a driving force behind the formation of a public opinion and public policy which would support an enlightened program for refugees and our own minority groups.

Because of paper rationing restrictions the monthly Servicegrams to pastors, Brethren Service representatives and Sunday-school superintendents have been cut down in number. Plans are now to have quarterly numbers. We suggest that former Servicegram readers keep informed through the pages of the Gospel Messenger.



## Brethren Work Camps and Summer Camps . . .

Work is love made visible.—Gibran

### What Is a Work Camp?

By L. John Weaver, Chicago, Illinois

"Hard work, creative play, sincere worship, unselfish service—these are the elements which made up the work camp. Located in an area of suffering and actual or potential violence, the typical camp—of five or more weeks in length—includes worth-while projects, which meet real needs, and seeks means whereby injustice, greed and man's inhumanity to man may be eliminated. Thus a work camp endeavors to lay in a small degree the foundations for the kingdom of God" (from the 1940 Yakima work camp report).

Adding to the values of summer camp, the work camp provides opportunity for serving a community, learning its problems and needs, studying a solution, and then helping to improve the conditions. This experience of co-operative living, studying and working is directed toward community improvement, yet the testimony of work campers shows that their lives have been dynamically changed by it. No matter how great the benefit is to the community, the campers themselves receive by far the greater value. Many of the outstanding young people in the church have found in work camp their drive to Christian service.

The work camp movement began in Europe following the first world war. The Friends introduced the camps into this country in 1933. Since 1939 the Church of the Brethren has been a leader in the movement, holding eighteen camps since then.

Let us now visit a Brethren work camp. It is summer (1940) in a small coal-mining town in western Pennsylvania. Fifteen young men and women are forsaking classroom, office and farm, giving forty dollars apiece to do real work in this community. Picture them leaving the rocky bank of a river where they have communed with God. Some with picks and shovels are resurfacing the only road leading into the little community. Others may be seen on the roof of the local church patching the shingles. The girls are visiting the mothers whose children will attend the vacation Bible school soon to follow. Three miles down the road others are clearing away the fire-ravaged debris from the site where they will help rebuild a co-operative community store. After four hours of active work, the campers gather at the table to stow away surprising amounts of wholesome food. Here in the give and take spirit of a family they share thinking and experiences. After more work on the projects, most campers are content to sit down with a book or a letter, though several remove their sweat and grime with a plunge in the near-by river. Members of the "grounds," cooking and dish-washing committees look enviously at their comrades enjoying off-project leisure. At supper plans for the work of creating a community playground, rebuilding the store, painting the church and conducting craft school are given along with the schedule for coming discussions. Before the evening meal is over, children from the miners' homes press noses against the screen door to see how soon the campers will be out to play softball. Three hours later, in spite of the thrilling tales



of a relief worker in Spain during civil war, heads nod announcing time to end another day.

In another camp a bachelor from an Eastern college got his first experience changing diapers as he worked with the children of migrants in the Northwest. A city schoolteacher in another camp helped to improve housing and recreational conditions in an interracial neighborhood. In each case if work campers had not done the work it would not have been done. What a world when this spirit is multiplied in every community!

Most people cannot understand why sane, active, and otherwise normal young people should pay five to ten dollars a week to work for the benefit of others. The changed lives of the campers, however, will testify to the value of "going about doing good" nineteen centuries after their Outstanding Pattern. The future will show us that these young people are not only helping to build communities, but they are assisting in laying the foundation for the kingdom of God.

### Who Should Go to Work Camp?

Some young people should go to work camp. Others should not. In times of peace as well as during total war, many will be unable to take part. Surely no one setting financial success as his chief goal should consider it. These camps are based on the joy of giving and sharing, not getting. A work camp needs those vigorous youth who thrive on hardship and inconvenience! One must be willing to co-operate, not only with fellow campers, but with all members of the community.

Many young people can and should take advantage of this opportunity. It is not unusual for a camper to consider his experience in work camp equal to a year or more of college, and not a few have had the whole direction of their lives changed by a summer in work camp.

The typical work camper, eighteen to thirty years of age, has a strong interest in helping people. Campers have more than an academic concern for the problems of labor, bad housing and living conditions, undernourishment, economic co-operation, peace and international goodwill, recreational activities, and leisure-time interests of all age groups. Campers usually have a practical type of religion and are interested in helping to improve existing conditions. The camper should be able to pass a physical examination and do a day's work without getting unduly tired. The projects are generally in the out-of-doors, using the big muscles. The campers will return from their experience browned by the summer sun and invigorated by their physical labor.

The campers make the camp. Self-reliant and teachable young people are essential. Although students



have provided the main stream, equally good campers have come from the farm, the office, the factory and the professions. The camp is strengthened by young men and women representing a variety of experiences and backgrounds. Persons from different areas, races, and denominations or faiths likewise add to the camp. Everyone should be willing to accept the limited ease of simple, often self-constructed, furniture in a building reconditioned by the campers themselves. Work clothes are the uniforms. Each camper has a share in the decisions, the inconveniences and the responsibilities as well as the pleasures.

Youth desiring the stimulus of a good educational program, not only from books, but through contacts with relief workers, community leaders, peace workers, and leaders in labor or co-operatives should be encouraged to participate. Likewise college students and others seeking a practical expression of their desire to serve, should be encouraged to share their experience in meeting the problems of the area.

What about expenses? Camp costs are set at a mini-

mum. In the Church of the Brethren camps this is usually five or six dollars a week. In situations where the young person has no funds, local and district B. Y. P. D.'s might well finance part of his stay in camp. Scholarships may be provided by individuals and organizations. If financial difficulties cannot be met locally or in the district, write the national work camp department.

Who should go to work camp? Those able and willing to work in a community of need, helping their fellow men; those interested in justice and fair play and in the necessities of life for every man, woman and child on earth; and those who are willing to go the "second mile" in building the kingdom of God.

**Note:** All inquiries concerning work camps should be addressed to: Work Camp Department, 22 S. State Street, Elgin, Ill.

### A Call for Volunteers for a Summer of Service

By Ruth Rinehart, Westminster, Maryland

Since the summer of 1940 young people in the Southeastern Region have given their summers in work camps to help groups of dispossessed people at Westminster, Md., in 1940; Pierce, W. Va., in 1941-42; Roanoke, Va.,

and Danville, Md., in 1942. Now the call comes again to join those who are determined to carry on a program of constructive goodwill even in a world at war.

For the summer of 1943 two types of opportunities are open for work from June 25 to August 19. The first is the work camp at Lynchburg, Va. Here about twenty young people are needed to help increase the oppor-



tunities for the people in a section known as Dearington. Few of the people have gardens. Plans are being made for the work campers to help the people cultivate the idle ground in the area and grow and can some of their own food. The seriousness of the food problem makes this work very important if these people are to be kept from going hungry next winter.

There are many children in the area, and with the mothers and fathers both working there is the problem of taking care of them during the day. The WPA had been carrying on a nursery school, but because of the curtailment of funds and the shortage of workers, this work is handicapped. The work campers are needed to help take care of these children.

There is also the problem of relationship between the Negroes and white people in the area. Plans are being made to help both groups, as well as to help break down the prejudice against the Negroes. The work camp plans to build a recreational program and develop local leaders to carry on after the work campers have gone.

### ADULT DISCUSSION OUTLINE

#### What Makes the Rural Church Beautiful?

Scripture: Psalm 122

Sunday, May 23

#### I. The Problem

1. Beauty becomes the house of the Lord.
2. Because of changes in the community many churches are no longer beautiful, nor do they meet the needs of the congregation.
3. The church must grow with the congregation. Additions have not always added beauty.
4. Some meetinghouses have been remade into sanctuaries. Others have not.
5. Churches of today must provide for a program of Christian education and fellowship as well as worship. This often complicates the problem of beauty.
6. Many churches fall far short of the beauty and usefulness of the public school. Often the church is not as well kept as the homes.

#### II. Some Suggestions for Making the Church Beautiful and Serviceable

1. Worship room with good proportions.
2. Atmosphere conducive to worship.
3. Level floors.
4. Comfortable pews.
5. Good acoustics.
6. Sufficient nonglaring light.
7. Ample ventilation.
8. Adequate heating facilities.
9. Cloakrooms for hats, coats, and overshoes.
10. Best sanitary facilities possible.
11. Attractive draperies.
12. Well-selected pictures.
13. Walls and woodwork carefully designed as to color scheme and beauty.
14. Ample corridors and doors.
15. Exterior: paint, landscaping, drainage, parking space, lawn mowed.

#### III. For the Discussion

1. What can be done for rural church buildings in general to make them beautiful and serviceable?
2. What does our church building need?
3. What will we do about it this summer?



Building a fellowship among the people will be a basic aim.

Deane Rumburg, a high school teacher in Roanoke and director of the 1942 Roanoke work camp, will direct the camp. Each work camper will furnish approximately \$40.00 for his maintenance while in Lynchburg. There will be some scholarship money available.

The second type of opportunity for volunteers in the Southeastern Region this summer is service to local churches. Many of our rural churches have need of workers to conduct Bible schools; to lead young people in music, dramatics, worship, and recreation; to teach Sunday-school classes; to visit in homes; to strengthen the local church program; and to think with community groups on problems of planning the peace and ways of giving Christian service in a war-torn world. The volunteers who go to the local communities hope—like the work campers—to work with their hands with the people of the community, meeting some local need such as helping to harvest crops, can food, etc. In this way they hope to earn their right to be there. The placing and assigning of workers will be in the hands of a committee—Murray Wagner, Cecil Ikenberry, and A. Stauffer Curry.

In order to prepare the volunteers for their summer's work, a training institute will be held at Camp Galilee, W. Va., from June 19 to 23. Outstanding leaders in the fields of peace, recreation, music, worship, techniques in community work, building the local church program, Bible schools, and handicrafts, will direct the thinking of the group. All former work campers and volunteers for this summer are invited.

While destructive forces are at work everywhere in the world, may we invite courageous youth to renew faith in divine goodness and give this summer to serving in a local community, bringing light and peace to troubled minds?

For further details write to A. Stauffer Curry, Bridgewater, Va.

### Church of the Brethren Summer Work Camps, 1943

#### WILLOW GROVE, PA.

Date: July 4—Aug. 29.  
Type of community: farm camp of the Philadelphia College Settlement, near Philadelphia.  
Work project: repairing buildings, farm work, recreation direction.  
Director:  
Write to: Carlos Wiest, Richland, Pa.

#### LYNCHBURG, VA.

Date: June 25—Aug. 19.  
Type of community: underprivileged Negro community.  
Work project: likely recreational improvement and sanitation.  
Director: Miss Deane Rumburg, R. 2, Box 398, Roanoke, Va.

#### TURKEY CREEK, KY.

Date: June 4—July 18.  
Type of community: rural mining community in the mountains, six miles west of Williamson, W. Va.  
Work project: building foot bridge, improving school ground, recreation, conducting community church school, clearing ground for new church.  
Director: Benton Rhoades, 3435 Van Buren St., Chicago, Ill.  
Write to: Miss Neva Hollinger, Trotwood, Ohio.

#### FLAT CREEK, KY.

Date: June 4—July 18.  
Type of community: farming and logging community in hills in Clay County, thirty-five miles from Manchester, Ky.  
Work project: repairing school building and grounds, recreation program, road making, conducting vacation church school, helping in homes.  
Director: Kenneth Crim, Bellefontaine, Ohio.  
Write to: Miss Neva Hollinger, Trotwood, Ohio.

#### WICHITA, KANSAS

Date: June 10—August 5.  
Type of community: badly overcrowded defense worker area.

Work project: repairing community center and building playground; building one house for needy family.  
Directors: Mr. and Mrs. Dan Niefert, 628 S. Fern St., Wichita, Kansas.

#### DAYTON, OHIO

(in co-operation with Dayton F. O. R.)

Date:  
Type of community: underprivileged racial district.  
Work project: work on 100-acre farm as camp for underprivileged children, conduct city mission, vacation Bible school.  
Director:  
Write to: Franklin Wallick, Manchester College, North Manchester, Ind.

#### FARMERSVILLE, CALIF.

Date: June 19—July 24.  
Type of community: fertile fruit section with many dust bowl and fruit migrants looking about for permanent homes, six miles from Visalia (near Fresno).  
Work project: making a stay-at-home camp for children of migrants (work camp will be partly self-supporting).  
Director:  
Write to: Lorell Weiss, La Verne, Calif.

#### YAKIMA, WASH.

Date:  
Type of community: migrant laborers, low income groups, colored community.  
Work project: general social service projects, especially for women and children (juvenile delinquency is high in Yakima), inter-racial work, preparation for work among Mexicans, perhaps preparation for workers in FSA camps.  
Cost: \$7.00 per week per camper.  
Number of campers: Fifteen to twenty men and women.  
Director:  
Write to: Clement Bontrager, R. 1, Tonasket, Wash.

#### TONASKET, WASH.

Date:  
Type of community: agricultural, mostly fruit raising, near Ellisforde Church of the Brethren.  
Work project: help meet labor shortage, raise foodstuffs, can and dehydrate foods; perhaps some recreational project.  
Cost: None. Campers will work and camp will be self-supporting. Surplus money will be disposed of in a worthy manner.  
Number of campers: Fifteen to twenty, mostly high school students, a sprinkling of college age and experience; boys and girls wanted.  
Directors: Mr. and Mrs. Donald Dodd, Everett, Wash.  
Write to: Clement Bontrager, R. 1, Tonasket, Wash.

#### GENERAL INFORMATION

Cost: approximately \$6.00 per week for each camp.  
Campers: approximately ten to twenty for each camp; both men and women desired regardless of race, nationality, creed.  
Where definitely needed, scholarships may be available.  
Write to the contact person of the camp in which you are interested, or to Work Camp Committee, 22 S. State St., Elgin, Ill.

### Bethany Biblical Seminary Presents the Class of 1943

(Continued From Page 12)

lard Douglass of Lawrenceville, Ill. She is consecrated to pastoral service with her husband and both of them look forward to a long and happy program of work in the rural field. Jay is a candidate for graduation at convocation.

Ross L. Noffsinger is the son of Rev. and Mrs. Jesse Noffsinger of the Lower Miami church, Southern Ohio. Ross graduated from Manchester College in 1940. He held summer pastorates in Hancock, Minn., and Portland, Ind., and has served as student pastor of the Portland church during 1941 and 1942. He was licensed to the ministry in June 1939, and ordained in September 1940.

Ross Noffsinger married Mary Stone, daughter of Rev. and Mrs. Paul D. Stone, on March 8, 1942. Mrs. Noffsinger graduated from Manchester College in 1941 with the B. S. degree and during the following year taught school at Urbana, Ind. During the past year she has been a student in the Seminary. The Noffsingers look forward to pastoral service in the rural field. Ross is a candidate for graduation at convocation.

Paul F. Shrider was born near Zanesville, Ohio, Oct. 19, 1915. He is the son of Mr. and Mrs. J. F. Shrider of South Zanesville. He graduated from Manchester Col-



lege in 1940 and came to Bethany the fall of that year. Paul held summer pastorates at Baltic, Sugarcreek, Woodworth, and Dillonvale mission, all of Northeastern Ohio. While at Bethany he served for two years on the engineering staff of the institution.

Paul Shrider and Violet Bollman were married on Sept. 1, 1940. Mrs. Shrider is the daughter of Mr. and Mrs. George W. Bollman of Nappanee, Ind. She finished the normal course at Manchester College in 1939. One son, Paul Lavonne, born Jan. 27, 1942, is the joy of their home.

Velma Ober was born at Garrett, Ind., on Feb. 13, 1903. She graduated from Manchester College with the B. S. degree in 1930 and following that taught school for twelve and a half years. She was appointed by the Church of the Brethren as a missionary to China and entered that field of service in 1936. She was stationed at Ping Ting and Liao Hsien as an educational worker. Because of the war conditions in China she was forced to return home in 1941. During the last two years she has been a student in the Seminary. Her missionary spirit has been a blessing to the student body.

Mareta Shrider was born Jan. 17, 1910, near Zanesville, Ohio. She is the daughter of Mr. and Mrs. J. F. Shrider. She finished the two-year normal course at Manchester College in 1931 and following that taught in the schools of Muskingum County, Ohio, for six years. She graduated from Manchester College with the B. S. degree in 1939 and entered the Seminary the fall of that year. While in the Seminary she has taught in the Chinese Sunday school. Her life is consecrated to missionary service. She is a candidate for the Master of Religious Education degree.

Charles Dumond was a student at Bethany from 1927 to 1929. He spent thirteen years in pastoral service and returned to finish the course leading to the B. S. L. degree from the Bible Training School. Mrs. Dumond took the normal course at Manchester College and taught in the public schools for two years. They served four and one-half years in Newton, Kansas, two years in Wiley, Colo., two years in Sterling, Colo., and five years in Canton, Ill. He was ordained to the ministry in the First church, Chicago, in 1927 and ordained to the eldership in the Church of the Brethren at Newton, Kansas, in 1931. The Dumonds have three children: two daughters and one son. The son has recently been licensed to the ministry. They are looking forward to another period of service in the ministry.

## Correspondence . . .

### Memories of the Oronoco Church, Virginia

While sitting alone, thinking of some sixty years ago and my happy childhood days, I began to think of the time when I attended the meeting at the little schoolhouse where our Oronoco church stands today. Among the first of our ministers to preach there were Brethren Levi Garber, John Kline, Joe Kline, Rufus Kindig and Sam Flory.

Through the influence of the preaching of these good brethren the interest and attendance grew. It was there, at the age of fourteen, that I joined the little group of members and learned to love them. It brings back pleasant and sacred memories to think of the meetings we attended in the grove under those large

chestnut trees—now gone like so many of the dear ones who attended those services. Our little group grew until the schoolhouse could not accommodate us any longer. It was then, sixty years ago, that the Oronoco church was built.

Bro. S. D. Gilbert of sacred memory was one of the first members and a leader in founding the church. He donated the land on which it was built. He and his family were faithful members. I can remember how I used to see the children coming to church with Brother and Sister Gilbert. The family of twelve would always be there.

The monument which stands in front of the church is one to Brother and Sister Gilbert. It often makes one think of them and their good work.

I was married at the age of nineteen. My husband joined the church too. Now he and two of our girls are resting on that hill near the little church. How dear the place seems to me! There are only a few living now who attended those first meetings.

Bro. R. M. Figgers has been laboring faithfully at Oronoco for the past forty years. He preached his first sermon here forty-three years ago. Later he moved to this community and took up the work with great courage. His Christian home was blessed with four children, all members of the Oronoco church. Both sons are ministers. They were licensed and installed at Oronoco. One of them is now an elder. May the Lord bless them in their labor and may he continue to bless us through the Oronoco church, which has been a beacon light in this community for the past sixty years.

Vesuvius, Va.

Mrs. M. G. Stinnette.

### Rationing Provisions as They Affect Churches, Other Religious Organizations, Ministers, Executive Secretaries, Church Conferences, Summer Camps, and Similar Institutions

(Information from the Office of Defense Transportation supplied through the International Council of Religious Education)

#### I. Rationing of Food

Those interested in buying food for churches, religious organizations, camps, conferences, etc., should secure OPA Form No. R-1307. Adequate provisions have been made for institutional users of rationed foods. Churches, camps, conferences and other such institutions come in Group 3. Form No. R-1307, in addition to providing instructions for registering, is also an application blank. It should be secured from the local rationing board.

Although it may be a little more difficult than heretofore to buy food for camps and conferences, there is no reason why they should be canceled on account of the food problem.

Conference executive secretaries and others who are interested in camps and conferences should secure bulletin OPA 1713 from their rationing board. Clear statements are made in this bulletin concerning rationed food for Group 3. They should make a careful study of the following articles:

Article 7, Computation of Allotment for Group 3 Users.

Article 11, Supplemental Allotments.

Article 13, New Institutional Establishments (makes provisions for new camps, conferences, etc.)

Executive secretaries should also secure bulletin 424-10-2-43, Registration Instructions for Institutional Users of Rationed Foods.

The following question was presented to the officer of the OPA:

**Question:** Would you advise church leaders to go ahead and set dates for their camps and conferences and other meetings and fill out the regular forms necessary in order for them to buy food?

**Answer:** They should set the dates even though they may be tentative dates and make application for and secure permit to buy rationed food.

#### II. Rationing Provisions as They Affect Summer Camps

1. Use of private cars. No special provision will be made by the Office of Defense Transportation to take care of special transportation needs. Such needs must be met within regulations already in force.

2. Each local office of Defense Transportation is expected by the national Office of Defense Transportation to issue A, B, C, and T cards in keeping with the situation in which the local offices



are located. In other words, there is no rigid application of the policy of the Office of Defense Transportation. It is to be interpreted and applied by each local board. This accounts for one minister having an A card and another one a C card.

3. Each executive secretary and minister should present accurate information to his transportation board concerning his needs for gas. Special needs may be presented to local boards.

4. The Office of Defense Transportation does not have any policy, except in the restricted areas, that would prevent a layman or minister from using A, B, C, or any other gas ration book for purchasing gas which he would use in providing transportation to take people to local churches, camps, and conferences. Special appeals may be made to local boards in restricted areas concerning this matter.

5. Bulletin ODT 10A of the Office of Defense Transportation sets forth the provisions made for chartering a bus for special transportation use. Under u of Par. 501.40, there is a clear statement in regard to chartering buses for the purpose of permitting those under eighteen years of age to attend camps or meetings held in camp situations.

Those interested in chartering buses should write to the nearest regional office of the Division of Local Transportation and should refer to General Order ODT 10A. The regional office has authority in this field.

It is necessary for the regional Office of Local Transportation to approve the request for chartering a bus.

The following question was asked of the officer of the ODT:

**Question:** Would you advise church leaders throughout the United States to go ahead and set dates for camps and conferences?

**Answer:** They should set dates even though they are tentative and make plans to meet transportation needs.

**Note:** Secure all the forms mentioned in this statement from your local rationing board.

### Fifty Years or More Together

The Lititz church within the past few weeks has had the happy privilege of giving special recognition to four couples who have lived together fifty years or more.

#### Eberly

Elder Harvey M. Eberly and Elizabeth Graybill Minnich were married Feb. 26, 1893. On Feb. 26, 1943, they had open house and a number of friends called. On the following Sunday the church gave special recognition to the event, at which time Bro. Moore conducted a very beautiful service. Bro. Eberly was elected and installed in the ministry on Sept. 16, 1914, and ordained to the eldership on Oct. 12, 1927. He and Sister Eberly willingly and cheerfully served the church in this official capacity. During this time Bro. Eberly baptized quite a number of people. Bro. Eberly was a teacher of music, and for forty years held singing schools, taking on any group who came to him for help, regardless of creed. For this he never received a penny. He loves music.

#### Eberly

It was also learned that David B. Eberly and Sallie Wolf were married on May 24, 1890, at Ephrata, Pa., by Elder Samuel Harley, and hence have lived together for almost fifty-three years. David's grandfather was Joseph S. Eberly of Durlach, Pa., who also was the grandfather of Harvey Eberly, mentioned in the sketch above. This information just recently came to light, which explains why no recognition was given previously.

#### Witmer

Martin B. Witmer and Lizzie M. Behmer were married at Lititz on Oct. 2, 1887, and last fall completed fifty-five years of living together. This information also came to light only recently. Bro. Witmer united with the church in April 1890, and his wife joined a few years later. They resided in the West Conestoga congregation until 1938, when they moved to Lititz.

#### Hollinger

Reuben R. Hollinger and Susan Loose were married March 19, 1893, at East Petersburg, Pa., by Elder Amos Hottenstein and quietly celebrated their fiftieth anniversary in their home. They both united with the Church of the Brethren shortly before they were married and still continue to serve God and support the church.

Lititz, Pa.

Mrs. Louis Huebener.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Albin-McLain.**—Ernest L. Albin of Gove, Kansas, and Alice T. McLain of Topeka, Kansas, Feb. 21, 1943, at the McPherson Church of the Brethren, by the undersigned.—Bernard N. King, McPherson, Kansas.

**Barnhart-Jones.**—By the undersigned at his residence, April 3, 1943, John Abraham Barnhart of Rossville, Ind., and Beulah Mae Jones of Lafayette, Ind.—D. L. Barnhart, Rossville, Ind.

**Becker-Becker.**—Lincoln Becker and Martha Ruth Becker, both of McPherson, Kansas, March 18, 1943, at the McPherson Church

of the Brethren, by the undersigned.—Bernard N. King, McPherson, Kansas.

**Chadwick-Greenwood.**—By the undersigned at the bride's home, Cushing, Okla., April 4, 1943, Wayne Chadwick and Ethel Greenwood, both of Cushing.—Robert A. Byerly, Ripley, Okla.

**Chronister-Cocklin.**—Robert Samuel Chronister of Carlisle, Pa., and Opal Louise Cocklin of Mechanicsburg, Pa., March 4, 1943, in the Carlisle church, by the bride's father.—R. L. Cocklin, Mechanicsburg, Pa.

**Dodson-Miller.**—Stanley E. Dodson of Claysburg, Pa., and Arlene E. Miller of Towson, Md., by the undersigned at the parsonage, April 10, 1943.—I. S. Long, Baltimore, Md.

**Dudgeon-Graves.**—Corp. John Dudgeon and Hazel Mae Graves of Carleton, Nebr., April 8, 1943, by the undersigned in the Bethel church near Carleton, Nebr.—W. A. Kinzie, Morrill, Kansas.

**Jestice-Rust.**—Adrian Leroy Jestice and Margaret Ann Rust, at the home of the bride's parents, Dec. 25, 1942, by the undersigned.—Henry Mankey, Gratis, Ohio.

**Keister-Doramus.**—Russell Warren Keister of Marsing, Idaho, and Elizabeth Hope Doramus of Kuna, Idaho, at the bride's home, April 11, 1943, by the undersigned.—Sam Bollinger, Emmett, Idaho.

**Lindberg-Bonin.**—At the Church of the Brethren in Elgin, Ill., April 14, 1943, Robert Gordon Lindberg and Ruth Jane Bonin, both of Elgin, Ill.—Edward Frantz, Elgin, Ill.

### Fallen Asleep . . .

**Cox, James Wilbur,** died March 18, 1943, at the home of his daughter in Ashland, Oregon. He was born in Highland County, Va., May 28, 1879. Mr. Cox was a great lover of the West and spent several years of his life in southern Oregon. For many years he made his home at Epping Forest, Md. He had been ill for some time. In December he regained enough strength to return to the West, where he spent his last days with his daughter. He was a firm believer in God and the church.—Ward E. Pratt, Ashland, Oregon.

**Crouse, Samuel K.,** son of John and Elizabeth Keller Crouse, was born Aug. 1, 1856, and died at the home of his daughter in Myerstown, Pa., after a brief illness, on March 3, 1943. He was married to Lydia Ann Wenger, who preceded him in death nine years ago. Bro. Crouse was a member of the Little Swatara Church of the Brethren for many years. He lived a faithful Christian life and at the time of his death was the oldest brother in the congregation. Surviving are four sons, five daughters, thirty-six grandchildren, eighteen great-grandchildren, one brother and one sister. Services were conducted in the Frystown Church of the Brethren by Elder Ira D. Gibbel, assisted by Elder Geo. G. Snyder.—Stella D. Merkey, Bethel, Pa.

**Flora, Leon,** son of Mrs. Odie Shaver Flora and the late Levi S. Flora, was born April 5, 1915, and died March 7, 1943, in the University hospital at Charlottesville. He was a member of the Pleasant Valley church near Weyers Cave and had resided in the Waynesboro community for the past few years. He is survived by his widow, Vergie Graham Flora, his mother, five brothers and one sister. Funeral services were conducted at the Pleasant Valley church by Bro. P. H. Cline, assisted by Bro. M. L. Wagner. Burial was in the adjoining cemetery.—Marie Bosserman, Mt. Sidney, Va.

**Gibble, David,** was born Jan. 26, 1867, and died March 18, 1943. We will surely miss the presence of this dear brother in all of our services.—Ethel Snyder, West Fairview, Pa.

**Glover, Sylvester W.,** of Uniontown, Pa., died on March 5, 1943, at the home of his daughter. He was born Aug. 14, 1862, in Preston County, W. Va. Bro. Glover is survived by one brother, three daughters, five sons, twenty-eight grandchildren and eighteen great-grandchildren. A stroke suffered several days before his death was the immediate cause of his death. His funeral services were conducted at the Crawford home with the writer in charge. Interment was in the Thomas cemetery at Markleysburg.—Nevin H. Zuck, Uniontown, Pa.

**Hondricks, Donna Lucille,** was born Sept. 6, 1925, and died at her home on March 28, 1943. Donna's days were filled with much pain and suffering. Her life had many difficulties, each of which she faced bravely. She spent many days in bed. In the sadness of her going there can only be joy and gladness for her.—Ward E. Pratt, Ashland, Oregon.

**Keeney, Mary A.,** was born March 21, 1887, in Lebanon County, Pa., and died suddenly at her home in Frystown, Pa., on Feb. 2, 1943. She was the daughter of the late Joseph and Lizzie Brubaker Krall. She was married twice; her first husband, Christian S. Kreider, preceded her in death ten years ago. Born to this first union were two children. Four years ago she was united in marriage to Bro. William E. Keeney. Sister Keeney was a faithful member and worker in the Church of the Brethren, baptized in the Tulpehocken church on March 21, 1909. She leaves her husband, two sons, five grandchildren, four stepsons, one stepdaughter, nine step-grandchildren, and one brother. Services were conducted in the Heidelberg Church of the Brethren by Elder Ira D. Gibbel, assisted by Elders Henry F. King and Samuel K. Wenger.—Stella D. Merkey, Bethel, Pa.



**Leed, Aaron E.**, died of a heart attack at his home near Lincoln on March 22, 1943, aged eighty-one years. He was married to Kathryn Steely on Aug. 5, 1883. He was a member of the Church of the Brethren. He is survived by his wife and five children, nine grandchildren and seven great-grandchildren. Funeral services were conducted in the Middle Creek church by Bro. Reuben Myer, assisted by Bro. John L. Myer. Interment was in the adjoining cemetery.—Mrs. Mark Royer, Denver, Pa.

**Mummert, Catherine Hoover**, widow of Samuel Mummert, died at the home of her son near Menges Mills, Pa., March 11, 1943, at the age of eighty-nine years. She had been bedfast for the last four years and was anointed several times. She was a faithful member of the Church of the Brethren, having lived her entire life in the Pleasant Hill congregation. Funeral services were conducted at her late home and at the Pleasant Hill church by Elder G. Howard Danner and the undersigned. Interment was in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

**Rice, Anna M.**, wife of Henry Rice, died at her home in Spring City, Pa., after a long illness. She was born on June 27, 1871, and died March 26, 1943. She is survived by her husband, three children, six grandchildren and three great-grandchildren. Funeral services were conducted at the residence and interment was in the East Vincent cemetery. Sister Rice was a lifelong member of the Parkerford church. Services were in charge of her pastor, the writer.—C. H. Gehman, Parkerford, Pa.

**Shuttleworth, Ellen N.**, daughter of Jacob B. and Mary Fourman, was born April 24, 1866, in Darke County, Ohio, and died after a lingering illness of twelve years, on March 26, 1943. At an early age she united with the Church of the Brethren and lived a faithful life. In 1886 she was united in marriage to Joseph Smith of Arcanum, Ohio, and to this union were born three sons, and a daughter who died in infancy. On March 17, 1911, she was united in marriage to Joseph Shuttleworth, also of Arcanum. She was a lifelong resident of Darke County, living in Pittsburg for the last twenty-two years. She was a devoted wife and mother and a good neighbor. Besides her husband, she leaves her three sons, one sister, two brothers, and a host of relatives and friends. Funeral services were conducted at the Pittsburg church by Bro. Roy Teach of Brookville, Ohio. Burial was in the Abbottsville cemetery.—Mrs. Waldo Smith, Arcanum, Ohio.

**Simmons, Kenneth Guy**, a son of Elmer and Pearl Byers Simmons, was born on Oct. 29, 1910, at Conemaugh, Pa. He died at the Lee hospital in Johnstown, Pa., on March 8, 1943, following a brief illness. Bro. Simmons was united in marriage to Clarice Carney on Jan. 1, 1938. Surviving are his widow, a son, his parents, three sisters and four brothers. Bro. Simmons was a member of the Pleasant Hill Church of the Brethren. Funeral services were conducted by his pastor, Bro. Arthur L. Rummel. Interment was in the Pleasant Hill cemetery.—Mrs. Ordo M. Fletcher, Johnstown, Pa.

**Snyder, Charles M.**, was born in Defiance, Ohio, on April 7, 1862, and died at his home in Sabetha, Kansas, March 29, 1943. He was one of a family of nine children, one of whom survives. On Sept. 20, 1896, he was united in marriage to Elizabeth P. Haldean of Morrill, Kansas. This union was blessed with eight children, one of whom died early in life. When he first came west he located near Morrill and farmed in that vicinity and near Sabetha; then he and his family moved to Sabetha, where they have since resided. He united with the Church of the Brethren before leaving Ohio and was a faithful member through the years. His place in the church was seldom vacant until ill-health made it impossible to attend. He was a kind and loving husband and father, finding great pleasure in his home and family. Bro. Snyder's hobby was the raising of fine fruit, which he cultivated with tender care. Fourteen grandchildren, beside the above-mentioned members of his family, and a host of friends and other relatives, will miss his friendly greeting. Funeral services were conducted by his pastor, the undersigned, and his body was laid to rest in the family lot in the Morrill cemetery.—Charles A. Miller, Sabetha, Kansas.

**Stull, Mary Ann**, was born Jan. 24, 1852, near New Milford, Ill., and died March 27, 1943, at the Hill Crest home near Hiawatha, Kansas. She was a member of the church since young womanhood. She married Jacob J. Stull and to their union two

sons and two daughters were born. She is survived by one daughter, one son, three grandsons and thirteen great-grandchildren. Memorial services were conducted by the undersigned at the Morrill church. Interment was in the Morrill cemetery.—W. A. Kinzie, Morrill, Kansas.

**Waters, James H.**, of the Rocky Branch community, died April 4, 1943. He had been in declining health for several years. He was born on May 20, 1863, in the community where he passed away. He spent most of his life here as a farmer and was considered an authority on matters pertaining to farming. He united with the Church of the Brethren many years ago and was faithful until his death. He is survived by two sons, two daughters and a number of grandchildren. His wife and two sons preceded him several years ago. He has one surviving brother. Funeral services were conducted at Beahm's chapel by his pastor, Bro. H. C. Eller. Interment was in the church cemetery.—Mrs. H. E. Wakeman, Luray, Va.

**Weherley, George W.**, son of Frederic and Lavinia Weherley, was born near Eldorado, Ohio, March 6, 1865, and died April 9, 1943. He was united in marriage to Elmina Studebaker on March 17, 1886, and to this union were born six children. The widow and four children survive. He was a member of the United Brethren church in Eldorado. For twelve years he was blind and for several months he was sorely afflicted. The funeral services, in charge of the writer, were held in the Prices Creek church near Eaton, Ohio, and interment was in the Monroe cemetery.—Oliver Royer, Pleasant Hill, Ohio.

## Church News . . .

### Florida

**Miami.**—Bro. C. D. Bonsack of Elgin, Ill., held a spiritual revival in our church March 7-21, gaining five converts and instilling new faith and hope in the members. He was assisted by Miss Dolores Tombaugh of Lansing, Mich., who was in charge of the music. Rev. and Sister George McDaniel, who recently bought a home here, were of great assistance also. Our meeting closed with the love feast. Bro. Bonsack led the service, assisted by Brethren J. F. Graybill, George McDaniel, Bro. Leatherman, and Pastor T. S. Richardson. Feb. 14 was Achievement Day and our offering was \$106. Because of the gas and tire shortage we have changed our Sunday evening services to the afternoon with very good success.—Mrs. Ella Seigler, Miami, Fla., March 25.

### Illinois

**Oakley.**—Our members had the privilege of hearing Bro. E. G. Hoff, who spoke in the Decatur church on the evening of Feb. 21. Our council meeting was held on March 27 and Bro. D. J. Blickenstaff was re-elected elder. On Feb. 27 Bro. Blickenstaff preached a message about forty-seven years in the Christian ministry. We are planning to have a series of pre-Easter meetings, closing with the love feast on Good Friday night.—Idabelle Hood, Cerro Gordo, Ill., April 7.

**Okaw.**—At our recent business meeting Brethren Marvin Arnold and Ralph Metzger were chosen as deacons. On April 4 installation services were held for them and their wives, and a consecration service for the babies and their parents. The women's organization sponsored a missionary play, *The Pill Bottle*, on March 28. This play was also given at Cerro Gordo on April 11. During the winter months, on the third Sunday we had an all-day service with dinner at the church, omitting the night services. We found these meetings very satisfactory. Plans are under way for a pre-Easter service, beginning on Thursday evening and closing with the love feast on Monday evening. Our pastor will be in charge. New seats have been arranged for as a gift from some of the members. There will be a special program on Mothers Day and a children's program on June 6.—Mrs. Estella E. Emmert, La Place, Ill., April 11.

**Romine.**—During February our ladies' aid served lunch at a sale, clearing \$81. This went into our building fund, which is used to keep up the church building and make improvements. The ladies met in March and cleaned the church. The American flag and the Christian flag were put up at that time. Bro.



## The Story of Our Church ... by J. E. MILLER

A simple narrative of conditions leading to the organization of the Church of the Brethren, the persecution in Europe, the flight and search for religious freedom in America, the new start at Germantown, the spread of the church in America, and the story of printing, missions and education down to the present. Written primarily for young people, the book makes a strong appeal to the older generation. Read it and you will appreciate the rich heritage left by those who built the Church of the Brethren. Price, \$1.00.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS



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BRETHREN PUBLISHING HOUSE  
Elgin, Illinois

Oliver Deering delivered two inspiring messages on April 5, 6 in keeping with the Easter season. After the services on April 6 the members met in council with Elder Deering in charge. Bro. Ausby Swinger will hold a two weeks' meeting here beginning April 12. Our love feast will be held on April 23 as the climax to our revival. Pastor Joe Campbell is now delivering a message after Sunday school on Sunday morning and will continue throughout this summer. We also have B. Y. P. D. and preaching each Sunday night. The average attendance at Sunday school all winter was eighteen; it has increased during the past month to forty-five.—Cora Swalley, Salem, Ill., April 7.

### Indiana

**Anderson.**—Our outdoor bulletin board has been erected and is a splendid piece of workmanship. Our communion service will be held on May 1. The boys' vested choir sang at our service on April 4. The choir consisted of fifteen boys from the Negro center and fifteen boys of the Willing Workers' class of our church. Our Holy Week services will consist of services Thursday and Friday evenings. There will be an Easter sunrise service at Shadyside Park. Our mother and daughter activities will be held the week of May 14, followed by a Mother's Day program on Sunday. April 4 was observed as Manchester day at our church, followed by a program in the evening. Raphael Emanuel was the guest speaker at our evening services last Sunday. Another all-church night will be held in June, thus leaving May open for the individual class meetings. Pictures on the 'Life of Christ, shown by Raymond Burtin, were very timely at this season; these were shown at our last all-church night.—Mrs. Maude Krall, Anderson, Ind., April 20.

**Cedar Creek.**—We met in council on March 18 with our pastor and elder, Bro. John Flory, presiding, assisted by Bro. Charles Gump. Three letters were granted and various reports given and accepted. A committee worked out a plan to raise funds for the purchase of new pews for the church. We were saddened by our pastor's tendering his resignation. Bro. Flory told how he and Sister Flory had grown to love the church and its members but because of declining years they wish to spend their time on a small farm they have purchased in this community. His resignation will take effect Sept. 1, though he agreed to carry on the work until other plans can be made. We will hold our love feast on May 23 at 7:30 p. m.—Mrs. Lawrence Smith, Garrett, Ind., March 31.

**Four Mile.**—We appreciated the splendid ministry of Brethren John D. Metzler and H. Spenser Minnich in a full day's discussion of the total church program on March 23. A large group from the Richmond church shared the evening session. The women's group sent \$15 to Camp Mack and arranged to buy shrubbery for the parsonage yard. They also purchased pulpit chairs and chimes, which were dedicated with an appropriate service on March 7. After the morning worship on April 4 we enjoyed a basket dinner and social hour and met for council in the afternoon. We decided to have an all-church day with dinner and fellowship following the worship on the fourth Sundays of June, August, October and December. Pastor F. E. McCune will be our delegate to Annual Conference. A committee has been formed to make plans for keeping in touch with our young people who are away. The date of the communion is May 2 at

7 p. m. We will have an Easter program.—Mrs. F. E. McCune, Kitchel, Ind., April 12.

**Middlebury.**—On Feb. 7 we had a basket dinner at noon in honor of our pastor's wife's birthday. She was presented with a set of dinnerware and glassware. In the afternoon there were special songs and the regular evening service. Several more of our boys have gone to camp. April 9 was the date of our council meeting. One letter of membership was transferred. Bro. C. D. Bonsack will hold our next revival meeting. Our joint communion with Pleasant Valley will be held on May 13 at Pleasant Valley. Bro. Harold Miller is our delegate to Annual Conference. Our pastor has been retained indefinitely. One of our members, Bro. Cyrus Steele, is undergoing treatment at the Mayo clinic; his condition is satisfactory.—Gladys L. Schrock, Goshen, Ind., April 20.

**North Liberty.**—Mr. Kraft, a representative of the Anti-Saloon League, gave us a temperance message on Jan. 31. In observance of Race Relation Sunday, Feb. 14, the Imperial spiritual singers from Albion, Mich., and the pastor of the African Methodist Episcopal church of La Porte, had charge of the entire morning service. Sister I. W. Moomaw of North Manchester brought messages from the India mission field at the morning and evening services on March 7. The quarterly council met March 8. The union world day of prayer service was held at the First Brethren church on March 12. In observance of Manchester Day, April 4, Bro. Edward Kintner, a representative from the college, was the guest speaker. Our church is planning to help in the county home evangelization campaign, which is to begin April 11 and continue for two weeks. Union services will be held in the evenings during the week before Easter. Our Easter program will be given by the Sunday school at the morning service.—Anna Steele, North Liberty, Ind., April 9.

**Salamonie.**—A loyalty crusade has been in progress since Jan. 1 and has increased our attendance, promptness and giving. On Feb. 14 Sister Laura Shock gave us an inspiring message. Different Sunday-school classes have been sponsoring the Sunday evening programs. We also had an exchange program with the Huntington church. Our church observed Manchester Day on March 28. It was a privilege to have Bro. Otho Winger as our speaker. A good offering was received for the college. Our pastor has been speaking on the ideals of our church and stressing evangelism each Sunday morning. W. C. Stinebaugh is our delegate to Annual Conference. Our communion will be held on May 2 at 8 p. m.—Mrs. I. E. Weaver, Huntington, Ind., April 8.

**Upper Fall Creek.**—We met in council on March 28 with Elder C. H. Hoover in charge. Our communion will be held on May 15, 16 with an all-day meeting and basket dinner. Our Achievement Offering was \$11.25. Our ladies' aid has served two sale dinners. One anointing service was held by Bro. Hoover and Bro. Zirkle. The aid has purchased new blinds for our church. At present we have one young brother in army service.—Phoebe Good, Middletown, Ind., April 5.

### Iowa

**Indian Creek.**—We are now known as the Maxwell town church; with the help of the district we purchased the town church where we have had Sunday school and church for some time. After the morning services on April 4 a basket dinner was enjoyed. In the afternoon Sister Anetta Mow from Elgin, Ill., gave us an interesting talk on women's work and showed some of the costumes the Chinese women wear. On March 14, after the services, a number of members and friends gathered with well-filled baskets at the home of Pastor J. D. Brower and wife to help him celebrate his birthday. Our pastor was presented with a purse of coins and some other gifts.—Mrs. Russell French, Maxwell, Iowa, April 6.

**Waterloo City.**—We met in business meeting on April 5. Bro.

## What Can Brethren Do?

*Some answers to this often-asked question are given in this new booklet—*

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by Dan West

• The suggestions given are in line with our traditional Brethren attitude toward destructive activity, our love for constructive service to our fellow men, and our special aptness for certain types of work. All church leaders should study these proposals to see what their congregations might be doing in the way of community service. Price 15 cents.

BRETHREN PUBLISHING HOUSE  
Elgin, Illinois



F. D. Beck was chosen as delegate to Annual Conference. Our pulpit is being filled regularly by ministers from Bethany Seminary. We enjoy having these young ministers with us. We hope to have a resident pastor before long. During Holy Week we will have meetings conducted by Bro. David Fouts of Bethany Seminary. A sunrise service is planned for Easter morning. Our communion service will be held May 2. Each Sunday evening at a social hour in the basement letters are read from our boys in service and items of news are exchanged. Our B. Y. P. D. director, Mrs. Kough, writes a letter once a month to each boy.—Maggie A. Miller, Waterloo, Iowa, April 14.

### Kansas

**Buckeye.**—On March 22 Brother and Sister J. F. Burton began evangelistic meetings which continued for two weeks, resulting in four Sunday-school pupils being baptized. Their work here was much appreciated. Bro. Burton brought very forceful messages and Sister Burton's leadership in the song service, and her presentation of a flannelgraph Bible picture each evening, were impressive. Offerings taken during the meetings for district mission work amounted to \$126.26.—Mrs. Myrtle J. Derrick, Abilene, Kansas, April 6.

**Conway Springs.**—A surprise reception was given for our pastor and family and many gifts were given to them. Bro. Edward Murry, a student minister at McPherson College, preached for us a couple of times during the winter. Installation services were held for the teachers and officers of the Sunday school. A student minister from McPherson College was with us several Sundays ago. We now have union services on Sunday evening. We had a fellowship meeting and lunch at the church. Cellar steps were built on the south side of the parsonage. Seven of our boys are in the army camps. We have a one hundred per cent Messenger club. We had a business meeting on March 28 with Bro. James Elrod of McPherson officiating. He also gave us two good sermons. We decided to retain Pastor Edwin Rodabaugh for another year, with an increase in support. Our love feast will be held on April 16.—Amos O. Brubaker, Conway Springs, Kansas, April 9.

**Ottawa.**—After a splendid sermon on March 28 the congregation enjoyed a potluck dinner. In the afternoon we met in business meeting. The trustees recommended the painting of the exterior of the church and now a two-coat job is nearing completion. Mrs. Richard Turner has been appointed as children's director. Pastor Raymond Flory will represent our church at Annual Conference. In the near future we shall designate one Sunday as educational day and lift an offering for McPherson College. The young people, with Pastor Flory as sponsor, have started a Lord's Acre project for the year. For some months our pastor and wife have edited The Brethren Visitor, which finds its way into all our homes, including the homes of our isolated members. Two of our members, Mrs. W. B. DeVilbiss and John R. Allen, are meeting with us again after having undergone major operations. The women have given the church a spring cleaning. On April 21 we shall complete the study of our mission

study book; these meetings have been held in the homes. Our aid society recently packed a box of clothing to be sent to refugees. We are looking forward to an evangelistic meeting to be conducted by our district worker, Bro. J. F. Burton, and wife. These services will be held June 14-27.—Mrs. H. B. Wheeler, Ottawa, Kansas, April 11.

**Prairie View.**—We met in a business meeting on Sunday afternoon, April 4, with Elder H. D. Michael presiding. On that evening the church met for the love feast and communion with forty-seven members present. Several from the Garden City church were also present. The ladies of our church sent a large box of cookies and popcorn to the boys at Camp Magnolia. The church has been giving \$1.50 to those from our church who are sick or in the hospital.—Mrs. Minnie Dague, Scott City, Kansas, April 7.

### Maryland

**Monocacy.**—On March 28 Elder Arthur Rice and family of Mountain Dale visited our church and Elder Rice delivered the message. On March 27 we held our council meeting with Elder E. P. Schildt presiding. Our delegates to district meeting were elected. Elder Schildt was chosen as elder in charge for another year. Elder E. C. Bixler assisted in the election of Bro. Aaron Putman as deacon. Our love feast will be held on May 16 at 6:30 p. m.—Elsie A. Eigenbrode, Rocky Ridge, Md., April 11.

**Pleasant Hill.**—This year we shall celebrate our one hundredth birthday. Our first church house was built in 1843. In celebration of this we are planning a home-coming for Aug. 18-22. All those who ever attended or belonged to our church are welcomed. Our council was held on March 21, at which time Bro. E. C. Bixler was re-elected elder. A number of improvements are being made in the church; a water system, baptistry, and rest rooms are being installed. The B. Y. P. D. has pledged itself to raise one fifth of our church's Brethren Service quota. In order to do this the Lord's Acre plan has been put into effect with each member having a project. Our church will be host to the district meeting on April 28. Our annual birthday supper will be held on April 22. We shall have a program relative to the Last Supper, as that also was on Thursday night. Beauty Does Not Die, an Easter pageant, will be presented on Easter Sunday as the climax to a week of evangelistic meetings. Our spring love feast will be held on May 22.—Betty Ann Lease, New Market, Md., April 10.

### Missouri

**Cabool.**—Repairs for the district camp were made in January. A book on the history of the Brethren has been purchased for the Sunday school. The world day of prayer was observed on March 12 at the Methodist church. A covered dish luncheon was enjoyed. Miss Clara Steger, a recent missionary to China, was speaker for the afternoon. The church council was held on March 25 and encouraging financial reports were given. We sent \$402.59 to Brethren Service during the past year; \$157.25 was the amount of the Conference Offering. Our love feast will be held on April 26. The fifth Sunday meeting will be observed on May

## Announcements . . .

### ANNUAL CONFERENCE

McPherson, Kansas, June 2-6.

### DISTRICT MEETINGS

North Dakota and Eastern Montana—Cando, Zion house, June 25-28.

### LOVE FEASTS

#### California

May 16, 4 pm, Los Angeles, First.

#### Illinois

May 30, 7:45 pm, Yellow Creek. June 6, 7 pm, Cherry Grove.

#### Indiana

May 8, 7:30 pm, Beech Grove. May 8, 7:30 pm, Buck Creek. May 11, Wakarusa. May 13, Pleasant Valley and Middlebury at Pleasant Valley. May 15, Guernsey house, Monticello.

May 16, Kokomo. May 16, Pleasant Hill. May 22, Burnettsville. May 22, 7:30 pm, Middletown. May 22, 8 pm, New Salem. May 23, New Hope. May 23, 7:30 pm, Cedar Creek. May 23, 7:30 pm, Rossville. June 5, Camp Creek. June 10, 8 pm, Baugo.

#### Iowa

May 16, 7:30 pm, Iowa River. June 6, Brooklyn.

### Kansas

May 8, 8 pm, Lone Star.

### Maryland

May 8, 6 pm, Brownsville. May 9, 7:30 pm, Locust Grove. May 15, 5 pm, Beaver Creek. May 16, Green Hill. May 16, 6 pm, Dundalk Mission.

May 16, 6:30 pm, Monocacy. May 16, 7:30 pm, Beaverdam. May 22, Broadfording.

### Michigan

May 9, all day, Muskegon.

### Minnesota

May 16, Worthington.

### Missouri

May 22, Peace Valley.

### New Jersey

May 16, Amwell.

### Ohio

May 9, East Chippewa. May 9, 7:30 pm, Troy. May 15, East Dayton. May 15, 7:30 pm, Middle District. June 13, 7:30 pm, Pleasant Hill. June 19, 10:30 am, Poplar Ridge.

### Oregon

May 9, Grants Pass.

### Pennsylvania

May 8, 1:30 pm, Annville.

May 8, 2 pm, Indian Creek. May 8, 7 pm, Brothersvalley. May 8, 9, 10 am, Falling Spring. May 8, 9, 1:30 pm, Richland. May 9, all day, Marsh Creek. May 9, 2 pm, Kemper house, Spring Grove congregation. May 9, 6:30 pm, Mt. Olive. May 9, 7 pm, Germantown. May 9, 7 pm, Snake Spring Valley.

May 9, 7:30 pm, Ligonier. May 9, 7:45 pm, Spring Mount. May 15, 1:30 pm, Bareville, Conestoga congregation. May 15, 7:30 pm, Buffalo. May 15, 16, Mountville. May 15, 16, Shank House, Back Creek.

May 15, 16, 10 am, Big Dam house, Schuylkill. May 15, 16, 10 am, Hanoverdale.

May 15, 16, 1:30 pm, Heidelberg. May 15, 16, 1:30 pm, Upper Conewago congregation at Mummert house.

May 16, Berkey church, Shade Creek congregation. May 16, Koontz.

May 16, Maiden Creek. May 16, Mechanicsburg. May 16, 6:30 pm, Hollsopple. May 16, 7 pm, Madison Ave., York.

May 16, 7 pm, New Fairview. May 18, 19, Springville congregation, Mohler's house.

May 19, 20, Graybills, White Oak.

May 19, 20, West Green Tree, Rheems house.

May 22, 23, 10:30 am, Upper Codorus, Black Rock.

May 22, 23, 1:30 pm, Fredericksburg congregation, Meyer house.

May 22, 23, 2 pm, Myerstown.

May 23, 9:30 am, Lower Conewago, Bermudian house.

May 23, 10:15 am, Shrewsbury.

May 23, 5 pm, Carlisle.

May 23, 7:30 pm, Ridge at Fogsanger house.

May 25, 26, 10 am, Chiques.

May 29, 30, 10 pm, Prices house, Antietam congregation.

May 29, 1:30 pm, Welsh Run.

May 29, 2 pm, Akron.

May 30, 10:15 am, Codorus.

May 30, 5 pm, Harrisburg.

May 30, 7:30 pm, Elbethel.

June 2, 3, Kreiders, White Oak.

### Virginia

May 9, 7:30 pm, Linville Creek at Cedar Run.

May 15, Midland.

May 16, 6 pm, Waynesboro.

May 16, 7:30 pm, Unity at Bethel.

### West Virginia

May 16, 7 pm, Reeds Creek, Smith Creek congregation.



30 and Bro. H. Spenser Minnich will be present on that day. Elder P. L. Fike of Peace Valley gave a message on April 4 concerning the miracle of healing. Three new doors add a touch of improvement to the church building.—Dorothy Rust, Cabool, Mo., April 12.

### New Jersey

**Amwell.**—In February we put a new floor in our church. On March 29 we held our election of Sunday-school officers and on April 6, at our annual business meeting, our church officers were elected. Elder Henry T. Horne was unanimously elected pastor for another year. Our communion services will be held on Sunday evening, May 16. The children are preparing an Easter program. Delegates were elected to the district meeting to be held at the Germantown church in Philadelphia April 21, 22.—Mrs. Lambert Smith, Sergeantsville, N. J., April 10.

### North Carolina

**Spray.**—In February the ladies' aid and missionary circles sent four quilts to Camp Lyndhurst, Va. In March the Loyal Sisters Bible class sent one packet. The junior league has given \$15 to the C. P. S. camps. This group gave one worship program in the B. Y. P. D. service and always have very good attendance at their own meetings. One has been baptized since our last report. On March 28 Bro. Guy Wampler of Boone Mill, Va., preached for us. In the afternoon Bro. Wampler and Bro. J. A. Naff, our elder, were with us for our council meeting. Bro. Naff was moderator at the meeting. Three men were chosen to serve the church as deacons. Bro. Willard Agee was licensed as a minister for one year. An offering will be taken on April 11 for Bridgewater College.—Mrs. Sam B. Thomas, Leaksville, N. C., April 10.

### Ohio

**Beaver Creek.**—On Jan. 24 Dr. Joseph Fichter of Miami University addressed the men's meeting at our church. The entire families were invited to this meeting. A similar program was given by the men on March 28 with Peter Quartel of the Dayton Rescue Mission as the speaker. Twelve from our church attended a women's meeting at Trotwood on Feb. 20. Several of the men accompanied the women and attended the men's meeting. Bro. Horace Ferguson gave a report on the following Sunday on the heifer project. On Feb. 22 at our council meeting Pastor E. Friend Couser was chosen as our delegate to Annual Conference; delegates were also elected to the district meeting. The world day of prayer meeting for the churches of Beaver Creek Township was held at our church on March 12 with Mrs. Harold Hess of the Hawker Reformed church in charge of the program. Educational Sunday was held on April 4 with Bro. Norman B. Wine as guest speaker; an offering of \$208 was lifted, this sum being matched by the church treasury and the total given to Manchester College and Bethany Seminary. During the week preceding Easter special services will be held, the speakers being Galen Royer and Peter Quartel. On Good Friday evening the young people will provide a special program. New hymnals have recently been purchased by the men's group.—Martha Stewart, Dayton, Ohio, April 8.

**Springfield.**—Brother and Sister Charles Lutz celebrated their golden wedding anniversary last winter and a picnic dinner was served in the church in their honor; an interesting program was given. Bro. Dale A. Young, one of our boys, who is at Camp Lyndhurst, Va., was recently home and gave us several talks, concerning the work and ideals of C. P. S. camps. In the past year our church has given \$1,000 for Brethren Service, in addition to our own assistance fund for C. P. S. boys. We are looking forward to a week of pre-Easter services with Bro. R. H. Miller of North Manchester, Ind., as our evangelist. We met in council on April 9 with our elder, Bro. L. R. Holsinger, presiding. Our love feast and communion will be observed on Sunday evening, April 25.—Marie Rininger, Mogadore, Ohio, April 7.

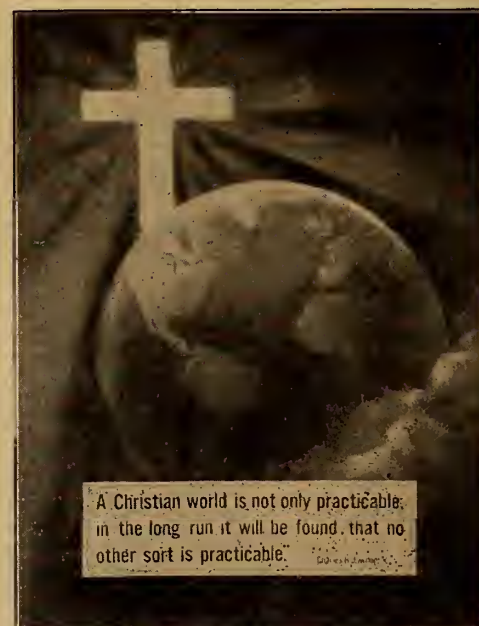
### Pennsylvania

**East Fairview.**—We met in council on March 29 and conducted the following business: Elder H. A. Merkey was elected delegate to Annual Conference. It was decided to give each boy in C. P. S. camp \$10 a year. The ministerial board was with us and ordained Bro. Stanley Earhart to the ministry. On March 28 the Ambassador quartet from the Grottoes C. P. S. camp rendered a program in our church. The men's work is sponsoring a God's Acre project this year. We are glad to report that Rev. Allen Becker has recovered from his recent illness. Our love feast will be held on May 9 at 2 p. m.—Jerome Brubaker, Mt. Joy, Pa., April 12.

**East Petersburg.**—On Jan. 31 the B. Y. P. D. sponsored a program at the Salunga house; Sister Grace Hollinger from Elizabethtown brought a challenging message. Bro. Galen Kilhefner conducted a Bible Institute at the Salunga house on Feb. 14. On Feb. 28 Elder Harry Neff brought the morning message to the congregation at East Petersburg. From March 7 to 21 Elder N. K. Musser conducted our revival service at the Salunga house. As a direct result thirteen await the rite of baptism. Our council meeting was held on March 24 with Elder P. J. Forney presiding. Elders Norman K. Musser and Henry F. King, representing the ministerial board, were present. Brother and Sister Norman Bowers were ordained to the ministry and Brother and Sister John P. Gingrich were installed in the deacon's office. Brother and Sister Raymond Heistand, who have moved into our district,

were accepted to serve in the deacon's office. At this time Brother and Sister Earl Brubaker were chosen to represent our church at Annual Conference. Delegates were also chosen for the district meeting at Annville. Pre-Easter services will be conducted by the home ministers in the East Petersburg house April 21-24. A home talent musical program will be presented at the East Petersburg church on the evening of April 25. Our spring love feast will be held May 2 at the East Petersburg house.—Mrs. John P. Gingrich, East Petersburg, Pa., April 8.

**Germantown.**—Since our last report five children were consecrated by Pastor Waltz, a son was baptized, a mother reclaimed, and a grandmother received on confession of faith. Our junior choir sings at the Sunday morning services. Eighteen of our boys are now in the service of our country. The semiannual love feast will be held on May 9 at 7 p. m. On Sunday night, April 4, Clarence W. Smith gave us a stereopticon lecture entitled From the Manger-Cradle to Olivet's Brow. It was truly an inspiring lecture. We are looking forward to the district meeting which will be held at our church on April 21, 22. Brother and Sister Waltz were elected as delegates to the Annual Conference at McPherson. We are glad to state that the spirit of



A Christian world is not only practicable;  
in the long run it will be found that no  
other sort is practicable.

## Conference Offering

Blank for Sending Money

General Mission Board, Elgin, Illinois.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

.....

Please place this money to the credit of

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..... Class

..... Sunday School

..... Congregation

..... District

Name of sender .....

Street or R. F. D. ....

Post Office ..... State.....

Date.....194.. Amount \$.....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.



## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); interperence in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

co-operation is increasing in our group. Bro. Waltz's spiritual sermons are proving their worth in added interest and increased church attendance.—Myrna M. Kreider, Philadelphia, Pa., April 12.

**Johnstown, Pleasant Hill.**—On Feb. 21 our Achievement Offering was taken and amounted to \$152.75 for missions; the Brethren Service offering was \$121.83. The various groups in our church have subscribed toward two units for the Camp Harmony debt liquidation plan. Several of our young people attended the twenty-fifth annual young people's conference held in the Moxham Evangelical church at Johnstown March 10, 11. The Keystone Bible class has sent a kit to Camp Kane, and the Joy-Bringers class has sent one to Camp Lyndhurst. On March 14 Bro. Don Snider, regional secretary, spoke to us. The men's chorus has sung at several of the local churches. We have a one hundred per cent Messenger club. The Brethren Service offering for March amounted to \$126.85. The women's work sponsored services for the world day of prayer. Several of our members participated in the program for the home circle Sunday-school convention held at the Third Brethren church in Morrelville on March 21. We had a cash rally on April 4, when the offering amounted to \$400.50, which will be used to make repairs on the church. On April 2 we met in council with Bro. John C. Ellis presiding. On Sunday afternoon, April 11, the Nimble Fingers club presented a musical in the church. The offering was lifted for the club's pledge toward their unit for Camp Harmony.—Mrs. Ordo M. Pletcher, Johnstown, Pa., April 12.

**Ligonier.**—On Jan. 31 Bro. H. Stover Kulp of Huntingdon brought us a good message from his experiences in Africa. On March 12 the world day of prayer was observed by a special program in the evening. Four different talks on prayer were given by Rev. Nelson of the Evangelical church, Rev. Huston of the Christian church, Prof. Deevers, retired superintendent of the Pittsburgh schools, and Elder W. E. Wolford. On April 4 we enjoyed a talk from Sister Crumpacker, late of China. In January we sent boxes of clothing valued at \$50 to the Friends' Service Committee. In March we sent \$105 to Camp Harmony to help with repairs and to pay the debt. Elder John Clawson conducted our business meeting on March 30. The reports of the treasurer and committees were good. Our love feast will be held on May 9 at 7:30 p. m.—Mrs. W. E. Wolford, Ligonier, Pa., April 9.

**Little Swatara.**—Bro. Harry Fahnestock worshiped with us at the Frystown house on Jan. 11 and assisted in the morning services. On Feb. 14 the Sanger quartet rendered a program of music in our regular B. Y. P. D. meeting at the Frystown house. We met in council on March 20 at the Ziegler house. Delegates elected to represent our church at Annual Conference are Brethren George G. Snyder and Elias M. Frantz. Delegates have also been elected for district meeting. Our spring love feast will be held at the Ziegler house May 1 and 2 at 1:30 p. m.—Stella D. Merkey, Bethel, Pa., April 3.

**Mountville.**—On Jan. 17 the young people gave an inspiring

program, and on April 24 a special missionary meeting was held, at which time Bro. N. K. Musser gave the main address. On March 3 the church met in council and Brethren N. K. Musser and Harry C. Neff were elected as delegates to Annual Conference. On March 21 the B. Y. P. D. had a group discussion led by Sister Grace Hollinger of the West Conestoga church. For April 18 we are planning a combined missionary and Palm Sunday program in the morning, and in the evening the young people are presenting an Easter program. We are looking forward to a revival meeting to be held May 2-16 with Bro. Abram Eshleman as the evangelist. Our love feast will be held on May 15, 16 at the Mountville house.—Anna Ruth Neff, Mountville, Pa., April 12.

**Reading.**—Our church decided to send the Gospel Messenger into the home of each member of our congregation and also to all our boys in service. Several contributed more than one dollar for the paper, which helped to pay for those who could not subscribe for it. Sister Ida C. Shumaker spoke in our church on March 7, 8 and impressed upon our minds the need of missionary work in India. Her inspiring addresses moved the congregation to contribute \$93 toward this worthy cause and the sisters' aid society gave \$75 to be divided equally between India, China and Africa missions. During the Lenten season the Wednesday night prayer meeting group is studying the Book of John. We will observe our love feast on the evening of May 2.—Verna Landis, Reading, Pa., April 13.

**Spring Grove.**—Some of our Sunday-school offerings have been disposed of as follows: \$100 to the mission board of the Eastern District of Pennsylvania and \$100 to the General Mission Board for world-wide use. The young people have purchased new hymnals for use at the Kemper house. The interior of the Blue Ball house has been improved by repapering and hanging new blinds. On March 31 the church met in council with Elder Noah Martin presiding. The church decided to plan for a series of evangelistic meetings in the early fall. Our love feast will be held on May 9 at 2 p. m. at the Kemper house.—Mary Esther Stoner, Lititz, Pa., April 10.

**Westmont.**—On the Sunday evenings during January and February Pastor Boyd Dickey brought us a series of sermons on the life of Christ. At our last council we decided to buy new song-books for our junior Sunday school. We also decided to have a vacation Bible school. Our communion will be held on April 22, preceded by a week of services. The women's work is making clothing and quilts, and getting another box ready for shipment. Our C. P. S. offering for the quarter was \$51.93, the Achievement

## BRETHREN PUBLISHING HOUSE

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Offering \$55.30. On March 7 an honor roll for our boys in service was unveiled; we have sixteen listed at present. A committee was appointed to keep in touch with the boys in the name of the church. The Quiet Hour and other good literature is being sent to them. On March 13 Brother and Sister Henry Hofecker celebrated their fifty-fifth wedding anniversary. On April 3, 4 Brother and Sister Frank Crumpacker were with us and presented several interesting services. Our attendance this last quarter has dropped somewhat because of rationing and an epidemic of scarlet fever.—Mrs. Erma Dunkle, Johnstown, Pa., April 6.

### Virginia

**Fairview, Unity.**—At our council meeting on Jan. 9 Elder J. S. Roller was re-elected presiding elder. On Feb. 14 Bro. H. E. Wakeman from Luray brought our message; he spoke in behalf of the Achievement Offering. The children and young people gave an interesting worship program for our Sunday school on Jan. 31. Two brethren from Camp Lyndhurst and one from the hospital at Sykesville, Md., worshiped with us on Feb. 21. We had our quarterly council on April 2. Pastor S. D. Lindsay will represent us at Annual Conference; delegates were also chosen for district meeting. Because of much sickness in the community and the gas and tire rationing our church attendance has not been very good; we observed rally day on April 4 to create an interest, and had a good response from the invitations sent out. Some of our group met with the Christian church and enjoyed a program for the world day of prayer. Our women's Bible class distributed a number of mite boxes to the class members and home department members. We have this means of raising money for flowers, fruit and cards for the sick and shut-ins, and for relief.—Anna R. Roller, New Market, Va., April 7.

**Mt. Zion.**—Bro. C. H. Deardorff visited our congregation on Jan. 24 and gave us two splendid messages. His helpful suggestions regarding the furnishings of the new church at Luray were much appreciated. He also suggested plans for remodeling the Mt. Zion house, and a fund has been started for this. During January several of the women enjoyed the study of the mission book, *On This Foundation*. A world day of prayer service was held at the Luray church on Feb. 12. Our congregation reached its mission quotas and more than doubled the Brethren Service giving over that of last year. We held our council on March 7. Delegates to the district conference at Linville Creek were chosen. We will hold our love feast in the church at Luray on April 22. Our Easter activities will all be combined in one service, which will be a drama presented by the children on Easter morning at the regular worship hour. The B. Y. P. D. has been quite active, entertaining with seasonable socials and planning

for a summer of varied activities. The women's work has been busy in spite of handicaps in travel and food rationing. The Sunday-school and church attendance has kept almost to normal and we look forward to an increase as spring comes.—Mrs. H. E. Wakeman, Luray, Va., April 8.

**Pleasant Valley.**—We met in council on March 13. Bro. D. H. Keiper of the Middle River church will exchange pulpits with our pastor to hold a series of meetings in August. Bro. Quinter Miller, who is still a member of our congregation, is to represent us at Annual Conference. Delegates to district meeting were elected. We decided to build a new church, after being advised to do so by Bro. C. H. Deardorff. However, the present one is to be repaired temporarily for the duration. The Lord's Acre committee has set to work already for the coming year; the funds from this project will be set aside for the new church. Our church raised \$118 for the Red Cross.—Marie Bosserman, Mt. Sidney, Va., April 6.

### Washington

**Olympia.**—Our midwinter conference was held Jan. 8, 9, closing on Jan. 10 with an all-day meeting and basket dinner. A number of visitors from other churches attended, along with the ones who conducted the sessions. Our ladies' aid has a potluck dinner on the first Wednesday of each month. The aid meets regularly every Wednesday. We sent \$12 to the fund for C. P. S. men's wives who need help; we are also buying a \$50 peace bond, and with help from the church we are purchasing some new furnishings for the parsonage. On Feb. 7 a fellowship supper was served in the church basement with tables and food arranged to represent different mission fields. A missionary program was given by the young people. Pastor Andrew Holderread attended the regional conference in La Verne, Calif. On Feb. 14 Bro. Louis Holderread and Elder E. J. Michael preached for us. On Feb. 21 the fathers and sons conducted the morning services. On Feb. 26 a father and son banquet was given. Our business meeting was held on March 9. A son, Bruce Andrew, came to gladden the home of our pastor and wife on March 12.—Mrs. Rachel Michael, Olympia, Wash., April 3.

### Wisconsin

**Chippewa Valley.**—Pastor Mark Burner is holding a weekly Bible study with the Eau Claire group. In a special meeting on April 4 we granted the Eau Claire group a service every week or every two weeks, as they see best, to be held there on Sunday afternoons. This is being done because of gas and tire rationing. We discontinued our aid meetings for the winter months but are hoping to start them again as soon as the roads are good.—Blanche M. Scott, Mondovi, Wisconsin, April 6.

## Sale of Remainders...

Below are listed a number of books of which we have an oversupply. To get them to our readers we are making a special offer, the twelve for \$1.00 plus 25c postage—total \$1.25.

|                                                            | Original Price |
|------------------------------------------------------------|----------------|
| THE LORD OUR RIGHTEOUSNESS by S. N. McCann .....           | \$0.50         |
| THE BEATITUDES by S. N. McCann .....                       | .75            |
| GREAT FIRST WORK OF THE CHURCH by W. B. Stover .....       | .60            |
| DAVID'S CHILDREN by Bess Bates .....                       | 1.25           |
| CHARACTER STORIES by Ezra Flory .....                      | 1.00           |
| CONQUEST OF PEACE by H. A. Brandt .....                    | 1.25           |
| THE OLIVE BRANCH by Hays and Sanger .....                  | .75            |
| HAPPY HOURS by N. J. Miller .....                          | 1.25           |
| THE VOICE OF THY BROTHER'S BLOOD by Florence Studebaker .. | .25            |
| THE GOLDEN PEN by W. Arthur Cable .....                    | .50            |
| SUNFLOWER STORIES AND LULLABIES by Olive A. Smith .....    | .50            |
| GRADED MEMORY SELECTIONS .....                             | .25            |

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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS



# GOSPEL MESSENGER

Volume 92

May 15, 1943

Number 20



A Sunday Crowd at Conference

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## Around the World...

There are 65,187 women employed in seventy-four types of jobs on the country's railroads.

The number of USO clubs and centers in the United States is now 1,385. There were eighty-eight new United Service Organizations opened in March in twenty-nine states, the District of Columbia and in areas outside the United States.

The Metropolitan Life Insurance Company has a plan to construct and operate after the war a land-scaped community of thirty-five medium rental apartment buildings in New York City. The buildings are planned to house 30,000 tenants.

Dr. Robert W. Searle, general secretary of the Greater New York Federation of Churches, has been given a six months' leave of absence to undertake special work among servicemen under the direction of the National Conference of Christians and Jews.

Churches in Holland are now using gramophone records of bells to replace the bells confiscated by the nazis. A church in Kethel, a suburb of Rotterdam, succeeded in making a gramophone record of bells audible from its tower for a distance of eight miles.

Protestant theological institutions in Japan are being merged under a "three-school plan," according to a Tokyo radio announcement. According to the plan, a "Western" seminary will be set up in Kobe, and an "Eastern" and a "Women's" seminary in Tokyo.

The Italian Stefani news agency quotes the archbishop of Genoa as reporting that seventy-two churches in that Italian city have been destroyed or damaged as a result of air attacks on the city. Other Italian reports claim considerable damage to churches in Palermo, Turin, Naples, and other Italian cities. At Palermo the famous twelfth century Basilica of San Francisco was reported destroyed just a year after its restoration had been completed.

The following figures indicate depletions of Jewish populations in European countries since the beginning of the war:

Bohemia-Moravia has 15,000 Jews left of the original 80,000; Belgium only 8,000 out of 75,000.

Sixty thousand of the Netherlands' 180,000 Jews have been deported.

Of 80,000 in Yugoslavia, 400 escaped and the rest have been killed, imprisoned or deported.

In Greece, out of 78,000 all aged from 18 to 45 have been drafted for forced labor.

From France 65,000 out of 340,000 have been deported.

In Rumania not more than 270,000 are left of 900,000.

Of the 185,000 deported to prison camps in Transnistria, some 75,000 have perished.

Of 50,000 Bulgarian Jews 9,000 remain.

Of Slovakia's 90,000 Jews, 70,000 have been deported.

Reports from Latvia are incomplete but the experience of Riga indicates that 4,000 or 5,000 may remain out of 32,000.

Lithuania appears to have a similar record for its 150,000.

Of the 599,000 Jews in Germany in 1933, about 200,000 remained when war broke out. At the end of 1942, the number was 40,000.

By the end of 1942 Austria's 185,000 Jews had been reduced to between 12,500 and 15,000. The Swedish report now puts the figure at 7,000.

A recent report issued by the Russian government describes appalling massacres in Russian territory.

• • • •

The presbytery at its annual meeting at Asheville, N. C., voted down a proposal to request the Southern Presbyterian Church to withdraw from the Federal Council of Churches. Delegates voted to remain in the council after it was pointed out that it is the only co-operative organization of all Protestant churches in existence.

The minister today needs a better general education, says Dr. Ernest C. Colwell, dean of the University of Chicago's divinity school. He makes the following suggestions as a criterion for admission to divinity schools: (1) Seminary control of pre-divinity school curricula beginning with the end of the second college year. (2) More careful check by seminaries on the source of bachelor's degrees. (3) Stiffening of general education requirements. (4) Prohibiting theological students from taking professional training before general education.

Circulation of the Bible among soldiers and civilians at the Ogden air depot, Utah, is greater than the circulation of all the works of Zane Grey. Emerson's essays have been popular and books on astrology have been in demand.

All Belgian and Dutch missionaries in North China, as well as all missionaries in Shanghai, have been interned, according to a broadcast monitored by the Federal Communications Commission. Six or seven bishops are among them.

There is generous giving in British churches. Figures of church giving now coming in for the past financial year show encouraging improvement. The Church of Scotland records an increase of over \$400,000 in total gifts, and the London Missionary Society reports an increase of \$48,000 in contributions.

An association for the relief of some 400 central European Protestant refugees has been formed in Shanghai by the Commission to Aid Refugees of the World Council of Churches. The commission is headed by Dr. A. Freudenberg, one time intimate of Pastor Martin Niemöller.

A bill for compulsory education of children from six to fourteen years of age has been presented to the legislature in the province of Quebec. The provincial secretary told the legislature that Quebec, Mexico, and Argentine are the only places on the American continent where compulsory education is not demanded.

A nation-wide fund-raising campaign on behalf of nearly 150 Northern Baptist schools, colleges, theological seminaries, and student centers was launched May 1. This new development program, aimed primarily at improving the financial status of Baptist educational institutions, will also endeavor to interest Baptist young people in the denomination's schools and establish a closer working relationship between the church and its various scholastic enterprises.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

MAY 15, 1943

Number 20

## ... Editorial ...

### "Divers and Strange Doctrines"

IN that eloquent and closely reasoned Epistle to the Hebrews the writer has something to say about a variety of unusual doctrines. No, he does not advise running after every new thing that one hears. Rather, he says, "Be not carried about by divers and strange doctrines: for it is a good thing that the heart be established with grace."

Now this suggestion was written for the Hebrews, and that means it was set down a long time before the days of the radio. But if it were necessary to warn the unwary against false teachers and self-aggrandizers in a day when a speaker's influence was limited by the carrying power of his voice, then how much more discriminating ought we to be when every religious crooner who can buy a little radio time tries to thunder his views across the air!

We well remember a certain February evening while on a vacation in the West. Dialing the radio, a listener came upon the persuasive voice of an announcer extolling the merits of a certain Dr. So-and-So who was represented as one of the super-prophets of his times. As the Doctor spoke we were constrained to think of what is said of strange doctrines and the importance of having the heart established with grace.

No, we do not mean to be critical of the many fine things which are available over the radio. However, it must be apparent that one is limited in the usual checks which may be applied. He cannot see the speaker; he can only hear and imagine the rest. This is why one needs to exercise a little extra caution and discrimination before just any and everything is taken at one hundred per cent.

The writer of the three epistles of John was a kindly man, and one of much experience. He has a suggestion that may be in place. Said he, "Be-

loved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." And we would especially advise this if the speaker is eager about money.

H. A. B.

### Another Cry for Help

WE have been thinking lately of ways to help this life of ours that's hid in Christ with God, how to make it thrive better and grow faster. Mother thought those good brethren from a distance made it so hard to understand. Remember? Her plan was just to do the best we know and trust the good Lord. She was sure he would do right. In that respect she was like Abraham and Solomon and Isaiah and John and Paul and—most significantly of all, Jesus of Nazareth, the Son of God. That was his plan too.

The last thing we said about this was that serving human need is one of the very best ways to do the best you know. It happens that this is exactly where Jesus put the strongest emphasis. He even made it the arbiter of human destiny. It was the one thing he singled out for mention in his forecast of the final judgment. That is enough to fix its supreme importance. In view of this it would not seem possible to stress the point too much.

Now comes a cry of deep distress from an unexpected quarter. Unexpected, that is, until we reflect that this awful thing which has befallen us is teaching us not to be surprised at anything. Is there to be no end to calls for help? Probably not. With the need for both spiritual and material ministry multiplying as never before within the memory of man, there's no likelihood of any easing up. So let's be reconciled to this necessity and call it an opportunity. That's a friendlier name.

The colleges are sick and in prison. They are hungry and cold, not naked yet, thank heaven, but



far too ill clad for the frigid climate which is settling down upon them. They are being bound by the chains of "military necessity," that hideous demon from the lowest hell which is threatening to choke the life out of our most sacred institutions. It has already made leading churchmen apologize for the unfortunate unavoidability of starving multitudes of mothers and their babies. It is turning children of "occupied" Europe into roving bands abandoning the family ties they have learned to hate and going about seeking something to devour. It has made a very influential journal of religion confess that "it acknowledges no obligation to submit its acts to any moral criterion. . . . In war there is no absolute, it is victory. . . . We can think of no exception. . . . The moral judgment of hatred in war is secondary to the military judgment as to the necessity of hatred as a means of winning."

We hope you get the full bearing of that frank admission. Military necessity justifies everything, *anything* considered necessary to win. There are no exceptions. Truth, honor, every virtue we have ever known must yield to its imperious demand. That is why it is just now gnawing at the very vitals of education. It too must give way. Instead of being, as we have supposed, an agency for enriching life, it must become an instrument for winning the war.

It is in the tension of such an atmosphere that our schools must live, if they are to live. They love life just as you and I do, and they are trying desperately to keep alive. They deserve to live. We cannot let them die. We need them too much. They might find the going somewhat less difficult if they cared less for the values we hold precious but we do not want them to purchase existence at a price that would destroy their usefulness. When the present madness has passed this country and the whole world will be in the direst need of the very values which have been so largely sacrificed to the greed of military necessity. We must be ready for that hour.

It may be that our school problem will require rethinking and the whole enterprise some readjustment. That must wait for the situation that will confront us, the details of which we cannot foresee now. Our present concern must be to conserve what we have, that we may have wherewith to plan. The colleges are coming to the General Conference with a plea for help. The church will give that plea a sympathetic hearing, we feel sure, and a sympathetic answer.

Just now we are enjoying (?) the doubtful blessings of wartime prosperity. More money is passing through most people's fingers than they have

handled for quite a while. Higher wages and higher prices, ration coupons of shifting values and many colors, threats of inflation and deflation—all conspire to make this living business a strange medley of interrogation points. In all this uncertainty we can be pretty sure that when the grand smash hits us our one least cause for regret will be the investments we have made in the values we still hold to be eternal.

Our schools are fighting hard to save some of these for us from the clutches of "military necessity," that mighty monster which knows no law but its own insatiable hunger. Shall we not do what we can to help them?

E. F.

### "So" and "So"

WHAT a mystery is the springtime awakening! You put the seed in the ground, you sleep and rise, night and day, and the seed springs up and grows you know not how. "So is the kingdom of God."

What mysteries all nature holds! The wind blows where it wants to; you hear the noise but you don't know where it comes from or where it goes. "So is every one that is born of the Spirit."

The processes of nature and of grace are alike in this: the facts are easily observed, the conditions which attend the facts and insure results are also known, but the how and why of the growth itself—here we can only stand with uncovered heads and wonder and adore.

If we could only be content to do this, always! But note this difference: We never quarrel over the mystery of growth in nature. We consider the fact of healthy growth sufficient proof that the germination was satisfactory. We explain that, each in his own way, or leave it unexplained. Or, as is the case with most of us, we never think of the mystery at all—it is so common.

But suppose a child, under the influence of faithful Christian education, should begin to develop a healthy religious life with the normal accompaniments of the various kinds of Spirit fruit. That would be all right, probably, as long as nobody happened to remember that the child had never been converted! In that unhappy event there would be trouble. For of course regeneration—the germination of the new life—could not have taken place, except under proper observation and control(?), no matter how vigorous the new spiritual plant was becoming!

Thus do we assume to fathom the secrets of the Almighty, and set bounds to his ways of working.

"So is the kingdom of God." "So is everyone that is born of the Spirit."

E. F.



## How to Overcome Evil . . .

BY FOSTER M. BITTINGER

In the Sermon on the Mount Jesus gives a constitution to his newly formed or forming church. This is contained in Matt. 5-7.

Of course, the first question his disciples in the church as well as all outsiders wanted to know was the relation of the new to the old. This he answered in Matt. 5: 17-20. He states that the new will not destroy. Not one jot or tittle of the old is to pass away. But the new is to fulfill and greatly exceed the old. There will be no chance to get into the new kingdom except one's righteousness exceed the righteousness of the best of the old, their leaders, the scribes and Pharisees. Our righteousness must therefore be an exceeding righteousness.

Then he illustrates that principle. In the old the deed of killing would put one in danger of judgment; in the new it was the thought—anger. In the old it was the deed of adultery that was forbidden; in the new it was the thought—lust, evil intent. In the old only limited oaths were allowed; in the new only a truthfulness of thinking was acceptable.

Now let us apply that more carefully to the *doctrine of retaliation in kind* and other doctrines of special interest to us Brethren. The jungle law was and is a life for an eye, or a tooth, or intended injury. The old law was an improvement in that the injury was to be repaid only in kind; only an eye for an eye, but that eye was to be taken without mercy. That is the law of evil for evil but evil in kind. It was unacceptable to Christ for it lowers both the evildoer and the one who returns it. To take the first eye lowers that individual. To take the eye in return lowers the other to the level of the first. It gets even by bringing each to a lower level. No evil is removed, but each is equally injured. On that basis wars are waged: a life for a life, ship for ship, etc. Only it cannot be kept on that level. It deteriorates to the jungle law and the injured must do more evil than the aggressor else he cannot win a war. So evil is not overcome; Hitlerism is not destroyed; only more is added. Hence it cannot be acceptable to Christ or his church.

So Christ introduces a second method or principle, the *doctrine of nonresistance*: Resist not; turn the other cheek. Thereby one refuses to lower himself to the level of the evildoer by returning evil for evil. This is what is usually meant by the pacifist doctrine. To many it seems cowardly, yellow, or, at least, useless and powerless

to overcome evil. But certainly it is taught in the New Testament and Jesus practiced it. Surely it is a step in advance of the old and the Christian should practice it. Why not take evil instead of making more evil? But it is inadequate; evil still remains. Our fathers were firm in nonresistance. It is for us to take one more step forward.

Jesus pointed out that step. The principle is given in Matt. 5: 40-48: If one take your coat, give him your cloak also; if one compel you to go one mile, go two; love your enemies; pray for them that persecute you. By doing more than is required, the power of love and goodness comes into use. This is the *doctrine of overcoming evil with good*. With it the Christian is not helpless but becomes the most powerful individual on earth. It is the only way there is to overcome evil. The first mile is law; the second is love overcoming. Paul recommends it, commands it—overcome evil with good—and illustrates it—if the enemy hungers, feed him, if he thirsts, give him drink. Jesus says pray for him, love him, and if one does that he will find opportunities for doing him good. By so doing he heaps coals of fire on the head of his enemy and conquers his enemy by changing him into a friend.

This method is costly. It cost Jesus his life. Courageous souls can give themselves to it freely for good will come of it. Love never fails. By it Jesus overcame the world. By it you too can overcome. By it the church can overcome the world. There is no other way. All the power of heaven is back of it. Power is available. Surrendered souls for its use are needed.

Now our great danger in this day is that the program of Brethren Service will be centered too much on escapism, merely passive pacifism. We have been told and are telling ourselves that this age ahead will be the age for the historic peace churches, an age for building a warless world. It will not be, however, unless we give ourselves wholeheartedly to searching out methods for overcoming evil with good. We must believe that we have the power to overcome evil, not be mere apologists for our pacifism. This age does offer us an opportunity for our greatest contribution, but we are not seeing far enough, our faith is not great enough and our planning is not farsighted enough. We have the principle on which to build the post-war world. We must find ways to apply love and overcome evil.

Followers of the Prince of Peace are needed, followers of the way of love, applied love. Explorers on that way are needed now. Explorers on the highway to a better world, here is the call of the



ages. Let the Church of the Brethren lead. Let us find means and methods of applying this great doctrine in the home, church, community and world. It is the only way. The world does not know this way, but it does know that evil for evil has failed. Our church has led in pacifism and nonresistance. Let us lead as conquerors, overcoming evil with good.

*Westernport, Md.*

### New Testament Background and the Brethren Service Committee

BY PAUL H. BOWMAN

THE first step toward organization in the Christian church was a very simple one. Jesus himself chose twelve apostles and trained them for a future mission of witness and testimony before all peoples. The Greek word *apóstolos*, which means *messenger* or *one sent*, appears nearly fourscore times in the New Testament and is applied almost exclusively to the twelve who were personally commissioned by Christ.

The Christ who "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people; and who healed those brought unto him from all Syria who were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied", had said unto these chosen apostles, "I was hungry and ye gave me to eat; . . . I was a stranger and ye took me in; I was naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." When the apostles undertook to carry out this mission assigned to them by the Master they were confronted by the practical problem of necessary organization for the task.

The next step, therefore, in the direction of church organization was taken by the Jerusalem congregation. It was the first movement toward church organization taken by the early church on its own initiative. It grew out of some murmuring by the Grecian-Jewish element against the Palestinian-Jewish element of the Jerusalem church because widows were being neglected in the daily ministrations. In some of the Jewish synagogues three officers were employed to care for the poor. This perhaps suggested a similar method for the Christian community. At any rate the apostles responded to the murmurings of the Grecian Jews by calling "the multitude of the disciples unto them" to consider a recommendation that "it is not reason that we [the apostles] should

leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." The recommendation pleased the early church and "they chose Stephen, . . . and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas . . . : whom they set before the apostles: and when they had prayed, they laid their hands on them."

The seven chosen on this occasion are not called *deacons* in Acts but they are selected to perform a special service—the ministry (*diakonia* in the Greek) of tables. It is very clear that out of this step at Jerusalem in about the year 34 A. D. there arose a group of church officers known as deacons and deaconesses, which body of the congregation until the middle of the third century consisted of seven members and seven members only. The function of this office was to care for the poor and the sick. This ministry of the deaconate, however, was not exclusively temporal or bodily relief but it included instruction, exhortation, and consolation as well.

The qualifications of the deacon as described by St. Paul are well known: "Grave, not double-tongued, not given to much wine, not greedy of filthy lucre . . . ruling . . . their own houses well." The early apostolic constitutions required that men be selected for the deacon's office who were "doers of good works, exercising supervision day and night, neither scorning the poor nor respecting the person of the rich; they must ascertain who are in distress, and not exclude them from a share in the church's funds." Tertullian, one of the early church fathers, wrote that the church's monies administered by the deacons "are expended upon no banquets or drinking bouts, or

### Tides of Life

BY CHESTER LEE THOMPSON

There is no power to keep you from your goal;  
One Life through all the vast creation runs,  
One Spirit in the moons, the seas, the suns;  
All things are parts of the Infinite Whole!  
All breathing things obey One Mind's control—  
All forms in air that fly, on earth that creep,  
The unknown, nameless monsters of the deep;  
And in all substance is a Single Soul!

You dwell in boundless seas of Perfect Love  
That heals in every peaceful, silent hour  
While you forget all worldly cares and strife;  
God is watching from the heavens above,  
And never can you exhaust the power  
From his eternal, flowing tides of life!

*Medical Lake, Wash.*



thankless eating houses, but on feeding and burying poor people, on behalf of boys and girls who have neither parents nor money, in support of old folks unable to go about, as well as for people who are shipwrecked, or who may be in the mines or exiled in islands or in prison."

The relief-giving function of the church is, therefore, apostolic in its origin. It arose out of the fellowship of believers as the early Christian movement extended its ministry to the poor, the handicapped, the imprisoned, the destitute, the sick, and the burdened in body and in spirit. Repentance, faith, confession, and regeneration were essential elements of that fellowship but they were not the exclusive requisites of discipleship. There sprung out of that fellowship other qualities of "pure religion and undefiled" as adjuncts of the Christian life which found expression in "visiting the fatherless and widows in their affliction" as well as in "keeping himself unspotted from the world." The early church was committed to the ministry of relief to all kinds of human distress as an essential part of the function of the Christian community.

The Brethren Service Committee arose in a manner strikingly similar to that which led to the appointment of the seven in the Jerusalem church in 34 A. D. Famine relief in China, growing out of the Japanese invasion, had become urgent and staggering in its proportions. The General Mission Board assumed this added responsibility. A similar situation developed in Spain because of civil war there. As the German invasion swept over Europe problems of relief, rehabilitation and reconstruction loomed large in Poland, France, Finland, and other parts of the world. The Board of Christian Education through men's work, women's work and its peace secretaries assumed responsibility for relief in these countries. The work became so heavy that the two boards created a joint committee to represent them in this important area of service. That committee was the forerunner of our present Brethren Service Committee, which had its duties enlarged by the La Verne Conference to include the Civilian Public Service movement and was given permanent status as a general committee of the church.

There is danger of this relief-giving function of the church becoming subordinated to its other functions. In fact, it has almost disappeared in many branches of the church. The Church of the Brethren, devoted as it was in its early history to a ministry of Good-Samaritanism, has been and now is confronted by that danger. The office of the deaconate which represents that function of the local church has almost disappeared in many congregations. We have also at times been given to a

one-sided emphasis which regards Christianity as a doctrine to be preached and a dogma to be believed rather than a life to be lived. Then again we have, without much thought of hunger, sickness, and human distress, appointed boards and committees both at the district and general brotherhood levels to foster our colleges and higher education, to give guidance and nurture to our Sunday schools, to supervise the ministry and to develop missions at home and abroad. It is well that we have done this. But until the Brethren Service Committee was appointed in 1941 the church had no official machinery in its general organization for any widespread and constructive program of human relief.

The concept and practice of relief and ministry to destitute and broken men and women, to starving children and to undernourished babies, originated not in the era of the New Deal but rather in the reign of Tiberius Cæsar. The Church of the Brethren clearly possesses a passion still to see that this Christ-imparted function of the church shall never perish. There is no other explanation for the present astounding outpouring of the church's resources for the relief of human suffering. It is a service the need of which is not sporadic. The poor are with us always in our imperfect human society and the church should never fail in her ministry of a cup of cold water in the Master's name. We must see that this service of the church never degenerates into a mere program of professional relief or social secularism. The deacon needs guidance and inspiration quite as definitely as does the minister. The whole church must unite to offer the world humanitarian service which is rooted in love, centered in Christ, and spiritually inspired.

*Bridgewater College, Va.*

## Why We Believe the Bible Is True

BY GRANT MAHAN

Most of us would probably ascribe our belief in the Bible to our early teaching, and would no doubt be right in saying so. When our memories carry us back more than threescore years to our earliest recollection of being at the feet of a loved mother or grandmother while she talked to us of these and other kindred topics, we can think of nothing else that has had a like hold on our minds and lives. Blessed is the man or woman who holds these memories and the teachings fast in the heart. In the Old Testament the Jews were commanded to teach their children the law of God, and in the New Testament we are taught to teach ours the law of Christ.

The sad thing about it is that the Jews did not



## Just One

BY MINNIE E. KLINE

There was just one sheep that strayed away,  
It was thoughtless—forgetting the cold.  
Was it very important? 'Twas only one;  
There were ninety and nine in the fold.

Ninety and nine, all faithful and true,  
Who came at the Shepherd's call.  
That might have been I or it might have been you  
Who felt that he never could fall.

The ninety and nine ignored the lost;  
They felt safe—why then should they care?  
Forgetting that they might helpful be  
If they'd spend some time in prayer.

The heart of the Shepherd yearned for the one  
Who was wandering out in the cold.  
He gladly went out and searched everywhere  
Till he brought it back to the fold.

O Shepherd, teach the ninety and nine  
The need of the world today.  
Tell them to be patient and loving and kind  
To the one who is going astray.  
*New Oxford, Pa.*

remember and obey the things taught when they had ceased to be children, and so many of those who have been taught the law of Christ have not remembered the things taught. In many cases they have not tried to remember or obey these things. If all had remembered and had diligently obeyed the things taught, the world would be different from the one we have now.

The time we are being taught these things is so short, though it seems long to us as we pass this age. After that we meet a different kind of people. Most of them do not have the love for us or the love for the Book that our first teachers had. They do not study and teach the commands of God as did those who went before them, and nothing is done to strengthen our confidence in the Book. And though we do not lose it, it loses some of its hold on us. When we go to school with the other children we do not find the love of or respect for the Book which we have seen in earlier years.

It is a question why some continue to believe and obey the Book, and others very soon cease to love and respect it. We find those who even deny that the Book is the Word of God. And these denying lead many others away from the truth. It is a sad time when anyone loses his faith in the revealed Word of God. We forget the laws and the commandments; we often break them, but most of us must continue to bear in our hearts our love for and belief in the Bible. It continues to be the Book of God, containing the teachings of God.

In these days many people have been taught not

to believe in it; others have told them that it is a book of fables just as the books of pagan peoples are. There are very many intellectual men who believe this and teach it to others. What is to be done about them? We need to learn that our Book is different from those other books. We can trace our book back through the centuries, and we know that it is what it claims to be. But how do we know more about it than it is possible to know of other books which are sacred to the ones who believe in them? How can we get the history of our books? It can be done without much study or difficulty, and it is easy to understand how.

We want to know about our New Testament and our Old Testament. How do we know the New Testament is the same book it was eighteen or nineteen hundred years ago? We know that these books have been printed for five hundred years, for there are copies that old. The Bible printed then is the same as the one printed now. But before printing there were manuscripts, written copies of the books. Take the Old Testament first. A manuscript of it does not mean any kind of a copy of the book, but a copy written in the Hebrew language. A manuscript of the New Testament is always in Greek. There are many written copies of the Old Testament in other languages than Hebrew; these are called versions; by them we can trace the book back to the time of the apostles or even earlier.

The Syriac version is believed to date from about 150 A.D. And that was close to the apostolic age, for John the apostle is supposed to have died about the end of the first century A.D. This shows that the books of the Old Testament were the same then as they are now and as they were at that time. Then the Septuagint version dates back to over two hundred years before Christ. When Jesus was on earth he quoted from the Old Testament, thus showing that it has divine authority.

The New Testament can be traced back to the beginning of our era in much the same way. We have books written by many men before the Council of Nicæa in 325 A.D. They all testify to the existence of the books in their time, and they quote from them, and their words are the same as we now read in the Book. There is no similarity between the genuineness of pagan books and the books of our Bible. We know our books are authentic. Various things in our books have been disputed by men who would not believe the Scriptures, but most of these cases have shown the reliability of the Bible. We have no doubt that when all is known everything in them will be found to be the truth.

But we can depend on the Scriptures from our



own experience. Our experience will show us that the New Testament, on which we depend for Christ's leadership, is entirely dependable. Jesus said when here that if any man would do God's will he should know of the doctrine whether or not it was of God. Men have proved that many and many a time. We must not expect God to fulfill his promise until we have fulfilled the conditions which he gave. Many men and women are doing just that, and are learning that God does fulfill what he promises even here and now. Many have tested and tried him, and they know that his promise is true. The taking of God at his word, obeying his commandments, no matter what they are, are what bring the blessing. We cannot expect blessing for doubting what he has told us. God is the only one who can see us safely through all the trials and temptations which we meet. And if we are conscious of the presence of God with us we shall not hesitate to obey whatever duty he places upon us. We need to venture more, to risk more on his command and his promise.

*Rehobeth, Md.*

## Good News!

BY MAE E. BRIGHTBILL

"EXTRA-A-A! Hex-tra-a-a! Extra-a-a!" That was the cry that pierced my ears as I sat down to rest at the close of the day. Anything that deserves the cry *extra* must surely be good news!

I purchased the paper to learn of the news. The more I read, the more tired I became. No good news was to be found. Every headline pierced my heart like a two-edged sword. I laid the paper aside and got to thinking of all the things that could have happened during the day that really would be good news.

The four-year-old child playing outdoors was tempted to cross the street but remembering her mother's warning against such dangerous adventures she decided not to go. Though the news reporter did not see her, that was good news!

A grade school boy saw some boys teasing a cat. It took courage but he registered protest. That was good news, but the reporter missed him. An eight-year-old girl tried to explain to her teacher that she was saving her pennies to buy peace stamps to help bring relief to the hungry and suffering, so she had no money to invest in bullets and guns. That, too, took considerable courage for a youngster, but she did it. I am sure the news reporter never noticed such good news!

The high school boy riding his bicycle noticed a blind man approaching the dangerous crossing. He parked his bike and helped the blind man across. If the news reporter saw him his mind

was on something else, for he missed that splendid news! The high school girl, when the group at the party were all in favor of indulging in their first drinks, immediately protested and refused. That also took courage, but she did it. The newsman slipped up on that bit of courageous news!

A young man without money who wanted to go to college found a purse containing enough money for a year's education; the address of the owner was in the purse. He was tempted, but he returned the purse and had a clear conscience. The news reporter didn't even consider that gratifying news. There was the young girl who had two admirers—one rich in material things but not interested in living nobly; the other poor in material matters but with a driving ambition to serve humanity. She was almost lured away by the glamor of wealth, but she gained her balance by honest thinking and saw her opportunity to help the ambitious young man to reach his goal of service. Though the news reporter never heard about her choice, that was good news!

The young man when called by the draft board expressed his desire to serve his country in some creative way rather than enter the madness of destruction. Most of his acquaintances saw it differently. It required much courage, but he stayed by his convictions. The news reporter considered it unimportant, but it was significant news!

The minister was tempted to preach to please the ears and ease the consciences of his people; however, in rethinking his ministry he courageously preached the Word. When the news reporter said he was not a popular preacher he missed the admirable discipline and example.

The middle-aged woman confronted with a physical battle was tempted to allow herself to collapse, but she faced her problem boldly and honestly. She was victor. The reporter never even heard about her.

The seminary president who was unable to carry on any longer as administrator stepped nobly aside, backing up his successor with a wholehearted moral support. Such an admirable and beautiful deed revealed strength and character, but the reporter failed to see any news about it.

Now, again, I think of the young woman who made a mistake and decided to use it as a steppingstone in her life rather than fail entirely. So in the midst of scorn and gossip she stood for nobility and truth. It took determination, but she succeeded. That was splendid news, though no reporter acknowledged it.

The Christian man, who is still active and creative at the age of ninety, loyal to his church and



community, is loved by the whole city. Youth and old age are refreshed by his radiant personality. Did he have an easy road that he seems so carefree at this age? No, he had a hard life, with many obstacles to combat and overcome. He was so busy living for others that he had no time to devote to selfish interests. The reporter loves to see him, but does not see that his story is thrilling news!

At this very moment in suffering Japan are mothers whose bodies are wasting away because of the lack of food, but like the mothers of all the world, give up their meager relief portions to their hungry, undernourished children. The news reporter and war correspondent are blind to news of this sacrifice.

Even now in hate-ridden Germany are those who have pledged allegiance to their God and are remaining faithful unto death. Correspondents do not understand, but that is news for which we give praise. This instant there are missionaries who, having gone to spread good news, find themselves in the hands of the enemy. Even though some have suffered unto death, the others will remain faithful at their post of duty. It takes great faith, hope and love of Christ burning deep within their hearts. The news reporter thinks they are odd people, but that is soul-thrilling news!

Having put the paper aside, I take up the world's best seller. I find it full of Good News. My heart is unburdened by reading its truths. The news reporter has overlooked this Book, which contains the greatest news. It tells how to heal every pain and wound this old world bears. Isn't that good news? Let us hasten the day when we shall adhere more closely to its prescription for the healing of the nations.

*Chicago, Ill.*

### No Substitute Necessary!

BY MARGARET R. CUTTING

A DAY or two ago I was looking over a pile of old magazines with the avowed purpose of discarding those my better judgment told me I'd never read again. My efforts were not too successful—why is it that the hoarier a magazine becomes, the more fascination it acquires?—but the pile of discards was at least visible to the naked eye. I was reluctantly placing one more sacrifice on the altar to spring house cleaning when my eye caught the title, *A Substitute for Righteousness*. This definitely required investigation. What was the matter with righteousness that it needed a substitute? I settled comfortably back on my heels and prepared to find out.

### Time

BY ROBERT LEE STRICKLER

The days come flitting fast, and go,  
The years with steadiness move on;  
The seasons through fixed pathways flow  
As one to Time would say, "Be gone;  
Thou must pass on, and on, and on."

O Time, thou master of past ages,  
When wilt thou rest thy scythe and yawn?  
Thou art the bridegroom of the sages,  
An offspring of creation's dawn.  
Thou must pass on, and on, and on.

Ruler thou art of days and nights  
As they appear and then are gone;  
An artist painting thy delights  
In forms of flowers upon a lawn,  
Then passing on, and on, and on.

Thou tyrant of humanity,  
Reap well the field that thou hast sown,  
And gather to eternity  
The harvest which thy toil hast won—  
To be when thou art past and gone.

*Roanoke, Va.*

The burden of the writer's dissertation was that righteousness, as such, does not appeal to the average individual because it lacks positiveness. Therefore (according to this writer) something more challenging should be substituted. An all-absorbing love of the beautiful, he felt, was what this sad world needs to set it spinning morally on its axis.

Now I would be the last one to decry the spiritual value of all things bright and beautiful. Why, the sight of the first dandelion sets my heart burgeoning with delight and gratitude to the Creator of all life, for that little golden head heralds the "first faint footfalls" of the coming spring—as well as countless hours to be spent in extricating that same sunny nuisance from the spot where I prefer blue grass and clover. Christ loved beauty or he never would have counseled his disciples to consider the lilies. But beauty is the blossom rather than the root; it is the result, not the cause. Whether manifested tangibly in music or verse or some lovely growing thing, or whether it be a quality of spirit, still it springs from a foundation of righteous law established by God himself. Only by working with God's laws may we have beauty.

How can a life of righteousness—which is simply right living, obedience to the law of God—fail to attract anyone who understands what it really involves! It is a way of life—indeed, the only way—that satisfies the myriad longings of the human heart. Those who have tried it know; only those who fail to walk this way argue against it.



Not that the road is easy; it winds endlessly uphill, even as Rossetti warned, and it takes relentless determination and a steadfast love for the Lord of the way to stick to it. Following Christ means renouncing many natural impulses which are our heritage from Adam. "Being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day"—this from Saint Paul, who had been the proudest Pharisee of his time. And in spite of these things he declared: "We are more than conquerors." There was no lack of positiveness in Paul's righteousness. Would a mere love of the beautiful have sustained him in these circumstances? I do not know how much of beauty Father Damien found in ministering to the lepers of Molokai but I am convinced that he found satisfaction, and I am sure that he was motivated by the desire to serve, which is an integral part of righteousness. To Job there could have been nothing beautiful in the boils that compassed him about, yet so strong was his faith in the eternal righteousness of God's dealings with him that he cried: "Though he slay me, yet will I trust in him." Livingstone, Grenfell, Kagawa—their name is legion who, for righteousness' sake, have striven to lighten the load of the world's unfortunates and in thus striving have found their own redemption.

There are things so fundamental that no substitute can ever be devised for them, and righteousness falls in this category. Its worth is above rubies; it is all one needs in this world, and all one will want in that which is to come.

*Lees Summit, Mo.*

### God's Care

BY WILLIAM F. SMITH

THIS past fall there was a great deal of rain and unfavorable weather in my section of the state for the harvesting of fall crops. I had a couple acres of potatoes to dig. The work had to be done on Saturdays, because I am in school five days of the week and several miles from the potato field. Each of the four successive Saturdays on which I could work were, for the most part, bright sunny days, excellent for the harvesting of a crop. Did not God provide that one particular day with sunshine that I might use it for the harvest? Most certainly he does provide and care for his people. Not only was I able to use it, but the farmers who had children in school and at home on this one day of the week used the day.

This was truly a time of giving thanks to God, who cares for his people.

*Wakarusa, Ind.*

### Conference Program

Conference Moderator, W. W. Peters

Conference Director, R. E. Mohler  
Conference Music Director, N. W. Fisher  
Arrangements Director, E. M. Frantz

Publicity Director, H. S. Minnich  
Exhibit Directors, E. M. Hersch and L. A. Fleming

Conference Theme: Brotherhood Through Christ

#### BOARD MEETINGS AND STANDING COMMITTEE

Brethren Service Committee, Sunday, May 30, 2:00 p. m.  
General Mission Board, Tuesday, June 1, 8:00 a. m.  
Board of Christian Education, Tuesday, June 1, 8:00 a. m.  
General Ministerial Board, Tuesday, June 1, 10:00 a. m.  
Council of Boards, Tuesday, June 1, 1:00 p. m.  
Standing Committee, Wednesday, June 2, 1:00 p. m.

#### WEDNESDAY EVENING, JUNE 2

7:30 General Assembly.  
R. E. Mohler, presiding.  
Worship.  
Address of Welcome, Mayor C. E. Booz.  
Response, Earl M. Bowman.  
Sermon, Brotherhood Through Christ, C. D. Bonsack.

#### THURSDAY MORNING, JUNE 3

6:00- 7:00 Whither Brethren Service?  
Meditation and Worship, M. R. Zigler.  
9:00-11:00 Conference on Evangelism.  
Oliver H. Austin, presiding.  
Worship, Paul K. Brandt.  
The Gospel Is Good News, J. O. Winger.  
Music.  
Winning Men for Christ, Rufus Bucher.  
Music.  
The Evangelistic Church, Merlin E. Garber.  
11:00-12:00 Bible Hour.  
B. N. King, presiding.  
Gospel Hymn Singing.  
W. W. Slabaugh, speaker.

#### THURSDAY AFTERNOON

2:00- 2:30 Joint Assembly.  
H. L. Hartsough, presiding.  
Worship Service and Meditation, Faith for the Year Ahead, Newton L. Poling.  
2:30- 4:00 Sectional Conferences.  
Women's Work business session.  
Men's Work as desired.  
Young People's work as desired.  
Children's Work as desired.  
General Session (for all those not involved in sectional conferences).

TALKS (10 minutes each)—  
Building Local Church Morale in a Crisis, George Phillips.  
Brethren Churches in War Industry Communities, James Elrod.  
Proving Brethren Faith in Community Service, J. Clyde Forney.  
Ministering to People in Sorrow, John A. Robinson.  
The Local Church and War-time Incomes, H. Spenser Minnich.  
How the Local Church Goes About Building Next Year's Program, George Detweiler.

#### THURSDAY EVENING

7:30 Opening Business Session.  
Paul H. Bowman, presiding.  
Worship. Scripture Reading, Acts 15.  
Letters of Greeting.  
Conference Sermon, W. W. Peters.



**FRIDAY MORNING, JUNE 4**

- 6:00- 7:00 **Whither Brethren Service?**  
Meditation and Worship, M. R. Zigler.
- 7:00- 8:30 **Pastors' Association Breakfast.**  
Address, S. W. Keller.  
**Men's Work Breakfast.**  
Address, D. W. Bittinger.
- 9:00-11:00 **Business Session.**
- 11:00-12:00 **Bible Hour.**  
DeWitt Miller, presiding.  
Gospel Hymn Singing.  
R. H. Miller, speaker.

**FRIDAY AFTERNOON**

- 2:00- 4:00 **Wholesome Christian Living.**  
W. A. Kinzie, presiding.  
Worship, H. L. Ruthrauff.  
In the Home, Galen K. Walker.  
Music.  
In Leisure Time.  
Music.  
In Personal Habits, Harry S. Warner.
- 4:30- 5:15 **Missionary Presentation: China**

**FRIDAY EVENING**

- 7:30 **Worship and Sermon.**  
J. W. Lear, presiding.  
Worship, Jesse H. Ziegler.  
Sermon, D. W. Kurtz.  
Pastors' Association Memorial Service, T. F. Henry.

**SATURDAY MORNING, JUNE 5**

- 6:00- 7:00 **Whither Brethren Service?**  
Meditation and Worship, M. R. Zigler.
- 7:00- 8:30 **Joint Men's Work and Women's Work Breakfast.**
- 9:00-11:00 **Business Session.**
- 11:00-12:00 **Bible Hour.**  
Paul B. Studebaker, presiding.  
Gospel Hymn Singing.  
H. F. Richards, speaker.

### Ministerial and Missionary Pension Plan Questions and Answers

By Harl L. Russell

In order that all of you may have the benefit of answers which must be given to certain questions concerning the Ministerial and Missionary Pension Plan, the committee has asked Brother Harl Russell, President of the Council of Men's Work, to conduct the question and answer column for a few weeks. Send us your questions and we will see that some of them are answered in this column.—Pension Committee.

**Question:** Will the Pension Plan encourage young men to enter the ministry as their life work?

**Answer:** It will encourage them because there will be no need for them to secure more lucrative occupations to provide for old age.

**Question:** Where can I get attractive leaflets to hand out to members in my church to awaken interest in the Pension Plan?

**Answer:** By writing the Pension Committee, 22 S. State Street, Elgin, Ill.

**Question:** What does the Bible state regarding our obligation to the ministry?

**Answer:** Jesus said, "The laborer is worthy of his hire." Paul said, "Even so hath the Lord ordained that they that preach the gospel should live of the gospel."

**SATURDAY AFTERNOON**

- 2:00- 4:00 **Business Session.**
- 4:30- 5:15 **Missionary Presentation: India.**

**SATURDAY EVENING**

- 5:30 **College Dinner.**  
Charles Edwin Schofield, speaker.
- 7:30 **Educational Meeting.**  
V. F. Schwalm, presiding.  
Address, Robert E. Mohler.  
Brethren Colleges and the War Emergency,  
Rufus D. Bowman.

**SUNDAY MORNING, JUNE 6**

- 6:00- 7:00 **Whither Brethren Service?**  
Meditation and Worship, M. R. Zigler.
- 7:30- 9:00 **Men's Work Breakfast.**  
Ministerial and Missionary Pension Plan,  
Harl L. Russell.
- 9:15-10:15 **Sunday School.**  
Adults: Gorman Zook, presiding; T. F. Henry, teacher.  
Young People: Eugene Lichty in charge;  
Kenneth I. Morse, teacher.  
Intermediates: Mrs. S. L. Cover in charge;  
Fred Butterbaugh, teacher.  
Children: Mrs. Nevin Fisher in charge.
- 10:30-12:00 **Worship and Sermon.**  
M. Clyde Horst, presiding and worship.  
Sower Bible Anniversary, R. D. Murphy.  
Conference Choir.  
Sermon, The Bible in Brethren Life, Edward Frantz.

**SUNDAY AFTERNOON**

- 2:00- 4:00 **Brethren Service Program.**  
C. Ernest Davis, presiding.  
Worship, Harper S. Will.  
Facts Concerning Relief, Leland S. Brubaker.  
Facts Concerning C. P. S., W. Harold Row.  
Music.  
Fraternal Message, Elder Jacob Skiles.  
Our Testimony in Our Day, M. R. Zigler.  
Offering.  
Young People's Choir Response, Answer the Challenge.  
Prayer, Rufus Bucher.

**SUNDAY EVENING**

- 7:00 **Missionary Convocation.**  
Hymn.  
Entry of groups marching to seats reserved for (1) parents of missionaries, missionaries under appointment, missionaries on furlough and General Mission Board members. (Seats will be reserved down in front of the platform for Standing Committee, members and secretaries of other General Boards, Conference Budget and Brethren Service district men and members of district mission boards.)  
Introduction of groups by chairman.  
Announcements.  
Invocation.  
Hymn Singing.  
Special music.  
Prayer.  
Hymn.  
Address, Dr. C. C. Ellis.  
Offering of Life.  
Introduction of new missionaries, Leland S. Brubaker.  
Commissioning of new missionaries, directed by Conference Moderator, W. W. Peters.  
Offering of money. Special offertory music.  
Consecration of Life and Money.  
Hymn, Speed Away.  
Benediction.



# Home and Family

## Strengthen Your Hands . . .

BY FLORENCE S. STUDEBAKER

### Part 1

"Those who are best qualified to speak tell us that the strongest influence in determining the child's personality and character is not the public school, not the church, not the Sunday school or the many distractions of modern society; it is the child's own home and family," so writes J. Harold Gwynne, a minister in an Ohio church. This is both challenging and encouraging, encouraging in that it restores our confidence in the home as the most vital factor in the character training and development of our children. It is challenging in that it reminds us of the great responsibility resting upon us as parents in the maintaining of our homes as centers of the highest character building influence. We agree that the Christian home is the most important center of influence in the life of the community and the larger life of the nation.

A certain cartoonist pictured a pioneer home surrounded not by Indians but by enemies of modern life circling around to destroy it. Among these were autos, movies, night clubs, amusements, liquor and gambling. But let the picture be redrawn. Add to the enemies threatening the solidarity of the home a great and terrible war stretching forth its talons of hatred and with viselike grip choking the life out of the ideals of world brotherhood, peace, and love for the good and beautiful.

Many parents are so disturbed and dismayed by the world conflict and by the moral, social and economic confusion of the day that they have become discouraged about doing anything to make the world better. As a result of this perplexity, a spirit of defeatism has settled down upon them, even people of the church, and they have thrown aside responsibility to the church and are fostering neglect and indifference. If homemakers, parents and adult leaders take this attitude, think of the disastrous effect upon children and young people, our future homebuilders and citizens. A shrug of the shoulders and a what's-the-use attitude throw all discretion to the winds. One has only to travel these days to see the moral sag that prevails in America. One little city alone recently reported eighty-nine expectant mothers among mere girls, who frequent alleys outside bar-rooms and dance halls with boys from a near-by camp. An executive secretary of a church group, traveling all over America, says he is appalled at the spiritual degeneracy of people, the filth evident in the privacy of railway coaches and the drunkenness there. Worst of all is the absolute indifference of people who ought to be stirred to the depths by these indecencies.

In order to strengthen our young people against this immoral pressure we church members must be keepers of the faith, that inner spiritual defense which is impregnable. They must detect no sign of wavering in us. We must maintain a sure steady faith ourselves. We must be men and women who are God-conscious, so enfolded in the will of God, that our belief in the worthwhileness of life and in the immortality of good will be to our children a bulwark that no storms of doubt or temptation can move.

So much depends upon our faith in God as to how we react to hardships. I recall how as a child I marveled at the calmness and poise with which my mother accepted disappointments. Peril reacts strangely. Some of us

respond with nervous collapse, consternation and frightened weakness; others respond with released energies and a stimulated mind. Fosdick says, "Peril pulls the trigger, but what it explodes depends on what a man is loaded with."

In my acquaintance is a lovely young mother. Two days before she was to leave the hospital to take her baby home, her husband was drafted. An extension of time permitted the father to move his family to comfortable quarters. A week later I called in that home. As I looked down into the sweet face of this young mother, where marks of suffering were still evident, I thought of the great sacrifice she was making. How hard it was to pack all her lovely bridal gifts away and adjust herself to another household far away from the modern cottage she loved to keep shining and comfortable for her beloved's return. But there were no tears, no complaints; in their stead was a perfect trust. "Underneath are the everlasting arms," the peace of a committed life.

Then I probed deeper. I recalled a period some years ago when her childhood home faced economic disaster. And I said to myself, "Can it be this mother, then a mere child, remembers the perfect poise, fortitude and Christian courage with which her parents met hardship? No doubt she recalls the simple faith which said, "We must go on. God is still in his heaven and all is right with the world!" What joy those parents must experience now to see their own strong courage flaming forth in this trying hour making their child able to breast the storm without a tremor!

Somehow I believe the pioneers of our own church cultivated this same high spirit of faith as they left their comfortable homes and turned westward to establish homes and light the candle of faith in the wilderness. The pioneers did not give up when the going was hard. In the book, *Song of the Years*, by Bess Streeter Aldrich, our faith is inspired by the character portrait of Jeremiah Martin. It was the bitter winter of 1860 with deep snows and icy winds. Phineas, an older son, had been sent with the ox team to East Dubuque to get supplies.

## Genesis 8: 22

BY FREDERICK D. ANTHONY

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter and day and night shall not cease.

The springtime season now is here,  
A welcome season every year;  
But we do not condemn the rest,  
For by all four we're greatly blessed.

When springtime comes we daily toil,  
To plow and cultivate the soil;  
And then for food we sow the seed,  
From which the Lord supplies our need.

Then next comes summer with its heat,  
And warmth of sun and rain we greet;  
The autumn season then arrives  
And summer heat grows less and dies.

Then next and last cold winter comes  
For man and beast and little ones;  
The old year ends, but winter stays  
And lingers here till springtime days.

Baltimore, Md.



Days of anxious waiting followed until the lad finally appeared, half-frozen, as the oxen dragged the sled haltingly through the deep snow. The father saw more than the huge load of provisions. He saw a faith and strong will in his son that called forth his highest praise. The time was ripe for a bit of philosophizing and advice.

"Like some folks [referring to oxen], never tryin' to pull through any bad goin' unless made to. That's what I always want you children to remember. Pull yourselves on through. No matter what you get stuck in . . . mud, swamps, gumbo, snow, jobs, difficulties, disappointments, hurts . . . any hard place or thing in life . . . don't stop like an ox and wait for the black-snake to crack. Do your own thinkin' . . . your own decidin'; then put your neck to the yoke and do your own pullin'. Nobody in this world is ever goin' to help get your load out but yourself. If you forget everything else I ever said to you: pull on through."

*Modesto, Calif.*

### What About Liquor?

BY JOSEPHINE B. LANDES

"Since the beginning of the war," said W. L. MacKenzie King, head of the Canadian government, "there has been a steady increase in the consumption of spirits, wine and beer. This increase evidences the extent to which war itself and the excitements and environments created by war foster dangerous inclinations and tendencies."

To see others spending more money than ever on alcoholic beverages at a time when our citizens are denying themselves or being denied some of the comforts and enjoyments which in normal times are regarded as necessities is bound to occasion resentment. We are called upon to reduce our consumption of rubber, gasoline, coffee, sugar, wool, canned goods, and many other commodities, but not one word has come asking for a curtailment in the use of alcoholic beverages. A word from our President asking for sobriety would be of great influence.

President Wilson by the stroke of the pen made such a ban in World War I. Mrs. Wilson banned liquors in all forms from the White House. Wives of congressmen and leaders imitated her example in their homes. The evils of liquor were drilled into youth at every turn and parents pointed to drinking places as the breeding centers of crime, disease, divorce, and business ruin.

Then, public mind gave ear to the teachings concerning the moral, social, mental, physical, industrial and financial evils of the liquor traffic. Now, after twenty years of neglect of such teachings the pleas of our temperance organizations fall on deaf ears.

The friends of prohibition are agreed that the time has come for a realignment of our strategy in the war on alcohol. And it is a war against that which is more deadly than bombs.

Prohibition was enacted by a congress that had been elected when feeling on the issue was tense in every state in the union. The Eighteenth Amendment was ratified on Jan. 16, 1919, but did not become effective until Jan. 16, 1920. After this measure had been adopted and before it had become operative, there was an organization formed called the Association Against the Prohibition Amendment, which publicly announced that its purpose was to prevent the enforcement of this law that had been passed by congress, and to render forever

inoperative a provision of the Constitution of the U. S. The methods and motives of the men behind this organization were repeatedly exposed, but in 1930 the sinister character of their campaign was established by unimpeachable evidence—their own files which were seized by the senate lobby investigation committee. They concealed their real motives and operated under the camouflage of a lofty and disinterested purpose. When their great propaganda machine got into swing, we were told that the amendment was a failure and that it was responsible for bootlegging, drunkenness and crime, and was the major cause of the depression. They solemnly demanded its repeal in the interest of law and order, political purity, true temperance and prosperity. When the organization was formed, however, the amendment had not yet gone into effect so this line of pretense was not available. It had not yet proved to be unenforceable. One thing was certain, it would destroy the huge profits of the brewers and distillers. However, if they would have announced that their purpose was to save the profits of the liquor interest, they would have been greeted with the contempt they deserved. They pretended, however, that they wanted to save the Constitution of the United States.

The intended purpose of the A. A. P. A. as stated was to promote the security of the greatest and happiest nation in the world. Its action proved that its real purpose was to induce the taxpayers of that happy nation to pour hundreds of millions of dollars into the pockets of its members.

It was denounced by President Hoover for distorting facts and conducting a campaign of misinformation. Senator Capper's explanation said that it "included in its membership those who sell steel and others who are commercially interested in the profits from armament building."

So much for the amazing story of repeal by Fletcher Dobyns.

What can we as Christians do? What can sixty-two million church people do? We must depend on the church people. No one else will do it. Some one is influenced by everything we do and say. There are eight million Methodists alone. Just think what could be done in that one denomination if every one would work for the building of the kingdom and the saving of souls! Church people are busy, you say. We must depend on busy folk to help us. Be alert; write your congressmen and senators. Inform yourself on the great needs, and act. Protest the shipping of beverage alcohol.

Once again we must go into our church schools with a well-planned and persistent program of antialcohol education. We must inculcate in our youth a horror of this evil and a deadly fear of contracting the liquor habit. We are failing most tragically. Hundreds of youth are coming up through Protestant Sunday schools with a tolerant attitude toward drinking. We have failed to teach and preach. Are we afraid to be called prohibitionists? Be proud to be called a total abstainer! "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God" (John 3-1). Let us so live and work that others may know we are the sons of God. The great love of Christ in our hearts will make us pray, work and give as nothing else can do. Join the temperance organization in your neighborhood. Subscribe for and read temperance literature. Be informed.

*Chicago, Ill.*



## Fun at Home

BY BOB TULLY

### The Sunday Afternoon Problem

In one area of our brotherhood it is a known fact\* that 43% of the boys at least sleep on Sunday afternoon. They take literally the injunction of the Bible that the Sabbath is a day of rest. I fear that they do it not because of the injunction, but because of their Saturday night experiences. At least, it is being done and not only in this one section of the brotherhood, but in all sections.

How to use the Sabbath day is a real problem in a family. It is very difficult to get the entire family group to agree on any one thing. Dad is tired and it is a day to let down. Mother also is tired, but the customary demand for a large dinner prolongs her work, shortening her time of rest. Son and daughter are exhausted because of their Saturday night experiences, long hours, and high nerve tension. The younger children are full of life and zip, because confinement doesn't begin till Monday morning. The result is that Sunday afternoon in many homes is spent in a half stupor, just above asleep and not quite awake. This then is the family on the day of rest.

It certainly is a long step from the old conception of the meaning of the Sabbath to the present conception and practice.

To find an answer to the present befuddled Sunday-the-day-of-rest problem is going to be difficult in any home. Yet there are some basic things to consider. To make Sunday a better day may call for some changes on the other six days.

Let's go back to the creation story once more. Six days God created and when it was over after his greatest creation, he rested. "It was good." The very joy of the completed creation called for a rest and a chance to reflect upon the total work done.

Today, many of us cannot see or cannot feel that our six days of work are part of the continuing creation of God. We see only the small rivet that must be placed, the weeds that are growing, the small income for our labor; we see only our limitations and "it is bad." For Sunday to be a real day of rest, a day of re-creation of the creator, there must be the point of view that "it is good." We need to look beyond the rivets to the superstructure of a temple, beyond the weeds to the food for starving multitudes, beyond the pay check to the services rendered to others. If we can see in our six days of labor God's continuing creation, then Sunday becomes his day. We are happy to be in his fellowship; we are happy to enter into recreative experiences with him. That is all we ask of him, that he abide with us in the things we do on that day.

### Some Sunday Activities

If the spirit of the Sabbath is to find restful activity with our Creator then the day needs to be spent with him. Not all of it should be spent in intense worship but most of it in fellowship as co-creators. Then surely God and man can say, "It is good."

### Walking With God

Those who have been confined during the week might well find re-creation by walking with God in his

creation. Hikes are enjoyable if you approach them with a point of view, a seeing attitude. As a fine teacher once stated, "Quit reading so many books. Go out and read trees, rocks, streams, sky. They are the primary reading matter." In them God can be seen if he is looked for. Families can take afternoon hikes with God.

### Listening With God

Sunday is the day that the radio should have special consideration. Choice of programs should be well made. Can the family see God in the re-creation of a symphony? Even if tastes run to lighter listening, give thanks for joy. Also there are many religious broadcasts, but these too must be chosen as carefully as any other types of programs.

### Reading With God

If true re-creation is desired from the Sabbath don't live the day on a high nerve tension caused by the vicarious experiences of a character in some storybook thriller. Read that which you know to be the best. It isn't necessary to accept any one else's standard. But through it all see the God-man creator relationship.

*La Verne, Calif.*

## Just Odds and Ends

BY G. H. VAN DYKE

### Husbands

Strange, isn't it, that a man who found so many urgent things to do should find it necessary to stop and admonish Christian husbands to "love their wives and be not bitter against them"? It seems unreasonable, unlikely, doesn't it? But that is what the Apostle Paul did.

### To Be Governor

I would rather have written When I Survey the Wondrous Cross, From Every Stormy Wind That Blows, The Ninety and Nine or some other hymn than to be governor of my state. Yet I can be that which shows that I am governor of a state. I can be governor of my own life, and this thought makes me happy.

### Making Homes

Houses are made of bricks, boards, two by fours and electrical stuff. But homes are made of forbearance, patience, and kindness; in such homes these qualities are regarded as better than being "dead right." Where family life is lived under the divine blessings of grace and peace, there may not be an electric device for everything the fussy little new wife needs to do. The buttons to push for washing, ironing and even the toasting of bread are not necessities. Homes are made mostly of intangibles. Do you not find it so?

### Did You Put It On?

"And above all these things put on charity." When? Why, when we do not have enough on. Just put it on. We may not really have had enough on for a certain incident, but we may put it on so well that every time we think of this event we think kind thoughts, and at no time make reference to it. Every time we meet the other one interested, he gets the idea that we do love him, and he begins to become sorry that he gave occasion for offense. The first thing we know, we really do love. It works that way, doesn't it? Can one be justified in just pretending? Perhaps so, if he does it in the right way.

*Winona Lake, Ind.*

\* Jesse Ziegler, *The Broken Cup* (the Brethren Publishing House), p. 89.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43 Brethren Faith in Action

#### Calendar for Sunday, May 16

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Peter and John Preach to Samaritans.—Acts 8: 14-25. Golden Text, Lift up your eyes, and look on the fields, that they are white already unto harvest. John 4: 35.

**Christian Workers.** Religious Foundations of Rural Life.

**B. Y. P. D.,** My Job and My Home.

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#### Gains for the Kingdom

**Three** baptized in the Monitor church, Kansas, Bro. W. W. Gish, pastor.

**Three** baptized in the Myrtle Point church, Oregon.

**Six** baptized in the Waterford church, Calif., Bro. C. H. Cameron, pastor.

**One** baptized and one awaiting the rite in the Woodberry church, Md.

**Three** baptized in the Hamilton church, Ohio, Bro. Orion Erbaugh, pastor.

**Two** baptized in the Shippensburg church, Pa., Bro. J. Linwood Eisenberg, pastor.

**Three** baptized in the Michigan City church, Ind., Bro. Truman Northup, evangelist.

**Seven** baptized in the Marilla church, Mich., Brother and Sister B. M. Rollins, evangelists.

**Eight** baptized and seven received by letter in the Portland church, Oregon, Bro. Ralph Hatton, pastor.

**Nine** baptized and two received on former baptism in the Freeburg church, Ohio, Bro. H. C. Lehman, pastor.

**Eighteen** baptized and six received by letter in the Waynesboro church, Pa., Bro. George L. Detweiler, pastor.

**Ten** baptized and one received by letter in the Prairie City church, Iowa, Brother and Sister Vernon Miller, evangelists.

**Six** baptized in the South Waterloo church, Iowa, Bro. Desmond W. Bittinger, visiting minister, Bro. W. H. Yoder, pastor.

**Eighteen** baptized in the Linville Creek, Timberville and Unity congregations, Va., Bro. Samuel D. Lindsay, pastor, Bro. Earl M. Bowman, evangelist at Timberville.

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#### Our Evangelists

Will you share the burden which these laborers carry?  
Will you pray for the success of these meetings?

**Bro. G. L. Baker** of Friedens, Pa., June 6-13 in the Amaranth church, Pa.

**Bro. O. F. Bowman** of Harrisonburg, Va., May 18-30 in the Tear Coat church, W. Va.

**Bro. E. A. Lambert** of Cherry Grove, W. Va., at the Mt. Olivet church, Va., Timberville congregation, July 4-18.

**Bro. Ralph G. Rarick** of Chambersburg, Pa., May 16-29 in the Grossnickles house, Md., Middletown Valley congregation.

### Personal Mention

**Second District of Virginia** is sending Elders A. Stauffer Curry and M. R. Wolfe as Standing Committee delegates to the McPherson Conference.

**Elder G. W. Kieffaber** of Akron, Ohio, visiting relatives and friends in northern Illinois, also made Elgin a visit. The day was Sunday, May 2.

**India**, the First District, will be represented on Standing Committee this year by Missionary I. W. Moomaw, with Missionary B. M. Mow as alternate.

**Southern Ohio** is to be represented on Standing Committee this year by Elders H. M. Coppock, J. H. Good and G. L. Wine. The alternates are Roy B. Teach, J. W. Fidler and D. G. Berkebile.

**Eastern Pennsylvania** is sending Elders F. S. Carper, James M. Moore and Michael Kurtz as Standing Committee delegates to the McPherson Conference. The alternates are Elders M. Clyde Horst, Norman K. Musser and Clyde Weaver.

**Eastern Maryland** has selected Elders Warren D. Bowman and Chester I. Harley to represent on Standing Committee for 1943. The alternates are Elders Charles E. Resser and Frank E. Williar.

**Bro. L. W. Shultz** should be addressed care of Camp Mack, Milford, Ind. He is at the camp a month earlier than usual and will appreciate receiving his mail directly.

**Bethany Biblical Seminary** graduates for 1943, see last week's Messenger for pictures and biographies, visited the Publishing House in a body on a recent Wednesday afternoon. Students and staff members spent the evening together, sharing in a fellowship meal and thinking how one and all can serve the church more completely.

**Elder Joseph N. Cassel** of Fairview Village, Pa., has had the misfortune of suffering an injury as the result of a runaway. While recovering he has been thinking of the eternal values of our Brethren heritage, and what he has been thinking we are planning to share with Messenger readers in an early issue of the paper. These are times when more of us should be thinking on such subjects.

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#### Miscellaneous Items

**To Elizabethtown College** our thanks for a copy of the forty-third annual catalogue number of the Elizabethtown College Bulletin.

**To Juniata College** our thanks for a copy of the annual catalogue with announcements for 1943-44. The summer term will open June 14 and run to Aug. 21.

**Co-operation a Necessity for a Great Conference** is the title of an article by Conference Director R. E. Mohler which you will find on pages 24 and 25 of this Messenger. When the article was received the first side of this paper was already on the press, but we did find a spot on the second side where we could substitute material and thus give you a week's advantage in time in seeing this important statement concerning facilities available for the McPherson Conference. Be sure to read Bro. Mohler's article if you plan to attend Annual Meeting this year.



On pages 122 and 123 of Home Builders of Tomorrow, by Warren D. Bowman, is a list of pamphlets published by the David C. Cook Publishing Company. These pamphlets are no longer available, according to information recently received from the publishers.

"The Newberg church is looking forward to the Sunday-school convention which will convene here Sunday, May 16. We will be glad to have a good representation from all the churches in the district." So writes Sister Gussie V. McPherson of Newberg, Oregon.

The Pittsburgh church of Pennsylvania, now located at Beechwood Boulevard and Lilac Street, is to celebrate the forty-third anniversary of the founding of the congregation and the dedication of the newly acquired and decorated building on Sunday, May 16, as noted in last week's Messenger. We are adding now that the dedication sermon by Dr. C. C. Ellis will be preached at 11:00 a. m. The anniversary address by the same speaker is scheduled for 2:30 p. m. The evening service at 8:00 o'clock will be shared by the churches of the community. At the Monday evening services Bro. M. J. Brougher will speak. Meals will be served at the church on Sunday. Former friends have a special invitation to share in these services. Pastor Wilbur H. Neff's new address is 3503 Beechwood Boulevard.

Annual Conference for 1943 is to have its own uniqueness as a delegate Conference. This makes it more important than ever that something of the fellowship and inspiration gained through Conference be striven for in the local congregations. Readers will find in this paper a useful grouping of pertinent materials. See pages 11 and 12 for the Conference program; pages 17 and 18 for further items of business; page 18 for a list of Standing Committee; pages 22, 23 and 24 for suggestions for the observance of Annual Conference Sunday in the local church; pages 24 and 25 for Conference Director Mohler's article on the facilities available for this year's Conference.

## *With Our Schools . . .*

### **Manchester College**

Baccalaureate was held in the afternoon of April 25, with Dr. R. H. Miller giving the sermon on Two Worlds. Max Allen at the organ, Professor Halladay with a vocal solo, and the Cantilena choir presented the musical part of the program.

The commencement address was given on May 1 by Dr. Kenneth I. Brown of Dennison University, who was secured after it became known that Dr. Ernest Fremont Tittle was ill and could not speak. President Schwalm conferred bachelor's degrees on a class of 135 seniors. Music for this event was furnished by the college orchestra, the women's quartet and the chapel choir.

Senior Recognition Day was held on April 23 this year. The program was made up entirely of local class talent. The processional for the black-capped seniors was played by Neva Frantz; Fern Rohrer played a cello solo; Nellie Bendsen sang a vocal solo; Stefan Kaufman, Jane Ann Weimer, and Eva Loewenfeld gave short speeches on Science, Art, and History; recognition for classmates now in service was given by Ralph Morrow. The president of the class, John Klingler, presented the class memorial, draperies for the college chapel, and the service closed with the lovely candlelighting ceremony, during which each senior lighted his candle from the tall one held by President Schwalm.

April 28 was L. D. Ikenberry recognition day on the campus. The morning chapel was given over to review of his work as treasurer of the college and a dinner was held in the evening in his honor.

## *About Books . . .*

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

### **Received Recently**

- The Shepherdess. Arthur W. Hewitt. 193 pages. \$1.75.
- The Plight of Man and the Power of God. D. Martin Lloyd-Jones. 120 pages. \$1.00.
- The Story of the Bible People. Muriel S. Curtis. 118 pages. \$1.75.
- The Bible Is Human. Louis Wallis. 303 pages. \$2.50.
- Banjo the Crow. Theodora DuBois. 142 pages. \$2.00.
- The Quest for Preaching Power. John Nicholls Booth. 229 pages. \$2.00.
- Alcohol Explored. Haggard and Jellinek. 275 pages. \$2.75.
- Religious Progress Through Religious Revivals. Frank G. Beardsley. 177 pages. \$1.50.

• • •

### **Business for Annual Conference**

#### **Eastern Maryland**

1. Whereas, higher education is passing through a crisis that may require extensive adjustments, and

Whereas, church related colleges in general, and Brethren colleges in particular, face problems that affect not only the finances, the curriculum and student enrollment but also the institutional life and the very nature of the colleges themselves;

Therefore, we, the Washington City church in council assembled, ask Annual Meeting of 1943, through district meeting of Eastern Maryland, to appoint a special committee of five to make a careful study of the entire program of higher education in the Church of the Brethren, and to bring specific recommendations to the next Conference.

Passed to Annual Meeting.

2. We, the First church, Baltimore, through district meeting of Eastern Maryland, petition Annual Meeting of 1943, to take steps that will provide immediate funds necessary to tide our colleges over the present emergency.

Passed to Annual Meeting.

#### **Southern California and Arizona**

Inasmuch as the use of our official church-letter form necessitates the issuing of letters of transfer which employ terminology so frequently untrue to the facts, i. e., stating that a brother or sister is "in fellowship with the church at this place" when, in many circumstances, such a one has not been in the immediate fellowship of the church granting the letter for months or years, we, the Long Beach church, assembled in regular council April 19, 1942, petition the Annual Conference of 1943, through the district meeting of Southern California and Arizona, to authorize the preparation and adoption of a new church-letter form.

Passed to Annual Meeting.

#### **Northern Virginia**

Whereas there is need for the establishment of a policy to govern the selection of moderators of Annual Conference, and for a definition of the function of the same;



and, whereas, the simplification and integration of the over-all organization of our church appears desirable, we, the Harrisonburg congregation of Northern Virginia, petition the Annual Conference of 1943, through the District Conference of Northern Virginia to appoint a committee of five to make a comprehensive study of (1) the problems relating to the choice and function of the moderators of Annual Conference; and (2) the over-all organization of our church with a view to simplification and integration, and to bring recommendations concerning these questions to the Annual Conference of 1944.

Passed to Annual Conference.

#### Forms for Installation of Deacons

Whereas the form for the installation of deacons which was adopted in 1919 (see Revised Minutes, page 88, 89) does not seem suitable in the light of the decisions of 1935 and 1942, seeing the Conference of 1942 authorized that a form of installation for deacons be provided (see Minutes of 1942, page 5, (8), c,) and inasmuch as such revision should be made before the publication of another manual,

We, the General Ministerial Board, hereby submit the following forms for the two degrees in the diaconship, subject to the advice of this Conference:

##### A. For the Office on Trial

(Page 86, and the first two lines on page 87 of the Pastor's Manual without change.)

Dear Brother: You have been called to the office of deacon for a probationary period (1 Tim. 3:10). Your status is somewhat comparable to the licentiate in the ministry. Your office is a worthy one, however, and demands your most conscientious service. You are called to special work in the church, and in it you will have a larger influence among the members and in the sight of the world than otherwise. We trust that you will, by your sincere and faithful life and your loyalty to the teachings and practices of the church, reflect credit on the body of Christ. You are called upon to co-operate with the older officials of the church in looking after the material arrangements for the ordinances, providing for the poor, visiting the sick and delinquent, and in promoting the general welfare of the congregation.

Dear Sister: You likewise are called into a very definite service in the church. You are called to assist in the material arrangements for the ordinances, and should be willing to labor for the spiritual interests of the church.

(Questions middle of page 88, as now.)

(The brother and sister shall then kneel in a prayer of mutual consecration, led by the officiating elder, or elders.)

##### B. For the Permanent Office

(Page 86, first paragraph, in the Pastor's Manual.)

This, the ..... (name of church) having called ..... (names of brother and sister) to the office of deacon for a probationary period (1 Tim. 3:10), has, after "proving" them, full confidence in their faithfulness, loyalty, wisdom, and spirituality, and has therefore called them to the permanent office and work of the deacon. They will therefore rise to receive their charge:

Dear Brother: The church having called you to serve as deacon for a probationary period, has found you faithful and efficient in your calling, and now, in confidence in your fidelity and integrity, proposes to advance you to the full diaconship, to serve as long as you prove useful to the church in your official capacity, as defined by General Conference.

While the apostolic injunction, "Ye younger submit yourselves to the elder" (1 Peter 5:5), still applies to you, suggesting deference to those duly called to leadership among the officials, yet you should now assume the duties of your office in full, as the Lord may give you grace and wisdom.

You should be diligent and skillful in preparing the material setting for baptisms and communion services, being zealous that "everything be done decently, and in order" (1 Cor. 14:40), and the sacraments made real means of grace to the believers.

You are charged to administer wisely other temporal interests committed to your care, such as the needs of the poor and unfortunate, and the work outlined as "Brethren Service" by the General Conference, so that the "increase of the Word of God, and of the number of disciples" shall follow as it did in the days of the apostles (Acts 6:7). You should also be willing to assume any other duties of trusteeship or obligation which the church may deem wise to place upon you.

You should be diligent in visiting the members, especially the sick, needy, and delinquent, as directed by the ministers and other officials, or in your own right according to the usage of the church. You are authorized to assist in the anointing service, or do the anointing in your own right when no ministers are available and the case is urgent. You may also assist the minister at baptismal and communion services when requested by him, and are authorized to take charge of the regular appointments of the church, "at the request of the minister, in his absence."

Finally, your counsel and co-operation should be given generously and discreetly to the official board of the church in its supervising ministry to the body of Christ, "for the perfecting of the saints, and the building up of the body in the unity of the faith" (Eph. 4:12, 13).

Dear Sister: You have shared in the confidence the church now expresses, as the result of your service during the probationary period. While not called to be a deaconess in your own right, as Phoebe was (Rom. 16:1), yet your office as your husband's helper is a very important one as defined by this permanent charge. The church authorizes and expects you to assist in the material preparations for love feasts and baptisms, and all other duties of your position. You should be willing to labor for the spiritual interests of the church, in visiting the sick and giving comfort and help wherever needed. You should use your special opportunity to be an example to the other sisters of the church, and to lead them to the higher spiritual life of the church (1 Tim. 3:11). Your attitude in general will determine much as to whether your husband will "serve well as a deacon, and purchase to himself a good degree and great boldness in the faith" (1 Tim. 3:13).

(Take reaffirmation of faith on basis of questions bottom of page 86.)

(Take reaffirmation of consecration vows on basis of questions page 88.)

Pursuant to your call by the church, and your acceptance of this charge, you are now directed to the throne of grace for the endowment of power from on high through the laying on of hands.

(Brother and sister kneel, while elders lay on hands and pray.)

At the conclusion of the prayer, and after the brother and sister have risen, the officiating elder may say, "I now declare you duly set apart in your sacred office and extend the right hand of fellowship, and co-operation."

#### Standing Committee for 1943

|                                                             |                                            |
|-------------------------------------------------------------|--------------------------------------------|
| Africa .....                                                |                                            |
| California, Northern .....                                  | Floyd A. Yearout                           |
| California, Southern, and Ariz. ....                        | Lorell Weiss, Harry E. Thomas              |
| Canada, Western .....                                       |                                            |
| China .....                                                 | E. L. Ikenberry                            |
| Colorado .....                                              | Ralph Hoover                               |
| Florida and Georgia .....                                   | T. S. Richardson                           |
| Idaho and Western Montana .....                             |                                            |
| Illinois, Northern, and Wis. ....                           | E. Wayne Gerdes, Harper S. Will            |
| Illinois, Southern .....                                    | Lester Fike                                |
| India, First .....                                          | I. W. Moomaw                               |
| India, Second .....                                         |                                            |
| Indiana, Middle ....                                        | T. G. Weaver, Ray Zook, Charles R. Oberlin |
| Indiana, Northern ....                                      | Edward Stump, C. C. Cripe, G. W. Phillips  |
| Indiana, Southern .....                                     | J. Andrew Miller                           |
| Iowa, Middle .....                                          | D. D. Fleishman                            |
| Iowa, Northern, Minn., and S. Dak. ....                     | Frank Allen                                |
| Iowa, Southern .....                                        | A. Wayne Carr                              |
| Kansas, Northeastern .....                                  | C. A. Miller                               |
| Kansas, Northwestern .....                                  |                                            |
| Kansas, Southeastern .....                                  |                                            |
| Kansas, Southwestern .....                                  | W. W. Gish                                 |
| Maryland, Eastern .....                                     | Warren D. Bowman, Chester I. Harley        |
| Maryland, Middle .....                                      | Roy K. Miller, D. R. Petre                 |
| Maryland, Western .....                                     | Jonas Sines                                |
| Michigan .....                                              | F. E. Mallott                              |
| Missouri, Middle .....                                      | I. V. Enos                                 |
| Missouri, Northern .....                                    | X. L. Coppock                              |
| Missouri, Southern, and Arkansas .....                      | S. J. Neher                                |
| Nebraska .....                                              | J. F. Baldwin                              |
| North Dakota and Eastern Montana .....                      | Mark Emswiler                              |
| North and South Carolina .....                              |                                            |
| Ohio, Northeastern .....                                    |                                            |
| Elmer Brumbaugh, F. Blake Million, Daniel M. Brumbaugh      |                                            |
| Ohio, Northwestern ....                                     | Clarence R. Bowman, H. H. Hendricks        |
| Ohio, Southern .....                                        | H. M. Coppock, J. H. Good, G. L. Wine      |
| Oklahoma, Pan. Texas, and N. Mexico .....                   | Robert A. Byerly                           |
| Oregon .....                                                |                                            |
| Pennsylvania, Eastern .....                                 |                                            |
| Frank S. Carper, James M. Moore, Michael Kurtz              |                                            |
| Pennsylvania, Middle .....                                  | C. C. Ellis, E. M. Detwiler                |
| Pennsylvania, Southeastern, etc. ....                       | John C. Middlekauff                        |
| Pennsylvania, Southern .....                                |                                            |
| N. S. Sellers, J. Linwood Eisenberg, George L. Detwiler     |                                            |
| Pennsylvania, Western, George W. Wright, Lewis H. Brumbaugh |                                            |
| Sweden .....                                                |                                            |
| Tennessee .....                                             | J. R. Jackson                              |
| Texas and Louisiana .....                                   | J. B. Firestone                            |
| Virginia, Eastern .....                                     | A. G. Wheeler                              |
| Virginia, First .....                                       | O. S. Garber, O. R. Fike, J. P. Bowman     |
| Virginia, Northern .....                                    | S. D. Lindsay, Ernest E. Muntzing          |
| Virginia, Second .....                                      | A. Stauffer Curry, M. R. Wolfe             |
| Virginia, Southern .....                                    | Guy Wampler, S. H. Flora                   |
| Washington .....                                            | Noble E. Deardorff                         |
| West Virginia, First .....                                  | A. R. Showalter, Chester A. Thomas         |
| West Virginia, Second .....                                 | H. C. Sanders                              |



## *Brethren Service*

### Education for Service in Relief and Reconstruction Organized . . .

#### Foreign Relief and Rehabilitation Project

The following Order 101 is taken from the Federal Register for April 27, 1943.

I, Lewis B. Hershey, Director of Selective Service, in accordance with the provisions of section 5 (g) of the Selective Training and Service Act of 1940 (54 Stat. 885) and pursuant to authorization and direction contained in Executive Order No. 8675 dated February 6, 1941, hereby designate the Foreign Relief and Rehabilitation Project to be work of national importance to be known as Civilian Public Service Camp No. 101. Said project, located at Philadelphia, Pennsylvania, with side camps at such educational institutions as are approved by Selective Service, will be used as a research and training center for training assignees for foreign relief and rehabilitation programs approved by the Office of Foreign Relief and Rehabilitation Operations of the Department of State and by the Selective Service System. Registrants under the Selective Training and Service Act of 1940, who have been classified by their local boards as conscientious objectors to both combatant and noncombatant military service and have been placed in Class IV-E, and who have volunteered their services to immediate and/or future assignment for foreign relief under public and/or private agencies for the duration of the emergency and twelve months thereafter, may be assigned to said project in lieu of their induction for military service.

The work to be undertaken by the men assigned to Civilian Public Service Camp No. 101 will consist of pursuing a course of study in preparation for duty on foreign relief and rehabilitation, preparation of data for the use of Civilian Public Service training units, for the preparation of curricula, the preparation of mimeographed material and such other manuscripts, pamphlets, booklets, etc., as may be used in training in specific fields for service in foreign countries either under public or private agencies and such other work as may be assigned them by the Office of Foreign Relief and Rehabilitation Operations and shall be under the technical direction and management of approved representatives of the National Service Board for Religious Objectors. Men shall be assigned to and retained in camp in accordance with provisions of the Selective Training and Service Act of 1940 and regulations and orders promulgated thereunder. Administrative and directive control shall be under the Selective Service System through the Camp Operations Division of National Selective Service Headquarters.

Lewis B. Hershey,  
Director.

April 21, 1943

#### Columbia Unit

Fifteen men from Civilian Public Service camps have been training for relief and reconstruction work at Columbia University under the outstanding leadership of Professors Schuyler Wallace and Philip Jessup and many other experienced administrators in the field of relief. Three of the seven men selected by the Brethren Service Committee are slated for immediate work in relief. Nelson Fuson has been selected for work in China; Ernest Snavelly is studying at Cornell University for work in Greece with the Near East Foundation in the very near future; Rufus King is on his way to become director of the Brumbaugh Reconstruction Unit in

Puerto Rico. There is a possibility that another group will be selected soon for a second Columbia Unit.

#### Research Unit

In co-operation with the Mennonites and Friends a Research Unit has been authorized to be established near the University of Pennsylvania to make definite study regarding the total program of relief and reconstruction work. From this unit will come materials for use in colleges, Civilian Public Service camps and perhaps local churches. It is evident that very little research has been done in this field and compiled for use in class and study groups. Several men from each of the administrative agencies will be selected to serve in this project. Each of the agencies will select a representative outside of the Civilian Public Service camps to prepare finally materials for the three historic peace agencies and others who may desire to use the materials.

#### Service Unit

The privilege of selecting sixty men besides the Columbia and Research Units has been granted the Brethren Service Committee. Some of these may be selected from the C. P. S. college reserve. Because of the probable immediate need for the first unit to be sent at an early date to do relief work, only those who are mature can be chosen for this unit. Men in the Civilian Public Service camps will have the privilege of volunteering for this service. This unit will be under the leadership of Dr. A. W. Cordier at Manchester College.

#### The Next Challenge to the Church

We have waited long for this day. Men in the camps have been anxiously waiting for the time when some of them could be chosen and prepared for definite relief and reconstruction work. Thousands of members in our churches have been impatiently waiting for the time to come when they could give their resources in the interest of relief and reconstruction. It is now clear that men will be sent into areas of suffering where there will be great need for resources, which will be available in proportion as we share. The government has granted in many ways opportunities for those who desire to give in a special way for this purpose. A little sacrifice on the part of each member of the church over a year will produce a million dollars. Our incomes have been enhanced. We are called upon to sacrifice. Through preaching and teaching we have stored up great spiritual resources in our lives waiting the day when the challenge would come. Since Selective Service has allowed us to select these men for action in administering relief we should loose our reserves and create a large fund as a testimony to the wide world that we stand ready to send these men when the gates are open to do works of mercy and to represent our Christ in alleviating an unprecedented flood of human suffering.

#### Question Box

**Question:** Can money for China relief go just as surely and specifically through our own church as through other known, direct agencies?

**Answer:** Yes. Each month we send direct to China via Chungking to our two representatives, O. C. Sollenberger and Ernest Wampler, a sum of \$1,500 to \$2,000. This money is being used directly by them in China relief work.



## Our Mission Work

### A Fortnight's Journey . . .

BY C. C. HECKMAN

#### Part I

#### Our Press Was Broken

During last wet season a small hand-operated printing press was shipped out from America for use at Garkida. Somewhere during its varied transport, it was damaged badly. I heard recently that the truck that took it from Jos to Garkida had to unload it once en route owing to deep mud, and I can well imagine how this was done by the driver of the truck. The case weighed about 1,200 pounds. Having only one or two helpers, he just rolled it off the lorry by the quickest means, not caring in the slightest what the contents were or what damage was done. Consequently, one leg was broken off, the big casting that carries the type was broken in four places and one or two smaller parts badly damaged.

When I was at Garkida for our annual conference during the latter part of November I was asked to have a look at it and see if I could repair the damages. I managed to repair parts of it but I felt that several breaks should be welded. I took it apart, packed the broken bits into a case and sent it off by the mail lorry, which starts forty miles from Garkida. I packed it well against further possible damage. Fortunately it reached Jos in good condition and on my return from Garkida I took it to a mining repair shop for welding. Then I returned it to Garkida, again by mail lorry.

Knowing that it might require some fitting I felt that I, who had taken it apart, should put it back together again. So I took advantage of an opportunity to go to Garkida with friends who were returning there after a month's holiday in Jos. Mr. and Mrs. Royer and Miss Horn were traveling in a mission car, a V-8 Ford pickup which has a canopy top. They, of course, had all their trekking equipment with them—food, clothing, servants, gasoline, merchandise bought in Jos, and other essentials for the journey. Needless to say, I was the excess baggage. But though we were packed in tightly we were all comfortable.

#### A Cold Drive

We left Jos at 5:30 a. m. on rather a cold morning. We started off with Royer at the wheel and with Mrs. Royer and Miss Horn in the seat with the driver. I had put on a heavy jacket and long trousers rather than my usual shorts, but we had not gone far before I realized that I had underestimated the Jos climate. I managed to dig out two burlap bags and drape them over me on the windy side. They were a big help. After about fifty miles Mr. Royer stopped and we all had a good stretch, and then Mr. Royer suggested that I should drive while he took a turn in the back. He had on a native-made leather jacket, but I thought that even so he might be hunting something for further protection. But we were now off the higher altitude of the Jos plateau and the sun was beginning to make itself felt. After thirty miles more we began to feel the pangs of hunger and we looked for a nice big flat rock which would make a suitable breakfast table. When we found it we stretched again and fell to on ham sandwiches, oranges and grapefruit and hot coffee. Never did food taste so good as it did that morning after our ride in the cold. While we were at breakfast a herd of dog-faced baboons approached and sat watching us eat our food. One very large one climbed a tree and proceeded to warn all the

youngsters away and to tell his wives all about us.

Soon we were on our way again. We were heading through the town of Bauchi for Gombe, which is 180 miles from Jos. We reached here just before noon and our boys went into the native market to find food for themselves. They came back with some cold boiled sweet potatoes which they planned to eat as we drove along the road. We were all in the car and had started the motor when we heard air escaping from a rear tire. Out again, and in a few minutes' time we had changed to the spare. About ten miles out of Gombe we stopped for lunch. Some more ham sandwiches, the rest of the coffee, bananas dipped in roasted beniseed, and cake. Then on to a Sudan Interior Mission station (Biliri) at which we stopped for a lime drink and to see their station. Their natives live in tight clusters of houses built upon the steep hillsides. One could easily look from each house down into one's neighbor's backyard. The season was harvest time and many people were carrying farm crops on their heads into the houses to store away in the mud granaries. Guinea corn, peanuts, millet, beans, and other foods were being carried in. After an hour or two with these friends at Biliri, we pushed on to another of the S. I. M. stations (Tula) at which we thought we were expected for the night. Owing to a misunderstanding they had gotten the wrong information and were not expecting us. But to return to the trip from Biliri to Tula—when we were about halfway to Tula we had a blowout on a rear wheel, and as is so often the case we had several holes in the tube before we could stop the car. But we felt sure we had plenty of repairs even though we no longer had a spare wheel. (We had not as yet repaired the one we had taken off at noontime.) When we pulled out the spare tubes we had under the seat we discovered that both of them had long slits in them. Looking, too, for patching supplies we found five empty solution tins before we finally found one tin partly filled. We managed to repair one tube and we hastened on, for evening was approaching. There is little twilight in the tropics. When the sun is out of sight, night is upon one.

### What to Pray For

Week of May 15-22

Pray for the missionaries whose names are listed in the Prayer Calendar this week

Dr. Leonard E. Blickenstaff.

Betty Rogers Blickenstaff.

Verna Blickenstaff.

Remember the missionaries on their birthdays

#### Africa

Mary Platt Faw, May 14, 1909.

Chalmer Faw, May 6, 1910.

Zalma Faw Weaver, May 1, 1911.

Mary N. Dadisman, May 29, 1913.

#### China

Frank H. Crumpacker, May 13, 1876.

I. E. Oberholtzer, May 11, 1883.

Nettie M. Senger, May 10, 1885.

Elizabeth W. Oberholtzer, May 31, 1885.

Josephine K. Flory, May 5, 1914.

#### India

Harlan J. Brooks, May 5, 1898.

Pauline Garst Kinzie, May 10, 1909.



**We Reach Tula**

Tula station is located on the top of a plateau 3,000 feet high. The approach is by steep hills and deep valleys. It is a very beautiful setting for a mission station. We arrived just before darkness settled and we found surprised friends. But missionaries learn to take surprises of this sort in their stride and soon arrangements had been made for baths and beds for all. No doubt the soup had to be watered and the other food stretched to reach, but if so, it was cleverly done, for it tasted delicious to hungry travelers and was sufficient for the need of all. We spent the evening in friendly chatter and after evening prayers we were off to bed and a good night's rest.

*Jos, Nigeria, West Africa.*

**Vyara, India, News**

BY EVERETT M. FASNACHT

**Around the World Without Our Name**

One of our letters from the U. S. A. came to us without our name on the envelope. It was addressed properly except for the name. It arrived quite satisfactorily.

This is similar to the letter sent to "Dr. Ida, India." The envelope bore no further address but it reached its destination on the other side of the world and found Dr. Ida Scudder from among more than 350 million people.

**Time Speeds Along**

Time speeds along, even in slow-moving India! Two years ago on November 15, we landed at Bombay and began our residence and work in India. And there is no doubt that we have learned much, much more from India during these two years than India has learned from us. We continue to look forward eagerly to the time when we may give more.

**We Visit Umalla**

Recently we went up to Umalla for a visit with the Kinzies. We left on the evening train and went to Surat. We took a folding cot along so that we might spend the night at the Surat railroad station. The next morning at five o'clock, we took the main line train for Anklesvar, where we changed trains for Umalla. We arrived at the Kinzies' in the middle of the forenoon.

**Five-Day Trip**

Bro. Kinzie had asked me to come up to Raj Pipla State so that he and I could make a five-day trip back into the south and central part of the state. We traveled more than sixty miles in two days, in a springless, iron-tired cart over some of the rockiest roads this side of the Rockies! I got to aching so much I walked a good bit, but then I got nails in my shoes!

**Looked Over the Prospects**

In this area, no mission work has been established but there are some of our Christians living there. These Christian people are encouraging the mission to open up new evangelistic work among them. We were glad to respond to this invitation. We went in to look over the prospects. We found many encouraging things; we hope that the mission can extend its work into part of that country, in a small way at least.

**Christians Have Given Good Witness**

The Raj Pipla State government has permitted a large area of its jungle land to be sold and opened up for farming. Some of the colonists in these areas are Christian people who have moved in from other church or

mission centers. For the most part, the Christian people have given a good witness in the communities, and the other people are interested in having the Christian instruction.

**A Most Encouraging Sign**

One of the most encouraging things I saw was the payment of fees by the pupils. We were in a couple of schools where the students actually pay fees cheerfully and gladly to come to school. The students live at home and pay fees in support of their teachers.

**Plans for Communion Service**

The Vyara church generally has a communion service in November or early December, at the time of the teachers' institute. This year, the institute is to be during the first week of December, and the love feast will come at the close of the meetings. The church is running a bit behind with its finances so it has been decided to take up a special offering from among the people most likely to attend the communion. The people are to give money, grain or whatever they can.

**District Evangelistic Work**

Kathryn Kiracofe plans to start out in the district evangelistic work shortly. The farmers have been so busy that it has been considered unprofitable to begin the village evangelistic effort until about this time. The farmers are harvesting their monsoon crops (particularly rice) and planting and cultivating their winter crops—cotton, *jewar* (kaffir corn), beans, peas, etc. This rush is nearly over now, and the work will taper off until April, after which there is practically no work until in June when the rains start again.

**We Dare Not**

May we never lose the vision of a world in which men are brothers, in which love rules and in which being a friend is more desirable than having great possessions.

*Vyara, India.*

**News Items From Lassa**

BY GRAYCE BRUMBAUGH

**Women's School**

We are having our women's school again this dry season and are really having a good attendance. Some of the women are making considerable progress in their reading. We have the reading first and following that a worship period. Then, of course, on the day of our regular women's meeting, we also have a Bible story and usually a health lesson.

**Women From Kelli Ask for Meetings**

The women from Kelli, a village about five miles from Lassa, have been asking to have meetings again as we did last dry season, so we have started those meetings again. The women chose that we should have them on Thursday morning so that is the time we go. They are an interesting group of women, and eager to learn.

**Parable of Virgins Impressed Them**

Last week, after telling them the parable of the ten virgins, they all said that they must learn more, for they do not want to sit in the dark with the five foolish ones. I found, too, that they still remembered some of the things I told them in hygiene lessons last year. That was indeed encouraging. I thoroughly enjoy the meetings we have with those women. And on each market day they come by my house to greet me.

*Lassa, Nigeria, W. Africa.*



## *The Church at Work*

### Observing an Annual Conference Sunday in the Local Church . . .

#### Introductory Statement

Last week's Messenger presented the idea of an Annual Conference Sunday in the more than 1,000 congregations of the brotherhood. In this week's Church at Work section we want to present some ideas which we trust will help to enrich the day. These are only suggestive, and we are sure that each church will adapt them to their own local conditions. If you cannot have all the meetings suggested, it is our hope that each church will find some parts of the plan usable and that a great blessing will come to each and every congregation. Where possible we would like to see the entire day given to reliving in each church the great message and spirit of an Annual Conference, not merely what takes place on a Conference Sunday at Hershey, Pa., or Winona Lake, Ind., but also the total message and program of the church, which seems to be more completely and effectively demonstrated at one of our "Great Meetings" than at any other time or place.

Elder W. W. Peters, moderator of the 1943 Conference, says: "The value of Annual Conference as it is planned and sponsored by the Church of the Brethren cannot be overestimated. The Annual Conference is the one opportunity each year to see the entire church at work in all its phases and interests. The Annual Conference is the church at its best. It both consummates and initiates thinking and planning. It originates, modifies, and directs policies and programs for the maintenance and promotion of the church. It is both an interpretive and a clarifying agency. Being democratic in its organization and policies it serves as a unifying agency in preserving unity of purpose on the basis of fundamental doctrines even though certain differences in techniques and practices among local congregations are common and in most cases desirable.

"Since there are so many people even in normal times who do not have the opportunity to attend an Annual Conference and this year only a very limited group can and will attend, the idea of a Conference Sunday has more than ordinary potentialities for good. For the total church program, including the ministry, missions, Christian education, Brethren Service, etc., to be presented in all of the local churches and at approximately the same time has possibilities for church unity and growth that cannot be foretold. Loyalty is an absolute in institutional progress and such a day would provide an opportunity to secure knowledge and inspiration that would increase the membership's devotion to the Christian way of life as understood and practiced by the Church of the Brethren."

#### Suggestions for the Sunday-school Hour

For worship services stress the spiritual significance of fellowship and belongingness, which is felt so deeply in our Annual Conference. Representatives of our 1,019 congregations meet in this great assembly. Stress also the fellowship that comes from membership in more than a thousand Sunday schools throughout the brotherhood. Finally, the fellowship of nearly 180,000 persons can be, and is, a vital reality in the Church of the Brethren.

Scriptures like Matt. 18:20, Luke 24:15, Acts 4:13, Rom. 8:17, Gal. 2:9, 3:28, 6:2; Phil. 1:5 and 1 John 1:3 stress fellowship, and may be used as a part of the wor-

ship service. Great and familiar hymns, such as The Church's One Foundation, For Christ and the Church, Blest Be the Tie That Binds, and Faith of Our Fathers are appropriate.

A brief address may point out the unique place of Annual Conference in the life of the church. "The Church of the Brethren is grouped around the local congregation, the state district, the region, and the brotherhood at large, the latter heading in the Annual Meeting. The order of historical development was: the local congregation, the Annual Meeting, the state district, and the region. The Annual Meeting has been known by various names, viz: Council Meeting, Big Council, Big Meet-

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#### ADULT DISCUSSION OUTLINE

#### What Should the Church Contribute to the Rural Community?

Scripture: Luke 10:25-37

Sunday, May 30

**Note:** Let someone review Dan West's booklet, Brethren Community Service, price 15c. Let another review Ralph Williamson's article in the Christian Rural Fellowship Bulletin, February 1943, entitled Spiritual Development Through Neighborhood Fellowship Groups. Send to the Board of Christian Education, 22 S. State Street, Elgin, Ill. Single copy free.

#### I. The Situation

1. Some rural communities scarcely know the church in their midst while other communities are built with the church at the center of activity, leadership, and service.

2. The neighborhood group is said to be an important but neglected link in the chain of democracy, the family, neighborhood, community, state, nation, world.

#### II. Some Things Churches Do in the Community

1. Some churches provide mass worship (including weekly sermon) carefully planned to meet the needs of the community.

2. Set up informal neighborhood fellowship groups in which the neighbors meet under guidance of the church for spiritual development through study, worship, fellowship, and action. These groups usually meet once a month or oftener.

3. Help neighbors to become better acquainted.

4. Center their programs in the homes, encouraging and giving guidance to worship and Bible study in the family.

5. Encourage the study of community economic, social, recreational, and health problems. Courses are offered for study with competent leadership.

6. Encourage the members to serve on community councils and planning committees, keeping in mind that they are members of the church. Literature is available through the Brethren Loan Library, 22 S. State Street, Elgin, Ill.

#### III. For the Discussion

1. What is our local church doing for its neighborhood? For the community?

2. How effective are we in reaching the unreached of our neighborhood?

3. What further contribution can our church make?



ing, Great Meeting, Yearly Meeting, Annual Meeting, and now more commonly Annual Conference, or merely Conference." Quoted from Chapter Nine, *The Story of Our Church*, by J. E. Miller. The entire chapter gives an interesting description of Annual Meeting.

A brief, but genuinely sincere, prayer stressing fellowship and unity may be an important part of the worship period. The following prayer may be adapted to suit the occasion and needs: *Increase, O God, the spirit of fellowship among us, that in these trying times we uphold and befriend one another in the spirit of true brotherhood. Grant us brave and enduring hearts that we may strengthen one another. Help us to hold thy hand and one another's hands through the discipline and testing of these dark days, and give us peace again in our time, through Jesus Christ our Lord. Amen.*

The regular Sunday-school classes offer opportunities to emphasize additional ties of fellowship as represented in Annual Conference. Attention may be called to the classes in session at Conference and the Conference program for the day might receive some consideration. Some members of the class will enjoy relating their own experiences at Annual Conference. Questions like "What did you get from the Conferences you attended?" and "How many Conferences have you attended?" may be used to stimulate interest.

Young people's classes may interpret Youth Serves and discuss the various items in the budget. Both adults and young people can very profitably discuss the organization and functions of Standing Committee and the delegate body. Such discussions can easily be related directly to the local church, either in terms of its own delegates, or of the opportunity a local church has for sharing the experiences of Annual Conference.

Children's classes and departments may wish to join with the entire congregation at the time the Annual Conference emphasis is made. A worship program built around the theme, *Brotherhood Through Christ*, may be prepared especially for juniors. In *Christ There Is No East or West* and *All People That on Earth Do Dwell* are two hymns for juniors. Hymns suitable for younger children include *The World Children for Jesus* and *Friends, Friends, Friends*. A talk, suitable for junior and primary children, may be given by some person who has attended Annual Conference. Perhaps a suitable subject would be *What Annual Conference Means in the Church of the Brethren*.

### The Sunday Morning Worship Hour

The Sunday morning preaching hour for Conference Sunday offers a splendid opportunity to have a great worship experience, such as many have experienced at an Annual Conference where thousands of voices join in singing the great hymns of the church. For this part of the day's observance it is suggested that the theme be centered in the minister and his work, calling attention to ordaining men to the sacred work of preaching the gospel of our Lord, training them for service, sending them out to proclaim the good news in the places where everyone's talents will bring the greatest fruitage for the kingdom. The one thousand and nineteen churches are all lighthouses for Christ in their respective communities. Some of these lighthouses are small mission churches supported by brotherhood funds. Many of these are served by men receiving little by way of financial remuneration, but how great the satisfaction when a small, struggling mission becomes a great church. All great

churches were once small. Husbanding the leadership of the church so that the kingdom of God will make rapid advance is one of the great tasks of the church. Always the pre-eminent place of the local church must be maintained in denominational planning.

On Conference Sunday in the local church the following interests should be emphasized:

The place and importance of the local church in building the kingdom of God. Regardless of how small the church may be, it is the living unit in the body of Christ.

The minister as a very important element in the life and growth of the local church. He is the product of the local church. His sermons are born out of the needs and heartthrobs of the local church. He directs its life.

The relation of the church and its minister. Much of the breakdown in the efficiency of our work can be traced to this point. We are in danger of wasting time, money and personnel for the kingdom by thoughtlessly planning this relationship.

The local church cannot live without the body. Therefore, our deep interest and concern, our support and loyalty to the whole church are of the greatest importance.

On Conference Sunday we should give special attention to the trends in our church life. We should give direction to these trends before it is too late. The art of transforming our difficulties into gains for the kingdom should be carefully considered.

This is indeed one of the darker hours of history, and we shall need a double portion of God's spirit to bring to all those who hear us preach the comforting, healing, challenging and strengthening power of the message of Christ. And all who follow the Christ in our churches will have more opportunities to be friends, Christian friends, and helpers of the sad and lonely, than ever before. God bless our churches and may the Sunday morning hour of Conference Sunday be a great blessing to our people.

### The Noon Hour

It is being suggested that, where local conditions allow it, the members of each congregation bring a basket of food and all join together in a friendly fellowship meal. If speaking is desired and possible, some who have attended Conference could tell of the friends they have met at Conference, of the great crowds seen there on Sundays and of the fine brotherly feeling when "those of like precious faith meet together."

### For Brethren Service

The following outline is suggested for an afternoon program for Conference Sunday in the local church.

Facts Concerning Relief and Rehabilitation.

Facts Concerning Civilian Public Service.

Information Concerning Japanese Relocation.

Ministry to Servicemen.

Special Music.

Address: *Our Testimony in Our Day*.

Offering for Brethren Service work.

A Consecration Service.

For this afternoon's service a more detailed program will be sent later. This will be a suggestive program. The May Servicegrams and Missiongrams will be compiled into one mimeographed program and will also include suggestions for observing the other parts of a Conference Day in the local church.

The unprecedented unrest of the world today pre-



sents to the Church of the Brethren a challenge that will demand all our spiritual resources. The program of the Brethren Service Committee during 1942-43 has centered in four areas: relief and rehabilitation, Civilian Public Service, interest in a just and durable peace, and service to our men in the armed forces. John Barwick is now working in England with war prisoners in co-operation with the Y. M. C. A. David Blickenstaff is in Madrid, Spain, administering relief in co-operation with the American Friends. He will be available when it is possible to send life and materials to give help and aid to the many millions who will be suffering from hunger. O. C. Sollenberger and Ernest Wampler are now in China working with the United Church Relief organization and will be ready to supervise the development of our relief program in the Orient. Paul Bowman, Jr., and Kurtis Naylor are surveying needs in South America. Dr. Daryl Parker, Carl Coffman and Franklin Cassel are doing medical relief work through the Brumbaugh Reconstruction Unit at Castañer, Puerto Rico. Ralph and Mary Smeltzer are co-operating with the U. S. government in serving the Brethren Service Committee in relocating Japanese citizens where they can re-establish their homes and find employment. Seventy-eight persons used the hostel as provided by Bethany Biblical Seminary during the first month. Under the leadership of W. Harold Row the program of Civilian Public Service has won the approval of Selective Service. On March 1, 1943, there were 6,003 men, representing 127 different denominations in ninety-one different camps and units. There were 1,621 men under Brethren administration. Merlin C. Shull has been giving much time during the year to a ministry to the men in the armed forces. A bulletin is sent each quarter on the mailing list of more than 3,800. More than sixty-five ministers visit men in military stations near their homes. Fourteen nonresident families regularly entertain our boys; young people's groups, Sunday-school classes, families and other groups in the local churches minister to them in many fine ways.

These facts, we trust, will help to make this afternoon a very important one in the local church.

### Local Church Missionary Convocation

One of the great meetings of Annual Conference has been the annual Missionary Convocation. Our people believe in missions and continue to give liberally to their support. One of the most inspiring sights at Conference is the waving of some thousands of handkerchiefs as a God-bless-you to those who have just been set apart for missionary service with the laying on of hands. Many helpful facts and other suggestions for making this Sunday evening missionary convocation a great occasion in your local church will appear in the mimeographed program material previously referred to. The following information will be of help in observing this part of the Annual Conference Sunday in the local church.

Jesus recognized that man's greatest barrier to a full, free, and abundant life, lived in fellowship with God, was sin. Sin is expressed in selfishness, jealousy, retaliation, hate, greed and in a host of other ways. Jesus spent his teaching life, heralding the good news of how man could separate himself from sin and attain close fellowship with God.

Surely in these days the great commission which sends men out as heralds of this same good news is as important as ever. Indeed men seem to be desperately in need today and the church should carry to them the message

of Jesus. These great fundamental facts should be stressed in a new way in your evening service.

### Helpful Facts

First missionary society formed 300 years after Columbus discovered America.

Sixty-three dollars was received at William Carey's first missionary meeting.

In 150 years we have gone to about every known land.

Twenty-eight thousand missionaries and fifty thousand nationals comprise the personnel force.

### Early Missionaries

Carey went to India in 1792.

Morrison went to China in 1807.

Judson went to Burma in 1812.

Moffat went to Africa in 1816.

Trumbull went to South America in 1845.

Hepburn went to Japan in 1859.

Brethren went to India in 1894, to China in 1908, and to Africa in 1922.

We have ninety active missionaries.

We spent \$195,535 from March 1, 1942, to Feb. 28, 1943.

We have ten new missionaries under appointment.

We have approved thirty additional calls for mission workers.

### Co-operation a Necessity for a Great Conference

By R. E. Mohler

It has now been definitely decided that the McPherson Conference will be a restricted delegate Conference. The reasons for this decision are very evident to anyone who will consider world conditions as they are today. The transportation problems are such at the present time as to be sufficient to limit the size of our Conference, but perhaps more real than this is the problem of food.

Local eating houses are already taxed to their capacity. We have, however, been assured by the chairman of our local rationing board that adequate food may be had to provide for a crowd such as a delegate Conference will bring. Everything will be done that is humanly possible to provide for those who attend Conference, but those who come must do so realizing the situation they are facing, and come willing to share conveniences and to accept cheerfully such inconveniences as will need to exist. We invite all delegates to come, expecting the best that McPherson city, McPherson College, and the McPherson church can give, but this best may not be as good as we would like to give.

One of the problems that we must face seriously is that of transportation. Many will, and must, come by train. McPherson is located on the main line of the Rock Island, a direct connection from Chicago and from the southwest, but in order to avoid some of the congestion that will occur on this road, we suggest that some of you consider coming by way of some other road. Those coming from the east and west might consider coming to Newton by way of the Santa Fe. The Santa Fe is a main line and there are ten trains arriving from the east each day and an equal number from the west. Newton is connected with McPherson by bus. Busses leave Newton at 8:00 and 11:00 in the morning, at 2:00, 4:00, and 6:00 in the afternoon, and at 12:00 midnight. It requires about one hour to come from Newton to McPherson.

Others may find it convenient to come to McPherson, arriving at Salina by way of the Union Pacific. Salina is thirty-five miles north of McPherson. Trains arriving



from the east reach Salina at 4:40 and 5:20 a. m. and at 4:00 and 10:55 p. m.; trains arriving from the west, at 2:50 a. m. and at 4:00 and 6:00 p. m. Busses leave Salina for McPherson at 2:20 and 8:00 a. m. and at 12:45, 3:15, 6:15, and 9:00 p. m. Lindsborg is located fourteen miles north of McPherson. The main line of the Missouri-Pacific passes through Lindsborg. Trains from the east arrive at 12:59 a. m. and from the west at 2:38 a. m. Bus connections to McPherson are about one-half hour later than those leaving Salina, which is on the same line.

A number of Conference delegates will, no doubt, come in their own cars. Some will see fit to bring their trailer houses. Others may desire to live in tents while attending Conference. To provide for such guests, McPherson College has set aside the athletic field for a trailer camp and campground. The facilities of the physical education building will be at the disposal of any who should desire to camp in either of these ways.

McPherson City has three splendid hotels. These hotels are located about one mile from the college and church, where the Conference is to be held. Those desiring to room in a hotel should write direct for their reservations. Rates are reasonable and accommodations good. They are the Warren Hotel, the McCourt Hotel, and Town Tavern.

The Chamber of Commerce of the city is listing houses that will be available for delegates. The price for these rooms will be one dollar per day for one in a room, and \$1.50 per day for two in a room.

McPherson College has three dormitories that will be open for the housing of delegates. Kline Hall and Arnold Hall are equipped with double beds. These rooms will rent at one dollar per day. Fahnestock Hall is equipped with single beds, two to a room. Rooms in Fahnestock will rent at seventy-five cents per bed. Persons desiring to room in one of the dormitories should send in their reservations at once. You will be expected to furnish sheets, blankets, pillows, pillowcases. The rent for rooms in the dormitories is slightly less than that in private homes. The dormitories are located close to all Conference meetings, so there will probably be a large demand for them. If you desire to secure lodging in one, you should write to McPherson College at once.

Attempts are being made to provide adequate transportation to and from rooming places. Every effort will be made to secure this needed service, but the gasoline and tire shortage, together with Federal restrictions on the chartering of busses, makes this a difficult problem.

The Conference committee has been assured by the chairman of the local rationing board that food will be available for a crowd such as a delegate Conference will bring, but delegates should remember that McPherson, like every other city in America, faces a food problem such as we have never faced before, and should come realizing this condition.

Persons desiring to visit Conference over Sunday will be most welcome, but they should come prepared to provide their own food, for our facilities will most certainly not be adequate to supply the needs of a group such as may come for this special day.

The committee in charge will do all within their power to meet every need, and indications are that with your co-operation everyone can and will be comfortably located and provided with food while in McPherson.

It would seem that a successful Conference depends more this year upon the co-operation of all concerned than any Conference that has been held for many years.

## Correspondence . . .

### Women's Convention at Mt. Pleasant, Pa.

The women of the Mt. Joy congregation sponsored a women's work convention on March 25. The meeting was held at the church with a forenoon, afternoon and evening session. The theme for the day was The Total Program of Women's Work as It Relates to the Total Program of the Church.

All those who attended voted it an enjoyable and worth-while meeting. Women of neighboring churches attended.

In the forenoon session the emphasis was on Bible study and peace and temperance. At this time Sister Alice Sell, wife of Walter C. Sell, pastor of the Mt. Pleasant church, brought us a very inspiring Bible message stressing the importance of Bible study and the strength and guidance we receive thereby for our program of women's work.

Sister Amelia Blough, district director of peace and temperance and wife of Galen Blough, pastor of the Somerset church, challenged us to live more temperately and to use our opportunities for temperance education and living at peace with all men with the grace of our Lord Jesus Christ shining out in our lives.

In the afternoon session, we placed emphasis on the aid society and missions. From our local secretary-treasurer, Mrs. Harry Kalp, we had a report given of the work in our local organization. We also had a short period of business for our local group. We voted to have a quarterly meeting of all women and girls of the church and to build our program around one of the specific phases of women's work. Sister Ida C. Shumaker brought us an inspiring missionary message, helping us to see and feel our part in the blessing and opportunity in our support of the girls' schools of India and elsewhere.

In the evening session in charge of the mothers and daughters, we presented the thought of Christian home building through the pageant, Story of the Brides. The house was well filled and many favorable comments were made on the program.

We feel this was a very interesting and profitable venture for our church and community and pray that the Lord will use us for greater service through the program of women's work and help us feel more keenly our part in the total program of the church.

Mt. Pleasant, Pa.

Mrs. Charles Blough.

### Passing of Ezra E. Frantz

Ezra E. Frantz, son of John and Rebecca Frantz, was born Jan. 11, 1860, near North Manchester, Ind., and departed this life Dec. 27, 1942, at Seattle, Wash.

He married Ida M. Snell Sept. 29, 1885, the ceremony being solemnized by Elder Samuel Leckrone. To this union were born eight children, six of whom survive him. After marriage, Brother and Sister Frantz moved to Michigan and in a few years to North Dakota, where they lived until 1908. After a short residence in Montana, they settled in the Clearwater congregation, Idaho. In the fall of 1918, they moved north of Spokane, where they resided till 1935; then they moved to western Washington and lived principally at Seattle.

Brother Frantz was a man of many abilities, approaching the genius point. Among the activities in which he especially excelled were farming, stock raising and vet-



erinary practice, building and carpenter work, sawmill construction and operation and forest work, auctioneering and public speaking.

But of all his activities, he liked best the preaching of the gospel. During pre-prohibition days, he covered the District of Idaho for the cause of temperance. When he lived north of Spokane, he was superintendent of the community Sunday school in which he gave many an excellent gospel message in that otherwise neglected community. He was one of the most influential men of the community and served for many years as chairman of the township board. At the age of eighty, he toured the State of Washington in the cause of temperance, covering about one thousand miles in one trip.

He is survived by his widow, six children, all of whom live in Washington except a daughter, Sister Maud Harlacher of Grants Pass, Oregon, and many grandchildren and great-grandchildren. He is missed by his home, his community and his church. The funeral was held in Renton (near Seattle), with the undersigned in charge.

Seattle, Wash.

Earl W. Roop.

#### Andrews Golden Wedding

Mr. and Mrs. O. A. Andrews celebrated their golden wedding on April 6, 1943, with a family dinner at their home in Modesto, Calif. The following Sunday, April 11, open house was held, when their friends called to congratulate them. Many cards and gifts were received, one gift being a beautiful table lamp presented to them by the Helping Hand class of the Modesto church.

They have been members of the Church of the Brethren all their wedded life. Their marriage took place in Allen County, Ind., on April 6, 1893. They lived on a farm there for twenty-six years, moving to Waterford, Calif., in 1919. Except for four years which were spent at Sidney, Ind., they have resided in California since that time.

Six children were born to them, four of whom are living. These are Walter Andrews of Waterford, Calif., Harry Andrews of Empire, Calif., Mrs. Hazel Rusher and Mrs. Emma Heaston, both of South Whitley, Ind. All but Mrs. Rusher were present for the occasion. They also have nine grandchildren.

South Whitley, Ind.

Mrs. W. G. Heaston.

#### Walter S. Holmes Golden Wedding

Brother and Sister Walter S. Holmes of Huntington, Ind., celebrated their fiftieth wedding anniversary on March 7. Their seven children and ten of their eleven grandchildren were present for the anniversary, and many friends visited them on this occasion.

Bro. Holmes was born in a log cabin in Huntington County in 1869. His wife, who was born in 1871 in Henry County, Ind., moved with her parents to this county by means of horse and wagon. They have both been faithful and loyal members of the Church of the Brethren for many years. For thirty-five years Bro. Holmes was employed in the mechanical department of the Erie railroad, retiring from active service in 1937.

Huntington, Ind.

Galen T. Lehman.

### *Fallen Asleep . . .*

**Bacorn**, Maggie George, was born March 27, 1853, to Elder William and Lydia Michael George. She was the last of a family of nine children. For a number of years she was the oldest member living within the Knobley congregation. On June 9, 1875, she was united in marriage to George Bacorn, who preceded her in death several years ago. To this union were born two sons and one daughter. The younger son died in his youth and the older son just recently. The daughter survives. Sister Bacorn united with the Church of the Brethren early in life and lived faithfully until the end. Her manner of living was so meek, so peaceful and so Christlike that none could find fault with her. While not aggressive in expressing her religious convictions, her way of living was a continual rebuke to the wayward. She was a true helpmeet to her husband and family. She remained active until a few months prior to her death and retained the same interest in the church she had shown in early life. She was laid to rest in the Knobley cemetery near her old home, by the side of her husband. Funeral services were conducted by Elder B. W. Smith and the writer.—Raphael Leatherman, Burlington, W. Va.

**Blocker**, Eliza Ann, died at her home in Eden Township, Mich., on April 1, 1943, following an illness of ten days. She was the daughter of David and Barbara Wise Royer and was born in Randolph County, Ind., on July 12, 1871. The family later

moved to Darke County, Ohio, where she lived until her marriage on Oct. 8, 1898, to Edmund Blocker. They settled at Woodland, Mich., and in 1901 they came to Mason County, Mich. When ten years of age, she united with the Church of the Brethren and remained an active member until her death. She will be especially missed in the ladies' aid society, where she devoted much of her time in promoting its work. She leaves her husband, one son, three grandchildren, four sisters and two brothers. Funeral services were held at the Sugar Ridge Church of the Brethren with Pastor Homer Kiracofe in charge.—Mabel McKenzie, Custer, Mich.

**Buckman**, Morris Smith, was born at Franklin Grove, Ill., Sept. 23, 1850, and died April 7, 1943, in Olathe, Kansas. When he was four years old his parents moved to Leelanau County, Mich. In 1873 he came with his parents and sister to McPherson County, Kansas, where he was postmaster at Monitor from 1874 to 1883. In February 1881 he was united in marriage to Frances Derbyshire, who preceded him in death ten years ago. To this union were born two daughters and two sons, one of whom died in infancy. In 1891 he and his wife united with the Church of the Brethren at Monitor, where he served as a deacon for many years. In 1926 he moved to Olathe, Kansas, where he made his home until his death. Besides his children, he leaves seven grandchildren and five great-grandchildren. His joy was in helping others. The funeral service and burial were at the Monitor church, Conway, Kansas, with Bro. J. J. Yoder conducting the services.—Lilly M. Riffey, Olathe, Kansas.

**Clingenpeel**, Lou Kathryn, was born April 27, 1871, in Franklin County, Va., and died March 16, 1943. She was ill for a month in the Louis Gale hospital. She was a member of the Bethlehem Church of the Brethren. Surviving are her husband, J. W. Clingenpeel, ten children, twenty-four grandchildren and six great-grandchildren. Funeral services were conducted at the Bethlehem church by N. M. Shideler, pastor of the Ninth Street church in Roanoke. Burial was in the church cemetery.—Mabel Flora, Boone Mill, Va.

**Cripe**, Martha Ann, daughter of Mr. and Mrs. John Sherman, died at her home in Elkhart, Ind., after considerable illness, on March 16, 1943, at the age of 77 years. She and her companion were members of the West Goshen Church of the Brethren, where she spent most of her religious life. She is survived by her companion and three children. Funeral services were conducted at the West Goshen church by Bro. Frank Kreider, assisted by the writer. Burial was in the West Side cemetery.—G. W. Phillips, Elkhart, Ind.

**Deardorff**, William Henry, son of John and Matilda Deardorff, was born in Henry County, Ind., Feb. 3, 1866, and died on April 6, 1943, in the home of his daughter at Hughson, Calif. He had been in ill-health for some time and had often expressed his desire to go home. He grew to manhood in Indiana, but he had a pioneering spirit which led him to many parts of the country. He lived in North Dakota for several years and was there married to Emma Blocker in 1905. Two daughters were born to this union. When a young man, he united with the Church of the Brethren and was later elected to the deacon's office, in which he served faithfully. Many times in the absence of a minister he conducted services of worship, visited and anointed the sick, and performed many other duties. Their home was a refuge for the visiting missionaries and ministers. For the past fourteen years Bro. Deardorff resided in California. His wife preceded him in death in 1930. He is survived by two daughters, five grandchildren, two brothers, one sister, three stepdaughters, and many other relatives and friends. The funeral was conducted at the Sovern funeral home by the undersigned. Burial was in the Citizen's cemetery in Modesto, Calif.—Paul B. Studebaker, Modesto, Calif.

**Duffert**, Mrs. Jacob, died early in February 1943. In 1898 she left her home in Germany and came to America to make her home. Since that time she resided in central Iowa, most of the time in Grundy County, where she lived on the farm with her family. Mrs. Duffert lived a consistent Christian life for many years and when she and her husband moved into the Ivester community a few years ago they placed their membership with this church, where they have been faithful workers and supporters of all the activities. She is survived by her husband and one son. Funeral services were conducted in the Ivester church by her pastor.—Earl M. Frantz, Grundy Center, Iowa.

**Fether**, Annie, was born in Clover Creek, Pa., Feb. 28, 1874, to John B. and Sarah Hoover. She died on Dec. 28, 1943. In her early life she became a member of the Church of the Brethren and through her fervent Christian life she was able to instill in to all persons who came in contact with her, greater appreciation of the Christian faith. She was endowed with a calm and loving disposition. She is survived by her husband, George A. Fether, and five children. Funeral services were held in the First Church of the Brethren in Altoona, Pa., by Bro. Walter S. Long, her pastor. Interment was made in the Albright Brethren cemetery in Roaring Spring, Pa.—Homer A. Fether, Altoona, Pa.

**Fishel**, Mary Noll, wife of Bro. George Fishel, died at her home at Brantsville, Pa., April 15, 1943, after an illness of several months. She was aged forty-one years, eleven months and twenty-three days. She is survived by her husband, three sons, one daughter, one stepson, one stepdaughter and one brother. Services were conducted by the writer, her pastor, at the Myers funeral home of Mechanicsburg, Pa., with interment in the St. John's cemetery.—J. Lloyd Nedrow, Mechanicsburg, Pa.



**Garber, Samuel B.**, the son of Johnathan and Catherine Garber, was born April 25, 1858, near New Lebanon, Ohio, and died April 2, 1943. He spent most of his life in the vicinity of this village and was noted for his excellent character and Christian statesmanship. In 1880 he was united in marriage to Laura Eversole, who preceded him in death. To this union were born two daughters and two sons; one daughter preceded him in death. He also leaves thirteen grandchildren and thirteen great-grandchildren. He united with the Church of the Brethren soon after his marriage, was elected deacon soon after his being taken into the church, and served more than fifty years in that capacity. During the last few years he lived in the Lower Miami church, which he attended faithfully until his last sickness. He served as chairman of the building committee of the Eversole church and gave himself entirely to this project until it was finished. Funeral services were held at the Brough's funeral home at Miamisburg, Ohio, and at the Eversole church, conducted by Rev. Jesse Noffsinger and the writer. Burial was made in the Eversole cemetery.—John M. Garst, Carlisle, Ohio.

**Girl, Ida A.**, was born near Lancaster, Ohio, on Dec. 1, 1868, to David and Magdalena Snoke, and died at the home of her son in Decatur, Ill., on April 9, 1943. On March 11, 1890, she was united in marriage to William H. Girl, who died Dec. 26, 1929. Two children also preceded her in death. She leaves one son and one daughter, a granddaughter, two brothers, five half-brothers and one half-sister. At the age of twenty-eight years she and her husband united with the Oakley Church of the Brethren, of which she was a faithful member until the last, having attended services just two weeks before her death. Her kind, lovable Christian life will be missed by her family and every friend and neighbor in the community. Not being a person to complain about her own health, no one knew until the day before she passed away that she had not been feeling well for some time. Funeral services were held in the Oakley church by Bro. D. J. Blickenstaff, assisted by Bro. W. T. Heckman. Burial was in the West Frantz cemetery.—Idabelle Hood, Cerro Gordo, Ill.

**Hahn, John A.**, was born Oct. 4, 1855, and died March 20, 1943, at the Brethren Home in Neffsville, Pa. He was a faithful member of the West Conestoga Church of the Brethren. He came to the Home on June 25, 1912, and was a faithful helper till within six months of his death. Surviving are several relatives. Services were held in the Home chapel with Brethren H. L. Hess and H. B. Markley officiating. Interment was in the old Weaverland Mennonite cemetery.—Mrs. H. L. Hess, Neffsville, Pa.

**Harshman, John Welty**, was born in Frederick County, Md., seventy-five years ago. He died at the Waynesboro, Pa., hospital on April 9, 1943. He was the son of Daniel and Margaret Grossnickle Harshman. In 1894 he united with the Church of the Brethren. As long as he was able he was constant in his attendance at the services of the church. In 1897 he was married to Martha Petrie, who preceded him in death more than eight years ago. He is survived by a son, a granddaughter and three sisters. Services were held at the Grove funeral home by his pastor, Bro. George L. Detweiler, and Elder H. M. Stover. Interment was made in the Green Hill cemetery at Waynesboro, Pa.—Sudie M. Wingert, Waynesboro, Pa.

**Higgs, Edith**, wife of Charles Higgs, died at her home near Endless Caverns, Va., on April 15, 1943, at the age of fifty-six years, one month and twenty-eight days. Early in life she united with the Christian Church, but after marriage she and her husband united with the Church of the Brethren. Surviving are her husband, five daughters, four sons, twenty-three grandchildren, two sisters and three brothers. Three children preceded her in death. The funeral was held at the Fairview church near her home with Elder J. S. Roller officiating, assisted by Bro. J. D. Huffman and the writer. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**High, Arthur H.**, husband of Louise Lincoln High, was born in Chester County, Pa., Jan. 31, 1889, and died at his home near Pottstown, Pa., on Feb. 23, 1943. He is survived by his wife, two daughters and one son, his mother, Cassie High, two brothers and seven sisters. He had been in ill-health for several years. He was a lifelong member of the Coventry Church of the Brethren, serving in an official capacity for a number of years. Funeral services were conducted in the Coventry church by his pastor, Trostle P. Dick; interment was in the East Coventry Mennonite cemetery.—Mrs. Trostle P. Dick, Pottstown, Pa.

**Hoffa, Lester**, died Feb. 9, 1943. He was the son of Henry and Elizabeth Shelly Hoffa and was born in 1887 at the farm home near Grundy Center, Iowa, where he remained all of his life. He was married in 1915, but his companion remained with him only four years. In 1923 he was married again and is survived by his companion, one stepdaughter and two sons. Since young manhood he had been a member of the Ivester Church of the Brethren. Funeral services were held in the Ivester church by his pastor.—Earl M. Frantz, Grundy Center, Iowa.

**Hoffer, Mary K.**, was born Sept. 25, 1873, and died March 28, 1943. Her husband, Jacob Hoffer, eight children, thirteen grandchildren, and six great-grandchildren remain. Funeral services were conducted at the Hanoverdale Church of the Brethren, of which she was a member, by Brethren Thomas Patrick and Norman Patrick, with interment in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

**Holdren, Nannie J.**, daughter of James and Sarah Giles Abbott,

was born in Bedford County, Va., Jan. 8, 1864. She died at the home of her daughter in Bedford County on April 8, 1943, following fourteen months of intense suffering, which she bore with Christian fortitude. She was married to J. W. Holdren on April 2, 1890. She was a faithful member of the Saunders Grove Church of the Brethren for about forty years. Most of her life was spent in the county where she was born and died. Surviving are four children, five stepchildren, twenty-seven grandchildren and sixteen great-grandchildren. Funeral services were conducted at the Saunders Grove church by her pastor, H. N. Whitten, assisted by Rev. Zema of the Presbyterian Church. She was laid to rest in the Steven's cemetery by the side of her husband, who preceded her thirteen years ago.—M. L. Thomas, Moneta, Va.

**Holsinger, Ivan**, died April 18, 1943, at the Rockingham memorial hospital in Harrisonburg, Va., after an illness of a few hours. He was aged twenty years, one month and ten days. He was the son of Berlin and Gladys Knupp Holsinger and had spent his entire life in the Tenth Legion section of Virginia. Surviving are his wife, parents, one sister and three brothers. The funeral was held at the Fairview church near Endless Caverns, with the writer and Rev. G. H. Veazey officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Miller, Mary E.**, was born July 1, 1856, and died Feb. 26, 1943, at the home of her niece in Harrisburg, Pa. No close relatives remain. Funeral services were conducted at the Zimmerman funeral home in Linglestown by Brethren Thomas Patrick and Norman Patrick of the Hanoverdale Church of the Brethren. Burial was in Baker's cemetery.—Irene K. Frysinger, Harrisburg, Pa.

**Passwater, Amanda**, died April 17, 1943, in the Methodist hospital. She was aged sixty-nine years. She had been ill for a number of years. She is survived by her husband, Bro. John Passwater, three daughters, four sons, eleven grandchildren, five great-grandchildren, and two sisters. Services were conducted by the undersigned at the Mungovan and Sons funeral parlors in Fort Wayne, Ind. Sister Passwater was a native of Coles, Ill., but for the last twenty-one years had resided in this city. Interment was in the Greenlawn cemetery.—Van B. Wright, Fort Wayne, Ind.

**Patches, Henry M.**, was born Oct. 9, 1869, and died March 28, 1943. For the greater part of his life he was engaged in farming in the vicinity of the Midway church. About ten years ago he retired and moved to Quentin. During these last years he helped his sons on the farms and also served the Quentin schools as janitor until a few days before his death. His death, which came from an attack of apoplexy, brought to an end a long and devoted life of service to God and to the church. For thirty-four years he served the church as a deacon and as church treasurer. He leaves his wife, Maggie, one daughter and three sons. Two of his sons were called with him by the church to the board of deacons, indicating the influence of a devoted Christian father. Funeral services were held at his late residence in Quentin and in the Midway church; his body was laid to rest in the Midway cemetery. The funeral services were conducted by the home ministers, Brethren Wenger, Heisey, Sanger, Forry, and Krall.—Cyrus B. Krall, Campbelltown, Pa.

**Peck, Frank J.**, of Waterloo, Iowa, died April 11, 1943, at the hospital after a three weeks' illness. He was born Jan. 12, 1883, to Mr. and Mrs. Jeremiah Peck in Black Hawk County, Iowa. He was united in marriage to Mae Christner of Somerset County, Pa., and farmed in Black Hawk County until thirteen years ago when he moved to Waterloo, where he resided until his death. Surviving are his wife, one daughter, one brother, and one sister. One brother preceded him in death. Services were held at the South Waterloo church by the undersigned. Burial was made in the Orange Township cemetery.—W. H. Yoder, Waterloo, Iowa.

**Reese, Eugene E.**, was born at Westminster, Md., May 4, 1869, and died suddenly at his home in Waynesboro, Pa., on March 23, 1943. He was the son of William and Caroline Stansbury Reese. He was a resident of Waynesboro for thirty-eight years. Many years ago he united with the Church of the Brethren. He was married to Annie M. Geiman, who survives him with one son. Services were held at the Grove funeral home by his pastor, Bro. George L. Detweiler. Interment was made in the cemetery at the Meadow Branch church near Westminster, Md.—Sudie M. Wingert, Waynesboro, Md.

**Sayre, J. E.**, was born at Sweet Springs, W. Va., on Dec. 15, 1895. Following twelve months' service overseas during the last war, he attended the Virginia Polytechnic Institute, where he studied agriculture. He moved to Bridgewater, Va., with his parents in 1920 and married Nora Miller on July 24, 1923. In 1927 they moved to Waynesboro, Va., where he was actively engaged in the religious and civic life of the community. He was a deacon and a member of the board of trustees of the First Church of the Brethren in Waynesboro and of the Blue Ridge chapel near Doores. He was generous in giving to the church, to missions, or any cause where he saw a need. While working on his Golden Rule truck farm on Feb. 24, 1943, his tractor turned over on him and he received injuries which caused his death on March 5. He is survived by his wife, four children, all at home, four brothers and five sisters. The services were conducted by Bro. D. B. Garber, his pastor, assisted by Dr. John S. Flory of Bridgewater.



## Christian Bases of World Order ...

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### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Interment was in the River View cemetery.—Mrs. D. B. Garber, Waynesboro, Va.

**Shaefer**, Isabel, died Dec. 16, 1942, at the Brethren home for the aged at Huntsdale, Pa., where she made her home the last several months. She was a charter member of the Carlisle Church of the Brethren and helped to solicit funds for the building of the church in 1914. She helped in organizing the first aid society and served as both president and secretary during the years. She was always a generous giver and believed that the tithe belonged to the Lord, in addition to offerings. She became a Christian when she was nine years old and later united with the Church of the Brethren. If she had lived until February 11 she would have been ninety-one years old. Funeral services were held in the Carlisle church in charge of the pastor. Burial was in the Mt. Holly Springs cemetery. In her will she remembered the congregation of which she was a member and also the Brethren Home at Huntsdale.—Charles G. Becker, Carlisle, Pa.

**Shively**, Edward, only son of Joseph and Mary Shively, was born in Douglas County, Kansas, on Sept. 9, 1867, and died on Jan. 14, 1943, at his home in Glendale, Calif., after an illness of several months. He had five sisters, all of whom preceded him in death. On May 6, 1889, he was married to Sara Ellen Stutsman and to this union six children were born, two of whom died after reaching maturity. In 1903 he and his family, with his parents and four sisters and their families, moved to Glendale, where he resided for the remainder of his life. Here his wife died, leaving to his care the motherless children. On June 29, 1913, he was united in marriage to Ora Nine and one daughter was born to them. At the age of eighteen he united with the Church of the Brethren at Washington Creek, Kansas, and remained loyal, giving it first place in his interests. He was a faithful deacon and for nearly forty years served efficiently as church trustee. Bro. Shively was a man of strong convictions and of good judgment. He was a devoted husband and father. Besides his wife and five children, he leaves thirteen grandchildren and eight great-grandchildren, also many relatives and a host of friends. Funeral services were conducted by the undersigned, his pastor, assisted by Bro. William Trostle, in the Glendale church. Interment was in the Grand View cemetery at Glendale.—H. A. Frantz, Glendale, Calif.

**Stump**, Mattie, daughter of Moses and Lydia Weaver, was born at Nappanee, Ind., and died at her home in Elkhart, Ind., March 18, 1943, at the age of 65 years. Her companion, Lewis Stump, died fourteen years ago while living at Middlebury. She is survived by three children. She was a member of the church since the age of eighteen. Funeral services were conducted at the Elkhart City church by the writer, with burial in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

**Weimer**, Augustus Jacob, son of Daniel and Barbara Weimer, was born near Saratoga, Ind., Feb. 8, 1872, and died March 20, 1943. Bro. Weimer's childhood was spent in the vicinity of his birthplace. When a young man he came to Ohio, where he made his home during the remaining years of his busy life. On Nov. 5, 1894, he was united in marriage to Mary Olt. To this union were born two sons and one daughter. About forty years ago he became a member of the Church of the Brethren at Brookville, Ohio. His conversion was unusual and never lost its transforming power through the years. He was a man of strong convictions and an active Christian. He enjoyed music and helped many others to find pleasure in singing to the glory of God. He organized the first chorus in the West Dayton church and was a leader of the musical activities of the Middle District church, as well as at East Dayton, where he taught classes and often led the song service. His greatest delight was in reading, meditating, and teaching the Bible and its gospel message to men and women. The Berean class of our Sunday school was privileged to have him as its teacher for a number of years. He is survived by his faithful companion, two sons, one daughter, three brothers, two sisters and two grandchildren. Funeral services were conducted at the East Dayton church by the pastor, C. H.

Petry, assisted by Brethren William Hollinger and Henry Barnhart. He was laid to rest in the Memorial Park cemetery.—Mrs. C. H. Petry, Dayton, Ohio.

**Wine**, Fannie Ashe, wife of the late John H. Wine, died at the home of her stepdaughter in Waynesboro, Va., on March 11, 1943, at the age of seventy-eight years and eight days. In 1919 she and her husband moved from Bridgewater, Va., to Waynesboro, where they made their home until death. She was paralyzed about five years ago, but for several years could get around in her room a little until three days before she died. She was a faithful worker in the women's organization of the Church of the Brethren and attended church regularly as long as she was able. She is survived by two stepchildren and two brothers. Interment was in the Bridgewater cemetery by the side of her husband.—Mrs. D. B. Garber, Waynesboro, Va.

## Church News . . .

### California

**Los Angeles, Calvary.**—On Feb. 14 the men's organization sponsored a dinner after the morning services with Rev. Reemstra as speaker. The March dinner was furnished and prepared by Mr. and Mrs. Melvin Price. The young people had a dinner recently with the workers at the settlement house, adding interest to their interracial study. Waldo Tindall, an ordained minister, and wife were recently baptized. They have been active in the work for some years and at the business meeting on March 4 he was ordained into the ministry. The slogan at Calvary is Burn the mortgage by Christmas. During the first week one third of the \$9,000 mortgage was pledged and most of this amount paid. The women have paid \$50 besides their regular monthly payment of \$20. Pastor Frantz attended a meeting of the General Mission Board at Elgin; Bro. Tindall was in charge of the services during his absence. The pastor has resumed the Sunday evening services with a singspiration and Bible hour. The attendance has been most encouraging. The attendance at the morning service is increasing each Sunday and there is a deep appreciation of the pastor's powerful sermons and ministry to the church.—Ethel C. Smith, Los Angeles, Calif., April 16.

### Florida

**Okeechobee.**—Our attendance at Sunday school and church is keeping up very well. During January and February Brother and Sister Clarence Erbaugh of New Lebanon, Ohio, took charge of the work here, while our pastor, Bro. F. M. Hollenberg, took



## Birthdays

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a few weeks' rest because of failing health. On March 22 Brother and Sister J. W. Fidler from Brookville, Ohio, started a two weeks' meeting. As a result of these meetings and the many calls made in the homes, two were reclaimed, ten baptized and two await baptism. Our junior church, which was started a few months ago, is quite successful. Every other Sunday the children meet in the church annex, where they hold their own services during the preaching hour. Those who have musical or other talents are given a chance to develop them. Occasionally one of the directors or one of the older children gives a talk, illustrated with a flannelgraph picture. Bro. Hollenberg and wife continue to work faithfully here in spite of poor health. The date has not yet been set for our spring communion.—Mrs. Victor Domer, Okeechobee, Fla., April 12.

### Illinois

**Chicago, First.**—At the worship service on April 14 we were glad to see and hear our former pastor, M. Clyde Horst. The men of the church sent a copy of Stanley Jones' book, *Abundant Living*, to each of our men in the service. The boys' clubs, directed by Truman Northup and Victor Bendsen, had charge of the evening service on March 21. Mrs. Lewis Auten gave an interesting talk at the women's rally. On April 4 the Fellowship House had charge of the evening service and Bro. Perry Rohrer was the speaker. Norman Baugher, a Bethany Seminary student, brought us a good message on the evening of April 11. The Upper Room was dramatized by a Bethany class on the evening of Palm Sunday; a baptismal service followed. On the four Sundays preceding Easter there were classes in preparation for baptism. At the April meeting of the Friendship Circle Mrs. Reta Lyle Melone read several of her original poems. The older youth fellowship banquet was held on April 2; the money received from the tickets went to C. P. S. work. The Juniata College banquet was held in March. We are having services each evening during Holy Week.—Mrs. John Ford, Chicago, Ill., April 22.

**Hurricane Creek.**—On Feb. 21 Wendell Flory from Bethany Seminary brought our morning message and in the afternoon gave a talk about C. P. S. work and missionary work in China. The ladies' aid sent one packet to Lagro and is now quilting a friendship quilt. We have a one hundred per cent Messenger club. Pastor Ausby Swinger is holding a pre-Easter meeting at the Romine church.—Martha Dooly, Vandalia, Ill., April 19.

### Indiana

**Buffalo.**—Since the dedication of our newly remodeled church in December, all departments have taken on new life. On Feb. 14, the thirteenth anniversary of our church here, Rev. Vanscoyk delivered the morning sermon, while a song festival filled the evening service. At a recent council several deacons were elected. At the close of the business meeting Bro. T. A. Shively, assisted by Bro. E. S. Petry, conducted an impressive ordination service for Brother and Sister Leo Vanscoyk. The newly elected deacons and their wives, Brethren Merl Rotruck, J. O. Hirt and William Marion, were consecrated in that office. On April 4 the Middle Indiana men's meeting was held here. Men from fourteen churches attended. Bro. F. E. Mallott was the main speaker of the afternoon. Bro. Ernest Walker from Bethany Seminary gave a talk. Bro. L. W. Shultz gave us a sermon

on Manchester day; at the evening service he showed slides on refugee work, reconstruction work, and Camp Mack. We had a successful revival, beginning on April 11 and closing on April 17 with a communion service. Bro. J. R. Hunter of Muncie was the evangelist. Following the sermon by Pastor B. D. Hirt on Sunday morning, two were baptized. The young people will give a program on Easter morning. Our pastor, who is now holding a revival at the Kokomo church, will deliver the Easter sermon in the evening.—Lottie A. Hirt, Monticello, Ind., April 21.

**Burnettsville.**—The church met in council on April 1 with our elder, T. A. Shively, presiding. We now have our church free of all debts with the district. The trustees were instructed to make new sidewalks and to fix the pump. A committee was appointed to do some inside work on the church. Our love feast will be held on May 22. Pastor Paul Thompson, who is attending Bethany Seminary, will be with us during the summer. Our aid society will meet at the church in May to clean the church. We made cookies for Camp Lagro, canned 135 jars of food and gave some bedding to the Red Cross.—Martha Reiff Tobias, Burnettsville, Ind., April 16.

**Middletown.**—Bro. Zirkle preached a soul-stirring sermon on April 18. A united observance of Holy Week will be held April 17-25 with services each evening at the different churches. We will have to change the date of beginning our revival from May 3 to May 31. We had fifty-three in Sunday school on April 18 and an offering of \$3.87; the church offering was \$23.58.—Florida J. E. Green, Middletown, Ind., April 18.

**Pleasant Chapel.**—We held our revival meeting March 1-15 with Bro. Moyné Landis as evangelist. The meetings were well attended and as a result six were baptized. Our attendance is increasing with the coming of spring. At our council it was decided to have preaching services in the mornings of the first and third Sundays and in the evenings of the second and fourth Sundays, since we have a joint pastoral program with Cedar Lake. During the winter months we had no Sunday evening meetings. Bro. Edward Frantz brought us an inspiring message on Easter morning. In the pulpit exchange which will be held May 2, we are to have Bro. H. F. Richards as our minister. Our women's work is still working on clothing for relief. We have sent several boxes to boys in service in the last few months. The women are working on a play which is to be presented at the mother and daughter banquet at Auburn on May 16.—Mrs. John Reinhold, Ashley, Ind., April 28.

### Maryland

**Baltimore, Woodberry.**—We are glad to have achieved the seventy-five per cent Messenger club again this year. The B. Y. P. D. has been very active. Recent guest speakers have included the following: Mrs. Herbert Reese, Mr. H. Wollenweber of the Baltimore School of the Bible, Miss Ruth Staley of the Africa Inland Mission, Miss Bessie Swam of the Maryland Tract Society, Mrs. Elizabeth Neff, Rev. William T. Horn, and Mr. Gideon Steffy. A beautiful church wedding took place on Feb. 13 when Margaret Warner became the wife of Robert L. Larrimore. At the February meeting of the Willing Workers women's group the names of the sunshine sisters were given out. On March 14 Rev. John Mays of Williamsport, Pa., assisted in the services. A number of our members have been enjoying the Bible study messages of Rev. Donald Grey Barnhouse of Philadelphia; these

## Announcements . . .

### ANNUAL CONFERENCE

McPherson, Kansas, June 2-6.

### DISTRICT MEETINGS

North Dakota and Eastern

Montana—

Cando, Zion house, June 25-

28.

### LOVE FEASTS

#### California

May 16, 4 pm, Los Angeles,

First.

#### Idaho

June 13, 7:30 pm, Nezperce.

#### Illinois

May 30, 7:45 pm, Yellow Creek.

June 6, 7 pm, Cherry Grove.

June 20, Oak Grove.

#### Indiana

May 15, Guernsey house, Monticello.

May 16, Kokomo.

May 16, Pleasant Hill.

May 22, Burnettsville.

May 22, 7:30 pm, Middletown.

May 22, 8 pm, New Salem.

May 23, New Hope.

May 23, 7:30 pm, Cedar Creek.

May 23, 7:30 pm, Rossville.

June 5, Camp Creek.

June 5, English Prairie.

June 10, 8 pm, Baugo.

### Iowa

May 16, 7:30 pm, Iowa River.

May 23, 8 pm, Coon River.

June 6, Brooklyn.

### Maryland

May 15, 5 pm, Beaver Creek.

May 16, Green Hill.

May 16, 6 pm, Dundalk Mis-

sion.

May 16, 6:30 pm, Monocacy.

May 16, 7:30 pm, Beaverdam.

May 22, Broadfording.

May 29, Grossnickels.

### Minnesota

May 16, Worthington.

### Missouri

May 22, Peace Valley.

### New Jersey

May 16, Amwell.

### Ohio

May 15, East Dayton.

May 15, 7:30 pm, Middle Dis-

trict.

June 13, 7 pm, Eversole.

June 13, 7:30 pm, Pleasant Hill.

June 19, 10:30 am, Poplar

Ridge.

### Pennsylvania

May 15, 1:30 pm, Bareville,

Conestoga congregation.

May 15, 7:30 pm, Buffalo.

May 15, 16, Mountville.

May 15, 16, Shank House, Back

Creek.

May 15, 16, 10 am, Big Dam

house, Schuylkill.

May 15, 16, 10 am, Hanover-

dale.

May 15, 16, 1:30 pm, Heidel-

berg.

May 15, 16, 1:30 pm, Upper

Conewago congregation at

Mummert house.

May 16, Berkey church, Shade

Creek congregation.

May 16, Maiden Creek.

May 16, Mechanicsburg.

May 16, 6:30 pm, Hollsopple.

May 16, 7 pm, Madison Ave.,

York.

May 16, 7 pm, New Fairview.

May 16, 8 pm, Jennersville.

May 18, 19, Springville congre-

gation, Mohler's house.

May 19, 20, Graybills, White

Oak.

May 19, 20, West Green Tree,

Rheems house.

May 22, 23, 10:30 am, Upper

Codorus, Black Rock.

May 22, 23, 1:30 pm, Freder-

icksburg congregation, Mey-

er house.

May 22, 23, 2 pm, Myerstown.

May 23, Koontz.

May 23, 9:30 am, Lower Cone-

wago, Bermudian house.

May 23, 10:15 am, Shrewsbury.

May 23, 5 pm, Carlisle.

May 23, 7:30 pm, Ridge at Fo-

gelsanger house.

May 25, 26, 10 am, Chiques.

May 26, 27, 10 am, Middle

Creek house, West Cone-

stoga congregation.

May 29, 30, 10 pm, Prices

house, Antietam congrega-

tion.

May 29, 1:30 pm, Welsh Run.

May 29, 2 pm, Akron.

May 29, 2 and 7 pm, Mechanic

Grove.

May 30, 10:15 am, Codorus.

May 30, 5 pm, Harrisburg.

May 30, 7:30 pm, Elbethel.

June 2, 3, Kreiders, White Oak.

June 6, Lower Claar.

June 6, 6 pm, Middle Creek.

### Virginia

May 15, Midland.

May 16, 6 pm, Waynesboro.

May 16, 7:30 pm, Unity at

Bethel.

### West Virginia

May 16, 7 pm, Reeds Creek,

Smith Creek congregation.



have been given at the University Baptist church. On March 25 our Sunday-school superintendent, Bro. Charles Neff, received his M. D. degree from the University of Maryland Medical School. On April 11 the B. Y. P. D. presented an excellent program on The Evidences of Easter. On April 18 the Evangel choir will present the Easter cantata, Hail, King of Glory. On April 25 we will hold our spring love feast, preceded by a baptismal service.—Mrs. William T. Horn, Baltimore, Md., April 12.

**Green Hill.**—We met in council on April 11 with Elder W. K. Mahan presiding. Encouraging reports were given by the treasurer. Plans were made for working on the church grounds one day each month to get the grounds ready for the movement of the church building in the future. Encouraging offerings are taken each month for C. P. S. camps and relief work. We also expect to have some canned foods for the camps this year. The aid has sent two more packets to the camps. We were glad to have Bro. C. Harley with us on Jan. 24. The Sunday school will have a program on Mother's Day; there will also be a basket lunch. Our love feast will be held on May 16. We are having song services in the homes on Sunday evenings.—Mrs. F. P. Johnson, Westover, Md., April 17.

### Missouri

**Mountain Grove.**—On Jan. 31 we enjoyed the regular fifth Sunday joint services held by the Cabool, Greenwood and Mountain Grove churches. Bro. J. H. Elrod of McPherson, Kansas, was the guest speaker; after the basket dinner Bro. Elrod gave us some very interesting facts about the C. P. S. camps. On March 14 we held our council with Elder J. H. Morris presiding. Bro. Wilmer Brubaker was elected delegate to Annual Conference. The one hundred per cent Messenger club was secured again this year. We decided to have our communion services on Good Friday night. The young people's district rally was held here on April 3, 4. Because of gas rationing the attendance from over the district was small, but they decided to continue the rallies, trusting that more can attend in the future.—Mrs. O. H. Atkins, Mountain Grove, Mo., April 16.

**Peace Valley.**—We met in council on April 10 with Elder P. L. Fike in charge. The date for our love feast is May 22. All officers were re-elected. Bro. Fike was chosen as our delegate to Annual Conference. We decided to hold a series of meetings in July or August with Bro. Clarence Fike of Freeport, Ill., in charge. Our church has two boys in C. P. S. camps.—Mrs. Ethel Broyles, West Plains, Mo., April 13.

### Ohio

**Bear Creek.**—On Jan. 24 a message on peace was brought to us by Kermit Eby of Chicago. Bro. Homer Bright spoke to us on Feb. 14. On March 14 Bro. E. M. Hersch, manager of the Brethren Publishing House, helped us to understand the importance of the Messenger in the home. We have adopted the one hundred per cent Messenger club as heretofore. Pastor W. D. Fisher, Brethren G. B. Royer and Mark Shellhaas, and Rabbi Louis Witt are bringing us pre-Easter messages on Sundays. Palm Sunday and Holy Week services will be conducted by Bro. Paul Wright. On Easter morning the choir will present The Easter Triumph, and in the evening we will observe the communion service.—Mrs. Quinter Erbaugh, New Lebanon, Ohio, April 13.

**Fostoria.**—Our church met in council with Elder George Garner presiding. On Feb. 8 Bro. J. Edson Ulery and wife came to us for a ten-day Bible institute, which was very profitable. In February our women gave a missionary program and collected the mite boxes; they received \$30 for the girls' schools in India, China and Nigeria. On Easter Sunday a consecration service for the new babies will be held. One awaits baptism and we are hoping for others by Easter time. Our communion will be observed on Easter evening.—Mabel Buckingham, Fostoria, Ohio, April 14.

**Stony Creek.**—Our last council was held on March 5 with Elder John H. Good presiding. Delegates were elected to district meeting. A number of our members attended the different sessions of the district meeting. On April 11 Bro. Wang Tung was with us and gave three interesting talks. Our spring communion will be held on May 2.—John W. Vetter, DeGraff, Ohio, April 13.

### Pennsylvania

**Carlisle.**—Our council was held on April 4. The balance in the church treasury was reported as \$348.37. Pastor Snively reported that he had made 149 calls during the quarter, three were received by baptism and two by letter, and one anointing service had been held. The average attendance for the morning service was 107 and for the evening service, sixty. It was decided to devote April 21 to a special Easter service. The church decided not to send a delegate to Annual Conference this year. A number of teachers and pupils of our Sunday school attended a teachers' training course at the Brethren in Christ church in Carlisle. Two new lavatories were recently installed in the church basement. This year we have a one hundred per cent Messenger club for the first time.—Charles G. Becker, Carlisle, Pa., April 18.

**Maple Spring.**—On March 14 our church was privileged to have Bro. Donald Snider interpret the work of Brethren Service to us. Bro. Snider is the secretary of the Eastern regional advisory council. On April 8 we met in council with Elder J. M. Geary presiding. Encouraging reports were given by the treasurer and other committees. Action was taken in the form of petitions

sent to our congressmen expressing opposition to the Austin-Wadsworth bill which would inaugurate a system of forced labor. On April 11 we observed Juniata day; Bro. Clinton Burkett, a licensed minister attending Juniata College, brought the message, and an offering was lifted for the college. We are planning a series of pre-Easter services. Bro. John Hopkins will bring the message on Good Friday evening. A special missionary meeting will be held the next evening with Sister Anna Crumpacker bringing the message and an offering taken for China missions. Pastor J. M. Geary will have charge of the pre-communion services beginning May 9 and closing May 16 with the communion. The work of our B. Y. P. D. is moving along nicely. Bro. Walter Kauffman recently addressed the group on our part in the peace to come. We miss our boys who are in the service. Our church is endeavoring to enlist new workers to offset the loss in attendance created by the absence of our boys.—Mrs. J. M. Geary, Hollsopple, Pa., April 17.

**Mechanicsburg.**—We met in quarterly council on April 6 with our elder, W. G. Group, presiding. Church officers for the coming year were elected. The treasurers from the different departments gave their reports, each showing a nice balance. The



## Conference Offering

### Blank for Sending Money

General Mission Board, Elgin, Illinois.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

..... Please place this money to the credit of

..... Individual

..... Class

..... Sunday School

..... Congregation

..... District

Name of sender .....

Street or R. F. D. ....

Post Office ..... State.....

Date.....194.. Amount \$.....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.



## Brethren in Northern Illinois and Wisconsin

John Heckman and J. E. Miller

• This book is the story of individuals, congregations, institutions and movements within the district and in their wider relationships. Twenty pages of halftones add much to its value. Price, \$1.50.

**BRETHREN PUBLISHING HOUSE**  
Elgin, Illinois

church has completed the papering of the parsonage upstairs and also purchased new window shades. On Sunday evening, March 14, the women's work gave the program; a play was given and the sixth grade chorus from the school sang several selections. The offering amounted to \$17.85. On Sunday evening, April 4, we were happy to have the male chorus from the Messiah Bible College at Grantham give us a program. The church choir will give a program on Palm Sunday night, depicting the life of Christ. Our pastor will hold pre-Easter services beginning April 19. The services on Easter morning will be given by the children. The union Good Friday service will be held in the Evangelical church. A community Easter sunrise service will be held with Rev. Frank, the Methodist minister, in charge. Our attendance has been increasing and several new members have been received. Our love feast will be held on May 16.—Mrs. J. Lloyd Nedrow, Mechanicsburg, Pa., April 14.

**Somerset.**—Our church recently sent two large bags of clothing to the Friends Service Committee. The women made four comforters for the Red Cross. Bro. C. O. Showalter, pastor of the Sipesville church, brought the message at our evening service on Feb. 7. Our annual birthday supper was held on Feb. 17, with the proceeds of \$175 being placed in the building fund treasury. A special service was held by the young people on Sunday evening, Feb. 21. The sermon was preached by Bro. Emil Shober. A young people's rally for circuit four was held in our church on Jan. 31. Our pastor, Bro. Galen R. Blough, recently preached a series of sermons on the sayings on the cross. Bro. Kenneth Blough preached at our evening service on March 21. Bro. John Long from Washington, D. C., conducted two weeks of evangelistic services for us, beginning March 29. The services were well attended and proved to be very inspirational and helpful. Several of our neighboring churches furnished special music. Fourteen young people will receive baptism on Easter Sunday. We are planning for several special meetings during the Lenten season and will hold our love feast on May 2.—Mrs. Charles A. Cage, Jr., Somerset, Pa., April 12.

**Spring Mount.**—Our communion will be held on May 9 as a climax to Christian Family Week. We feel proud of our record of meeting or surpassing every financial goal of our local church or of the brotherhood. On June 13 we expect to dedicate a Christian and an American flag. We are looking forward to having Brother and Sister B. M. Rollins with us to assist Pastor William L. Gould in a two-week evangelistic campaign this coming October.—Mrs. William L. Gould, Curwensville, Pa., April 19.

**Welsh Run.**—We met in council on April 10 with Elder William Hunsberger presiding. Our delegates to district meeting were elected. We expect Bro. Ollie Hevener of Manheim, Pa., to begin a series of meetings here on May 16 and close with the love feast on May 29 at 1:30 p. m.—John D. Martin, Mercersburg, Pa., April 14.

### Virginia

**Cannon Branch.**—At our council in January it was decided to hold all-day services at the church twice a month and only the morning service on alternating Sundays so that only one trip a Sunday would be necessary. We have morning worship from 10:30 to 12:15, a lunch and fellowship hour, and from 1:30 to 2:30 the young people and adults meet in one group, and the children in a separate group. Bro. Samuel Harley, formerly one of our group and now director of Camp Lyndhurst, gave us a talk in the afternoon service on Feb. 20. Mr. Lynn, a Methodist minister from Lyndhurst, brought the morning message. We gave more than our yearly quota, or \$700, in support of C. P. S. work. Also, our church has been a heavy contributor to the food taken by truck to Lyndhurst. We have seriously considered rebuilding our church and have had Bro. Deardorff with us twice. He has drawn up plans for the building, which were accepted, but because of the shortage of building materials and labor we shall raise funds now and do the building later. Our young adults

group is quite active; at our April meeting we decided to give a \$50 scholarship to some worthy man going to Bethany Seminary next fall. Through this group a home demonstration club was organized for the women in our local community. The county home demonstration agent meets with us in our meetings once a month.—Mrs. Crystal D. Wakeman, Manassas, Va., April 15.

**Midland.**—We met in council on March 6 with Elder J. A. Hinegardner presiding. The meeting was opened by Bro. Deardorff from Elgin. A committee was appointed to take care of painting the Mt. Hermon church. Reports from the graveyard committees were read and accepted. Bro. D. J. Myers was appointed sexton for the Mt. Hermon church; the matter of a sexton for Midland was left in the hands of a committee. Bro. I. N. H. Beahm was chosen as our delegate to Annual Meeting. We also decided to send delegates to district meeting. The report of the Mt. Hermon aid society was read and accepted. Our Midland women's group has been doing wonderful work in making comforters for C. P. S. camps and also in sending food to the camps. We have decided to remodel the Midland church. Bro. Deardorff gave an explanation of how our church would look after it was remodeled and the approximate cost of doing the work. He gave us a wonderful sermon on the following Sunday and also a talk at our B. Y. P. D. services. Our attendance at church and B. Y. P. D. services has been good. We are preparing an Easter program to be given on Easter night. Our love feast will be held at the Midland church on May 15.—Mrs. William Long, Bealeton, Va., April 20.

**Mt. Hermon.**—We met in council on Feb. 20 with Elder J. B. Peters officiating. The church and Sunday-school treasurers' reports were read and accepted. The ministerial board has arranged with Bro. Wolfe of Bridgewater to conduct our revival, beginning June 20. A singing school will be held the first part of June if a teacher can be secured. The church granted Pastor S. H. Flora permission to leave on April 1. Our song practice, prayer meetings, ladies' aid, B. Y. P. D., and junior league meetings have continued throughout the winter months. Bro. Flora delivered his farewell sermon to a large congregation on March 28. We extend our best wishes to him and his family in their new field of work. Brethren P. L. Nolen, P. E. Bowman, S. L. Ross, W. M. Stone and W. A. Haynes will have charge of the services till a regular pastor can be secured. The ladies' aid sent a packet to the C. P. S. camp at Lyndhurst on April 1.—Ruth Wood Nolen, Bassett, Va., April 20.

**New Bethel.**—Pastor Elwood Humphrey is very active in the work of our church. We met in council on March 21 with Bro. L. A. Bowman in charge. The date for our series of meetings was set for June 27—July 4. Officers were also elected. During the past year our church was painted. Plans are now being made to paint the inside of the church. On April 4 we reorganized our Sunday school, electing officers and teachers for the following year. Our Sunday-school attendance has been gaining. The past year has been a successful one for our church, both spiritually and financially.—Mrs. Rhoderic Watson, Chatham, Va., April 19.

### West Virginia

**Petersburg.**—The ladies' aid is completing an attractive name quilt, which will be offered for sale when finished. This is the second quilt made by them this winter. We were fortunate in securing Bro. Ernest E. Muntzing, evangelist from Harrisonburg, Va., to conduct a meeting here March 7-21. His messages were presented in a forceful and inspirational manner. Seven were received into the church and baptismal services are to be held on April 18. An Easter program is being prepared to be presented preceding the baptismal services on Sunday night.—Fleta Sager Shobe, Petersburg, W. Va., April 14.

## On Making a Will

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of

.....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**

OF THE CHURCH OF THE BROTHEREN

Elgin, Illinois



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For the primary child, fifty-two devotional readings, arranged in seasonal order, lifting daily experiences to the religious level. 1942. **\$1.25.**

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A booklet interpreting summertime experiences for junior children. Contains readings for use from May 1 to October 1, stories, prayers, songs, and litanies. Recommended as a devotional guide for homes, camps, church schools and vacation schools. **15 cents each.**

### Bible Story Books to Color

Bible stories with full-page pictures for coloring, 16 pages to each book. Jesus, the Good Shepherd; Familiar Old Testament Stories; Moses in the Bulrushes; Joseph, the Dreamer; David, the Shepherd Boy. **10 cents each.**

### Ship East—Ship West

Elizabeth Miller Lobingier

Intensely interesting stories which show how gifts and monuments of peace between two countries are better than forts and how the greatest heroes are those who make their flags mean peace. 1937. **\$1.00.**

### Anna Elizabeth

Lucile Long

A delightful story of a twelve-year-old Dunker maid as she lived and grew in an early Pennsylvania Dutch community. A book Brethren children should read. 1942. **\$1.00.**

### Thee, Hannah!

Marguerite de Angeli

A spirited little Quaker girl living in Philadelphia before the Civil War loves the flowered bonnet and rustling silk of the little girl next door. How she comes to cherish her own little bonnet is a story that delights the children. 1940. **\$2.00.**

**Brethren Publishing House, Elgin, Illinois**



# GOSPEL MESSENGER

Volume 92

May 22, 1943

Number 21

## My Candles

BY ROBERT BYRD



I lit a candle one dark night  
From mine whose flame was burning bright,  
And found to my surprised delight  
My candle no less brightly burned.  
I walked along a stony road  
And dared to share another's load  
And found new energies had flowed  
Within my spirit as I turned.

I met a traveler bowed with care  
And spoke a cheerful greeting there.  
His tired face became more fair  
And shone with heaven's sweetest smile.  
I sang a cheerful song one day  
Which reached a pilgrim gone astray  
And led his feet back to the Way  
And shorter made his weary mile.

Now when my candle glimmers dim  
The one I lit midst shadows grim  
Shines like a royal diadem  
And guides my wayward feet aright.  
And when I travel bowed with care  
The burden that I deemed to share  
Rings out like music on the air  
And drives away the weary night.

*Junior, W. Va.*

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## *Around the World...*

**Beer, wine and liquor** advertisements in The Saturday Evening Post were recently voted down by overwhelming margins at the annual meeting of the stockholders.

**Marriages** in the United States in 1942 reached an estimated record breaking total of 1,800,000, with two thirds of the year's brides being married to men in the armed services.

**A series of ten Christian missions** are scheduled to be held in Japanese relocation centers throughout the country under the direction of the department of evangelism of the Federal Council of Churches.

**Church and civic leaders** of South Carolina have succeeded in having the state's marriage law changed. Under the new law, persons applying for marriage license must present a birth certificate and a medical certificate. Previously all that was necessary was the application and the one-dollar fee.

**The Louisiana committee** of the brewing industry foundation has promised to take steps against keepers of disreputable saloons, following a drive by ministers of Morehouse parish for a local option election. Brewers promised to close undesirable taverns by refusing to sell their owners more beer.

**Twelve Protestant bodies** are co-operating in a United Church Ministry to Defense Communities around Portland, Oregon. The purpose is to make worship available to vast housing projects that have grown up in connection with ship-building areas. It is estimated that 100,000 persons will be benefited.

**Collections already on hand** for the emergency million-dollar campaign of the Disciples of Christ have supplied hospital equipment to China, have allowed a hospital to be opened in Mexico, have financed the training of thirty young people for postwar reconstruction work, increased aid to chaplains, evacuated missionaries from combat zones and met other emergencies.

Standards for religious broadcasting were adopted at Columbus, Ohio, recently by the religious work-study group held in connection with the Institute for Education by Radio.

The standards, a revision of recommendations adopted last year, will be discussed at a forthcoming conference between the code committee of the national association of broadcasters and an inter-faith committee representing religious broadcasting interests of the Protestant, Catholic and Jewish faiths.

At one session of the work-study group recordings were played of newer religious programs demonstrating latest techniques. It was agreed by the group that no new techniques in religious broadcasting have been discovered and that religious programs on the air, with the exception of some network programs, are generally of an inferior quality.

**Girls at the army post** at Fort Oglethorpe, Ga., are breaking all records for church attendance. Seven services are held in the three post chapels on Sunday, and the chapels are so crowded that the women stand outside waiting to get in.

**Arrested as a hostage** last January, the Rev. Ceslas Rutten, member of the Belgian senate and leader in the Belgian Christian democratic movement, has been released from the prison at Louvain "owing to ill health," it is reported.

**A Universalist church** in a suburb of Cleveland, Ohio, holds an eight o'clock service each Sunday morning for those who work in their gardens. The worshipers come dressed for their gardening, and after a brief worship service and a sermon are dismissed.

**The number of divorces** is growing to such a large extent in Los Angeles and there is such an increase in delinquency among young girls that a meeting of the Los Angeles County committee for church community co-operation is being called by county government officials to consider the problem.

**The French Protestant Federation** is protesting against the deportation of workers and urging church members to take a strong opposition stand. The president of the federation has directly approached government heads and conveyed the "painful emotion of all Christian circles at the requisitioning of workers."

**A series of regional goodwill conferences** between representatives of religion, farming, labor, and industry to discuss common problems will take place as a result of a two-day conference staged on the Michigan State College campus.

**Church groups in Free China** are stepping up their work among young people. Seven new Christian agencies are providing special religious activities to hundreds of students, government clerks, bank employees, office workers, and newspapermen.

**A special million-dollar fund** being raised by the wartime service commission of the Presbyterian Church in the U. S. A. has already exceeded its goal and may eventually reach more than \$1,100,000, the Rev. Stuart Nye Hutchison, chairman of the commission, recently announced.

**A record number of young men** are seeking to enter the Methodist ministry, stated Rev. T. R. Bundy, chairman of the board of ministerial training for the Troy conference, New York. The volume of applications has been so large that all pastors in the conference will probably be filled, with some applicants rejected.

**A special conference** to make plans for vacation schools was held recently by the Marion County council of Christian education (Indiana). Directors of religious education, Sunday-school teachers and officers, representatives of parent-teacher groups and members of the police department attended the conference and are assisting in the plans.

**John G. Winant**, United States ambassador to Great Britain, will attend a meeting on June 4 under the sponsorship of prominent British laymen who have recently warned against a postwar spiritual relapse. The purpose of the meeting will be to point out that the fundamental principles of Christianity alone are capable of providing the touchstone by which to judge postwar policies.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

MAY 22, 1943

Number 21

## The General Forum

### Innocent Suffering, the Price of Peace

BY ERNEST LEFEVER

AN increasing number of people are beginning to realize that the peace is being made now rather than at the conference table sometime in the future. Even President Roosevelt's postwar "freedom from want" program recognizes this fact: "The decisions taken during the war will make possible or impossible the execution of plans which we as people make for the peace."

Vice-President Wallace and Pearl Buck, concurring in their analysis of the present situation, are not too optimistic about the peace which is now being made. A. J. Muste, who undoubtedly claims a high place in the prophetic succession, is pessimistic about the probable peace. If trends continue in the direction they now exhibit, one can have little hope for a just and lasting peace.

However, we are going through a revolutionary epoch and revolutionary things can happen; trends can be reversed. It is upon this possibility that I place my faith for the future. What is the nature of this revolutionary element that must enter the picture if we are to have more than a mere armistice? Suffering love, the spirit of the cross, is the only force strong enough to change the attitudes of people, to create the will for peace, and to call forth the sacrifice necessary for true reconciliation.

Innocent suffering is the greatest power in the world. By innocent suffering I refer to the method of overcoming sin and injustice by taking suffering upon one's self rather than inflicting it upon others; thus it becomes truly redemptive. In days like these, suffering is the inevitable result of following uncompromisingly a God of love and goodwill. Imprisonment for conscience sake and voluntary fasting are contemporary expressions of the way of the cross.

The spiritual energy released by persons who

give themselves fully to the way of love and reconciliation is desperately needed now to undergird morally any plan for peace. The life of a Kagawa or a Muriel Lester does more for international fellowship than peace conferences where each delegate is primarily concerned with the interest of his own country.

It has often been lamented, "If only someone had an answer to the world's problems; if only some wise prophet could make a workable plan for an international organization!" Paradoxical as it may seem, we do have the answers to these vexing problems in terms of plans and organizations. What we lack is the will to put into effect what we do know. Selfishness and vested interests have robbed us of the vision and the moral courage necessary to implement that which we know to be right.

To change attitudes and character, words are quite inadequate. It is here that redemptive love, the example of a selfless life, is needed to create in others the desire to live that quality of life "that taketh away the occasion for all war." Intellectually we know how to make a just and lasting peace, but we lack the spiritual foundation upon which that peace must be built. Here we Christians can make our lasting contribution.

*Bethany Biblical Seminary.*

### Comments on Conference Business

BY V. F. SCHWALM

THERE are three great service areas in which the Church of the Brethren has been at work. They are missions, relief and welfare work, and Christian education. The general program of Christian education is divided between the work supervised by the Board of Christian Education and that of the General Education Board. Both serve the same purpose but in different ways and at different educational levels. It is the function of the



General Education Board to promote Christian education on the college level.

The Church of the Brethren recognizes that Christian education is one of the urgent fronts of Christianity and that her responsibility for promoting Christian higher education is on a par with her responsibility for promoting missions and relief. There is no more effective means of keeping the Christian ideal of life dominant in society than through the personality of teachers educated under the influence of the church and through the general influence of Christian colleges upon educational philosophy and Christian standards of life. These considerations demand Christian colleges which are strong, stable, and thoroughly committed to the Christian conception of life.

Our Brethren colleges began their history as local institutions. They were founded and have developed in response to regional needs and have been managed by boards of trustees representing regions of the brotherhood. At first they were the interest of the few, but now, under the impetus of mass education, they have become the concern of many. While they have been regional in organization and support, our colleges have touched the life of the church in all its aspects—the ministry at home, the missionary service abroad, the parenthood of our children, the leadership of the church with regard to her publications, to boards and committees at both district meetings and Annual Conferences, and in all other aspects of her work. These colleges and their welfare are therefore of interest to the whole brotherhood. The strength, the vigor, and the continued and increasing growth of the colleges, as well as their loyalty to the purposes of the church, are of utmost importance if the church is to survive and grow. It is of importance that these colleges be adequately supported, ably directed and definitely committed to the service of the church.

As indicated above, the colleges originated, developed, and have been supported by sections or regions of the brotherhood. The only money going to the colleges from the brotherhood at large has been the Student Loan Fund, which went to the student directly and not to the college as such. Whatever money has gone to the colleges has come from sections or regions and these funds have brought the colleges to their present strength. While this has had some advantages in keeping the colleges close to the churches which support them, and in permitting each region to develop a program to fit the needs of its region, it has also had its disadvantages.

It has prevented the development of any significant general brotherhood planning of the high-

er educational program of the church with a diversification of emphasis in our various colleges, and has prevented the general brotherhood from coming to the rescue or support of colleges in times of especial stress or crisis, such as the present war situation presents. The church has not been prepared to assist educational efforts in frontier areas where local help was limited.

We have studied the higher educational program of other Protestant churches and find that while most of them depend for their support on some local, district or regional organization, in some of the church college systems this support is supplemented by additional support from the general church.

Just now the severe crisis brought on by the war confronts our colleges with problems of a most serious character. Many colleges, we are told, have already closed. The life of others is threatened by the new draft law which robs them of practically all young men.

We of the colleges believe it to be the desire of the brotherhood that our colleges be preserved and kept strong to serve the church and the cause of the kingdom in postwar days. To this end, (1) we have reduced our faculties and cut our overhead generally, but obviously this program has limits if we are not to wreck the colleges and scatter our faculties; (2) we are seeking direct sup-

### My Mother

BY HILDA NEVIN

You say you've never met her,  
My mother?  
Wouldn't know her if you saw her,  
My mother?  
Then I'll tell you what to seek,  
And if you perchance should meet  
You'll recognize the graces sweet  
Of my mother.

She has eyes of heaven's blue,  
My mother,  
With laugh-lines all around them too,  
My mother.  
And her smile's beyond compare,  
You will always find it there  
On her lips—for that's one share  
Of my mother.

She'll be humming a sweet song,  
My mother,  
Though she's mid a bustling throng,  
My mother.  
She won't seem to have a care,  
She will treat you right and fair,  
And you know that God's somewhere  
In my mother.

York, Pa.



port from friends and from local churches; (3) in addition to these efforts we are coming to Annual Conference for emergency help.

Some colleges have solved their financial problem by going to the government for a unit of the armed forces under government control and government pay. Our own colleges, in keeping with the background and teaching of the church, instead have chosen to come to the church for our help.

With the approval of the Council of Boards, we, the General Education Board, are therefore coming to Conference and are respectfully requesting that for the period of the war emergency (beginning with the year 1942-43) Annual Conference include in the Conference Budget the sum of \$30,000 per year to be distributed equally among our six colleges. And since no allowance was made in the budget for the year 1942-43, we request that for the year 1943-44, the colleges be included for \$60,000, that is \$30,000 for each of the two school years 1942-43 and 1943-44.

These are personal comments that provide background explanations for the askings of the Board. Other plans not fully matured are in the making for a more permanent plan and program of higher education in the church. To these plans the Board has been addressing itself these past months and hopes to bring them to some fruition during the summer.

*Manchester College.*

## Looking Ahead

BY G. O. STUTSMAN

IN many vocations and trades the income varies at different seasons or periods. A farmer raising wheat must lay aside some of his harvest income for future needs. Some trades are more productive at certain times than at others, and those depending on these incomes for a living must provide in these better times for the times of lesser income. Business knows that during good productive times it must arrange by building surpluses for times of less productive returns and for opportunities of further development of business. The church should be as wise as our business concerns in her planning for the future.

I am not interested in large permanent funds. Our having to take annual losses has not produced confidence in such investments. But neither do I believe in living from hand to mouth in times of good incomes, without a thought of future developments and needs.

The future holds great promise of opportunity. A bewildered, diseased, starving, chaotic and bleeding world will cry out to us for help when

this struggle is over. Will we be able to use this opportunity, or will we be helpless because of a lack of funds in a time of much less income? Let us prepare now that we may not again be unable to develop our work, and so face shame and regrets.

For the not far distant future I would set the low goal for mission and service surpluses at not less than \$1,000,000. Perhaps some think this high, but let us consider a moment. This sum would be about \$6.00 per member. Surely we should lay aside that much in these times—perhaps less than an average day's income for most of our workers. Let us not have so much self-pity. We should think more in terms of worth-while endeavors and gain our own self-respect, the respect of others, and most of all the respect of God. Let us expect great things of God and our people. If we want it, we can have a surplus of \$1,000,000 by Annual Conference of 1944.

*Empire, Calif.*

## Ministerial and Missionary Pension Plan Questions and Answers

BY HARL L. RUSSELL

**Question:** When will the Pension Plan come before Annual Conference?

**Answer:** It is to be considered at the June 1943 Conference, which is to be held at McPherson, Kansas.

**Question:** How can you express yourself as one who is in favor of the plan or opposed to it?

**Answer:** There are several ways for you to make known your opinion. If you can attend Conference, you will have the opportunity to speak from the floor in support of or in opposition to the adoption of the plan. It is entirely proper for you to inform your local church delegate of your idea concerning the plan.

Your member on Standing Committee will also study any letter you care to send him regarding this item of business.

Finally, you have the right to send a letter to the General Ministerial Board or the General Mission Board about this important matter. The contents of your letter will have due consideration.

**Question:** Is the proposed plan to take care of the needs of younger ministers alone?

**Answer:** Although it is a fact that younger ministers should benefit to a larger degree financially, it is not the purpose of the plan at all to disregard the needs of older ministers. From the supplemental benefit fund, additional benefits will be paid. See Article XI, page 12, of the booklet which describes the proposed plan.

**Question:** Has expert advice been secured so that the proposed plan is to be considered sound?

**Answer:** Mr. George Huggins, a trusted actuary of Philadelphia who is experienced in the field of pensions for ministers and church workers, was consulted several times before the final draft of the proposed plan was printed for Annual Conference consideration.

**Question:** Are commissions to be paid to anyone for signing up members for the proposed plan?

**Answer:** The plan is purely nonprofit. The plan will be operated and administered through our church headquarters at Elgin. Present investment facilities will also care for all funds. There will be no commissioned agents.



## After This Manner, Pray Ye

BY PAUL THOMPSON

Religious thought has focused the limelight upon prayer today, none too soon, for it is fast becoming a lost art. The lack of prayer is a direct index of the spiritual condition of our present-day culture. To save Christianity prayer will have to be placed upon the pedestal where once it stood in sublime glory.

I think that perhaps our present emphasis on prayer may be in some respects merely an attempt to justify the same. For the past decade or so modern scientific thought has been a termite gnawing at the central meaning of prayer; consequently we are somewhat in doubt about its value. We need not allow science to shake our faith in prayer, though, for prayer is not at the mercy of science.

We hear a good deal about the problem of prayer. In many religious circles such questions as What is prayer? Why should one pray? How should one pray? etc., are elevated for discussion. After twenty centuries we are

still straining at gnats and swallowing camels, for all the while we are philosophizing about prayer, our prayer life goes neglected and our souls starve. The asking of these questions is often a defense mechanism whereby the plaintiff seeks to divert attention from his lack of prayer to his supposedly difficult philosophical problems about the matter. The only real problem of prayer is that men don't pray. Praying men don't ask such questions. So the asking seems to be nothing short of self-accusation.

We need less discussion about prayer and more praying. A little less theory and a great deal more practice will solve the problem of prayer.

You see I am pleading for more prayer in religion, the simple, sincere kind of prayer our mothers taught us. I am calling people to prayer! In praying, one will learn how to pray; in praying, one's faith will be brought to full assurance; in praying, the pristine radiance of Jesus Christ will break upon one's soul and bring forth the dawn of a perfect day.

Chicago, Ill.

## Change in Secretaryship, Board of Christian Education

### To My Co-workers in the Church of the Brethren

After serving as general secretary of the Board of Christian Education since September 1, 1940, a variety of circumstances has led me to the conviction that I should not continue my work as the Board's secretary. As a result of this decision the Board has accepted my resignation, effective July 1.

Probably the determining factor in the decision has been the unfavorable effects of this area's climate on the health of Mrs. Fleming, and to a lesser extent, on that of our son, Royce.

We cannot reduce the continuity and closeness of fellowship with our co-

workers in the church without mingled feelings of loss and sincere regret; however, the opportunities in our new field of service hold encouraging promise of compensations for our loss.

Our family is very grateful for the kindly consideration and Christian courtesy which many hundreds of Brethren people throughout the brotherhood have graciously extended to us. We are happy to express our sincere appreciation to them, and to affirm our love for them.

It is a genuine pleasure to commend my successor, Brother Raymond R. Peters, to the church at large, and to bespeak for him a long period of efficient and consecrated service in Christian education.

I am concluding this statement with the suggestion that those who know the names and addresses of Brethren people who have recently moved to the city of Wichita, Kansas, will render an important service by supplying me with whatever information might seem desirable for bringing them into closer fellowship with the church in that city.

L. Avery Fleming, General Secretary,  
Board of Christian Education.



### New Secretary to Board of Christian Education

The Board of Christian Education is announcing that Raymond R. Peters has been appointed as its general secretary. He will assume the duties of the office on

July 1 next. Brother Peters comes to his new work with an excellent background of training and experience. He is a graduate of Bridgewater College and has taught in the public schools of Virginia for several terms. He also served as the assistant principal of Daleville Academy for three years. He has spent three years at Bethany Biblical Seminary, where he completed the work for the bachelor of divinity degree in 1936. In



addition to his training and experience in teaching and pastoral work, he served as field secretary for Southeastern Kansas from 1936-38, executive secretary of the Southeastern Region from 1938-40, and has been the director of young people's work in the Church of the Brethren since 1940. Brother Peters has pursued graduate work at Northwestern University in the field of religious education and received the master's degree from that institution in 1942.

His experience in various areas of church work, together with his broad training, gives him excellent qualification for the new work which he will take up.

Brother Peters comes to the secretaryship of the Board of Christian Education as the successor to Dr. L. Avery Fleming. Early in 1943, Brother Fleming voluntarily tendered his resignation to the Board, so that he might accept the pastorate of the Church of the Brethren in Wichita, Kansas. Dr. Fleming has done an outstanding piece of work in his term of service, and the Board wishes to congratulate the Wichita church in securing his services as their pastor.

A. C. Baugher, Chairman,  
Board of Christian Education.



## Strengthen Your Hands . . .

BY FLORENCE S. STUDEBAKER

### Part 2

One of the best ways to strengthen the foundations of the home is to live each day the best that we know. Our children and young people are what we are as parents and leaders. They are mirrors reflecting the character of the home. How heartening it is to see how children lean in spirit upon father and mother. How important it is that we weave into the warp and woof of their characters high ideals, impressing the truth that good times are based on steadiness, character, opposition to the wrong, convictions for the right, true devotion and faith.

How difficult is life for our youth where the sanctity of home life is rapidly passing away. In certain sections of our country marriage is no longer binding but has been degraded into a relay race of prostitution. Movies elaborate on such ungodliness; magazines flaunt stories of triangle love affairs into their faces. Even so-called Christian homes speak lightly of how father and mother get along until sometimes one wonders if home and marriage are the sacred, strengthening powers God meant them to be?

Hand in hand with retaining the home is preserving the sanctity of the Sabbath. This holy day bears witness to God's ownership of life, a triumphant faith, and an assurance of an invisible presence. Can we build our world if these facts cease to play a part in life? Voltaire once said that the only way to destroy the Christian religion is to destroy the Christian Sabbath. Now more than ever with the pressing of war work the Sabbath is being pushed out of many lives, perhaps never to return.

Turn back if you will to the time when the French Revolution broke. It was determined once and forever to eliminate the observance of the Sabbath. For fourteen months by order of the government no recognition of the Christian Sabbath was permitted. During that same period of time there were twenty thousand divorces in France, more than in any other previous five years. How carefully we should cherish the Sabbath! How well I remember in my childhood home the regularity of appropriate Sabbath observance. Then the Sabbath was set apart like a polished jewel of happiness, a day that exalted life and ennobled living.

Recently a minister of the gospel said of the Sabbath, "It is a day when the angels of our better selves get their chance, when selfishness is erased, when patience is re-born, when friendships are rekindled, when family life is touched with the glow of God, when a new serenity comes to our restlessness, a new buoyancy lays hold of our spirits, a new forgiveness is experienced and man turns from sordid things to those finer elements by which we were meant to live."

It is my conviction that a Sabbath like that will follow youth through the years wherever he goes, quickening his memory and stabilizing his life as he recalls the home and family and the church. A young woman who had gone to the city was one morning debating the propriety of spending the day in the country with some questionable associates. As she had about decided to go, a special delivery letter arrived from the class back home. The message said, "We are praying for you." Only five words! But it stirred a world of memories that turned her footsteps toward a near-by church where a circle of earnest young people waited to welcome her.

A young man, also a stranger in a large city, was invited into a home for the week end. In the room in which he slept was a faded green carpet of the same pattern as the carpet in his home church. Memories flooded his soul as he thought of how long he had been away from the church. Just a pattern of a faded green carpet turned a prodigal back to God.

Maybe it is in your home that the heavenly Father will speak to some wandering one, whose coming back to the good life will release that tension the world presses so coldly and relentlessly upon the hearts of men. Thank God there is no rationing in hospitality or prayer or letter writing or forgiveness, brotherly love and intelligent goodwill! Mothers can go on building loving-kindness, tolerance, consideration of others and unselfishness. They can go on cultivating interest in and love for children of other lands.

How can we help our youth to stand in the feverish pressure and tension of this day? Perhaps they will stand as we stand through faith, through perseverance toward the goal of daily Christian living, through maintaining the sanctity of home and reverence for the Sabbath. Thus we find the will of God even by way of suffering and sorrow and sacrifice as we dare to suffer wrong rather than inflict wrong. And we can translate God's will into deeds. Thank God we can do something about our convictions. We can act. We can stand by our boys with letters of goodwill; we can send food, clothing and comforters; we can open our homes to the lonely soldier boy, replenish the mission treasury, sacrifice for purchasing peace bonds and feeding the millions of starving in Europe as opportunity offers.

Then when the war is over we will have built a foundation of faith and goodwill, of which our youth will not be ashamed. May we as leaders and parents so live that our youth will be strengthened to stand true to the right and may they say of us as Job's friends said to him: "You yourself have set many feet right, and put strength into feeble souls; your words have kept men on their feet."

Modesto, Calif.

### "Sister Is Bigger!"

BY GRACE HILEMAN MILLER

Although Jean was very proud of her baby sister, she was very concerned about her being so small; all her cousins and the other babies that she knew were bigger. Since she was constantly with her sister, she could not understand that she was growing at all.

However, one day the mother of these two little girls took care of a tiny baby for several hours. After Jean had a good look at the wee visitor, she looked carefully at baby sister. A light broke across her face as she exclaimed, "Baby sister is bigger, mother; baby sister is bigger!"

This all reminds us mothers, especially those whose babies were not noticeably robust, how anxiously we watched the scales as we placed the babies on them from week to week. Then when they grew older and went out from the home, how we watched for character trends which indicate spiritual growth.

Many times we see our own weaknesses reflected in our children. Then we understand why they are not bigger.

La Verne, Calif.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, May 23

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** Bible Teachings on Wine's Deceitfulness.—Proverbs 20: 1; 23: 29-35; Matthew 24: 45-51. Golden Text, At the last it biteth like a serpent, And stingeth like an adder. Proverbs 23: 32.

**Christian Workers,** What Makes the Rural Church Beautiful?

**B. Y. P. D.,** Worship in My Home.

### Gains for the Kingdom

**Twenty** baptized in the Quinter church, Kansas.

**Three** baptized in the Canton First church, Ohio, Bro. Robert L. Sherfy, pastor.

**One** baptized in the Wiley Ford church, W. Va., Bro. Vernon N. Shanholtz, pastor.

**One** baptized and one reconsecrated in the Chico church, Calif., Bro. E. E. Barnhart, pastor.

**Two** baptized and four received by letter in the Conellsville church, Pa., Bro. W. C. Sell, pastor.

**Six** baptized and one received by letter in the Mt. Pleasant church, Pa., Bro. W. C. Sell, pastor.

**Three** baptized and two received by letter in the Beaver Creek church, Ohio, Bro. E. Friend Couser, pastor.

**Twelve** baptized, four awaiting the rite, and one reconsecrated in the Eaton church, Ohio, Bro. Frank Eby, pastor.

**Five** baptized and six received by letter in the Frederick church, Md., Bro. George W. Wright, evangelist, Bro. Ralph E. Shober, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Marshall R. Wolfe** of Bridgewater, Va., July 14-25 in the Bethel church Va., Unity congregation.

### Personal Mention

**Bro. Edgar G. Petry**, formerly of New Madison, Ohio, should now be addressed at New Paris, Ohio, R. 1.

**Bro. Hiram W. Peters** writes as follows: "Our new address is Lake Odessa, R. 1, Mich. Will you please make note of this change in the paper."

**Bro. H. H. Helman**, secretary of the Southern Ohio District, writes that attendance at the meeting exceeded all expectations, but that the Prices Creek folks handled the situation like experts. There were 109 voting delegates present.

**Brother and Sister George R. Swank** have recently moved from their home in Gulfport, Miss., to 254 Racoon Road, Willard, N. C. They are not on a direct bus or train line, but nevertheless their home is open to all Brethren boys who may find it possible to stop in. This may be of special interest to Brethren men at Fort Bragg, N. C., and Camp Davis, S. C.

**Brother and Sister Robert E. Yohe** have graciously offered the hospitality of their home to Brethren boys who may be stationed in or near Beloit, Wis. Their address is 506 Bushnell St., Beloit. Mrs. Yohe is the former Mary Allison of Johnson City, Tenn.

**Brother and Sister C. C. Mishler**, R. 2, Box 366, Glendale, Ariz., report a fine experience entertaining Brethren boys from Luke and Williams fields. Many families are now giving a Christlike ministry to our boys who are often far from home and who are usually eager for good fellowship such as a Brethren home can give.

**Dr. and Mrs. Robert L. Bender** and Mr. Wilbur Nachtigall were guests of the Brethren Service Committee for two days last week. They are under appointment by the Mennonite Central Committee to join the medical relief unit which is now being administered by our committee in Puerto Rico. They will begin new work in the village of LaPlata. This work will be sponsored and financed by their committee with the entire administration of the project remaining under the Brethren Service Committee.

**Brother and Sister Clinton I. Weber**, 526 E. 8th Street, Hutchinson, Kansas, are only twelve miles from the Hutchinson naval air base and gladly open their home to all Brethren boys who may be stationed there. And this pastor's home will also assist parents and other relatives in locating boys at the airport. This is a gracious offer and one that we hope will mean a real blessing to a number of our people. The Brethren Service Committee, 22 S. State St., Elgin, Ill., wants these names also, so we can send them letters and literature. We will forward the names and addresses to Bro. Weber.

**Twenty-three representatives** of Civilian Public Service camps and hospitals spent the week of May 11-15 in Elgin attending the administrative and educational directors' Conference. The educational directors in attendance were: Galen Stinebaugh, Camp Lagro; William Schuhle, Camp Magnolia; Melvin Leasure, Camp Kane; Robert Case, Camp Cascade Locks; Lawrence Fitzwater, Hopewell Farm; Roland Bartel, Camp Crestview; Paul Keller, Camp Lyndhurst; Vernon Stinebaugh, Camp Walhalla; Paul Delp, Camp Santa Barbara; James Carlson, Camp Wellston. The other thirteen men will go on to Washington for a three-week training course to fit themselves to be assistant directors in the camps. This is the third such school held. These men are: Lowell Rife, Camp Lagro; Charles Davis, Camp Cascade Locks; Vernon Nichols, Camp Lyndhurst; Carl Throop, Camp Wellston; George Vician, Sykesville Hospital; Lloyd Hall, Ft. Steilacoom Hospital; Donald Brumbaugh, Camp Waldport; Charles Pieh, Norwich Hospital; Lewis Watkins, Norwich Hospital; Ralph Delk, Mansfield Training School; Victor Stine, Camp Beltsville; Lowell Wright, Camp Marienville; Alfred Johnson, Buckley Hospital.

### Miscellaneous Items

**Treasurers** and the Conference Offering: This year local church treasurers may send the Annual Conference Offering direct to Elgin and it will be reported in the Conference Offering at McPherson the same as if taken by the delegate. Inasmuch as on June 6 many church-



es will be observing in the local church a Conference Day planned on the basis of the program at McPherson, many churches will give their members an opportunity to add to the Conference Offering lifted previously. All such funds may be sent to the General Mission Board, 22 S. State Street, Elgin, Illinois, and if received during the month of June, will be added to the Conference Offering and help to make up the first four months' report of the fiscal year.

The women's council of Oklahoma City church gave a program of special interest to mothers and daughters at the evening service on Mother's Day. The fathers and sons enjoyed it also.

**Correction.** In last week's longer editorial, page four, fifth line from end of first paragraph, instead of "no absolute" please read "In war there is one absolute, it is victory." That makes better sense.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

### Received Recently

**Generalissimo and Madame Chiang Kai-Shek.** Basil Miller. 157 pages. \$1.00.

**Into All the World.** Samuel M. Zwemer. 214 pages. \$1.50.

**Successful Church Publicity.** Carl F. H. Henry. 220 pages. \$2.00.

**Bone of His Bone.** F. J. Huegel. 118 pages. \$1.00.

**The Meaning of Repentance.** Wm. Douglas Chamberlain. 223 pages. \$2.00.

**Wonderful Jesus.** Charles Ludwig. 127 pages. \$1.00.

**Then and Now.** John Foster. 173 pages. \$1.75.

**Trouble at Tamarack.** David Lavender. 256 pages. \$1.75.

**Someone to Remember.** Jean Potts. 252 pages. \$2.00.

**One Lord, One Faith.** Floyd V. Filson. 243 pages. \$2.00.

**What IS the church Doing?** Henry P. Van Dusen. 179 pages. \$1.00.

**Victorious Suffering.** Carl A. Glover. 156 pages. \$1.00.

**A Larger Christian Life.** A. B. Simpson. 157 pages. \$1.25.

**Signs of Promise.** Frank S. Hickman. 186 pages. \$1.50.

**Which Way Ahead?** Walter Russell Bowie. 145 pages. \$1.50.

**I Was Made a Minister.** Edwin Holt Hughes. 318 pages. \$2.50.

Reviews of some of the best of these books will appear in this column as space permits.

**The Bearing of Archæology on the Old Testament.** George L. Robinson. American Tract Society, 1941. \$1.75.

This book by a well-known and much-respected Bible teacher seeks to present concisely the contributions of archæology in Egypt, Babylonia, Arabia, Asia Minor, and Palestine to the understanding of the Bible. It makes available a considerable amount of information that will be of value to minister and lay Bible student alike. It is not technical or hard to read. A Scripture text index and a general subject index facilitate reference use. It contains thirty-five very good illustrations, many of them by the author.—E. G. Hoff.

**Motives for Christian Living.** William P. King. Harper, 1942. 188 pages. \$1.50.

In this book, Dr. King, widely-known Methodist minister, editor and author, after evaluating conventional ethics, sets forth what he considers the ethical ideals of Christianity as drawn mainly from Jesus and Paul. He then proceeds to suggest sources of motive power for living the good life. He urges that "a wide gap exists between knowing what is good and doing the good" and that "no human need is more urgent than to lay hold of the moral incentive and spiritual power that will bridge the chasm between our knowledge and our conduct." He finds that motive power in living for one's own sake, for the sake of others, for the sake of Christ, for God our Father and the right use of the motive of reward. The author writes in a straightforward, minister-on-the-street style, punctuating his remarks with an unusual amount of telling humorous illustration. It is a book which will be read with interest and profit by both minister and layman.—Foster B. Statler, Mt. Morris, Ill.

**Case Work in Preaching.** Ezra Rhoades. Revell, 1942. 159 pages. \$1.25.

Here is an interesting and very stimulating approach to the problems of preaching. Doctor Rhoades, for a long time a teacher of preachers, receives and criticizes many sermons of his former students. If you want to have your own preaching faults laid bare by a skillful and courageous hand, read this book. Be sure you can take it before you start reading. The author has arranged a searching self-examination at the close of each chapter. If you are a brave man, you will fill it out in the presence of your wife. He deals with the type of problems that make or break a preacher.—H. L. Hartsough.

## With Our Schools . . .

### Manchester College

**Dr. I. W. Moomaw** is to become part-time teacher at Manchester College beginning with next winter. He will teach courses and conduct seminars and projects dealing with the problems of rural communities and rural churches. During the summer he is one of three men who are visiting South America under the direction of the Committee on Inter-church Co-operation of the Foreign Missions Conference.

**Manchester Day**, held in many churches on April 4 and in others on other dates, has been a very splendid success. More than ninety churches have sent in offerings and others are coming in each day. We are glad for the help which this money will give in weathering the financial crisis which the war brings, but more than that we appreciate the spirit of co-operation and kindness represented in the effort.

**The Student Christian Union** of Manchester College, a new organization of the religious activities, was formally approved by the students and faculty at a recent meeting. Under the new plan, the present religious organizations are dissolved and one large over-all organization has been set up. Commissions will be organized to cover the various student interests on the campus formerly covered by the two Y's and other religious groups. These will meet weekly with a monthly public meeting of the entire Christian Union. This new plan is in line with the trend on many campuses to increase the effectiveness of the religious groups.



# Our Mission Work

## News From Bulsar, India . . .

BY J. M. BLOUGH

(This letter was written December 31, 1942, and reached America in April 1943)

### Our Christmas Season

Christmas was as happy as could be expected. They had a fine program here in the church. I was at Bhat on Christmas Day, where they had two good programs. I spoke to them three times. They have a nice group there, and Lellubhai is doing fine work with them. All the three teachers are from that village—the first this has happened. One is Lalita Sukar, who was at Godhra. Bulsar's program was held under the banyan tree.

### Ziglers in District Work

Earl and Rachel Zigler are having fine times in the district. They attended Christmas programs at Khergam, Bamanvel, Rentania, Wankal and Khokhra. They have been camping at Bamanvel the last ten days. Thirty-four were baptized there and they feel very much encouraged with the work.

### Bulsar Bible School

Our Bible school is running nicely, but some of the families attending the school are having a hard time. They cannot live on their present wage. Brother Naranji Solanki is helping me in the Bible school with one subject—Christian Doctrine. He comes in from Khergam one day each week and teaches the whole afternoon and the next morning.

### Prices Are Extremely High

Prices are so high that the poor can hardly manage, and we have many of them as you know. Rice is three and four times the regular price, and other grains accordingly. Sugar, wheat and kerosene are scarce. No wheat has been available in Bulsar for six months, and a few days ago flour was finished also.

### Difficult to Travel

Tomorrow Miss Messer is coming here on her way to the Dangs for the Marathi district meeting. I am also going, and since we no longer have our morning train north, we must leave here tomorrow night at two o'clock, then sit at the Bilimora station till morning. Neither do we have the evening local train from the north, so in coming from the Dangs or Jalalpor we must wait for the midnight train. This is very trying. Since the fast passenger is also taken off in both directions, these slow trains are terribly overcrowded. There is always some travel which cannot be avoided.

### Added to the Church

At Khergam forty-two were recently baptized and thirty-four at Bamanvel. These churches have worked faithfully and we rejoice in their growth. Brother Naranji V. Solanki is elder at both places.

### Personal Items

Dr. and Mrs. Leonard Blickenstaff were in Bombay over Christmas. He came home on the 28th, and he is expecting Betty today. Verna Blickenstaff is on an extended vacation at Landour and living with Emma Ziegler and two other women. Her furlough is due, you know. Elsie Shickel has had fever frequently. Just now she is up and about again and working hard. She is having her quarters repaired some and painted. The school building is also being painted. Dr. Nickey had her first attack of malaria last week. Ruth Brooks had a bad spell of sickness two weeks ago and had gone to

Dahanu. She has returned home. Virginia Bollinger had an attack of infantile paralysis. She came home from school early and stayed a month with Dr. Nickey, who worked with her to try to teach her to walk correctly. She is improving.

Our elders' meeting will be held at Anklesvar, beginning January 14. I expect to go to Baroda on January 21 for the Union Theological College managing board meeting.

### Entertain Family Groups

We have been inviting our Christian families to our home for fellowship and to enjoy a cup of tea. This afternoon we are having some of the older people from the *sutar chawl* (carpenter's line) village.

Bulsar, India.

## Monthly Financial Report

During the month of March contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$8,515.06. Contributions for the Brethren Service totalled \$15,770.09 for the month, detail as follows:

|                                              | Receipts<br>for March | Total receipts<br>since 3-1-43 |
|----------------------------------------------|-----------------------|--------------------------------|
| World-wide Missions .....                    | \$ 1,527.26           | \$ 1,527.26                    |
| Women's Work Project .....                   | 812.01                | 812.01                         |
| Home Missions .....                          | 11.35                 | 11.35                          |
| Foreign Missions .....                       | 80.25                 | 80.25                          |
| Junior League Project .....                  | 78.00                 | 78.00                          |
| India Mission .....                          | 208.23                | 208.23                         |
| India Boarding School .....                  | 17.45                 | 17.45                          |
| India Share Plan .....                       | 137.25                | 137.25                         |
| India Missionary Supports .....              | 1,015.95              | 1,015.95                       |
| China Mission .....                          | 132.81                | 132.81                         |
| China Missionary Supports .....              | 367.66                | 367.66                         |
| South China Mission .....                    | 125.00                | 125.00                         |
| Minerva Metzger Memorial .....               | 25.00                 | 25.00                          |
| Africa Missionary Supports .....             | 310.26                | 310.26                         |
| Africa Mission .....                         | 47.00                 | 47.00                          |
| Africa Share Plan .....                      | 56.25                 | 56.25                          |
| Africa Leper .....                           | 22.00                 | 22.00                          |
| Conference Budget Undesignated .....         | 3,269.40              | 3,269.40                       |
| Conference Budget Designated for—            |                       |                                |
| Bethany Biblical Seminary (at Elgin)         | 5.00                  | 5.00                           |
| Bethany Biblical Seminary (at Chicago) ..... | 15.00                 | 15.00                          |
| Board of Christian Education .....           | 7.90                  | 7.90                           |
| Youth Serves .....                           | 244.03                | 244.03                         |
|                                              | \$ 8,515.06           | \$ 8,515.06                    |
| Brethren Service—                            |                       |                                |
| Brethren Service Fund .....                  | 9,670.41              | 9,670.41                       |
| China Relief .....                           | 646.84                | 646.84                         |
| Civilian Public Service .....                | 5,019.96              | 5,019.96                       |
| European Relief .....                        | 54.00                 | 54.00                          |
| General Relief .....                         | 362.88                | 362.88                         |
| Refugee Fund .....                           | 16.00                 | 16.00                          |
|                                              | \$15,770.09           | \$15,770.09                    |
| Grand total all contributions .....          | \$24,285.15           | \$24,285.15                    |

The following shows statement of condition of the following Boards as of March 31, 1943:

| General Mission Board                            |              |
|--------------------------------------------------|--------------|
| Income since March 1, 1943 .....                 | \$ 4,973.73  |
| Income same period last year .....               | 10,522.11    |
| Expense since March 1, 1943 .....                | 11,307.53*   |
| Expense same period last year .....              | 12,458.07*   |
| Mission surplus March 31, 1943 .....             | 94,290.58    |
| Mission surplus February 27, 1943 .....          | 78,009.32    |
| Increase in surplus, March, 1943 .....           | 16,281.26    |
| Brethren Service Committee                       |              |
| Income since March 1, 1943 .....                 | \$ 15,770.09 |
| Income same period last year .....               | 10,154.39    |
| Expense since March 1, 1943 .....                | 1,700.20*    |
| Expense same period last year .....              | 6,403.42     |
| Brethren Service surplus March 31, 1943 .....    | 130,167.36   |
| Brethren Service surplus February 27, 1943 ..... | 112,697.07** |
| Increase in surplus, March, 1943 .....           | 17,470.29    |

\*Offsets due to reverse entries to satisfy auditors' requirements in previous year to set up reserves for unreported expenses.

\*\*Corrected.



# The Church at Work

## Summer Camps for 1943 . . .

By Raymond R. Peters

The summer camping program is going forward as the schedule herein outlines. Camp leaders are facing new difficulties this year, but are convinced that the spiritual, intellectual, and social values expressed in the camping movement represent a priority. Ross D. Murphy says, "I believe in summer camps because they are just as much a part of the church program as the Sunday school or any other organization that aims to develop Christian character. . . . Why not fill the minds of growing persons with memories of the morning watch, Bible study out in the open, wholesome recreation under the direction of a consecrated camp leader, evening vespers and campfires? Why not give them something better than movies and cheap entertainment? Brethren summer camps will give them *something better*. Give them a trial." We urge every local church to plan systematically for a good attendance at the nearest Brethren camp.

A new pamphlet entitled Let's Go Camping is available in limited numbers for free distribution in local churches.

### CALIFORNIA

**Camp Beulah** .....Beulah Park, Santa Cruz., Calif.  
Fred J. Brunk, 3063 Twelfth St., No. Sacramento, Calif.  
Summer Assembly .....July 12-19  
**Greenhorn Mountain** .....Glenville, Calif.  
Summer Assembly .....Aug. 16-22  
**Camp La Verne** .....Seven Oaks, Calif.  
Ernest W. Carl, 1230 Hillcrest, Pomona, Calif.  
Young People .....July 2-4  
Bob Tully, La Verne, Calif.  
Older and Younger Boys .....July 6-13  
Lee Whipple, 908 Orange Ave., Santa Ana, Calif.  
Younger Girls .....July 13-20  
Older Girls .....July 20-27  
Mrs. C. P. Shaffer, Cucamonga, Calif.

### COLORADO

**Camp Pinecrest** .....Palmer Lake, Colo.  
James Ford, Wiley, Colo.  
Young People .....Aug. 9-16  
Ernest Shively, Rocky Ford, Colo.

### ILLINOIS

**Camp Kiwanis** .....R. D., Decatur, Ill.  
J. W. Metzger, 1506 W. Main, Decatur, Ill.  
Intermediates .....Aug. 9-14  
Mrs. John B. Wieand, 431 E. Grand, Decatur, Ill.  
**Camp Lewiston** .....Lewiston, Ill.  
D. D. Funderburg, 22 S. State St., Elgin, Ill.  
Young People .....Aug. 16-21  
Galen Ogden, 133 W. Benton Ave., Naperville, Ill.  
**Camp Naperville** .....Aug. 9-14  
Paul E. Miller, Milledgeville, Ill.

### INDIANA

**Camp Mack** .....Milford, Ind.  
L. W. Shultz, North Manchester, Ind.  
Juniors .....June 27—July 4  
Lester Young, Warsaw, Ind.  
Training School .....July 5-10  
J. Perry Prather, 18 College St., Dayton, Ohio  
Bethany Summer School .....July 4-17  
Rufus D. Bowman, 3435 Van Buren St., Chicago, Ill.  
Intermediate Girls .....July 11-18  
Mary Keever and Mary Stoner Noffsinger, 3435 Van Buren St., Chicago, Ill.  
Intermediate Boys .....July 18-25  
Arlo Gump, North Manchester, Ind.  
Young People .....July 25—Aug. 1  
Fred Hollingshead, Gettysburg, Ohio  
Ministers' Retreat .....Aug. 19-22  
Young Adults .....Aug. 20-22  
Bruce Gerdes, Byron St., Huntington, Ind.

### IOWA

**Camp Pine Lake** .....Eldora, Iowa  
Intermediates .....Aug. 12-15  
Richard Burger, Udell, Iowa  
Young People .....Aug. 16-20  
Desmond Bittinger, McPherson, Kansas  
Adults .....Aug. 20-22  
Harl Russell, Marshalltown, Iowa

### KANSAS

**Camp Cauble** .....Benedict, Kansas  
Intermediates .....June 22-25  
Leonard Birkin, 210 N. Sixteenth St., Independence, Kansas  
**Camp Carlisle** .....Stafford, Kansas  
Zeta Rodgers, 422 E. Tenth St., Newton, Kansas  
Young People .....Aug. 17-23  
G. A. Zook, McCune, Kansas

### MARYLAND

**Camp Peniel** .....Thurmont, Md.  
Berkley O. Bowman, Union Bridge, Md.  
Young People (Week-end Camp) .....July 24-25  
Young People .....July 25-31  
S. Earl Mitchell, Park Place, Westminster, Md.  
Chester I. Harley, Gaithersburg, Md.  
Juniors .....Aug. 1-7  
Intermediates .....Aug. 8-14  
Intermediates .....Aug. 15-21  
Madeleine Arthur, 1015 Otis Place, N. W., Washington, D. C.

### MICHIGAN

**Camp Little Eden** .....Onkama, Mich.  
A. E. Taylor, 1202 Mann Ave., Flint, Mich.  
Young People .....July 3-5  
Harold Chambers, 311 Burton St., S. W., Grand Rapids, Mich.

### MISSOURI

**Camp of the Ozarks** .....R. D., Huston, Mo.  
Young People .....July 25-31  
A. W. Adkins, Box 35, Cabool, Mo.

### MONTANA

**Camp Glein** .....Dagmar, Mont.  
Mrs. Bertha I. Glein, Medicine Lake, Mont.  
Juniors .....July 1-7  
Eunice Swank, Poplar, Mont.

### NEBRASKA

**Nebraska Camp** .....Lincoln, Nebr.  
Family Retreat .....Aug. 6-9  
Milton C. Early, 2039 N. Forty-ninth St., Omaha, Nebr.

### OHIO

**Camp Sugar Grove** .....Covington, Ohio  
Ivan L. Eikenberry, R. 9, Dayton, Ohio  
Junior Girls .....June 28—July 3  
Mrs. Naomi Kinsel, Brookville, Ohio  
Younger Girls .....July 5-10  
Treva Swink, Trotwood, Ohio

Older Girls .....July 12-17  
Frances Landis, R. 9, Dayton, Ohio  
Junior Boys .....July 19-24  
Paul Kinsel, Brookville, Ohio  
Younger Boys .....July 26-31  
John Grimley, Pittsburg, Ohio  
Older Boys .....Aug. 2-7  
Russell Helstern, Brookville, Ohio  
Young People .....Aug. 22-28  
Robert L. Sherfy, 1131 Hoover Pl., N. W., Canton, Ohio  
**Camp Zion** .....R. D., East Sparta, Ohio  
J. C. Inman, 613 Arthur St., Ashland, Ohio  
Ministers' Retreat .....June 21-24  
J. C. Inman, Ashland, Ohio  
Homemakers .....July 3-4  
Elmer Brumbaugh, 726 E. Spruce St., Ravenna, Ohio  
Juniors .....July 11-17  
Mildred Young, Hartsville, Ohio  
Intermediates .....July 18-24  
Mr. and Mrs. F. Blake Million, R. 1, Mansfield, Ohio  
Young People .....Aug. 8-14  
Robert L. Sherfy, Canton, Ohio

### OKLAHOMA

Robert A. Byerly, R. 1, Ripley, Okla.  
Intermediates .....  
Mrs. K. O. Thralls, Helena, Okla.  
Young People .....  
Russell G. West, 509 N. Frost, Pampa, Texas

### OREGON

**Camp Myrilewood** .....Bridge, Oregon  
Ralph R. Hatton, 5528 N. Moore Ave., Portland, Oregon  
Family Camp .....July 19-26  
Forrest U. Groff, 1139 Water St., Albany, Oregon

### PENNSYLVANIA

**Camp Conewago** .....Elizabethtown, Pa.  
Galen Kilhefner, Elizabethtown, Pa.  
Young People .....July 18-24  
Mark Ebersole, Elizabethtown College, Elizabethtown, Pa.  
Intermediates .....July 25-31  
Intermediates .....Aug. 1-7  
Martha Bucher, Quarryville, Pa.  
**Camp Harmony** .....Hooversville, Pa.  
H. B. Speicher, Boswell, Pa.  
Y. P. D. Fellowship .....June 13-20  
Florence Seese, 830 Main St., Scalp Level, Pa.  
Adult Fellowship .....June 20-27  
Lewis H. Brumbaugh, 1337 Roxbury Ave., Johnstown, Pa.  
Junior High Boys .....June 27—July 4  
Nevin H. Zuck, 20 Robinson St., Uniontown, Pa.  
Junior High Girls .....July 4-11  
B. Y. P. D. Retreat .....July 15-18  
Jacob Dick, R. 1, Windber, Pa.  
Young People .....July 18-25  
Raymond R. Peters, 22 S. State St., Elgin, Ill.  
Harmony Assembly .....July 26—Aug. 1  
M. J. Brougher, Greensburg, Pa.  
Junior Boys .....Aug. 1-4  
Millard H. Weaver, Box 366, Windber, Pa.  
Junior Girls .....Aug. 4-7  
Blanche Wingard, 810 Main St., Windber, Pa.  
**Camp Arcola** .....Oaks, Pa.  
Luke Ebersole, Crozer Theological Seminary, Chester, Pa.  
Juniors .....July 18-24  
B. Mildred Grater, R. 2, Trooper Rd., Norristown, Pa.  
Seniors .....July 25-31  
John C. Middlekauff, 28 Belmont Ave., Richardson Park, Wilmington, Del.

### TENNESSEE

**Tennessee Camp** .....Jonesboro, Tenn.  
Young People .....July 13-16  
John B. White, Limestone, Tenn.

### VIRGINIA

**Camp Bethel** .....Fincastle, Va.  
Stover D. Bowman, 537 Main St., Walsena, Roanoke, Va.



Work Camp ..... June 8-12  
 Stover D. Bowman, 537 Main St., Wasesena, Roanoke, Va.  
 Junior Girls ..... June 21-28  
 Vera Miller, Bridgewater, Va.  
 Junior Boys ..... June 28-July 5  
 Robert Strickler, R. 1, Salem, Va.  
 Intermediate Boys ..... July 5-12  
 Murray L. Wagner, Weyers Cave, Va.  
 Intermediate Girls ..... July 12-19  
 Mrs. M. Guy West, 722-19th St., S., Arlington, Va.

Young People ..... July 19-26  
 A. Stauffer Curry, Bridgewater, Va.  
 Young People (Week-end Camp) ..... July 30-Aug. 1  
 Jacob Replogle, Dayton, Va.

#### WASHINGTON

Washington Assembly .....  
 Lake Wenatchee, Star Route, Leavenworth, Wash.  
 Jay Eller, R. 5, Wenatchee, Wash.  
 Summer Assembly ..... July 28-Aug. 1

#### WEST VIRGINIA

Camp Galilee ..... Terra Alta, W. Va.  
 Adults ..... Aug. 4-7  
 Foster Bittinger, Westernport, Md.  
 Juniors and Intermediates ..... Aug. 8-14  
 Murray L. Wagner, Weyers Cave, Va.  
 Young People ..... Aug. 15-21  
 A. Stauffer Curry, Bridgewater, Va.  
 Camp Hope ..... Junior, W. Va.  
 Robert Byrd, Junior, W. Va.  
 Young People ..... Aug. 2-7  
 Robert Byrd, Junior, W. Va.

#### ADULT DISCUSSION OUTLINE

##### Beverage Alcohol in Life Today

##### Part I. Why the Desire for Alcohol?

Scripture: Gal. 5: 16-23

Sunday, June 6

**Note:** We suggest a study of Chapter I of the study course, Beverage Alcohol: What? Why? Whither? by Harry S. Warner, 10c. Order from the Brethren Publishing House, 22 S. State Street, Elgin, Ill.

The aim of this study of four units is to give information as to what alcohol is, to discover what the liquor business is doing for our society and to decide what we will do about it.

We recommend that you assign a competent person to study this first chapter and present the factual material to the group, leaving one half of the time for discussion.

Dr. Hornell Hart of Duke University says, "Drinkers defend alcohol as a means of obtaining thrilling excitement. But I shall find my thrills by keeping my mind keen, my body vigorous, my memories delightful, my friendships sound, myself free from enslavement to habit-forming drugs." What do you say?

Beverage Alcohol: What? Why? Whither? by Harry S. Warner, is a study course of four lessons dealing with beverage alcohol in life today. You may want to study it in your church during June. If so, see Adult Discussion Outlines for suggestions.

#### Correspondence . . .

##### Easter Season in Detroit

The great defense center of America, which has grown in the last few years to become the fourth city of the United States in size, is very conscious of the Easter season.

There is a local Detroit council of churches, of which the First Church of the Brethren is a part. It has charge of union work in the city. Its officers meet once a week to review the situation and make plans. The council plans so that no part of the city and none of the incoming defense workers will be without a church home and pastoral care. One outstanding good they have done in the city is to make it Easter conscious.

For a period of six weeks before Easter there is a daily Lenten service in a downtown theater auditorium. The use of the room at the noon hour is given by the theater. Each speaker is invited for one week and no effort or expense is spared to secure the best talent available. Among the speakers this year were E. Stanley Jones and Bishop Ralph Cushman. Books written by the speaker of the week were on sale that week at the entrance, which increased interest in the speaker and helped the public to appreciate his books.

In a war-ridden, scientific-minded world whose religious conscience is dulled, it was gratifying to see hun-

dreds of people come daily to these Lenten services. The invited speakers also spoke in the evening at some church. E. Stanley Jones gave at least three messages a day.

The services came to a climax on Good Friday when stores locked up and all went to the Lenten service. In different parts of the city six theaters gave the use of their auditoriums for a period of three hours for this Good Friday service. Each auditorium was packed, averaging about 1,500 people in each theater. There were also other well-attended services of churches not in the city council. One left that meeting with a feeling of awe. God surely was there.

On Easter Sunday members come to church who never come at any other time. Our First Church of the Brethren was packed, including gallery and Sunday-school rooms, to listen to a well-delivered and most spiritual sermon. Easter is the yearly high spot in church life. Would that the high spot become the level throughout the year. Praise God for this interest and may we pray that every community be aroused to the great need of more religious fervor, for nothing else will heal the wounds of the sick world.

Detroit, Mich.

Nettie M. Senger.

##### Idaho and Western Montana B. Y. P. D. Rally

The B. Y. P. D. of Idaho and Western Montana held the annual spring rally on March 20 and 21 at Payette, Idaho. The attendance was very good, even though we are faced with gas rationing. The rally started Saturday morning when forty-five people registered.

Miss Helen Brown had charge of most of the meeting, as she is president of the district cabinet. The first speaker of the morning was Rev. Kaemmer, pastor of the First Methodist church of Payette. His interesting talk was much enjoyed; after this Bro. Coffman of the Fruitland church gave a report on the regional conference, which he attended. Rev. Paul Felthouse of the Baptist church of Payette gave the last talk of the morning. Bro. Samuel Bollinger dismissed the morning session.

We enjoyed a very fine wiener roast at the river during the noon hour, after which a couple of hours were spent in recreation.

At three o'clock we again assembled at the church for a business meeting. Reports from the different churches were given and discussion followed as to what we could do to enlarge the memberships of the different groups. Following the business meeting the district cabinet held a meeting, at which were discussed plans for summer assembly.

The banquet was held at 6:30, the master of ceremonies being Miss Helen Brown. The speaker of the evening was Bro. Francis Barr from Nampa. Mr. Riddlebarger dismissed us with a benediction.

The Sunday morning services were opened by a song



service. Devotions were led by Payette. The classes separated for Sunday school; there were forty-nine young people in the B. Y. P. D. Stanley Keim from Nampa had charge of the young people's lesson. The address of the morning was given by Earl Fisher, who used as his theme, Youth's Faith in Service. A potluck dinner was enjoyed at noon, sponsored by the women of the Payette church.

The afternoon services started with a general quiz conducted by Mr. Riddlebarger on the history of the Church of the Brethren. After this a musical program was presented.

The rally was enjoyed by all the young people, and, as planned at the business meeting, will be held next spring at Weiser, Twin Falls relinquishing their time. The theme of our conference was Youth's Faith in Action. Our theme song, chosen by the young people, was The Challenge.

Fruitland, Idaho.

Kenneth Brown.

### Elder Leonard Henry Root

Leonard Henry Root, the older son of Eli and Elizabeth Root, was born near Kingston, Mo., on Dec. 11, 1884. He had reached the age of fifty-eight years, two months, and eleven days when on the twenty-third day of February, 1943, he was called to his eternal home.

At the age of eleven, he became a member of the Church of the Brethren, and on May 20, 1906, at the age of twenty-one, he was elected to the ministry.

In the same year on Sept. 3 he and Lola M. Anderson of Gardner, Kansas, were married. To them were born two sons and two daughters. Through adoption two other daughters became beloved members of the family.

His attempts to get a college education were often interrupted. For a time he attended McPherson Academy and Mount Morris College, and he persevered in his study until he earned the A. B. degree from the People's University of Atlanta, Ga.

During the thirty-three years of his active ministry, which began in 1908, he held pastorates in Colorado Springs, Colo.; Lawrence and Wichita, Kansas; Rockford and Mount Morris, Ill.; Wetonka, S. D.; Minneapolis, Minn., and Topeka, Kansas. From the time of his ordination to the eldership in 1916, he served almost continually in that capacity. As an evangelist he brought great spiritual blessing to countless numbers in many states.

From boyhood he felt the compelling urge to be a healer of bodies as well as the counselor of souls. This dream was realized when in 1933, after completing the prescribed course of study and clinical practice, he was granted the Doctor of Chiropractic degree by the Ramsey Chiropractic Hospital in Minneapolis, Minn.

Upon coming to Topeka in 1935, he established an office at 614 Kansas Avenue, and continued in practice until a few months before his death. For six years he served as pastor of the Topeka Church of the Brethren; then, finding the double responsibility of church and office too heavy, he resigned the pastorate. Nevertheless, he was retained as elder of the church and was often called upon to serve in his capacity as minister of the gospel.

Thus it was that Bro. Root labored long to do the will of his heavenly Father, whom he loved with his whole heart even unto the end. After several years of

ill-health and many long weeks of intense suffering, he found release in death.

Preceding him in death were his father, Bro. Eli Root; his younger brother, Ernest; and an infant son, LeRoy Eldon. Surviving him are Mrs. Root; one son, Leonard Merlin Root of Mount Morris, Ill.; four daughters, Mrs. Elmer Haskell of Rockford, Ill., Mrs. Merle Messamer of Lincolnville, Kansas, Mrs. Noel Rhoades and Esther Root of Topeka; his mother, Mrs. H. F. Crist of the home; five grandchildren; two nieces, and one nephew.

McLouth, Kansas.

Ira N. H. Brammell.

### Elder Charles W. Shoemaker

Charles Wesley Shoemaker was born in Marshall County, Ind., Sept. 17, 1858, and died March 12, 1943, at his home in Douglas County, Kansas, at the age of eighty-four years, six months and five days.

He came to Kansas at the age of twenty years. He made his home in the Centropolis community for a short time, then moved to the Appanoose community, where he resided the remainder of his life, having lived over fifty years in the home in which he died.

He was baptized into the Church of the Brethren at the age of sixteen years, was elected deacon in October 1886, was elected to the ministry in 1896 and was ordained as elder in 1906. He spent his entire life in service to the Appanoose church and community.

He was married three times. On March 6, 1881, he was married to Melissa E. Brown, who died in 1886. In 1887 he was married to Mary F. Kinzie, who died in 1901, and to Minnie Kinzie in 1902. Those surviving are: his wife, Minnie; two sons, Fred of Pomona, Kansas, and Elmer of Topeka, Kansas; two daughters, Mrs. Olive Ikenberry and Mrs. Florance Lauver, both of Overbrook, Kansas.

Funeral services were conducted at the Appanoose church by the writer, assisted by J. M. Ward of Pomona, Kansas. Interment was in the Appanoose cemetery.

Lawrence, Kansas.

D. H. Heckman.

## Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Beehler-Fields.**—Orville Beehler of Fruitland, Idaho, and Rosalie Fields of McPherson, Kansas, April 18, 1943, in the Presbyterian church, McPherson, by Rev. R. M. Truesdale and the undersigned.—Bernard N. King, McPherson, Kansas.

**Correll-Hamsher.**—Wayne Calvin Correll and Wilma Jean Hamsher, both of Parsons, Kansas, in the parsonage, April 24, 1943, by the undersigned.—Cleo C. Beery, Parsons, Kansas.

**Eikenberry-Harvey.**—Warren Eikenberry and Fannybelle Harvey, both of Modesto, Calif., at the Modesto church by the undersigned, assisted by Bro. Paul B. Studebaker, on April 11, 1943.—D. H. Fouts, Waterford, Calif.

**Goggin-Bointnot.**—James Goggin of Rockymount, Va., and Iris Bointnot of Roanoke, Va., by the undersigned in the Central Church of the Brethren, April 2, 1943.—J. Clyde Forney, Roanoke, Va.

**Huffman-Cummings.**—Lester W. Huffman and Mrs. Madge Cummings of Roanoke, Va., by the undersigned at the Central Church of the Brethren, March 24, 1943.—J. Clyde Forney, Roanoke, Va.

**Jones-Reece.**—Keith Jones and Modena Reece, both of Parsons, Kansas, in the Parsons Church of the Brethren, Oct. 18, 1942, by the undersigned.—Cleo C. Beery, Parsons, Kansas.

**Lawrence-Hylton.**—William Wadsworth Lawrence of Washington, D. C., and Onelda Fay Hylton of Roanoke, Va., by the undersigned in the Central Church of the Brethren, April 10, 1943.—J. Clyde Forney, Roanoke, Va.

**Messick-Kaylor.**—By the undersigned in the sanctuary of the Elizabethtown church, April 24, 1943, Merville M. Messick of



Middletown, Pa., and Betty A. Kaylor of Hummelstown, Pa.—M. Clyde Horst, Elizabethtown, Pa.

**Miller-Highbarger.**—Howard A. Miller of Williamsport, Md., and Blanche M. Highbarger of Hagerstown, Md., Dec. 17, 1942, by Bro. J. Rowland Reichard at the home of the bride.—E. F. Highbarger, Williamsport, Md.

**Morgan-Koch.**—By the undersigned on April 12, 1943, at the parsonage, Herschel R. Morgan and Frances N. Koch, both of Springfield, Ill.—R. C. Wenger, Springfield, Ill.

**Wisler-Bollinger.**—By the undersigned at his home, March 23, 1943, Bro. Charles Wisler and Sister Esther Bollinger, both of Wakarusa, Ind.—H. S. Bowers, Wakarusa, Ind.

## Fallen Asleep . . .

**Alley.** Electra Thompson, wife of the late J. A. Alley, was born Dec. 27, 1857, in Floyd County, Va., and died March 24, 1943, in Jefferson County, Tenn. She is survived by two daughters, a son, with whom she lived, ten grandchildren and several great-grandchildren. Her husband died in 1932. Mrs. Alley joined the French Broad Church of the Brethren in early womanhood. She was a great Bible reader and loved the church. Funeral services were conducted by Bro. J. H. Peterson, with interment in the French Broad church cemetery.—Mrs. J. E. Williford, Dandridge, Tenn.

**Ecker.** Albert W., lifelong and faithful member of the Church of the Brethren at Thurmont, Md., died Feb. 8, 1943, at his home in Thurmont. He was aged seventy-three years, eleven months and fourteen days. Bro. Ecker united with the church at Beaver Dam very early in life. He served as Sunday-school teacher, trustee, a member of the finance and ministerial boards, and as director of Brethren Service. He was a delegate to district meeting many times, and several times to Annual Conference. He served his community and county as justice of the peace for many years, as judge of the orphans' court for one term, and as a successful businessman. He was a friend of many. He is survived by his widow, Mrs. Ida Hull Ecker, a son, eight grandchildren, two brothers and one sister. One son preceded his father in death in 1941. Funeral services were held in the Thurmont church by his pastor, the writer, assisted by Brethren J. J. John and Elmer Schildt and Rev. E. D. Bright, pastor of the Reformed church. Interment was in the Blue Ridge cemetery.—Ray A. Kurtz, Richland, Pa.

**Goss.** Ida Gertrude, was born to Perry and Elmira Drinkwine at Lake Geneva, Wis., Aug. 8, 1866, and died at the Sacred Heart hospital in Eau Claire, Wis., on April 13, 1943. She was married to John S. Goss on Aug. 28, 1884, and to this union were born nine children, two of whom preceded her in death. She is also survived by one stepson, three brothers, three sisters, twenty-seven grandchildren, and twenty-one great-grandchildren. She had been a member of the Church of the Brethren for forty years. Funeral services were held in the Union church at Rock Falls, Wis., with Bro. Howard Peden officiating. Interment was in the Peru cemetery near Meridian, Wis.—Mrs. Howard Peden, Mondovi, Wis.

**Metzger.** Allen, son of Andrew E. and Lydia Skiles Metzger, was born on April 6, 1867, near Rossville, Ind., and died at his home in Rossville on April 15, 1943. About five years ago he suffered a stroke and had been in poor health since, but as long as his health permitted he was faithful in church attendance. He was a member of the Church of the Brethren and a deacon for thirty-seven years. On Oct. 13, 1888, he was married to Clara Maskell, who survives. He also leaves four sons, one daughter, six sisters, four brothers, twenty-three grandchildren and nine great-grandchildren. Funeral services were held in the Rossville Church of the Brethren with his pastor, Elder R. L. Sink, officiating, assisted by Elder C. C. Hylton. Burial was in the Pleasant View cemetery.—Clara Metzger, Rossville, Ind.

**Minnich.** Sarah, daughter of David and Hannah Heckman, was born near Union, Ohio, March 8, 1865, and died April 11, 1943. On Dec. 20, 1890, she was united in marriage to Elder William Minnich. To them were born three sons and one daughter; the daughter died in infancy. She united with the church in May 1877 and lived her entire life within the Salem congregation. She lived a quiet, devoted and exemplary life. She is survived by three sons, a foster daughter, and twelve grandchildren. Funeral services were conducted in the Salem church by Elders J. Homer Bright and E. E. Brumbaugh. Interment was in the Bethel cemetery.—E. E. Brumbaugh, Union, Ohio.

**Morris.** Delia, was born Feb. 16, 1887, and died in Parsons, Kansas, Nov. 15, 1942, as a result of a fall. She was married to Elmer Morris on Oct. 16, 1907. The family moved to Parsons in 1914, where Mrs. Morris had since resided. Her husband died in December 1915. One daughter survives. For many years Sister Morris had been a faithful member of the Church of the Brethren. Interment was in the Elston cemetery near Altamont.—C. C. Beery, Parsons, Kansas.

**Musselman.** Doris Ann, daughter of Mr. and Mrs. Harvey L. Musselman, was born Feb. 13, 1924, at Olathe, Kansas. She united with the church on Sept. 28, 1935. Since 1937 Doris Ann had lived in Indiana. She was graduated from the Wawaka high school in 1942. She had been a patient in the Irene Byron sanatorium

since April 29, 1942. She died on Jan. 22, 1943. She enjoyed the church and its activities. Besides her parents, she leaves one sister and four brothers. She was laid to rest in the Oak Park cemetery at Ligonier, Ind.—Mrs. Pearl Crist, Paola, Kansas.

**Neff.** Mary Elizabeth, aged eighty-six years, died on April 14, 1943, at the home of her niece, with whom she lived. She was a daughter of the late Abram and Rebecca Neff and was born near Quicksburg, Va. Although not in the best of health for several years, she became critically ill only two weeks before she died. She had been a faithful member of the Cedar Grove church since early in life and was active in the work of the ladies' aid. She is survived by two sisters and several other relatives. Funeral services were held at the Cedar Grove church by Brethren J. Carson Miller and M. L. Huffman, with burial in the cemetery near by.—Refa Wampler, New Market, Va.

**Olbert.** Mary Jane, daughter of George and Mary Olbert, was born at Beavertown, Pa., April 6, 1866, and died April 12, 1943, at the home of her sister in Fredericksburg, Pa. As long as health permitted she was a regular attendant of the Clover Creek Church of the Brethren, of which she was a faithful member. She is survived by three sisters and one brother. Funeral services were conducted at the home of her sister by Bro. I. B. Ken-singer. Interment was in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

**Pancake.** Ronald Eugene, was born Feb. 16, 1941, and died April 23, 1943. He leaves his parents, Charles and May Pancake, a brother, three grandparents and two great-grandparents. Funeral services were conducted by the undersigned in the Marker funeral parlors of Dayton, Ohio. Interment was in the Lower Miami cemetery.—Paul J. Wright, Peebles, Ohio.

**Simmers.** Harvey J., died at his home near Timberville, Va., April 26, 1943, at the age of eighty-nine years, seven months and eight days. He was the son of the late John and Lovenia Simmers and had spent his entire life in the Timberville community. Bro. Simmers was the oldest member of the Timberville congregation. Surviving are six daughters, two sons, nine grandchildren and two great-grandchildren. His wife preceded him in death in 1925. The funeral was held in the Concord Christian church near Timberville with the writer officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Wolfe.** Jennie, was born Nov. 23, 1877, in Waterloo, Iowa, to Jacob J. and Magdalene Maust Miller, and died Nov. 23, 1942, thus finishing in heaven the celebration of her earthly birthday. She was one of a family of eleven children. She was reared on an Iowa farm. At an early age she became a member of the Church of the Brethren. She attended business college for one term and took an academic course at Mt. Morris College, later teaching school for nine years. In 1906 she was married to John H. Wolfe and they lived in Elgin, Ill., later moving to Idaho and living at Twin Falls, Nampa, and Boise. Her last years were spent in Pasadena and Los Angeles, Calif. She is survived by her husband and three children, four brothers and four sisters. She loved the church and was active in its work, teaching a Sunday-school class and helping to prepare seasonal programs. She always opened her home to strangers and friends and served faithfully as a deacon's wife. She moved about in her home, church, and social circles with a poise and grace that were rare and lovable. The funeral service was conducted by Bro. J. E. Steinnour, assisted by Brethren Fred A. Flora and Hugh Cloppert.—Violet Wolfe, Los Angeles, Calif.

## Church News . . .

### California

**McFarland.**—At our last council meeting Bro. J. W. Lear was present and we elected two brethren to the office of deacon. Those elected were John Moomaw and Walter Root. Bro. Lear was also with us on Feb. 14, when he delivered the morning sermon and installed the new deacons and their wives. The ladies' aid and Friendship club bought tickets for Pastor and Mrs. Coffman to attend the New Era banquet at La Verne. Dr. Bertha Byram, a missionary to Korea and ex-prisoner of the Japanese government, gave us a very inspiring address on March 13. We held our love feast on Good Friday evening. Our Easter program, The Risen Lord, was given during the Sunday-school hour and was followed by an Easter message from our pastor. Various Sunday-school classes and individuals have been taking turns conducting the opening exercises preceding the class period. Brother and Sister Herman Landis were with us on May 2 and brought interesting messages about their experiences on the mission field. The mothers and daughters are looking forward to a dinner to be held on May 7.—Ina Long Taylor, McFarland, Calif., April 28.

### Illinois

**Cherry Grove.**—On the evening of March 12 we met in business meeting with our elder, Merle R. Hawbecker, in charge. Several officers were elected and the financial reports were read and accepted; these reports were very good. Our ladies' aid gave a fine report of their year's work. They have a nice sum in their treasury, which will be used for the Lord's work. The Red Cross received some money from the church and the ladies'



aid. On March 7 and 14 our pastor filled the Lanark pulpit during the absence of Bro. I. D. Leatherman. A number of our young people attended the rally at Dixon on April 4. During the week of April 9 Bro. Charles D. Bonsack of Elgin gave a series of sermons at the Lanark church with Cherry Grove sharing in these services. Services were held on Good Friday in Lanark with all the churches taking part. An Easter sunrise service was held on the lawn at Cherry Grove. The Lanark young people joined with our young people and breakfast was served to them. Bro. Foster Statler of the Mt. Morris church was the chief speaker of the morning. An Easter program was given on Easter morning, after which our pastor brought a fine message. Our communion will be held on June 6 at 7 p. m.—Pearl Puterbaugh, Lanark, Ill., April 28.

### Indiana

**Baugo.**—At a recent business meeting the year's program was adopted. A children's program is planned for May 30. Our communion will be observed on June 10 at eight o'clock. We will have a harvest meeting on Sept. 19. Our revival meeting, to be conducted by Brother and Sister B. M. Rollins, will be held the first two weeks in November. We did not have a revival campaign this past winter because of an oversight in securing the evangelist. Through some misunderstanding he had not included our church in his list. The church is being redecorated and painted, both inside and out. The outside painting is being done by work donated by the members. The interest and attendance are continuing, with a slight increase noticeable the last few Sundays.—H. S. Bowers, Wakarusa, Ind., April 26.

**Huntington.**—Our church has just ended the church loyalty crusade and attendance contest with our sister churches in the country. We ended third in the contest. As a result of this crusade there was a marked improvement in promptness. We had a very good attendance on Easter Sunday; in the evening The Christian Trail, an Easter pageant, was given. On March 7 a religious drama, Thanksgiving Ann, was given by a group of church people. Several from our church attended the union service held on Good Friday afternoon at the Methodist church. Services were held each evening during Passion Week with the love feast on Thursday evening. Five people were baptized during this week. A father and son banquet was held recently with President Schwalm of Manchester College as the guest speaker. Plans are being made for the mother and daughter banquet on May 7. Plans are also being made to have a consecration service for babies on Mother's Day. We have recently lost two of our regular members by death, and one of our young people has gone to a sanitarium for a few months.—Mary M. Boyd, Huntington, Ind., April 27.

**Ladoga.**—President V. F. Schwalm of Manchester College conducted union services on March 7 in Ladoga with the Methodist, Presbyterian and Brethren churches participating. At their last meeting the aid society voted a contribution to Camp Mack and also paid for a number of New Testaments sent out by the American Bible Society. On April 18 family night was observed honoring Brother and Sister Lewis Deardorff, who are leaving for other fields of labor. A cake, lighted with six candles to represent their years with us, and a gift to Brother and Sister Deardorff, featured in the entertainment of the evening. Easter Sunday closed their services with us and we regret their departure. They have wrought a good work here.—Lula Goshorn, Ladoga, Ind., April 26.

**Monticello.**—Brother and Sister Jay Johnson were guests here on Feb. 28 and Bro. Johnson delivered two sermons. The Guernsey Sunday-school superintendent, Gilbert McCombs, and family moved to South Whitley. The Sunday school gave Bro. McCombs a Bible to show their appreciation for his good work. Mrs. McCombs was pianist and the children were all good helpers in the church. The aid and children's department remembered them with gifts. Bro. Edwin Esbensen was our guest on March 21 and his sermon here was the first he had ever preached. The men were well represented at the district men's meeting on April 4 at Buffalo. Sister Anna B. Mow, a missionary to India, was here on April 11 and gave two inspiring talks. The council meeting was held on April 12 with Elder Charles Oberlin and Bro. T. A. Shively in charge. The church voted to accept the resignation of Brother and Sister David Studebaker as our pastors and unanimously extended a call to Brother and Sister Jay Johnson, who will begin their pastorate here on the first Sunday in June. Ruth Kepp was elected delegate to Annual Conference. Bro. Studebaker held pre-Easter meetings at the Guernsey house from Wednesday evening until Sunday evening; four were baptized. Our love feast will be held on May 15 at the Guernsey house. The mother and daughter banquet is being planned for May 14.—Edna Sickler, Monticello, Ind., April 26.

### Iowa

**Kingsley.**—We held our council meeting in March and at this time asked Brother and Sister R. H. Lloyd to stay with us for another year. The ladies' organization meets monthly and has been doing Red Cross work. They recently contributed to the cancer research fund. The monthly meeting of the young adult group has proved quite successful; potluck lunches are served. Last week this group enjoyed a spelling bee and a box supper. The proceeds were given to the Red Cross. We were glad to have Bro. Warren W. Slabaugh from Bethany Biblical Seminary

with us at Easter time. He gave us two inspiring addresses.—Vesta Vannorsdel, Kingsley, Iowa, April 30.

### Kansas

**Belleville.**—We met in business meeting in March. We decided to get Bro. Lewis Naylor and wife as our summer pastors, beginning May 30. Because of so much bad weather and not having a pastor, our attendance has been small some of the time but we are still carrying on our Sunday school and worship period, conducted by different individuals. We are hoping for renewed interest with our new pastor's help. We had an Easter program.—Mrs. Pearl M. Kuhn, Belleville, Kansas, April 26.

### Michigan

**Battle Creek.**—Our ladies' aid sent five bags of clothing for relief this winter. On Feb. 28 Bro. David Faust from Chicago preached for us. On the evening of March 21 Brethren Perry Hoover of Beaverton, Mich., and A. E. Taylor of Flint, Mich., were with us and showed interesting pictures of the C. P. S. camps. There was a good attendance at our April council meeting; Bro. Peters was with us. We have a one hundred per cent Messenger club. Bro. A. D. Bowman of Hagerstown, Ind., conducted our pre-Easter services. Sunrise services were held at the church because of rain. An Easter program was given at the Sunday-school hour, followed by church services and special music by the choirs. Our love feast was held in the evening. On April 25 we took a special offering for payment on our new church roof. Bro. Walter Fisher has served very faithfully as our pastor since Dec. 1.—Mrs. Florence M. Snow, Battle Creek, Mich., April 27.

### Ohio

**Bethel Mahoning.**—We were privileged to have pre-Easter services on April 22, 23. We have no resident pastor, but Bro. E. A. Edwards of Kent, who is our supply pastor and elder, brought these sermons, which were of great benefit to us. On Saturday evening we held our love feast and communion service and were privileged to have some of our members from a considerable distance with us. Our brother, Pvt. Lincoln L. Snyder, from the camp in Tampa, Fla., was home on a short furlough and enjoyed the love feast and pre-Easter and Easter services with us. The Easter Sunday service was one of our banner services and will long be remembered by all.—Homer Spickler, Struthers, Ohio, April 26.

**Swan Creek.**—In the absence of a pastor, our elder, Bro. J. F. Hornish, has been filling our pulpit and bringing us some inspiring messages. We have a one hundred per cent Messenger club. Our ladies' aid canned fruit and vegetables and sent several kits and comforters to the C. P. S. camps. Our Good Friday evening service was held by Bro. Hornish and our Easter program was given on Sunday evening. Mrs. Clarence Haller was appointed chairman of the program committee. On April 4 a five-star service flag was dedicated for our boys. An essay written by Mrs.

## Announcements . . .

**ANNUAL CONFERENCE**  
McPherson, Kansas, June 2-6.

**DISTRICT MEETINGS**  
North Dakota and Eastern Montana—  
Cando, Zion house, June 25-28.

**LOVE FEASTS**  
**Idaho**  
June 13, 7:30 pm, Nezperce.

**Illinois**  
May 30, 7:45 pm, Yellow Creek.  
June 6, 7 pm, Cherry Grove.  
June 20, Oak Grove.

**Indiana**  
May 22, Burnettsville.  
May 22, 7:30 pm, Middletown.  
May 22, 8 pm, New Salem.  
May 23, New Hope.  
May 23, 7:30 pm, Cedar Creek.  
May 23, 7:30 pm, Rossville.  
June 5, Camp Creek.  
June 5, English Prairie.  
June 10, 8 pm, Baugo.

**Iowa**  
May 23, 8 pm, Coon River.  
June 6, Brooklyn.

**Maryland**  
May 22, Broadfording.  
May 23, Maple Grove.  
May 23, 7:30 pm, Beaverdam.  
May 29, Grossnickels.

**Missouri**  
May 22, Peace Valley.

**Ohio**  
June 13, 7 pm, Eversole.  
June 13, 7:30 pm, Pleasant Hill.  
June 19, 10:30 am, Poplar Ridge.

**Pennsylvania**  
May 22, 23, 10:30 am, Upper Codorus, Black Rock.  
May 22, 23, 1:30 pm, Fredericksburg congregation, Meyer house.  
May 22, 23, 2 pm, Myerstown.  
May 23, Koontz.  
May 23, 9:30 am, Lower Cone-wago, Bermudian house.  
May 23, 10:15 am, Shrewsbury.  
May 23, 5 pm, Carlisle.  
May 23, 7 pm, Springfield.  
May 23, 7:30 pm, Ridge at Fogsanger house.  
May 25, 26, 10 am, Chiques.  
May 26, 27, 10 am, Middle Creek house, West Conestoga congregation.  
May 29, 30, 10 pm, Prices house, Antietam congregation.

May 29, 1:30 pm, Welsh Run.  
May 29, 2 pm, Akron.  
May 29, 2 and 7 pm, Mechanic Grove.  
May 30, 10:15 am, Codorus.  
May 30, 5 pm, Harrisburg.  
May 30, 6 pm, Shamokin.  
May 30, 7:30 pm, Elbethel.  
June 2, 3, Kreiders, White Oak.  
June 6, Lower Claar.  
June 6, 6 pm, Middle Creek.



Martha Reckner was read during this service.—Mrs. Clarence Haller, Delta, Ohio, April 27.

**Zion Hill.**—We have a seventy-five per cent Messenger club this year. Two deacons and their wives were elected to the deacon board last winter; they are Brethren Emerson Snyder and Wilbur Detwiler and their wives. A junior project was started on Feb. 7 and is held during the preaching service on the first Sunday of every month; Naomi Miller is in charge. At our business meeting in April Bro. Diehm was chosen as our delegate to Annual Meeting. On April 4 we observed Manchester day. All who attended the pre-Easter services on the three evenings in Holy Week enjoyed interesting services. On Easter evening we held our communion and love feast. The forenoon service was for parents and their children; the members brought eggs to send to the C. P. S. camps. The ladies have been taking home relief sewing to work on. They are planning to do more canning for the camps this summer. Our vacation Bible school will open May 31 and continue for a week.—Miss Kathryn Rohrer, North Lima, Ohio, April 29.

### Pennsylvania

**Malden Creek.**—Sister Ida Shumaker gave us an inspiring missionary message on March 8; at the close of this service an offering amounting to \$260 was lifted for the support of Sister Bessie Crim. We are looking forward to Sister Shumaker's coming to us again in June. Our council meeting was held on March 20; we decided not to send a delegate to Annual Conference. The Easter morning service was in charge of our young people; they rendered an impressive peace play entitled Early American. The offering lifted at this service amounted to \$328 and will be used for Brethren Service. Our love feast will be held on May 16.—Edith Fretz Reber, Mohrsville, Pa., April 25.

**Midway.**—Our evangelistic meetings were conducted by Elder N. K. Musser of the Mountville congregation. Bro. Musser preached seventeen stirring sermons. As a result of these efforts the church was strengthened and seven were baptized into church membership. In the March council delegates were elected to district meeting and Bro. Cyrus B. Krall was chosen delegate to Annual Conference. On April 11 Bro. Galen Kilhefner presented his illustrated lecture on Brethren Service. Our young people and young adults are sponsoring refreshment stands at public sales and are giving the proceeds to Brethren Service. Our church was recently saddened by the passing of our senior deacon, Bro. Henry M. Patches. He had served the church well in his capacity as deacon and treasurer.—Cyrus B. Krall, Campbelltown, Pa., April 26.

**Springville.**—Our church met in council on March 29 with Bro. John Myers presiding. Bro. Amos Heisey was elected as delegate to Annual Conference; delegates to district meeting were also elected.—Mrs. Mark Royer, Denver, Pa., April 24.

### Virginia

**Staunton.**—All church officers were re-elected for this year. Another cherry tree social was held this year with excellent results both financially and socially. From March 15-28 our church was favored with a series of inspirational sermons by Bro. Earl M. Bowman of Harrisonburg, Va. The children, as well as adults, were delighted with the splendid stories told by Mrs. Bowman. As a result of these meetings sixteen persons were baptized. Our church is co-operating in a community Christian Advance program. Emphasis has been placed on an increase in church attendance. In all churches of all denominations a visitation was made and each member was asked to sign a card, pledging church attendance each Sunday from April 4 to June 6. Our love feast was held on April 11 with a large number attending. The Bible department of the women's work is sponsoring a pageant entitled Let There Be Light, to be given on Easter Sunday night. At the last council Pastor J. C. Garber was chosen as delegate to Annual Meeting. Delegates to district meeting were also elected.—Anna Flory, Staunton, Va., April 22.

### West Virginia

**Valley River.**—Our pastor and wife attended the spiritual life conference at Bridgewater, Va. The young people had a Valentine social in the basement of the church. The ladies' aid held a public supper recently, from which they realized a nice profit. They have sent two more packets and eight comforters to a C. P. S. camp. They also canned 150 quarts of vegetables and fruit for the camps. At our Wednesday evening prayer service we are studying the gospels; this is proving to be interesting and instructive. The attendance has kept up well during the winter months. The appearance of the church lawn has been improved by the planting of evergreens. The various classes of the Sunday school have been presenting the Sunday morning devotions. We are having a flannelgraph picture by the pastor's wife each Sunday illustrating the Sunday-school lessons. Our evangelistic meeting will be held during the first two weeks of July with Bro. J. C. Garber of Staunton, Va., in charge. Our Easter service will be in progress April 21-27, closing with the picture, The King of Kings. There has been quite a lot of sickness in the community. The third Sunday of each month is observed as Brethren Service Sunday.—Ermina Miller, Junior, W. Va., April 23.

## For the Wedding Day . . .

**BRIDAL BELLS and BRIDAL BLOSSOMS.**—These two books are favorites. Each contains appropriate poems, a marriage certificate, and pages for listing guests and gifts. Both books are beautifully illustrated. Two bindings: Stiff Vellum, 60c; White Silk Cover, \$1.20.

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# GOSPEL MESSENGER

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Number 22

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## The Call of the Colors

BY HILDA F. NEVIN

The popular talk of the hour all leads in one way or another to those who have answered the call of the colors. No matter what kind of a group we are in, somehow conversation leads to the women and men who are serving our country, under the red, white and blue.

Today as I watched the first tints of dawn in the east I was surprised, I confess, to see the soft blends of ivory and mauve and peach and pink. It occurred to me, then, that this also was a "call of the colors"—a challenge to make this day, conceived of stardust and clouds and emerging from the womb of night, the kind of a day we desired it to be. Then, at dusk, we could proudly say, "I've done my part. I've answered the 'call of the colors'—God's true colors—the colors of the dawn."

York, Pa.

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## Around the World...

The alarming upswing in crime among women and girls points to the need for renewed efforts to keep the home front clean, wholesome and strong.—J. Edgar Hoover, of the Federal Bureau of Investigation.

• • • • •

**Five hundred Bibles** were recently placed in the schoolrooms and other institutions of Harrisburg, Pa., by the Gideons.

**A move to put all Orientals** on an immigration quota basis "like that by which Europeans are admitted" was endorsed by the Congregational conference of Oregon at its recent annual meeting.

**Negro tenants** will occupy about 88,000 public housing units, representing twelve per cent of a total of 744,000 dwellings, and developed at a cost of more than \$360,000,000 when the current public housing program is completed.

**The Roman Catholic population** of the United States, Alaska and the Hawaiian Islands now numbers 22,945,247, according to the official Catholic directory for 1943, just published. This figure represents an increase of 389,005 over the number reported last year.

**The board of home missions** of the United Church of Canada is urging the dominion government to appoint a commission "to make careful, scientific examination of the number of immigrants this country can reasonably be expected to provide a satisfactory livelihood for."

**For the first time in history**, a Protestant mission has been approved for Nicaragua. On May 10 Leonardo Aruguello, minister of the government of that country, gave his approval to the statutes of the National Evangelical Mission, composed of Nicaraguan Protestant pastors.

**The state senate** and house of New Hampshire have given final approval to a bill calling for compulsory flag salutes, a measure considered unconstitutional by the state's attorney general. The bill gives military officers and schoolteachers authority to order the flag salute at any time and carries a fine of ten dollars for refusal.

In many parts of the country juvenile delinquency is increasing rapidly. This is especially true of offenses committed by girls. For the country as a whole, the Federal Bureau of Investigation reports that arrests of girls under twenty-one increased 55.7 per cent in 1942 over 1941; arrests for prostitution increased 64.8 per cent; other sex offenses, 104.7; vagrancy, 124.3; disorderly conduct, 69.6 and drunkenness 39.9.

In New York City the number of all delinquents brought before the courts in the first three months of 1943 was almost a third higher than in the corresponding period for 1942, and almost fifty per cent greater than in the same period in 1941. In the thirteen "war industry" counties of New York state, juvenile delinquency increased 22.4 per cent in the first six months of 1942 over the average for the same period from 1938 to 1940, while in the thirty-nine counties of the state outside New York City there was a decrease.

• • • • •

**For the first time**, there will be available this summer a thorough course in industrial relations especially designed for pastors and church leaders in industrial areas. The date is June 28 to July 10 and the place is the University of Wisconsin.

**"Racial isolation** has gone for good in South Africa," says General Jan Christian Smuts. He warns European "trustees" that, unless certain adjustments are forthcoming in race relations, education, housing, feeding, and wages for natives, the lily-white ruling class faces conditions the results of which will be lamentable."

**In protest** over the failure of the American Bar Association to admit as a member Francis E. Rivers, Negro, since 1938 assistant district attorney, New York City, Arthur Garfield Hays, national director of the American Civil Liberties Union, and Judge Jonah J. Goldstein of General Sessions, resigned from the association.

**Power** of the Federal Communications Commission to regulate the major broadcasting chains in the public interest was upheld in a recent five to two decision of the Supreme Court. This ended a five-year battle by the National Broadcasting Company and the Columbia Broadcasting System against commission rules.

The juvenile court and the social agencies can do their work only to the extent that they have the support and understanding of the entire community.—Agnes Scott Nutt of the Children's Bureau.

• • • • •

**There are at the moment** in the United States alone about 230 organizations concerned with the planning of the postwar world.

**The Gideons International**, which keeps hotel rooms supplied with Bibles, has also sent them to congressmen and cabinet members.

**The treasury's thirteen billion dollar** issue of war bonds required 120 tons of paper. The printing took fifteen days. The individual pieces printed totaled close to 25,000,000.

**It is predicted** by Dr. Donald DuShane, secretary of the National Education Association's democracy commission, that there will be a teacher shortage of 75,000 by fall.

**Dr. John W. Decker**, American secretary of the International Missionary Council, will visit England and Sweden to study the wartime conduct of the foreign mission enterprise and its postwar rehabilitation.

**Soldiers with mental troubles** are entering hospitals in the United States at the rate of twenty-seven thousand men a year. The present rate is close to that of the first world war, ten to fourteen months after the United States entered that war.

**Chaplain Harry Anderson** of the 311th regiment, C. S. G., told the council of church women of Los Angeles that there is a woeful lack of religious knowledge among men of the armed forces. Dr. Anderson said that in one group where a poll was taken only one soldier in twenty was able to recite The Lord's Prayer.

**A Swedish missionary**, returning from a visit to prison camps in Finland, reports that twenty-five per cent of the Russian prisoners are "positive Christians," while many others show a deep interest in religion. Definite spiritual awakenings have been reported in many Russian communities, the Swedish clergyman said.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

MAY 29, 1943

Number 22

## ... Editorial ...

### The Grace of "Contented Eagerness"

WE do not know what spiritual genius coined the phrase but he ought to have a unanimous vote of thanks for putting so happily and succinctly one of the most vital truths of religion. It is a rebuke to the restless fussiness which mistakes itself for work, as well as to that sham variety of trust in God which is nothing but plain laziness.

Contentment is a great virtue but not the kind which sleepily resigns itself to evil conditions which could be remedied. That blessed grace belongs of right only to those who are alert to every chance to make things better.

And eagerness to make things better is useful only when mixed with a good supply of patient trust. And happy only then besides. Feverish anxiety is a hindrance both to progress and to peace.

"Contented eagerness" points the answer to the questions which have gathered about the doctrinal contention as to the relation between grace and works. God helps those who try to help him.

E. F.

### The Sphere of Devotion

A DEEPLY devotional life betokens a strong emotional nature, as we commonly think of it, but is it not a grievous error to divorce the spirit of devotion from the other elements of the human personality? As if piety had no particular use for strength of intellect or strength of will!

Everybody is familiar with that caricature of true piety which lies back of the popular designation of well-meant but weak-minded zeal as "pious." But the real article is not only perfectly consistent with mental strength but demands it for its most effective expression.

For praying, real praying, is hard work. It enlists the service of intelligence no less than that of

desire. Even more does it enlist the greatest possible purposefulness of the will, not in opposition to but in conformity with, the will of God.

Communion with God is more than dreamy aspiration. There is depth of emotion in it but so is there depth of thought and of determination. It is an exercise of the whole being.

E. F.

### Brethren on the Move

BRETHREN are on the move in all parts of the United States. From the east and from the west come appeals from pastors and others for help in finding Brethren families who have changed locations. Profound shifts in population are taking place—shifts perhaps as significant as the nineteenth-century westward movement of the American people. The Brethren, as usual, are being swept along with the tides in population.

But this stirring up of old nests is more than a matter of places to live. The impact is being felt throughout the whole range of our American life. The changes coming are as subtle as the hidden thoughts of the heart and as obvious as the modified clothes and foods we wear or serve. Farmers are having to struggle along with less help and pay higher wages. Those moving to boom centers are having their grief with high rents, minimum food stocks and with new neighbors. Some congregations are growing, while others are losing members. Colleges are feeling the pinch resulting from reduced student bodies and changing educational emphases. Everywhere there is a state of flux with change in process. We Brethren share in what is happening to America.

But do we appreciate what is taking place? Are individuals, and especially parents, aware of what it means to move from the familiar home community to a new location? We fear that in too many cases there is little appreciation of the wider



implications of such uprootings and not enough consideration given to the personal and family problems tied in with a change in residence. At least this has been the bitter experience of many in the past. Following the lure of high wages or cheap land, they have found themselves isolated as to church and school privileges. Too late they have discovered that life is more than money for food and raiment.

A time of change like the present brings all kinds of opportunities. In the period of the westward movement of the American people many who were of good Brethren stock were lost to the Brethren heritage. Some disappeared as completely as pebbles thrown into a pond. Others fused with the life of the new community in such a way as to preserve something of their Brethren heritage. But at the same time that so much was lost to our ongoing group, there were others who saved the full strength of their Brethren culture by founding new Brethren groups. Thus the time of loss was also offset by many gains. Whether the balances were tipped toward disintegration, or toward the rise of a new Brethren center, often turned on the attitude of one or more key individuals.

Sometimes a mother, or a mother and father, invited those of like precious faith to their home and a quiet work was begun which finally issued in another church. Recently we read of Brethren in a far western city discovering the presence of each other and meeting in a home for a potluck dinner. There were other meetings of these who had common interests. Finally, the group decided to raise a little money, ask for a summer pastor, and to take active steps to find other members in their area.

This is the good old-fashioned way of preserving those values which are so surely needed if the new community is to be the kind of place in which one can live and achieve according to what is best. It is a technique that is being given consideration in many a new community today. There are many others that should give it a thought.

One of the most hopeful aspects of the present crucial situation is the study being given to new ways to realize the ideal community. Certainly there is nothing better, or more adaptable, than that of the church in the home. But we hear also that the young men in our C. P. S. camps, and young people here and there in our college or church groups, are struggling with plans for founding Brethren communities. We have heard of six young couples who tried pooling their resources to purchase a ranch to be operated cooperatively. Young theologs are seeing rural

openings through more rosy glasses. The Lord's acre and church farm ideas are getting a lot of attention. Even our poets are beginning to sing of the glories of the farm. It might dampen their enthusiasm if they had to rise before day to do the chores, but in their innocence they reveal how innate is man's longing for life under the open sky.

So we return to our opening thought: Brethren are on the move in all parts of the United States. They are moving as part of basic shifts in population. These stirrings are affecting their thought life as well. The situation is one which is bound to bring some disintegration, but it can mean new groupings and more Brethren centers. What happens depends upon the convictions in the hearts of key individuals and what they do in a crisis. Perhaps the most hopeful aspect of the present situation is the growing interest in new ways to realize Brethren ideals and so build brotherhood into the life of the community.

H. A. B.

### When Appreciation Fails

LIFE in any field of active Christian service is sure to encounter many things which test the quality of the soul fiber. One of these is the lack of due appreciation.

Many factors enter into this. The people do not know how hard you tried. They do not understand the difficulties in your way. Possibly they are simply not capable of estimating the value of your work. Most likely of all, they are just thoughtless, being very busy with their own affairs.

It isn't always easy to keep perfectly sweet, even if you make allowance for all these things. And the case is the more serious if you must look on quietly while others enter into the heritage of prestige and popular influence that once was yours. We are not all built on the model of John the Baptist in this respect.

Such things must happen, however, as years pass and strength wanes, but they often happen prematurely and unjustly. Popularity is a fickle thing and sometimes cruel. "Familiarity breeds contempt" and closeness of view may hinder a true perspective. The observation that prophets are more likely to be honored away from home had already passed into a proverb in the time of Jesus.

Blessed is that servant of God who early learns not to bank too much on the recognition of his work by his fellow men, sweet as that is, and presses on courageously and faithfully to the end, "kept by his power" and comforted by the knowledge that at least two persons in the universe—God and himself—understand that he is doing his best and that one of these will give it a just valuation. E. F.



## *The General Forum*

### **The Religious Significance of the Soil . . .**

BY ERNEST M. SHULL

#### *Introduction*

SINCE the dawn of man there has been a mysterious but real connection between the land and its people. "Soil and soul have much in common," says G. Shubert Frye. Throughout history men have clung tenaciously to their native soil. The Israelites felt so close to the soil that they were ready to die for it. To be separated from the land was an incredible hardship. Then, as now, farming was the world's most essential occupation.

The average farmer today has a deep religious attachment to the soil. The soil is sacred to him. He enjoys the bounty of God's gifts, the blessings of the good earth, the kindness of a God who cares for his needs, and the holy earth which is a trust between God and himself.

#### *The Bountiful Earth*

In the beginning God created the heavens and the earth. And God called the dry land earth and the waters seas, and God saw that it was good. And God said, "Let the earth bring forth grass, herbs, and fruit trees," and God saw that it was good. Then God said, "Let the waters bring forth abundantly moving creatures, fowl, great whales, and every creature that moves," and God saw that it was good. Then God commanded the living creatures of the earth and the sea to be fruitful and multiply. This is a beautiful picture of the bounty of God from the Genesis hymn of creation.

Again in Psalm 104 the bounty of God is revealed. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable." The sea is still an unexplored reservoir of countless marine forms of plant and animal life.

So man finds himself upon the earth with many other creatures. The plants provide food for the animals, and the animals in turn provide food for man. The bounties of God have been lavishly bestowed upon us.

#### *The Earth Is Good*

God saw everything that he made, and, behold, it was good. The earth is the scene of our present life and probably the very source of it. The earth sustains all life. The products of the earth satisfy and they are good. To the common man the earth propounds no system of philosophy or of theology. Man works with the soil and reaps the harvest. Every man in his heart knows that there is goodness in the rain, in the wind, the soil, the sea, the sunshine, in the trees, and in the sustenance which

he derives from the earth. The goodness of common necessities should be appreciated as gifts from God. The bountiful earth is a sacred trust between God and man. God is the giver of every good and perfect gift.

#### *The Earth Is Kindly*

We have heard much about the cruelties of nature. The crippled rabbit is the first one to be killed by a hawk swooping down upon it; the smaller and weaker creatures are at the mercy of the larger and stronger animals. There are devastations of frost, fire, and flood. Plagues have wiped out whole tribes of people. Then we have the appalling convulsions of earthquake and eruption. Nevertheless, man prospers, for the bounties of the earth outnumber the catastrophies.

As I look into the face of our Mother Earth, I would say that the contest with nature is wholesome. Nature may appear ever so cruel, but when we more fully understand her laws it becomes more clear to us that though it is a stern earth in many respects, it is a kindly earth.

Good farming is dependent upon one's adaptability to nature. To live in the right relationship with natural conditions is one of the first lessons that a wise agriculturalist learns. A mastery of nature can be accomplished only by working with the soil and its produce. Basically all life comes from the soil. The contribution of the naturalist is bound up with the soil. He studies the relationship of one form of life to another form of life. He interprets the natural laws which God has established. The growth of a plant or the birth of a baby can be scientifically explained, but this does not decrease its mystery. To live close to nature and to the soil is to live close to God.

#### *The Earth Is Holy*

God created the earth; man had no part in the creation of things. Since God created the earth, it must be considered religious. The sacredness of the earth to the Israelites was intrinsic and inherent. A religious feeling for land is greater than many people think. This feeling is reflected in the religious attitudes of country people of every grade of culture in all parts of the world in all times. Many people believe in the sacredness of the land which is associated with a definite spot. There is a natural sacredness about one's native land. There is a reverence for the soil of the homeland.

Every farmer feels the heartthrob of spring in his breast. During spring plowing he picks up a handful of the good earth and lets it trickle



through his fingers. The soil has then taken on sacredness—it is the holy earth.

"And God blessed them [male and female], and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1: 28).

Man cannot receive any blessings from the earth unless he does his part in the whole creation scheme. Man must learn how to obey God's laws of nature, or perish from the face of the earth. He must understand nature rather than oppose her laws. You do not break the laws of nature; you break yourself upon them. You do not break the laws of nature; you only illustrate them.

In Psalm 8 we have a clear picture of man's responsibility to the earth: "Thou madest him to have dominion over the works of thy hands." But, in many parts of the world our natural resources have been misused. This is especially true in America, which has sometimes been called the "promised land." In the Piedmont region of the Southeast, the plantation system has broken down because of the long years of overcropping, accompanied by erosion of the soil.

Misuse of the land results in the ruin of both the land and the people. The book, *Grapes of Wrath*, clearly portrays what misuse of the land can do to a society. To save the land is to save the people.

Most of the dust storms were caused by the neglect and misunderstanding of nature. There is often a loss of faith in God where the land fails to produce the necessities of life. We must preserve the soil. It requires generations to rebuild the soil and make it rich with humus again. The people who are poor farmers harm not only themselves; the near-by communities suffer from higher taxes, for the poor and rich must be supported. They must still have the opportunities of roads, schools, and churches. The way we tend the soil, then, does affect human happiness.

Our responsibility to the soil is to preserve its richness for ourselves and future generations.

*What Are the Intrinsic Values of Living on the Soil?*

The real value of rural life can hardly be estimated. In times of depression and national or international strife man must leave the city factories and industries and turn to the bountiful earth for new wealth.

The country way of life is the source not only of our food and other products, but also of our faith in a God who is dependable. The soil is not really our own; it belongs to God. The husbandman

must think of generations yet unborn who must live on the land after he is done with it. Farming is a partnership with God. Man is the trustee of the land. There is a partnership between man and the soil. The earth must be cultivated and cared for, so that it will yield its full increase for the good of all. The earth must be guarded against pests, erosion, ravages of wind and flood, and many other abuses. Individuals who live on the soil and care for it seem to have a deeper reverence for God.

Intelligent use of the land is necessary for our national welfare. Job said, "Speak to the earth and it shall teach thee." Land is as patient as a father but as stern as a judge. When a farmer discovers the laws of nature, he has discovered the laws of God. The proper use of the land will do much to alleviate our economic and social evils. We need the service motive in the use of land rather than the profit motive. The earth is not selfish. It is open and free to all. Farming is essentially an occupation of integrity. We must recognize the right of any person to a portion of the earth. People who work the land should have the privilege of owning it.

The Church of the Brethren grew out of an agricultural background. The love of the soil marked the life of our people for one hundred fifty years. The home and the church were centered in rural life. It was the fellowship gatherings which kept our people on the farm, for it was there that they found freedom from the hurry and bustle of city life. Large families of children were given a good living from the bountiful earth. Farm products meet the basic needs of life.

Jesus had a keen love for the out-of-doors and an appreciation for the beauties of nature. Many of his parables were flavored with the color of rural life. "He that reapeth receiveth wages, and gathereth fruit unto life eternal." The kingdom of God comes with the faith of sowing and reaping together. On the farm we work for God and we work with God. The sacredness of our task makes life worth living. Our labor should be consecrated to God. On the farm we see the miracles of life and death and growth. In all our labor we touch the mysteries of God's creation. Our normal, objective experiences with nature instill in our lives the spiritual values of life. The tilling of the soil gives to life simple pleasures, which are lasting and satisfying. A man cannot be a good farmer unless he is a religious man, and the life he lives tends to make him more religious. The farmer is a fellow craftsman of the God of nature.

A new appreciation of rural life and the soil is



needed by all. The Brethren Church had a rapid growth in its early years, because our members were rural people who lived close to God and had large families. My prayer is that more rural youth of today will catch the significant contribution the farmer is making to the world, and dedicate his task to the tilling of the Lord's acres.

*Lena, Ill.*

## Setting the World on Fire for God

BY OLIVER A. HAMMOND

REVIVAL is God's plan for setting the world on fire. And we say, "Just what is revival?" Revival is the spirit of our living God working sincerely in the hearts and consciences of the people. The day of Pentecost was the first great revival in the history of our church today.

The day Christ ascended into heaven the Holy Spirit descended to reign in Christ's place. From the day of Christ's going up into heaven until his return in glory to claim his own, the Bible tells us that the desire of God for his church is a fiery cleansing Holy Ghost revival. "Has God's fiery plan failed?" Christians sometimes ask this question in the face of the growing sin in the world and the increasing lukewarmness in the church.

If God's plan for setting the world on fire has not been accomplished, it is due to the means through which he has chosen to work out his divine plan of salvation. Sin in the hearts of individual church members and a lacking on the part of the ministry have grieved and hindered the Holy Spirit's work in the church. Worldliness, ill will, jealousy, pride, judging, murmuring, censoring, backbiting, an unforgiving spirit, and lukewarmness are only a few of the things which hinder the Holy Spirit from forging ahead in the church and in the hearts of men. These are a few of the sins which have hindered the world from being set on fire for God.

Just one sin put Adam and Eve out of the garden of Eden. The Holy Spirit is kept out of the church and out of the hearts of men by thousands upon thousands of sins in the church-going people. Sin abounds in people's hearts and it is in the church. There is none of us perfect, but it is God's will that we do our best to be like our Lord and Master Jesus Christ. One of the big reasons today that there are so many outside the church is that there is so much unconcern and lukewarmness inside the church. Let us turn to prayer.

There is no secret to revivals. Revivals always come in answer to prayer. Before America or any other country can have a real sweeping revival, there must be a genuine old-time revival of prayer, and before there can be a revival of

## Surveying Rural Heights

BY VALLEY DIEHL MILLER

When tiny buds burst forth in spring,  
Silently hope and joy they bring.  
By clothing the bare landscape once more  
They show God's power o'er and o'er.

When friendly cows in pastures green  
From early morn till night are seen,  
And sheep are grazing near the brook,  
'Tis a restful scene on which to look.

When birds are brooding on the nest  
And apple trees are charmingly dressed,  
Wisdom and purpose from above one finds  
Not fathomed at all by human minds.

When guided horses to and fro  
Through growing corn rows cautiously go  
With pretty clover fields in sight,  
There's an inward urge to do the right.

When the oriole sings a cheery song,  
Or the gay bob-white calls loud and long,  
Somehow a Presence then seems near,  
Protecting and keeping his own from fear.

When across the fields the cold winds blow,  
And silent is the falling snow,  
There are emblems of purity everywhere  
Pointing to One who put them there.

When stars shine out into the night,  
Dotting the skies with marvelous light,  
They tell a story as they shine  
Which deepens faith in a Power divine.

*Fort Defiance, Va.*

prayer there has to be a conviction of sin in our lives, and we have to humble ourselves before God and admit our weakness to him so we will be in condition for him to use us.

All the great movements in the Book of Acts were started by the force of intense believing prayer of the one hundred and twenty in the upper room. In time of any such great prayer meeting the Holy Spirit is miraculously poured out upon the group.

The Wesleyan revival, like Pentecost, came in answer to persistent prevailing prayer. The practice of the early Methodists was to pray from four to five o'clock every morning and from five to six o'clock every evening. Some of the leaders spent all night in sincere earnest prayer, and when they preached they got results.

Moody in England, hearing of the revivals in America, said to the people there, "God is no respecter of persons. What can be done in America can be done here. We will all pray until God blesses us in that same way." And God answered



their prayers by the mighty revival in England in 1859.

They tell us that Moody would not hold revivals unless he was sure that they were fully prepared and fully supported by the prayers of that church.

In Wales in 1903 the churches were practically empty. Then it was the church people formed prayer bands. There were about three hundred bands, and it was as though this province had become one great prayer meeting. Vice was raging through the country, and people were leaving God out of the picture. In 1904 there was a great sweeping revival, and the churches were filled to overflowing, and they tell us that within two years about seventy thousand souls found Jesus and accepted him as their personal Savior.

In 1902 a Mr. Tory addressed a group of missionaries in India. Two of the lady missionaries were so impressed by the importance he placed on intense, believing prayer that they went back to their stations and asked the people to seek the Lord in prayer. Soon there was a pouring out of the Holy Spirit, and in that one district there were about eight thousand souls brought to Christ.

In Korea people heard of the results in India, so they started praying each noon for an hour. After this continued for a month with no results, some became discouraged. They did not quit, but put in more time in prayer than before, changing the hour to evening when they had more time. They kept those prayer meetings up for months, and in the end the whole country was swept by a great revival and the people were converted by the thousands.

But perhaps one of the greatest revivals since Pentecost was the Moravian revival during the eighteenth century. The prayer meeting which started in 1727 and lasted about a hundred years was at Herrnhut. It was called the hourly session. It was kept up in relays by the brothers and sisters of the church for all the works and needs of the church. Such prayer as this always leads to action. It led to the beginning of some of our modern foreign missions.

America needs a religious awakening that will bring back men to God. Our churches need Jesus Christ and his power manifested in the church members' lives. People will not doubt God's Word when they see his power manifested and his Holy Spirit at work. Let whole companies of praying people, whole assemblies of churches unite in pleading for the precious promises of God in earnest persistent prayer for a definite awakening of America for God. Then God will meet the moral, spiritual, economic, and industrial needs of

America by the Holy Spirit descending upon us as he did in the great revivals of the eighteenth and nineteenth centuries or the day of Pentecost. God's plan for setting the world on fire has not failed, but America and the rest of the world have failed God.

I am sure if we could find one hundred and twenty men today as dead to sin, as absorbed in Christ, as loyal to his instruction, as united, as prayerful, obedient and willing as the disciples were in the upper room to pray until God visited them from on high, he would send us a revival such as was given at Pentecost.

Let the Christians of today listen to the voice of God when he says to us, "Watch and pray" or "Pray without ceasing." Let us think of the lost and dying world. Let us think of the souls that are headed for hell unless we do something about it. Let us think of the gates of hell closing on the millions who are lost without Christ and without hope. Then let us stir others into activity for Christ. Let us set the world on fire for God. Let us remember that revivals come in answer to prayer and where there is no prayer there is no revival. We do not have continual prayer meeting or daily prayer meetings in our church like those great revivals of the seventeenth and eighteenth centuries or like the one at Pentecost, but we do have a weekly prayer meeting. Let us fill our meeting places for our weekly prayer meetings instead of having the customary ten or fifteen per cent of our members present. Are our lives pleasing in the sight of our Lord and Savior if we are not doing our best to set this old world of ours on fire for God, who is our refuge and strength?

*Battle Creek, Mich.*

## Give Us This Day Our Daily Bread

BY H. L. HARTSOUGH

How much wholesome discipline are we getting out of the food rationing experience? It should give us a new appreciation of the products of the good earth. Our tables must be stripped of luxuries that others may have necessities. Will we grumble or will we accept it as a lesson in brotherhood building?

We should get more than inconvenience out of this experience. The fact that we must plant a garden or go hungry this winter should develop in us a new comradeship for each other and a new love for the soil. We should pray with new meaning, "Give us this day our daily bread."

Rural life should take on new dignity and new meaning. The farmer is a partner with God in the business of creating the essentials for physical life. He is helping God feed the families of the



earth. The farmer lives in the midst of the miracle of life and growth. The city man, constantly surrounded by material, man-made things may forget God, but the Creator calls to the man in rural life from every new-born blade of grass.

If we are awake to the lessons God is trying to teach us we will develop a new sense of humility. Our boasted economic system, our perfected social security will fade away if God does not feed us from the lap of the good earth. For the rich and the poor to wait together to receive the same allotted share of food should break down our silly class distinction. The earth cries out, "You are all brothers fed by the same hand."

Let us be worthy of our rural heritage. Many of us live in the country by necessity; perhaps the experience of these days may lead more of us to rural life by choice. We may develop a new sense of values. This would be a good time to change the price tags on some of the commodities of life. Perhaps we have been looking for life at the wrong place. It will be too bad if we harden ourselves against the discipline of these difficult days.

*Elgin, Ill.*

## Shall the Lights Go Out?

BY S. S. BLOUGH

WHEN Jesus was on the mountain with his disciples, he said, "Ye are the light of the world." The multitude was standing near, but he was speaking of his followers. These striking words are a part of the Sermon on the Mount. It was this sermon that Daniel Webster called "the greatest legal digest of statute law on the brotherhood of man." But there is more than the digest of statute laws; there are the "blesseds," as someone calls them. And at the end of these, Jesus makes two great statements which must not be lost sight of: "Ye are the light of the world"; "Ye are the salt of the earth."

Lights that shine are of great value. They have become so common to us that we do not think seriously about them until they fail. How soon after the lights go out and darkness prevails we begin to wonder where the trouble lies! In the story of the ten virgins it seems that the five called foolish thought little about their lamps until the bridegroom actually came; then they went to the wise virgins quickly, but these could not now give help. For the foolish the lamps had failed too long.

When in 1914 the House of Commons was debating the declaration of war on Germany, Lord Grey went to the window in the early morning and saw the street lamps being extinguished one after another. Turning to a friend, he said, "The lamps are

going out all over Europe; we shall not see them lit again in our lifetime." Twenty-eight years have gone by since then and many changes have come over not only Europe but the world. One may easily recall some of these changes. It may very well be said that some lights have been extinguished, but other lights have been made to burn more brightly, and some have been lighted since Lord Grey spoke those words.

Some may remember how in the evening the lamplighter made his rounds, and wherever he stopped a light burned where before there was darkness. Lights are burning that darkness may be dispelled. What did Lord Grey mean? Were the lights of civilization being dimmed so that after a little while they would go out? And did they go out? Or did he mean the lights of the Christian church? Is it not a fact that without the lamps of Christendom shining there can be no real civilization? Is not that what Jesus meant when he said, "Ye are the light of the world"?

Thirty-five years have passed since we saw the lamp-lighter make his rounds over Squirrel Hill, Pittsburgh. Since that time electricity has taken the place of the gas jets. Much progress has been made in the physical lighting of the world since then. The coming of electricity has lighted Europe as well as the rest of the world, but spiritual darkness yet persists. Whence do we have electricity? It is generated in the powerhouse. When the light fails we wonder what has happened. Something in the machinery or some careless attendant is to blame. But there is always hope that repairs can be made and the light shine again.

Whence comes the light of Christendom? Jesus also says, "I am the light of the world." Our spiritual light comes from him, whose light never fails. If our light is dim or goes out it is because of some failure on our part. If the light of the church ceases to shine, someone is to blame. If the lights

## God's Way

BY MRS. GEORGE HECK

God gives us love, peace and gladness.  
He gives us joy, takes away our sadness.  
He helps us our burdens to bear.  
He keeps us ever under his care.  
He shows us the heavenly way.  
He guides us on his path each day.  
May we, as his flock of sheep,  
Give him, our heavenly Father, our love to keep.  
Can we do enough to answer his call  
When he gave us his Son, his own, his all?  
God wants us to be, each hour of the day,  
A follower of his, each step of the way.  
*New Enterprise, Pa.*



of Europe and of the world are again going out, someone is guilty. What has the Christian church done since 1914 to keep the lights shining?

Something like a generation ago there was a slogan, The world for Christ in this generation. It was a very ambitious program in the right direction. But that generation is gone and where do we find ourselves today? Examine carefully Jesus' light in its fine spiritual nature; then look at that which we find in a large mass of so-called Christians. What must be our conclusion? Where have we failed, for failed we must have? Shall the bridegroom come and find that the lamps of Europe, of America, of mission lands and of the world have gone out? "Ye are the light of the world." Keep the lamps burning.

*Sidney, Ohio.*

### Ministerial and Missionary Pension Plan Questions and Answers

BY HARL L. RUSSELL

**Question:** Will the churches have difficulty in keeping the plan in operation?

**Answer:** At first it will be necessary for the local leadership to keep the plan rather regularly before the membership. Interpretation of the different phases of the plan should be a part of the local program at various times during the church year. The membership will want to meet its congregational contributions if the membership fully understands the worthy nature of the plan. It goes without saying that the local treasurer must be diligent with respect to the sending of the contributions of the local congregation to Elgin. Carelessness in educating members, and lack of efficient financial management in the local church will impair the pension program just as it handicaps the other service features of the local church.

It is well to state that as the years go by and ministers and missionaries throughout the brotherhood begin receiving pension benefits, this will serve greatly to increase the support of the membership for the pension program.

**Question:** Will the Pension Board be a separate board?

**Answer:** It will not be made up of members who are especially appointed or elected for the task, for the Pension Board shall be those who are members of the General Mission Board and the General Ministerial Board.

**Question:** How many denominations have similar pension plans?

**Answer:** At the November 1942 Twenty-Eighth Annual Church Pension Conference, reports of twenty-one pension systems were made. The twenty-one systems serve 142,457 congregational units, 114,870 ministers and "Y" secretaries and a total church membership of 28,813,741.

**Question:** What assets are held by the twenty-one pension systems?

**Answer:** As of 1942, the total assets of the pension systems were \$186,539,995. Furthermore, this represented an increase of more than \$7,670,000 in assets over the previous year.

**Question:** Should we wait until times are normal to adopt a pension plan?

**Answer:** Times are never normal. A certain period of years may be pleasant to some of our people in rural areas and thus they are inclined to think of that time as being normal. At that same time, it is possible for industrial areas to be harassed with problems, and the people in this region will be inclined to refer to that certain period as a period of hard times.

### Our Father's Goodness

BY GEORGE W. TUTTLE

THE psalmist never wearies of giving praise for our Father's goodness. How inclusive, how worshipful the summing up in the last verse of Psalms: "Let every thing that hath breath praise the Lord. Praise ye the Lord." Should not our praise to God for his mercy and for his daily care bubble up as the water bubbles up in the old New England springs? Merrily dance the sands in the bottom of those old springs as the water below seems to say, "Let me out! let me out!" Even so praise flows out in the Psalms.

How evident our Father's goodness in the provision he has made for every living thing. As the psalmist says, in words of simplicity and power, "Thou openest thine hand, and satisfiest the desire of every living thing." Can God forget our needs? No, God forgets nothing but our sins; those are cast into the sea of his forgetfulness and remembered no more against us forever when we accept our Lord Jesus Christ in sincerity and truth.

Without this faith in our Father's goodness, without this God-given vision of his care, we soon grow weary, discouraged, or faint. How true to our experience these words of the psalmist, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." Those who wait upon the Lord in simple faith surely renew their strength. He cannot deny himself; he simply must abide faithful.

Our Father takes no delight in withholding and yet he simply must withhold that which would be harmful to us. To the little child who begs for the bright pieces of a broken bottle strewn upon the walk by a careless dairyman, the shining fragments seem very desirable. How about the mother. Is she moved by the pleading of baby lips, or by her child's itching fingers, or does she swiftly gather up every fragment of glass lest harm befall her child? We are but children and God is our Father.

How positive, how emphatic, how inclusive are these words, "There shall no evil befall thee." Seeming evils may compass us about as the Syrians once compassed Dothan about when they thought to take Elisha, but it cannot be more than seeming evil if faith fail not. The God who delivered Elisha will deliver us. When sickness comes we have time to think of our blessings, of which not the least is the blessing of health. When business fails we learn to lean hard upon God and we have a new vision of him as our helper. Though all else fail, God cannot fail. "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing."



## An Urbanite Goes Rural . . .

BY MILDRED JENSEN LOOMIS

No part of my life has been more thoroughly lived than the first two weeks of May just past. In my sixteen years of educational and social work any like period would have been fuller of people and events, but I recall none that brought forth the same depths of satisfaction and well-being.

There's a push about May, with new life surging in every inch of space, that takes a special tempo if one is to keep pace with it. Not that it necessarily means hurry and rush, but the hours lengthen out if one is to do and appreciate everything fully. From five in the morning until nine at night I've been busy, but I'm glad I've given myself to it completely. How foolish last year, my first spring on the homestead, to let attendance at city forums, committees, etc., cut in on the full response to early May's panorama of growth.

Take the baby chicks for instance. Last year there would be time for only a brief peek at the hatching hens between "outside" engagements. No time to discover how the eggs got broken, or where the missing hens had gone, or why so small a percentage of the hatch came through. This spring I know my flock so well I could write an essay on *The Psychology of Hens* with a major chapter on *The Persistence of Hen-Habit*. It was this characteristic which baffled me most in my effort (for the sake of reducing cash outlay) to raise chicks by the setting-hen method.

I had partitioned the hen house, using wire fencing and my newly developed carpenter's skill, and in one end had constructed a maternity ward for hatching hens and beside it a nursery room for little chicks. One evening, late in April, I took the first broody hen from her laying nest and put her in the hatching section, trusting she would climb into one of the six nests I had temptingly fixed there. "There's nothing else for her to do if she wants to set," I said to myself, "for she can't get out of that pen." But the next morning she was back in the laying section on her former nest. Dictatorially I put her back on a hatching nest and braced a board at its entrance. That afternoon she was back on her old nest again! This time I double braced her in the hatching nest, and for safe measure, nailed and wired every opening in the pen which looked large enough for her to crawl through.

"If you get out of here now," I muttered to her, "you're better than Houdini!" And she was! I found her settled in her old nest an hour later. Not only the persistence of her habit amazed me, but her strength in battling down the barricade. A kind of respect for the life force within her, rather than impatience, took hold of me. I put her back and decided to stand guard until I knew how she did it.

With a magazine I sat down in the sun outside a window. In a few minutes I heard her lunging against the board, which soon fell away. I saw her climb out and hop to the top of her nest and then to the window sill, where she began searching out a landing place on top of the wire enclosure. From the ground a six-foot height was too much to attempt, but I had not counted on the hen's scaling it from higher levels. Not suspecting she was watched, she "took off," clung to the wire, scrambled over and went clucking to her old nest. Now, of course,

I added to the height of the fence and rewarded Henny-Penny with a setting of eggs. She settled down somewhat, but I double braced her for a week and supervised a daily recess for food and water.

Other broody hens were broken in on wooden eggs until they were more adjusted to their new places. Most of them were steadier than the first one. She came off with but five chicks, and I hoped she would accept the dozen I bought from the hatchery. But she thought differently and constantly pecked them out of her sight, and jealously hovered over her five. The orphans wandered about independently and sometimes collected in the maternity ward. The sight of them, plus their own growing maternal instinct, seemed to confuse the setting hens. One day I found three of them sitting on the ground silently competing for the affection of the chicks. My husband may be right when he says, "You'd have less trouble if you hatched and raised your chicks in separate places." But I'm learning—not only about the technique of chicken raising but much about hen nature and the power of life's longing for itself.

And take the gardening. Last year it was a side issue, with plantings in indifferently prepared soil whenever they could be sandwiched in between other matters. Needless to say we suffered results none too plentiful or desirable. But this year we are already having rewards not only in food, but in the subtler satisfactions of a more thorough and continuous attack. We began with a fall plowing of ample space. It is a delight now to handle the mellow soil and to contemplate the added richness from generous applications of our new biodynamic compost. Calculated plantings were made in March, so that onions, lettuce, radishes, not to mention rhubarb and asparagus from last year's roots, were early table delicacies. Peas, beets, carrots and cabbage are far enough along to mature before June. Several varieties of sweet corn are inches high and large Bonny Best tomatoes have stood transplanting in fine shape.

It takes a long time for one so urbanized as I to become truly rural. Working with cows and horses was one of the last feats for me to accomplish. The powerful hulk of a work horse filled me with fear, and I usually kept my distance. I shuddered at the close proximity demanded for harnessing and hitching a horse.

But bringing the barn straw and bedding for mulching the potato patch via the wheelbarrow was a slow process. Though no one was around to help me, I decided to try harnessing our stiff mare and using the wagon.

The harness on its peg was a hopeless tangle. The only guide I could think of was an illustration in the mail order catalogue. So with Sears propped up in the manger I began to solve the puzzle. Approaching Queen with this bundle of straps was almost more than I could manage, but her patience, amounting almost to stolidity, was a boost to my confidence. Somehow I got the hames over her shoulders and the tail piece adjusted and figured out what to buckle where. In an hour Queen was between the shafts, and the wagon drawn from the shed.

But she didn't relish the pulling. Something was annoying her. Not that she had enough spirit to balk, but she definitely wouldn't go. In trying to lead her I saw that a strap fastened in front of her neck was cutting in, in a way that even my inexperience suggested was peculiar. I checked with the Sears' catalogue and found I'd failed to put on her collar! When once it was adjusted affairs went better (though I must admit that a



wheel got caught and ripped out the garden gate post on the first trip through) and the potatoes were covered by noon. I was glad no neighbors had come that morning. There was too much data for their skepticism of book-larnin' city farmers.

But last evening when John and I were in the garden together it was possible for me to volunteer the use of Queen in harrowing the unplanted section while he furrowed out for enough cane to produce the five gallons of molasses we had set our hearts on. As I plodded up and down the patch for an hour there was a real sense of pride in doing this so-called man's job—and a strong respect for Queen's intelligence. At the end of each row she would turn sharply for the return trip with very little guiding from me. And when she stepped over the tug and I had to bend down, with my ear at her heels, to set it aright, I knew I had come into that basic kinship with a horse that I had always thought was not for me. A bit of strength was added to my stature.

Something of the steady rhythm of field work came into me last night too, through the slow repetition of the harrowing. But I didn't find it monotonous. I watched the harrow teeth uncover myriads of white stems of tiny weeds, still invisible above ground, and quietly rejoiced that this was necessary work, for now the morrow's sun would shrivel them past further troubling us. There was time to drink in the sweet fragrance of the locust blossoms at the end of the patch and to note the fading of color from the sky and the gentle approach of dusk. Queen's heavy breathing and the sleepy chirp of a bird now and then were the only sounds. The quiet settled down on us and John and I left off speaking. I can understand why farmers are usually folk of little speech. So much goes on about them in silence—the germination of seeds, the growth of plants, the coming and ebbing of light and color—that often the human voice is an intrusion. Something of the deep harmony of the world came over us in our quiet working last night, and I thought of a new beatitude, "Blessed are they who can rest from speech and dwell in a holy place."

When the light had gone, John took the horse to the

barn and I put the tools away. I met him at the gate and we walked arm in arm to the house. We stood, still silent, while the slim crescent of the new moon offered its benediction on this lovely day. My body was weary, but not so my spirit, and I knew that tomorrow at five o'clock I would feel ridiculously fresh again for another day of joyous response to the near, the small and the beautiful. I am glad to live and work in the country for

"Whoever makes a garden"  
Has ever so many friends!  
The glory of the morning,  
The dusk when daylight ends,  
The wind, and rain, and sunshine,  
And dew and fertile sod—  
For he who makes a garden  
Works hand in hand with God."

Brookville, Ohio.

## Where Do You Live?

BY PAUL THOMPSON

Have you ever asked a new acquaintance where he lived, and upon having asked immediately realize that you had committed a social blunder by the asking? An incident comes to mind of a handsome, well-groomed young man who was forced by my asking to reveal the fact that he was living in a disreputable part of the city. It was an embarrassing situation for us both, especially of course the young man.

One day as the prophet John saw Jesus walking down the street he remarked to a couple of friends, "Behold the Lamb of God." The two men ran down the street and when they were close behind Jesus, he turned and asked them what they wanted. They answered, "Where dwellest thou?" Jesus' answer was "Come and see!" And they followed Jesus to his place of abode. Out of that experience were born the first two disciples of Jesus.

It would seem that when anyone discovered the abode of Jesus and tarried with him for awhile, he could be satisfied with nothing less than living forever with Jesus. It actually works that way in life too, praise God!

Have you ever asked yourself where you lived? It might be a good thing to check up on your address once in a while. For the place where you live casts a tremendous influence upon others around you who come to your abode. It can be a very sad thing to have to live in a hut, but living in a hut does not bar you from living in the realm of abundant life. Nor is dwelling in a castle proof that one is living in the topmost strata of life.

Jesus had no earthly home, but he invited many people to his dwelling place. He lived in the realm of pure and noble thinking. His abode was built of love, sacrifice, mercy and service. Jesus was never embarrassed when people asked him where he lived; instead he was delighted to have the opportunity to show people through his home. The majesty, purity, and grandeur of Jesus' stately ideals attracted and held within their confines all great souls who knew him.

Say all you may, it is still almost axiomatic that where you live reveals just what you are. Look at your dwelling place! Is it in the valley of despair or on the heights of Beulah land? If it be in the latter, when people ask, "Where dwellest thou?" you can gladly and triumphantly invite them to "come and see."

Chicago, Ill.

\*Douglas Malloch.

## A Prayer

BY MRS. MILDRED SCHRADER

Lord, let my heart a cathedral be  
To comfort souls still seeking thee;  
Let the doors be open wide  
And trust and peace within abide.

Let ringing praise for One above  
Like organ chimes peal out his love;  
Let all the windows show his power  
Each new day and every hour.

First clear the steps of every sin.  
Please show me how to bring souls in;  
Humbly with them I would kneel,  
Bringing them for him to heal.

Let me help others the harvest to seek  
By personal touch throughout the week.  
Finally, Lord, fill every pew,  
And keep us all in allegiance true.

Hartville, Ohio.



## Our Mission Work

### Fifty-Eighth Annual Report of the General Mission Board . . .

For the year ending February 28, 1943

BY LELAND S. BRUBAKER

Secretary General Mission Board

Thinking of the past year, we have been reminded many times of the words of Jesus when he said to his disciples, "In the world ye have tribulation; but be of good cheer; I have overcome the world." These words were prefaced by his heart-to-heart talk with his disciples, which he closed by saying, "These things have I spoken unto you, that in me ye may have peace" (Matt. 16:33).

During these past months our fellowship with our brethren has been deepened and made more lasting. We are truly believing that in God through Christ there is found unshaken peace of the soul. But along with this comes the ever-increasing consciousness that as long as sin and selfishness remain, the very center and core of the missionary and evangelical movement to make known the redemptive power of God through Christ is unchanged. This fact lays upon the Christian church a tremendous responsibility and presents a limitless opportunity.

The world we are called upon to face now and in the future is a new world in many areas. A present-day missionary statesman has said, "One of the most urgent and difficult tasks before the missionary church as it faces the reconstruction period is to approach it free of deep-rooted prejudices and outworn assumptions." The reason for and purpose and right of any mission church are to be thoroughly tested by its ability to lay the unadulterated claims of Christ upon those millions of people who are now seeking for a more challenging and compensating life and to help them build in their own way the patterns of worship which fit their racial culture and background. If this can be done more adequately, the Christian church around the world will sharpen its message and enlarge its sphere of activity and influence.

#### India

The members of the church in India are taking an active part in effecting a vital church program during these critical days. In spite of much unrest they continue to make their plans for the work that is to be done. Our Indian brethren are taking a more and more definite part in their enlarging work. For this we can be truly thankful. In case any real emergency might remove our missionaries, plans are in hand for the carrying on of the work. Because of highly restricted and dangerous travel no new missionaries were sent to this field nor did any return on furlough. During the year our mission staff was given \$2,000 by the Brethren Service Committee to care for some of those who were destitute in our area. Early frost had destroyed a goodly share of the crops, leaving the people with no means of livelihood.

Gandhi one time said, "You Christians have a gospel that has dynamite in it; but you treat it as ordinary literature." Let us continue to work and pray to share the dynamic message of Christ with India's millions.

#### China

War goes on in China. To six years of devastating conflict are added famine and flood. The suffering in certain areas cannot be described because of lack of words.

How thankful we ought to be that two of our missionaries are in Central China helping to administer relief to these desperate people. Two thousand dollars a month is being sent to Ernest Wampler and O. C. Soltenberger for their work. It is a testimony for our church.

Repatriation plans proceed slowly for our folks interned in Peking—Grace Clapper, Hazel Rothrock and Minor M. Myers. We still have hopes of their returning to us on the next repatriation ship.

Thank God for news from our people in the Philippines! Though a year old, it gives us great comfort. It did not come direct but from an English woman who had lived in Baguio and was repatriated to Egypt. All were well at that time and making the best of their situation.

China will be in need of all the loving help that we can give in the years that are ahead. We are ready to go back with personnel as soon as possible.

#### Africa

This field still has not suffered from actual warfare, but is feeling the unrest and uncertainty caused by it. The growth of the church during the past year in strength and conviction gladdens our hearts. A change in the educational program gives promise of developing stronger leaders than ever for the church in Africa. It is no easy task that our missionaries face here, but they go on with faith and courage.

We are glad to report that H. Stover Kulp recently made his way alone to this mission field. He traveled by way of South America and South Africa in order to join his comrades in Nigeria. Four others—Dr. and Mrs. Everett B. Myer and Mr. and Mrs. Herman B. Landis, all of La Verne—expect to leave in July by the same route.

#### Denmark and Sweden

Last year just previous to our Asheville Conference, Brother and Sister J. F. Graybill returned to the United States from Sweden. This was at the urgent request of the U. S. government. Brother and Sister Graybill have served thirty-two years in this field. It is with regret that we lose them from our active mission staff. They will always continue to render help and direction to our work in the Scandinavian countries.

Brother N. V. Olson is now directing our work from Malmö under the care and guidance of Brother Graybill.

#### Personnel

It is to be regretted that our missionaries cannot go to their fields of work or return to us for a much-needed

TABLE I. FOREIGN STAFF†

| Date | Date of first work in field | Total | Ordained Men | Unordained Men | Wives | Unmarried Women | Short Term Workers | Residence Stations |
|------|-----------------------------|-------|--------------|----------------|-------|-----------------|--------------------|--------------------|
|      |                             |       |              |                |       |                 |                    |                    |
|      | 1894                        | 43*   | 11           | 3              | 14    | 15              |                    | 8                  |

\* Nine of this number on furlough.

† This and Tables II-IV are India mission statistics for 1942. The reports and accompanying statistics of the China field have not been received. Africa mission reports will appear June 12.



TABLE II. CHURCH IN THE FIELD

| Church<br>Congregations | Native Staff |              |                |       | The Church                                                    |                      |                     |                              |                        |                                         |                |                                        |       |          | Contrib. for Church<br>Work—Dollars |
|-------------------------|--------------|--------------|----------------|-------|---------------------------------------------------------------|----------------------|---------------------|------------------------------|------------------------|-----------------------------------------|----------------|----------------------------------------|-------|----------|-------------------------------------|
|                         | Total        | Ordained Men | Unordained Men | Women | Organized Churches<br>Other Places Having<br>Regular Services | Baptized During Year | Christian Community | Total Church Mem-<br>bership | Christians in Villages | Others Under Chris-<br>tian Instruction | Sunday Schools | Sunday-school Teach-<br>ers and Pupils |       |          |                                     |
|                         |              |              |                |       |                                                               |                      |                     |                              |                        |                                         |                |                                        |       |          |                                     |
| Agaswan .....           | 5            | 1            | 3              | 1     | 1                                                             | 3                    |                     | 485                          | 375                    | 375                                     | 75             | 5                                      | 127   | 15.00    |                                     |
| Ahwa .....              | 19           | 1            | 15             | 3     | 1                                                             | 1                    | 12                  | 500                          | 242                    | 90                                      | 350            | 4                                      | 210   | 90.00    |                                     |
| Amletha .....           | 6            | 1            | 5              | 1     | 1                                                             | 2                    |                     | 300                          | 93                     | 93                                      | 100            | 3                                      | 156   | 36.30    |                                     |
| Andada .....            | 4            | 1            | 1              | 2     | 1                                                             | 3                    | 6                   | 400                          | 265                    | 265                                     | 200            | 4                                      | 159   | 27.00    |                                     |
| Anklesvar .....         | 25           | 1            | 18             | 6     | 1                                                             | 7                    | 59                  | 1,500                        | 1,132                  | 916                                     | 500            | 8                                      | 592   | 231.00   |                                     |
| Bamanvel .....          | 7            |              | 7              |       | 1                                                             | 7                    | 34                  | 350                          | 294                    | 194                                     | 177            | 7                                      | 230   | 66.00    |                                     |
| Bulsar .....            | 25           | 1            | 16             | 6     | 1                                                             | 3                    | 20                  | 800                          | 512                    | 150                                     | 300            | 8                                      | 450   | 268.00   |                                     |
| Champavadi ....         | 3            | 1            | 1              | 1     | 1                                                             | 1                    | 18                  | 280                          | 248                    | 248                                     | 60             | 2                                      | 88    | 16.00    |                                     |
| Dahanu .....            | 6            | 1            | 3              | 2     | 1                                                             |                      | 7                   | 130                          | 56                     | 35                                      | 50             | 2                                      | 73    | 215.00   |                                     |
| Gadat .....             | 6            |              | 5              | 1     | 1                                                             | 4                    |                     | 675                          | 599                    | 599                                     | 80             | 5                                      | 332   | 24.00    |                                     |
| Jamoli .....            | 8            |              | 7              | 1     | 1                                                             | 4                    | 36                  | 400                          | 222                    | 222                                     | 150            | 5                                      | 220   | 20.83    |                                     |
| Jitali .....            | 5            |              | 4              | 1     | 1                                                             | 4                    | 41                  | 525                          | 379                    | 379                                     | 500            | 4                                      | 117   | 60.00    |                                     |
| Khergam .....           | 37           | 2            | 32             | 3     | 1                                                             | 18                   | 42                  | 850                          | 571                    | 248                                     | 720            | 18                                     | 1,098 | 302.00   |                                     |
| Kikakui .....           | 6            |              | 5              | 1     | 1                                                             | 4                    |                     | 452                          | 316                    | 316                                     | 190            | 6                                      | 207   | 18.00    |                                     |
| Palghar .....           | 9            |              | 8              | 1     | 1                                                             | 2                    | 8                   | 95                           | 61                     | 22                                      | 228            | 3                                      | 141   | 54.80    |                                     |
| Rohid .....             | 6            |              | 3              | 3     | 1                                                             | 4                    | 34                  | 400                          | 431                    | 431                                     | 75             | 3                                      | 172   | 21.00    |                                     |
| Vali .....              | 17           | 4            | 7              | 6     | 1                                                             | 7                    | 12                  | 760                          | 289                    | 289                                     | 300            | 7                                      | 300   | 139.10   |                                     |
| Vada*                   |              |              |                |       |                                                               |                      |                     |                              |                        |                                         |                |                                        |       |          |                                     |
| Vyara .....             | 19           | 1            | 14             | 4     | 1                                                             | 11                   | 49                  | 1,430                        | 1,122                  | 1,012                                   | 200            | 11                                     | 706   | 170.00   |                                     |
| Totals .....            | 213          | 15           | 154            | 43    | 18                                                            | 85                   | 378                 | 10,332                       | 7,207                  | 5,884                                   | 4,255          | 105                                    | 5,378 | 1,774.03 |                                     |

\* Included with Palghar.

rest. We present, however, four new candidates for your approval this year. Dr. and Mrs. Everett B. Myer of La Verne, Calif., and Dr. and Mrs. Roy Pfaltzgroff of York, Pa. We seek your approval for both of these couples, who have been appointed to Africa.

These and others will go to their appointed fields as it is possible.

We are all very thankful that our treasurer, Clyde M. Culp, is again able to be back in his office, even though on a part-time basis. We hope that as the days roll by he will soon regain his normal strength and will again be able to carry on in a most helpful and beneficial way for the church at large. I am sure that he would want me to express his deep gratitude to his many friends who remembered him in prayer during his illness.

We feel that we are extremely fortunate in having Edwin Grossnickle, who formerly was a member of the Manchester College faculty, join our mission staff in the capacity of assistant treasurer. He began his new duties on March 1. He and his family are settled in Elgin and have already become an integral part of our work and of the local church.

This year marks the close of Brother Otho Winger's membership on the General Mission Board. For thirty-two years he has been a member of our board; sixteen years of this time he

was chairman of the board. During all this time he has constantly given the missionary enterprise of the church his careful thought and guidance. We shall long remember Brother Winger, along with his other contributions to the church, for his untiring service to extend the influence and sphere of the gospel as it relates to the work of the Mission Board. We are indeed sorry to lose Brother Winger from membership on our board and as he goes, we wish him Godspeed and pray that he might make further contributions to our church life in other areas of activity.

### The Church at Home

The increased interest found in many local churches is indeed gratifying. Districts are seeking new mission points and are placing their best men there. This year fifty-one young men served as summer pastors, operating on a budget of \$6,000. Brother and Sister Canfield continue to serve as brotherhood evangelists in a very acceptable way. Brother and Sister C. H. Deardorff are rendering valuable assistance to many church groups as they plan for more efficient houses of worship and service.

### Comparative Statement of Mission Funds

Truly we can all rejoice over the splendid response of the entire church to support the Conference program. There was a total increase in the Conference Budget over last year of \$34,937.52. To this is added the splendid response to the work of the Brethren Service Committee, making the total giving of the church as reported to our treasurer's office \$625,334.73. This is an over-all increase of 46%.

### Receipts

|                                  | 1941-42      | 1942-43      |              |
|----------------------------------|--------------|--------------|--------------|
| Contributions of living donors.. | \$171,993.20 | \$197,871.69 | \$25,878.49* |
| Bequests & lapsed annuities, net |              |              |              |
| income from investments, etc.    | 49,918.77    | 49,232.66    | 686.11†      |
| Total .....                      | \$221,911.97 | \$247,104.35 |              |
| Endowments and Annuities ....    | 29,435.01    | 45,016.19    | 15,581.18*   |

TABLE III. GENERAL EDUCATION

| Mission Stations  | Total Under Instruction<br>—All Schools | Kinder-<br>gartens |        | Elementary<br>Schools |              |       |       | High and<br>Middle<br>Schools |              |      |       | Industrial<br>Schools |              |      |       | Teacher<br>Training<br>Schools |              |       |          | Educational Fees—All<br>Schools—Dollars |
|-------------------|-----------------------------------------|--------------------|--------|-----------------------|--------------|-------|-------|-------------------------------|--------------|------|-------|-----------------------|--------------|------|-------|--------------------------------|--------------|-------|----------|-----------------------------------------|
|                   |                                         | Kindergarten       | Pupils | Schools               | Total Pupils | Boys  | Girls | Schools                       | Total Pupils | Boys | Girls | Institutions          | Total Pupils | Boys | Girls | Institutions                   | Total Pupils | Males | Females  |                                         |
| Ahwa .....        | 414                                     | 1                  | 13     | 13                    | 365          | 298   | 67    | 1                             | 13           | 13   |       | 1                     | 23           | 23   |       |                                |              |       |          |                                         |
| Anklesvar .....   | 843                                     |                    |        | 13                    | 507          | 354   | 153   | 2                             | 184          | 96   | 88    | 2                     | 110          | 99   | 11    | 1                              | 42           | 42    | 626.00   |                                         |
| Bulsar .....      | 1,556                                   |                    |        | 30                    | 1,287        | 994   | 293   | 4                             | 189          | 137  | 52    | 1                     | 80           | 40   | 40    |                                |              |       | 235.00   |                                         |
| Dahanu .....      | 48                                      |                    |        | 2                     | 48           | 44    | 4     |                               |              |      |       |                       |              |      |       |                                |              |       |          |                                         |
| Jalalpur .....    | 301                                     |                    |        | 8                     | 290          | 221   | 69    | 1                             | 11           | 11   |       |                       |              |      |       |                                |              |       | 19.00    |                                         |
| Palghar .....     | 229                                     |                    |        | 6                     | 205          | 176   | 29    | 1                             | 24           | 22   | 2     |                       |              |      |       |                                |              |       | 79.00    |                                         |
| Umalla-Vali ..... | 317                                     |                    |        | 12                    | 317          | 253   | 64    |                               |              |      |       |                       |              |      |       |                                |              |       |          |                                         |
| Vyara .....       | 885                                     |                    |        | 27                    | 761          | 574   | 187   | 1                             | 62           | 35   | 27    | 1                     | 62           | 62   |       |                                |              |       | 92.00    |                                         |
| Totals .....      | 4,593                                   | 1                  | 13     | 111                   | 3,780        | 2,914 | 866   | 10                            | 483          | 314  | 169   | 5                     | 275          | 224  | 51    | 1                              | 42           | 42    | 1,051.00 |                                         |



TABLE IV. MEDICAL

| Mission Stations | Foreign Staff  |                  |        | Native Staff   |                  |                        |                          | Hospitals and Dispensaries |                   |             |              |                            |                 |                  |                  |                   |                           |                  |                                   |
|------------------|----------------|------------------|--------|----------------|------------------|------------------------|--------------------------|----------------------------|-------------------|-------------|--------------|----------------------------|-----------------|------------------|------------------|-------------------|---------------------------|------------------|-----------------------------------|
|                  | Physicians—Men | Physicians—Women | Nurses | Physicians—Men | Physicians—Women | Trained Assistants—Men | Trained Assistants—Women | Hospitals                  | Beds in Foregoing | In-Patients | Dispensaries | Treatments in Dispensaries | Visits to Homes | Major Operations | Minor Operations | Obstetrical Cases | Total Individual Patients | Total Treatments | Medical Fees Received—<br>Dollars |
| Ahwa .....       |                |                  |        |                |                  |                        |                          |                            |                   |             | 1            | 900                        |                 |                  |                  |                   |                           | 900              | 20.00                             |
| Bulsar .....     | 1              |                  | 2      | 1              |                  | 3                      | 1                        | 1                          | 23                | 284         | 1            | 14,537                     | 70              | 58               | 341              | 39                | 3,602                     | 17,093           | 5,735.85                          |
| Dahanu .....     |                | 1                | 1      | 1              |                  | 2                      | 3                        | 1                          | 35                | 969         | 1            | 21,802                     | 43              | 606*             |                  | 210               | 7,011                     | 28,121           | 7,084.73                          |
| Umalla .....     |                |                  |        |                |                  |                        |                          |                            |                   |             | 1            | 1,250                      |                 |                  |                  |                   |                           |                  | 45.25                             |
| Totals .....     | 1              | 1                | 3      | 2              |                  | 5                      | 4                        | 2                          | 58                | 1,253       | 4            | 38,489                     | 113             | 664              | 341              | 249               | 10,613                    | 46,114           | 12,885.83                         |

\* Including minor operations.

| Expenditures                   |              |              |              |
|--------------------------------|--------------|--------------|--------------|
|                                | 1941-42      | 1942-43      |              |
| General Secretary's Dept. .... | \$ 8,846.97  | \$ 9,635.64  | \$ 788.67*   |
| Treasurer's Dept. ....         | 3,887.18     | 4,067.15     | 179.97*      |
| Missionary Education .....     | 9,423.96     | 12,781.25    | 3,357.30*    |
| India Mission .....            | 60,202.14    | 61,981.98    | 1,779.84*    |
| China .....                    | 38,242.23    | 30,620.08    | 7,622.15†    |
| South China .....              | 216.15       | 511.24       | 295.09*      |
| Sweden .....                   | 3,299.40     | 5,052.40     | 1,753.00*    |
| Denmark .....                  | 120.69       | 162.35       | 41.66*       |
| Africa .....                   | 40,114.82    | 29,145.94    | 10,968.88†   |
| Home Missions .....            | 39,724.57    | 41,577.21    | 1,852.64†    |
| Totals .....                   | \$204,078.11 | \$195,535.25 | \$ 8,542.86* |

Explanation of Above

A very good increase in giving from the churches is noted, of which \$10,024.78 represents increase in designated mission funds and the remainder is a general increase in Conference Budget undesignated offerings.

In endowments and annuities there is noted a considerable increase again this year representing a good volume of annuity money.

With an increase in income and a decrease in mission expense, we have a corresponding increase in our mission surplus. Provision has been made for a conservative reserve to be set aside to meet almost certain expenses accruing in war areas but additional provisions must be anticipated because of these uncertain times.

In office expense a sizable increase is noted in our secretarial work because of increased needs in the field of co-operative efforts with interdenominational groups. Then in Missionary Education is noted a rather abnormal increase. This is caused by a change in plan of handling literature sales, increase in subsidy of \$1,000 to the Gospel Messenger, and the largest expense in years sending missionaries on tours among the churches.

In our foreign fields there is noted a moderate increase for India. This is to be expected in these times. That there is no greater increase only reflects the difficulty in making expansion of the work. As to China, notwithstanding a generous provision for money set aside as though spent, to pay sometime bills created by native Christians now believed to be carrying on, we still have a large decrease in expense. This mainly reflects the elimination of expense due previously to movements of our missionary staff in evacuation, etc. In South China we are having increasing expense for Moy Gwong's

work due to money inflation resulting in extremely high costs. The Sweden expense increase is substantially due to the cost of the return of the Graybills and establishing arrangements to carry on. For Africa there is noted the largest change in any department—a big decrease. A decrease in staff accounts for about \$2,000, no passage cost for people to the field another \$3,000, and retrenchment in building program for the year amounts to about \$5,000.

The Home Mission work has a nominal increase, which is all found to be in aid to the districts.

In the investment field, the year may possibly be the best of record for some years to come. This is because so many of our good mortgages and bonds are being paid off and no good avenues left for replacement except in low yield government bonds. The amount left for missions after paying all expenses, annuity pay rolls, etc., was for the year \$35,659.12. The average yield on all investments was in excess of 4%.

Some of the larger sums from settlement of estates are a fitting memorial record here as follows:

Caroline Gary, \$11,478.67; William Gochenour, \$5,042.45; Julia Sheller, \$9,925.40; J. J. Oller, \$2,000; Mary A. Kinsey, \$1,886.16; Anna L. Schindel, \$1,900.

Conclusion

We thank God for his blessings to our work during the past year. As we enter a new year of work we have no way of knowing what the future holds. We do know that God will be there and that we can count on his sustaining power. We believe that we will be untrue to our faith unless we go forward. John said that the light shines in dark places but that the darkness could not put it out.

Your board is trying hard to interpret its responsibilities during these times. Of one thing we are certain, that entrusted to us is the light which is to lighten every man's path and our task is to carry this torch just as far as our strength and resources will permit. To this end we go forward with faith and courage, calling upon the entire church to strengthen herself for the task.

Relief Workers

- Care of China Inland Mission, Sian, Shensi, Free China  
Sollenberger, O. C.  
Wampler, Ernest M.
- Casilla 455, Quito, Ecuador, South America  
Bowman, Paul H., Jr., and Evelyn.  
Naylor, Kurtis F., and Gladys.
- Care of International Y. M. C. A., 4 Great Russell St., London, England  
Barwick, John W.
- Avenida Hidalgo 51, Xico, Vera Cruz, Mexico  
Austin, Glen.
- Castañer P. R. R. A. Project, Adjuntas, Puerto Rico  
Parker, Daryl M., M. D., and Martha N., R. N.  
Cassel, Franklin K., M. D., and Margaret.  
Coffman, Carl F., M. D.
- Care of American Embassy, Madrid, Spain  
Blickenstaff, David E. and Janine.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, May 30

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** Peter's Counsel to Scattered Christians.—1 Peter 1:1; 2:11-25. Golden Text, Honor all men. Love the brotherhood. Fear God. Honor the king. 1 Peter 2:17.

**Christian Workers,** What Should the Church Contribute to the Rural Community?

B. Y. P. D., The Rural Home.

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### Gains for the Kingdom

**Five** baptized in the Bellwood church, Pa., Bro. Clyde Bush, pastor.

**Two** baptized in the Glendale church, Md., Bro. Clyde Bush, evangelist.

**Four** baptized in the Richmond church, Va., Bro. A. J. Caricofe, evangelist.

**Ten** baptized in the Pleasant Hill church, Ohio, Bro. Oliver Royer, pastor.

**Five** baptized at Big Rapids, Mich., Brother and Sister B. M. Rollins, evangelists.

**Three** baptized in the Hutchinson church, Kansas, Bro. Clinton I. Weber, pastor.

**Seven** baptized in the White Oak congregation, Pa., Bro. S. Clyde Weaver, evangelist.

**Ten** baptized and ten received by letter in the Virden church, Ill., Bro. I. Clifford Paul, pastor.

**Five** baptized and one received on former baptism in the Lebanon church, Pa., Bro. Carl W. Zeigler, pastor.

**Four** baptized in the Linville Creek congregation, Va., Elder William Kinsey, evangelist at the Cedar Run church.

**Twelve** baptized and one reclaimed in the Pleasant Hill church, Bush Creek congregation, Md., Bro. William Kinsey, pastor.

**Five** baptized, three awaiting the rite, and nine received by letter in the Wakarusa church, Ind., Bro. J. E. Whitacre, evangelist.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Clyde Bush** in the Bethesda church, Grantsville, Md., May 31—June 13.

**Brother and Sister G. G. Canfield** June 8-20 in the Hutchinson church, Kansas.

**Bro. H. H. Nye** of Huntingdon, Pa., May 31—June 13 in the Clover Creek church, Pa.

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### Personal Mention

**Secretary L. Avery Fleming**, back from attendance at the Idaho district conference held at Moscow, reports that while distances in the Northwest are great, the people have a mind to work and a profitable meeting was had.

**Bro. Rufus D. Casebeer** of Chicago, whom many Messenger readers will remember, passed to his reward most unexpectedly on the evening of May 11. He was just sixty.

**Bro. C. D. Bonsack**, now spending most of his time out among the churches, was recently in meetings at Buchanan, Mich., and Marion, Ohio. One Sunday he spoke four times and taught a Sunday-school class.

**Elder S. J. Miller** of La Verne, Calif., spent a few days in Elgin as a part of an eastern trip to see three brothers and four sisters, many friends, attend McPherson College commencement events and Annual Conference.

**President V. F. Schwalm** favored the Messenger rooms with a brief call on a recent Wednesday forenoon. As president of the General Education Board, and of his own college, he is naturally deeply interested in the educational outlook for our church schools. We suggest that you be sure to read his Comments on Conference Business, beginning on page three of the Messenger for May 22.

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### Miscellaneous Items

A copy of the Annual Conference Booklet will be mailed you for twenty cents. Those who cannot attend Conference will surely find the Booklet interesting and useful. Order from the Brethren Publishing House, Elgin, Ill.

**Basic Belief**, a book of short talks on the way of life by Edward Frantz, will be finished and ready for you when you read these lines. Here is a fine resumé of what Bro. Frantz has been saying through his editorial writings. Price, \$1.25 per copy.

A copy of **Preachers Present Arms**, by Abrams, which was on the Gish Fund list some years ago, is desired by a young man in one of our C. P. S. camps. If you can help this person to a copy please send the book or write to the Brethren Publishing House, 16-24 S. State St., Elgin, Ill.

The new folder, **Brotherhood Gardens**, is off the press. A copy has been sent to pastors, Sunday-school superintendents, and others in local churches. We urge the wide use of these folders in creating interest in raising food for Civilian Public Service camps. Send in for your own free copy and some for your friends.

The annual mission reports will be printed this year in three installments. On pages 13-15 can be found the Fifty-eighth Annual Report of the General Mission Board. This is the summary statement which covers the work for the year, including whatever tabular or other reports are available directly from the fields. This year the Africa tables did not come in time for this issue; they are scheduled to appear with the third installment materials in the Messenger for June 12. We realize it would be more convenient for those looking up mission history to have these reports in one paper, and in the regularly scheduled issue. But the special problems encountered by publishers this year seemed to dictate otherwise. Please note that this year's annual mission reports will appear in three installments—in the Messengers for May 29, June 5 and June 12.



A reprint in tan and brown has been made of pages 18-21, The Brumbaugh Unit and Puerto Rico's Problems, found in this issue of the Gospel Messenger. It is available for free general distribution. Address the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

**Camp Mack** mass meeting has been changed from June 6 to June 13 to avoid a conflict with Annual Conference. Brethren J. E. Miller and C. D. Bonsack are two of the speakers. Since July 4 is on Sunday, a service is also planned for this day.—L. W. Shultz, Milford, Ind.

**The Sullivan County Sunday School Association**, of which Elder S. H. Garst of Blountville, Tenn., is the executive secretary, passed some resolutions at their recent convention which we feel may be of more than local interest. In this, their seventy-eighth annual session, the convention urged upon the federal government "the advisability of prohibiting commercialized broadcasting on the Sabbath Day, in order that the broadcasting facilities of the American radio system might be utilized in its entirety, at least one day each week, to promulgate Christianity and democracy, for the early and more effective education, edification and evangelization of the world."

**A Conference Sunday in the Local Church.** Will your congregation observe this important day on June 6? Suggestions for observance of this day have been sent to all ministers in charge of churches, superintendents of Sunday schools, missionary committees and service committees. Pages 22-24 of the Gospel Messenger for May 15, 1943, also give information which will help to make the day meaningful. June 6, 1943, is Conference Sunday at McPherson, Kansas. The attendance will be unusually small as only delegates and those otherwise connected with the business of the day can attend. Let us make June 6 a red-letter day in all the congregations of the brotherhood.

**A catalogue committee** is at work on a new Brethren Publishing House catalogue to be published this fall. Since this committee has asked a mere editor for suggestions for improving the catalogue, we venture to pass this concern along to Messenger readers. Do you who will have to use the new catalogue have any suggestions as to size, items which should be listed, and the arrangement of the materials? Making a catalogue is a real job in normal times. What with price changes, the discontinuance of some items, and other uncertainties in such days as these, the building and publishing of a catalogue is doubly difficult. This is why we venture to write that every constructive suggestion will be welcomed by the committee.

## *With Our Schools . . .*

### **Bridgewater College**

**A graduate scholarship in English** at Vanderbilt University, Nashville, Tenn., has been awarded to Miss Helen E. Robeson, of Frostburg, Md. She accepted it after declining similar offers from the University of Pennsylvania and Radcliffe College.

**Bridgewater Day** was observed in many congregations of the Southeastern Region during the months of April and May. Generous offerings taken on that occasion have come to the support of the college. By May 13 the college had received \$2,964.84 from this source.

**The baccalaureate sermon** to the thirty-eight members of the graduating class was preached by President Paul H. Bowman on May 23. His subject was Greater Works Shall Ye Do.

**The president of the National Education Association**, A. Cline Flora, gave the address at Bridgewater's sixty-third annual commencement on May 24. After his address Mr. Flora was awarded the honorary degree of Doctor of Laws. The same degree was also conferred upon J. C. Myers, president of the Bridgewater board of trustees and superintendent of the Rockingham County public schools.

**A state oratorical championship** came to Bridgewater for the tenth time when Miss Hazel E. Wright, a junior and a member of Central church, Roanoke, won the end-season tournament of Tau Kappa Alpha at Hampden-Sydney College on May 7 and 8. Her oration dealt with the problems of juvenile delinquency. During the meeting Miss Evelyn M. Roberts, also a junior, of Harrington, Del., was elected state vice-president; Dr. F. D. Dove was named district governor for a three-year term. Miss Helen E. Robeson was the retiring state president.

**The summer trimester** opens June 7. During the ten weeks of the trimester a student may complete a year's work (six or eight hours) in any course scheduled to run through both terms of the trimester, or obtain a half year's credit (three or four hours) in any course scheduled for one term. It will thus be possible for a student in the summer trimester to obtain a total of twelve hours credit, the equivalent of a year's work in each of two subjects.

**Prof. N. D. Cool**, who has been associated with Bridgewater College for twenty-five years, was honored at commencement by the surprise award of the honorary degree of Master of Commerce. Prof. Cool has been prominent not only in the college but also in the affairs of the brotherhood. After serving for eighteen years as superintendent of schools, Winchester, Va., he came to Bridgewater in 1918 as principal of the old academy. Later he was treasurer of the college, and at present he serves as a member of the department of economics and commerce. Once the pastor and elder of the Harrisonburg church, he is now elder of the Bridgewater congregation.

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### **Vacancies in Our Brethren Colleges**

The General Education Board of the Church of the Brethren takes this opportunity to announce several vacancies on the teaching and administrative staffs in our Brethren colleges in the following fields:

**Chemistry.** Applicant should hold a master's degree in chemistry.

**Home Economics.** Applicant must hold at least a baccalaureate degree in the subject. Several vacancies exist at this date.

**Dean of Women.** Applicant should hold a baccalaureate or master's degree. Vacancies exist in several of our colleges. A limited teaching program will be available to properly qualified persons.

**Physical Education.** Applicant must be a woman with a college degree. Some graduate work is desirable.

Persons without all of the above educational training will be considered if they have practical experience approximately equivalent to the educational requirements.

Interested persons should write to the Secretary of the General Education Board, Church of the Brethren, Elizabethtown, Pa.



## The Brumbaugh Unit and Puerto Rico's Problems

### A Civilian Public Service Project

In its short seven months of work in Puerto Rico, the M. G. Brumbaugh unit has already become a name well known. To the second graders who borrow the baseball each afternoon, to the stricken who owe their lives to its doctors, to officials in social agencies who have seen the unfolding of a gallant new experiment—to these and countless others, it has proved the practicability of Christian love in a concrete way.

Although it "cannot do everything," as Leland Brumbaker reminds in a letter now and then, the unit is faced daily with so many calls for service that already its activities cut across several of the island's ills. Conceived first as a medical group, it has since developed into a full-fledged relief hospital because of the tremendous need for emergency medical treatment in the island. In addition, health, recreational, educational, and other socially important tasks are being done.

Most of the work of the group revolves around the twenty-five-bed rural hospital and dispensary located on the Castañer project, some twelve miles west of Adjuntas, Puerto Rico. This area is one of the most remote mountain districts on the island. The nearest doctors are in neighboring towns, overworked men who often cannot be reached in time; the nearest hospital is in Ponce, a distance of more than thirty miles.

Personnel now includes both Americans and native Puerto Ricans, a grand total of some thirty-five workers. Heading these is Dr. D. M. Parker, director, who formerly was a Brethren missionary physician in China. Mrs. Martha Parker, his wife, is superintendent of nurses. Dr. Carl Coffman, who also served in China, and Dr. Franklin Cassel, newest member of the staff, aid in offering the most complete medical service this region has ever known. Mrs. Peggy Cassel serves as a practical nurse in the hospital. Eleven C. P. S. men, the first ever to be assigned to foreign duty, fill in the more important

### Two New Units Planned

Two new Civilian Public Service units are being projected for Puerto Rico. These will be sponsored by the Mennonites and the Friends and will be under the administrative directorship of the Brethren Service Committee. They will be health centers somewhat like Castaner and will be located at LaPlata and Zaldondo. Rufus King will be director for all three units. Government officials express great appreciation for the splendid work which is being done and pledge their hearty co-operation in the setting up of this new work on the island.

hospital positions, along with two Puerto Rican nurses and eight nurse-aids and orderlies.

The response and co-operation which the program has received have been the most gratifying experiences of all. Not only governmental agencies with whom the original outlines were laid, but other agencies, private



The Martin G. Brumbaugh reconstruction unit in Puerto Rico. From left to right: back row; Dr. Carl Coffman, George Mason, Alden Douglass, Dr. Daryl Parker, George Furse, Mrs. Daryl Parker, Fred Kidder, Dwight Hanawalt, Howard Sollenberger, M. R. Zigler, Elmer Hartzler; front row; Larry Moore, Paul Weaver, Donald Parker, Bobby Parker, William Coston, Dan Boehm.

individuals, religious groups, local and insular officials, and the entire community have shown a willingness to aid beyond the rosier expectations. The idealism and sacrifice of the unit in attempting to aid the underprivileged mountain folk have struck a chord of sympathy everywhere.

Thus, although the Brethren Service Committee provides the bulk of hospital expense, tangible aid is received from many sources. From the insular department of health come hospital drugs, as well as chemicals, narcotics, and glassware for the laboratory, and general supplies such as gauze, cotton, adhesive, and record forms. Likewise, the Puerto Rican Reconstruction Administration provides buildings, utilities, some equipment and surgical instruments, heavy transportation, and general maintenance of buildings. Nor can be forgotten the helpfulness of A. M. de Andino of the PRRA, technical supervisor, and many others like him in this and other agencies.

(Continued on Page 21)

### Brumbaugh Unit Enlarged

Since this article was written, four new members have been added to the Brumbaugh unit and one subtracted. Howard Sollenberger has come to the United States to prepare for doing China relief in the Friends ambulance unit; he has spent much of his life in China and is especially qualified for this work. On April 17 three more Civilian Public Service men arrived in San Juan. John Cunningham, Elzie Holderreed and Everett Groff became members of the Brumbaugh unit. Rufus King has been appointed director of the unit and will thus make practical application of his Columbia University training in international administration.



### Puerto Rico's Problems

There is no longer anything new or thrilling about the problems of Puerto Rico. Life driven to its shabbiest has little about it that is appealing. The jungles of squalid huts in the slums of seacoast towns, the undernourished but overfed babies playing with pigs on rural doorsteps, the sidling beggars in every city plaza—these are not picturesque or quaint sights. They are ugly, and each is a badge of shame for a civilization that condones its existence.

Only the Orient can provide more contrasting riches



A busy day at the Rio Prieto (Black River) clinic. This clinic was organized by members of that community with the co-operation of unit doctors. It is visited twice a week.

and dearth than are to be found in Puerto Rico. Poverty is the most striking of the island's many ills; indeed, it seems to be linked in some way with all of them, like some overdone symphonic theme. Seventy-five per cent of the population have never had the necessities of life; the average Puerto Rican lives a life of want from the cradle to the grave, and the span between the two is thus shortened.

In addition, Puerto Rico is the most densely populated state in the western hemisphere, with more than 550 persons per square mile. Some two thirds of the present world population would live in the United States, were they as densely populated as Puerto Rico! Even so, much of the island is uncultivable, and there are few industries and fewer natural resources. Small wonder that there is poverty!

Naturally, unemployment has been chronic here for decades, and the war has, strangely enough, increased joblessness. Because the economy is essentially agricultural and one-crop, the Puerto Rican "Okies" forced from the rural areas swell the wretched slums of seacoast cities, where they live constantly on the verge of starvation. Houses in both city and country are ramshackle affairs of scrap lumber and tin, or of palm leaves. Rarely containing more than two rooms, such huts may be home to eighteen or twenty persons.

Under such conditions, with screens so rare as to be an oddity and with sewage disposal left to the rains, disease rates rise to serious proportions. Persons weakened by intestinal parasites and malaria easily fall victims to enteric diseases, tuberculosis, pneumonia, and influenza.

Venereal diseases are estimated to be as high in San Juan as anywhere on the globe.

Added to all of these difficulties is the fact that Puerto Rico only today is beginning to realize the fruits of education. The capitalistic interests who exploit ignorance, poverty, and economic slavery have constantly opposed the attempts of those in and outside the island to improve conditions. Consequently, the average Puerto Rican sells his vote, shrugs his shoulders in despair, and waits for an act of God to free him from the human bondage into which he was born.

This is a black picture—almost an unfair picture. In recent years few areas on earth have seen such an effort at government social rehabilitation as has Puerto Rico. Much of it has been successful. Standards of living have been raised, low-cost homes by the thousands have gone up in clean suburban and rural areas, land tenure for the small farmer has been promoted, a vast public health program is functioning, co-operatives and new cash crops have been encouraged, electrification has covered the island, education has made greater strides than most dared to dream—but one could go on endlessly.

Suffice it to say that Puerto Rico has problems, serious problems. And although those problems are not yet solved, there are great social, economic, and religious forces at work. One cannot say whether those forces will succeed, for the odds are great against them. But courage and hope abound, and may yet prevail.

### The Christian Church in Puerto Rico's Dilemma

When Cristóbal Colón first set foot on Puerto Rican soil, on Nov. 19, 1493, he planted the cross on the western coast of the island. In 1508 Ponce de León came to colonize Puerto Rico and brought with him priests to minister to the new colony and to teach and baptize the Indians. Today over 250 religious and secular priests serve the island, 94.4% of whose population is Roman Catholic. The two bishops are natives of continental United States, but there are Spanish, French and Dutch, as well as American, religious orders represented on the island.

All the relations of the Brumbaugh unit with representatives of the Roman Catholic Church have been most cordial. The bishop of Ponce in a letter to Dr. Parker wished him and his staff "every success in so opportune a project."

The reason that so high a percentage of Puerto Ricans belong to the Roman Catholic Church is largely that until 1898 no non-Roman services were permitted, except for the Anglicans after 1873. Yet today the non-Roman churches' estimated constituency of 81,854 exercises an influence in Puerto Rican life far out of proportion to its numbers, among whom the Brumbaugh unit has made many friends.





Amputation of a leg on surgery day in the hospital. Doctor Parker has already earned an enviable record of successful operations. The patient in this case will later use a wooden leg made in the unit wood shop.

The Episcopal Church maintains St. Luke's hospital in Ponce; a most interesting and successful needlework industry organized by St. Andrew's Mission, Mayaguez, which for thirty years has supplied poor women and girls of the church with remunerative work; and the Quebrada Limon church farm near Ponce, where an effort is being made to demonstrate the possibilities of maintaining a Christian center, agricultural training school, clinic and a community by means of a farm.

Among most of the Protestant churches on the island there exists a comity agreement to avoid overlapping in missionary effort. The Baptist, Disciples, Lutheran, Methodist, Presbyterian, United Evangelical, Seventh Day Adventist and Pentecostal are the principal denominations.

The Presbyterian hospital in Santurce is said to be one of the best institutions of its kind in all Latin America. The Polytechnic Institute at San German, Presbyterian-founded but free from sectarian tendencies, is the only private co-educational college in Puerto Rico. Here academic and practical training are integrated under the industrial project plan, which proposes to give an opportunity to the students to develop proper attitudes toward labor and skills by requiring each student to work at least one year for five hours a week on some practical project under the supervision of a faculty member.

The Christian churches in Puerto Rico have made a good beginning, but much remains to be done. In any solution to the Puerto Rican dilemma religion must play an important part. Most promising of all the projects are those centers, located in the rural areas where 69.7% of Puerto Ricans live, in which are combined a religious program, leisure-time and recreational activities, a well supervised farm, agricultural and mechanical arts training, extensive social work and a medical dispensary. Such an enterprise the

Brumbaugh unit working on the Puerto Rico Reconstruction Administration central service farm may become. In the multiplication a hundredfold of such community reconstruction projects through the co-operation of religious and governmental agencies lies an important part of the solution of Puerto Rico's total problem.

### Island History

On July 25, 1898, American troops began the acquisition of one of America's greatest headaches—the little island of Puerto Rico. Lying athwart the trade lanes of the colorful Spanish Main, this rich and strategic new colony appeared to be a desirable grab from declining Spain. For 400 years it had been a plum in the eyes of Holland, England, and sundry buccaneers, but always the Spanish had held it.

On December 10, 1898, the island was formally ceded by the Treaty of Paris, and under the rule of military governors the reorganization of the institutions after those of the United States was begun. In 1900 the Foraker Act provided the first civil government and the people of Puerto Rico became a body politic with an assembly and a somewhat representative government, all under the governor appointed by the president. In 1917 a new Organic Act provided for an elective bicameral legislature, more home rule, and a changed citizenship status. This act is still in effect, modified by a number of executive orders.

The culture of the island has been, and remains, predominantly Spanish. However, the quick invasion of Yankee capital with absentee ownership of large estates soon built an imperialistic society around sugar cane. This continued until the devastating hurricanes of 1928 and 1932 combined with the depression to tie the economy of the island in knots. In recent years our government has poured into the island more than \$300,000,000 in relief and rehabilitation, a tacit recognition of what Puerto Ricans have always known—that their sociological problems are some of the thorniest to be found anywhere.

Staff of Castaner general hospital. From left to right: front row; Pedro Tollinchi, Juana Ramos, Monserrate Torres, Eduvino Galarza; second row; Ana Torres, Victoria Torres, Gloria Gonzalez, Rosa Claudio; third row, Juanita Ruiz, Mrs. Daryl Parker, Maria Martinez; back row, Paul Weaver, Dr. Daryl Parker, Alden Douglass, Dr. Carl Coffman, Howard Sollenberger.







Extracting teeth is a big job in Puerto Rico, since the poor diet does not provide strong bony structure. A neighboring dentist now is offering his services once a week, free of charge.



Ball game and audience in Castaner. Community games draw large crowds, but Puerto Ricans love baseball most of all, and play it in real seriousness.

### Civilian Public Service Project

(Continued From Page 18)

Another important part of the program at Castañer has been the reopening of the community center, and the building of a recreation program for the near-by underprivileged children. Adults have been included, too, as educational films, first-aid classes, and reading facilities have been provided. However, by far the most popular activities are the same sports enjoyed by young people in the States—baseball, basketball, volleyball, ping-pong, singing, and parlor games. Boys' clubs seem to be especially popular.

The proper use of leisure time is important in a land where one finds so little to do, and loafing has always been accepted. Because playing means so much to these people, the recreation program has been one of our best entrances into the community and the heart of the people. Gratitude must be expressed to many in the States who have realized this, and have aided this important work by gifts of money and game equipment, which is so scarce here. In the future such social work will be greatly expanded here and in other parts of the island.

Since arriving at the service farm last August, the members of the unit have finished a variety of necessary preparations for the medical work. Four buildings have been completely or partially remodeled. Three of these have been repainted inside and out. For the hospital alone it was necessary to install plumbing, four electrical circuits, a hot water system, cesspool, grease trap, to lay out a driveway and to landscape. A laboratory was installed, X-ray equipment was set up, and laundry, kitchen, and offices were finished while they were being used. From the very beginning, service to the community was the keynote, regardless of inconveniences or handicaps.

Talents for doing almost every type of work have thus been necessary, and always have come from the unit itself. The medical program, recreational work, construction, Spanish study, community contacts and business have all been simultaneous and rather hastily mixed at times. Countless days have run from before-dawn to after-dark for every member of the unit, with little time for vacations or furloughs until recently. With such dire need on every side there could be no slackening until the means to meet those needs were ready.

Thus the Martin G. Brumbaugh reconstruction unit is doing what it can in its small way to resolve the problems facing the people of America's neediest colonial outpost. Health is always essential to those facing difficulties. For without health no people is competent to face the combined problems of overpopulation, poverty, imperialism, and ignorance. In co-operating with the insular department of health, PRRA, and other agencies to help the Puerto Rican regain strength and energy, the Brethren Service Committee aids in laying a stepping-stone to the day when these people can overcome their tremendous problems and assume their rightful place in the world. Nor should we slack, though the task be humble. Did not the Master say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

Field editor for these four pages of information concerning the work in Puerto Rico is Larry Moore assisted by Frederick Kidder and other members of the unit. Pictures are by Paul Weaver and Dwight Hanawalt, also unit members.

● **CIVILIAN PUBLIC SERVICE** in its entirety embraces eighty-eight active camps and hospital units, 121 religious denominations, and 6,078 assignees in camps or on detached service projects as of April 21, 1943. These men whose consciences will not permit them to engage in war make their testimony in fields of forestry, soil conservation, hospital work, farming, reconstruction and relief. This huge program is supported entirely by voluntary contributions from the Historic Peace Churches, organized pacifist groups, men in camps, their families and friends and the churches to which they belong. If you wish to demonstrate your belief in the power of constructive goodwill and provide an opportunity for all men to follow their religious convictions, send contributions for this work to

**THE BRETHREN SERVICE COMMITTEE, 22 South State Street, Elgin, Illinois**



## *The Church at Work*

### **The Local Church Using College Students . . .**

#### **The Leak in Our Ministerial Strength**

By H. L. Hartsough

Back of every great movement or institution there is a great personality. The Church of the Brethren must select and cultivate outstanding personalities for the ministry. Three important agencies, the home, the local church and our colleges, must co-operate to stop the leak in our ministerial strength.

Our attitude in the home to the Christian ministry should be wholesome and encouraging. The ministry should not be separated from normal life but, as a calling, it should be highly respected. Here is one of the leaks. Youth sometimes get an unhealthy conception of the ministerial calling from the thoughtless and unwise remarks they hear at the breakfast table. In many cases it is impossible to break down this warped conception of the ministry in later life. Therefore, the church suffers a serious loss. Talk is never cheap. We sometimes change the careers of our children by idle words.

In order to keep the Christian ministry from becoming a financial prize to be coveted we have in many cases made it necessary for the pastor to suffer such financial hardships and face such humiliating economic conditions that we have driven from the ministry many consecrated young men. Let the minister forget himself in his passion to serve. At the same time let the church surround the calling with a reasonable amount of comfort and security.

Our colleges carry a heavy responsibility. They have many of our young men for four important years. During those years most of them make rather definite decisions about their lifework. The college should have a definite policy by which they present the call of the ministry in a wholesome and convincing way. There are certain negative elements that may creep in and cause a serious leak unless the college is alert at this point. The dignity and honor of the ministry must not suffer in comparison with other professions in their creative days.

The attitude of the local church to the college student while he is attending college, its deep interest in him when he returns from college, its real effort in helping him find a place in the community and in the church when he returns, its patience and sympathy with his idealism and adventurous spirit will mean much in the life of the church tomorrow. Carelessness at this place may form a very serious leak.

Perhaps the most serious leak is at the point at which the minister himself forgets the importance of his high calling in Christ Jesus; when he ceases to be a worthy channel of the love and the grace of God; when he resents the exacting demands made of him, forgetting that the torchbearer cannot be hid. Let us spare no effort to anoint great souls for service in the Christian ministry. The church of tomorrow will need them.

#### **The Student Minister**

By H. L. Hartsough

Thirty student ministers will be serving churches this summer. Most of them will be attending Bethany Biblical Seminary next fall. This plan is mutually helpful. Many of these young ministers find their stride in summer pastoral work. Some of our strongest pastors found themselves in a summer pastoral experience and will be forever grateful that the church gave them the oppor-

tunity to serve. But the churches gain more than they give. These young ministers bring to the churches enthusiasm, initiative and an idealism that will put new life into the bloodstream of the churches that will respond to their effort. Here is a chance to build together. We hope the district ministerial boards will give thoughtful consideration to these young men, for it may be the making or breaking of some of them.

We have a group of well-trained and consecrated young women who are ready and anxious to serve the church. We owe these women a chance to serve. They would make a real asset to some of our churches in the field of religious education or social service or as a general assistant to the pastor. Some churches without regular pastoral service may find in these trained Christian women the answer to a real need.

#### **Building Understanding Between the College Student and His Local Church**

By Raymond R. Peters

Ever since my college days I have been sympathetic to the college student as he returns to his home church. Often the student is not made to feel at home. In the average church a rather small percentage of the high school graduates go to college. The natural tendency is for some who are not able to become jealous and critical of those who do have the opportunity for a college education. The student himself has many experiences that lead him away from his early environment. At school he receives new insight, new vision, and begins to plan for a better world. Often the church program and physical equipment at the college church are superior to his home situation. These factors and others often make the people and the church seem to represent a "back number." The student himself sometimes is not able to present his new ideas in a way that will be acceptable to the home folk; therefore, in many cases tension develops; the student becomes disillusioned and often drops out of the church program. This is unfortunate because the church needs all of the knowledge and skill that it is possible to obtain.

I have two simple suggestions to offer. In the first place, the student should be wise enough to understand some of the factors that are operating to bring about points of tension. He must recognize that while he is at school in a sheltered environment, receiving new ideas and inspiration, folks back home are continuing in their same routine, dealing with the problems they have met in years past. The folks at home are apt to be unresponsive to some of the new ideas, and at the same time the college student is at times visionary and unrealistic. For a number of years I have advocated an orientation course for seniors. After spending four years in an academic environment, very often the student is removed from the everyday problems in the average community. It would seem well, then, if in the last semester the seniors would begin to visualize the problems in the communities to which they will go and develop techniques in working in local communities.

A second suggestion is directed to the church. The leadership of the local church needs to be aware of the leadership resources represented in the college student. It should therefore survey needs and open channels whereby these students returning to the community



could make their contribution. A friendly attitude on the part of the church will go a long way in conserving the resources of our youth.

Greater progress will be made when the student in the process of his academic training gets a vision of the need and the place of the church in the community and is willing to dedicate his new insight and skill to this end. And at the same time the church will help if it opens the way for the student to put into operation some of his new ideas and plans. The church and the student will profit if a happy relationship is worked out.

#### ADULT DISCUSSION OUTLINE

### Beverage Alcohol in Life Today

#### Part II. Why the Desire for Alcohol Increases

Scripture: Dan. 5:1-5

Sunday, June 13

Note: Chapter II of Beverage Alcohol: What? Why? Whither? by Harry S. Warner, is recommended for study. See last week's outline for explanation. The material of this chapter should be presented and discussed by the class. The aim of this lesson is to see why the use of beverage alcohol is carried from generation to generation and how its use by the individual increases.

#### The Problem

The first experience of the individual with beverage alcohol is usually at the invitation and urge of associates. Once begun, the temporary pleasurable effects are remembered and the experience is repeated. Since the narcotic releases restraints, the experience easily becomes a habit without warning.

Social custom and tradition have been and are favorable to the uses of alcohol.

Commercial interests take advantage of these facts and use them skilfully in overcoming sales resistance.

#### For Study

Let the class clip and study the liquor advertisements in current literature.

Note how drinking is lifted up in the society notes of the newspapers and the movies and on billboards, etc.

Cite examples of social drinking in your community and note its influence.

### What to Pray For

Week of May 29—June 5

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

Dr. E. Lloyd Cunningham.

Ellen Edmister Cunningham.

**Remember the missionaries on their birthdays**

#### Africa

Ruth Utz, June 20, 1892.

#### China

Hazel Rothrock, June 16, 1905.

#### India

Hattie Miller Alley, June 6, 1888.

Howard L. Alley, June 30, 1888.

Mary B. Blickenstaff, June 29, 1891.

Elsie N. Shickel, June 29, 1891.

#### Sweden

J. F. Graybill, June 10, 1874.

## Correspondence . . .

### Women's Meeting of Northwestern Ohio

The women of Northwestern Ohio met at the time of the district meeting on March 16 and 17 at the Pleasant View church near Lima, Ohio. On Tuesday afternoon the vice-president, Sister Dewey Rowe, had charge of the services. Devotional services were conducted by the Stony Creek church, led by Sister Alvin Mohr. Sister Rufus Bowman, our national president, conducted our round table discussion in a very helpful way. Some of the ideas brought to our attention were the need of fellowship, active work for some of the women on the fringes, who could give of their effort in sewing or missionary work, every one active in service, a prayer life for each and a season of prayer at a certain time, in which all the women take part. We decided to observe our prayer hour every morning between 9 and 9:30 o'clock.

At the Wednesday afternoon meeting we had a play, The Two Builders, given by the women of the Lima church. Sister Rufus Bowman spoke on the subject, Brethren Women Meeting Present-Day Needs. She gave us many helpful things to think about and also to do. We felt fortunate in having Sister Bowman with us in these two services. In our business session Sister Orville Noffsinger was elected president; Sister Charles Zunkel was re-elected director of mothers and daughters (home builders).

Our women went over their quota for our national project. They have been doing very well in helping our C. P. S. camps, giving toward relief, supplying clothing, and other things. May we continue useful in his service.

Walbridge, Ohio. Mrs. Ella E. Karn, District Secretary.

### We Should Carry Bibles

I am a teacher of intermediates and deeply interested in children. The boys in my class range from eleven to fourteen years of age.

What I am especially concerned about is the Bibles these boys carry when they come to class. What they usually have is a small New Testament, or New Testament and Psalms, or sometimes they have none at all. But I am happy to say, though, that most of the intermediates of our church school do carry some kind of a Bible. This is due to the fact that our intermediate Sunday-school superintendent has over a period of several years carried on an intensive campaign for carrying Bibles and daily Bible reading.

But why not start these children out with complete Bibles of a size which cannot be concealed so unthinkingly or so easily? One of my prized possessions is a full-sized red-letter Bible, given to me twenty-eight years ago by the Muscatine, Iowa, church for a year's perfect attendance. It was a quality Bible and I am just as glad to carry it to church today as I was at the age of eight when I received it. It is the only book I have ever thought enough of to get rebound. I have two boys, one eight and the other twelve. They both have full-sized Bibles, which they carry and read quite regularly. Whenever I have occasion to give a Bible it is always a full-sized one.

But why carry a full-sized Bible? Because people can see it. They know where you are going, or at least



that you are about good work. They know you learn and study about good things. They see you are not ashamed of these things. They know that if they want to ask or talk about Jesus they can come up to you and expect kind and courteous treatment. Why not advertise the greatest and best thing in the world while we are able?

Very many adults are in the same category as the intermediates of today. They probably started out as children with Testaments and have never outgrown them. Testaments and small Bibles have their place as constant companions, but they are too easily put out of sight and mind to fill the place they should in a Christian's life.

If everybody who went to church started out with a Bible under his arm, it would, I believe, give the scoffers and nonchurchgoers something of a shock, and perhaps arouse their curiosity to such a pitch that they would follow to see what they might be missing.

I wish we as a church could subsidize a program of giving our children good, durable, complete Bibles of a size so large that they would have to be carried outside a pocket. I feel this is a good idea not only for the children, but also for the adults, because it not only gives them a chance to advertise Christianity, but also builds morale among all Christians. Surprising indeed is the feeling of fellowship you have for the person sitting in the bus or walking along the street with a Bible, if you have one in your own hand.

Akron, Ohio.

Rollin Smith.

#### Should Brethren Attend Movies?

This is a question which is often discussed in young people's groups and should also be brought to the attention of the older people. First, let us ask ourselves a few questions: (1) Do the movies encourage clean, wholesome living? (2) Do the movies uphold the Christian home? (3) Do the movies aid your Christian life and urge you on to higher ideals? (4) Would Jesus attend the movies?

We can answer these questions for ourselves. One may say that there are some worth-while movies and he will go only to those that are worth while. But should we as Brethren support those that are demoralizing and unchristian by supporting those that may be worth while? How much more would Christ enjoy seeing us take part in clean, wholesome recreation and give that money to the church than seeing us in a theater supporting unchristian activities.

Do we want the Brethren youth to pattern after the life of Dorothy Lamour, or some other movie star, or to pattern after the life of Jesus? Let's give more support to the church which has Jesus as its pattern and less support to the man-made pattern of life so freely shown in the movies. Should we help in any way anything that popularizes smoking, drinking, gambling, and divorces? The next time we plan to go to the movies let's try this in its place. Give the money you would have spent to the church. Visit your neighbors and enjoy an evening of fellowship together. Come home and read your Bible and then get on your knees and pray for all mankind everywhere. I'm sure we will be more fitted to carry the torch of Christ higher in a darkened world than after an evening in the theatre.

Before going to your next movie ask yourself this question: What would Jesus do?

East Petersburg, Pa.

Clyde E. Weaver.

#### Anetta Mow Tours Middle Iowa

During the latter days of March and the early part of April, the women's work groups of the Middle District of Iowa enjoyed the rare privilege of a visit from the executive secretary, Anetta Mow. Sister Mow reached each of the sixteen churches, beginning with our eastern congregation, Muscatine, and continuing generally westward, concluding, however, at Des Moines city—one of the central churches. On the part of Sister Mow there was the fullest sharing of her own radiant life, while on the part of the church groups, a most hearty response.

At each place Miss Mow spoke one or more times, often showing slides of our national project working in the lives of the girls and women in mission countries. Often an all-church audience was present. Frequently a luncheon or tea provided for delightful fellowship and personal acquaintance. Many of our women are speaking of the fine inspiration gained and of their fuller understanding of women's work in relation to the great mission of the church. Sister Mow was gratified with the splendid hospitality and fellowship in every place and asks that her personal thanks be expressed for courtesies extended.

Free-will offerings and volunteer transportation not only provided for the expenses of the trip but added a goodly sum to our mission treasury. It is our hope and confidence that these vital contacts and messages will continue to bear fruit in deeper devotion of life and in enthusiastic service.

Marshalltown, Iowa.

Marie Eby.

#### Women's Work of Eastern Pennsylvania

On Oct. 29, 1942, the women's work meeting was held in the Annville church. The theme was Brethren Faith in Action—with goodwill doing service as to the Lord. The devotional periods, the special music and headings were excellent, and very helpful. A Glimpse Into South America, by Miles Horst of Palmyra, was a fitting introduction to our mission study book, On This Foundation. Mr. Horst spent two years in South America, and his address showed very vividly the great need for Protestant missionary work in South America.

Sister Anna Crumpacker, pioneer missionary to China, was our guest speaker for the day. Having lived in China during three and one-half years of the present war, she told of some of the terrible experiences through which the missionaries and Chinese Christians passed. Sister Crumpacker thanked the women for their support of the girls' mission schools. She spoke of the faithfulness of the Chinese girls who have been trained in the girls' schools. Some of them suffered hunger, were threatened, beaten and imprisoned, yet remained true. The officials of Japan said to Bro. Crumpacker, "If China has many Christians like those girls, Japan can never win." Her stories of the suffering of Chinese mothers were very touching.

Sister Alice Graybill brought greetings from Sweden, and in a few words told how the Church of the Brethren in Sweden and Denmark are two bright spots in a dark world.

Two members of the cabinet were appointed to fill the unexpired terms of those who have moved out of the district: Mrs. A. C. Baugher to succeed Mrs. Roy Forney as director of home builders, and Mrs. Beatrice Mohler to succeed Mrs. J. I. Baugher as director of peace and temperance. The members of the cabinet gave short,



inspirational messages. The meeting was well attended. The women of the district have worked well in every phase of the women's work program. The reading of the New Testament each year is followed by many of the women.

From the reports, we find that at least fifty-seven comforters, 117 packets, many knitted articles, and gifts of money were sent to Camp Kane. The food sent to Camp Kane was valued at \$1,101.86, although no price was attached to many packages that were included. Boxes of clothing and homemade soap were contributed for relief. Many garments and knitted articles were made for the Red Cross. The contributions to the national project, including those sent direct to Bro. John Zug, amounted to \$2,208.22.

Grateful for the splendid co-operation during the year, we pray God's continued blessing upon all our work at home and abroad.

Hershey, Pa. Mrs. J. Herbert Miller, Secretary.

### Elder Lewis E. Ulrich

Lewis E. Ulrich was born at Hagerstown, Ind., Aug. 1, 1873. He departed this life Feb. 24, 1943, at Wenatchee, Wash., after a serious illness of five weeks.

For several years he taught in the public schools in this locality. In 1902 he united with the Church of the Brethren at White Branch. He was united in marriage to Clara Bell Holder on Oct. 10, 1903. In June 1904 they went west and located at Wenatchee, Wash., where they resided for thirty-three years. In 1937 they moved to Arlington, Wash.

For twenty years he was a director of the Sunnyslope high school. His active interest in the Sunday school and general church work resulted in his election to the ministry in 1906 in the Sunnyslope church, Wash. In 1911 he was advanced to the eldership and soon was given charge of the church, a charge which continued for more than twenty years. As a teacher and preacher he was sound and profound.

He leaves his wife, a daughter, Olive, three sons, Herbert, Leland, and Mahlon—all of Wenatchee. There are five grandchildren. Also surviving are one sister, Mary Hedrick of Oakdale, Calif., and two brothers, Oliver C. of Wenatchee and Ed of Hagerstown, Ind.

A funeral service was held at Wenatchee by Elder Noble Deardorff, assisted by Elder Jay Eller. A service was also held at the Brick church at Hagerstown, Ind., by the undersigned, assisted by Elder O. D. Werking.

Mooreland, Ind. John R. Peters.

### Spanogle Golden Wedding Anniversary

Brother H. A. and Sister Annie Mohler Spanogle celebrated their fiftieth wedding anniversary on March 30, 1943. On March 30, 1893, they were married at the bride's home at Lewistown, Pa., by her father, John M. Mohler. Three children were born to them: Dr. Paul Spanogle, osteopath of Chambersburg, Pa.; Mrs. Lois Wian and Joseph Spanogle of Lewistown, Pa. There are five grandchildren.

Brother and Sister Spanogle were students at Juniata College. They spent most of their married life at Lewistown, where he worked as a farmer, a miller, and a baker.

They came to Sebring, Fla., in 1927 and have been managers of the Pinehurst apartments since 1929.

Both have been very active in church work, he as a minister, elder, and at the present time teacher of the adult Bible class. He has represented his congregation many times at Conference and district meetings. She also has been a teacher, the president of the aid society for many years and a good W. C. T. U. worker.

In honor of their services the women's organization of the church held open house for them. Scores of greetings arrived during the day, many of them accompanied by anniversary gifts, all wishing Brother and Sister Spanogle many more happy years of wedded life.

Sebring, Fla.

Mary Miller.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Long-Tuisman.**—Elder Arthur Whilfield Long of Bealeton, Va., and Mrs. Laura Ida Frankes Tuisman of Falls Church, Va., at the home of the groom's son in Bealeton, Va., May 2, 1943, by the undersigned.—J. A. Hinegardner, Midland, Va.

**Skaggs-Richenson.**—Rev. Ralph Eugene Skaggs and Elizabeth Richenson, both of Montrose, Mo., at the home of the bride's parents, May 9, 1943.—James M. Mohler, Leeton, Mo.

**Weddle-Davis.**—By the undersigned at his residence, Feb. 21, 1943, Edwin M. Weddle of Springfield, Ohio, and Alma Davis of London, Ohio.—J. H. Good, Springfield, Ohio.

**Williams-Bronson.**—Robert Williams and Flora Bronson, April 22, 1943, in the Parkerford church, Pa., by the undersigned.—C. H. Gehman, Parkerford, Pa.

## Fallen Asleep . . .

**Hardman.** John Henry, was born near Cambridge City, Ind., June 10, 1876, and died in Sparland, Ill., April 18, 1943. At the age of fifteen years he united with the Church of the Brethren and remained in the faith to the end. On Aug. 12, 1900, he was united in marriage to Hattie Andrews of Cushing, Okla. Three daughters and four sons were born to them; one daughter preceded him in death in early childhood. On Oct. 21, 1923, he was licensed to preach and a few years later was installed into the ministry. Funeral services were held in the Baptist church in Sparland, conducted by the writer, assisted by Rev. Furrow of the Baptist church. Interment was in the Sparland cemetery.—M. A. Whisler, Lowpoint, Ill.

**Knepper.** Amy Larue, daughter of Forrest W. and Ruth Holsinger Knepper of Covington, Ohio, died April 16, 1943. She was born at New Enterprise, Pa., on March 3, 1934. Surviving are the parents, one brother and one sister. Funeral services were held in the Church of the Brethren at New Enterprise, in charge of Bro. D. O. Cottrell of Bellefontaine, Ohio, a former pastor, assisted by Bro. W. N. Stauffer. Interment was made in the New Enterprise cemetery.—Pauline Over, New Enterprise, Pa.

**Sollenberger.** Ephraim K., the son of David and Lydia Kensing Sollenberger, was born at Williamsburg, Pa., Aug. 26, 1881, and died April 20, 1943. On Nov. 27, 1902, he was united in marriage to Annie E. Roudabush, who survives with seven sons, two sisters and seven brothers. In 1924 the Fairview church elected him to the office of deacon. In 1928 he moved to the Clover Creek congregation and served as superintendent of the Sunday school for thirteen years. He was willing to give of his time and talents. He was a good teacher in the Sunday school and was interested in the growth and program of the church. He always showed a kind and unselfish spirit and did his best to help everyone with whom he associated. Funeral services were conducted in the Clover Creek church by Brethren I. B. Kensing and Paul Hoover. Interment was in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

**Steward.** Addie Lee, daughter of Albert and Catherine Pearsall, was born at Ozawkie, Kansas, on Oct. 31, 1869, and died at the Little Blue hospital in Jackson County, Mo., on April 23, 1943. On Jan. 7, 1894, she was united in marriage to Edward M. Steward and to this union were born four children, one of whom preceded her in death. She united with the Church of the Brethren at Ozawkie when she was ten years of age and lived a devoted and Christian life, assisting Mr. Steward in his work as a minister. He served in that capacity from 1901 to 1941, when they went to live in the home of their daughter at Oak Grove, Mo. Mrs. Steward leaves her companion, one daughter, two sons, eleven grandchildren and a host of friends and neighbors. Funeral services were held by her pastor, Bro. Irvin Enos of Kansas City, assisted by Rev. E. C. Vanderpool. Interment was in the Oak Grove cemetery.—Mrs. Earl Brillhart, Oak Grove, Mo.

**Stuckey.** Rachel, widow of Bro. L. T. Stuckey, died April 7, 1943, while at the home of her daughter in Flouertown, Pa. She was born March 30, 1861. Her husband preceded her in death several years ago. Surviving are two daughters, two sons, twelve grandchildren, twelve great-grandchildren, and two brothers. Brief services were conducted at the home of her daughter in Flouertown by Bro. B. F. Waltz. Further services were held in the Church of the Brethren at New Enterprise, of which she was a lifelong member, with Bro. W. N. Stauffer officiating. Interment was made in the New Enterprise cemetery.—Pauline Over, New Enterprise, Pa.

**Weaver.** Sarah, daughter of Samuel and Catherine Tschupp, was born Aug. 12, 1868, and died at the age of seventy-four years, seven months and fourteen days. Surviving are two sons and one daughter; her husband and a son preceded her. Funeral services were held at the Yellow Creek church, of which she was a faithful member for fifty-seven years, by the elder, Bro. Samuel Miller, assisted by Bro. Irvin Miller.—Miss Bessie Burns, Wakarusa, Ind.



## Church News . . .

### Arizona

**Phoenix.**—We held our communion service on April 22. This was a union service with the Glendale church. Our pastor, Bro. Glen R. Montz, attended the regional conference at La Verne and while he was away we had sermons from our local ministers. Mr. Whipple, who represents the state council of confederated churches, also spoke to us. We were happy to receive a fine piano from Sister Jones, who is a charter member of our church; we are using the piano with the organ. A Bible was presented to our elder, Bro. Arnold, by the Sunday school as a token of appreciation for his loyal service.—Helen Laughrun, Phoenix, Ariz., May 3.

### California

**Long Beach.**—Our church was well represented at the regional conference at La Verne, and forty-eight of our number enjoyed the New Era banquet. During this conference Bro. C. H. Cameron preached for us. On March 10 we held our business council; this was preceded by a potluck supper. Pastor S. L. Barnhart recently used the subject, Anointing for Healing, for study at the midweek prayer meetings. At the Sunday morning services he gave a series of sermons on the Life of Job. The Sunday evening services have created enthusiasm by a few special features, among them a play, The Only Day I Have; two moving pictures, A Certain Nobleman and The Power of God; and a talk by Chaplain Davidson. Beginning with April 1, we have a new form of Sunday evening service. From six to seven o'clock all groups meet for fellowship; then there is youth service of worship until 7:50; this is followed by separate group meetings until 8:30. Our communion service was held on April 22. The men's brotherhood has enjoyed a successful year under the leadership of Henry Korsmeier. We feel the loss of Dr. C. R. Pentz, who has been transferred to another navy base; he was very active in the work of the church. The mother and daughter banquet will be held on May 5, and on Mother's Day a consecration service for babies will be held. Our Easter services were very impressive. Eleven new members have been received.—Cora May Fike, Long Beach, Calif., April 30.

**Waterford.**—A ten-day revival meeting was conducted by Pastor C. H. Cameron, and four were added to the church by baptism. Brother and Sister Cameron attended the regional conference at La Verne. Our church co-operated in the world day of prayer held in the Baptist church. On March 13 the ladies' aid served a chicken dinner, which netted them \$61.46. They used this money to install an automatic water heater. At the business meeting Sister Iva Kennedy was elected president of the aid. The yearly circuit meeting of the women's work, which includes the Empire, Modesto and Waterford churches, will meet in the Waterford church on April 29 for a potluck dinner. Our aid also co-operated with the other groups of the district in baking cookies for the C. P. S. camp at Santa Barbara. Eighteen of our young men are in the service, three of whom are in C. P. S. camps. The men's work is sponsoring our pastor's trip to Annual Conference. On April 18 Bro. Cameron preached a pre-Easter sermon and four came forward for baptism. Two more were baptized previous to our love feast on April 22; Bro. Cameron presided. The Sunday-school children presented the Easter program. At the evening service a silent film of the resurrection was shown. It was arranged for by the Truth Seekers class.—Mrs. Hattie B. Deardorff, Waterford, Calif., April 30.

### Idaho

**Nampa.**—At our special Easter service seventeen new members were received by baptism. Bro. Francis H. Barr conducted evangelistic services during Passion Week. Personal evangelism was engaged in by the men's work and women's work. An Easter cantata was rendered by the choir. Bro. Gordon Yoder has been elected president of men's work for the ensuing year. Among his first activities was holding a round-table discussion on the proposed retirement and pension plan for the ministry. The young people are preparing a play, The Gleam of the Cross. On Easter morning this group met at the church fireplace for an early breakfast and then attended the Easter sunrise service at Lizard Butte. Weekly cottage prayer meetings are being held at the homes of members. Our love feast and communion will be held on May 2.—Stanley B. Keim, Nampa, Idaho, April 25.

**Nezperce.**—On March 21 we held our business meeting, following the church services and a basket dinner at noon. Bro. Willis O. Neff presided. Our love feast will be held on June 13. We will be represented at district meeting by letter, unless someone can arrange to go as a delegate. A cold, late spring has hindered the farm work, and help is scarce. The aid society meets every week, doing quilting and fancy work, and sewing for the Red Cross.—Mattie E. Thomas, Nezperce, Idaho, April 27.

**Weiser.**—Our church was hostess to the other churches of Weiser on the world day of prayer. A luncheon, provided by the ladies of the different churches, was served in our new dining room. We also co-operated in the pre-Easter union meetings, during which our pastor, Bro. Ellenberger, gave an address. At the sunrise Easter service, two from our church sang a duet. An Easter program was given at the church at the morning service. Most of our young people attended the district rally held at the

Payette church the latter part of March; a number of the older folks enjoyed the Sunday services and the basket dinner. Delegates to the Idaho and Western Montana district meeting, to be held in Moscow, Idaho, May 5-7, have been chosen. Our love feast was held on April 11, with a good attendance. The two side rooms of the church have been remodeled into a dining room and a kitchen, which are also used as classrooms by the Sunday school. New carpet has been laid on the pulpit floor and new hymnals have been purchased. New dishes were presented by Doris and Loraine Burns and the Peterson family. Fellowship dinners are held on the second Sunday of each month at the church. The men plowed and leveled the field for our pastor, and the ladies helped cut their seed potatoes. Since the gas and tire rationing we have dispensed with the evening services, but the morning service is well attended.—Mrs. S. G. Lewis, Weiser, Idaho, May 3.

### Illinois

**Lanark.**—Our union Sunday evening services, held during January, February and March, were well attended by our people. Pastor I. D. Leatherman held a meeting in the Toledo, Ohio, church, March 1-14. Bro. Merle Hawbecker preached for us in his absence. Bro. Leatherman was elected as our delegate to Annual Conference. The young adult conference was held in the Dixon church on April 4. Bro. William Beahm was the guest speaker. The intermediates held their rally at the same time. Bro. C. D. Bonsack of Elgin conducted our pre-Easter services and gave us some fine messages. Our pastor held a week's pre-Easter meeting in Roanoke, Va. Bro. Rufus Bowman filled our pulpit on Palm Sunday; we enjoyed a potluck dinner at the church with him and his family. A memorial service for Alan Engles, who was killed in action in the service of his country, was held on Jan. 31. Our juniors raised \$42.17 for their missionary project. On March 14 our Sunday-school offering of \$31.75 was given to the Red Cross. The Good Friday service was a union meeting in the Methodist church. An Easter sunrise service was held at the Cherry Grove church. Thirteen were baptized on Easter. The choir rendered a program in the evening. Our love feast will be held on May 2.—Mrs. M. L. Kimmel, Lanark, Ill., April 29.

**Lena.**—Bro. Galen Gerdes of the Yellow Creek church officiated at our love feast on April 22. Preceding the love feast one of our girls was baptized. Our church co-operated with the other Lena churches in the three-hour Good Friday services. Bro. Shull spoke and our ladies' trio gave a message in song. On April 25 the junior and intermediate departments brought an Easter message during the worship hour. In the evening Mrs. Lela Gnagey gave two readings with an octet accompaniment. The sisters of service sponsored a family night on April 27. We enjoyed the program that followed the potluck supper. Mr. L. J. Gnagey gave us some good thoughts on families. The sisters of service have been busy quilting and working on comforters and layettes for Chinese babies. They are sponsoring a white elephant sale on May 11. We appreciate the work of Brother and Sister Shull and enjoy the chalk talks which Mrs. Shull brings us from time to time.—Blanche L. Folgate, Lena, Ill., May 3.

**Oak Grove.**—We had an all-day service on Easter. Bro. J. E. Small of Roanoke brought us a fine message, which was followed by a basket dinner. In the afternoon we held our business meeting. Delegates to district conference and several officers were elected. Bro. M. A. Whisler was retained as elder. Several encouraging reports were given. We took a special offering for Manchester College. Four deacons were called into service: Brethren Dale Kenyon, Jesse Hardman, Roland Braun and Earl Hardman. The installation service will be held later. Pastor M. A. Whisler held Sunday evening services in Lacon and Sparland during the winter but will hold the regular Sunday evening services at our church now. We are observing Christian family week; a program will be given following the family night fellowship supper on May 9. Our communion services will be held on June 20.—Myrtle Kenyon, Lowpoint, Ill., May 3.

**Woodland.**—We are planning to have a vacation Bible school. Several from our congregation attended the state Bible school convention at Macomb. The Star class and the Home class have reorganized the B. Y. P. D. The Home class is addressing envelopes to soldier boys from the church and surrounding community and giving them to the members of the congregation; they are to be filled with news letters. Our business meeting was held on April 28. Two letters were received; we have also had an addition by baptism. The aid society gave an annual report; they served meals to threshers, made apple butter, paid \$21 to girls' mission schools, and sent packets to C. P. S. camps. The Sunday school presented an Easter program.—Mrs. Reuben D. Wickert, Vermont, Ill., May 3.

### Indiana

**Bethany.**—We held our love feast on May 1. Before the service two were received into the church on former baptism. Bro. George Sherck officiated at the love feast; Brethren Howard Kreider, William Brubaker, Lee Cory, John Stout, and Noble Bowman were also with us. On May 2 we had a pulpit exchange and Bro. Harold Miller of Middlebury gave us a good sermon. The ladies' aid gave an evening program early in April. On Easter they presented The Challenge of the Cross. The aid is now preparing a Mother's Day program. They have been work-





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ing on the church grounds. The men are planning to have a bean and popcorn project. The women have been sewing for relief work.—Mrs. Bertha B. Weybright, Syracuse, Ind., May 3.

**Buck Creek.**—We met in business meeting on March 13 with Elder D. W. Bowman presiding. It was decided not to send a delegate to Annual Conference. Brother and Sister W. Earl Breon were with us on Feb. 14 in the interest of Manchester College. On April 4 Manchester Day was observed and an offering of \$26 was lifted for the college. On March 24 Brethren H. Spenser Minnich of Elgin, Ill., David Metzler of Nappanee and A. P. Musselman of Anderson were with us for an all-day service; pictures were shown and lectures given by Brethren Minnich and Metzler in the evening. An Easter breakfast was served in the church basement. The regular church service was held in the basement following the breakfast. Bro. E. R. Burke of Muncie gave the main address. Miss Odell, a missionary to Africa, spoke briefly of the work there. The sanding and finishing of the floors in the church and Sunday-school rooms have been completed. Sister L. L. Paul gave a part of Elder Paul's library to the church. Elder Bowman preached for us on Feb. 21. Pastor John R. Peters and wife will be with us for another year. They have shown a great interest in the work here and we appreciate their services.—Mrs. Ella Oxley, Blountsville, Ind., May 3.

**English Prairie.**—An inspiring Easter morning service with the Brighton church was held at our church; Bro. Gilbert was the speaker. On Easter night the three churches of the community gave a cantata, *The Conquering King*. This cantata was given at the Pleasant Valley and Pleasant Hill churches and will also be presented at the Florence and Orland churches. In connection with the Easter services, Sister Henry Smith made an oil painting of the open sepulchre; it is hoped that we may be able to obtain this picture for the church. The ladies' aid presented the aged and sick members of the church with plants and flowers. The ladies' aid has served two banquets. This week they will help clean house and paper for one of our sick members. On April 18 Bro. John Metzler delivered the morning address. At each Sunday-school service a flannel board picture is put up by a member of the junior class. The picture always represents the morning lesson. An electric clock has been given to the church by Sister Cleota Bowman. On May 2 Bro. W. Hamilton of Auburn will preach here and Pastor Carl Yoder will preach in the Goshen City church. Our council meeting was held on April 27. It was decided to have our communion on June 5. Bro. Charles Light was chosen as delegate to Annual Conference. Our giving for peace and relief has kept up very well and quite a supply of food and other things have been given to the camps.—Viola E. Aldrich, La Grange, Ind., April 29.

**Logansport.**—On Feb. 21 Bro. Stump of South Bend brought our sermon. In the evening the Home Builders' class entertained the Berean class with a Washington lunch; a discussion of plans for the welfare of the church was held. On Feb. 28 the choir presented a program on the Christian life. On March 5 the Home Builders' class held a farewell for Wilbur Stump, our Sunday-school superintendent, who left a week later for a C. P. S. camp. On March 7 an Anti-Saloon representative filled our pulpit; in the evening Bro. L. W. Schultz gave us a lecture and showed slides of the life in C. P. S. camps. On the world day of prayer our ladies attended the union service at the Lutheran church. Mrs. Minnie Kitchel is our representative on the council of the church women of our city. On March 12 our council convened with Elder Ray Zook officiating. Our aid society meets each Thursday afternoon to quilt; we have also made several comforters. On March 21 we had an all-day meeting. Bro. Lyle Albright and wife and Elder Zook and wife were present for the business session in the afternoon. It was decided to have the Albrights serve as our summer pastors. On June 1 they will move here from Bethany Seminary. Our Sunday evening services were resumed on April 4. A pulpit lamp was donated to the church by Dorothy Freese. We had three pre-Easter services

conducted by Bro. Albright. A sunrise service and breakfast were held on Easter morning, followed by special music and a challenging sermon. The Easter program was given by the choir and Bro. Albright in the evening. The men are painting the trimmings on the church. We are looking for church seats to replace our old ones; if anyone has some for sale we would be glad to hear from him. Bro. Charles Dumond preached for us on May 2.—Florence E. B. Arnold, Logansport, Ind., May 3.

**Michigan City.**—Bro. Truman Northup of Bethany Biblical Seminary conducted a series of meetings in our church April 18-25. The attendance was good and the messages were practical and helpful. Mrs. Northup had charge of the music. On April 18 there was a dedication service for the babies. Three persons have been baptized. We brought our meetings to a close with the love feast on Easter evening. On March 8 our pastor and his wife, Brother and Sister David Schechter, became the parents of a boy, David Richard.—Mrs. Robert Ower, Michigan City, Ind., April 30.

**North Winona.**—The attendance and interest at our services have been very good. Some of our members attended the Saturday school for ministers and church leaders held at Nappanee by Bro. Jesse Ziegler. Our pastor, Bro. J. S. Zigler, almost lost the vision in one eye but is much improved now. Sister Zigler has not been so well at times but is better now. On March 22 our church community was saddened by the tragic death of sixteen-month-old Jerry Lane Thorne. On the evening of March 30 a workers' conference was held at the church for the teachers and officers. April 4 was observed as Manchester Day and a group of young people from the college took charge of the worship service. Prof. L. G. Mitten told of the present conditions of the college. An offering was lifted for the college. On April 7 we held our members' meeting. All reports were approved. We had a pre-Easter meeting April 19-25, conducted by our pastor. The attendance was good at these meetings and the messages inspiring. Our church again has a one hundred per cent Messenger club. On May 1 our communion service was held. Bro. Emerald Jones officiated at the meeting. May 2 was pulpit exchange Sunday and our pastor spoke at Turkey Creek; Bro. L. U. Kreider brought our morning message.—Mrs. Alma E. Hanawalt, Piercetown, Ind., May 4.

**West Goshen.**—We met in council on Feb. 3 with Elder M. D. Stutsman presiding. Eight letters were received and three granted. Bro. Stutsman was selected as our Annual Conference delegate. Delegates were also elected for district conference. Our communion services were held on March 26. President V. F. Schwalm of Manchester College recently spoke to us and to the men. On April 4 Bro. Andrew W. Cordier from North Manchester brought us a message. On March 28 the district B. Y. P. D. conference was held here. Pre-Easter services were held each Sunday evening for four weeks preceding Easter, with Brethren John Frederick, Eldon Evans, David Miller and John Metzler speaking. Bro. Edward Kintner of North Manchester brought the Easter morning message; the women's missionary society gave a program in the evening. May 16 will be a special missionary day with Bro. Theodore Miller of Nappanee speaking; the Conference Offering will be lifted at that time. We are having a good attendance at most of our services.—Mrs. Mina Ganger, Goshen, Ind., May 2.

### Iowa

**Coon River.**—We met in business meeting on April 18 with Elder Earl Deardorff presiding. Four letters have been received since our last report. We are glad to have the T. U. Reed family in our congregation. Delegates were chosen for district conference this fall. Our love feast will be held on May 23 at eight o'clock. We recently enjoyed having Miss Anetta Mow with us in the interest of women's work. We had a family fellowship supper, with her talk and pictures following; an offering of \$9 was taken. This spring our men's work sponsored some remodeling in the church basement. They are planning a community God's Acre plan for their project this year. We had a short Easter program by the children, with some special music by adults. The interest continues in our union Sunday evening services; our people take an active part in the music. Mrs. Homer Mesamer is president of our union W. C. T. U.; this organization sponsors a prayer meeting each week. Our ladies' aid is sewing for the Red Cross at the present time.—Mrs. Earl Deardorff, Panora, Iowa, April 30.

**South Waterloo.**—A series of refreshing evening services was enjoyed over the week end of April 23 under the ministry of Dr. Bittinger from McPherson, Kansas. He preached for us on Friday evening, Saturday evening and Sunday morning. Six were baptized on Sunday. The communion was held on Sunday evening.—Eliza B. Miller, Waterloo, Iowa, April 26.

### Kansas

**Ozawkie.**—Our revival meetings were held April 5-18 with Brother and Sister J. F. Burton as evangelists. Bro. Burton's sermons were very inspiring; Sister Burton directed the music and made a religious rag picture each evening. We had very good attendance. Seven young people came into the church. The meetings were held in the United Brethren church in Ozawkie. Our high school burned on Thanksgiving Day, so we offered our church for use until a school can be built; we want to keep our young people here at Ozawkie. Since it is inconvenient to have church with the building partitioned for classrooms, we decided



to worship with the United Brethren until a school can be built.—Mrs. Marlin Steffey, Ozawkie, Kansas, April 30.

### Maryland

**Frederick.**—On Feb. 7 the young people had a special program and supper meeting. On the evening of Feb. 14 the young people of the Evangelical Reformed church were the guests of the B. Y. P. D.; Rev. Harold Baer of their church spoke to the group. Feb. 28 was exchange of pulpit Sunday in the churches of Frederick; Rev. W. Mervel Weaver of the Presbyterian church filled our pulpit and Pastor Shober spoke at the Calvary Methodist church. A missionary program was given at the evening service; the speaker was Mrs. Q. A. Holsopple. Our evangelistic meetings began on March 3 with Bro. G. W. Wright in charge, assisted by our pastor. During the period of the meetings 206 homes were visited. Three united with the church by baptism and six by letter. On March 21 Sunday-school Superintendent H. B. Grove was in charge of the evening service. Concluding the special program and address was a roll call of all the Sunday-school classes. On March 28 the evening service was a musical program given by members of the B. Y. P. D. Following this program the young people held their weekly meeting and social hour. Our council was held on March 30 with Elder J. H. Hollinger presiding. Delegates were elected to district meeting. The vote to retain Pastor and Mrs. Shober for another year was unanimous.—Mrs. John W. Wolfe, Frederick, Md., May 2.

**Hagerstown.**—On Jan. 26 our fathers and sons held their annual banquet with a splendid attendance. The women brought in their banks on Feb. 5, and we received \$175 for the national women's work project. At this time four women presented the play, *We Call It Freedom*. During the year our women's service guild has sent away three fifty-pound parcels of clothing for relief. They also made eight comforters and three quilts, some for relief and some for the C. P. S. camp at Williamsport. During the winter our youth fellowship made a study of the different religions. On April 13, 14 they presented their fifteenth annual religious drama, *The Brother*. Bro. Robinson has just completed a series of Sunday evening sermons on *Handles of Power*. The special morning sermons for the Lenten season were on the theme, *I Believe*. We held special services during Holy Week. On Easter evening the combined choirs of our church and the Christ Reformed church gave the cantata, *The Prince of Life*.—Mrs. Earl Coffman, Hagerstown, Md., April 29.

**Westernport.**—We have had good attendance throughout the winter months. The young adult Bible class sponsored two cottage prayer meetings each week, beginning the middle of February and lasting until the week before Easter, when services were conducted by Bro. Howard Whitacre. We had communion on April 22. On Feb. 16 we had an interracial meeting. Four churches of the tri-towns met at our church to observe the world day of prayer. We had a teachers' training class each Tuesday evening in March; ten will receive certificates for completing this course. On March 21 the district ministerial board met at our church to license Bro. Emmert Bittinger to the ministry. He is the son of our pastor, Bro. Foster M. Bittinger. The jubilee singers of Piedmont, W. Va., gave us a program on April 18. The children of the Sunday school gave a program on Easter morning. At our prayer meeting on each Tuesday evening we are having a series of discussions on the postwar world.—Mrs. Dorsey Rogers, Westernport, Md., May 4.

### Michigan

**Woodland.**—Our church and several other denominations observed Holy Week with services at a different church each evening, ending with a Good Friday service from two to four o'clock. In the evening our communion services were held, conducted by Pastor Dodge. Our elder, H. V. Townsend, has been helping at Sunfield for several weeks. On April 23 Bro. Van Wotring presented a chalk talk on the life of Christ to a filled house at Coats Grove. On Easter a program, *Because He Lives I Too Shall Live*, was presented. A family of three were baptized and one person presented her letter; also two young ladies made

their stand for Christ. A Mother's Day program is being prepared.—Mrs. Homer Rowlander, Woodland, Mich., May 1.

### Minnesota

**Guthrie.**—On Feb. 14 the marriage of Bro. Lloyd Duncanson and Sister Fannie Seitz was solemnized by the pastor in the church, and on Feb. 19 a food shower was given for them at their home. A business meeting was held on Feb. 24, presided over by Elder W. O. Tannreuther of Waterloo, Iowa. He was on a tour of the churches of this district at that time. The remodeling of our church building is still under way. The ceiling has been lowered. Because of the cold weather and bad roads, church services were held in the homes during January, February and March. Our love feast was held on April 23. On Easter a program was given by the children. It was also promotion day for several of the Sunday-school pupils. At noon a fellowship dinner was enjoyed by all. In the afternoon our council meeting was held, at which church officers were elected. Two members were received by letter. The B. Y. P. D. made plans for their summer meetings; they are also going to plant a Lord's one-half acre, the proceeds to go to C. P. S. work. The ladies' aid has been busy at various things; they sent one comforter to a C. P. S. camp.—Mrs. Isaac Byer, Guthrie, Minn., April 30.

**Root River.**—Our aid was reorganized for the coming year with Mrs. Kenneth Alexander as president. It was decided to meet only once each month. We have a one hundred per cent Messenger club. Our Achievement Offering was \$68.00. We observed the world day of prayer with an all-day meeting. Our oldest member has died since our last report. Three letters of membership have recently been granted. We held one week of pre-Easter meetings, closing with a love feast on April 24. At the close of this meeting Ray East and Merle Ogg were chosen as deacons and they, with their wives, were installed on the following day. A short Easter program was given by the children and young people. Bro. Hartsough will represent our church at Annual Meeting. On May 2 our service flag with seventeen names on it was dedicated. Every two weeks we observe a short service for our boys in camp. One of our boys is a prisoner of the Italians. On May 9 we will observe Mother's Day and have a consecration service for our babies.—Mrs. J. C. Tammel, Preston, Minn., May 3.

### North Carolina

**Fraternity.**—We were glad to welcome Bro. S. H. Flora and his wife, who came to work with us on April 1. We are still having preaching on the second and fourth Sundays of each month at 11 a. m., and on the first and third Sundays at 7:45 p. m. The young people's group meets on the first and third Sunday nights in each month. Our Sunday morning attendance has been improving. The young people were well represented at the round-table meeting held at the Topeco church on April 10. June 6 has been set aside as the day to take a special offering for Brethren Service. We have Brethren Service stamps and certificates for sale all the time. Quite a sum of money for Brethren Service has been raised in this way.—Blanche Everidge, Winston-Salem, N. C., April 29.

### Ohio

**Alliance.**—Our church met in council on April 4 with Elder Martin Krieger in charge. Bro. J. W. Detrick from Oberlin College, our supply minister, has been called as our regular pastor. We feel that with his leadership our church will be strengthened. Bro. Detrick was chosen as delegate to Annual Conference. On April 11 we had special services, including baptismal service for six; one has also been received by letter. We had communion on Palm Sunday. Special communion services were held for Brother and Sister J. R. Hoffman, our oldest members, in their home, with seven present. More than \$1,000 has been paid on our church debt since Jan. 1. Some repairs are being made on our church. We have ten young men in service. May 2 was family day. Our mothers and daughters are doing good work; they meet on the second Wednesday of each month. We will have a Mother's Day program on May 9 and in the evening Bro. Leland Brubaker of Elgin, Ill., will speak to us. The neighborhood churches are invited to this service. Our birthday party will be held in the basement of the church on May 15. The birthday offering will be applied to the church debt.—Mrs. Ida Gwynne, Alliance, Ohio, May 4.

**Circleville.**—Our special meetings, with a different minister to bring the message each evening from March 28 to April 11, proved to be interesting and helpful. The primary department expects to have new songbooks soon, which are being bought with the offerings taken in this department. The children who had perfect attendance for thirteen Sundays received a large New Testament on Easter. Those attending for ten Sundays were awarded smaller New Testaments. The young people's missionary class has purchased thirty-two New Testaments for the boys in service. A sunrise program was presented by the young people on Easter morning. A dedication service for babies was held on Easter morning. Our Sunday-school attendance and offerings have been increasing. Our delegates to the district conference at Prices Creek on May 1 have been chosen. Sister Flora Watson, a lifelong member of our church, died on Jan. 29. Bro. Charles Thomas, also a lifelong member and devoted brother, died on April 27.—Opal Adams, Circleville, Ohio, April 30.

**East Chippewa.**—During our pastor's absence while holding evangelistic meetings, the pulpit was filled by Brethren E. E. Neff, Simon Showalter, J. C. Meyer and Sister Ellen Whitney. On

## *The Brethren* YOUTH MANUAL

By Raymond R. Peters

A guide to Brethren young people's work in the local church, district, region, college and camp .....25c

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March 14 two C. P. S. men were in our service and gave us their testimony of camp life. The Gideons recently had a service in our church and were given a good offering. We also lifted an offering for the Red Cross. Our business meeting was held on April 5. Our pastor, Bro. McFadden, will represent us at Annual Conference. We will hold our revival meetings during the last week of July and the first week of August with Bro. J. J. Anglemeyer as the evangelist. Bro. McFadden gave us some splendid pre-Easter sermons. Our church participated in the union Good Friday services. We reached our attendance goal of 200 for Sunday school on Easter; a program of sermon and song was given. We also collected 155 dozen eggs for the C. P. S. camps. One has recently been added to the church by baptism.—Sarah Blough, Sterling, Ohio, May 3.

**Eversole.**—On Feb. 7 Bro. Leland Brubaker was with us and brought the morning message. In the afternoon some of our folks attended the missionary rally at Happy Corner. Our delegate to Annual Meeting is Clarence Priser. Twelve of our young men are in C. P. S. and army camps. On March 24 the men of the church and neighborhood helped Bro. Clarence Erbaugh clean his place, and the ladies helped Sister Erbaugh prepare dinner, which was served to forty-four people. Their home was destroyed by fire on Feb. 28. An all-day meeting will be held on June 13 with our love feast in the evening at 7 p. m.—Anna M. Landis, Brookville, Ohio, May 2.

**Mohican.**—Our council meeting was held on April 13. Besides taking care of the regular business, we discussed the issue of getting a new pastor, Bro. D. E. Sower having handed in his resignation at a previous meeting. Bro. J. C. Inman of the Ashland church was with us to represent the district ministerial board. Because of the desire of the members for Bro. Sower to stay with us for another year, a special meeting was called on April 27 to consider whether the church could support Bro. Sower as a full-time pastor. To date the question is unsettled. Brethren Medford D. Neher and Earl Neff have preached for us recently. Our communion services were held on Good Friday. We take an offering every fourth Sunday for the C. P. S. camps. We also had a donation of eggs for the camps on Easter.—Mrs. Edna Derr, Ashland, Ohio, May 3.

Oregon

**Ashland.**—We had an impressive meeting on Good Friday evening when forty surrounded the tables for our communion service. Bro. Ward Pratt had charge of the meeting. Our neighboring church could not meet with us. Several attended the sunrise service in Ashland and ate breakfast at Bro. Pratt's. We had an impressive Easter service, including a pageant. We had a fine meeting on Sunday evening at the Ray Pence home. Our church has been papered and some new carpet bought for the pulpit. The young people's class furnished new hanging lights. The collection for C. P. S. on Sunday morning was \$48.22. Our aid societies at Ashland and Medford are working fine. Brother and Sister Fagor have moved to Grants Pass and we miss them in all our services.—Malinda Russell, Medford, Oregon, April 27.

**Myrtle Point.**—The young people sponsored a social for a group of boys from Camp Waldport on Feb. 13. The boys conducted our Sunday morning services. Bro. Stern attended the regional conference at La Verne. Our business meeting was held on March 7, following a basket dinner. Elder Wolff was in charge. Bro. Stern was elected pastor for another year, beginning Sept. 1. The report showed that \$659.38 had been given in the past year for peace and relief. Bro. Stern and wife visited some of the churches in northern Oregon in early March. On March 12 the world day of prayer was observed with a union service at our church. The home builders enjoyed a birthday dinner on April 2. Pre-Easter services were held April 18-25 and inspiring messages were given by our pastor. On Good Friday evening the play, For He Had Great Possessions, was presented. Three children from our Sunday school were baptized. On Easter morning the Waldport male chorus presented The Seven Last Words. At noon a basket dinner was enjoyed. In the evening we held our love feast.—Minnie M. Hermann, Myrtle Point, Oregon, April 27.

**Portland.**—Our council was held on March 5. Several reports were given and accepted. It was decided to have only two business meetings a year for the duration. The finance board reported that \$972.84 was paid on the parsonage on Jan. 5, leaving a balance due of \$486.46. It was decided to burn the parsonage mortgage on Easter, paying the remainder through the regular church offerings without a special drive. We had no pre-Easter meetings but Pastor Ralph Hatton made each of the four preceding Sunday sermons evangelistic, and on April 20 eight were baptized. During March and April seven were received by letter. Easter was one of the greatest days in the history of our church. The Sunday school gave a short program, followed by the morning service with our church filled. The offering was \$100. Just before the sermon the mortgage papers on the parsonage were burned in a special ceremony. Our annual missionary offering, taken on Easter morning, amounted to \$245, and the Brethren Service offering reached \$40. The ministers and deacons and families ate dinner at the church and prepared for the communion service, which was held in the evening. We were happy to have Bro. J. W. Lear officiate at the communion. There are many Brethren families coming to Portland, and our pastor asks that he be notified of their names and addresses. On the evening of April 18 the Albany young people presented their play, So

Pilate Washed His Hands.—Mrs. R. H. Miller, Portland, Oregon, April 28.

Pennsylvania

**Maple Grove.**—In a recent council meeting a finance committee was added to our organization. We also decided to buy new hymnals for our church. We discussed the possibility of holding an all-day meeting in August to commemorate the fiftieth anniversary of our church. We feel this home-coming meeting will be enjoyed by many if the gasoline can be obtained for traveling. Six of our young people have entered the service. Our ladies' aid is sewing and sending bundles of clothing for relief. Pastor James Murphy held pre-Easter services which ended with our love feast on April 22. We were happy to welcome our former pastor, Bro. P. C. Strayer, who gave us an inspiring message one evening during our pre-Easter services. The young folks gave a program on Easter morning, and Sister Anna Crumacker gave us an enlightening message on the condition of China and her people. Our C. P. S. treasurer reports good co-operation. Our attendance has been lowered in the past months because of illness. Several new babies have been added to our cradle roll this spring.—Florence Kelley, Windber, Pa., May 1.

**Mechanic Grove.**—Because of the difficulties in travel, it was decided at a recent council meeting to cancel the series of meetings we usually have in the spring of the year. Evangelism has been stressed at a number of Sunday services preceding Easter and will continue to be stressed for several more Sundays. We have received two members by letter since our last report. Our love feast will be held on May 29 at 7 p. m. with preparatory services at 2 p. m. Bro. James Eshleman, who was elected to the ministry in December, is attending the training school at Bethany Biblical Seminary. We are anticipating having a vacation Bible school the latter part of June.—Martha A. Bucher, Quarryville, Pa., April 30.

**New Enterprise.**—Sister Ida C. Shumaker, a missionary to India, gave inspiring messages in the Salemville and New Enterprise churches on Feb. 21. The fine offering received was given to India missions. On March 12 the world day of prayer was observed in the Salemville church. The ladies of the two churches served two spring sale dinners. Our church met in council on April 5 with Elder W. N. Stauffer presiding. Three letters were granted. Delegates were chosen for district conference. Bro. W. N. Stauffer was elected to serve as a delegate to Annual Conference. Easter services were held in each church. The young people of the three churches met at Waterside for sunrise services and breakfast together. The Easter offerings were given to relief. Our love feast will be held on May 2 with pre-communion services held two evenings in each church.—Pauline Over, New Enterprise, Pa., April 28.

**Royersford.**—A baptismal service was held in our church on Palm Sunday, at which seven persons were received into the church. Our Easter service was inspirational; it consisted of a sermon and special music. On May 2 we held our love feast. Bro. Wilbur A. Martin officiated, assisted by our pastor. During the service a special prayer was offered for all of our members away from home. May 9 will be our missionary day and also Mother's Day. Dr. Laura Cottrell, a missionary to India, will be our speaker and the intermediate department will conduct the worship service. On May 16 the boys' chorus of our high school will furnish us with special music. On May 30 Miss Wilma Stern will give our morning sermon. During the past several weeks our congregation has been supplied with attractive church bulletins. A committee was appointed by the pastor to edit a church paper. The first issue has been printed and is a great success. The paper is called Brethren Beacon and will appear quarterly. A number of our members attended the district conference in the Ger-

Announcements . . .

|                                                                                                         |                                                                                                                                                                                                                                                                                                  |
|---------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>ANNUAL CONFERENCE</b><br>McPherson, Kansas, June 2-6.                                                | June 5, 6 pm, Licking Creek congregation, Corner church.                                                                                                                                                                                                                                         |
| <b>DISTRICT MEETINGS</b><br>North Dakota and Eastern Montana—<br>Cando, Zion house, June 25-28.         | <b>Ohio</b><br>June 13, 7 pm, Eversole.<br>June 13, 7:30 pm, Pleasant Hill.<br>June 19, 10:30 am, Poplar Ridge.                                                                                                                                                                                  |
| <b>LOVE FEASTS</b><br><b>Idaho</b><br>June 13, 7:30 pm, Nezperce.                                       | <b>Pennsylvania</b><br>May 29, 30, 10 pm, Prices house, Antletam congregation.<br>May 29, 1:30 pm, Welsh Run.<br>May 29, 2 pm, Akron.<br>May 29, 2 and 7 pm, Mechanic Grove.                                                                                                                     |
| <b>Illinois</b><br>May 30, 7:45 pm, Yellow Creek.<br>June 6, 7 pm, Cherry Grove.<br>June 20, Oak Grove. | May 30, 10:15 am, Codorus.<br>May 30, 5 pm, Harrisburg.<br>May 30, 6 pm, Shamokin.<br>May 30, 7:30 pm, Elbethel.<br>June 2, 3, Kreiders, White Oak.<br>June 5, 2 pm and 7 pm, Mingo.<br>June 6, Lower Claar.<br>June 6, 6 pm, Middle Creek.<br>June 13, Bethel house, Yellow Creek congregation. |
| <b>Indiana</b><br>June 5, Camp Creek.<br>June 5, English Prairie.<br>June 10, 8 pm, Baugo.              |                                                                                                                                                                                                                                                                                                  |
| <b>Iowa</b><br>June 6, Brooklyn.                                                                        |                                                                                                                                                                                                                                                                                                  |
| <b>Maryland</b><br>May 29, Grossnickels.                                                                |                                                                                                                                                                                                                                                                                                  |



mantown church on April 21, 22.—Ollive Flemings, Royersford, Pa., May 3.

**Parkerford.**—On March 7 Rev. Gillespie of Philadelphia talked to the children in Sunday school and gave the morning message. He and his assistant, Mr. Shay, also sang a duet. Rev. Gillespie is confined to a wheel chair. The churches of the community observed the world day of prayer in the Brownbacks Reformed church. On March 14 H. Park Tucker told of his conversion in a coal mine disaster. We sent a packet to Camp Lyndhurst. On March 16 the W. C. T. U. district convention was held in our church. Miss Mae Macken spoke at the morning and afternoon sessions. Bro. Linwood Detwiler of Pottstown gave us a splendid morning message on April 4. In the evening Lloyd Brownback brought the message. On April 18 a new electric organ was dedicated and a fine program given. On April 21, 22 district meeting was held at Germantown; we sent two delegates. On April 23 a Good Friday service was held with the Coventry church. Our combined choirs presented an Easter pageant. The love feast was observed on May 2.—Mrs. Russell Hildebeitel, Spring City, Pa., May 10.

**Quakertown.**—Each Saturday evening a gospel service, conducted by the young people of the church, is held at the Quakertown sales auction company. These services are proving a blessing to all who attend. We are looking forward to our love feast on May 16.—Mrs. Joseph Margush, Quakertown, Pa., May 6.

**Rummel.**—On March 7 our young people attended the B. Y. P. D. circuit rally at the Scalp Level church. On March 12 several of our women attended the world's day of prayer services at the Windber Methodist church. The junior boys and girls received recognition from the General Mission Board for their gift offering for India. Our quota of \$681.55 has been sent to Brethren Service; our Conference Offering was \$550.96. New linoleum has been laid in the aid society room, which is now being used by the women of the community for rolling bandages for the Red Cross. Our pastor painted the cement basement floor. Bro. Wright conducted two weeks of evangelistic meetings at Frederick, Md., during the first part of March, and beginning on March 21, he conducted meetings at Arbutus, Pa. Brethren Blair Helman, C. S. Knavel and C. L. Bowman brought the messages in his absence. On April 4 we held a W. C. T. U. speech contest; Bro. Robert Mock received the medal. Bro. Wright is sending devotional books to all our boys in service. We have planted fifty spruce trees and 100 seedlings at Camp Harmony in honor of the boys in service. The young people's class is placing an honor roll in the church. We are purchasing a Christian and an American flag for the church. Different classes are responsible for writing letters each month to the boys. On April 11 the pageant, We Call It Freedom, was presented by the Uniontown B. Y. P. D. On April 13 Bro. Frank Crumpacker brought us a message and showed pictures of China. We held pre-Easter services. The various choruses rendered music on Easter morning and our love feast was observed in the evening. Several of our young people attended the sunrise service held at the Berkey church. On April 14 we held our council meeting. Bro. Nevin Zuck will hold our fall meetings. We will have a vacation Bible school June 21—July 3. It was decided to buy one share of Camp Harmony's indebtedness, with the church and Sunday school each paying \$50. We have made some improvements in our church lawn. Two have been received by letter since our last report.—Mrs. Alton Statler, Windber, Pa., April 28.

**Shamokin.**—Our evangelistic meeting, held from Feb. 21 to March 7, was well attended. Bro. Clyde Weaver was our evangelist and his sermons were very inspiring. There have been four conversions and five consecrations. Our love feast will be held on May 30 at 6 p. m. The baptismal service will be held following the examination sermon at eleven o'clock. Our council meeting will be held on May 29. Our pastor was the evangelist at the Martinsburg, W. Va., church during the last two weeks of March. Our Easter services began with a sunrise service on Nelson Hill; the children gave a fine program at the morning service and in the evening the young people presented a play, They Who Passed By. May Miller, missionary to the Belgian Congo, was with us on April 11 and Miss Ida Shumaker, missionary to India, on May 9. On May 2 Brother and Sister Harry Cox brought us some fine messages about Nigeria, Africa. Our pastor and wife have been conducting classes for the new members, and also teacher training classes one evening each week.—Desna Weikel, Elysburg, Pa., May 4.

**Waynesboro.**—On March 10 Bro. Paul H. Bowman was the guest speaker in our church at the union midweek Lenten service. On the evening of March 11 thirty of our workers attended the forward movement institute in the Greencastle church; this was sponsored by the district board of Christian education. Our church participated in the union world day of prayer service; Pastor George L. Detweiler sang a solo and Mrs. Detweiler was one of the leaders. On March 14 the Juniata College choir presented a program here. On March 28 our missionary association observed the fiftieth anniversary of its organization; Bro. Isaac Long was the guest speaker. A feature of the program was music by a quartet composed of early members of the organization. Our services during Holy Week were especially inspiring. On Palm Sunday the class in preparation for church membership was presented to the church. On the following evening fifteen were received by baptism. Since then baptism has been administered to three more. Six members have also been received by letter. Our preparatory service was held on April 21 and our

communion service on the following evening. Our pastor officiated and was assisted by Brethren C. R. Oellig, W. C. Wertz and H. C. Muck. On Good Friday we joined in the union service. On Easter morning we had a splendid attendance and our junior and church choirs had a part in the service; a cantata, Penitence, Pardon and Peace, was given at a vesper service.—Sudie M. Wingert, Waynesboro, Pa., April 30.

### Virginia

**Roanoke, Ninth Street.**—The latter part of February marked three years of service in our congregation on the part of Pastor and Mrs. N. M. Shideler. On this occasion the adult classes had a surprise social for them at the parsonage and presented them with some gifts. In February we were fortunate in having Sister Ida Shumaker speak to us. Her enthusiastic messages were inspiring. We have a one hundred per cent Messenger club. Our finance committee is successfully raising extra funds to be applied to the church debt at maturity of the note. The ladies' aid is meeting twice each month and is busy quilting and making relief garments. Our pastor brought a series of helpful Lenten sermons, and each night during Holy Week a spiritual message was brought by Bro. J. Clyde Forney. Our communion was observed on May 2.—Mrs. C. E. Bowman, Roanoke, Va., May 3.

**Selma.**—We were glad to have Bro. Allen H. Hoover and wife with us on April 18; Bro. Hoover preached an inspiring sermon. We held our love feast that afternoon, and Bro. Hoover had charge of our council meeting at the close of the communion. It was decided that if we cannot get a full-time pastor at once we will take a summer pastor, hoping to get a full-time pastor by next August. The Lifter class had charge of the sunrise service on Easter morning and the Sunday school gave an Easter program in the evening. We hope to have Bro. Edgar S. Martin preach for us on May 30.—Mrs. Olivia Warlitzer, Selma, Va., May 2.

### Washington

**Tacoma.**—The church met in council on March 27 with Elder Louis Holderreed officiating. Sister Zook and James Zook were received into the church by letter. We have received thirty-six new Brethren hymnals, which will be dedicated on May 2. The ladies' aid will purchase six new Bibles for the church. The ladies have not met lately because of the problem of getting together, but some of them are doing needlework at home and hope to meet once a month in order to keep the work going. Our love feast was held on April 24. On Easter morning a good sermon was given by Bro. Dan Dierdorff. At the close of the meeting Sister Isa Click was given a permanent license to preach and Bro. Francis Eby was ordained to the ministry by Brethren Holderreed and Dierdorff. We miss our boys who are away in service.—Mrs. Francis Eby, Tacoma, Wash., April 29.



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## OUR MISSIONARIES

## SWEDEN

Graybill, J. F., and Alice, 1520 S. Olive Ave., West Palm Beach, Fla., 1911.

## CHINA

College of Chinese Studies, Bagulo, via Manila, Philippine Islands  
Angeny, Edward T., and Helen F., 1940.  
Crim, Bessie M., R. N., 1940.

Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
Flory, Roland C., and Josephine K., 1940.  
Thomas, Susie M., 1939.

American Board Compound, Peking, China  
Rothrock, Hazel M., 1938.  
Clapper, V. Grace, 1917.

Embassy Guard, Y. M. C. A., Peking, China  
Myers, Minor M., 1919.

%China Inland Mission, Sian, Shensi, Free China  
Sollenberger, O. C., 1919.  
Wampler, Ernest M., 1918.

On Furlough  
Bright, J. Homer, and Minnie, R. 1, Union, Ohio, 1911.

Crumpacker, F. H., and Anna, 1815 Scott St., Huntingdon, Pa., 1908.

Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.

Ikenberry, E. L., and Olivia, 343 Third Ave., N., Twin Falls, Idaho, 1922.

Myers, Sara, Bridgewater, Va., 1919.  
Ober, Mary Velma, 3435 Van Buren, Chicago, Ill., 1936.

Parker, Dr. D. M., and Martha N., R. N., C. P. S. Camp No. 43, Castafier, P. R. R. A Project, Adjuntas, Puerto Rico, 1933.

Schaeffer, Mary, 2262 N. Park Ave., Philadelphia, Pa., 1917.

Senger, Nettie, 3286 E. Lafayette Ave., Detroit, Mich., 1916.  
Shock, Laura, R. 2, Roanoke, Ind., 1916.

Smith, W. Harlan, and Frances, Box 505, Cerro Gordo, Ill., 1919.  
Sollenberger, Hazel, 30 Forest Ave., Los Gatos, Calif., 1919.

Wampler, Elizabeth B., R. N., 810 Wayne Ave., Greenville, Ohio, 1922.

## AFRICA

Chibuk, Nigeria, West Africa, via Malduguri

Petre, Ira S., and Mary M., 1939.  
C. B. M. House, Jos, Nigeria, W. Africa  
Dadisman, Mary N., R. N., 1941.

Heckman, Clarence C., and Lucile, 1924.  
Garkida, Nigeria, West Africa, via Jos and Damaturu

Faw, Chalmer E., and Mary P., 1939.  
Horn, Evelyn J., R. N., 1930.

Kulp, H. Stover, 1922.  
Moyer, Edna Faye, 1931.  
Royer, Harold A., and Gladys H., 1930.

Studebaker, Dr. Lloyd, and Modena, 1934.  
Lassa, via Jos and Damaturu, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.  
Weaver, E. Paul, and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria, W. Africa  
Harper, Clara, 1926.

Shisler, Sara C., 1926.  
Utz, Ruth, R. N., 1930.

On Furlough  
Engel, Alice, R. N., 1931 Monument St., Baltimore, Md., 1937.

Frank, Evelyn E., R. N., 1821 E. McDowell Road, Phoenix, Ariz., 1938.  
Kulp, Christina, 1700 Miffin St., Huntingdon, Pa., 1927.

Landis, Herman B., and Hazel M., R. N., % General Mission Board, 22 S. State St., Elgin, Ill., 1938.

## INDIA

Ahwa, Dangs, Surat Dist., India  
Alley, Howard L., and Hattie Z., 1917.  
Ebbert, Ella, 1917.

Ankiesvar, Broach Dist., India  
Bollinger, Amsey and Florence M., 1930.  
Lichty, D. J., and Anna, 1902 and 1912.

Warstler, Anna M., 1931.  
Bulsar, Surat Dist., India  
Blickenstaff, Dr. Leonard and Betty, R. N., 1940.

Blickenstaff, Verna M., R. N., 1919.  
Blough, J. M., and Anna, 1903.  
Shickel, Elsie N., 1921.

Zigler, Earl M., and Rachel M., 1937.  
Dahanu Road, Thana Dist., India  
Messer, Hazel E., R. N., 1931.

Nickey, Dr. Barbara M., 1915.  
Royer, B. Mary, 1913.  
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India  
Shull, Chalmer, 1919, and Susan L., 1927.  
Umalla, Broach Dist., India

Kinzie, Wm. G., and Pauline G., 1937.  
Miller, Sadie J., 1903.  
Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.  
Fasnacht, Everett M., and Joy C., 1940.  
Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.  
115 Mahatma Gandhi Road, Bombay, India  
Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India  
Bowers, Joe W., 1940.  
Ziegler, Emma K., 1930.

On Furlough  
Cottrell, Drs. A. R. and Laura, 305 E. Washington Ave., Bellefontaine, Ohio, 1913.

Grisso, Lillian, % General Mission Board, 22 S. State St., Elgin, Ill., 1917.  
Miller, Eliza B., R. 1, Waterloo, Iowa, 1900.

Moomaw, I. W., and Mabel, North Manchester, Ind., 1923.  
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.

Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.  
Townsend, Ralph, Crestview, Fla., 1937.



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# GOSPEL MESSENGER

Volume 92

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Number 23

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## Grained Wood

BY GRACE NOLL CROWELL

A century of growth, of sun and rain,  
Of calm and tempest, lie within the grain  
That makes the lovely lines of this small cup.  
I move a fingertip and trace them up  
Within the curls of light, the running lines,  
The darkened surface of the wood that shines,  
And marvel greatly that I should possess  
In my small house such hoarded loveliness;  
That I should have and hold for beauty's sake,  
A thing God took a century to make.

From This Golden Summit. By permission of Harper & Brothers and Grace Noll Crowell.

With the change of the word at the end of lines three and four, this poem now refers to the Brethren Service cup. This change was made by the gracious permission of the author and the publisher.





## *Around the World...*

The enrollment of students in institutions of higher learning in the United States is now 470 per cent above the enrollment for the year 1900.

American war casualties in dead, wounded and captured are now at the rate of 5,000 a month, according to the Industrial Services Division of the war department.

The executive committee of the Methodist Board of Publication at a recent meeting reported the largest volume of business in the history of the Methodist Publishing House.

The fifth annual Churchman Award "for the promotion of good will and better understanding among all peoples" will go this year to Mme. Chiang Kai-shek. Mme. Chiang won the award by a large majority in the vote of 1,200 leading Americans.

A China edition of the Reader's Digest is now being published in Chungking. Sample copies are flown from the United States to China and 5,000 copies are printed by a hand lithographing method in a cave on the outskirts of the Chinese capital. Locally manufactured paper of rice straw or bamboo is used.

Nearly three quarters of a million acres of land in the lower Amazon Valley have been granted to the national government of Brazil by the state of Para for the production of cotton, jute, sugar cane, rice, corn, beans and cattle. A sawmill and a tile factory will also be established in order to provide materials for the construction of homes.

California became the forty-fourth state in the Union to permit public school children to receive religious instruction during school hours, when Gov. Earl Warren affixed his signature to the McMillan bill. The bill gives the board of education power to release pupils on authorization of parents for up to a half day each week for classes held off school property.

Tomorrow's church will combine utility with beauty, according to the prediction of Lorimer Rich, New York architect, whose ideas on the new type of postwar church architecture are presented in the current issue of the Architectural Forum.

"We see religion as a clean, pure, lovely thing, prone to meditation, resentful of falsification, and this is the concept we have tried to convey," Mr. Rich says, describing what a church in a typical community of sixty to seventy thousand inhabitants may look like.

The main entrance of the church designed by Mr. Rich is on the side street, so that drivers may drop their passengers and proceed to parking areas.

The nave of the church seats 400, with an overflow seating provided for one hundred. A dropped panel in the ceiling allows for soft indirect lighting of the sanctuary. A chapel for fifty persons with an electric organ and choir stall is provided for small services and church school activities.

Most of the offices are located on the main floor in a one-story wing connecting the sanctuary and the church school. The pastor's offices and study are on the second floor above the board room, or library, which may be used as a family room before and after weddings or funerals.

"We do not follow the building fashions of the moment, but rather search for a combination of utility and beauty which is not dated," explains Mr. Rich. "We strive for an enduring architecture to house an enduring institution."

• • • • •

More American chaplains of all faiths have already been killed in action during this war than were lost in the whole first world war, according to Capt. Leland B. Henry of the faculty of the army chaplains' school at Harvard.

At the meeting of the Pennsylvania department of the American Legion to be held in August, accommodations will provide for authorized delegates only with no provision for visitors. All parades and gaiety will be ruled out for the first time in twenty-five years.

One basic salary for all clergymen, regardless of their church, with special allowances based on their particular needs, the size of their family, and other similar factors, is the proposal put forward by unanimous consent at the annual synod of the Anglican diocese of Montreal. It was agreed to explore the general principle with the aim of having it adopted for Church of England clergymen all over Canada.

Fifty years of perfect attendance at the Presbyterian Sunday school is the record of William E. Selser of Mercersburg, Pa.

Ohio's Anti-Saloon League hopes to enlist many of the state's clergymen as "inquiring reporters" in a move to obtain data as to public sentiment on the liquor issue.

Three Swedish missionaries in Rhodesia will be the first of a contingent of clergymen to return to Abyssinia on the invitation of Emperor Haile Selassie. Prior to the Italian occupation, Swedish missionaries were active in that country.

Contributions to the Southern Baptist convention during 1942 reached an all-time high of \$52,247,662, according to a compilation of reports prepared for presentation at the denomination's annual meeting recently canceled because of wartime restrictions.

Copies of the Scriptures were published and distributed by the American Bible Society at the rate of 11,000 a day during 1942 to supply the needs of the army and navy. More than 8,200,000 books, the largest in any year of its history, were manufactured by the society last year.

Plans for union of the English and American branches of the Methodist church in China are making progress. It is now expected that complete union will be achieved by 1950. The move is an outgrowth of the feeling in China that the churches must eventually operate as one body—not through a network of national and denominational divisions.

Proposals for wartime curtailment of religious conventions were condemned by Dr. Daniel A. Poling in a recent address at the annual convention of the Young Men's Christian Association of Pennsylvania. "Let the church beware . . . of those men and women who, in a false economy, assert that religious conventions should be abolished for the duration."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### When You Wonder About the Outcome

DON'T you get out of patience sometimes with the slow progress of righteousness? And feel that something radical, something more visibly and quickly effective must be done?

When those spells come on you will find it helpful to consider the prophet's words in Isaiah forty-two and the use which Jesus made of them.

Jesus had just charged the people he had healed not to make any stir about it and he did this, Matthew says, in fulfillment of what the prophet had said about the methods of God's servant. See what these are:

He would not strive nor cry aloud, nor would anybody hear his voice in the streets. He would be careful not to break the reed that was already bruised nor put out the dimly burning wick. Here follows the greatest thing about it. He would keep this up "till he send forth judgment with victory." Or, as the prophet has it: "He will not fail nor be discouraged, till he have set justice in the earth."

The quiet way is all right. It's going to win. Our business is to keep on at it. E. F.

### When Ideas Bloom

WE presume that many readers have had the experience of a sudden rush of ideas, perhaps set flowing by a stimulating sentence or paragraph. Apparently something in what was read matched up with a chain of other things experienced or known, with the result that a whole field of thought suddenly fell into an intriguing pattern.

The insights of such moments should be saved. They are the stuff of which new understanding and courage are born. They are the seed thoughts from which great sermons grow. They are the beginning things out of which writers make articles, poems and books. They are the lucid experiences which make the prophet different and hopeful.

Even Bro. Average Person might do worse than arm himself with a small notebook and pencil. Of course, if anything really important flashes into the mind one may rehearse it until he is sure he has the new thought fixed. And yet, many a good idea has been lost in just that way. Almost as quickly as it came it slipped back into the dark sea of unremembered things. And so it is important to use pencil and notebook.

If the occasion permits, one should do all he can to prolong the creative moment, wringing out every bit of insight that he can. Meanwhile, jottings should be made to be worked over at leisure. The point is, catch everything you can when ideas bloom.

H. A. B.

### Jesus Was an Evangelist

"YE call me Master and Lord: and ye say well; for so I am." Jesus was also called prophet and teacher. But of all the designations used, we do not recall that he has been spoken of as an evangelist—though he was both evangel and the supreme evangelist! That is, he was the message as well as the message bearer; he both lived the message and spread knowledge about it. This is why we can call Jesus an evangelist and learn much from a study of his methods and attitudes as he worked with people.

### Jesus Loved People

Perhaps his most obvious characteristic as an evangelist was that Jesus loved people. They seem to have been naturally drawn to him, as when Andrew heard him speak and hurried to tell Peter that he had found the Messiah. With John's statement that God so loved the world that he gave his Son, we must put his later word about the Christ, who, "having loved his own which were in the world, . . . loved them unto the end."

Now the proof of Jesus' love is not in multiplied statements that he loved mankind. Rather, it is to



be found in what he did as a friend of all kinds of people. Of course, the ones he could do the most for were the poor, the sick and the outcast. Such have a sense of their limitations. They know that they are not self-sufficient. They were inclined to listen to what Jesus had to say. Usually they were the ones who had faith enough to get the blessing. How he helped the poor, the broken-hearted, those who had been bound, the blind and the bruised is a matter of record in the gospels. And so one can begin his study of Jesus as an evangelist with the well-established fact that he loved people.

#### *He Respected Man*

Jesus' love for people was utterly sincere. There was nothing about it that was superficial. He knew what was in man, and on the basis of his possibilities Jesus came to set him free. Thus the secret of his great love for the rich and the poor, the weak or the strong was his knowledge of man's intrinsic worth.

His heart was touched when he saw the multitudes as sheep without good shepherds. His invitation to discipleship was addressed to those who needed help the most—or to those who labor and who are heavy laden. He saw in little children the glory of all they could become, and he laid upon them his hands in blessing. Wherever he found the least spark of response he sought to fan it into a flame through frank appreciation and kindly encouragement. The marvel of what Christ could do toward the release of seeming ordinary individuals is shown by what was accomplished in the lives of the disciples. But he could not do all this unless there was in man the basis for a response, and this is why he loved him so.

#### *Jesus Helped the Needy*

Jesus as an evangelist was not a theorist. It is true that his ideals were ultimates and that he sometimes spoke in veiled meanings and thus over the heads of common people. Think of his parables and the sermon on the Bread of Life. But generally speaking his was a message that could be understood and translated into terms of everyday living. The crowds that hung on his words were proof enough that he was preaching about many things they could understand.

Nor did Jesus separate the deed from the word. Even before he preached that God was a loving Father he was pretty sure to anoint with his own hands the eyes of the blind, to lift up those who were sick, and in many other ways give help or encouragement to the needy. One finds the supreme Evangelist exhausted as a result of his strenuous campaign of practical deeds rather than by some speaking effort. He did not shout and

beat the air and perspire in order to impress the people. His greatest sermon was preached as he sat on a hillside. He opened his mouth and taught the people in such a sincere and helpful way that they were astonished at his doctrine—not his gestures or his oratory.

#### *And He Expected Much*

Since Jesus lived what he preached it was but natural that he should expect much of those who would follow as disciples. It may be recalled that he did not make the terms of discipleship easy. In the Sermon on the Mount he made it plain that spiritual sights must be lifted. The fathers said so-and-so, but Jesus pushed on to the end goals. The kingdom of heaven was represented as a treasure for which the finder sold all that he had in order that he might possess it. The true disciple finds that there are some things he must deny himself, that he must bear a cross if he would truly follow.

But this narrowing down to specifics, this discrimination with reference to the ends of one's life, is not a stultifying or weakening thing. He who would arrive must emulate the simplicity of Paul, who writes of the one thing which he felt would get him on toward the prize of the high calling.

For those of whom he expects so much the great Evangelist, the Shepherd and Bishop of souls, has promises to match. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The great Evangelist loved people, respected man, helped the needy, and expected much of those who had the faith to follow.

H. A. B.

### **We Need More Salt**

PERHAPS you have noticed that mother's vegetable stews are not quite what they used to be. What with vegetables hard to get, and meat reduced to mere points, there is sometimes a flatness, a certain lack of tastiness, that calls for more salt.

Even in the good old days of richer broth and bigger bites of meat, salt had its place in good vegetable stews. Can't you just see mother seasoning to taste—sprinkling in a little more salt, stirring, then tasting? Repeating the process until satisfied?

Yes, it was Jesus who said to his disciples: "Ye are the salt of the earth." That is why, when conditions seem to be going from bad to worse, that we need more salt—the salt of righteous men. Do not lose your saltiness, for wherewith then can the earth be salted?

H. A. B.



## Fear Not . . .

BY C. A. BARNHART

FEAR is the most destructive of all human emotions, as death is the most devastating and irrevocable of all human incidents. That man should be subjected to such ruinous emotion has been made necessary because of the ever-present threat of death that has harassed man ever since he has inhabited the earth. Fear is man's physical reaction to the threat of death or harm.

Without fear man would long since have perished from the earth. Fear, therefore, is one of the primitive emotions; and its corresponding instinct is flight. When danger threatens us we instinctively run away. Some men believe we run away because we are frightened; others believe we are frightened because we run away. Biologists and psychologists, who ought to know, are inclined to take the latter view.

But how has fear helped us to run away, or escape danger or death? Would not intelligent reasoning have told our childlike ancestors to get out of the way? It would not. Fear is older than reason. Without fear man would never have survived long enough to develop the power of reasoning.

But since man has developed the power of reasoning it is incumbent upon him to employ it in his defense, and put at rest that primitive, destructive emotion, *fear*, whenever possible. It is certain, however, that some fear will always lurk in the shadows of ignorance, doubt and misunderstanding.

Let us take a look at man's fear mechanism and see just how it works. Fitting like a cap over each human kidney is a gland. They are called the suprarenals, adrenals, or contest glands. These glands secrete a substance called adrenalin, or epinephrine. We might compare these glands, and their secretion, to emergency gas tanks filled with high-test gasoline, which are used to help your car or tractor over a steep hill or out of a hard pull.

Now suppose that while you are on a picnic in the woods you are suddenly confronted by a bear. Before you have had time to collect your senses you may find yourself running away; or perhaps, halfway up a tree. Your sudden encounter has touched off the flight trigger, the contest glands have poured a small amount of adrenalin into the blood, the liver has released a part of its sugar, the muscles have become tense, the heart beats rapidly, the breath has speeded up, all digestive activity has ceased, and your sympathetic nervous

system has mobilized all of your vital resources to help you to escape.

You have several times as much strength for this emergency as you have under ordinary circumstances; and if you decide to stand and fight, you have plenty of strength to fight with. But when this fight, or flight, is over you will need to take plenty of rest to make up for this rapid expenditure of vital resources.

But what if your bear turns out to be just a friendly cow? How foolish you feel! What a lot of wasted energy! And most of our bears do turn out to be cows. Some months ago, while attending a convention in Columbus, a small-town postmaster tried to mail a letter in a fire-signal box. Five or more fire trucks answered the alarm. No more fire fighters would have responded if the capitol building had been on fire. Likewise our contest glands will respond just as quickly for a false alarm as for a genuine one.

Since we know what effect fear has upon us, it is plain to see why we should not allow any false alarms to be sent; and should fear not. We are more subject to fear when we are tired and worn out. People who are of a nervous temperament are apt to develop a chronic fear or anxiety. They worry needlessly over many imaginary dangers. And, since the sympathetic nervous system is the cord that pulls the trigger, they keep their contest glands working overtime. They are in a constant state of emergency.

They are tense, nervous, perspiring; they have high blood pressure, palpitation of the heart, poor digestion and all of the symptoms that go with a bad fright. They would like to run away from something, but they cannot tell what it is. Then they worry about their bad health. They set up a vicious circle, a fear complex, an anxiety neurosis. They go from one doctor to another; and only a psychologist or psychiatrist can tell what is the matter; and only a conscientious and sympathetic psychiatrist, and the co-operation of the patient, can effect a cure.

Quite often these fears have been instilled during childhood by parents who are themselves subject to unwarranted fears. Many unnecessary fears are instilled by unwise religious teachers. No doubt many of the diseases which Jesus Christ cured were of a neurotic nature, caused by fear.

The greatest theologian America ever produced was Jonathan Edwards. He was the author of many books, and was one of the most learned men of his time (1703-1758). It is said of him that he was in this world but not of it. But just listen to this quotation from one of his sermons: "The



bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being drunk with your blood. The God that holds you over the pit of hell much as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked; he looks upon you as worthy of nothing else but to be cast into the fire. You are ten thousand times more abominable in his eyes than the most hateful, and venomous serpent is in ours."

We need not wonder that people flocked into his church to escape the wrath of such a God! His preaching created panic. With wild and inhospitable Indians lurking on the borders, it was quite natural that he should use the red men as his symbol, and picture God as a super-Indian with terrible revenge in his heart. But that was the usual type of preaching in those days; and New England has scarcely yet recovered from the bad effects of such preaching.

One of his contemporaries was Cotton Mather, who was second only to Edwards in scholarship and eloquence (1663-1728). He also preached too much about the terrible wrath of God. No doubt the fears engendered by years of such preaching had a very bad effect on the health of the people. History tells us that in 1692 nineteen persons, mostly women, were hanged in Salem village for witchcraft, a secret alliance with Satan, on the most unfair evidence of excited children and hysterical women; and Cotton Mather countenanced those executions. O religion! What crimes have been committed in thy name!

Today psychologists and psychiatrists take such patients, and, by investigation and observation, discover just what fears and anxieties are responsible for their unhealthy mental condition. When their fears are removed the patients recover. Jesus Christ would have cast out the devils and restored them to normal health.

So when religious teachers start preaching about the wrath of God, and are admonishing people to fear God, they are playing with a dangerous trigger. Webster says the word *fear* is akin to the Dutch *vaar*, *gevar*, meaning danger; or the Old High German *gefahr*, or the Icelandic *far*, meaning harm, mischief, plague, and to the English *fare*, meaning to travel. Ancient travelers were, indeed, subjected to danger, harm, mischief and plague; but God did not harass them.

There is nothing in our conception of God that suggests such evils. God is love. He is as close to us as our breath. His is a father-mother relation

to us. If a child has fear in the presence of its father and mother there has been a mistake made in its bringing up. It is contrary to every law of nature. Have you ever noticed the peace, harmony and understanding that exists between the hen and her chicks, the cow and her calf, or the ewe and her lamb?

The number of texts in the Bible in which man is asked to fear God is very great; but the idea intended is rather one of adoration, respectful reverence and awe. There is an old adage which says: "Whom the gods would destroy they must first make mad." Since madness and anger are by-products of fear it is evident that anger, too often indulged in, is a soul-destroying emotion. God is love. "There is no fear in love; but perfect love casteth out fear; because fear has torment. He that feareth is not made perfect in love" (1 John 4:18).

Tupper, the English author, rightly appraised the situation when he wrote: "Love is the weapon which Omnipotence reserved to conquer rebel man when all the rest had failed. Reason he parries; fear he answers blow for blow; future interest he meets with present pleasure; but love is that sun against whose melting beams the winter cannot stand. There is not one human being in a million, nor a thousand in all earth's huge quintillion whose clay heart is hardened against love."

Our ministers used to send away their congregations by saying: "In the fear of the Lord you are dismissed." But how much more appropriate and soothing is that benediction: "The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace" (Num. 6:24-26).

Columbus, Ohio.

## The Choice

BY ROY WHITE

It seems that almost everyone excels in some one test,  
For those of us who love the worst often can hate the best.

For, once hate comes to the attack on those whose guilt seems clearest,  
It oft remains to fix its fangs in those we once held dearest.

And, when love comes for just the once, to lift us above strife,  
It may remain, to fill our soul and dominate our life.

Then, look you in your hearts, ye men, rather than on a brother;  
And choose ye in what spirit ye shall deal with one another.

Chicago, Ill.



## Are We Christians?

BY GRANT MAHAN

BEFORE we can rightly answer the question contained in our title, we need to answer another question, What is a Christian? There are many millions of people in our world who call themselves and are called Christians. A Christian must believe on Jesus Christ as the Son of God; he must believe that he came to the world in order to save the world from its sins, that he suffered for us the death on the cross, that he was buried, that he rose from the dead, that he ascended into heaven, and that he will come again to judge the world. The Christian must believe that the New Testament is his guidebook through life; he lives it and teaches it. That is his business in the world.

But many people who are called Christians do not believe and accept all these statements. They do not try to live them or teach them as a whole; some they accept and some they reject. Is one a Christian who fails to live the Christ life? How many laws of man must one break before he is a criminal? How many of God's laws must one break to make him a sinner?

What was the reason that Christ came to this world? The world was beyond human help; men were becoming worse and worse, just as they did in Noah's time and just as they did before Babel. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." For himself Jesus said: "I am come that they might have life, and that they might have it more abundantly." And Peter wrote: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."

All about us are those who profess to be followers of Jesus. And yet their profession of Christianity does not convince us that they are true or honest men. We want to know more about them than their profession before we trust them very far. Their word is not considered as good as their bond. It would be different if men lived up to their profession. Very often the light that is in us proves to be darkness. The lights do not "so shine" that our acquaintances can see our good works and be led to glorify our Father, who is in heaven. To say that we are Christians is not enough. It takes more than saying. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

We believe, therefore, that all Christians will enter into the kingdom of heaven. Christians,

then, are those who do the will of God as Jesus made it known to them when he was here teaching. Many profess to be on the right road to reach that much-to-be-desired place. So-called 'Christian denominations can be counted by the hundreds; but they cannot possibly all be Christian, for they do not follow the same way or road. As we understand it, there is but one way that leads there, and that is a narrow way. The Lord himself told us that only few travel that way. He knew all about it, and we can depend on all that he said about it; men do not, though many of them claim to know. Jesus did not speak of himself. "As my Father hath taught me, I speak these things. . . . I do always those things that please him."

It would seem that no one need miss the road to that better home in the world to come. The language used in telling us about it and the way to get there is plain and simple; even a child should have no difficulty in understanding it. If men would take the Word as it reads, and not put into it other words which are not there, much of the difficulty would be removed. Just there is the trouble; we do not believe that Jesus meant what he said.

A preacher wrote in a letter, "The best scholars do not accept that." And he was writing about the most important declaration in the New Testament. Whose Bible are we to take, that which was given us by inspiration of God, or that same book changed as the "best scholars" would make it? It is a vital question. We cannot accept both versions, for there are too many and too great differences between them for both to be true.

Are we Christians or are we not? Look at our lives as we are and have been living them ever since we began to think about a future life. To succeed in gaining life that is so much superior to the present life is the thing most worth striving for during our few, short years in the present world. We believe that that life will be won only by those who are Christians now and until this life comes to an end. And that is what makes our question and the answering of it of so great importance. So much is at stake; we cannot afford to be mistaken as to our destination and condition in that other world to which we are all hastening.

We know of but one way in which we can be sure of the future. We have a Book which gives directions which, if faithfully followed, will lead us to that better home for eternity. We need not be in doubt. It should be easy for each one to know whether he is following the directions, or whether he is taking "some other way." We should face God often; every day we should go over the things we have done or left undone. The



language of the Book is clear, and it should not be hard to say at the close of the day whether we have obeyed or disobeyed. We cannot disobey and yet receive the reward that goes with obedience. Let the question be answered now, and let us live accordingly.

*Rehobeth, Md.*

### On Righteousness

BY PAUL J. WRIGHT

OUR society is a conglomerate mass of individual personalities. This society has allowed sin, filth, poverty, war, the liquor traffic and numerous other evils to fasten themselves upon it. These sins of society in reality are merely the sins of individual men being reflected back to themselves. Hence, when they see that such evil conditions do exist, their desire, at least, is to eradicate them, not stopping to realize that they and their fellow men can change social conditions only by first changing themselves. Recently, in a pictorial article on Puerto Rico, *Life* magazine virtually admitted that organization and re-organization had failed miserably to create order and cleanliness out of the dreadful slums. Christian ideals must change the people and pervade their lives before any effective measures can produce better living conditions. Installing bathtubs is a fine advance, but to create a desire for people to use them is quite a different problem.

Science has worked miracles in the past century and a half; inventors have been in their heyday; astronomers have made tremendous strides. However, science has stopped one step short of the goal. It has obtained the facts and has been more or less content with that. Where has science stressed great moral or spiritual truths? Possibly, though, science should stop with its presentation of facts. If such should be the case, where has the voice of the church been? Man has created and discovered many useful things and probably will continue to do so, but man has still not learned to use them, or even the greatest portion of them, for good. As one author so aptly put it, "Man may have learned to fly like a bird, but he has not yet learned to sit on a barbed-wire fence."

According to one translation, "the effect of righteousness will be peace" (Isa. 32:17a). World peace cannot be established by mere formulas, treaties and charters. Christ must first become the center of every man's thinking. Unless Christ is at the peace table there will be no durable or just peace. Carl J. Hambro, president of the League of Nations, said recently in effect that the failure of the League of Nations was due to the fact that nations refused to surrender their per-

sonal pride and differences for a unified world brotherhood. This is the result of national and international sin.

"The effect of righteousness [in the heart, home and church] will be peace" in the community, nation, and world. Multiple organizations in or out of the church cannot be a substitute for righteousness.

As a historic peace church (and this is not limited to the Church of the Brethren alone) our supreme task is not to attempt to change people's attitude toward us from one of revolt to one of tolerance, but to change men's lives. Then, people's attitudes will care for themselves. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Thus when a man gazes into the mirror of a righteous society he will find reflected there the lives of righteous men.

*Peebles, Ohio.*

### Complete Preparation

BY REBECCA FOUTZ

THERE is much effort made in the line of obtaining a formal education as preparation for Christian service. This may not be amiss if along with it there is stressed the truth that there is a preparation necessary that only God can give. It seems at times that this vital point is almost lost sight of. Degrees from the best colleges and seminaries will be of little avail unless there has also been a real inner experience that comes from God dealing with a life and that knows Christ as both Lord and Savior.

Mention is frequently made of the fact that the two great leaders, one of the Old and the other of the New Testament—Moses and Paul—were men who possessed the best in the learning their day could give. This is true. Another fact that cannot be separated from this one, but that seems sometimes to be overlooked, is that this learning alone did not prepare them for the work they were called to do.

Their experiences were similar in that both men seemed to feel they were ready to carry out a mission. In their zeal to get results they resorted to the taking of life. After God dealt with them they were just as zealous, but they had a different spirit and used other methods.

God took both of them to a place apart where he could speak to them, teach them his way, and get them to see from his viewpoint. Even though Paul's learning was converted along with him, yet he had to spend time in Arabia, where he was given direct revelation from God (Gal. 1: 11-19).



Only after these periods of God's preparation were they ready for God's work. Then both spent the rest of their lives in great and active service. These years held much of trials, difficulties and discouragement, such as would have broken many men. But they had learned the source of the strength that enabled them to withstand. The years also held victory and accomplishment from which mankind benefits even today.

John the Baptist was not learned as these others were, but his flaming message was forged during the years of desert preparation with God as instructor.

These three all appeared before kings who were pagan despots and fearlessly witnessed for God and truth and righteousness.

Even after the disciples had spent three years with Christ, they were not ready to launch the great work of giving the gospel until they had spent a period of waiting for the fullness of power from God.

God's power is the only true power, the only real power in the world, hence the only one through which enduring results can be achieved. Whether our place and talent be large or small, may we crave this power through the Holy Spirit so that we can serve acceptably.

*Philadelphia, Pa.*

## Peace and Its Problems

BY ZENA SIMMONS HARTMAN

THE greatest problem before the Christian people of today is world peace. Perhaps nine tenths of all people want peace. We, as civilized and thinking people, realize that war is a futile way of settling disputes and a waster of the physical power, to say nothing of the impossible financial burdens which it saddles upon the resources of the world.

Some say that war is the natural outgrowth of enmity between countries or individuals. This is not so. War is the result of an abnormal state of mind, fostered by selfishness, ignorance, suspicion, greed and jealousy. These are supported by false standards and traditions till the citizens of one nation have acquired such a consuming hatred toward the citizens of another that no cruelty is too inhuman for them to practice.

War has always been inhuman, but now it is more so than ever before. Science, which should devote its energies to prolonging life, easing pain and relieving suffering, is instead engaged in making horrible implements of warfare. The sane and reasonable men of humane mind, the thinking people, the scholars, the artists and worth-while composers have never wanted war.

If we who are convinced of the futile horrors of war desire to see a warless world we must use every available means to aid in bringing this about. All the people of all nations who are capable of reasoning and responding to appeal must be reached. If peace is taught in the public schools daily, every home represented there will be reached. If all the ministers of the gospel would teach the love for fellow man, along with the love for God, peace and brotherly love would surely increase.

The press, the stage, the screen, music, poetry and fiction must also add their peace offering. Every means for reaching individuals' minds should be used. The idea of peace at all times must be made to penetrate the mind of every person.

Teach college men how to preserve health and prolong life. Keep the joys of peace before people. We must talk about peace, sing about peace, write about peace, and pray about peace, lest we forget.

The church must use her moral influence to secure the practice of Christianity as a national as well as an individual policy. A new vision of the Christ and the largeness of his gospel must be our first aim for if world peace is ever to come it must be achieved by conscious Christian action directing the policies and activities of the state and nation. May the noble appeals of peace grow and abound.

Peace is love, the feeling of friendship, the happiness of everybody. Peace is a thing that would bring to all nations something greater than gold. Peace is love for your fellow man at home and in foreign countries. Peace is God's blessing upon the world.

*Piedmont, W. Va.*

## Heard in Passing

BY JULIA GRAYDON

ONE Sunday we had a splendid sermon by our minister on Hallowed Be Thy Name, the second in the series on the Lord's Prayer.

He spoke at length on the dreadful habit of profanity, a warning much needed today.

The following day I passed two young girls on the street and heard one say, "My God." My first impulse was to run after her and say, "I heard what you said just now. Is he your God?"

But I did not do it and thereby lost my opportunity, I think.

The next time I hope I'll be more courageous, as we all ought to be when we hear God's name taken in vain, the name which is to be hallowed.

*Harrisburg, Pa.*



**The Common Task . . .**

BY LEO LILLIAN WISE

LINDA CASE was thinking about the tentative program for Mother's Day to be observed in the Bethany church. And as she swept, dusted and straightened up her rooms the frown between her eyebrows deepened. She mused aloud: "Oh, dear, sometimes when I see how little I accomplish in this world, it almost drives me distracted! The problems loom so large, and all I get done is to keep house and my family going."

Then because she was so honest with herself she had to chuckle as she went on half aloud: "To be sure, feeding three growing children, standing shoulder to shoulder with the best man in the world, and being a dressmaker, a laundress, a cook and a household mechanic all in one do keep a body on the jump! And mercy! Does that clock say a quarter till eleven?"

Since that is what the clock said, and in an hour or so four hungry folks would be coming in the door, she dropped the worrisome problem for a time and hastened to the immediate task of preparing the noonday meal. But after the four had come and gone Linda again tackled her problem. "Just what is it that vexes me?" she asked herself. "Oh, it is that letter I had this morning from Helen telling of her settlement work. She is trying to bring about better interracial understanding."

For a while she sat in her easy chair beside the window, and as she sat there pondering, several folks passed by. To each of them she gave a nod and a cheery smile through the window. Then a sudden thought came to her.

"Why sit and bewail the lack of opportunity when I have racial differences right within my own neighborhood? Let me see how many I know of, and plan what I can do."

With pencil and paper she rapidly made out a list. "There is Louisa Weisz, a Jewess and foreign born. She cannot read a word of English, but her children are popular and attractive. She keeps abreast of the new things in housekeeping.

"Then there is Mrs. Comella, a native Italian. How I like to watch her dark eyes sparkle as she talks! Her children are nice. I've heard mine talk about them so much.

"Then there is petite Marie Herriot, who told me she was born in Alsace-Lorraine. She is so clever with her needle.

"And there is Sudie Whetsel, bless her heart, a Negress with a son who is going to go far as a radio entertainer.

"And Mrs. Papulous, a Greek, so well educated

—M—m—m—" Linda broke off writing for a moment as she recalled the elaborate description of the last named woman's wedding with Greek ritual. The pencil began to move again. "And Mrs. Swartzmiller is German."

"Then there is Mary White, assistant librarian. She was born in Japan, and after her parents died she was adopted by a missionary. To be sure, she isn't married; she will have to supply from the 'daughter' angle!

"And lastly there is Mrs. Henry Miller, the wife of the wealthiest man in town! But she was born in Merry England. So I shall include her in my list."

Having made her plans, Linda went in person to call upon each of these women upon her list and invite them to her home the Friday night before Mother's Day.

She started out with some timidity. Was this a fantastic idea? But she was warmly welcomed as she skillfully explained her plan to each. "This thing of being a mother is a sort of a common job, you know, so I thought it would be nice to meet in a group and just visit with each other."

The response was all that she could have asked for, and more than she really had expected. Then her daughter, Myrna, had a happy thought. "Say, mother," Myrna began, "let's work a surprise on the mothers. I'll ask their daughters to come in and help serve!"

"But what about Mary White? She isn't a mother," demurred Linda, although the suggestion appealed to her.

"Oh, but there are the Whetsel twins," said Myrna.

"All right, daughter." And Linda left that alone.

If there was any trace of hesitant relaxing that eventful night it soon disappeared as each woman told of some funny experience in childhood days.

**Majestic Grandeur**

BY R. CHARLOTTE WEAVER

Majestic grandeur's near me now  
That's manifested o'er and o'er,  
A thousand times and even more,  
From break of day when birds awake  
Till evening comes and quiet falls  
To usher in a glorious night.

'Tis strange, this grandeur that I find;  
For all around me everywhere,  
Regardless how or where I am,  
'Tis possible to feel it near  
And know majestic grandeur will  
Forever teach me God is nigh.

*Bridgewater, Va.*



Soon there was an animated discussion of school problems, *common* problems! And what did you do about cleaning your rugs in the spring? And had they heard that a man was wanting to start a drinking establishment right across the street from Central High? Well, that would be settled quickly enough by petitions sent straight to state headquarters!

Not a woman was thinking about refreshments when in came a procession of their daughters. A daughter of Greek ancestry served the Jewess. One of the dancing-eyed colored twins waited upon the Italian mother. And thus it went. And did each mother sit up straighter as her daughter acquitted herself nobly! No one could have been more courteous than the little Japanese lady as she accepted her tray from the other colored twin.

Later the mothers and their daughters had all left except Mrs. Henry Miller, the Englishwoman who was usually so reserved and quiet. But she halted a moment to speak to Linda. "I recall, my dear, that you said it is a common job to be a mother, but I think it is a lovely thing to make something uncommon out of a common thing. This idea of having us in to break bread in mutual fellowship is the enduring way to world friendliness and neighborliness. Somehow I see ahead in the days to come right here in our own little city a different attitude. You've started something, a real worth-while job."

Linda's pulse sang a tattoo of joy as she watched her departing guests. They had liked each other, and they had learned that after all this common task of being a mother brings the same joys and sorrows, labor and toil, no matter what the color of the skin or the nationality. Then she recalled an old Jewish proverb, "God could not be everywhere, so he made mothers."

*Bellefontaine, Ohio.*

Teachings of Christ

BY J. W. HURST

In these days you see much about political organizations—the governments of Germany, Russia, Finland, the United States and other nations of the world. You read and hear discussions on the dictator form of government, the republican form of government, the limited monarchy and other forms of government of the world. You read and hear discussions on what will be lost with the loss of one form of government and what will be gained with the destruction of another form of government or the defeat of an army or nation.

It may be true that all these things are important from a temporal standpoint. A man in business for financial gain is mainly conducting a temporal business notwithstanding the fact that he may be a Christian and conducting his business in all honesty. These are things that belong to the temporal world. Things temporal done under righteous guidance are not to be classed as

sin; neither is there any special spirituality attached to them. But things temporal not done under righteous guidance must be classed as sin. Things with special spirituality (being filled with Christ's spirit)—such as the teaching of God's Word, doing good to those who persecute you, rendering to no man evil for evil and helping those in need should have predominance in the church.

I believe our temporal discussions should be held to a minimum in the church's teachings. People thought Christ had come to be an earthly king. What did he say? What did he want? Christ was interested in the spiritual and his mission was such. It is true that he and his disciples performed many miracles, such as raising the dead, restoring sight to the blind and healing the leper, and they rendered other temporal services, but the primary end was the spreading of the spirit of Christ. I say again that his mission was spiritual. Every church in teaching the spirit of Christ should abolish in so far as possible all things temporal, for it is the spiritual instruction and spiritual growth that are to be desired in the church.

*Richmond, Va.*

Work in Church

BY GRACE HILEMAN MILLER

"I certainly worked in church today," exclaimed a Sunday-school teacher in a mission church to her pastor at the close of the services one Sunday morning.

"Was I that hard to understand?" the minister inquired.

"Oh, I did not hear a word you said. I had no chance to listen."

"No chance to listen?"

"Your Sunday-school class."

"No. Did you notice whom I sat with?"

"Your Sunday-school class."

"Yes, and that included a group of new boys, some of whom I do not believe ever were in a church before. It took my undivided attention to insure other people a chance to give their attention to you."

"You must have done a good job. I did not notice any disturbance," laughed the pastor.

"The boys were not noisy, but they kept doing something all the time. I was glad we were on the back seat. The biggest one had a pocketful of string. First he tied it around the finger of the little fellow next to him so tight that he could not get it off. I had scissors in my pocketbook and snipped it. Then he showed me his own finger tied up just as tight, and I snipped it. The boys wanted to practice catch with a wad of string, but I got that stopped. Then they started pummeling each other. They are not very tall, or you surely would have seen them. I tried to be very kind and pleasant, as I did not want to offend them."

"You are right. That is the kind of boys we need to get into our services, even if we do have to work in church."

"They seem to be poverty-stricken. One fellow's knee was out; another had a big tear in his trousers; all were barefooted; all had skin eruptions, the result of malnutrition, I think."

"Yes," assented the pastor. "They were invited in from the street, and I hope we have more to work with next Sunday."

*La Verne, Calif.*



## Heifers for Relief . . .

### A Rehabilitation Program Sponsored by the Church of the Brethren

In Belgium, because of war conditions, dairy cattle have been lost, either by capture and removal or by being killed and eaten for food until at the present time scarcely more than seven cows of ten are left to produce milk. The situation is becoming worse instead of better. Under these conditions innocent people—women, children, babies—suffer. Starvation faces many. It has already caused the death of unknown thousands.

The Brethren Service Committee of the Church of the Brethren is sponsoring a project to send dairy cattle to the stricken areas of Europe or elsewhere. Because of the co-operation of her government-in-exile, Belgium has been chosen as the first country with which to work. The Belgian Commission for the Study of Postwar Problems has agreed to undertake the shipment of these cattle from an eastern seaport to Belgium whenever world conditions are such that safe transport and placement of these cattle is assured, subject to incompleting plans of the Allied Shipping Pool. A qualified representative from our group will accompany each shipload to follow the cattle to their destination and report back to the donors.

The Service Committee has been working with the Office of Foreign Agricultural Relations, with the Bureau of Dairy Industry of the United States Department of Agriculture, and with other agencies. Organizations such as the Catholic Rural Life Council, the Fellowship of Reconciliation, and the National Lutheran Council are actively interested. The Service Committee welcomes the co-operation.

Contacts have already been made with the American Association of Railroads, looking toward favorable shipping rates and conditions to some eastern seaport.

#### How Can You Help in This Cause?

It is planned to secure and care for these heifers in various ways. Individuals with clean herds may wish to donate a heifer of the proper age at the time of shipment. Some heifers may be collected at C. P. S. camps, to be cared for by the men there. Some farmers may wish to care for a number of these animals with the feed furnished by other individuals. Any 4-H Club member may help to raise these calves—calves for relief—with his own calves. Donations of feed or cash may be made to help in the purchase of calves or their care.

Good animals, purebred or grade, of any recognized dairy breed will be acceptable. Milking Shorthorns, Holsteins, Jerseys or Guernseys are preferred. Heifers should be bred for good quality offspring, preferably with sires of the same breed.

Only disease-free animals may be shipped abroad. Testing by the donor is preferable but in case this is not convenient the Brethren Service Committee will assume the responsibility for the TB and Bang's tests.

For shipment in the fall of 1943, heifers should have been bred in April, May or June of 1943. For shipment in the spring of 1944, heifers should be bred in September, October or November of 1943.

Later shipments would follow similar schedules. Because of uncertain conditions it cannot be guaranteed that your heifer will reach a specified country. However, when it is ready to ship, the Brethren Service Com-



"Faith"

. . . a Guernsey heifer, starts the first leg of her long trip to feed Belgium's hungry peoples. Donated by Virgil Mock of New Paris, Ind., she will be raised by Claire, son of O. W. Stine of Goshen, Ind., until ready to ship. From left to right are Virgil Mock, O. W. Stine and Claire Stine.

mittee can say where it is going. In any case your heifer will be used for relief in some form.

#### Many Needed to Replace Losses

If shipments should continue for five years and if a total of 100,000 heifers should be shipped and if all should go to Belgium, this would replace only one third of the losses of that one country up to the present. Conditions in Yugoslavia and Poland are still worse. It takes about four years to double a producing dairy population of a country. Meanwhile babies are starving and dying in many European countries.

One good cow will save the lives of ten or more babies.

If your church or your district needs help to start the plan, write to The Brethren Service Committee, 22 S. State Street, Elgin, Ill.

#### Brethren Service Briefs

Plans are under way to establish by July 1 one or more government camps for C. P. S. men that want them. The move is in answer to continual requests for such camps from a small minority which either feels that the government should assume the maintenance responsibilities of drafted men or object to peace church administration of the whole C. P. S. program. The first unit will be started at Mancos, Colo., under the bureau of land reclamation, and men will be given an opportunity to go to mental hospitals, dairy farms and the coast and geodetic survey projects after a probationary period in camp. The unit will be run through the camp operations division of Selective Service which will provide board, room, clothing, medical and dental care and an allowance of \$3 per month. Selective Service has made it clear that while it does not expect to make the unit a concentration camp, it does not plan to consult assignees on matters of general policy or staff selections.

Sixty men from Civilian Public Service camps have been tentatively selected for the ten-week training course for relief and reconstruction, which will begin



June 7 at Manchester College under the direction of Dr. A. W. Cordier, professor of history, and chairman of the Brethren Service Committee.

Four more men have been selected to join the Brethren Service Committee unit in Puerto Rico. Authorization for their transfer is being requested. The men are I. Harvey Horner, laboratory technician, Camp Kane; James Martin, secretary-stenographer, Camp Cascade Locks; Gladden Boaz, social worker, Camp Lagro; John Friesen, mechanic-electrician, Camp Colorado Springs.

A new Camp Magnolia slide set is announced. This new set of fifty-five slides in the 2x2 size is added to the slide service furnished by the General Boards. This set, recently edited, is the property of Camp Magnolia, Magnolia, Ark., but is available for brotherhood use. Users are requested to send 25c to help defray outgoing transportation charges and to assume return costs. Order from General Boards, Department of Visual Education, 22 S. State Street, Elgin, Ill.

Civilian Public Service was two years old on May 15. The date is the second anniversary of the opening of Camp Patapsco, Maryland, by the American Friends Service Committee. The first Brethren administered camp was C. P. S. No. 6 at Lagro, Ind., which opened May 22. The first Mennonite camp also started May 22 at Grottoes, Va.

Ministry to Servicemen

Do you enjoy the letters from our boys from many parts of the world? We often wish you could read all of them, except of course those that share their personal problems with us. We have space this time for only two or three excerpts from letters as we want to print another list of names. It is not our intention to print any boy's name more than once in the Messenger. We give the home address in all cases where we have the information. We have now printed the names of nearly 400 different boys all of whom write to us, some every two or three weeks and others less often. You can help the Brethren Service Committee to reach your boys by sending the addresses to 22 S. State Street, Elgin, Ill.

From overseas a Pennsylvania boy writes: "Your pamphlet arrived about two weeks back. Thanks much for the pastoral letter and allow me to express my appreciation to Dr. Schwalm. There is much room for thought about his admonition that 'we need not resign ourselves to the circumstances that surround us.' It is with difficulty, I fear, that we learn to think not of resignation but creation. The soft patter of rain accompanies the motions of my pen tonight and I become dreamy as I sit and listen. The rainy season is being heralded by these meek little showers, which are but a sample of the mighty deluges that are to come. But with the soft music of this rain I am becoming dull so I close, leaving with you my best wishes."

A Minnesota boy, writing from North Africa, says: "I received your most welcome letter about ten days ago but have been too busy until now to write. It's nice when you are far away from home to be remembered by people like you. I have had two letters from the new minister of my home church. . . . I have met some very fine chaplains since I came in the service and I think they are doing a wonderful work. Now a bit about the country I am in. It is so typically like the Bible pictures . . . with its white robed people, donkeys, camels,

oxen and primitive plows. . . . I think so often of the pictures our missionaries have shown in my home church."

More Pen Pals Who Have Written

|                                 |                        |
|---------------------------------|------------------------|
| Albright, Ralph O. . . . .      | Ashland, Ohio          |
| Allison, Paul . . . . .         | McVeytown, Pa.         |
| Baker, Allen J. . . . .         | Stone, Pa.             |
| Baker, Eugene C. . . . .        | Harrisburg, Pa.        |
| Beckman, Lee . . . . .          | Eglon, W. Va.          |
| Black, Thornton . . . . .       | New Windsor, Md.       |
| Blocker, Arthur . . . . .       | Glendora, Calif.       |
| Blough, Telford B. . . . .      | Johnstown, Pa.         |
| Bowser, George H. . . . .       | Maple Grove, Md.       |
| Brant, Ernest . . . . .         | Salisbury, Pa.         |
| Broadwater, Roy . . . . .       | Grantsville, Md.       |
| Brogan, Lonnie . . . . .        | Troutville, Va.        |
| Bross, Charles . . . . .        | Bethel, Pa.            |
| Brown, J. A., Jr. . . . .       | Johnson City, Tenn.    |
| Bryant, Carlton M. . . . .      |                        |
| Burkepile, Willard D. . . . .   | Fruitdale, Ala.        |
| Clark, Jack L. . . . .          | Huntington, Ind.       |
| Clark, N. E. . . . .            | Johnson City, Tenn.    |
| Cherry, John S. . . . .         | Altoona, Pa.           |
| Cripe, Gordon B. . . . .        |                        |
| Crowe, E. Ross . . . . .        | Eglon, W. Va.          |
| Davis, Lyle G. . . . .          | Rocky Ford, Colo.      |
| Dilling, Wm. Ralph . . . . .    | Everett, Pa.           |
| Felix, Delton L. . . . .        | Fairview, Ind.         |
| Fike, Darl . . . . .            | Eglon, W. Va.          |
| Fike, Ralph F. . . . .          | Meyersdale, Pa.        |
| Funk, G. E. . . . .             | Conway Springs, Kansas |
| Galbraith, Frank . . . . .      | Philadelphia, Pa.      |
| Gauntz, Glenn W. . . . .        | Meyersdale, Pa.        |
| Good, John Myers . . . . .      | Mill Creek, W. Va.     |
| Gordon, Jerome D. . . . .       | Raisin, Calif.         |
| Graham, Glenn I. . . . .        | Craigmont, Idaho       |
| Gump, Frederick . . . . .       | Hesston, Pa.           |
| Hatton, Alton . . . . .         |                        |
| Hartman, Harvey . . . . .       | McPherson, Kansas      |
| Haynes, Virgil . . . . .        | Detroit, Mich.         |
| Herrmann, Fred . . . . .        | Minot, N. Dak.         |
| Hetrick, Paul M. . . . .        | Canton, Ohio           |
| Holderead, Noble E. . . . .     | Plymouth, Ind.         |
| Johnson, Carl A. . . . .        | Maple Grove, Ohio      |
| Kaylor, Harlan H. . . . .       | Greensburg, Pa.        |
| Krider, Max L. . . . .          |                        |
| Lamb, Scott W. . . . .          | Windber, Pa.           |
| Landes, Milo M. . . . .         | Arcadia, Ind.          |
| Larmore, Wilbur L. . . . .      | Bartlesville, Okla.    |
| Leopold, W. H. . . . .          | Canton, Ohio           |
| Martin, Ray A. . . . .          | Sterling, Ohio         |
| McCray, Harold F. . . . .       | Rockford, Ill.         |
| McCulley, Raymond H. . . . .    | Roanoke, Va.           |
| McFadden, Ralph . . . . .       | Richland, Ohio         |
| Miller, Elmer C. . . . .        | Annnville, Pa.         |
| Mongold, Russell . . . . .      | Mathias, W. Va.        |
| Mullen, Harold . . . . .        | Union City, Ind.       |
| Ober, Robert L. . . . .         | Elizabethtown, Pa.     |
| Okes, John Jesse . . . . .      | Crab Orchard, W. Va.   |
| Osborne, Conley G. . . . .      | Roanoke, Va.           |
| Paul, Galen L. . . . .          | Brookville, Ohio       |
| Pellet, Dorcas May . . . . .    | Pine Creek, Ind.       |
| Petrone, Charles . . . . .      |                        |
| Platt, Glenn A. . . . .         | Berlin, Pa.            |
| Posell, Harry W. . . . .        | Dayton, Ohio           |
| Ritenour, Sam C. . . . .        | Greensburg, Pa.        |
| Rogers, Aubrey M. . . . .       | South Whitley, Ind.    |
| Royer, James L. . . . .         | York, Pa.              |
| Ruby, Herbert E. . . . .        |                        |
| Russler, Ralph . . . . .        | Altoona, Pa.           |
| Rutter, William E. . . . .      | Sunfield, Mich.        |
| Saylor, Thomas Eugene . . . . . | Stillwater, Ohio       |
| Shields, Thomas H. . . . .      | Fort Wayne, Ind.       |
| Shifflett, Gordon L. . . . .    | Stanardsville, Va.     |
| Shull, David L. . . . .         | Battle Creek, Mich.    |
| Sink, J. D. . . . .             | Roanoke, Va.           |
| Smith, Ben . . . . .            | Johnstown, Pa.         |
| Smith, Charles R. . . . .       | Johnstown, Pa.         |
| Stockdale, Yale D. . . . .      | Union City, Ind.       |
| Stoltzfus, Calvin . . . . .     | Ephrata, Pa.           |
| Swihart, Charles B. . . . .     | New Philadelphia, Ohio |
| Taylor, Richard . . . . .       | Philadelphia, Pa.      |
| Utter, Harley J. . . . .        |                        |
| White, D. O. . . . .            | Cincinnati, Ohio       |
| Widener, Henry Paul . . . . .   | James Creek, Pa.       |
| Wilhelm, Donald C. . . . .      | Eglon, W. Va.          |
| Williams, L. W. . . . .         | Roanoke, Va.           |
| Wilkins, Dayton C. . . . .      | Mathias, W. Va.        |
| Wilkins, Orlando B. . . . .     | Mathias, W. Va.        |
| Yankee, A. E. Bill . . . . .    | Bergton, Va.           |
| Zick, Lester . . . . .          | Baltimore, Md.         |
| Zollman, Billy F. . . . .       | Roanoke, Va.           |
| Zumbrum, John A. . . . .        | Blue River, Ind.       |



## Our Mission Work

### Brave Hearts . . .

BY JENNIE WEBER

Tomorrow I hope to go by bus to a little town about eight miles from here to visit an old lady who is in the hospital. She and her husband were Salvation Army officers for many years. I think this visit to her will be more of a help to me than to her.

This Mrs. Cunningham was the only one taken out alive when the house she was living in was hit in an air raid about eighteen months ago. Her husband and six others in the house were killed. She was taken to a hospital where she was cared for. After a time she was well enough to leave and so she came to stay with her sister-in-law, who lives here and keeps a wool shop.

After she had been here a few months, I happened to go into the shop, and I noticed they both seemed busy but rather sad. As I know them quite well, I asked what they were doing and then Mrs. Cunningham showed me a bundle of clothing and explained that someone in kindness had found all that was left of their possessions and had sent them to her. Soon she asked if I knew whether there would be a jumble sale. I told her I didn't know of a sale at the moment, and then I explained to her how I had been round the neighborhood asking for clothes and for the loan of any baskets or rugs which folks were not able to give away. I was asking for these things in case we should have very heavy air raids and folks here were made homeless and would be without clothes.

She said at once, "I will give these things to you." I offered to take them right away but she said, "No, I must wash them first, for they were covered with plaster from the walls and ceilings of our old home." Among them were a few underclothes and bedclothes.

Mrs. Cunningham is seventy-eight years of age and is ill with chest trouble, but she is as brave and as cheerful as anybody could be. So I am quite sure that she will do me good when I go to see her tomorrow.

At the present time I have in readiness three trunks of clothes. But I hope I may never have to use them for the cause for which I have collected them. Instead, I hope that as soon as the war is over I shall be able to give them to the poor.

*Corner Way, Sussex, England.*

### Stover Kulp Returns to Africa Mission

BY LELAND S. BRUBAKER

The General Mission Board has been very much concerned over the great difficulty of returning our missionaries to their fields of work. Because of this, very few people have gone to either India or Africa for the last two years. We are very happy to announce that Brother H. Stover Kulp, one of our pioneer missionaries to Nigeria, began his long journey to Africa on the morning of April 5.

Mr. Kulp is going by airplane from Miami to Buenos Aires. From Buenos Aires he will go by boat to Capetown and from Capetown proceed in the best way that is open. He was able to stop over for a few days with the Brethren Service unit, which is located at Quito, Ecuador. At the time of this writing, he has not yet reached Buenos Aires.

We are quite sure that his return to the mission field will be a great help to the mission, bringing them en-

couragement at a time when they are very much in need of additional personnel. May we all join in prayer that Brother Kulp's journey may be a safe one; and that his family, Mrs. Kulp and two children, as they remain in Huntingdon, Pennsylvania, may have the confidence and trust that he is proceeding to his work, which is for the best interests of the church.

*Elgin, Ill.*

### Women's Work at Annual Conference

BY ANETTA C. MOW

Several statements have already appeared in the Gospel Messenger about the fact that the 1943 Annual Conference will be a delegate conference. Circumstances are such that the Annual Conference Committee of Arrangements and the Program Committee felt that the Conference should of necessity be limited to the delegates, officers and board members. Without doubt this means that the 1943 Conference will be a smaller meeting than the church has had for many years. Such is the exigency of a world war.

All of this also affects our women's work. Permission has been granted to the women's work regional directors or their substitutes to attend the Conference. It is to be hoped that all five regions will be represented and that many of the district officers will be coming as delegates.

We are sorry to say that it was felt that district officers would swell the Conference number too much; hence the decision that district officers are not eligible. Women's work district presidents and secretary-treasurers as well as district directors will be greatly missed in our women's meeting on Thursday afternoon and also at the Sunday morning breakfast with the men.

All women who are sent from local churches as delegates and all who have found it possible to attend are urged to be present at the Thursday afternoon meeting—at both the joint sessions from 2:00 to 2:30 and the women's work business session 2:30 to 4:00. Every woman on the Conference grounds will be needed in the women's business meeting.

In the women's session there will be the election of a new national director of homebuilders for a period of three years. Mrs. E. G. Hoff has served most faithfully in women's work since 1931 and as director of homebuilders (mothers and daughters) since 1935. Again the nominating committee has been working prayerfully since last December to find the name of one who has the ability, time, strength and willingness to serve in this capacity. The nominating committee is representative of the whole brotherhood. Sister F. H. Barr lives at Nampa, Idaho; Sister Florence Gibbel at Lititz, Pa., and Sister Mae Albright at Eldora, Iowa. The committee has decided to present the name of Sister Dan West of Goshen, Ind., as the nominee for director of homebuilders, 1943-1946.

Another question to which the women will give their attention is the selection of a new women's work project. It will be a second project which will be in addition to the present missionary project.

Several suggestions have been made and all of them should have careful consideration.

Although the 1943 Conference may be much smaller than usual, nevertheless, it has possibilities of being a good and profitable meeting.

*Elgin, Ill.*



Supports of Missionaries

Each missionary receives a personal support. The following list shows the supports being provided in a special way:

**California**  
Covina missionary class, partial support of Susan Ikenberry (daughter of E. L. Ikenberry), China.†  
Glendora primary and junior departments, partial support of Esther Ruth Shull (daughter of C. G. Shull), India.  
Glendora Sunday school, Willing Helpers' class, Herman and Hazel Landis budget,\* Africa.†  
La Verne congregation and Sunday school, Lynn A. Blickenstaff and wife, India; Susan S. Shull, India.  
La Verne congregation, Friendship class, partial support of Stephen Blickenstaff (son of L. A. Blickenstaff), India.  
Long Beach Sunday school, Lucile G. Heckman, Africa.  
Northern California Sunday schools, Dr. Lloyd E. Cunningham, China.†  
Pasadena Sunday school, Friendship, seniors, men's and women's Bible classes and B. Y. P. D., Dr. Lloyd R. Studebaker, Africa.  
Southern California aid societies, Modena Minnich Studebaker, Africa.

**Colorado**  
Rocky Ford congregation Sunday school, partial support of Ernest M. Wampler, China.

**Florida and Georgia**  
Sebring (individual), Susie Thomas, China.†

**Idaho**  
Idaho and Western Montana congregations, Amsey F. Bollinger, India.

**Illinois**  
Astoria congregation, partial support of Olivia D. Ikenberry, China.†  
Canton congregation, partial support of Olivia D. Ikenberry, China.†  
Cerro Gordo Sunday school, one-half support of Dr. A. R. Cottrell, India.†  
Chicago Sunday school, Moy Gwong budget,\* China.  
Decatur Sunday school, partial support of Richard Moomaw (son of I. W. Moomaw), India.†  
Girard Sunday school, partial support of Dr. Laura Cottrell, India.†  
Mount Morris (individual), Dr. Lloyd E. Cunningham budget,\* China.†  
Mount Morris College Missionary Society, D. J. Lichty, India.  
Mount Morris Sunday school, Sadie J. Miller, India.  
Northern Illinois and Wisconsin Sunday schools, Hazel E. Mes-ser, India.  
Viriden Sunday school and church, one-half support of Dr. Laura M. Cottrell, India.†  
Woodland congregation, partial support of Olivia D. Ikenberry, China.†

**Indiana**  
Blue River congregation, partial support of Grayce Brumbaugh, Africa.  
Cedar Lake congregation, partial support of Mary Velma Ober, China.†  
Elkhart City congregation, partial support of Mary Velma Ober, China.†  
Huntington (family), partial support of Bruce Homer Weaver (son of E. Paul Weaver), Africa.  
Manchester congregation, personal and budget\* of Josephine K. Flory, China.†  
Mexico congregation, Lillian Grisso, India.†  
Middle Indiana Sunday schools, Everett M. Fasnacht budget,\* India.  
Middle Indiana men's work, Chalmer G. Shull budget,\* India.  
Muncie Sunday school and other organizations, Rosemary Blickenstaff (daughter of Dr. Leonard Blickenstaff), India.

\*Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residence, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of each missionary's work expense, which we call the work budget, have been assigned in many cases. The star differentiates such assignments from the personal supports.  
There are several missionaries whose support is not assigned to any church or individual. The General Mission Board desires to correspond with any church or person who desires to provide full or part support for one of these consecrated and able workers.

†At present not on the foreign field. Support assignment may be revised. Any support not paid to the missionary will be used in the general world-wide work.

‡Interned in the Philippines where eight China missionaries and children were stationed for language study when the United States declared war.

\*\*Assigned to China. At present serving in Puerto Rico.

Nettle Creek congregation, Betty Blickenstaff, India.  
New Paris congregation (individuals), Dr. Leonard Blickenstaff, India.  
New Paris Fellowship Sunday-school class, partial support of Harold Royer, Africa.  
New Paris congregation and Truth Seekers' class, one-half support of Chalmer G. Shull, India.  
South Bend, First, congregation, Anna Warstler budget,\* India.  
Southern Indiana Sunday schools, Dr. Leonard Blickenstaff budget, India.  
West Goshen congregation, Anna Warstler, India.

(Continued on Page 22)

Monthly Financial Report

During the month of April contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$10,100.53 and the total received for the year beginning March 1, 1943, was \$18,615.59. Contributions for Brethren Service totalled \$24,411.42 for the month and the total received for the year was \$40,181.51, detail as follows:

|                                              | Receipts for April | Total receipts since 3-1-43 |
|----------------------------------------------|--------------------|-----------------------------|
| World-wide Missions .....                    | \$ 2,155.54        | \$ 3,682.80                 |
| Women's Work Project .....                   | 1,322.69           | 2,134.70                    |
| Home Missions .....                          | 196.54             | 207.89                      |
| Foreign Missions .....                       | 792.21             | 872.46                      |
| Junior League Project .....                  | 60.79              | 138.79                      |
| Intermediate Project .....                   | 2.00               | 2.00                        |
| India Mission .....                          | 79.00              | 287.23                      |
| India Native Worker .....                    | 6.00               | 6.00                        |
| India Boarding School .....                  |                    | 17.45                       |
| India Share Plan .....                       | 99.35              | 236.60                      |
| India Missionary Supports .....              | 402.50             | 1,418.45                    |
| China Mission .....                          | 144.89             | 277.70                      |
| China Share Plan .....                       | 66.25              | 66.25                       |
| China Missionary Supports .....              | 553.44             | 921.10                      |
| South China Mission .....                    |                    | 125.00                      |
| Minerva Metzger Memorial .....               |                    | 25.00                       |
| Africa Missionary Supports .....             | 360.68             | 670.94                      |
| Africa Mission .....                         | 400.59             | 447.59                      |
| Africa Share Plan .....                      | 50.00              | 106.25                      |
| Africa Leper .....                           | 26.87              | 48.87                       |
| Conference Budget Undesignated .....         | 2,323.33           | 5,592.73                    |
| Conference Budget Designated for—            |                    |                             |
| Bethany Biblical Seminary (at Elgin)         | 174.88             | 179.88                      |
| Bethany Biblical Seminary (at Chicago) ..... |                    | 15.00                       |
| Board of Christian Education .....           | 519.34             | 527.24                      |
| General Education Board .....                | 68.92              | 68.92                       |
| General Ministerial Board .....              | 7.50               | 7.50                        |
| Conference Budget Share Plan* .....          | 16.40              | 16.40                       |
| Youth Serves .....                           | 270.82             | 514.85                      |
|                                              | \$10,100.53        | \$18,615.59                 |
| Brethren Service—                            |                    |                             |
| Brethren Service Fund .....                  | 14,348.89          | 24,019.30                   |
| China Relief .....                           | 999.42             | 1,646.26                    |
| Civilian Public Service .....                | 7,836.62           | 12,856.58                   |
| European Relief .....                        | 68.00              | 122.00                      |
| General Relief .....                         | 787.49             | 1,150.37                    |
| Refugee Fund .....                           | 51.00              | 67.00                       |
| Rehabilitation Fund .....                    | 320.00             | 320.00                      |
|                                              | \$24,411.42        | \$40,181.51                 |
| Grand total all contributions .....          | \$34,511.95        | \$58,797.10                 |

The following shows statement of condition of the following Boards as of April 30, 1943:

| General Mission Board                         |              |
|-----------------------------------------------|--------------|
| Income since March 1, 1943 .....              | \$ 12,643.07 |
| Income same period last year .....            | 18,153.74    |
| Expense since March 1, 1943 .....             | 7,243.25     |
| Expense same period last year .....           | 891.48*      |
| Mission surplus April 30, 1943 .....          | 83,409.14    |
| Mission surplus March 31, 1943 .....          | 94,290.58    |
| Decrease in surplus, April, 1943 .....        | 10,881.44    |
| Brethren Service Committee                    |              |
| Income since March 1, 1943 .....              | \$ 40,181.51 |
| Income same period last year .....            | 25,820.66    |
| Expense since March 1, 1943 .....             | 46,529.45    |
| Expense same period last year .....           | 24,556.11    |
| Brethren Service surplus April 30, 1943 ..... | 106,324.13   |
| Brethren Service surplus March 31, 1943 ..... | 130,167.36   |
| Decrease in surplus, April, 1943 .....        | 23,843.23    |

\*Offsets due to reverse entries to satisfy auditors' requirements in previous year to set up reserves for unreported expenses.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, June 6

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Peter Comforts Persecuted Christians.—1 Peter 3:13-17; 4:12-16; 5:6-10. Golden Text, For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. 1 Peter 3:17.

**Christian Workers,** Beverage Alcohol in Life Today.

**B. Y. P. D.,** Haste Makes Waste.

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### Gains for the Kingdom

**Three** baptized in the Albany church, Oregon.

**Three** baptized in the Waterloo City church, Iowa, Bro. David Fouts, evangelist.

**Five** baptized and five received by letter in the Tire Hill church, Pa., Bro. Dorsey E. Rotruck, pastor.

**Ten** baptized and one received by letter in the Green Tree church, Pa., Bro. David K. Hanawalt, pastor.

**Five** baptized in the Morrill church, Kansas, Brother and Sister J. F. Burton, evangelists, Bro. W. A. Kinzie, pastor.

**Eleven** baptized and two restored in the Berkey church, Shade Creek congregation, Pa., Bro. Jacob T. Dick, pastor-evangelist.

**Twenty-two** baptized, and two received by letter in the Somerset church, Pa., Bro. John D. Long, evangelist, Bro. Galen R. Blough, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Lawrence Bianchi** of Park Hill, Pa., May 30—June 13 in the White Pine church, W. Va.

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### Personal Mention

**Sister Martha H. Keller** of 1645 Dover St., Worthington, Minn., now has time for some more evangelistic meetings.

**Miss Odessa Crist**, sister of Children's Editor Genevieve Crist, has one of the best of reasons for a ten-day visit in Elgin.

**Idaho's** delegate to Standing Committee will be Elder A. R. Fike of Moscow, according to word from District Clerk C. E. Flory.

**Bro. Roy E. Stern** of Fredericksburg, Iowa, writes that a church has been organized near Garber, Iowa. A church building and parsonage have been purchased, the property is being reconditioned, and it is hoped a dedication service can be held before long.

**Bro. Howard E. Sollenberger** came to Elgin Thursday, May 20, and stayed until the following Sunday afternoon. Howard has spent the last nine months in Puerto Rico with the Brethren Service Committee medical relief unit. He is now making preparations to go to Central China soon with the American Friends Service Committee's medical unit. He will be our representative in this work.

**Mrs. Sarah Brandt** of La Verne, and Mrs. Margaret B. Fesler of Covina, Calif., have enjoyed a visit with Elgin relatives and friends—and so also have the relatives and friends.

**Brother and Sister R. C. Kelley** of 410 W. Hazeltine Ave., Kenmore, N. Y., would like to get in touch with any members located in and around Buffalo, N. Y. You can help by sending them names and addresses of any such you know.

**Bro. Ernest L. Ikenberry**, pastor at Twin Falls, Idaho, who spent many years in China and would be there today if it were possible, was a welcome caller at the Messenger rooms one day last week. Later his brother, Ray, came in for a friendly chat.

**Bro. Glen Stauffer** of Camp Lagro, paying his respects to those in the Messenger rooms, was an interesting visitor in his own right; but one editor was pleasantly surprised to know that Glen is a son of the Harvey Stauffer known years ago at Bethany Bible School.

**Bro. E. F. Sherfy** of Astoria, Ill., has graciously consented to visit Brethren boys who may be stationed at Camp Ellis, near Ipava, Ill. Please send the names and addresses of your boys who may be at this camp to the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

**Elder G. N. Falkenstein**, whose History of the German Baptist Brethren Church is much prized by those so fortunate as to possess a copy, was scheduled to have a major share in the services honoring the older folks at the Spring Creek church (Hershey), on last Sunday, May 30. His morning theme was Our Historic Covenant; his evening theme, The Mother Church in America.

"Perhaps her greatest contribution to religious education has been the inspiration and help she has given to other teachers through formal teaching and through her thought-provoking personal suggestions, practical advice and her excellent example of good teaching technique." This is from a recognition of able service tendered Miss Olive Bagwell in the International Journal of Religious Education for June 1943.

### A Gift for the Brotherhood

On May 27, 1943, the Brethren Publishing House received from Elder Galen B. Royer of Huntingdon, Pa., a copy of the first edition of the Sower Bible. The following taken from the letter of transmission summarizes the history of the gift copy, indicates the donor, and the purpose of the gift:

"This Sauer Bible, a copy of the first Bible printed in America, of the first printing, 1743, was an heirloom of the Long family, who first lived near Hagerstown, Md.

"In 1941 while visiting Mrs. Bertha Long Griffin, owning and living on the old homestead near Leaf River, Ogle County, Ill., which farm her grandfather, Daniel Long, bought in 1846, she gave this Bible to her first cousin, Mrs. Galen B. Royer, Huntingdon, Pa., to be placed where it would be safely kept and of most use to the Church of the Brethren. During the memorial year 1943 Mrs. Royer, carrying out the wish of her cousin, gave the Bible to the Brethren Publishing House, Elgin, Ill."



### Miscellaneous

The price of the booklet, *Camp Memories*, has been reduced from ten to five cents, we are informed by the business office of the Brethren Publishing House.

"We surely miss the church here and hope some day to be back near one of our own faith." So writes a sister for her family, now isolated from the Church of the Brethren, but cherishing the fellowship of other days.

The Modesto church of Northern California will hold the annual home-coming day and first anniversary of the new church building on June 27. A special program is being prepared; a basket dinner at noon. All friends and former members are invited.

A sister concerned about the progress of the kingdom writes that she feels "there is a slackening up of preaching the gospel in a way that it grips the hearts of our young people, and, yes, older ones too." She thinks making more of the church visit might help members to take their Christian obligations more seriously.

Camp Mack mass meeting will be held June 13 instead of June 6 as first planned. Speakers will be J. E. Miller and John Metzler in the afternoon and Otho Winger and C. D. Bonsack at night. Special music will be rendered. Lunch will be served in the evening, with a freewill offering for the same, so no one need stay away on account of cost.—L. W. Shultz.

"No bibliography is appended. The only books consulted in the actual writing were the Bible, the concordance and the dictionary." So writes the author of *Basic Belief*, that new book by Bro. Edward Frantz. The book is the result of a half century of personal study, meditation and writing on the way of life. It is not a little here and a little there from what others have thought. It is a personal testimony out of the life of one who lived humbly and well.

The Brethren Publishing House has on hand a small supply of large pictures and pupils' lesson story leaflets for parts 1, 2, 3 and 4 of years 1 and 2 of the Old Series Primary Graded Lessons. These materials can be used in daily vacation Bible schools. Any school desiring some of these pictures can secure them by ordering a stated number of large pictures for teachers and pupils' lesson leaflets. There will be a small charge for postage and handling of 25c for each set of large pictures and 3c per set for the primary lesson leaflets. In filling orders we cannot guarantee to mail any particular year or part.

In the *New York Sunday News* and the *Chicago Tribune* has appeared the following item as from Chungking, China, dated May 8: "Trustworthy information received today said all except eight persons out of 2,500 Allied nationals in the Peiping-Tientsin area now are installed in a so-called segregation sector at Weih sien. The internees are occupying buildings of the old Shantung university, also warehouses and barracks." The report goes on to say that 450 Americans and Belgians and Dutch Catholic priests and nuns are among the group. Eight persons are exempted from internment because of old age or illness. Among these eight the names of Miss Clapper and Miss Rostok of the Brethren mission are given. There seems a possibility that the Miss Rostok named may be Hazel Rothrock. The report states that both Miss Clapper and Miss Rostok were suffering from tuberculosis. The article misstated that they were both from Iowa. This word causes great concern and our prayers should be daily in their behalf. It would indicate that M. M. Myers is at Weih sien.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Basic Belief.** Edward Frantz. Brethren Publishing House, 1943. 165 pages. \$1.25.

To read this book, even in manuscript, was a joy instead of a job. Its fascinating interest touched this writer at about four points.

First, that it deals with basic beliefs. How careless we all become about such things! Yet here are the vital things that steady us in storm and on which we build our lives. Besides, this book ties them right up with life as we find it in our common daily experience. It makes these doctrines alive and helpful.

Second, the way that it is written. In language and illustration it is both simple and clarifying. It reads just like living beside the author. While simple in language it is most profound in its insights and clarity. It stimulates faith rather than controversy, making the points of controversy nonessential. Its frankness and honesty stimulate even when one may not agree.

Third, the author has been my neighbor for more than twenty years. I know his high character and ability. His honest effort to follow Christ in his daily life has been my inspiration. His love for the simple life and common folks is exceeded only by his ripe scholarship and absolute honesty. Only such a one could make these great doctrines fit into our human needs. He lives in the atmosphere of motive and attitude, as Jesus did, where alone you understand the meaning of conduct and character.

Fourth, because this book was written only because it was requested. This practical mystic, this very human scholar, is too humble ever to impose his thinking on others. Yet he possesses the courage of his convictions when he speaks about the things of God and our Christian hope. But how much poorer the church and the world would be without this stimulating book! It is certainly a *must* book for all teachers, parents, preachers and friends who want clearer reasons and thinking about the basic beliefs of our Christian faith, either for themselves or others. It is brief, most readable and stimulating for both thinking and living.—Charles D. Bonsack.

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**Attention, ministers of the Church of the Brethren.** The following changes have been made in the list of Gish Fund books.

#### No Longer Available

- 202. Home Missions Today and Tomorrow.
- 255. Settlement of the Brethren on the Pacific Slope.
- 288. How Does God Deal With Evildoers?
- 302. The Greatest Men of the Bible.
- 321. In the Shadow of the Cross.

#### To Be Dropped When Stock Is Exhausted

- 313. The Holy Spirit.
- 315. Faithful Also in Much.

#### Added to the List

- 332. The Practice of the Christian Life, by Edwin Lewis (\$1.00) .....50c
- 333. Prayer Poems, compiled by O. V. and Helen Armstrong (\$1.75) ..... 85c
- 334. Planning a Year's Pulpit Work, by Andrew Blackwood (\$2.00) .....\$1.00

Reviews of these new books will appear in the column, *About Books*, as soon as possible.



## The Church at Work

### Brethren Service in a Local Setting . . .

In this period of crisis the Church of the Brethren is pouring out an astounding amount of her resources for relief, rehabilitation and service. It does this not through its large, rich churches only, or one agency of the church. Rather, the whole church is bound together in a ministry to the suffering and needy, and likewise the whole brotherhood. Even the most isolated spot can reach out and touch the whole world at a time when such service has never been more greatly needed. Each part of the church, each age group, has its particular function and its over-all function. Not only are people gathered together in church houses on Sundays, but through the week they are constantly laboring that the church may more fully interpret its mission of love, redemption and service to all—even to the most humble.

If one could take a kaleidoscopic view of the churches over the nation and their activities, a panorama of magnitude and beauty would be revealed. If one could compose a symphony of the work of the churches it would drown out the noise of falling bombs. Lacking such power, here is presented a picture in words, incomplete but moving, of the work which the 1,019 local Brethren churches are doing in the way of Brethren service and love.

#### Children Share in Relief Work

Starvation is stalking the war-torn countries of Europe and Asia. Most innocent of all its victims are the children. In Greece it is stated that of the 300,000 children living in Athens and the Piraeus when Greece was attacked, no less than 110,000 have already died of starvation, malnutrition, or epidemics. In Belgium children faint from hunger. In France and in China pitiable conditions are found.

It is only natural that the children of the United States should be interested in saving these children of other lands. In an Ohio church the children have bought a \$5.00 Brethren Service certificate and have given \$11.25 for China relief. They raised chickens for the China relief project. Another group has chosen to work on the heifer project this year. The juniors (eight of them) decided to give 25c per month of their allowance and earnings. The project now has collected over \$6.00, which is to buy feed for some heifer. An Indiana Pioneer Girls' Club is collecting clothing for relief, besides giving a goodly sum to Brethren Service.

The idea of selling peace stamps in Sunday school is finding much favor both with supervisors and with children. They like to see their books fill up and know that their pennies are helping children all over the world to enjoy the same comforts which they have.

#### Youth Work and Social Action

Many young people are interested in the social implications of the Christian religion. They are not content to sit idly by in the presence of social injustices. Young people are convinced that it is possible to build a better world and are willing to give their lives for such service. The youth department and the Brethren Service Committee are working co-operatively in opening service opportunities for young people.

Work camps have been sponsored by the Board of



The Southeastern Region Brethren Service Committee is sponsoring brotherhood gardens for Brethren Service. The goal is 250 gardens planted by young people. Other sections of the brotherhood might do well to plant gardens. Some of the values of a work camp can be had in a local work project such as a garden. If the group is near a C. P. S. camp the food can be delivered directly to the camp. In case the food cannot be delivered to camps, it can be sold and the money given through Youth Serves channels, getting Brethren Service credit if the money is so earmarked.

Christian Education. Approximately ten work camps are being projected for the summer of 1943. These camps are located in areas of need and the youth will help with the physical needs and at the same time attempt to build goodwill at tension points. See the Gospel Messenger of May 8 for a listing of the work camps.

The year of volunteer service was initiated last year at the Asheville Conference. The Conference went on record encouraging young people to give a year of their lives voluntarily in some area of need, this service to be symbolic of their desire to be creative citizens. For a number of years we have had young men serving in foreign relief projects on a voluntary basis. It is our hope that this service can be continued and that a variety of opportunities can be opened here in America. Those interested in this work should get in touch with Leland S. Brubaker, Elgin, Ill.

In the Southeastern Region a summer of service has been projected. The young people who volunteer will for the most part serve in mission churches, working in vacation Bible schools, teaching, preaching, leading clubs, and sponsoring overnight and week-end camps.

It is our hope that young people will receive from these experiences a driving desire to go into local communities and initiate service projects. In the youth program we have been saying that no unit of study is complete until a service project has been carried through. Thinking young people are not content to talk about religion; they desire to put their ideas into action. The Brethren Service Committee is lending encouragement in this direction and we are happy to have a part in this program.

In addition to the general goal of \$25,000 to be contributed by the young people of the church, with half of that amount going to Brethren Service, the following items are a few examples of specific things which the young people in our churches are doing in Brethren Service:

Our local B. Y. P. D. has pledged itself to raise one



fifth of our church's Brethren Service quota. In order to do this the Lord's Acre plan has been put into effect with each member having a project. . . . In January our young people met at the home of the pastor and made candy for the boys in service from our church. . . . A group of students at Manchester College are interested in practical methods for helping care for the needy of the world. As they are students, money is not plentiful; there is likewise not too much opportunity for working for the extra money desired. Being normal students, they have no shortage of appetite. So the students are purchasing meals for five days a week at the dormitory. During the week ends they plan to lunch or skip meals, or eat out. Money thus saved is to buy a heifer calf to help feed the hungry of Europe. . . . Our B. Y. P. D. is working hard to continue the sending of two cases of canned goods to Camp Lyndhurst each month. . . . Thirty members of our B. Y. P. D. spent the day at Camp Lagro. The group went in a truck and delivered some food and blankets. . . . The young people sponsored a foodless banquet. . . . Three of our young people gave inspiring talks on work camps, C. P. S. projects, and relief work. . . . The young people had charge of the morning service and a large Brethren Service cup was presented to the church by them; the monthly Brethren Service offering was lifted in this cup. . . . We discussed giving up one meal a month so that the money could be given to Brethren Service. At first we thought of a weekday meal, but later decided that the first Sunday meal of each month would be more of a sacrifice. After four months of practicing this technique of self-sacrifice, the offering for the last month was \$15.40, considerably above former monthly offerings.

### What Women Are Doing in Brethren Service

The women of the church have entered wholeheartedly into the Brethren Service program. During the past year many calls for service have been made and the women have responded quickly. The making of garments for relief, the preparing of packets, the canning of food for the Civilian Public Service camps and the entering into a fellowship of prayer for men scattered throughout the world have all called forth the spirit of service so characteristic of the women of the church. Women of the local churches have entered into these phases of work with enthusiasm and devotion.

Within the year 1942, around 20,000 pounds of relief clothing were given by groups of women in churches east of the Rocky Mountains. This clothing has been shipped to many places of need such as England, France, Spain, Switzerland, Mexico, Puerto Rico and Ecuador. Clothing given by churches on the western coast could not be sent to China because shipping channels were closed, but much of this clothing has been distributed among needy families in the Man-

zanar Japanese Relocation Center in southern California.

Women's groups throughout our forty-eight districts have responded promptly to the call for bedding and other supplies needed in the C. P. S. camps. Hundreds of comforters, sheets, pillowcases, towels, etc., have been sent to the camps. Knitted garments have also been supplied. The request for simple layettes for babies has brought forth a glad response. In many of our churches the women have canned fruit and vegetables in great quantities.

Added to these physical ministries, the women have entered into a spiritual ministry in behalf of men in camps scattered around the world. They pray that the faith of these men may not waver. A half hour each day is set aside for Bible reading and prayer.

All of this service in no way limits the help which the women of the church carry on within their own local communities and for their church family.

### Men at Work

At a recent men's mass meeting in one of the districts, the subject of heifers for relief was discussed. Interest seemed to grow to a rather high point as various parts of the project were given. Then came the question, "Shall we set a goal?" Considerable thought was put on the question of how many. Finally one of the good Brethren farmers said, "In our church we already have three heifers which are giving us a good deal of pleasure. It has not been hard to get folks to care for them. I think in our district we should figure on 500." The suggestion carried. To it was later added a time of five months. So the slogan for that district is Five Hundred Heifers in Five Months.

The above story is but a graphic illustration of the interest which the men in the local churches are taking in relief and service. Behind every drive for money for Brethren Service work stand the men ready to give of their means to help others not so fortunate, or to further a cause in which they have deep concern.

Not only do they send their money to help in this



The women of the First church, Chicago, are a typical group. The dresses in the background are samples of the relief work finished. The women in the foreground give all their time to relief sewing; the rest are the ladies' aid women of the First church.



work, but they also give their time. We quote from items sent in by local churches. "This fall the men shucked about sixty acres of corn for a brother who had his arm taken off in a combine accident last summer. About fifty men took part. . . . The men's work raised thirty-five bushels of potatoes and sent them to Civilian Public Service camps." Men on farms are raising pigs for Civilian Public Service camps and heifers for Belgium's children.

Those in the city also do their part. This story comes to us of a missionary-on-furlough doctor, who has an extremely heavy practice. His income is far greater than when he served on the field. What an opportunity this would be to amass considerable wealth! But this brother says, "Whenever you need \$500 for some special project, come around." The same doctor has performed several major operations on C. P. S. men at no charge for his service. Medical work in his field is also being done for C. P. S. men at no cost by an eye-ear-nose-and-throat specialist of our brotherhood.

The men are at work.

#### ADULT DISCUSSION OUTLINE

### Beverage Alcohol in Life Today

#### Part III. Does Alcohol Help or Hinder?

Scripture: 1 Kings 18: 19-24

Sunday, June 20

Note: Chapter III of Beverage Alcohol, by Warner, is recommended. See last week's outline. Let the facts of this chapter be presented and discussed by the class. See also article in Gospel Messenger, May 8, 1943, on Bible Teachings on Wine's Deceitfulness, by George A. Little. The aim of this study is to present and evaluate the arguments for and against the use of beverage alcohol so as to decide intelligently which way the individual, society and the government should go.

#### For the Discussion

1. Let each person prepare a list of the arguments usually heard for and against liquor. Have them read and discussed.
2. Does the ability of a person to "hold his or her liquor" signify strength? If not, what does it signify?
3. What did a certain person mean when he said it took Jack Barleycorn twenty years to get him, but that he got him at last?

## Correspondence . . .

### Annual Meetings I Remember

These recollections begin with an experience at the age of fourteen, the time of my first knowledge of a Dunker Annual Meeting. I recall the day a two-seated buggy came down the lane leading up to the big house. This home had been located in frontier days near a fresh-water spring at about the middle of a section of land. The commodious vehicle, already loaded, had room for one more. So another passenger was added. This favor must be accredited to a lady, Lydia Ann Goodman, recently from Ohio. To this experience must be ascribed a young girl's first interest in the Brethren Church, an interest which resulted in an established membership.

The long drive to Milford Junction, Ind., brought the people to the Big Meeting. First impressions now recalled include the sight of the big tent, the surging crowd

of humanity, the miniature bonnets worn by the sisters, and the enthusiastic public speakers. Sad to say, the meeting of 1882 was the one in which the division occurred.

A meeting at Winona Lake also holds much interest. A sister, Lovina Shoemaker, read a most stirring paper on the aggressive Sunday school. To her has been ascribed the honor of having been the impetus to lift a struggling church school to a higher level in permanent and continuous spiritual work.

The writer also remembers seeing the general treasurer of the church carrying his satchel containing the missionary offering of many thousand dollars. This was taken to be deposited in a Warsaw bank. It was learned that members from the East had planned a trip to Western states, but instead the cost of this trip was added to the offering, they choosing to accept the hospitality of nearer friends in their after-Conference time.

It was at the Frederick, Md., Conference that the writer first heard I. N. H. Beahm and the late Gov. M. G. Brumbaugh. Never to be forgotten was the loss of two railway tickets, but the railway representative chanced to be on the grounds and kindly solved the trouble by issuing substitute permits.

From the Springfield, Ill., Conference I remember the impressive scene of missionaries on the platform, approved by the church as men and women for the foreign field, among them Ella Miller, who became Mrs. Charles Brubaker, and who was from our own Northern District of Indiana.

There are many sacred memories of Annual Meeting. How we have cherished meeting with faraway friends! Many of these have passed on. The few remaining we cannot forget.

Nappanee, Ind.

Amanda Blosser.

### Chowchilla Church Reopened

Because "young men see visions," a church which has been closed for more than ten years has come to life. A number of factors entered into our closing, but the greatest one was no resident minister. Our church building has been rented to another denomination for most of the time, and through the years our elder, Bro. J. R. Wine of Empire, and the few members remaining here, were praying that somehow God would supply our need. Now we are rejoicing and thanking him for answered prayer.

Had the answer come any sooner, we would not have been ready for it; so as we look backward now we can see why the answer was withheld so long. One day in February as I answered a knock at my door I saw standing there a young man and his wife, the personified answer to prayer. They were Robert and Irene Nance from Bethany Biblical Seminary. They told me they had come to help our church get started again.

They had learned of our need from the district ministerial board and our elder. Here were a young couple who were willing to tackle a hard job and not only try to build up the church, but work with their hands to support themselves. They visited with each family and found a willingness to go ahead.

We held our first service on Feb. 28 in conjunction with a rural union Sunday school. This arrangement has worked out nicely. We expect to go to our own church in May. This consecrated young couple have been putting the things of the kingdom first; consequently, the first thing Bro. Nance did was to organize a union revival service in the hall in which we are now meeting.



Three of the ministers of the town helped out with the preaching; also two of our own young men, Brethren Clarence Shimer and Williard McDaniel, each preached one time. The second generation is capable and ready to help carry on the work and we are trusting the Lord to work out in these young people a more excellent glory for himself.

Brother and Sister Nance did much visiting in the community during our two weeks' revival and found interest, but also excuses and plain indifference. One girl came out on the Lord's side and all were strengthened.

We held our first real business meeting on April 17. Bro. Wine came from Empire and before the business session began Sister Nora Shimer received the anointing.

If there are any Brethren living near Chowchilla of whom we have not heard, we want to extend an invitation to you to worship with us. Our church is located on the corner of Ninth and Trinity.

Chowchilla, Calif.

Mrs. H. J. McDaniel.

### Southern Ohio Conference

The 1943 Southern Ohio Conference, held at the Prices Creek church, May 1, exceeded all expectations in attendance. The building was taxed to its capacity, but the local folks handled the situation like experts.

The guest speakers were Elders Edward Frantz and H. L. Hartsough. There were one hundred nine voting delegates. Only two churches were not represented. Ray O. Shank of Covington was the moderator; John H. Good of Springfield, reader; and H. H. Helman of New Carlisle, secretary. From the standpoint of financial records this was a banner year. High goals were set for next year and approved.

Standing Committee delegates to the McPherson Conference are: H. M. Coppock, John H. Good and G. L. Wine; alternates: Roy Teach, J. W. Fidler and D. G. Berkebile.

The next conference will be held in the West Dayton church, April 27, 1944.

New Carlisle, Ohio.

H. H. Helman, Secretary.

### Harrisonburg Men's Work Project

There is a vast difference in what can be done by the city church as compared to the rural church, especially in men's work projects. The rural men have it somewhat over the city men because they have access to the soil. They can plan and manage Lord's Acre projects with their regular farm work. Their yearly contribution to the church can be of real weight. On the other hand, city men often need to do some experimenting in order to raise a working capital.

The men of our church made quite a substantial contribution in the past year or two by painting the church school rooms, by helping some unfortunate folks to receive medical attention, and in looking after some garden work. At the present the project committee in considering improvements about the church.

In order to make an outright contribution financially, other than through the regular budget system or plan, the men of our church have found a way to raise money and at the same time enjoy Christian fellowship. Through the payment of dues during the past year we accumulated some money in the treasury. This has undoubtedly proved to be our best means to secure a working capital.

Another aim is to interest as many of the boys as we can. Their co-operation with the men's work is of great

importance. They will be the leaders of the future church. This in reality is schooling for them. During the spring and summer months we mix in seasonal games. One evening last summer we met with the B. Y. P. D. at a beautiful Virginia homestead; there we had a soft-ball game, and were the men embarrassed! The young ladies really gave the men a lesson in soft-ball playing. Following the game, the women of the church were ready with a real out-of-door picnic dinner. Such fellowship is a great asset to any church.

We have reorganized for the year ahead with added inspiration. We are asking the men of the church to make a monthly contribution. Meals will be served as last year. Our committees consist of program, membership, project, boys' work, music, recreational and social.

The November meeting was our annual father and son banquet. We enjoyed the presence of fifty fathers and sons around the banquet tables. Our December meeting consisted of Christmas caroling.

Our men accepted a challenge from the ladies of our church to have a series of pictures and lectures on Latin America. It is hoped this history of our men's work might be an inspiration to other groups who are contemplating a men's work project.

Harrisonburg, Va.

R. P. Bowman.

### Mrs. Isabelle Ledwidge Saylor

Isabelle Ledwidge Saylor, daughter of the late Owen and Lucy Bowers Ledwidge, was born in Maryland, Nov. 21, 1852, and passed away peacefully at the home

of her daughter, Mrs. Novella Timmis, in York, Pa., Feb. 17, 1943, aged ninety years, two months, and twenty-six days.

On May 31, 1882, she was united in marriage to Bro. Daniel P. Saylor, by Bro. George Diehl, in Frederick, Md.

Bro. Saylor died Sept. 4, 1894, at the age of thirty-four



years, after serving for about nine years as a minister in the Monocacy congregation in Maryland. Bro. Saylor was baptized by Bro. George A. Hoover on Oct. 18, 1883, and Sister Saylor was baptized several years later.

Five small children had to be cared for by Sister Saylor. All the children survive. They are: Mrs. Novella Timmis, Daniel P., Dorman E., and Mrs. Beulah Gross, all of York, and D. Willie of Detroit, Mich. Eight grandchildren and two great-grandchildren also survive.

Although she lived in York for many years, she never transferred her church membership from the Monocacy congregation.

Brief funeral services were held at her late home, with further services in the Rocky Ridge Church of the Brethren. Burial was in the adjoining cemetery. The brethren who assisted the writer were Chauncey Trimmer, Elmer P. Schildt, Charles A. Stover, and S. R. Weybright.

York, Pa.

M. A. Jacobs.



## Supports of Missionaries

(Continued from Page 15)

### Iowa

Cedar congregation, partial support of Mary L. Dadisman, Africa.  
Cedar Rapids congregation, Hazel Rothrock, China.  
Dallas Center Sunday school, partial support of Harold and Gladys Royer, Africa.  
English River Sunday school, partial support of Nettie M. Senger, China.†  
Fernald Sunday school, partial support of Mary L. Dadisman, Africa.  
Fernald women's work, partial support of Mary L. Dadisman, Africa.  
Iowa River congregation, partial support of Mary L. Dadisman, Africa.  
Ivester kindergarten department, partial support of Esther Ruth Shull (daughter of Chalmer G. Shull), India.  
Panther Creek Sunday school, one-half support of Olivia D. Ikenberry, China.†  
South Waterloo Sunday school, primary, junior and intermediate departments and adult division, Nora Anne Royer (daughter of Harold Royer), Africa.

### Kansas

Northeastern Kansas Sunday schools, partial support of Ella Ebbert, India.  
Southwestern Kansas congregations, Frank H. Crumpacker, China.†

### Maryland

Eastern Maryland Sunday schools, Ruth Utz budget,\* Africa.  
Hagerstown, Harlan J. Brooks and wife, India.  
Middle Maryland Sunday schools, Ira S. Petre and wife, Africa.

### Ohio

Bear Creek congregation, Anna M. Lichty, India.  
Brookville congregation, Elizabeth B. Wampler, China.†  
Castine congregation, Kathryn Kiracofe budget,\* India.  
Eagle Creek Sunday school, partial support of Myrna Jean Faw (daughter of Chalmer E. Faw), Africa.  
Eaton congregation, Kathryn Kiracofe budget,\* India.  
Freeburg Sunday school, partial support of Evelyn Horn budget,\* Africa.  
Gratis congregation, Kathryn Kiracofe budget,\* India.  
Greenville congregation, Ernest Joseph Wampler (son of E. M. Wampler), China.  
Happy Corner Sunday school (Lower Stillwater congregation), partial support of Betty J. Brooks (daughter of H. J. Brooks), India.  
Hartville congregation, partial support of Grayce Brumbaugh, Africa.  
Moyer, brothers and sisters, partial support of Faye Moyer, Africa.  
Northwestern Ohio Sunday schools, part of personal support and part of budget,\* Faye Moyer, Africa.  
Poplar Grove (individual family), partial support of Donald Eugene Wampler (son of E. M. Wampler), China.  
Prices Creek, Kathryn Kiracofe budget,\* India.  
Union City (individual), partial support of Esther Ruth Shull (daughter of Chalmer G. Shull), India.  
West Alexandria congregation, Kathryn Kiracofe budget,\* India.  
White Cottage congregation, partial support of Evelyn Horn, Africa.

### Pennsylvania

Altoona, First, congregation and Sunday school, Earl and Rachel Zigler, India.  
Altoona, First (individual), partial support of Josephine Flory budget,\* China.†  
Altoona, 28th Street congregation, E. Paul Weaver, Africa.  
Bareville house (Conestoga congregation), Goldie Swartz, India.  
Big Swatara (individuals), partial support of Chalmer G. Shull, India.  
Carlisle congregation, partial support of Sara Myers, China.†  
Chiques congregation, Alice M. Graybill, Sweden.†  
Conemaugh, J. O. Y. young married women's class, partial support of Robert L. Parker (son of D. M. Parker), Puerto Rico.\*\*  
Coventry congregation, H. Stover Kulp, Africa.  
East Fairview congregation and Sunday school, Sara C. Shisler budget,\* Africa.  
East Petersburg congregation, Chalmer E. Faw, Africa.  
Eastern Pennsylvania Sunday schools, Amsey and Florence M. Bollinger budget,\* and partial support of Florence M. Bollinger, India.  
Elizabethtown congregation, Mary P. Faw, Africa.  
Ephrata congregation, Everett M. Fasnacht, India.  
Family in Southern Pennsylvania, Ernest L. Ikenberry, China.†  
Greensburg congregation, Martha N. Parker budget,\* Puerto Rico.\*\*  
Green Tree congregation, Clara Harper, Africa.  
Hatfield, Other Folks class, partial support of Donald Parker (son of Dr. D. M. Parker), Puerto Rico.\*\*  
Hatfield Sunday school, partial support of Margaret Ruth Brooks (daughter of H. J. Brooks), India.  
Heidelberg primary children, partial support of Linda Faw (daughter of Chalmer E. Faw), Africa.

Heidelberg, Myerstown and Richland Sunday schools, Chalmer E. Faw budget,\* Africa.  
Huntingdon congregation and college, J. M. Blough, India.  
Indian Creek congregation, Sara Shisler, Africa.  
Lancaster congregation and B. Y. P. D., Nelda Ferne Weaver (daughter of E. Paul Weaver), Africa.  
Lancaster congregation, Mary Schaeffer budget,\* China.†  
Lebanon congregation, partial support of Florence M. Bollinger, India.  
Lewistown congregation and Sunday school, Zalma E. Weaver, Africa.  
Maiden Creek congregation, Bessie Crim, China.†  
Maple Spring (Quemahoning congregation), Earl and Rachel Zigler budget,\* India.  
Martinsburg congregation, Dr. Daryl M. Parker, Puerto Rico.\*\*  
Mechanic Grove congregation, Sunshine Scatter class, partial support of Linda Faw (daughter of Chalmer E. Faw), Africa.  
Mechanic Grove B. Y. P. D., partial support of William Robert Faw (son of Chalmer E. Faw), Africa.  
Middle Pennsylvania Sunday schools, Martha N. Parker, Puerto Rico.\*\*  
Middle Pennsylvania B. Y. P. D.'s, personal and part budget,\* Pauline Kinzie, India.  
Midway congregation, Bessie Crim budget,\* China.†  
New Enterprise Sunday school, Emma K. Ziegler, India.  
New Fairview Sunday school, Ruth Utz, Africa.  
Palmyra congregation, J. F. Graybill, Sweden.†  
Palmyra congregation, Men's Work, Dr. Lloyd Studebaker,\* Africa.  
Palmyra congregation, young people and children, Joy C. Fasnacht, India.  
Peach Blossom congregation, partial support of Anna Hutchison, China.†  
Richland congregation, B. Mary Royer, India.  
Richland congregation, Friendship Sunday-school class, partial support of Linda Faw (daughter of Chalmer E. Faw), Africa.  
Richland congregation, Gleaners' Class, partial support of Bruce Homer Weaver (son of E. Paul Weaver), Africa.  
Roaring Spring congregation, partial support of Anna Crumpacker, China.†  
Royersford (individual), William Gehard Kinzie, Jr. (son of Wm. G. Kinzie), India.  
Rummel congregation, partial support of Anna Z. Blough, India.  
Scalp Level congregation, partial support of Anna Z. Blough, India.  
Shade Creek congregation, partial support of Anna Z. Blough, India.  
Shippensburg congregation, Men's Work and Women's Work, partial support of Richard Bollinger (son of Amsey F. Bollinger), India.  
Snake Spring congregation, Faithful Workers' class, partial support of Verna Blickenstaff, India.  
South Annville Sunday school (Annville congregation), partial support of Gladys Royer, Africa.  
Southeastern Pennsylvania Sunday schools, partial support of Philip and Naomi Kulp (son and daughter of H. Stover Kulp), Africa.  
Southeastern Pennsylvania, New Jersey and New York congregations, Edward T. Angeny and wife, China.†  
Southern Pennsylvania Sunday schools, Christina Kulp, Africa.†  
Spring Creek congregation, O. C. Sollenberger, China.  
Spring Run and Pine Glen houses (Spring Run congregation), Dr. Barbara Nickey, India.  
Tire Hill, Earl and Rachel Zigler budget,\* India.  
Walnut Grove (Johnstown congregation), Good Samaritan Bible class, partial support of Anna Hutchison, China.†  
Waynesboro congregation (Missionary Association), Minor M. Myers, China.  
Western Pennsylvania Sunday schools of Seventh Circuit, Martha N. Parker budget,\* Puerto Rico.\*\*  
Western Pennsylvania Sunday schools, Ida C. Shumaker† and Olive Widdowson, India, and V. Grace Clapper, China.  
West Conestoga congregation, I. W. Moomaw budget,\* India.†  
West Greentree congregation, Wm. G. Kinzie, India.  
White Oak congregation, B. Mary Royer budget,\* India.  
Windber congregation, partial support of Anna Z. Blough, India.  
Woodbury congregation, adult Bible class, partial support of Harold Royer, Africa.  
York, First, Sunday school, J. M. Blough budget,\* India.

### Tennessee

Tennessee congregations, partial support of Elsie Shickel, India.

### Virginia

Bassett congregation, Kathryn Kiracofe, India.  
Bridgewater Sunday school, Minor M. Myers budget,\* China.  
Green Hill congregation (individual), John Kinzie (son of Wm. G. Kinzie), India.  
Madison congregation and Novella E. Utz, Ruth Utz budget,\* Africa.  
Northern Virginia Sunday schools, Earl and Rachel Zigler budget,\* India.  
Pleasant Valley congregation, partial support of Sara Myers, China.†

### Washington

Washington women's work, Hazel Rothrock budget,\* China.







|                                      |           |           |                                  |            |            |                              |            |            |                             |          |
|--------------------------------------|-----------|-----------|----------------------------------|------------|------------|------------------------------|------------|------------|-----------------------------|----------|
| Unallocated ..                       | 213.80    | 38.42     | Greensburg ..                    | 366.66     | 557.75     | Codorus .....                | 1,080.44   | 953.15     | Beech Grove..               | 338.00   |
| <b>13. Western Maryland</b>          |           |           | Hooversville ..                  | 41.15      | 48.28      | Falling Spring               | 66.63      | 633.72     | Bethany .....               | 21.00    |
| Bear Creek ...                       | \$ 160.00 | \$ 95.00  | Hostetler .....                  | 8.05       |            | Greencastle ..               | 289.01     | 361.29     | Bradford .....              | 288.00   |
| Cherry Grove ..                      | 10.00     | 63.90     | Hyndman .....                    | 26.53      | 72.68      | Hanover .....                | 494.94     | 619.40     | Brookville .....            | 1,151.00 |
| Fairview .....                       | 58.70     | 79.61     | Johnstown .....                  |            |            | Huntsdale .....              | 321.67     | 43.18      | Castine .....               | 238.00   |
| Frostburg .....                      | 75.15     | 87.10     | Morrellville ..                  | 34.00      | 12.25      | Lost Creek .....             | 665.89     | 649.06     | Cedar Grove ..              | 38.00    |
| Georges Creek ..                     | 17.95     | 25.00     | Moxham .....                     | 384.14     | 381.99     | Lower Conewago               | 209.73     | 289.14     | Charleston ..               | 151.00   |
| Maple Grove..                        | 138.00    | 207.58    | Roxbury .....                    | 192.00     | 199.75     | Lower Cumber-                |            |            | Cincinnati ..               | 151.00   |
| Oak Grove .....                      | 28.07     | 72.51     | Walnut Grove                     | 2,439.46   | 2,049.15   | land .....                   | 94.51      | 180.59     | Circleville ..              | 21.00    |
| Pine Grove .....                     |           | 71.84     | Ligonier .....                   | 257.26     | 222.77     | Madison Ave.,                |            |            | Columbus .....              | 14.00    |
| Westernport ..                       | 105.59    | 293.56    | Locust Grove ..                  | 208.13     | 139.30     | York .....                   | 337.56     | 228.69     | Constance .....             | 33.00    |
| Unallocated ..                       | 7.50      | 39.85     | Manor .....                      | 304.81     | 206.30     | Marsh Creek..                | 96.58      | 81.49      | Covington .....             | 814.00   |
| <b>14. Southeastern Pennsylvania</b> |           |           | Maple Glen ..                    | 53.50      | 15.00      | Mechanicsburg                | 214.41     | 174.88     | Donnels Creek               | 328.00   |
| Ambler .....                         | \$ 424.57 | \$ 269.12 | Maple Grove..                    | 37.60      | 238.20     | Mt. Olivet ...               | 141.64     | 200.33     | East Dayton ..              | 1,007.00 |
| Amwell .....                         | 38.65     | 15.00     | Maple Spring..                   | 394.34     | 608.23     | New Fairview                 | 1,624.43   | 2,094.77   | Eaton .....                 | 309.00   |
| Brooklyn, First                      | 91.60     | 118.35    | Markleysburg                     | 99.65      | 63.84      | Newville .....               | 10.65      | 24.31      | Eversole .....              | 256.00   |
| Brooklyn, Mission                    | 63.00     | 14.00     | Meyersdale ...                   | 577.51     | 432.88     | Perry .....                  | 18.34      | 97.38      | Ft. McKinley..              | 700.00   |
| Coventry .....                       | 675.01    | 690.09    | Middle Creek ..                  | 77.00      | 222.00     | Pleasant Hill..              | 122.90     | 589.86     | Georgetown ..               | 484.00   |
| Greentree .....                      | 710.27    | 248.59    | Montgomery ..                    | 3.00       | 31.34      | Ridge .....                  | 141.50     | 190.60     | Gratis .....                | 148.00   |
| Harmonyville ..                      | 44.83     | 35.64     | Mt. Joy .....                    | 363.25     | 363.11     | Shippensburg                 | 291.84     | 412.05     | Greenville .....            | 640.00   |
| Norristown .....                     | 283.24    | 192.89    | Mt. Pleasant..                   | 172.00     | 89.17      | Sugar Valley..               | 102.79     | 83.99      | Hamilton .....              | 57.00    |
| Parkerford ...                       | 293.25    | 353.97    | Nanty Glo ...                    | 174.36     | 93.89      | Upper Codorus                | 546.66     | 891.90     | Harris Creek..              | 409.00   |
| Philadelphia                         |           |           | Oakdale .....                    | 91.62      | 111.38     | Upper Conewago               | 134.70     | 983.35     | Lower Miami ..              | 489.00   |
| Bethany .....                        | 190.00    | 20.00     | Penn Run .....                   | 100.35     | 15.00      | Van Dyke Mis'n               | 20.28      | 30.29      | Lower Still-                |          |
| Calvary .....                        | 413.25    | 140.75    | Pittsburg .....                  | 172.95     | 209.06     | Waynesboro ...               | 4,735.41   | 945.75     | water .....                 | 1,617.00 |
| First .....                          | 1,033.26  | 1,272.27  | Pleasant Hill..                  | 608.10     | 1,184.17   | Welty .....                  | 346.00     | 529.34     | Marble Furnace              | 13.00    |
| Geiger Me-                           |           |           | Plum Creek ...                   | 221.21     | 191.74     | York, First ...              | 2,524.94   | 4,035.52   | May Hill .....              |          |
| morial .....                         | 385.00    |           | Robinson .....                   | 104.50     | 23.00      | Unallocated ..               | 678.00     | 354.79     | Middle District             | 223.00   |
| Germantown ..                        | 210.20    | 81.70     | Rockton .....                    | 167.59     | 55.36      | <b>19. Northeastern Ohio</b> |            |            | Middletown ..               | 19.00    |
| Pottstown .....                      | 210.25    | 168.38    | Rockwood .....                   | 99.20      | 158.29     | Akron .....                  | \$ 654.65  | \$1,633.59 | New Carlisle..              | 697.00   |
| Quakertown ..                        | 243.67    | 190.89    | Rummel .....                     | 550.96     | 681.55     | Alliance .....               | 67.50      | 30.00      | Oakland .....               | 563.00   |
| Royersford ...                       | 451.69    | 103.01    | Salisbury .....                  | 135.04     | 34.75      | Ashland City ..              | 420.17     | 145.49     | Painter Creek ..            | 488.00   |
| Springfield ...                      | 233.74    | 319.63    | Scalp Level ...                  | 1,134.50   | 771.66     | Ashland Dickey               | 259.00     | 344.61     | Piqua .....                 | 142.00   |
| Wilmington ..                        | 138.50    | 153.84    | Shade Creek..                    | 313.64     | 909.64     | Baltic .....                 | 107.60     | 80.05      | Pittsburg .....             | 514.00   |
| Unallocated ..                       | 254.50    | 258.80    | Sipesville .....                 | 198.50     | 80.75      | Bethel .....                 | 12.30      | 4.00       | Pleasant Hill..             | 624.00   |
| <b>15. Middle Pennsylvania</b>       |           |           | Somerset .....                   | 453.00     | 124.26     | Black River...               | 438.40     | 443.46     | Pleasant Valley             | 116.00   |
| Albright .....                       | \$ 80.00  | \$ 214.36 | Summit Mills ..                  |            | 10.00      | Bristolville ...             | 2.00       | 5.00       | Poplar Grove ..             | 483.00   |
| Altoona .....                        |           |           | Ten Mile .....                   | 8.77       | 8.19       | Canton .....                 |            |            | Prices Creek..              | 488.00   |
| First .....                          | 2,310.80  | 132.42    | Tire Hill .....                  | 136.18     | 96.23      | First .....                  | 540.83     | 777.17     | Salem .....                 | 2,283.00 |
| 28th St. ....                        | 792.25    | 392.60    | Uniontown .....                  | 639.00     | 1,006.96   | Maple Ave..                  | 130.50     | 110.00     | Sidney .....                | 268.00   |
| Amaranth .....                       | 8.17      | 3.24      | Westmont .....                   | 251.74     | 201.60     | Center .....                 | 216.36     | 849.78     | Springfield ...             | 397.00   |
| Ardenheim ...                        | 234.05    | 29.00     | Windber .....                    | 264.40     | 115.11     | Chippewa .....               | 300.60     | 345.21     | Stone Lick ...              |          |
| Artemus .....                        | 16.48     | 21.10     | Wooddale .....                   | 15.00      | 10.12      | Cleveland .....              | 135.50     | 216.90     | Strait Creek ..             |          |
| Aughwick .....                       | 315.93    | 94.00     | Unallocated ..                   | 92.37      | 397.54     | Danville .....               | 321.99     | 395.67     | Trotwood .....              | 871.00   |
| Bellwood .....                       | 75.35     | 86.63     | <b>17. Eastern Pennsylvania</b>  |            |            | East Chippewa..              | 697.53     | 1,391.37   | Troy .....                  | 149.00   |
| Burnham .....                        | 136.59    | 132.00    | Akron .....                      | \$1,413.99 | \$1,064.63 | East Nimishillen             | 260.00     | 371.54     | Union City ...              | 477.00   |
| Carson Valley ..                     | 117.50    | 122.19    | Allentown .....                  | 90.23      | 90.00      | Eastwood .....               | 127.76     | 363.90     | West Alexandria             | 330.00   |
| Cherry Lane..                        | 131.83    | 439.75    | Annaville .....                  | 1,085.80   | 1,674.78   | Freeburg .....               | 349.43     | 181.85     | West Charleston             | 404.00   |
| Claysburg .....                      | 50.64     | 58.52     | Chiques .....                    | 2,264.60   | 1,752.45   | Hartsville .....             | 406.75     | 652.96     | West Dayton ..              | 407.00   |
| Clover Creek..                       | 402.41    | 215.81    | Conestoga .....                  | 1,288.85   | 1,352.09   | Kent .....                   | 91.89      | 270.81     | West Milton ..              | 470.00   |
| Dry Valley .....                     | 456.90    | 279.44    | Conestoga, W.                    | 751.24     | 1,717.13   | Mansfield .....              | 110.48     | 106.18     | Unallocated ..              | 854.00   |
| Dunning Creek                        | 257.08    | 164.55    | Conewago .....                   | 472.99     | 1,052.66   | Maple Grove..                | 266.96     | 201.84     | <b>22. Michigan</b>         |          |
| Everett .....                        | 461.18    | 304.48    | East Fairview                    | 1,537.79   | 1,264.04   | Mohican .....                | 135.80     | 395.00     | Battle Creek..              | 149.00   |
| Fairview .....                       | 297.79    | 259.54    | East Petersburg                  | 866.88     | 1,467.50   | New Philadelphia             | 45.63      | 513.43     | Beaverton ...               | 194.00   |
| Glendale .....                       | 72.71     | 141.30    | Elizabethtown                    | 2,509.36   | 1,260.61   | Olivet .....                 | 30.00      | 286.72     | Crystal .....               | 10.00    |
| Holidaysburg                         | 397.59    | 162.58    | Ephrata .....                    | 1,970.70   | 997.44     | Owl Creek .....              | 102.42     | 139.70     | Detroit .....               | 611.00   |
| Huntingdon ..                        | 1,583.56  | 307.54    | Fredericksburg                   | 223.29     | 615.88     | Reading .....                | 208.22     | 124.17     | Elmdale .....               | 89.00    |
| James Creek ..                       | 93.80     | 99.98     | Harrisburg .....                 | 643.43     | 384.12     | Richland .....               | 137.38     | 239.72     | Elsie .....                 | 34.00    |
| Juniata Park..                       | 6.65      |           | Hatfield .....                   | 1,039.49   | 819.32     | Springfield ..               | 255.77     | 951.58     | Flint .....                 | 133.00   |
| Koontz .....                         | 150.94    | 207.32    | Heidelberg ..                    | 567.74     | 466.70     | Tuscarawas ..                | 47.26      | 32.55      | Grand Rapids ..             | 103.00   |
| Leamersville ..                      | 37.53     | 133.38    | Indian Creek..                   | 1,722.37   | 1,014.46   | West Nimishillen             | 153.85     | 363.33     | Harlan .....                | 20.00    |
| Lewistown ...                        | 1,141.37  | 197.39    | Jennersville ..                  | 59.55      | 57.00      | White Cottage                | 245.00     | 251.86     | Hart .....                  |          |
| Lower Claar ..                       | 36.00     | 12.50     | Lake Ridge .....                 | 223.61     | 258.11     | Woodworth ...                | 160.00     | 704.58     | Homestead ...               |          |
| Martinsburg ..                       | 887.67    | 531.30    | Lancaster .....                  | 1,331.67   | 964.37     | Wooster .....                | 520.00     | 315.05     | Lake View ...               |          |
| New Enterprise                       | 1,504.00  | 1,445.81  | Lebanon .....                    | 1,066.80   | 476.38     | Zion Hill .....              | 229.98     | 1,016.42   | Lansing .....               | 70.00    |
| Raven Run .....                      | 28.75     | 67.00     | Littitz .....                    | 677.36     | 548.74     | Unallocated ..               | 449.60     | 1,470.08   | Long Lake ...               | 35.00    |
| Riddlesburg ..                       | 55.20     | 43.00     | Long Run .....                   | 41.50      | 53.00      | <b>20. Northwestern Ohio</b> |            |            | Marilla .....               | 30.00    |
| Roaring Spring                       | 614.97    | 74.93     | Maiden Creek.                    | 560.50     | 581.76     | Bellefontaine \$             | 51.60      | \$ 179.35  | Midland .....               | 68.00    |
| Smithfield .....                     | 111.83    | 37.75     | Mechanic Grove                   | 558.14     | 571.60     | Black Swamp ..               | 414.73     | 475.44     | Muskegon .....              | 25.00    |
| Snake Spring..                       | 796.39    | 75.83     | Midway .....                     | 1,298.00   | 1,525.52   | County Line..                | 68.50      | 188.67     | New Haven ...               | 189.00   |
| Spring Mount ..                      | 98.97     | 63.07     | Mingo .....                      | 1,781.01   | 1,100.48   | Defiance .....               | 295.30     | 284.84     | Onekama .....               | 88.00    |
| Spring Run ..                        | 1,182.10  | 709.86    | Mountville ...                   | 1,032.21   | 1,168.98   | Deshler .....                | 88.50      | 100.00     | Ozark .....                 | 7.00     |
| Stonerstown ..                       | 56.58     | 102.20    | Myerstown .....                  | 605.06     | 446.42     | Dupont .....                 | 128.70     | 66.25      | Pontiac .....               | 46.00    |
| Tyrone .....                         | 126.75    | 35.00     | Palmyra .....                    | 2,881.96   | 1,697.24   | Eagle Creek...               | 498.77     | 172.54     | Rodney .....                | 60.00    |
| Upper Claar ..                       | 20.00     | 8.00      | Peach Blossom                    | 658.45     | 903.89     | Fairview .....               | 34.84      | 205.14     | Shepherd ...                | 188.00   |
| Williamsburg ..                      | 148.36    | 60.43     | Reading .....                    | 204.59     | 151.14     | Fostoria .....               | 331.78     | 542.21     | Sugar Ridge ...             | 40.00    |
| Woodbury .....                       | 1,108.38  | 701.03    | Richland .....                   | 1,699.09   | 904.93     | Hicksville .....             | 16.07      | 25.07      | Sunfield .....              | 322.00   |
| Yellow Creek ..                      | 207.52    | 236.48    | Ridgely .....                    | 130.18     | 183.52     | Lick Creek ...               | 183.00     | 272.75     | Thornapple ...              | 60.00    |
| Unallocated ..                       | 294.74    | 838.24    | Schuylkill .....                 | 159.06     | 523.27     | Lima .....                   | 435.04     | 1,067.32   | Woodland ...                | 393.00   |
| <b>16. Western Pennsylvania</b>      |           |           | Shamokin .....                   | 105.50     | 132.09     | Marion .....                 | 118.07     | 83.43      | Zion .....                  | 114.00   |
| Allegheny                            |           |           | Spring Creek..                   | 973.74     | 776.90     | Oak Grove .....              | 125.00     | 25.01      | Unallocated ..              | 107.00   |
| Valley .....                         | \$ 35.57  | \$ 10.00  | Spring Grove ..                  | 235.40     | 260.00     | Pleasant Center              | 143.72     | 337.68     | <b>23. Northern Indiana</b> |          |
| Bear Run .....                       | 2.08      |           | Springville ...                  | 796.79     | 1,177.75   | Pleasant View ..             | 449.00     | 623.57     | Auburn .....                | \$ 95.00 |
| Berlin .....                         | 95.17     | 23.26     | Swatara, Big..                   | 1,062.71   | 1,310.64   | Poplar Ridge..               | 216.17     | 366.37     | Baugh .....                 | 204.00   |
| Brothersvalley                       | 157.82    | 241.46    | Swatara, Little                  | 636.57     | 1,115.35   | Ross .....                   | 131.16     | 175.33     | Bethany .....               | 466.00   |
| Center Hill .....                    | 325.00    | 859.13    | West Green-                      |            |            | Sand Ridge ...               | 67.75      | 38.75      | Bethel .....                | 264.00   |
| Conemaugh ..                         | 1,041.27  | 881.20    | tree .....                       | 1,112.32   | 1,815.49   | Silver Creek ..              | 378.98     | 868.61     | Blissville .....            | 41.00    |
| Connellsville ..                     | 121.02    | 108.00    | White Oak ...                    | 2,072.70   | 2,298.41   | Stony Creek...               | 298.24     | 109.11     | Blue River ...              | 332.00   |
| County Line..                        | 49.50     | 118.26    | Unallocated ..                   | 15.14      | 182.82     | Sugar Creek ...              | 146.05     | 27.91      | Bremen .....                | 759.00   |
| Cumberland ..                        | 257.83    | 1,201.49  | <b>18. Southern Pennsylvania</b> |            |            | Swan Creek...                | 109.50     | 147.00     | Buchanan ...                | 94.00    |
| Elbethel .....                       | 18.90     |           | Antietam .....                   | \$ 325.33  | \$1,576.62 | Toledo .....                 | 163.75     | 672.40     | Camp Creek ..               | 119.00   |
| Fairchance ...                       | 17.00     | 10.00     | Back Creek ..                    | 250.34     | 962.99     | Unallocated ..               | 1.00       | 187.26     | Cedar Creek ..              | 200.00   |
| Fairview-                            |           |           | Boiling Spring                   | 7.40       | 29.50      | <b>21. Southern Ohio</b>     |            |            | Cedar Lake ...              | 347.00   |
| Sculpton .....                       | 26.20     | 168.63    | Buffalo .....                    | 20.79      | 95.00      | Bear Creek ..                | \$1,621.56 | \$1,475.28 | Center .....                | 100.00   |
| Geiger .....                         | 112.00    |           | Carlisle .....                   | 407.66     | 354.69     | Beaver Creek ..              | 462.01     | 558.00     | Elkhart City ..             | 1,035.00 |
| Georges Creek                        | 116.75    | 159.17    | Chambersburg                     | 213.90     | 588.90     |                              |            |            |                             |          |



|                             |           |           |                                                        |           |           |                                |           |          |                                                      |                     |
|-----------------------------|-----------|-----------|--------------------------------------------------------|-----------|-----------|--------------------------------|-----------|----------|------------------------------------------------------|---------------------|
| Elkhart Valley              | 484.82    | 860.15    | Richmond                                               | 87.18     | 408.58    | Lewiston                       | 97.25     | 230.98   | <b>36. Southeastern Kansas</b>                       |                     |
| English Prairie             | 224.51    | 595.83    | Rossville                                              | 1,247.59  | 260.72    | Minneapolis                    | 69.60     | 76.61    | Fredonia                                             | \$ 40.43 \$ 30.95   |
| Florence                    | 292.77    | 293.10    | Sampson Hill                                           | 1.15      | 13.16     | Monticello                     | 64.44     | 99.17    | Galesburg                                            | 15.31 20.50         |
| Fort Wayne                  | 364.00    | 769.51    | Summitville                                            |           |           | Root River                     | 467.97    | 39.00    | Gravel Hill                                          | 28.71 6.40          |
| Goshen City                 | 790.95    | 1,291.66  | Union Grove                                            | 90.81     | 259.62    | Sheldon                        | 60.18     | 4.33     | Independence                                         | 45.75 34.00         |
| La Porte                    | 222.13    | 491.18    | Upper Fall Creek                                       | 59.52     |           | Slifer                         | 2.00      | 10.00    | Mont Ida                                             | 18.43 27.25         |
| Maple Grove                 | 85.71     | 132.80    | White                                                  | 158.73    | 55.08     | South Waterloo                 | 1,384.75  | 1,401.98 | Osage                                                | 312.02 333.03       |
| Michigan City               | 116.00    | 164.64    | Windfall                                               | 22.00     | 30.00     | Spring Creek                   | 107.43    | 235.10   | Paint Creek                                          | 32.35               |
| Middlebury                  | 439.31    | 765.43    | Unallocated                                            | 237.00    | 440.85    | Union Ridge                    | 48.29     | 46.25    | Parsons                                              | 161.75 264.52       |
| Mt. Pleasant                | 307.41    | 519.14    | <b>26. Canada, Western</b>                             |           |           | Waterloo City                  | 230.57    | 50.15    | Scott Valley                                         | 4.00 5.00           |
| Nappanee                    | 296.47    | 782.09    | Bow Valley                                             | \$ 119.50 | \$ 50.00  | Willow Creek                   | 34.71     | 71.05    | Verdigris                                            | 41.00 82.00         |
| New Paris                   | 1,324.20  | 2,132.02  | First Irricana                                         | 57.93     |           | Worthington                    | 275.76    | 465.67   | Unallocated                                          | 119.14 20.13        |
| New Salem                   | 324.38    | 523.01    | Merrington                                             | 6.00      |           | Unallocated                    | 189.60    | 114.47   | <b>37. Southwestern Kansas</b>                       |                     |
| North Liberty               | 284.17    | 667.63    | Second Irricana                                        |           |           | <b>31. Middle Iowa</b>         |           |          | Bloom                                                | \$ 41.20 \$ 14.00   |
| North Webster               | 147.30    | 87.88     | Vidora                                                 |           |           | Beaver                         | \$ 37.00  | \$ 25.00 | Conway Springs                                       | 40.54 191.29        |
| North Winona                | 159.26    | 388.37    | Unallocated                                            | 5.25      | 50.00     | Brooklyn                       | 31.13     | 36.00    | Eden Valley                                          | 163.93 205.39       |
| Oak Grove                   |           |           | <b>27. N. Dak. and E. Mont.</b>                        |           |           | Cedar                          | 538.58    | 358.00   | Garden City                                          | 366.56 143.12       |
| Osceola                     | 147.00    | 274.22    | Berthold                                               | \$ 6.60   | \$        | Cedar Rapids                   | 810.96    | 516.14   | Hutchinson                                           | 108.22 222.34       |
| Pine Creek                  | 783.69    | 1,362.31  | Cando                                                  | 94.05     | 202.00    | Coon River                     | 121.36    | 229.86   | Larned                                               | 90.00 245.00        |
| Pleasant Chapel             | 69.44     | 135.49    | Carrington                                             | 150.40    | 309.73    | Dallas Center                  | 807.01    | 491.31   | McPherson                                            | 733.70 617.60       |
| Pleasant Hill               | 81.12     | 501.28    | Ellison                                                | 88.60     |           | Des Moines City                | 214.65    | 40.00    | Monitor                                              | 229.28 218.36       |
| Pleasant Valley             | 172.30    | 368.04    | Grandview                                              | 24.66     | 59.45     | Des Moines Valley              | 261.39    | 471.89   | Newton                                               | 47.92 100.00        |
| Plymouth                    | 377.98    | 638.46    | James River                                            |           |           | Fernald                        | 309.95    | 245.54   | Pleasant View                                        | 8.40 207.81         |
| Rock Run                    | 728.64    | 1,814.31  | Kenmare                                                | 23.43     | 12.00     | Garrison                       | 184.52    | 72.20    | Prairie View                                         | 36.99 89.50         |
| Salem                       | 8.31      | 13.57     | Milk River Valley                                      |           | 13.00     | Indian Creek                   | 35.44     | 10.50    | Salem                                                | 169.87 197.69       |
| South Bend, 1st             | 477.50    | 577.60    | Minot                                                  | 24.00     | 204.78    | Iowa River                     | 400.59    | 1,589.74 | Wichita, First                                       | 302.54 839.85       |
| South Bend, 2nd             | 693.28    | 724.68    | Pleasant Valley                                        | 43.18     | 23.86     | Muscataine                     | 32.51     | 118.26   | Wichita, West                                        | 27.85 8.35          |
| Syracuse                    | 146.82    | 284.16    | Poplar Valley                                          | 73.08     | 286.53    | Panther Creek                  | 1,026.61  | 1,202.06 | Unallocated                                          | 481.32 412.14       |
| Turkey Creek                | 77.50     | 274.85    | Surrey                                                 | 164.00    | 89.86     | Prairie City                   | 146.50    | 270.49   | <b>38. Colorado</b>                                  |                     |
| Union Center                | 679.58    | 1,439.48  | Unallocated                                            | 5.00      | 20.00     | Robins                         | 5.00      | 31.35    | Bethel                                               | \$ 97.72 \$ 146.00  |
| Wakarusa                    | 240.38    | 333.11    | <b>28. Northern Ill. and Wis.</b>                      |           |           | Unallocated                    | 541.22    | 548.78   | Colorado Springs                                     | 102.19 79.76        |
| Walnut                      | 363.44    | 528.66    | Batavia                                                | \$ 44.78  | \$ 104.08 | <b>32. Southern Iowa</b>       |           |          | Denver                                               | 191.16 577.04       |
| Wawaka                      | 122.36    | 81.68     | Bethel                                                 | 374.39    | 556.37    | Council Bluffs                 | \$ 74.80  | \$ 15.70 | Ist Grand Valley                                     | 157.41 93.04        |
| West Goshen                 | 2,048.64  | 2,210.90  | Cherry Grove                                           | 67.25     | 69.00     | English River                  | 811.20    | 488.69   | Fruita                                               | 25.37 129.65        |
| Yellow Creek                | 480.70    | 384.97    | Chicago                                                |           |           | Fairview                       | 176.30    | 70.00    | Glade Park                                           |                     |
| Unallocated                 | 1,904.20  | 824.95    | Douglas                                                | 5.00      | 79.92     | Franklin                       | 48.20     | 27.00    | Grand Junction                                       | 110.00 50.00        |
| <b>24. Middle Indiana</b>   |           |           | First                                                  | 2,259.95  | 4,003.25  | Libertyville                   | 526.39    | 777.81   | Haxtun                                               | 61.91 183.40        |
| Andrews                     | \$ 17.76  | \$ 48.95  | Chippewa Valley                                        | 7.50      | 160.65    | Monroe County                  | 53.30     | 57.30    | McClave                                              | 14.45 25.00         |
| Bachelor Run                | 325.68    | 130.57    | Dixon                                                  | 210.89    | 331.97    | Mt. Etna                       | 48.50     | 175.09   | Miami                                                | 177.88 56.55        |
| Bethel Center               | 6.98      | 23.58     | Elgin                                                  | 1,422.50  | 3,120.00  | Osceola                        | 116.00    | 60.00    | Rocky Ford                                           | 587.55 640.69       |
| Buffalo                     | 48.41     | 5.00      | Franklin Grove                                         | 568.69    | 514.98    | Ottumwa                        | 115.65    | 100.36   | Sterling                                             | 50.00 7.00          |
| Burnettsville               | 109.58    | 17.26     | Freeport                                               | 261.37    | 415.63    | Salem                          | 82.33     | 81.65    | Wiley                                                | 251.98 52.00        |
| Cart Creek                  | 79.41     | 82.73     | Hickory Grove                                          | 1.00      | 67.73     | South Keokuk                   | 320.92    | 233.00   | Unallocated                                          | 130.50 56.00        |
| Clear Creek                 | 402.48    | 194.50    | Lanark                                                 | 534.37    | 594.16    | Unallocated                    | 36.63     | 35.00    | <b>40. Oklahoma, Panhandle of Texas, and N. Mex.</b> |                     |
| Eel River                   | 793.79    | 563.89    | Lena                                                   | 161.73    | 210.40    | <b>33. Nebraska</b>            |           |          | Ames                                                 | \$ 30.32 \$ 50.28   |
| Flora                       | 360.99    | 285.46    | Maple Grove                                            | 2.85      | 15.65     | Afton                          | \$ 8.33   | \$ 65.02 | Antelope Valley                                      | 9.08                |
| Hickory Grove               | 169.31    | 34.00     | Milledgeville                                          | 293.35    | 372.34    | Beatrice                       | 39.60     | 150.95   | Bartlesville                                         | 13.46 4.54          |
| Huntington                  | 231.06    | 267.90    | Mt. Morris                                             | 1,984.05  | 1,072.93  | Bethel                         | 232.60    | 87.00    | Big Creek                                            | 183.15 302.23       |
| Liberty Mills               | 639.38    | 262.79    | Pine Creek                                             |           |           | Enders                         | 64.55     | 194.81   | Clovis                                               | 48.55 97.89         |
| Logansport                  | 40.14     | 53.88     | Polo                                                   | 317.38    | 1,094.91  | Falls City                     | 42.20     | 7.00     | Guthrie                                              | 31.40 67.08         |
| Loon Creek                  | 211.98    | 186.52    | Rice Lake                                              | 38.15     | 109.11    | Kearney                        | 16.40     | 19.48    | Monitor                                              | 10.75               |
| Lower Deer Creek            | 154.52    | 165.38    | Rockford                                               | 194.00    | 553.15    | Lincoln                        | 280.66    | 186.18   | Oklahoma City                                        | 53.20 68.40         |
| Manchester                  | 2,949.78  | 2,840.76  | Stanley                                                | 63.93     | 135.92    | Octavia                        | 61.47     | 51.53    | Pampa                                                | 49.42 287.98        |
| Markle                      | 74.68     | 62.81     | Sterling                                               | 284.29    | 503.32    | Omaha                          | 139.05    | 7.66     | Paradise Prairie                                     | 30.60               |
| Mexico                      | 1,050.12  | 361.11    | West Branch                                            | 187.68    | 153.00    | Silver Lake                    |           | 10.00    | Pleasant Plains                                      | 72.23 247.89        |
| Monticello                  | 125.49    | 191.69    | White Rapids                                           | 56.72     |           | South Beatrice                 | 250.84    | 659.78   | Red River                                            | 20.00               |
| Peru                        | 1,085.76  | 1,269.19  | Worden                                                 |           | 28.44     | South Loup                     | 12.25     | 108.80   | Thomas                                               | 343.97 509.49       |
| Pipe Creek                  | 768.80    | 489.04    | Yellow Creek                                           | 163.29    | 200.39    | South Red Cloud                | 2.25      |          | Waka                                                 | 134.55 352.01       |
| Pittsburg                   | 32.61     | 61.95     | Unallocated                                            | 243.51    | 692.13    | Unallocated                    | 11.36     | 18.85    | Washita                                              | 275.61 196.34       |
| Pleasant Dale               | 318.45    | 417.21    | <b>29. Southern Illinois</b>                           |           |           | <b>34. Northeastern Kansas</b> |           |          | Unallocated                                          | 35.00 173.71        |
| Pleasant View               | 230.65    | 433.84    | Allison Prairie                                        | \$ 95.51  | \$ 247.70 | Appanose                       | \$ 172.33 | \$ 47.37 | <b>41. Texas and Louisiana</b>                       |                     |
| Portland                    | 1.39      | 15.00     | Astoria                                                | 279.38    | 565.12    | Buckeye                        | 84.35     | 85.00    | Falfurrias                                           | \$ 118.64 \$ 283.23 |
| Prairie Creek               | 1.20      |           | Camp Creek                                             | 9.61      | 37.94     | Granada                        | 12.00     | 20.00    | Fort Worth                                           | 15.00 143.50        |
| Roann                       | 48.57     | 375.98    | Canton                                                 | 152.00    | 146.16    | Holland                        | 11.16     | 62.83    | Manvel                                               | 1.00 107.50         |
| Salamonie                   | 633.12    | 661.69    | Cerro Gordo                                            | 457.83    | 125.94    | Kansas City                    |           |          | Nocona                                               | 24.28 110.50        |
| Santa Fe                    | 221.69    | 504.90    | Champaign                                              | 228.46    | 66.00     | Calvary                        |           |          | Roanoke                                              | 578.76 416.22       |
| South Whitley               | 141.40    | 217.55    | Decatur                                                | 393.00    | 358.15    | First                          | 110.98    | 209.25   | Rosepine                                             | 49.60 65.00         |
| Spring Creek                | 751.06    | 696.90    | Girard                                                 | 605.05    | 90.66     | Lone Star                      | 113.94    | 30.10    | Unallocated                                          | 117.11 118.07       |
| Sugar Creek                 | 69.21     | 168.08    | Hurricane Creek                                        | 63.59     | 164.33    | McLouth                        | 144.30    | 74.25    | <b>42. Northern Missouri</b>                         |                     |
| Upper Deer Creek            | 41.13     | 13.26     | Kaskaskia                                              | 2.00      | 46.40     | Morrill                        | 541.47    | 136.00   | Bethany                                              | \$ 53.17 \$ 595.23  |
| Wabash City                 | 115.62    | 142.95    | La Motte Prairie                                       | 51.30     | 44.20     | Navarre                        | 139.14    | 119.33   | Honey Creek                                          | 5.00 40.00          |
| Wabash County               | 124.07    | 205.27    | Liberty                                                | 23.24     | 45.50     | Olathe                         | 29.44     | 31.77    | Log Creek                                            |                     |
| West Eel River              | 32.07     | 69.34     | Martins Creek                                          | 20.00     | 5.00      | Ottawa                         | 106.04    | 118.83   | North Bethel                                         | 62.43 31.75         |
| West Manchester             | 1,102.18  | 546.79    | Oak Grove                                              | 126.40    | 114.68    | Ozawkie                        | 102.33    | 135.00   | North St. Joseph                                     | 12.50               |
| West Marion                 | 168.56    | 298.89    | Oakley                                                 | 132.91    | 305.07    | Richland Center                | 78.66     | 2.00     | Plattsburg                                           | 439.25 1,012.07     |
| Unallocated                 | 120.38    | 435.73    | Okaw                                                   | 456.08    | 479.57    | Rock Creek                     | 128.12    |          | Rockingham                                           | 348.39 50.00        |
| <b>25. Southern Indiana</b> |           |           | Panther Creek                                          | 55.77     | 60.00     | Sabetha                        | 132.11    | 183.34   | Shelby County                                        | 180.57 149.80       |
| Anderson                    | \$ 645.00 | \$ 600.00 | Pleasant Grove                                         | 7.17      | 10.00     | Topeka                         | 130.35    | 215.76   | South St. Joseph                                     | 66.24 22.00         |
| Arcadia                     | 138.50    | 207.27    | Romine                                                 | 15.29     | 32.00     | Wade Branch                    | 8.00      | 3.00     | Wakenda                                              | 63.74 47.78         |
| Beech Grove                 | 219.21    | 289.10    | Springfield                                            | 160.50    | 135.50    | Washington                     | 76.16     | 156.70   | Unallocated                                          | 2.00 2.00           |
| Buck Creek                  | 225.38    | 80.22     | Virden                                                 | 391.38    | 393.38    | Washington Creek               |           |          | <b>43. Middle Missouri</b>                           |                     |
| Fairview                    | 412.51    | 582.02    | Walnut Grove                                           | 254.30    | 279.55    | Unallocated                    | 260.97    | 420.01   | Adrian                                               | \$ 18.00 \$ 35.61   |
| Four Mile                   | 365.41    | 730.54    | Woodland                                               | 228.26    | 229.90    | <b>35. Northwestern Kansas</b> |           |          | Deepwater                                            | 6.50 56.40          |
| Howard                      | 26.39     | 84.16     | Unallocated                                            | 241.59    | 217.49    | Belleville                     | \$ 43.46  | \$ 94.50 | Happy Hill                                           | 3.75 35.00          |
| Indianapolis                | 283.90    | 281.25    | <b>30. Northern Iowa, Minnesota &amp; South Dakota</b> |           |           | Burr Oak                       |           | 82.00    | Kansas City                                          | 136.00 512.19       |
| Killbuck                    | 92.36     | 17.04     | Barnum                                                 | \$ 60.70  | \$ 74.10  | Maple Grove                    | 98.46     | 530.50   | Mineral Creek                                        | 146.33 217.65       |
| Kokomo                      | 99.74     | 306.46    | Curlow                                                 | 688.10    | 193.43    | North Solomon                  | 126.61    | 120.22   | Osceola                                              | 13.00 18.50         |
| Ladoga                      | 115.43    | 194.41    | Greene                                                 | 110.35    | 103.15    | Quinter                        | 289.88    | 580.20   | Prairie View                                         |                     |
| Maple Grove                 | 75.34     | 133.12    | Guthrie                                                | 45.35     | 29.25     | Victor                         | 53.23     | 124.73   | Spring Branch                                        |                     |
| Middletown                  | 10.00     | 99.74     | Hancock                                                | 39.50     | 65.00     | White Rock                     | 8.16      | 17.95    | Turkey Creek                                         | 165.25 43.00        |
| Muncie                      | 295.75    | 242.98    | Ivester                                                | 1,170.10  | 781.25    | Unallocated                    | 15.00     | 543.24   | Warrensburg                                          | 187.95 106.00       |
| Nettle Creek                | 1,321.76  | 1,692.67  | Kingsley                                               | 103.84    | 229.08    |                                |           |          | Unallocated                                          | 21.80               |
| New Hope                    |           | 16.76     |                                                        |           |           |                                |           |          |                                                      |                     |
| Pymont                      | 1,311.36  | 552.85    |                                                        |           |           |                                |           |          |                                                      |                     |



|                                           |          |          |        |
|-------------------------------------------|----------|----------|--------|
| <b>44. Southern Missouri and Arkansas</b> |          |          |        |
| Broadwater ..\$                           | 34.27    | \$       |        |
| Cabool .....                              | 157.25   |          | 402.59 |
| Carthage .....                            |          | 39.15    |        |
| Fairchance ..                             | 3.00     |          |        |
| Farrenburg ..                             |          |          |        |
| Greenwood ..                              |          |          |        |
| Jasper .....                              | 6.50     | 13.00    |        |
| Mt. Grove ...                             | 112.00   | 126.75   |        |
| Nevada .....                              | 9.94     | 44.00    |        |
| New Hope ...                              | 7.25     | 17.00    |        |
| Oak Grove....                             | 10.00    | 30.00    |        |
| Peace Valley..                            | 55.35    | 100.70   |        |
| Shoal Creek ..                            | 13.00    | 81.54    |        |
| Springdale ..                             |          | 48.06    |        |
| Unallocated ..                            | 2.00     | 50.60    |        |
| <b>46. Northern California</b>            |          |          |        |
| Bakersfield ..\$                          | 47.95    | \$       | 43.72  |
| Butte Valley ..                           | 75.00    |          | 114.70 |
| Chico .....                               | 85.74    | 209.12   |        |
| Chowchilla ..                             | 15.00    | 50.00    |        |
| Codora .....                              | 13.61    | 36.50    |        |
| Elk Creek ....                            |          |          |        |
| Empire .....                              | 540.24   | 784.30   |        |
| Fresno .....                              | 1,004.74 | 1,310.70 |        |

|                                      |          |          |  |
|--------------------------------------|----------|----------|--|
| Laton .....                          | 181.21   | 335.81   |  |
| Lindsay .....                        | 351.25   | 608.80   |  |
| Live Oak .....                       | 168.85   | 523.11   |  |
| McFarland ...                        | 576.21   | 674.76   |  |
| Modesto .....                        | 244.40   | 761.74   |  |
| Oakland .....                        | 268.66   | 543.14   |  |
| Paradise .....                       |          | 45.00    |  |
| Raisin City ...                      | 77.93    | 213.75   |  |
| Reedley .....                        | 78.71    | 31.09    |  |
| Sacramento ...                       | 63.27    | 324.60   |  |
| Waterford ....                       | 374.25   | 1,710.51 |  |
| Unallocated ..                       | 71.90    | 159.13   |  |
| <b>47. Southern Calif. and Ariz.</b> |          |          |  |
| Covina .....                         | 2,291.89 | 329.05   |  |
| Glendale (Ariz.)                     | 325.47   | 229.66   |  |
| Glendale, 1st..                      | 324.64   | 351.69   |  |
| Glendora .....                       | 530.26   | 531.19   |  |
| Hemet .....                          | 100.10   | 494.39   |  |
| Hermosa Beach                        | 186.77   | 40.00    |  |
| Inglewood ...                        | 77.03    | 192.53   |  |
| La Verne .....                       | 973.10   | 2,248.32 |  |
| Long Beach ..                        | 1,211.51 | 839.01   |  |
| Los Angeles ..                       |          |          |  |
| Belvedere ..                         | 417.01   | 289.34   |  |
| Calvary .....                        | 244.17   | 128.48   |  |
| First .....                          | 204.47   | *2.50    |  |

|                                      |           |          |        |
|--------------------------------------|-----------|----------|--------|
| Pasadena .....                       | 1,388.01  | 852.66   |        |
| Phoenix .....                        | 61.76     | 106.87   |        |
| Pomona .....                         | 729.77    | 133.34   |        |
| San Bernardino                       | 228.03    | 101.00   |        |
| San Diego ...                        | 161.40    |          |        |
| Santa Ana .....                      | 420.80    | 332.75   |        |
| Unallocated ..                       | 3.25      | 220.55   |        |
| <b>48. Idaho and Western Montana</b> |           |          |        |
| Boise Valley..\$                     | 118.08    | \$       | 62.25  |
| Bowmont ....                         | 193.60    | 122.00   |        |
| Clearwater ....                      | 45.00     | 126.15   |        |
| Emmett .....                         | 60.20     | 193.00   |        |
| Fruitland ....                       | 255.74    | 349.04   |        |
| Moscow .....                         | 5.00      | 290.97   |        |
| Nampa .....                          | 359.10    | 1,020.58 |        |
| Nezperce .....                       | 42.50     | 10.00    |        |
| Payette Valley                       | 73.16     | 34.08    |        |
| Twin Falls....                       | 94.64     | 44.08    |        |
| Weiser .....                         | 49.90     | 189.00   |        |
| Whitefish .....                      | 63.62     | 50.55    |        |
| Winchester ...                       | 28.40     | 33.00    |        |
| Unallocated ..                       |           | 165.18   |        |
| <b>49. Oregon</b>                    |           |          |        |
| Albany .....                         | \$ 115.72 | \$       | 250.70 |
| Ashland .....                        | 238.73    | 432.27   |        |

|                       |           |        |        |
|-----------------------|-----------|--------|--------|
| Grants Pass ..        | 178.92    | 433.50 |        |
| Mabel .....           | 209.25    | 254.00 |        |
| Myrtle Point ..       | 344.81    | 645.10 |        |
| Newberg .....         | 83.45     | 113.40 |        |
| Portland .....        | 311.00    | 616.05 |        |
| Weston .....          | 83.00     | 50.00  |        |
| Unallocated ..        | 11.86     | 46.34  |        |
| <b>50. Washington</b> |           |        |        |
| Ellisforde ....       | \$ 213.07 | \$     | 487.50 |
| Forest Center ..      | 49.82     | 28.00  |        |
| Mt. Hope ....         | 32.00     | 30.00  |        |
| North Spokane ..      |           |        |        |
| Olympia .....         | 446.89    | 848.55 |        |
| Omak .....            | 40.70     | 78.00  |        |
| Outlook .....         | 102.88    | 153.07 |        |
| Richland Valley       | 32.86     | 233.64 |        |
| Salkum .....          | 31.68     | 17.00  |        |
| Seattle .....         | 312.16    | 516.14 |        |
| Sunnyside ....        | 211.67    | 123.91 |        |
| Sunnyslope ..         | 79.95     | 207.19 |        |
| Tacoma .....          | 132.31    | 71.10  |        |
| Wenatchee .....       | 619.24    | 783.99 |        |
| Whitestone ...        | 94.40     | 6.15   |        |
| Yakima .....          | 261.51    | 224.60 |        |
| Unallocated ..        | 77.30     | 173.60 |        |

## General Statistics of Giving for Year Ended February 28, 1943

And comparison with previous year

| District                                    | Total Conference Budget Credits | Total Brethren Service Credits | Conference Budget and Brethren Service Combined | Total Membership | Total Women's Work Credits* | Total Youth Serves Conference Budget Credits | Total Youth Serves Brethren Service Credits* | Average Contribution Per Member |        |                  |        |                                        |        |
|---------------------------------------------|---------------------------------|--------------------------------|-------------------------------------------------|------------------|-----------------------------|----------------------------------------------|----------------------------------------------|---------------------------------|--------|------------------|--------|----------------------------------------|--------|
|                                             |                                 |                                |                                                 |                  |                             |                                              |                                              | Conference Budget               |        | Brethren Service |        | Conference Budget and Brethren Service |        |
|                                             |                                 |                                |                                                 |                  |                             |                                              |                                              | 1942                            | 1943   | 1942             | 1943   | 1942                                   | 1943   |
| 1. Florida and Georgia .....                | \$ 1,966.08                     | \$ 1,995.19                    | \$ 3,961.27                                     | 914              | \$ 194.28                   |                                              |                                              | \$2.46                          | \$2.15 | \$1.64           | \$2.18 | \$4.11                                 | \$4.33 |
| 2. North and South Carolina .....           | 330.81                          | 1,105.07                       | 1,435.88                                        | 1,727            |                             | \$ 53.89                                     | \$ 22.90                                     | .23                             | .19    | .35              | .64    | .58                                    | .83    |
| 3. Tennessee .....                          | 911.36                          | 2,545.37                       | 3,456.73                                        | 2,430            | 154.20                      | 88.64                                        | 12.00                                        | .32                             | .38    | .58              | 1.05   | .91                                    | 1.43   |
| 4. Southern Virginia .....                  | 2,948.47                        | 5,608.59                       | 8,557.06                                        | 6,275            | 371.50                      | 285.69                                       | 159.70                                       | .48                             | .47    | .45              | .89    | .93                                    | 1.36   |
| 5. First Virginia .....                     | 3,913.25                        | 6,447.92                       | 10,361.17                                       | 6,568            | 720.01                      | 168.75                                       | 44.95                                        | .63                             | .60    | .65              | .98    | 1.28                                   | 1.58   |
| 6. Eastern Virginia .....                   | 2,957.29                        | 3,924.78                       | 6,882.07                                        | 3,417            | 376.00                      | 172.13                                       | 107.60                                       | .75                             | .86    | .45              | 1.15   | 1.20                                   | 2.01   |
| 7. Second Virginia .....                    | 7,573.95                        | 9,425.00                       | 16,998.95                                       | 6,214            | 746.23                      | 257.50                                       | 166.30                                       | 1.11                            | 1.22   | .80              | 1.52   | 1.91                                   | 2.74   |
| 8. Northern Virginia .....                  | 4,942.62                        | 7,340.25                       | 12,282.87                                       | 7,883            | 642.91                      | 122.14                                       | 10.00                                        | .64                             | 1.63   | .46              | .93    | 1.10                                   | 1.56   |
| 9. First West Virginia .....                | 2,079.95                        | 3,919.51                       | 5,999.46                                        | 4,386            | 217.70                      | 268.50                                       | 256.52                                       | .32                             | .47    | .31              | .89    | .63                                    | 1.36   |
| 10. Second West Virginia .....              | 302.85                          | 543.33                         | 846.18                                          | 785              | 10.00                       | 10.00                                        |                                              | .28                             | .39    | .36              | .69    | .64                                    | 1.08   |
| 11. Eastern Maryland .....                  | 9,231.09                        | 9,331.57                       | 18,562.66                                       | 5,310            | 547.26                      | 326.54                                       | 574.61                                       | 1.72                            | 1.74   | 1.04             | 1.76   | 2.76                                   | 3.50   |
| 12. Middle Maryland .....                   | 7,379.94                        | 5,579.54                       | 12,959.48                                       | 4,468            | 453.81                      | 205.00                                       | 260.99                                       | 1.58                            | 1.65   | .75              | 1.25   | 2.33                                   | 2.90   |
| 13. Western Maryland .....                  | 600.96                          | 1,035.95                       | 1,636.91                                        | 1,367            | 92.58                       | 15.00                                        | 26.70                                        | .51                             | .44    | .14              | .76    | .65                                    | 1.20   |
| 14. Southeastern Pa., N. J. & E. N. Y. .... | 6,388.48                        | 4,646.92                       | 11,035.40                                       | 3,578            | 414.51                      | 31.00                                        | 54.35                                        | 1.65                            | 1.79   | .72              | 1.12   | 2.36                                   | 2.91   |
| 15. Middle Pennsylvania .....               | 16,900.72                       | 9,241.55                       | 26,142.27                                       | 11,445           | 1,521.11                    | 673.62                                       | 321.74                                       | 1.48                            | 1.48   | .51              | .81    | 1.99                                   | 2.29   |
| 16. Western Pennsylvania .....              | 14,349.13                       | 16,224.84                      | 30,573.97                                       | 12,747           | 705.04                      | 741.71                                       | 50.00                                        | 1.05                            | 1.12   | .78              | 1.27   | 1.83                                   | 2.39   |
| 17. Eastern Pennsylvania .....              | 40,428.34                       | 38,219.61                      | 78,647.95                                       | 11,346           | 2,208.22                    | 978.38                                       | 1,027.10                                     | 3.29                            | 3.56   | 2.00             | 3.37   | 5.29                                   | 6.93   |
| 18. Southern Pennsylvania .....             | 16,536.84                       | 19,266.52                      | 35,803.36                                       | 7,667            | 712.46                      | 436.69                                       | 445.37                                       | 1.78                            | 2.10   | 1.17             | 2.45   | 2.96                                   | 4.55   |
| 19. Northeastern Ohio .....                 | 8,639.11                        | 15,725.63                      | 24,364.74                                       | 5,969            | 531.02                      | 447.95                                       | 421.84                                       | 1.23                            | 1.45   | 1.24             | 2.63   | 2.47                                   | 4.08   |
| 20. Northwestern Ohio .....                 | 4,895.22                        | 7,242.03                       | 12,137.25                                       | 3,366            | 329.00                      | 150.00                                       | 170.00                                       | 1.22                            | 1.45   | 1.29             | 2.15   | 2.52                                   | 3.60   |
| 21. Southern Ohio .....                     | 22,951.27                       | 29,547.33                      | 52,498.60                                       | 11,510           | 1,390.46                    | 1,630.63                                     | 3,090.03                                     | 1.55                            | 1.99   | 1.46             | 2.57   | 3.01                                   | 4.56   |
| 22. Michigan .....                          | 3,210.47                        | 5,594.63                       | 8,805.10                                        | 2,736            | 111.00                      | 79.50                                        | 123.35                                       | 1.02                            | 1.17   | 1.24             | 2.04   | 2.26                                   | 3.21   |
| 23. Northern Indiana .....                  | 19,526.84                       | 30,198.60                      | 49,725.44                                       | 9,245            | 892.35                      | 785.54                                       | 543.66                                       | 1.73                            | 2.11   | 1.60             | 3.26   | 3.33                                   | 5.37   |
| 24. Middle Indiana .....                    | 13,799.46                       | 12,802.34                      | 26,601.80                                       | 6,277            | 859.38                      | 520.88                                       |                                              | 1.85                            | 2.20   | .93              | 2.04   | 2.77                                   | 4.24   |
| 25. Southern Indiana .....                  | 7,542.02                        | 7,578.60                       | 15,120.62                                       | 2,988            | 355.17                      | 158.75                                       | 63.65                                        | 1.39                            | 2.52   | 1.12             | 2.54   | 2.50                                   | 5.06   |
| 26. Western Canada .....                    | 188.68                          | 100.00                         | 288.68                                          | 343              |                             | 49.25                                        | 16.00                                        | .24                             | .55    | .07              | .29    | .31                                    | .84    |
| 27. N. Dakota and E. Montana .....          | 697.00                          | 1,221.21                       | 1,918.21                                        | 546              | 77.94                       | 5.00                                         |                                              | 1.09                            | 1.28   | .97              | 2.24   | 2.06                                   | 3.52   |
| 28. Northern Illinois and Wisconsin .....   | 9,748.62                        | 15,159.43                      | 24,908.05                                       | 5,036            | 466.37                      | 221.63                                       | 92.27                                        | 1.67                            | 1.94   | 1.22             | 3.01   | 2.89                                   | 4.95   |
| 29. Southern Illinois .....                 | 4,450.62                        | 4,200.24                       | 8,650.86                                        | 2,988            | 355.17                      | 130.80                                       | 72.15                                        | 1.11                            | 1.49   | .98              | 1.41   | 2.09                                   | 2.90   |
| 30. N. Iowa, Minn., and S. Dakota .....     | 5,250.49                        | 4,320.02                       | 9,570.51                                        | 2,362            | 252.00                      | 535.40                                       | 72.00                                        | 2.25                            | 2.22   | 1.18             | 1.83   | 3.44                                   | 4.05   |
| 31. Middle Iowa .....                       | 5,504.42                        | 6,257.12                       | 11,761.54                                       | 1,915            | 281.03                      | 153.90                                       | 25.00                                        | 2.22                            | 2.87   | 1.25             | 3.27   | 3.87                                   | 6.14   |
| 32. Southern Iowa .....                     | 2,410.22                        | 2,121.60                       | 4,531.82                                        | 1,224            | 142.76                      | 36.63                                        | 50.00                                        | 1.47                            | 1.97   | 1.23             | 1.73   | 2.70                                   | 3.70   |
| 33. Nebraska .....                          | 1,161.56                        | 1,567.06                       | 2,728.62                                        | 1,205            | 117.52                      |                                              |                                              | .76                             | .96    | .64              | 1.30   | 1.40                                   | 2.26   |
| 34. Northeastern Kansas .....               | 2,416.15                        | 2,073.54                       | 4,489.69                                        | 1,705            | 139.72                      | 147.07                                       |                                              | 1.12                            | 1.42   | 1.31             | 1.22   | 2.43                                   | 2.64   |
| 35. Northwestern Kansas .....               | 634.80                          | 2,093.34                       | 2,728.14                                        | 871              | 32.00                       |                                              | 8.75                                         | .51                             | .73    | .80              | 2.40   | 1.31                                   | 3.13   |
| 36. Southeastern Kansas .....               | 818.89                          | 823.78                         | 1,642.67                                        | 886              | 94.99                       | 15.10                                        | 40.50                                        | .77                             | .92    | .46              | .93    | 1.23                                   | 1.85   |
| 37. Southwestern Kansas .....               | 2,848.32                        | 3,712.44                       | 6,560.76                                        | 1,931            | 215.10                      |                                              | 5.00                                         | 1.39                            | 1.48   | 1.12             | 1.92   | 2.51                                   | 3.40   |
| 38. Colorado .....                          | 1,958.12                        | 2,096.13                       | 4,054.25                                        | 1,480            | 127.08                      | 49.25                                        | 16.00                                        | .88                             | 1.32   | .66              | 1.42   | 1.54                                   | 2.74   |
| 39. Okla., P. Texas and N. Mex. ....        | 1,321.29                        | 2,377.84                       | 3,699.13                                        | 1,305            | 63.35                       | 75.02                                        | 3.00                                         | .63                             | 1.01   | .91              | 1.82   | 1.54                                   | 2.93   |
| 40. Texas and Louisiana .....               | 904.39                          | 1,244.02                       | 2,148.41                                        | 458              | 20.40                       |                                              |                                              | 1.05                            | 1.97   | 1.77             | 2.73   | 2.82                                   | 4.70   |
| 41. Northern Missouri .....                 | 1,220.79                        | 1,963.13                       | 3,183.92                                        | 1,077            | 73.50                       |                                              |                                              | .63                             | 1.13   | .51              | 1.82   | 1.15                                   | 2.95   |
| 42. Middle Missouri .....                   | 698.58                          | 1,024.35                       | 1,722.93                                        | 915              | 86.55                       |                                              |                                              | .54                             | .76    | .56              | 1.12   | 1.10                                   | 1.88   |
| 43. Southern Missouri and Arkansas .....    | 410.56                          | 953.39                         | 1,363.95                                        | 718              | 37.50                       |                                              |                                              | .46                             | .57    | .66              | 1.33   | 1.12                                   | 1.90   |
| 44. Northern California .....               | 4,238.92                        | 8,480.48                       | 12,719.40                                       | 2,886            | 245.00                      | 25.00                                        |                                              | 1.54                            | 1.47   | 1.45             | 2.94   | 2.98                                   | 4.41   |
| 45. Southern California and Arizona .....   | 9,879.44                        | 7,418.33                       | 17,297.77                                       | 4,207            | 335.00                      | 101.56                                       |                                              | 2.12                            | 2.35   | .88              | 1.76   | 3.00                                   | 4.41   |
| 46. Idaho and Western Montana .....         | 1,388.94                        | 2,689.88                       | 4,078.82                                        | 1,520            | 155.20                      | 64.06                                        |                                              | .68                             | .91    | .78              | 1.77   | 1.46                                   | 2.68   |
| 47. Oregon .....                            | 1,576.74                        | 2,841.36                       | 4,418.10                                        | 686              | 79.65                       | 90.00                                        | 2.00                                         | 1.61                            | 2.20   | 1.39             | 4.14   | 3.01                                   | 6.34   |
| 48. Washington .....                        | 2,738.44                        | 3,962.44                       | 6,700.88                                        | 2,037            | 235.27                      | 199.70                                       |                                              | .96                             | 1.34   | .83              | 1.96   | 1.78                                   | 3.30   |
| 49. Unallocated .....                       | 2,320.76                        | 6,391.17                       | 8,711.93                                        |                  | 183.06                      |                                              |                                              |                                 |        |                  |        |                                        |        |
| Total .....                                 | \$285,093.26                    | \$340,222.97                   | \$625,316.23                                    | 179,843          | \$18,338.59                 | \$10,507.80                                  | \$8,536.06                                   | \$1.40                          | \$1.59 | \$1.00           | \$1.89 | \$2.40                                 | \$3.48 |

\*Figures in these columns are not in addition to the total credits, but are reported as project figures, which help make up the total credits.



## Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Cripe-Woods.**—Lloyd Cripe of Camden, Ind., and Mildred Woods of Brookston, Ind., Jan. 30, 1943, by the undersigned at his residence.—Clarence D. Sink, Flora, Ind.

**Greene-Garner.**—David Paul Greene, Jr., of New Windsor, Md., and Margaret Louise Garner of Westminster, Md., April 25, 1943, at the Meadow Branch church, by the undersigned.—C. Oren Garner, Westminster, Md.

**Hoffman-Esterline.**—Carl Curtis Hoffman of Columbia City, Ind., and Velma Mae Esterline of Fort Wayne, Ind., at the parsonage by the undersigned, May 15, 1943.—Van B. Wright, Fort Wayne, Ind.

**Jasper-Smith.**—By the undersigned at the Franklin Grove church, Ill., May 16, 1943, Sgt. Dale R. Jasper and Adeline E. Smith, both of Franklin Grove, Ill.—O. D. Buck, Franklin Grove, Ill.

## Fallen Asleep . . .

**Bahr, Homer H.**, died Feb. 24, 1943, at Mineral Wells, Texas, following a short illness. He was born in Marilla, Mich., on July 28, 1920. He had always lived in Marilla and was a member of the Marilla Church of the Brethren. He graduated from the Kalma high school in 1939. He entered the armed services on Nov. 11, 1942, and had just completed his basic training at Camp Walters. He leaves his parents, Mr. and Mrs. Henry Bahr, one brother and one sister. Services were conducted at the Marilla church by Rev. E. L. Shotwell of Mesick; interment was at Marilla.—Irene Bahr, Copemish, Mich.

**Baker, Lydia Ann**, daughter of Frederick and Julia Baker, was born May 18, 1871, in Dauphin County, Pa., and died April 18, 1943, at the Brethren Home in Neffsville, Pa. She united with the Church of the Brethren fifty years ago in the Big Swatara congregation but spent about forty years in the Harrisburg church, of which she was a charter member and in which she was always a faithful worker. From Harrisburg she went to live with her sister in Akron, Pa. She was bedfast for six years. Last July she and her sister came to the Home, where her sister waited on her faithfully during her illness. She is survived by one brother and one sister. Funeral services were conducted at the Home by Bro. Henry Hess and at the Baker's church by Bro. Thomas Patrick, assisted by Bro. H. B. Heisey. Burial was in the adjoining cemetery.—Mrs. E. M. Byren, Camp Hill, Pa.

**Barber, John**, aged seventy-two years, died at the Detwiler hospital on May 1, 1943. He was born in Metamora, Ohio, and spent his entire life there. He leaves his wife, four sons and one daughter. Funeral services were held at the Biel and Malone funeral home in Metamora and burial was in the Aruboy cemetery.—Gertrude E. Guthrie, Metamora, Ohio.

**Blackburn, Bettie Reed**, was born on Jan. 25, 1903, and died on May 3, 1943. Her husband, Kenneth Blackburn, and five children survive. Two children preceded her in death. Her father and mother, Robert Reed and wife, and a number of brothers and sisters also survive. Sister Bettie united with the Church of the Brethren in 1923. She lived a faithful Christian life and was active in the work of the church until her health failed two years ago. She served as deaconess and church clerk for a number of years and taught a Sunday-school class for many years. She was a patient sufferer in her long illness and called twice for the anointing service. The funeral was conducted by her pastor, Bro. Keither Wilson. Interment was made in the family cemetery.—Emma Conley, Heisey, Ky.

**Bryan, Mary Ann**, was born on March 10, 1868, in Adams County, Ind., where she spent her entire life. In 1887 she was united in marriage to Charles S. Bryan and to this union were born five children. She united with the Church of the Brethren thirty years ago and was a regular attendant until a year ago. Since then she had been bedfast most of the time but was very patient. On May 7, 1943, she died. She leaves her five children, eleven grandchildren, six great-grandchildren, one sister and two brothers. Funeral services were held at the Pleasant Dale church by her pastor, Bro. Russell Weller. Interment was in the church cemetery.—Mrs. R. H. Weller, Decatur, Ind.

**Cassel, Edwin W.**, was born July 15, 1858, and died April 8, 1943. He is survived by three sons, two daughters, two stepsisters, one stepbrother, six grandchildren, and eleven great-grandchildren. For forty years he was an active member of the Hanoverdale Church of the Brethren. Funeral services were conducted by Brethren Thomas Patrick and Herbert Miller. Interment was in the Hanoverdale cemetery.—Irene K. Frysinger, Harrisburg, Pa.

**Cline, Jacob H.**, son of Abe and Mary Zimmerman Cline, was born Sept. 16, 1871, and died March 22, 1943, after a long illness. He was married to Mamie Houff forty-nine years ago. He is survived by his wife, five daughters, two sons, sixteen grandchildren, two sisters, and one brother. Since early manhood Bro. Cline was a member of the Lebanon Church of the Brethren,

where funeral services were conducted by Bro. W. H. Zigler, assisted by Brethren B. E. Cupp and B. W. Huff. His body was laid to rest in the family lot in the Lebanon cemetery.—Oneitta Byers, Mount Sidney, Va.

**Crumpacker, William Lloyd**, oldest son of Mr. and Mrs. W. K. Crumpacker, was born April 24, 1893, at Brazelton, Kansas, and died at McPherson, Kansas, May 10, 1943. In 1913 he came with his parents to live near McPherson College. He was graduated from the academy in 1915 and from the college in 1922. After teaching for three years at Englewood, Kansas, he became a traveling salesman for schoolbook publishing houses and continued in this work until his death. In 1905 he joined the Church of the Brethren at Grenola, Kansas, and in 1913 transferred his membership to the McPherson church. He is survived by his parents, with whom he made his home, and three brothers. Final rites were held at the McPherson church by Elder J. J. Yoder and the writer. Burial was in the McPherson cemetery.—Bernard N. King, McPherson, Kansas.

**Durst, Lydia**, daughter of Emanuel and Elmira Shipley Bittinger, was born near Donegal, Pa., seventy years ago and died May 8, 1943. Most of her life was spent in Garrett County, Md. She was a member of long standing of the Maple Grove Church of the Brethren, where the funeral service was conducted by Bro. Howard Whitacre, assisted by Bro. J. C. Beahm. Surviving are her husband, Harvey Durst, two sons, three grandchildren, two great-grandchildren, two sisters and one brother. Interment was in the Maple Grove cemetery.—Mrs. Arthur Resh, Grantsville, Md.

**Eagan, Opal La Verne**, daughter of John and Minnie Dowers Neal, was born in Lake City, Ill., on Dec. 5, 1900, and died at her home in La Place, Ill., on May 8, 1943, after an illness of only a few hours. She was united in marriage to Virgil Eagan on Oct. 10, 1920, and to this union one son was born. She united with the Church of the Brethren in September 1938 and lived a faithful Christian life. Opal's life was devoted to the making of a home for her husband and son. Surviving are her husband and son, a grandmother, and two aunts. Funeral services, in charge of the writer, were held in the Okaw church at La Place. Interment was in the La Place cemetery.—L. M. Baldwin, La Place, Ill.

**Fausnaucht, Daniel**, aged seventy-eight years and seven months, died suddenly on April 29, 1943, on the farm in Stark County, Ohio, where he was born and lived his entire life. On May 19, 1887, he married Francis Sheets and to this union four children were born. He was a member of the Church of the Brethren. He is survived by his wife, one son, two daughters, and one sister. Services were conducted at the East Nimishillen church by Elder G. S. Strausbaugh. Interment was in the adjoining cemetery.—Mabel Strausbaugh, Kent, Ohio.

**Grady, Isaac S.**, son of Jacob and Christena Grady, was born near Worcester, Ohio, on March 2, 1848, and died on May 7, 1942, at his home in Goshen, Ind. At the age of five years he moved to Miami County, Ind. On Feb. 18, 1875, he was married to Amanda Markley, and they resided on a farm near Syracuse for thirty-five years. In 1910 they moved to Goshen, Ind. On Oct. 9, 1935, Mrs. Grady died. Brother and Sister Grady united with the Church of the Brethren in May 1875 and remained faithful. He is survived by one daughter, one son, three grandchildren, and one great-grandchild. Funeral services were held in the West Goshen church with Bro. M. D. Stutsman officiating. Burial was in the West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Halk, Annie C.**, was born Feb. 26, 1862, and died in Elizabethtown, Pa., on April 28, 1943. She was one of the six children of the late William and Hettie Conrad Halk, and was the last of her immediate family to die. In early life she united with the Mennonite Church, but transferred her membership to the Church of the Brethren in 1897 and proved faithful until death. Services were conducted in the Elizabethtown church by Elder Ralph R. Frey and the writer. Interment was in Good's cemetery, near Bainbridge, Pa.—M. Clyde Horst, Elizabethtown, Pa.

**Huy, Josephine**, was born June 14, 1856, and died April 28, 1943, at the home of her son in Kenilworth, Pa. She was the oldest daughter of Oliver and Catharine Mintzer Wells. On June 14, 1888, she was married to James K. Huy, who died on Dec. 29, 1912. She is survived by a daughter, a son, a sister, a brother, and three grandsons. She was ill for the past three years. She was a member of the Coventry Church of the Brethren for many years and active in the aid society. Funeral services were conducted at the home of her son by her pastor, Trostle P. Dick. Interment was in the Edgewood cemetery at Pottstown.—Mrs. Trostle P. Dick, Pottstown, Pa.

**King, Phyllis Joan**, was born in Fresno, Calif., on March 11, 1934, and died March 20, 1943. She was the loving and happy daughter of Albert and Iva King, who survive with her one brother and two grandmothers. A tumor and a blood disease were the causes of her untimely death. Her pastor, the undersigned, officiated at the funeral service.—Glenn M. Harmon, Fresno, Calif.

**Kolp, Ida Baker**, daughter of the late George and Fannie Baker and wife of David M. Kolp, was born Dec. 5, 1874, in Rapho Township, Pa. She died Feb. 10, 1942, at the Wernersville sanatorium. For the past five years she lived at the Brethren Home in Neffsville, Pa. She was a member of the West Greentree Church of the Brethren most of her life. She is survived by one son and one grandson. She was preceded in death by her husband, one son, and an infant daughter. She was also survived by



one sister who died one month later. Services were conducted by Brethren Abram N. Eshelman and John B. Brubaker at the Florin church. Burial was in the Greentree cemetery.—Mrs. Clarence B. Myers, Florin, Pa.

**Kolp,** Mary Baker, died at her home in Mt. Joy, Pa., on March 20, 1943, just one month after the death of her sister, Ida Baker Kolp. She was born on Aug. 12, 1871, in Rapho Township, Pa. Fifty years ago she was married to John M. Kolp. Soon after their marriage she united with the Church of the Brethren. She faithfully attended services until she became ill ten weeks ago. Her entire life was spent in the vicinity of Mt. Joy. Her husband preceded her in death. Surviving are five children, nine grandchildren, and nine great-grandchildren. Funeral services were held at the Florin church with Brethren Abram N. Eshelman and Harry Eshelman officiating. Interment was in the Fairview cemetery near Manheim, Pa.—Mrs. Clarence B. Myers, Florin, Pa.

**Merrill,** Harold Walter, was born March 30, 1909, to Mr. and Mrs. Harry Merrill at Covert, Mich. On April 14, 1943, he was killed accidentally near Clarksville, Mich., when thrown between his plow and tractor. He leaves his father, three brothers, three sisters, and many friends. A few years ago he united with the Elmdale Church of the Brethren and was faithful until death. Burial was near Coloma, Mich. The funeral services were conducted by the writer, assisted by Brethren Stephen Weaver and Roy McRoberts.—W. E. Tombaugh, Clarksville, Mich.

**Nicely,** Cora Belle, daughter of Edward and Lucinda Smith, was born in Lawrence County, Ohio, March 25, 1877, and died at the home of her daughter on April 17, 1943. On December 15, 1897, she was married to Charles Randolph Nicely at Ironton, Ohio. Ten children came to bless their home. She united with the West Dayton Church of the Brethren on Jan. 14, 1923. In July 1926 her husband died, leaving her to care for the large family. With courage and devotion she took up her task. Burial was in a memorial park; Bro. J. Perry Prather was in charge of the services.—K. C. Nicely, Dayton, Ohio.

**Shenk,** Lizzie Brandt, died at her home in Mt. Joy, Pa., on April 22, 1943. She was born on Feb. 12, 1869, in Rapho Township, Pa., to the late Jacob and Mary Brandt Kover. Fifty years ago she united with the Church of the Brethren. She had been an invalid for many years and died a few days after learning of the induction of her son into the army. Besides her son, she is survived by her husband, Jacob H. Shenk, and one brother. Services were conducted by Brethren S. S. Shearer and Abram N. Eshelman at Sheetz's funeral home in Mt. Joy. Burial was in the Chiques cemetery.—Mrs. Clarence B. Myers, Florin, Pa.

**Van Scoyk,** Charles Wesley, son of Alfred and Elizabeth Van Scoyk, was born at Trotwood, Ohio, Dec. 21, 1878, and died Oct. 15, 1942, in the national military hospital at Dayton, Ohio, following an illness of eleven years. In 1899 he was married to Nettie Puterbaugh at Trotwood, Ohio. To this union five children were born. His wife preceded him in death in 1914. In 1915 he married Bertha Freeze of Dayton, Ohio, and to this union was born one son. He was a member of the West Dayton Church of the Brethren and served as a teacher, deacon, and church clerk. He was a good husband and a loving father. Funeral services were conducted in the West Dayton church by the pastor, J. Perry Prather; burial was in the Lower Miami cemetery.—Catherine Van Scoyk Miller, Dayton, Ohio.

**Walker,** George W., was born Feb. 4, 1870, in Clay County, Fla., and died after a few hours' illness at his home in Okeechobee, Fla., on April 30, 1943. He is survived by his wife, Louise, four small children, five daughters by a former marriage, twenty-one grandchildren, six great-grandchildren, four brothers, and five sisters. He united with the Church of the Brethren on Jan. 5, 1941, and lived a faithful life during his remaining years. He enjoyed nothing better than being in his place at every service. Services were conducted by his pastor, Bro. F. M. Hollenberg, assisted by Robert La Martin. Interment was made in the Bassenger cemetery.—Mrs. Victor Domer, Okeechobee, Fla.

**Weighley,** William C., son of John S. and Sarah Miller Weighley, was born June 21, 1868, in Somerset County, Pa., and died April 12, 1943, at his home near Geiger, Pa. On Sept. 4, 1898, he was united in marriage to Sadie A. Darr, who survives him. Bro. Weighley was a farmer all his life. In January 1904 he was baptized in the Sipesville congregation of the Church of the Brethren. He held his membership in the Geiger congregation since its organization and was elected to the office of deacon fourteen years ago. He remained faithful to this calling till death. Bro. Weighley's health began to fail a few years ago but he was always regular in attendance at church services. He is survived by his wife, four daughters, one son, twenty-three grandchildren, three great-grandchildren, one brother and one sister. Two sons and two sisters preceded him in death. Funeral services were held at the Geiger church by his pastor, Bro. Roy S. Forney. Interment was in the Memorial Park at Somerset.—Wilbert G. Beeghly, Listie, Pa.

**Wilson,** Isaac, son of John and Susan Wilson, was born at Claypool, Ind., on March 26, 1871, and died April 17, 1943. He was united in marriage to Jane Van Kirk on Sept. 2, 1897. At the age of twenty-five he united with the Church of the Brethren at Claypool. Surviving are his wife and six children, two stepdaughters, thirteen grandchildren, three great-grandchildren, two brothers, and one sister. Services were held in the West Goshen church with Bro. M. D. Stutsman officiating.—Mrs. Mina Ganger, Goshen, Ind.

## Church News . . .

### California

**Pasadena.**—The school of world friendship, under the leadership of Bro. A. E. Calvert, closed on Feb. 21 with an interesting program, an excellent exhibit, and a worth-while contribution for relief work and missions. Bro. Bruce Reeves, the guest speaker, reported on his work in the sanitation project in Mexico. The women had charge of the evening service on Feb. 28, when Frances Willard was honored and the program of women's work presented. Charles Guengerich and Pauline Buntain were married in the church on March 28. Ernest Carl recently presented pictures of Camp La Verne and of all the churches of our district. On the evening of April 18 the life of our Lord was presented in music, poetry, and art, by our pastor and the young people. On Easter morning there was special music by the children's and adult choirs, and a helpful sermon by our pastor; this service was followed by a fellowship meal at the church. In the evening baptism was administered to six applicants, and a play, *The Living Christ*, was presented by the young people. A loud speaker, which was recently added to our church equipment, contributed to the enjoyment of the day's program. Our communion service was held on May 2; Bro. Hugh Cloppert officiated. During the past three months three letters were granted and five received. Interest continues in the women's third Thursday Bible class and in the missionary society. The ladies' aid is busy with sewing, rugmaking and quilting. Our church now has twenty-two men and two nurses in the service.—Maud Newcomer, Pasadena, Calif., May 3.

**Los Angeles, Calvary.**—Easter at Calvary started with the sunrise service, followed by the annual breakfast sponsored by the men's organization. The food was donated and the proceeds of \$125 were turned over to the building fund. There was an overflowing attendance at the morning service, which consisted of the consecration of five babies, and the receiving of four associate members, one by letter and seven by baptism. The mother and daughter banquet was held on May 7. The subject of bells was beautifully developed, closing with an address by Mrs. Edith Iredale and a dedication of bells for peace. A number of servicemen were privileged to attend services with their mothers on Mother's Day. Up to date \$5,000 has been pledged toward the burn-the-mortgage-by-Christmas fund, with about \$3,000 received in cash.—Ethel C. Smith, Los Angeles, Calif., May 9.

### Colorado

**Colorado Springs.**—Since our last report we have lost one member by death and one by letter; four have been received by letter. The children gave an Easter program. On Feb. 14 we had a fellowship dinner at the church; Bro. B. F. Stauffer of Rocky Ford, who is a member of our district mission board, was our guest. Bro. David Shirk and wife, formerly of Polo, Mo., celebrated their fifty-ninth wedding anniversary on Feb. 15. Our aid society sponsored a dinner for them in their home. On the two Sundays when Bro. Lee Kendall was attending regional conference and visiting his mother in Kansas, our pulpit was ably filled by Gordon Engle and George Classen from the near-by C. P. S. camp. Others from the camp assisted in the services. Our women have been doing some mending for the boys of this camp. Bro. James Elrod was with us recently, giving an interesting address and showing pictures of C. P. S. camps at work. At our last council meeting we organized a home department of the Sunday school. Our love feast was held on Easter evening; Bro. I. J. Sollenberger, our elder, officiated. On May 23 we will observe education day and take an offering for McPherson College. Bro. Kendall is our delegate to Annual Conference. We always welcome guests who attend our services.—Mrs. Emma Beckner Hamm, Colorado Springs, Colo., May 7.

### District of Columbia

**Washington City.**—On March 7 we lifted our Conference offering. Our church co-operated in the union Lenten services held in the Penn theater. Pastor Warren D. Bowman began a series of evangelistic sermons on March 14 and continued each Sunday until Easter. On April 1 our women's council had Mrs. Ida Ramsey, president of the District of Columbia W. C. T. U., as guest speaker. On April 4 a special offering was taken for Bridgewater College. Our B. Y. P. D. was recently favored with an interesting message delivered by Mr. Enoch Karrer. A three-hour service was held in our church on Good Friday, with seven churches co-operating. Each of the pastors spoke on one of the last seven words of our Lord. We held two services on Easter morning. On April 18 fifteen were received by letter, and on Easter Sunday eighteen were baptized after the evening service. Eighteen candles were placed in front of the baptismal pool and as each applicant was baptized a candle was lit. Our junior church service continues to grow in attendance and interest under the direction of Mrs. W. D. Bowman and her helpers.—Mrs. Jacob H. Hollinger, Washington, D. C., May 5.

### Florida

**Clay County.**—We observed our communion on April 24. Several persons from the Jacksonville church were present. Bro. S. Ira Arnold conducted the service, assisted by our elder, Bro. H. B. Layman. On Sunday both groups worshiped together in



the morning services with Bro. Arnold bringing the message. A bountiful basket dinner and social hour were enjoyed, followed by an informal Easter program including a painting and music by Brother and Sister Arnold. On April 27 Bro. J. F. Graybill brought us an inspiring message.—Mrs. T. E. Jenkins, Doctors Inlet, Fla., May 12.

### Illinois

**Elgin.**—Because of other responsibilities, Bro. Wayne Reiman will not be able to continue as our student minister during the summer. We have secured Bro. Edward Lander of Strasburg, Pa., as our summer pastor. On Sept. 1 Bro. Harry K. Zeller of Indianapolis, Ind., will become the pastor here. Bro. Jesse Ziegler of Bethany Seminary conducted our Holy Week services and officiated at the love feast on April 22. The cantata, Immortality, was presented by the choir on Easter evening. The youth department recently presented Vena Flory in a piano recital and Virginia Kerlin in a voice recital. Bro. Raymond R. Peters conducted a sixteen-lesson course on Problems of the Christian Home for the young married people. At the Sunday evening service on May 2 this group conducted a typical class session as part of the observation of Christian family week. A family night tea and program were held on May 12. As a means of keeping in touch with the boys in service a monthly paper is sent to each one. At the recent council meeting Bro. S. C. Miller resigned as elder of the church. His resignation was accepted with regret and with appreciation for his thirteen years of service. Bro. Raymond R. Peters was elected in his place. Brethren S. C. Miller and Edward Frantz are our delegates to Annual Conference. The church installed Brethren George Arnold, Hoy Jones, and James Minnich as deacons.—Ruth Miller, Elgin, Ill., May 20.

### Indiana

**Camp Creek.**—The young people had charge of the worship service on Easter morning; in the evening the children gave a program and the young people presented a playlet, What Easter Means to Us. On Mother's Day a program was given in the evening and the young married people presented a play, A Mother's Tribute.—Mrs. Amos Ruff, Etna Green, Ind., May 9.

**Osceola.**—Since April 1 the Messenger has been coming to every member of our congregation. The women's work has been busy with auction sales and C. P. S. sewing; they presented a missionary program one Sunday afternoon after a carry-in dinner. An Easter program was presented by the Sunday school. Four teams conducted the evangelistic visitation to homes in the vicinity of our church. The mother and daughter banquet will be held on May 13; Bro. Dan West will speak and the men of the church will serve the meal. On May 16 we will hear the Eby quartet. We enjoyed having Bro. Ben Cross and family with us on the pulpit exchange Sunday. We plan to have a vacation Bible school during the latter part of May and the first part of June. Pastor O. E. Messamer will undergo a major operation in a Plymouth hospital soon. The young married people papered two rooms of the parsonage, cleaned the walls and put new curtains in the kitchen.—Mrs. Paul Singrey, Elkhart, Ind., May 4.

**Spring Creek.**—The men of our church have organized and are doing splendid work; Bro. Donald Swartz is their chairman. They now have a twenty-acre field plowed for corn and are raising heifers for Europe. We raised quite a sum of money for two of our members who have been sick. The service offering is taken on the last Sunday of each month. Holy Week was observed with four evening meetings, and a sunrise service and sermon made up the services on Easter. Several visiting Brethren were with us during the week. A number of our boys are in camps; their addresses are on the bulletin board, and special prayer in their behalf is held each Sunday. Bro. Byron Miller was chosen delegate to Annual Conference; he is in school at Bethany Seminary but visits with us quite often. The ladies cleaned the church on May 5. Mother's Day was observed with a sermon by Bro. Moyné Landis. A consecration service for nine babies was also held. One grandmother was there to see two grandsons and one great-granddaughter consecrated to the Lord. The oldest mother present was given a bouquet of carnations by the church. Bro. L. W. Shultz was with us in the evening and showed pictures of Camp Mack.—Mrs. Ada Mishler, South Whitley, Ind., May 10.

### Iowa

**Muscatine.**—Our series of pre-Easter sermons began on March 28 and continued each Sunday morning through April 25. The evening services were devoted to mission study. The adult class studied India, the young people, Latin America, and the primary and junior groups, Mexico. Miss Anetta Mow was with us one Sunday for the mission study hour and gave us some interesting talks and pictures. She dressed one of our girls in native costume and told us the story of a girl whom she knew in India. Our love feast was held on April 22 with Bro. U. J. Fike officiating. Our elder, Bro. D. D. Fleishman, was with us for council in early April. On May 9 we had our Mother's Day breakfast and program in the church basement. We are planning a program for children's day.—Mrs. Sarah McGowan, Muscatine, Iowa, May 17.

### Kansas

**Kansas City.**—Since our last report several more of our young men have entered the armed forces and one has entered a

C. P. S. camp. On April 11 the morning services were in charge of the young people. We had a very good attendance on Easter. One was received by baptism and three by letter. At our recent council meeting we voted to retain our pastor, Bro. I. V. Enos, for the year beginning Sept. 1. Mother's Day was observed with special music and a Mother's Day sermon by our pastor. After the service red roses were distributed to the mothers by the men of the church.—Mrs. Hattie Easterla, Kansas City, Mo., May 10.

**Monitor.**—We held our business meeting on May 2 and elected Royal Yoder as delegate to Annual Conference. Three girls were recently baptized. On March 18 Elder James Elrod and family came to our church; his messages were interesting and instructive. Five of our men attended the rural life conference at Darlow on March 24. Mrs. W. W. Gish, our pastor's wife, is home after undergoing an operation at the hospital in Halstead. During her absence the Homebuilders had three rooms papered and a new rug put in the kitchen of the parsonage. We are putting a new ceiling in our church and plan to redecorate the auditorium. On April 8 the ladies' quartet from McPherson College gave us a fine program; an offering was taken for the college. Our vacation Bible school will be held in August instead of June.—Mrs. E. L. Crumpacker, McPherson, Kansas, May 11.

### Maryland

**Baltimore, First.**—We met in council on March 19 with Bro. Charles Resser, our elder, presiding. Two ministers, Brethren Daniel Long and Clyde Bowman, were installed by the laying on of hands. This ritual was conducted by the elders and was very impressive. Three deacons were chosen; they are Brethren Walter D. Ashmore, Jr., George Rairigh and Wilmer Fitzwater. An installation service was held for them and their wives. In the evening Bro. Resser gave an address on Science and Religion. The women's group of our church has three units. One unit sponsors peace and relief, a second group, missions, and a third group, home enrichment. Each of these groups has prepared a program for a Sunday evening service. In February we rendered a home enrichment program, and in March we had a program on peace, when our speaker was Mrs. Carroll Rinehart. We are placing memorial stained glass windows in our church. We held our love feast on Easter. We held two services at one time because of the large number of communicants.—Mrs. J. H. Armacost, Baltimore, Md., May 18.

**Maple Grove.**—Our attendance was very good during the winter months and it is still growing. Our Sunday-school superintendent, Bro. Fenton Platter, has resigned to take up the same work at Laughlin. Bro. Alvin Bouser was appointed to fill this vacancy. We more than met our quota for the Achievement Offering. Bro. J. C. Beahm has been preaching at Summit Mills every two weeks. Our adult women's class presented the church with an honor roll for the boys in service; we held a short dedication for this on Easter morning. There are twenty-eight names on the roll. Our young people have been writing to the boys once a month. On April 10 we held our council meeting. Our love feast will be held on May 23 with meetings conducted on the three preceding nights by our pastor. We recently lifted an offering for Bridgewater College. Bro. Clyde Bush will begin a two weeks' revival meeting at Bethesda on May 31.—Mrs. Arthur Resh, Grantsville, Md., May 9.

### Michigan

**Long Lake.**—On May 2 we met at the home Mr. and Mrs. John Landis in Manistee for a business meeting; Elder J. E. Utery presided. Bro. Utery was re-elected as elder. We decided to hold services at Long Lake on the first Sunday of each month at 2:30 p. m. with neighboring pastors assisting with the services

## Announcements . . .

### DISTRICT MEETINGS

Canada, Western—Second Ir-  
ricana, July 13-16.  
North Dakota and Eastern  
Montana—  
Cando, Zion house, June 25-  
28.  
Oregon—Camp Myrtlewood,  
Bridge, July 27—Aug. 1.  
Texas and Louisiana—Ro-  
anoke, La., July 29—Aug. 1.  
Virginia, Southern—Topeco,  
July 27-29.  
Washington—Lake Wenatchee,  
Y. M. C. A. camp, Leaven-  
worth, July 27—Aug. 2.

### LOVE FEASTS

**Idaho**  
June 13, 7:30 pm, Nezperce.  
**Illinois**  
June 6, 7 pm, Cherry Grove.  
June 20, Oak Grove.

### Indiana

June 5, Camp Creek.  
June 5, English Prairie.  
June 10, 8 pm, Baugo.

### Iowa

June 6, Brooklyn.  
June 13, Indian Creek.

### Maryland

June 5, 4 pm, Long Green Val-  
ley.  
June 5, 6 pm, Licking Creek  
congregation, Corner church.

### Ohio

June 13, 7 pm, Eversole.  
June 13, 7:30 pm, Pleasant Hill.  
June 19, 10:30 am, Poplar  
Ridge.

### Pennsylvania

June 5, 2 pm and 7 pm, Mingo.  
June 6, Lower Claar.  
June 6, 6 pm, Middle Creek.  
June 13, Bethel house, Yellow  
Creek congregation.



and Bible study. We invite our neighbors and friends to attend these services. Bro. H. H. Helman will have charge on June 6. We voted to have a one hundred per cent Messenger club.—Mrs. Clara Bennett, Freesoil, Mich., May 11.

**Marilla.**—For the first time in a number of years we had no Sunday school or church from Jan. 1 to April 1. Everyone was snowbound. The community ladies' aid has just completed ten years of activity, with a very fine record. The officers were recently elected with Mrs. Leo Bahr as president. On Easter the young people had a sunrise sing; a short program followed the Sunday-school period and Bro. Rollins preached the sermon. May 2 concluded a two weeks' meeting led by Brother and Sister B. M. Rollins. Eight were baptized by our pastor, Bro. G. E. Barkdoll, on that day. There was a good attendance, and much interest was shown.—Irene Bahr, Copemish, Mich., May 11.

### Nebraska

**Afton.**—Some new people moved into our community the first of March and were invited guests at a fellowship dinner served at the church. On Easter morning we had a sermon by Pastor W. R. Hoover. In the evening a program was given by the children and others. One interesting part of the program was Luke's account of the resurrection of Jesus, recited from memory by one of the aged members. Mother's Day was given recognition with a special sermon.—Emily D. Moore, Cambridge, Nebr., May 10.

### Ohio

**Black Swamp.**—Elder Wilbur Bantz met with us in council meeting on March 4; church officers were elected for the coming year. A group of our women attended the world day of prayer service at the Stony Ridge Lutheran church, and several of our number participated in the program. We have had two communion services during the past few months. The first was a special communion held for Corporal and Mrs. Lyle Kurfis when they were home on furlough from Arizona. Our regular communion was held on April 29. Our attendance has not shown much decrease, in spite of gas rationing and the war; our offerings have been exceptionally good. On April 11 the district young people's meeting was held at our church. Bro. V. F. Schwalm gave three inspiring messages. Slides of Camp Mack were shown in the evening. Our ladies' aid has been doing a considerable amount of work for Bethany Hospital. On Good Friday our church was well represented at the union services held in the Moline Evangelical church; a trio from our church sang a number. A fine Easter service was given on Easter morning. A pageant, Hold High the Torch, will be given on Mother's Day.—Mrs. Harold L. Johnson, Millbury, Ohio, May 5.

**Fairview.**—We enjoyed an inspiring Easter season. We observed communion on April 21 with a candlelight service; our pastor officiated and Brethren A. F. Brightbill and H. Hendricks were also present. On each evening of Holy Week Bro. Brightbill brought a message in hymns and sermon; he also brought the Easter message. On Easter afternoon we dedicated our remodeled church; it has new Gothic windows, new pews and carpeting. We also have new Brethren Hymnals. The Ogden Township Good Friday services were held in our church; Bro. Brightbill and Rev. Blakely brought the messages. On Sunday evening, May 9, we entertained the Fulton County Methodist brotherhood. Gertrude E. Guthrie, Metamora, Ohio, May 12.

**Hamilton.**—At the council meeting on March 15, plans were completed to buy the parsonage at 706 Webster Avenue. Brother and Sister Orion Erbaugh have since moved into their new home; we feel that their living so near the church will open new doors in the church program. The young married people sponsored a chicken supper on April 10, and the aid society held a bazaar at the same time. The young married people later gave the church a Bible for the pulpit. Our pre-Easter meeting was conducted by Pastor Erbaugh. On April 24 we enjoyed hearing the male chorus of the Bear Creek church. Our junior girls' choir and the Sunday-school orchestra have added much to our services. Six have been baptized since March 10. There has been a steady growth in attendance.—Mrs. Ola Hufford, Hamilton, Ohio, May 5.

**Painter Creek.**—Our pre-Easter services were concluded on Easter evening. On Sunday morning five adults came forward for baptism and eleven were received by letter. Three letters were recently granted. April 4 was Manchester College day. A ladies' quartet from the college gave us a fine program and Miss Nofsinger gave a short talk on the work of the college. An offering was lifted for the school. On April 11 Sister Elizabeth Wampler gave an interesting talk on Easter in other lands. Mother's Day was fittingly observed with a sermon and special music; flowers were given to the shut-ins. For our Sunday evening services during July and August we will unite with the churches of Pittsburg and Arcanum in outdoor services in Ivester Park.—Mrs. Levi Minnich, Greenville, Ohio, May 11.

### Pennsylvania

**Ambler.**—During the Lenten season study groups were held three nights a week in the various communities. The Easter services were a fitting climax to the Lenten season. On Easter evening one person was received into our fellowship by baptism. We sent three delegates to the district meeting at Germantown on April 21, 22. At this meeting Bro. Irwin Hoffer was elected a member of the trustee board of Juniata College and a member of the ministerial board. Bro. Luther Harshbarger was elected as a representative on the Pennsylvania Council of Churches.

The annual tea for mothers and daughters was held on May 9; Miss Mary Schaeffer gave an interesting message on family life in China. This was a fitting culmination to the celebration of Christian family week. In the evening of May 9 our choir, assisted by guest soloists, presented the oratorio, 'The Holy City.' At our business meeting Bro. Harshbarger was elected delegate to Annual Conference. The district B. Y. P. D. cabinet has planned for a series of week-end camps at the College Farm Settlement. Our B. Y. P. D. will take part in that work, which is to get the grounds and buildings ready for the summer Brethren work camp.—Jean Norris, Ambler, Pa., May 12.

**Bunkertown.**—Brother and Sister H. D. Emmert have been elected delegates to Annual Conference. Our Messenger club has reached the one hundred per cent goal. We had a ten-day pre-Easter service with our pastor as evangelist. The sermons were inspiring and the interest and attendance very good. Sister Emmert told interesting stories for the children. Four were baptized as a result of these services. We had our love feast on Easter evening. On Easter morning our pastor dedicated the children. We also had a floral service in memory of those deceased. A mother and daughter luncheon was held and a program rendered; the men served the lunch. Bro. Frank Crumpacker gave a fine lecture at our church on the evening of May 9. The young people's conference of the Southern District will be held in our church on May 16.—Marian Shallenberger, McAlisterville, Pa., May 10.

**County Line.**—At our last council meeting we decided to have plans drawn up for some Sunday-school rooms to be built in the rear of the auditorium. Prior to our spring communion, we had a one-week meeting, with a different speaker each night. Fourteen persons were baptized on May 2. On this day five new deacons and their wives were installed; they are Charles Yothers, George Nedrow, Oscar Lohr, William Nedrow, Jr., and Otis Saylor. Our love feast was held in the evening of May 2. After the meal a large cross back of the pulpit was illuminated and numerous candles were lighted. The rest of the service was by candlelight. The Easter message was given by a mixed chorus. A young people's league has been organized and is progressing nicely. The ladies' aid sent a box of food to each of our boys in service. The mother and daughter banquet on May 14 will be in the form of a covered dish meal. Sister Ida C. Shumaker will be our guest speaker. A mixed quartet represented our church at the Sunday-school rally at the Davistown Evangelical church on May 9. Since our last report Mrs. Imogene Ohler, one of our members, has died.—Mrs. Otis Saylor, Stahlstown, Pa., May 13.

**Coventry.**—We met in business meeting on April 12; it was decided to send Pastor Trostle P. Dick as delegate to Annual Conference. We sent three delegates to the district meeting at Germantown on April 22. The Harmonyville, Pottstown and Parkersford churches united with us in a Good Friday service. Our love feast was enjoyed on Easter evening. Baptism was administered to seven persons. May 2 was baby day and was in charge of the cradle roll superintendent. Seven new babies were consecrated by our pastor. Our mother and daughter meeting will be held on May 12. One letter has been granted since our last report. Vacation Bible school will begin on May 14; Sister Christina Kulp will assist in this work.—Mrs. Trostle P. Dick, Pottstown, Pa., May 10.

**Geiger.**—Pre-Easter services were conducted on April 20, 21 by Pastor Roy S. Forney. Two were baptized on Easter. Our communion service was held on May 2. On April 11 Bro. C. N. Ellis of Juniata College brought the morning message on Christian education. Rev. Martin Foutz, pastor of the Friedens Lutheran church, filled our pulpit on the evening of April 13, and our pastor served at the Lutheran church on another evening. Bro. Frank Crumpacker was with us on April 18 and brought a message from the China field. On Mother's Day our pastor conducted a consecration service for babies. Brother and Sister Forney are working with the inactive members of our congregation and have been getting them back to the church services.—Wilbert G. Beeghly, Listie, Pa., May 10.

**Huntsdale.**—Dr. Raymond Cottrell, a missionary to India, filled our pulpit the afternoon of March 21. On April 16 we held our council meeting. Bro. Otho J. Hassinger was chosen as pastor for three years. We decided to have a vacation Bible school sometime during the summer. We are not sending a delegate to Annual Conference this year. On April 21-23 we had pre-Easter services with Bro. Robert Cocklin as speaker. On Easter morning we enjoyed a program of music by the Kreiner family of Elizabethtown, followed by a sermon by our pastor. Our love feast was held on May 2 with Bro. Cocklin officiating. On May 9 we had a Mother's Day sermon and special music. A program was given in the evening by the young mothers.—Mrs. A. A. Evans, Carlisle, Pa., May 10.

**Indian Creek.**—We met in council on March 6. We decided to hold a vacation Bible school this summer if transportation conditions permit. Our pre-Easter services were well attended and after the Easter morning services four young people were baptized. We decided to accept the call to hold the Memorial Day Sunday-school services at our church. We sent two delegates to the district meeting at Annville and they brought back interesting reports. We decided to build steps at the south end of the cemetery. Our love feast was held on May 8 with Bro. Norman Frederick officiating and several other visiting ministers present. We are looking forward to our annual community song service on May 23.—J. Wilford Price, Harleysville, Pa., May 10.



**Uniontown.**—Our pastor preached a series of sermons on the Twenty-third Psalm. On March 14 our young people presented the play, We Call It Freedom. Several musical groups from the high school rendered a program of sacred music in our church on the evening of March 21. Our council meeting was held on April 15 and it was decided to discontinue for the summer our radio program after May 9. Brother and Sister Nevin Zuck were elected delegates to Annual Conference. We will join the union Sunday night services during July and August. Bro. Leland Brubaker will be our evangelist for a one-week meeting in October. Bro. R. W. Schlosser preached for us during Holy Week, closing with the Sunday night service. As a result of these meetings six were baptized and one received by letter. Our communion was held on May 2. Our women's work sponsored the Mother's Day pageant, Keepers of the Key. Our minister is spending this week in Philadelphia and will receive his S. T. M. degree on May 13 from the Mt. Airy Lutheran Seminary. Three letters have been granted since our last report.—Mrs. James Fearer, Uniontown, Pa., May 10.

### Tennessee

**Cedar Grove.**—On Mother's Day we had an all-day program at our church. Pastor Glenon Brown preached in the morning. Lunch was served under the large oak tree that stands just in front of the church. At two o'clock we had our Sunday school, followed by an interesting program given by the B. Y. P. D. This group reorganized recently with Miss Francis Gross as president. They are very active and are planning to take some programs to other churches. Our ladies' aid meets once a month. We have quilted several quilts and sent one packet to Camp Lyndhurst. We are planning to have an all-day program on Memorial Day. All relatives and friends of those buried in the cemetery here are invited to come and worship with us.—Mrs. C. W. Clark, Rogersville, Tenn., May 10.

**Johnson City.**—Pastor J. C. Wine conducted our pre-Easter service, beginning on April 18 and closing on April 22 with the communion. Thirteen boys and girls have been baptized recently, and one more will be baptized soon. We have purchased a service flag. We continue giving to Brethren Service on the fourth Sunday of each month. The women's work is preparing packets for C. P. S. camps. Several of our members attended a union sunrise Easter service in the city.—Minnie White Range, Jonesboro, Tenn., May 14.

### Virginia

**Red Oak Grove.**—We met in council on May 8 with Bro. W. F. Vest presiding. We elected two delegates for district conference. Our attendance has been fairly good during the winter and is

increasing now. We were happy to have four boys from Camp Lyndhurst with us recently. Their music and talks were greatly appreciated and we feel that we now can better understand the good work they are doing. The men have done some work on the church grounds. Bro. Guy Wampler, our field worker, and some young people from neighboring churches have visited our church and given us some helpful suggestions. Bro. Archie P. Naff delivered an inspiring Mother's Day sermon. One has recently joined the church.—Ada Dobbins Basham, Basham, Va., May 12.

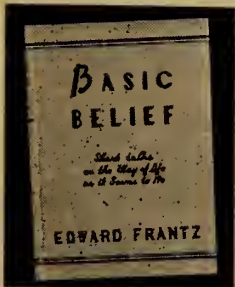
**Roanoke, Central.**—More than fifty of our men and women are in the service of the country, and a large number have gone to other communities to work. The church is also concerned with the problem of some working at night and others on Sunday; but in spite of these handicaps, the attendance and giving to the program of the church remain nearly normal. Since last fall six have been baptized and seven received by letter. Bro. Earl M. Bowman, pastor of the Harrisonburg church, was the speaker at our anniversary service on May 2; the offering amounted to \$1,100. The Sunday-school auditorium has been decorated and we hope to have the sanctuary decorated this summer. The men are doing much to improve the property and to increase the hospitality of the church. The women have been raising money, helping with sewing, and carrying on study and inspiration groups. The youth department is having a very good year; they have had a splendid service project and are supporting Youth Serves.—F. E. Bowman, Roanoke, Va., May 7.

### Washington

**Outlook.**—We held our joint love feast with the Sunnyside church on April 22. The Sunday-school convention of the Outlook, Sunnyside and Yakima churches was held at Yakima on May 2. A very spiritual meeting was enjoyed by a large group. Our pre-Easter service was very helpful; seven were added to the church by baptism. Our congregation has been inspired by the preaching of Pastor Frank Wagner, and we have good attendance. The young people have charge of the opening service on the first Sunday night of each month. The ladies' aid, under the leadership of Sister Wagner, is doing good work; we have finished our kitchen, and our goal for the coming year is to start a fund for a baptistry in the church.—Mrs. E. A. Bacon, Outlook, Wash., May 13.

### West Virginia

**Glady.**—A meeting was held by Bro. H. C. Sanders and Pastor Boyd Phares; eight were baptized and five reclaimed. We are glad to have Bro. Sanders with us again. We have been getting along fine here in our work. The church at Glady was built in 1921 by the writer.—P. M. Phares, Glady, W. Va., May 17.



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# GOSPEL MESSENGER

Volume 92

June 12, 1943

Number 24



## I Shall Walk Softly

BY MAY ALLREAD BAKER

I shall walk softly when the lilacs blossom  
And fill the air again with rich perfume.  
There is no sight more fair this side of heaven  
Than lilac bushes weighted with their bloom.

I shall walk softly; tender memories linger  
Around these starry clusters, mauve and white,  
Of dear ones long ago who loved the lilacs—  
Forever vanished now from earthly sight.

I shall walk softly—even yet more softly.  
The world this spring is dark with hate and woe.  
But God his message gives us in the blossoms,  
His miracle of love a child may know.

I shall walk softly. Truth endures forever;  
The good, the pure, the lovely cannot die.  
Forth from the ice-locked prison of grim winter  
The lilacs lift their beauty to the sky.

Arcanum, Ohio.

■ ■

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## Around the World...

In New York state, 48,000 high school boys and girls have quit school under the lure of war jobs.

Despite unfavorable weather and wartime conditions, the thirty-sixth annual Bach festival was observed at Bethlehem, Pa., recently. The famed Bach choir is under the direction of Dr. Ifor Jones.

The International Council on Education is a newly formed agency to foster the teaching of international goodwill, understanding, and morality through education at the primary and secondary levels particularly.

The aid of the clergy in solving Boston's "teen-age girl problem" will be sought by the city's newly appointed chief of policewomen, Mrs. Irene Bohmbach. Mrs. Bohmbach will head a newly created staff of ten policewomen.

Of the eighteen- and nineteen-year-old boys examined under selective service, one quarter have been found unfit for military duty, Col. Leonard G. Rowntree, chief of the medical division of National Selective Service, stated recently. Poor eyesight was the major cause of rejection.

Since gasoline rationing is preventing worshipers from going to church, one St. Louis church is going to them. As a special convenience to parishioners, midweek services of the West Presbyterian church will be conducted in homes of members, thereby allowing all worshipers from one neighborhood to attend a near-by service.

Missionaries of the United Lutheran Church who are on furlough or at home because of war conditions will conduct mission schools for a million and a quarter laymen in more than four thousand Lutheran churches in the United States and Canada. A five-year plan of education will attempt to interest young people in foreign missions as a vocation and encourage congregations and congregational units to adopt mission projects.

The Morale Study of the State College of Washington is a continuing investigation of the reaction of high school youth to the war. The fourth in the series of studies describes a survey of morale at the end of the first year of American participation in the war, and a revised edition of the test was published last October for the use of schools desiring to test the morale of the pupils. A sample copy is available on request.

The pupil is required to respond "Yes" or "No" to seventy statements about the war. Typical statements are "The war will last ten years or more" and "Food will become so scarce that civilians will go hungry." Statements deal with three periods: the present, the remainder of the war, and the postwar period. Items are also classified to yield scores indicating the pupil's reaction to three separate aspects of the war: the military seriousness of the war, the economic effects on civilians, and the restriction and discomfort of civilian life.

These important conclusions seem justified: (1) About half the group are pessimistic about our accomplishments in overcoming our problems.

(2) On many aspects of the war, at least a large minority of the pupils appear to be confused or misinformed.

(3) On most questions, pupils have not become more realistic and more confident than they were at the start of the war.

• • • • •

Mary Reed is dead at the age of eighty-eight years. She went to India as a missionary in 1884. During her first furlough to America in 1890, Miss Reed discovered that she had contracted leprosy. Returning to India, she gave the remainder of her life ministering to the lepers at Chandag Heights.

Since Pan American Airways opened its transatlantic passenger and mail service between the United States and Europe on May 20, 1939, more than 44,000 passengers, two and a half million pounds of mail and three million pounds of express have been carried by the forty-two-ton clippers operating over the 3,000-mile route.

The annual council of the Episcopal diocese of Milwaukee has voted complete disapproval and rejection of the proposal to merge the Presbyterian and Episcopal churches of the United States. The vote came after 140 delegates heard Bishop Ivins read his letter in which he branded the merger plan as "unthinkable and intolerable."

The number of births in England and Wales last year was 855,075, the highest for fourteen years.

The historic church at Tromsøysund, Norway, has been requisitioned by the German occupation authorities as a grain storage depot. The church's former pastor voiced opposition to the nazi regime.

The comprehensive radio workshop, a summer session in educational radio, sponsored by the radio council of the Chicago public schools and Chicago Teachers' College, will start in June and continue until August.

Professor Ole Christian Hallesby, head of the provisional church council of Norway, has been arrested and interned in the Grini concentration camp outside Oslo. Vicar H. E. Wisloeff of Oslo, a close associate of Dr. Hallesby, has also been interned.

A significant bill, designed to promote further the friendly relations of the Pan-American republics by providing for Pan-American student teacher scholarships, has been introduced by Representative Karl Mundt of South Dakota and has been referred to the committee on foreign affairs.

In the basement of a Negro Catholic church in St. Louis, a poultry farm is being developed by a co-operative plan. The parish bought 200 shares of stock in the co-operative, paying five dollars a share. Since then, members voted to increase the share price to ten dollars, a payment which allows four chickens a week to the shareholder.

The Yorkshire town of Selby, England, has refused to accept a money-raising scheme in connection with the Wings for Victory week which involves having the public buy stamps and stick them on a bomb to be dropped in Germany. At a meeting of the committee in charge of the project Canon A. E. M. Glover said, "I remember saying, after a very bad night, 'I never want any German man, woman or child to go through what I have gone through.'"



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

JUNE 12, 1943

Number 24

## ... Editorial ...

### Whose Father Is God?

NOBODY'S, in the sense that John Smith is the father of his two boys, George and Henry. Everybody's, in the sense that "he himself giveth to all life and breath and all things."

Only pagans believe that men are related to the gods through the processes of carnal generation. Only atheists deny that God is the Creator, Preserver and Benefactor of all men.

The most important facts involved in the relation of fatherhood are causation, interest and likeness. Fathers are responsible for the being of their children, they are much interested in their welfare and to a greater or less degree they and their children resemble each other.

The first and second of these facts are true of God's universal fatherhood, and the third is partly true of it. All men have the divine imprint, in some measure, of intelligence and will. But not all men are like God in character. They are not all "partakers of the divine nature."

Those who are like God in their moral nature are his children in a new and unique sense. Such they have become through regeneration, a spiritual begetting, a second birth. Of such God is the Father in a much more intimate relation than in the case of others.

There is One, and only One, whose likeness to God is complete. He is "the very image of his substance." So God is his Father in a still more unique relation.

We find then that God has three kinds of children. First, he is the Father of his only begotten Son. Second, he is the Father of all who have been regenerated by the Holy Spirit. Third, he is the Father of all the people of the world, because he made them all and loves them all in spite of their refusal to be good children.

Would anybody say that God is not the Father of all those who have been begotten by his Spirit, just because he is not their Father in the same sense that he is the Father of Jesus Christ? Would anybody say that God is not the Father of all those whom Paul called his offspring, just because he is not their Father in the same sense that he is the Father of those who have been "born again"?

E. F.

### What Can Not Pass

MANY things are going these days and Jesus once said that process would continue until it includes heaven and earth but there was one thing that would not pass away. Remember what it was? Are you holding fast to that?

How much could you lose and still feel "well fixed"? Your stocks and bonds, for instance? Business reverses are a common experience in the lives of mortal men and bring much discomfort and many aching hearts, but are they necessarily fatal to human happiness? The answer is in the multitude of noble souls who have survived the loss of property, the destruction of their homes, it may be, and still retained smiling faces and cheerful spirits.

What about your job, official position or standing in society? It hurts, undoubtedly, to give up these things, but many people have done it and found the springs of contentment in spite of it.

Your friends, the nearest and dearest friend you have, perchance—could you see him or her taken from you and feel that anything was left? Are you, possibly, of the countless thousands who have tasted of that bitter cup? But didn't they leave the best things with you—the most precious memories you ever knew, the power of a godly example to keep you close to right and God when you are tempted, and a certain sweetness



of spirit, a deposit of character, which you absorbed because you knew and loved them?

Could you stand it to lose your health? That is a serious matter, truly, but not fatally serious. Men and women have been invalids for years and found other treasures unknown to perfect specimens of physical vigor.

That opportunity for advancement you have had your eye on—could you see that go too, especially if it went to somebody else, and retain your equanimity? Well, it has been done, so why couldn't you, if necessary?

Perhaps the hardest thing of all to lose remains to be mentioned—one's opinions. Could you give them up and still find life worth living? Even this has been accomplished. Truth is not bound up with any human conception of it. You think the bottom is falling out but it isn't. Beneath the trash of centuries washed in by the flood of speculations and conjectures you can find the solid rock. Its strength will be all the more apparent for having the rubbish cleared away.

Shall we suggest the possibility of losing life itself? To what depths of absurdity are we sinking! What *can* we have left, when life is lost? Why, more life, better life. The word of Jesus has been verified! One can lose life and in the losing find it. Some have done it who still walk among us. They forfeited the old life of selfish ambition and found a new life of companionship with the choicest spirits of the universe. Many have found the same thing when they gave up the doubtful luxury of breathing adulterated oxygen.

What then is the sum and substance of the matter? Simply this: Whatever *can* pass away is, by virtue of that fact, fleeting and unsubstantial. Its going need not be a cause for serious concern. The things that really matter cannot pass away and since they cannot, be assured they will not.

Jesus Christ is the same yesterday, today and forever, though men's thoughts about him come and go. God's Word is sure and steadfast. It is only our apprehensions of it that are so unstable.

Truth and love are indestructible. The formulas which seek to give expression to the truth may pass but the truth will not perish. It will find shelter, but love need not pass from our hearts. Many fine and wonderful things are said of love in the great love chapter. The best is that it abides.

Whatever can be shaken will be, must be, sometime, "that the things which cannot be shaken may remain." What matters then either the time or the terribleness of the shaking?

The Book of Joel is a great little sermon, little read and less appreciated in our time, because its

message is set in such vivid apocalyptic colors that an age like ours with no poetry in its soul does not get it. The occasion of the sermon was a very destructive plague of locusts, such as were not uncommon in Joel's country. This one was of unusual severity, however, and seemed to presage the impending wrath of the Almighty to the point of complete destruction. The prophet found in this a text for a call to national repentance. If the people would rend their hearts instead of their garments, God would change his program, destroy the locusts, and give them again green pastures with corn and wine and oil.

Afterward—and here is the point of Joel's sermon—God would pour out his Spirit upon the people, all of them, man and maiden, young and old, so that they could see visions of the truth and love to do his will. Green cornfields and fruitful vineyards were very nice in their way, but the big thing that God wanted to do for his people was to put his Spirit in their hearts. The other things were blessings of transient value. They were very insecure, liable to pass away at any time and at best gave only an inferior kind of satisfaction. Spiritual discernment was a blessing of infinitely greater worth and one which no locusts could take away.

Are so many things you cherished crumbling and tumbling into ruin? What of it? Let them. That they are capable of this is proof of their fleeting nature. The best things *cannot* pass away.

"The things which are seen are temporal, but the things which are not seen are eternal."

E. F.

### Beyond Human Power

ONE church paper is carrying a general call to pray. The call urges intercession for revivals, for the deepening of the spiritual life of the church, and in behalf of world peace. Implicit in such a call is recognition of the fact that our times are out of joint, that we wrestle with forces beyond human power to control.

As we stand amazed at what is going on in our world we can have new sympathy for the frightened Israelites hemmed in between the Red Sea and the armies of Egypt. Moses quieted his people with the words: "Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today."

In a day when so many things are beyond human power, let us not utterly despair. Man's extremity is said to be God's opportunity. Who knows but that he may use your yielded self as the instrument of some worthy deed, even some great deliverance.

H. A. B.



## Nature, Man and God . . .

BY O. W. NEHER

SINCE we are subject to the laws of the earth, we are wise to appropriate from nature all that will enable us to live more effectively. Among her lessons are those that have to do with beauty, simplicity, variation, patience, adaptability, forgiveness, activity, sacrifice and brotherhood.

There is a fundamental orthodoxy in nature that man has not yet excelled. "No blade of grass has broken a law of God, no flower has ever blushed with guilt, no tree lifted its leafy crown against the Creator, and no bird or insect has ever plotted against the Almighty." Nature is without sin. Man, with the power of a god placed in his hand, clubbed his brother to death because of jealousy. The most savage fourfooted animal kills only for food or protection. Never has a herd of antelope been bound by any form of contract to support a family of lions.

The spatial beauty of the outdoors leads to worship more than all the flat canvases that are the work of men's hands. Never yet have the deep meanings, exquisite details, and vast reaches of mountain and ocean, prairie and the overhead blue been committed to marble and paint. In nature is beauty with no spot of deception or weakness.

There is a majestic simplicity and directness in the day-by-day living of plants or animals below the human level. They demand no more than enough food; they accept the protection they find and respond to the racial dictates on reproduction.

Man very often lives no higher than any other animals, but demands more for his satisfaction on their levels. He requires richer and more highly refined food, houses and clothing out of all proportion to adequate protection, and, finally, release from responsibilities due the generations to come. To these he adds personal entertainment and various dissipations, even stopping at times to garner a thrill from the slop jar of the yeast family.

There is almost unlimited variation in nature. One can hardly escape being humbled when face to face with nature's demonstrations of colors and harmony, variation and sameness, and power. We explore through lenses the far stretches of the heavens and discover celestial bodies so far away that it takes a half-billion years for light to come our distance. We use other lenses and see tiny particles of life as much smaller than the smallest thing we can see with unaided eyes as the mouse is smaller than a whale. We learn that the tiniest

organism is composed of atoms. These atoms are as far from being solid bits of matter as our solar system is. In point of size we find ourselves a dizzy distance from either the core of the atom or the colossus of the ether.

Nature is exceedingly patient. One need but think of the steady, silent dripping of animal bodies to the bottom of seas to build layers of limestone thousands of feet thick, or the rain of dust that in West China built mountains a mile high and hundreds of miles across. Even in Manchester we cannot escape, for we are on a huge geological teeterboard which is warping the Great Lakes region at a rate of five inches' change in elevation per hundred miles per hundred years. That is not very rapid but that is one way that nature makes mountains.

Nature is never at a standstill, but always dissolving something or crystallizing it, producing mutations or recombinations, varying pressures, elevations, temperatures, light, trying this and that—never satisfied, never discouraged. Nature has definite adaptations for the production of new and more adequate forms and for their elimination when they have become outmoded.

In nature nothing escapes the principle that every act leaves an effect. There may be forgiveness but what is done cannot be undone. The effects of injuries long forgiven and forgotten may at any time arise to defeat the unfortunate. The forgiving grass grows green over the battlefield, but underneath there are identification plates and soft wooden crosses. Wanton destruction by man is never overlooked, nor is his interference with the plans of nature. He pays in dust bowls, abandoned farms, plagues, famines, death.

In nature the Ten Commandments are the unwritten but implicitly followed rules for every phase of life. In nature the first four commandments are observed in flawless fashion. Only the necessary things are done, God's name is not taken in vain, no idols are erected, and no obeisance is made to a multiplicity of deities.

The last six commandments are not dogmatic restrictions made by a powerful deity, but fundamental laws of social relationships selected and enforced among all levels of beings and verified by all manner of experiences since the time that life began. It has been truly said that only those animals that most closely conform to the decalog are in group life continuously successful.

These six commandments teach us, as nature teaches, that it is a waste of time and energy for the inexperienced to disregard the lessons learned



## The Friendly Stars

BY CHESTER LEE THOMPSON

Though in the hours of darkness  
My soul should take its flight,  
I have loved the stars too fondly  
To be fearful of the night!

However swift my soul might fly,  
I could not go so far  
That I would be beyond the reach  
Of many a friendly star!

Though earth should be beyond my sight  
My soul would rest at ease,  
Thrilled by wonderful hymns to God,  
Sung by the Pleiades!

*Medical Lake, Wash.*

by those who preceded them; that killing one's own kind means the final destruction of the entire group; that if all steal, none would have food or protection and all would starve; that lying destroys confidence, incites divisions, and destroys brotherhood and co-operation; that coveting, that frothy watering of the mouth, may lead to anything—lies, adultery, theft, murder. These commandments are corollaries of life. Man can as well hope to destroy them as to bring down the sun with a rifle.

There is something invaluable in man's occasional retreat from the artificiality of the city to the wild, natural forests and prairies and mountains. Almost all of us like to get out of doors but we seldom ask or realize why. The urge that comes to us is much like that which finally compels an oriole to forsake the fields of plenty in the North for an unknown journey to the South.

Away from cities and towns there are fewer things of questionable value to attract us. It was no lesser person than Socrates who after wandering along the streets of Athens said, "I thank the gods that there are so many things I do not want."

When we do visit the great outdoors, we often prevent any possible good to ourselves by taking along on our vacation the very things that have been wearing us down. We take along our social problems, our economic burdens, our pets, our telephones and radios, newspapers and magazines, animosities and worn-to-a-frazzle associates.

Man seems to be one part of creation that has a natural taint of lawlessness. He does or should have the power of balancing effects and choosing a course. The possibility of being destructively bad goes along with that of being constructively good. Intelligence is not only an opportunity but a terrifying responsibility. Man had better look well to the areas in which he lives and conquers. The successful conquests and pleasurable utili-

zation of the treasures of the earth together with the enthronement of facts and machines may constitute the despots that will one day reduce the human race to dust. The developments in world events today indicate that even now we may be getting a late start in saving ourselves.

Nature does not provide us with a perfect plan for living but does point us to a source of help in our struggle towards perfection.

In the rocky canyons of the outdoors we see God more readily and more clearly than in the rocky canyons of the city, even though those canyons be bordered with burning candles and stained glass windows. It must not be forgotten, however, that God also walks among men in the town. He is found in the personalities and literature of the great souls of all time. But outdoors he is waiting to give us another and fuller revelation of himself—how he works and how things should be done—of old-fashioned virtues that we should possess, and of his hopes for functional human brotherhood in the days that are to come, when the lights that have so nearly gone out shall shine again around the world.

*North Manchester, Ind.*

## Building an Adequate World Peace

BY ARTHUR C. KEIM

Given at the Northern Indiana Men's Work Mass Meeting

Peace is a tremendous word. It is so full of meaning that it is thought adequate to call Jesus the Prince of Peace. Peace covers all that is sought by God in the sending of his Son as a reconciler and a peacemaker to redeem man from his lost, unpeaceful state. There are three areas of peace in the experience of man: peace with God, peace with one's self, and peace with one's fellow men. The peace to be discussed here is more especially in the last relationship. To be complete, or even adequate, world peace is dependent upon a state of peace for man in the first two areas. It might even be said that the peace we are considering is the social implication of such peace with God and one's self. Let us be mindful of this as we discuss the building of an adequate world peace.

A second significant word in our assigned subject is *building*. We have learned how false the notion of a "war to end war" is. War is destructive; peace is constructive. Wars are always lost; only peace can be won. War may dissuade, but it can never persuade. Like all building, peace is expensive. We used to think, and some do yet, that we were buying peace by our expenditures for war. This is not so; the cost of war is over and above the cost of peace. Peace costs the loss of



pride, imperialism, superiority, profiteering and arrogant nationalism. It costs the extending of goodwill, co-operation, and the sharing of all that we hold dear.

Thus to be *adequate*, peace must be more than the cessation of mobilization. This is only the beginning of peace—the first requirement. Peace is also more than hemispheric—it is global in our world today. It must indeed be *world* peace. Not until all humanity learns to live together as a family can permanent peace be attained. The need is greater than letting the other fellow alone; it is learning to get along with him. Thus the victory must be a “victory for humanity.” We can never enjoy adequate peace here until we help assure all the world the same thing. There is no isolationism in this. Never again should hate and vengeance write the terms of so-called peace—for it would be inadequate!

Christian principles must guide the building of an adequate world peace. Men and nations must learn that there is a moral law in the universe that is as unbreakable as the physical law. Christ's idealism is also real and is practical for today. The Christian church is not at war; it must not fail in working for an adequate peace—one that is more than the setting of the stage for a war in another generation, as was the last peace.

It is not enough that we say we believe in Jesus; we must also live his way of life. Our ethics must be absolute, making us “renounce Satan and all his pernicious ways” unconditionally. We cannot rationalize calling Christian that which seems expedient. We must set our standards and live by them, come what may—even death on the cross, as it did for our Prince. Relative ethics (we will do right unless you do wrong) because they are not Christian are not good enough for Christians. Neither may we use just any means of attaining the desired end, but only those that are in harmony with it.

The church must unite to make its voice heard. There must be more of the spirit of Christ in congregational, denominational and ecumenical relationships. Peace begins at home! The church must also act. The extending of goodwill, brotherhood, and help to all refugees and victims of war without regard to color, nation, or creed is basic in the building of world peace. This must not be accompanied by selfish interests which destroy, such as the liquor and narcotic traffic. It is part of our task to see that they do not follow.

Politically there is need for a unifying power in the world. Competition and greed must give way to co-operation and service. Why shouldn't nations get along as do the states here? There can

be no isolationism in the establishing and maintaining of adequate world peace. National independence and sovereignty must go.

Equality of opportunity is the need in the economic world. Economic insecurity gives rise to dictators. Economic nationalism, with its unfair tariffs and monetary systems, is not conducive to world peace. God's family must learn to live as a family. “The strong ought to bear the burdens of the weak.” The least requirement would be that all profits be taken out of war.

Likewise, socially we must learn that God “hath made of one blood all nations,” and that “all men are brothers one of another.” The social relationship found in the family, with each carrying full responsibility for the others, must be extended to all mankind. Not “one of these least” should want without being ministered unto; this is our task in Christ's name. It is our only hope of eternal life. It will not be done easily or in a generation. It must begin in small fellowship groups and enlarge to cover the earth.

Some will say, “It can't be done!” Jesus evidently thought it not impossible, for he taught us to pray, “Thy kingdom come. Thy will be done in earth as it is in heaven.” Noble souls will act in keeping with their prayers, building an adequate world peace “till he comes.”

*Plymouth, Ind.*

## The Responsibility of the Minister

BY C. E. GRAPES

THE office of the minister carries a tremendous responsibility. We ministers are prone to overlook, and thus fail to appreciate, this fact. We have a position in the church and the community that is unequaled in opportunity. To accept such a position of great opportunity is to assume a proportionate responsibility.

Our responsibility is twofold. We are responsible for the flock. We are responsible to the Chief Shepherd. I believe we may sometimes confuse the above prepositions. There is a difference. To a certain extent we are responsible to our congregations. When we forget our supreme responsibility to God, we become possessed with the one desire to please the people. Like Moses' brother, Aaron, we may be induced to set up questionable procedures and incur the displeasure of God and the contempt of our conscientious and sincere fellow ministers. If a minister says that he cannot follow what he believes to be the way and will of his Master because of his people, there is something seriously wrong. Instead of putting the blame on the congregation, I feel that the minister himself is more responsible for this attitude than



## Still Waters

BY MYRA BROOKS WELCH

Lead me beside still waters, Lord, by cool  
Mountain lakes where mirrored lie the stars, white  
And pure against the background of the night,  
Like gleaming lilies in a quiet pool.  
Here let me rest a while that I may school  
My restless heart and find the inner light  
That calms the soul, and erstwhile puts to flight  
The lurking fears that seek to overrule.

For those who trust, there is a Hand that guides  
The frailest craft into a safe retreat,  
From out the vortex where the ebbing tides  
Of faith and waves of tribulation meet.  
I thank thee, Lord, that when life's breakers roll  
Thou dost provide "still waters" for the soul.  
*La Verne, Calif.*

anyone else. The supported ministry is more likely to be suspected of this.

During nineteen years of pastoral work I have never been hindered by my people, but rather they have expressed more than once appreciation for messages and methods of administration with which they did not always agree. In attempting to please the people we will eventually fail even in this, and more than all we surely displease our Master. The minister who conscientiously and sincerely endeavors at all times and in all circumstances to please first of all his Master will in the end be the more acceptable with his people. Let us remember that we have been called and chosen by God for our work and to him we owe our first and complete allegiance.

The church and the world have never needed, more than they need now, ministers who serve conscientiously before God. The conditions of our world today are bringing this to our attention. May our ministers follow the policy of the apostles of old by resolving to "obey God rather than men." Let us remember that we are responsible for the flock. Jesus realized this responsibility for his disciples. He rejoiced at the end of his ministry that he was able to keep them. Paul admonished the elders at Ephesus, in Acts 20: 28, 29, "to take heed unto yourselves and to all the flock." Being charged with the very important responsibility of feeding the flock we should be aware of its importance.

What right have we to complain of the flock when we have not fed them properly? I claim that we are more responsible for the attitudes of our people than anyone else. We have no right to expect our people to know what they have never been taught, or to do better than the example of their minister. We are not only to teach properly,

but to be examples to the flock. What can we expect of our people when we ministers feed them the poison of prejudice or the husks of worldliness? What happens to the flock when the shepherds forget their responsibility and turn to quarreling with each other? Let us ponder the words of the apostle: "How then shall they call on him whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 14).

*Greencastle, Pa.*

## I Find

BY I. N. H. BEAHM

It is surprising to find on many occasions that high schools are more deeply interested in the Ten Commandments and the Sermon on the Mount than in any other reading I have done.

The Decalogue, the gist and best of the Old Testament, deals with the external actions of the individual, while the Sermon on the Mount deals with the internal attitudes of mind. Both of these scriptures deal directly with how to live.

Everybody is interested in how to live, or should be so interested. There were lawgivers in the ancient Assyrian empire with its capital on the Tigris River, that great city of Nineveh. These lawgivers were only telling the people how to live. Sargon I and Sargon II belong to this category of lawgivers. In the Babylonian empire there were those who were very much interested in how people should live. Outstanding among these was Hammurabi. He enunciated 185 laws or rules, by which the people should live. He was a cumbersome teacher. What boy or girl could have all these rules at the fingertip like a boy on the baseball diamond, ready for immediate action?

When God through Moses gave the people the Ten Commandments, the way to live was greatly simplified. When Jesus Christ gave that memorable sermon in Galilee, he not only simplified and amplified, but he also dealt with the motive as the major point in how to live. In this wonderful sermon he uses the expression, *I say*, fourteen times, in great contrast with all preceding lawgivers. He seems to summarize the how to live in what we know today as the Golden Rule. He puts the responsibility upon the honesty and fidelity of the individual. At a later time he hangs all the law and the prophets on love to God and love to neighbor. We recognize, therefore, in Jesus Christ and in the New Testament, the way to live in a supreme manner.

It, therefore, may not be surprising that the



boys and girls of the teen age listen with such rapt attention when the Decalogue and the Sermon on the Mount are read to them in an impressive manner.

It is quite comely and greatly urgent that all preachers and Sunday-school teachers and Bible students generally should not only know by heart these central Bible passages, but practice consistently and persistently the reading of these Bible messages to make the thought and manner impressive.

Nokesville, Va.

**Wrong End To—Right End To**

BY PAUL MOHLER

WHAT would you think if you saw a man trying to split wood by placing the broad back of the wedge against the log and striking the thin edge with his maul, or trying to drill a hole by standing the drill with its head on the rock and pounding its point with his sledge, or planting his orchard with tree-tops in the ground and roots in the air? You would think he was crazy, wouldn't you? And you would not care how many university degrees he had—you would know he was just plain crazy. Certainly he would be just as crazy as the man who tries to find out all about God before he trusts and obeys him, but not a bit crazier.

**Knowing Mother**

Listen! What do you know about your mother, and how did you find it out? Did you begin by rating her as to comparative intelligence, efficiency, beauty, social grace, and all-round excellence, and then decide whether or not her milk would do for you? Or did you begin with unthinking rest in her loving arms, feeding at her nourishing breast, yielding to her tender care, and then go on to moving under her watchful guidance and responding to her discipline, her praise, blame, and inspiring ideals until you had sense enough to appreciate something of her real worth? Why not know God in just the same way?

**The Right End**

What is the thin edge of the wedge that will widen unto the full knowledge of God, the sharp point of the drill that will search him out, the root of the tree of the knowledge of good? It is the incarnate life of Jesus Christ, incarnate first in the Bethlehem Babe, incarnate again in you and me when we let him in to live our lives for us as Paul did. It is by trusting, then obeying in small things and great, growing in experience, gratitude, and love that we come to know the nature, the attitude, and the excellent greatness of the Father whom Christ came to reveal. "I am

the way." "Become as little children." "Grow in grace and in the knowledge of the truth." "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God." How the wedge opens the understanding of the heart, how the drill explores the depths, how the tree expands its branches loaded with fruit when we follow the natural, the truly scientific, the only practical way to know God, not by glittering yet barren theory, but by actual experience in close living fellowship and co-operation. This is a knowledge that means eternal life.

Pasadena, Calif.

**Regarding the Part-Time Loan of Raymond R. Peters' Services to the International Council of Religious Education**

BY L. AVERY FLEMING

Since November 1, 1942, the Board of Christian Education has shared the services of its youth director, Raymond R. Peters, with the International Council of Religious Education. Through its general secretary, Dr. Roy G. Ross, the International Council had requested the Board to make the loan in order to provide an acting director of the council's young people's work during the absence of the regular director, Ivan M. Gould. Mr. Gould was granted a temporary release of time to serve as general secretary of the Service Men's Christian League, a new organization with headquarters at 1703 Chestnut Street, Philadelphia, Pa.

The Service Men's Christian League is sponsored jointly by the General Commission on Army and Navy Chaplains, Federal Council of Churches, International Council of Religious Education, and the World's Christian Endeavor Union. It is the united effort of the Protestant churches to serve the men in the armed forces. The League's monthly magazine, *The Link*,\* is distributed through the chaplains for all Protestant men in the service. Through the use of an introduction card and a member's kit, the Service Men's Christian League aims not only to form a link between the home church and the men in the armed forces, but also to establish a tie binding the men to their local churches when they return.

The Board of Christian Education and its staff are happy to have had a share in this new, united attempt to follow the young men of the armed forces with an effective ministry designed to help them to keep alive the sense of Christian fellowship and to provide a source of stability in temptation and danger.

Brother Peters' services with the Council will end on July 1 at the time he assumes his new duties as general secretary of our Board of Christian Education. Both Dr. Ross and the trustees of the International Council have expressed to our Board their gratitude and thanks for the part-time loan of our youth director. Dr. Ross has also written words of high commendation for Brother Peters' efficient services as the acting director of young people's work in the International Council.

\*Free copies may be ordered from the Board of Christian Education, 22 S. State Street, Elgin, Illinois, or from the Philadelphia office of the "League."  
Elgin, Ill.



**White Man's Bargain . . .**

BY LULA R. TINKLE

It was a cold, blustery day, late in November. The falling leaves from the tall cottonwood trees came tumbling in a wild flurry, as if eagerly searching for a resting place before Mother Nature spread her fleecy white blanket. Already the little path beneath the swaying cottonwood was completely hidden by the rustling leaves, as Doctor Mason made his way toward the small cabin, guided only by the lighted lamp in the little window.

The old doctor quickened his step, as he remembered the honest face of the sturdy pioneer who had called at his office in the village that afternoon, bidding him to come to the cabin at the edge of the Nixon woods. The man had left in nervous haste, without giving his name. On his way out the doctor had stopped at the grocery post office to inquire about the man, and learned that his name was Hans Hansen, a Swede. Hans and his good wife Bonnie had endured many hardships since coming with the other pioneers to this unoccupied territory ten years ago. In this new land, inhabited only by the red men, Hans and Bonnie and the other pioneers had found some friendly Indians, but many were hostile, because their native hunting grounds were being disturbed and taken from them.

"I wonder what new soul will come into the world this night, in this lowly cabin," the doctor was saying to himself. Before he had time to finish his meditation the door swung open on its rusty hinges, and Hans greeted him. "Come right in, doctor. Warm yourself by my fireside. You are much needed this night."

There within the humble cabin where even the bare comforts of life were lacking, a baby girl came before the dawn of the new day. They called her Sarah, and she lacked neither love nor tenderness, though physical comforts were often wanting. Hans and Bonnie were now more content since the Lord had blessed their home with the precious baby, and they had less time to think of their hardships and surrounding dangers.

But one evening about sundown, the mother suddenly hushed her lullaby and jumped with fright. The sound of horse's hoofs, and the "Hi! Hi! Ho!" of an Indian's voice suddenly pierced the winter air. Bonnie ran to the one small window of the cabin, and caught a glimpse of the gay colored feathers and the red skin of an Indian, as he jumped from his pony. Quickly she snatched the baby from her cradle, rolled her in a blanket, and laid her in the woodbox. Hans grabbed his gun and opened the door. Seeing the Indian was carrying a bundle he hastened to meet him. The Indian held out the bundle, saying, "See! Chief Red Cloud bring white man bargain. White man got saddle. Indian need saddle. White man take Indian's papoose. Give Indian saddle. Papoose grow big boy. Big boy work for white man. You show papoose to your white squaw. May be she want papoose." And the bundle was thrust into the white man's arms before he had time to protest. Without saying a word, Hans turned and went into the house to show the papoose to Bonnie, as Red Cloud had bidden him to do. The bright Indian blanket, which was only the half of one, was unwound from the squirming soft form. When the redskinned baby saw the strange faces he puckered his mouth, and gave a frightened lusty cry, which immediately aroused the sleeping white baby in the wood-

box. Then there were two crying babies. Bonnie's heart beat faster, for she felt sure the Indian would want their white baby.

What would they do with the papoose? There was scarcely enough food for their own baby. Hans looked at Bonnie, and Bonnie looked at Hans. The babies both kept up their crying. Suddenly there was the sound of horse's hoofs again. The frightened couple peeped out the small window just in time to see the Indian galloping away down the path along the edge of the woods. A glance at the hitching post revealed what had happened. The saddle was gone! Chief Red Cloud, thinking the bargaining was completed, rode proudly away.

Bonnie's first thought was to protest against another baby. Then she rejoiced that Sarah was still safe, loudly demanding release from the cramped corner in the woodbox. Should they protest against this sudden imposition, this injustice? Instead, they both rejoiced that they were all safe and found it easier to laugh at the humor of the situation than to lament about their bargain.

"Now what shall we call her little brother?" asked Bonnie.

"His name," said Hans, "shall be called Daniel, and he shall have wisdom and understanding. See how he watches the sunset over the mountains. See how he reaches for the bright sparks from the fireplace. He loves colors. Perhaps he may some day be a great artist. With brush and paint he may bring fame to his race and joy to our hearts."

So the little redskinned Daniel and the golden-haired little Sarah grew. They played together in fields and woods. The little Daniel seemed a part of the big woods. He taught Sarah many things. He, like the little Hiawatha,

Learned of every bird its language,  
Learned their names and all their secrets,  
How they built their nests in Summer,  
Where they hid themselves in Winter.

Years passed rapidly. Hans Hansen worked hard and prospered. Several times the homes of the settlers were raided by the red men, and many suffered at their ruthless hands. But for some unknown reason the home of Hans Hansen was never molested.

True to the prophecy of Chief Red Cloud the papoose grew to be a strong boy, who worked hard to help his white foster father improve the land. After twenty years the little cabin was replaced by a spacious white building, with many windows and a wide porch. The little pathway became an improved highway. Travelers stopping to be refreshed in the hospitable home among the cottonwoods were charmed by the gracious maiden, who served them with delicious spice cakes, preserves, and buttermilk from the springhouse. Hans always hobbled out to the hitching post to show the travelers where he had last seen his riding saddle. And Bonnie never failed to lay aside her knitting to relate the story of the Indian papoose and show her visitors the half of the Indian blanket, which now hung on the wall just above the wooden cradle that had rocked Sarah and her papoose brother. On the walls hung many sketches of birds, sunset scenes, and bright Indian designs. In the lower corner of all these, the visitors read the name, "Daniel Hansen."

Again it was a cold blustery day, late in November. Hans Hansen rose early that morning, kindled the fire in the fireplace, and reminded Bonnie that this was the



fifth wedding anniversary of Sarah and Daniel. For the strong, brave Daniel had loved and wooed the fair and charming Sarah. And they had built another cabin just beyond the cottonwood grove. Today on their fifth anniversary they had promised to bring their baby boy for his first visit to grandfather's house.

"Bonnie, I think there are strange noises out about the stables. It's best I go to see what it's all about. Keep the fire going. The house must be warm for Sarah's baby when they arrive." Hans hobbled down the steps leaning heavily on his cane. He had been gone but a few minutes when Bonnie heard his returning footsteps. The door burst open. "Bonnie! O. Bonnie! Look, look! See what it is!"

The startled old woman turned to see Hans, without his cane, stooping under a heavy load—two saddles, one on each arm. "See! see! One is a new one, and, O Bonnie, one is mine. Yes, siree! It's my old riding saddle. I'd know it a hundred years from now. They were both on the hitching post, just where I left mine that day. And—and that's not all." Coming closer, he carefully, tenderly pulled from his pocket a piece of cloth. "See, Bonnie, it's the other half. Yes, siree, it's the other half of the papoose blanket."

Bonnie seized the blanket and held it up by the one on the wall. "So it is! So it is! May God be praised. We'll wrap Daniel's baby boy in this half."

"Yes, may God be praised, and may honest old Chief Red Cloud be blessed," said Hans, as he stroked his long-lost riding saddle.

*La Verne, Calif.*

## Lord's "Eighty-Acre" Plan

BY GALEN ALLEN

The Lord's acre movement is alive, though under another name, in the Franklin County Brethren community known as Union Ridge or more commonly as the Ridge. As "a city set on a hill cannot be hid," neither can the co-operative labors of a group of men fail to radiate a favorable influence in a church community.

I think no one realized the potential energies of a number of men, old and young, until they organized last summer under men's work. Shortly after organization, the opportunity arose of securing an agriculturally minded pastor. The maturing youthfulness of this pastor was very favorable toward a church farm program. The fact that the new pastor already possessed prize-winning cattle and hogs hurried the building project along.

The men were headed up by one of the older brethren, a preacher-farmer himself. He acted as general supervisor of the building project and canvassed the community for work donations. These were not limited to church members. The donations were many and varied, but all very favorable. One conscientious farmer unable to go himself paid a hired man to go a half day. Many dropped the work they were doing at home and went to the Ridge. The first part of the project was to tear down the old team and surrey sheds. Pulling nails and wrecking lumber—of course saving all usable lumber—was fun for experienced and inexperienced alike. When the old landmark which had become impractical and shabby to look at was down, immediately new foundations were laid for the new barn. Soon the clatter of hammers and saws filled the air with "joyful noises unto the Lord." Besides the new barn, a roomy garage with

## God's Sparrow Falls

BY MAUD L. MOSER

Poor little lifeless, hopeless bird,  
Just yesterday you called for aid.  
I looked around for you; I heard  
Your plea; I knew you were afraid.  
What fate befell you? Twice you cried  
And twice I searched for you in vain.  
In this sequestered nook you died,  
With none to watch or share your pain.  
Here lies your body, life forespent.  
But God above had heard your call.  
Our Father up in heaven bent  
To watch his little sparrow fall.

*Dallas Center, Iowa.*

concrete floor was built. Other measures of sanitation were made on the church premises. By working so closely in person and purpose, certain petty misunderstandings and frictions gave way to more understanding and sympathetic attitudes, paving the way for an active wide-awake church life. As evidence of this, the men were seen sitting and chattering out by the fruits of their labor one Sunday afternoon after a hearty meal in the redecorated church basement. Get a group of men going until they finish a particular job and then try to keep them from admiring their finished product! It can't be done.

Fall came and plowing time was at hand. Leaving their home work again, four tractors with plows were turned into the church eighty, as it is called, to turn under two wide strips of native sod. Some men brought their own tractors; others were borrowed. Fuel was furnished or paid for by men other than those doing the plowing. Corn will be planted and tended next spring. As you see, it is the Lord's eighty-acre movement.

Fall is husking time, too. To get some cash in the men's work treasury, a husking bee was participated in by eight men. The men were paid by the bushel, but instead of their getting paid the bushels were totaled at the close of the day and those earnings went into the treasury. It was a thrill, driving one wagon in a line of five down through a field of golden corn. Here again, there was a sacrifice of time and energy from the harvest at home. The noon meal prepared by Brethren women lent itself to rich fellowship among the men.

Misfortune befell one family at a very unfortunate time. The breadwinner of the home became ill and was forbidden to work. Worry began to creep into this home in spite of faith in prayer. No coal was in the bin and there was no feed for the stock and poultry for the winter. When the suggestion to help reached the men's work, they responded with a great deal of warmth and interest. Invitations to help went out far and near. On a rainy afternoon a truck driven by the pastor and a layman started on a tour to collect the grain gifts. In several cases, the farmers threw on extra shovels of corn. The spirit of helpfulness was in the air. When the truck reached the home of the recipients, it was piled high with golden corn and smaller portions of oats and potatoes. Some money gifts were contributed. Surely a cheerfulness and an attitude of brotherliness were shown when one man, on writing out a check for ten dollars, was heard to say, "If I were in need, Bro. — would do the same for me." On the following Sunday,



when the father of this home expressed in a few sincere words their heartfelt indebtedness and appreciation, it was obvious that the truth, "it is more blessed to give than to receive," rang in the hearts of givers.

Men's work on the Ridge is young, but all indications point toward a prosperous new year. And if these men continue prayer, hymn singing, and Bible reading at their bimonthly meetings, there will be fruitful harvests ahead on God's eighty-acre farm.

*Bethany Biblical Seminary.*

## Out of My Childhood

BY MRS. MATTIE GARST

I grew up in a Christian home and was taken, not sent, to church. I did not have opportunities as the children do now. We did not have Sunday school then, for our church did not believe in Sunday schools. I was the youngest of the family; a sister was next. Father took us with him. We sat in the same pew, and that was near the front. There were eight of us children. Perhaps mother's death had something to do with my conversion. I was quite young at the time of her death, only six years old. All I know is that my heart was broken by that experience. A great sorrow served to make me think. At least, it came to me out of this experience that God had spoken to me in a strange voice and called me to himself.

Mother's funeral came in the morning. We children sat in the front seat of the old Beaver Creek church, while the body of mother lay in black and white at its sacred altar. Father wept and my heart was filled with sorrow. Just a few days before we had been called up out of sleep to come to the bedside of our dying mother. I remember her sparkling eyes and her hand grasping mine. I did not then realize what it all meant. But I was never able to get away from that last look. She was a young mother, who had already lived fully and beautifully by bringing ten children into the world at the age of thirty-nine. A few days after they had taken mother away, father and I took a walk through the plantation, along the way they had carried mother. I said to father, "When will mother come back?" He said, "Mother will never come back, but if you will be a good girl you can go to her."

In about one year my oldest sister died at the age of twenty-one. I wondered more than ever about where they were. We children were left without anyone to care for us but father. The hired girl, through sympathy, stayed on with us. We all learned to love her. She had a sweet disposition. I was reared by her and father. Father would come in, sit in his armchair, take me on his knee and read the Bible to me. In these days and times we expect the children to get their teaching in some other way.

In a few years' time I wanted to be with the young folks, thus leaving father alone, or to go by himself. We never thought of his lonely hours. Eventually he married again. I will never forget the feeling that came over me, although our stepmother was sweet and nice to us. I knew the girl we had would leave us. At the age of sixteen I joined the Church of the Brethren. It was in this Beaver Creek congregation that there came to me a conviction that here was an experience in life which I had never had. I understood that mother was calling and God was calling for me to do the same thing.

*Roanoke, Va.*

## It's Well to Remember

BY CHESTER E. SHULER

A very saintly minister and his good wife had a child who was most precious to them. But God permitted the child to become sick unto death. Doctors gave up hope. There was no hope, as we think of hope in such cases. The parents had prayed so earnestly for recovery, and now their hearts rebelled and they cried out that God was hard. But the Holy Spirit did not depart from them. He brought to their remembrance the fact that God is Love. They were enabled to see things differently then.

"Wife," said the husband, "we must not let God take our child; we must give her to him!"

Then they knelt humbly by the bedside and gave back to God the precious gift which for a time he had entrusted to their care and keeping. The parting was painful, but the glory which they experienced in the midst of their tribulation was great and comforting.

Sometimes when the sunshine of God's love seems to fade, we may find that we are standing in our own light. We are so accustomed to God's abundant giving of gifts to us that we may be taking them for granted. We may be forgetting that it is his prerogative to take those gifts back as well as to give them. And in thus forgetting we may meet keen disappointment. It is well to remember this great truth as did Job, that we may be able to say with him, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job. 1: 21). We may safely trust that the taking away is always done in mercy and love for our best.

*Harrisburg, Pa.*

## "God's Lights Still Burn"

BY MRS. CHAS. F. WEYBRIGHT

A county-wide blackout had been ordered. Farmers planned for it. They finished their barn chores early because all electric lights must be turned off.

One wise young mother read the evening stories to her little group earlier than usual and put them to bed early, turned out the lights and went down stairs. They went to sleep peacefully and happily.

The next morning their first questions were about what had happened during the blackout. Their mother told them cheerfully that she had washed the supper dishes at the sink by the window by the light of the moon and stars. This greatly impressed the little folks; it had not really been so very dark, after all, even though there were no electric lights burning.

Early in the morning the five-year-old boy hurried over to tell grandma all about it. "How did you fare during the blackout last night?" he asked. She answered, "I just turned out the lights and went to bed early, for I couldn't work or read or write but I could sleep." His face really beamed as he came to the point of his story. "Do you know what my mother did during the blackout? She washed our supper dishes by the light of the moon and stars. You know God didn't need to turn his lights out."

I thought happily, "And a little child shall lead them." Their faith in God is still undimmed. Will we older folks all do our part to keep it so? God is still our God. The Holy Spirit, our Comforter, is still our daily guide. May we never forget that "God's lights still burn."

*Syracuse, Ind.*



## Our Mission Work

### Relief Clothing . . .

BY MRS. R. D. MURPHY

During the year 1942 about 20,000 pounds of relief clothing with an evaluation of around \$15,000 were shipped from Brethren sources through the Friends Service Committee storeroom, 1515 Cherry Street, in Philadelphia, and about 25,000 pounds or more were contributed during the same time by Friends and others.

Twenty-four tons of clothing were shipped during the year through the courtesy of the British War Relief Society for distribution in England. Every bit of this arrived safely. Our own worker in England, John Barwick, has vouched for the great need there and also for the careful distribution and he has expressed his appreciation for our part in this work.

Thirty-eight tons of clothing for distribution in the internment camps reached Marseille, France, before the change in the political situation in November. This was sufficient to last until the end of January 1943. Another six tons are now in Lisbon awaiting transfer to Switzerland for distribution by Friends to the 11,000 needy refugees in that country. The balance of the fifty tons that we had permission to send will doubtless pass from Lisbon either to Spain or to North Africa. All told one hundred tons of clothing were distributed last year with an evaluation of around \$200,000.

To Mexico near the end of 1942 something less than a ton of clothing was sent for distribution by Mexican Friends to Spanish refugees and native Mexicans. In our own country we have shared in sending to needy spots among coal miners, share croppers, migrant workers and Negroes and whites of the Southland.

Our newest problem here at home is that of the Americans of Japanese ancestry who are living in relocation centers. We have found it fortunate that clothing from our Pacific storerooms, at La Verne and Oakland, California, could be sent to the Manzanar center where it has been distributed to good advantage. At Christmas time other Americans through their churches and through co-operation with the Japanese American Citizen's League provided gifts for 50,000 children in the centers. The Brethren Service Committee co-operated with the Friend's Service Committee with the help of many others in providing over 12,000 of these Christmas gifts. During 1943 we hope to continue this co-operation and to send many materials to the relocation centers to help brighten the lives of these people. There are as many new babies in these centers as in other American communities. American women can help each other in their customary, friendly fashion by sending gifts to the prospective mothers and the new babies of the relocation centers. Send complete layettes or individual pieces of baby clothing. The package may be wrapped in tissue paper and tied with ribbon if you wish. All layettes should be wrapped in cheesecloth rather than paper. Mark "For an American baby in a relocation center," and sign your name and address with the customary Brethren insignia. You will especially note the reports through the Messenger and elsewhere concerning the Brethren project for American Japanese.

This year we plan to continue our shipments to England. Although the door to France is momentarily closed it is becoming increasingly hopeful that clothing may be sent to Spain for distribution by our own workers, David and Janine Blickenstaff. Permission has al-

ready been granted to ship clothing for distribution by Friends in North Africa and likewise to Puerto Rico and Ecuador, for distribution by representatives of the Brethren Service Committee. Shoes are needed in Puerto Rico as they help prevent the spread of hookworm. The greatest need in Ecuador is for boys' warm clothing, and for both Ecuador and Mexico City warm outer garments are essential. Lightweight garments such as women's and children's cotton clothing, men's cotton trousers, shirts and underwear are suitable for all of the warmer climates.

There is no way to ship to China at the present. A letter recently reported that as late as last summer workers in the Friends Center in Shanghai were still active. Some clothing saved from shipments made in 1941 was still being distributed. It may be possible that very soon through the new avenues of service that are now being opened in China we can again resume our shipments of clothing.

As we look ahead we see no lack of opportunity for service to our fellow men. We are fortunate in having a large inventory of bailed clothing so that we can act quickly when permissions and shipping space are available. In 1942 because of such readiness we were able to ship twenty-one tons of clothing to France on less than twenty-four hours' notice. We solicit your continued contributions and generous service.

It is interesting to note that Brethren Service Committee Relief clothing gifts are averaging in evaluation over \$1,000 per month, and gifts in kind to the C. P. S. camps easily match this amount. Although these projects have not been limited to groups of women I venture to say that during this past year the women alone of the Church of the Brethren have given to relief and C. P. S. \$25,000 worth of material and this during a year when their special missionary project giving reached its peak—over \$18,000—\$3,000 beyond its goal.

I cannot refrain from thinking back some ten or twelve years when \$15,000 alone seemed like steep climbing. How we do gain strength and power and ability by using that which we have here and now! Little did we know twelve years ago what was ahead of us. We have not yet reached the limit of our possibilities.

I am sorry not to have been able to correspond as freely as I might have desired with many of you. For the past nine months I have had no secretarial help, but I do have knowledge, however, of everything Brethren that comes through 20 S. Twelfth Street, or through the storeroom at 1515 Cherry Street, and the Friends have very helpfully co-operated in spirit and in deed.

If you will always remember to indicate plainly who you are and what Brethren group you represent, and mark your correspondence "B. S. C.—attention Mrs. Murphy," it will eventually come to my knowledge.

I have been especially pleased to note how many of you are leading out in directing community relief projects. As women of the Brethren Church we should do this. If we do our work well it will be a great credit not only to us but to others and surely our Master will be gratified with such service. Although what we have done is but a drop in the bucket compared with the need ahead yet this bit of service affords a quality of peace and joy such as cannot be found elsewhere in the chaotic destruction of our day. The slogan "Fat for Soap" gives me a sense of joy and satisfaction, but the slogan "Fat

(Continued on Page 20)



## Heart Mountain Relocation Center . . .

BY EVELYN M. DELL

This account of life in a Japanese relocation center was written by a young Brethren girl who says that she has so enjoyed her work as a fourth grade teacher that she thought the readers of her church paper might also like to hear about Heart Mountain.

After working at the Heart Mountain relocation center for seven months, I can scarcely believe that there are many individuals who are totally unaware that Japanese relocation centers exist. There are many others who know of the plight of these American citizens but take only a passive attitude toward them in their time of trouble and distress.

Heart Mountain is one of the ten Japanese relocation camps. It is located near Cody, Wyoming, in the northwest corner of the state. Interned at Heart Mountain are 11,300 Japanese; two thirds of this number are American citizens. Almost overnight Heart Mountain has become the third largest city in Wyoming. Here one finds people from all walks of life: doctors, dentists, lawyers, stenographers, ministers, teachers, students, day laborers, gardeners, laundrymen, and cooks. Living side by side in their new homes are the old and the young; the feeble and the strong; the learned and the ignorant.

The residents of Heart Mountain live in hurriedly constructed barracks. Each barrack, which is approximately eighty feet by twenty feet, is divided into six rooms of three sizes. One family occupies one room unless the family is too large or has an invalid member in its group. That means that anywhere from two to seven persons will be living in a room which is the size of an ordinary dining or living room. Obviously, this is an unfortunate condition from the standpoint of health and privacy.

The teaching staff is composed of 130 teachers; seventy of that number are Caucasian; the remainder are Japanese-American. Not all of the Japanese-American teachers are full-time teachers; many teach night school, others are assistant teachers, some do stenographic work and a few do departmental work in the elementary schools.

At present the high school is held in seven barracks at the south side of camp. Fourteen



These fourth grade Japanese boys are Kenneth Aratani, Meulo Kawakami, Henry Imokawa, and James Koshiyama.

hundred students are enrolled in junior and senior high school.

There are five elementary schools. These school-barracks are located throughout the camp for convenience as well as necessity. Nine hundred one boys and girls attend grades one to six.

The opening day of school at Heart Mountain was, I am sure, the most unusual and unforgettable experience that either the teachers or pupils will ever have. The barrack walls were still without the celotex lining; there were no desks—the children sat on benches and wrote on their knees; no blackboards were in sight; cupboards for books were impossible to obtain at that time; teachers for the first time in their teaching experience had no desks of their own. Many times we teachers reiterated the fact that the pioneers had nothing on us. With the physical needs of the schoolroom now provided and the excellent textbooks which the government furnished, we feel that the schools which we left have nothing that we do not have except perhaps walnut floors, steam heat and Venetian blinds.

The elementary grades have anywhere from twenty-five to forty pupils per room. I teach fourth grade and have thirty-six pupils in my room.

On a recent visit home I was often asked, "What do you teach out there?" "What are the pupils like?" "Do you enjoy teaching Oriental children?" We teach the same subjects in just the same way that they are taught in any of our American schools. These boys and girls are exactly like any of the Caucasian youngsters I have taught. Having always attended a public school along the west coast they are truly indoctrinated in the American way of life. They talk, dress, and act like any other children. They appreciate any kindness shown to them by their teachers as do other children. In school here, there are those for whom school work is very easy and there are those for whom learning is extremely difficult. Of course, I enjoy teaching Orientals. They are eager, interesting and ambitious. They are in no way different from Caucasian boys and girls except that their eyes slant and their hair is coal black.

We five Caucasian elementary teachers in our building feel extremely fortunate to have a Japanese-American



Nancy Hoshi, Betty Kurihara, Keiko Kikuchi, and Mutsu Shimada have just finished a day of school.



teacher in our school. She is formerly of Los Angeles and teaches the third grade. She comes from a fine, well-educated, Christian family. There are six children in the family, all but the oldest having graduated from the University of California at Los Angeles. The oldest graduated from the University of Southern California. I have visited the home of this teacher several times. I only hope she and her family have enjoyed my being there half as much as I have enjoyed it.

Evacuation has not been easy for the colonists. Would it be easy for you as American citizens to give up and leave behind all that you had spent years working for? The group which has suffered most by this mass evacuation has been the high school students and those just out of high school. The grade school children are not old enough to realize the full significance of what has happened to them. The older people feel as though they have lived their lives; their concern is for their children. The college students and young married people have stamina and emotional stability to give their all in facing this great problem.

Work has been provided for many of the residents in the center. Many are employed at the administration building as clerks, stenographers, and janitors; the center hospital and various mess halls also give employment to many residents. The prevailing monthly wage scale is \$12, \$16, and \$19. At the hospital many skilled doctors are offering their services and receiving in return \$19 per month.

There are four groups of the Japanese. The issei are the first generation Japanese, and because of the Exclusion Act are not citizens. The second generation, American citizens, are called nisei. The third generation is the sansei. Those who were born in the United States but have spent the greater part of their lives in Japan are called the kibei.

Very often we who have come out here to work among the Japanese are criticized severely because we have forsaken American children for "those sneaking, treacherous Japs." How very untrue this accusation is, and how we wish we could change the attitude of our American people! Not for one minute would I try to convince anyone that every Japanese is honest, trustworthy, and dependable. Heart Mountain has some 11,000 residents. That compares in size to many towns in the United States. Can it be said of every citizen in those towns that they are all honorable, sincere, and law-abiding? Why should we expect the Japanese, then,

Miss Evelyn Dell and her fourth-graders are shown against the wall of the barracklike school in the relocation center.



to maintain a standard which no other town is capable of maintaining? In every race we have the good sheep as well as the black. Let us remember that, for it is one small way in which every loyal American citizen can help build a just and lasting peace.

### Brethren Service Briefs

**A High School Civilian Service program**, to parallel the High-School Victory Corps, should be well under way by the opening of the school term this fall. The program is designed as an alternative to the war emphasis of the Victory Corps and will include high school students all over the country, complete with their own Civilian Service insignia. Although the pattern will vary with different localities, in general Civilian Service will specialize during school hours in courses which prepare the student for service with any of man's essential needs: food, clothing, health, recreation, etc. Outside of school it means an integrated program of hospital work, home nursing, blood donations, farm projects, community welfare projects, etc. High School Civilian Service will be open to pacifists and nonpacifists alike. Organization will be loose and fluid with no central office and considerable freedom for interested groups to work out their own patterns within the national framework. Chief groups now concerned are the peace churches, the F. O. R. and the Jewish Pacifist Fellowship.

**The U. S. government**, through the Camp Operations Division of Selective Service, will operate and finance a camp for conscientious objectors beginning July 1 at Mancos, Colo. This is in answer to the requests of those who feel that the government should assume the financial responsibility of the men it drafts and those who object to service in church-operated camps for other reasons. The government will provide the men with maintenance, work clothing, medical and dental care and an allowance of \$3 a month. The work project will be under the supervision of the Bureau of Land Reclamation, and the project superintendent will probably serve as camp director, reporting directly to Selective Service. More government camps may be opened depending on the number of men interested. They will be open not only to those already in C. P. S. but to new assignees who express a preference for a government camp.

### Letter From England

John Barwick, worker in war-prisoner camps in England, has returned to the United States to give reports on his work there. Excerpts from his last letter follow:

"I am a long way from Elgin and I have been even further. It has been an interesting trip. Landing in a plane in the teeth of a heavy gale was one of the exciting times on it. They say the gale reached a velocity of 100 m. p. h. in the afternoon.

"I saw my Swedish colleague off for Stockholm the other day. His visit was most interesting. . . . He can tell of the Swedish organization of the various welfare bodies for the relief of victims of war.

"I am deeply impressed by the Swedish attitude. It is a positive and an effective one arising from religious motives. We would be well advised to keep in close touch with them. They will be our most natural ally in relief work.

"When I look at the map of Europe and see the belt where anarchy will be the general rule I realize how important Sweden with her balanced outlook and genuine piety will be. Australia is another bulwark. . . ."



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

#### Calendar for Sunday, June 13

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** God's Exceeding Great Promises.—2 Peter 1:1-11. Golden Text, He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature. 2 Peter 1:4.

**Christian Workers,** The Expanding Liquor Traffic.

**B. Y. P. D.,** A Stitch in Time.

#### • • • Gains for the Kingdom

One baptized in the Rummel church, Pa., Bro. George Wright, pastor.

Nine baptized in the Ridge church, Pa., Bro. Olden Mitchell, evangelist.

Four baptized in the Fredericksburg church, Pa., Bro. H. M. Snively, evangelist.

Twenty-one baptized in the First church, Chicago, Ill., Bro. Harper S. Will, pastor.

Twelve baptized and one reclaimed in the Girard church, Ill., Bro. Leland Nelson, pastor.

One baptized and three received by letter in the Lansing church, Mich., Bro. Walter M. Young, pastor.

Four baptized and two received by letter in the Plum Creek church, Pa., Bro. C. H. Rosenberger, pastor.

Fourteen baptized and twelve received by letter in the First church, Detroit, Mich., Bro. Harvey R. Hostetler, pastor.

Eleven baptized, one received by letter, one reconsecrated, and three awaiting baptism in the Stone Bridge church, Md., Brother and Sister B. M. Rollins, evangelists.

#### • • • Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins,** July 19 in the Kas-kaskia church, Ill.

**Bro. Lawrence Bianchi** of Parkhill, Pa., June 14 in the Cherry Grove church, Md.

**Bro. J. C. Garber** of Staunton, Va., July 5-18 in the Valley River church, W. Va.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., June 20—July 4 in the Union Chapel church, Markleysburg congregation, Pa.

#### • • • Personal Mention

**Mrs. John Eckerle,** formerly Mildred Livengood of the Publishing House office, now of Freeport, Ill., dropped in last week to see her former co-workers. She was visiting her sister, Mrs. Robert Royer.

**Bro. Guy E. Wampler** will visit Fort Bragg and Douglas Field, N. C., and probably Camp Davis, S. C., the second week of July. Will pastors and parents of boys in any of these camps please send their names and complete addresses to the Brethren Service Committee, 22 S. State Street, Elgin, Ill., as quickly as possible?

**Bro. J. E. Joseph** of Onkama, Mich., suffered a stroke eight weeks ago, which may result in permanent disability, Sister Joseph writes.

**Though Bro. Dwight B. Horner** is no longer pastor of the Maple Avenue church, Canton, Ohio, his address for the summer will be the same, 1401 St. Elmo, N. E., Canton, Ohio.

Two of last week's visitors were Anne Hollinger of La Verne, Calif., and her sister, Mrs. Austin Fellenbaum of Lancaster, Pa., daughters of the late Bro. Albert Hollinger of Western Canada. They were in Chicago to see their brother Albert receive his B.D. degree from Bethany and came out to Elgin to see the Bonsacks, and incidentally the Publishing House.

**Brethren C. W. Gible,** S. Clyde Weaver, Reuben Myer, Harry E. Aldinger, Milton L. Hershey and Norman W. Patrick from Eastern Pennsylvania and Michael Markey from Southern Pennsylvania, finding they had time between trains in Chicago, came out to see the Publishing House on Monday of last week. They were representing their congregations at the McPherson Conference.

#### • • • Miscellaneous Items

**A correction:** In the table entitled General Statistics of Giving for Year Ended Feb. 28, 1943, found on page 26 of the Messenger for June 5, each of the three subheads under Average Contribution Per Member should stand over two columns of figures.

**The Supreme Stewardship** is the subject for a series of radio addresses to be given by Dr. Arthur H. Limouze, Secretary of the General Council, Presbyterian Church, U. S. A. The addresses will be heard over the Blue Network each Friday at 1:30 p. m., Eastern War Time, beginning July 2 and continuing through Sept. 24. The series is under the sponsorship of the United Stewardship Council.

**Northeastern Ohio** ministers' retreat will be held at Camp Zion on June 20-24. The retreat is to begin at 7:45 o'clock Monday evening with two addresses: Bro. Calvert N. Ellis speaking on The Church Yesterday and Bro. C. D. Bonsack on The Church Facing a World of Pain. Three full days will follow. Ministers and their families are urged to attend. The public is especially invited to the evening services. Camp Zion is located eight miles south of Canton on the East Sparta-Navarre road, just west of the Bolivar road.

#### Bethany Summer School

A five weeks' course from June 14 to July 17, 1943, is being offered by Bethany Biblical Seminary. Seminary courses are Exegesis of Prophetic Books, (major), and Wisdom Literature (minor), Dr. F. E. Mallott, teacher. Bible Training School courses are Developing the Devotional Life (major) and Storytelling in Religious Education (minor), Mrs. Anna Mow, teacher. Classes will meet Monday through Friday. Register at the president's office at any time before June 14. An incidental fee of \$6 is charged for the six quarter hours of school work.



**Woodworth church**, Youngstown, Ohio, will celebrate the twenty-fifth anniversary of its organization on Sunday, June 20, with an all-day meeting and a basket dinner at noon. Brethren Otho Winger and J. I. Byler will be the guest speakers. All friends and former members are cordially invited. Services begin at 10:30 a. m., 1:30 and 7:30 p. m., E. W. T.

**Exploring the Bible** was written to answer such questions as how the Bible came to be and how one can make the best use of the Book of books. That it is proving helpful in these respects is suggested by the recent request of a reader that his copy might be autographed by the author. Here is a twenty-five-cent book worth much more than its price would seem to indicate.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

### Received Recently

**Four Freedoms and God.** Edwin McNeill Poteat. 155 pages. \$1.50.

**More Power in Prayer.** David M. Dawson. 162 pages. \$1.00.

**How to Make Friends for Your Church.** John L. Fortson. 186 pages. \$2.00.

**Twenty Illustrated Object Lessons.** W. T. McLean. 46 pages. Paper, 25c.

**If They Don't Come Back.** H. Adye Prichard. 77 pages. \$1.25.

**Nicotine on the Air.** 64 pages. Paper, 30c.

**The Science of Peace.** Philip Marshall Brown. 63 pages. 75c.

**Music in Worship.** Joseph N. Ashton. 232 pages. \$2.00

**The Alcohol Question.** Norma C. Brown. 111 pages. Paper, 75c.

**Educate for Total Abstinence.** Ada Rose Demerest. 94 pages. Paper, 60c.

Reviews of some of the best of these new books will appear in this column as space permits.

**Prayer Poems—an Anthology.** Compiled and arranged by O. V. and Helen Armstrong. Abingdon-Cokesbury, 1942. 225 pages. \$1.75.

This anthology of prayer poems covers the entire range of human emotions and needs. There are six main divisions entitled From Day to Day, The Festal Days, The Small Circle; The Large Circle, Discipleship, and The Soul's Needs. Each of these is divided into smaller areas of interest, thirty-two in all. A supplement contains five divisions of poems about prayer. The writers are mostly contemporary or recent. Some are well known; others are little known. In artistic quality the poems range from superior to ordinary, with a good average. Poetry lovers, ministers, and others who plan programs will find this anthology useful.—Ora W. Garber.

**The Practice of the Christian Life.** Edwin Lewis. Westminster Press, 1942. 131 pages. \$1.00.

The author contends that the Christian lives the Christian life because of his beliefs in certain realities, this set of beliefs being the doctrines of the Christian faith. Accordingly he discusses such items as the life in Christ, faith, the soul's privacies, the Holy Spirit, the church, daily life, the disciplines of life, Christian service, and the Christian as a citizen of two worlds. As one reads this

book he is not allowed to overlook life's dependence on belief or to forget that the Christian life is to be lived here and now. In simple, understandable language, crisp and telling sentences, and well-marked divisions this comprehensive truth is affirmed time after time. The presentation is positive and practical. It is a book many of whose chapters, even sentences, may suggest one or more possible sermons; but its value is not limited to ministers. Laymen untrained in theology will find it a helpful book. The addition of a bibliography and suggested teaching methods makes the book useful for class study.—Ora W. Garber.

## With Our Schools . . .

### Elizabethtown College

**Dr. Charles E. Weaver '26**, a practicing physician in Manheim, Pa., has been elected by the alumni of the college to represent them on the board of trustees.

**Dr. A. G. Breidenstine**, Dean of Hershey Junior College and a member of the national men's work council, has been elected president of the college alumni association for the coming year.

The final payment on the student-alumni gymnasium was made by the alumni at their annual banquet on May 22. This marked the successful completion of the association's financial project for the current school year.

**District meeting** of Eastern Pennsylvania recently re-elected Michael Kurtz and R. P. Royer to the board of trustees of the college. Clyde Weaver from East Petersburg was elected to succeed J. N. Cassel as a member of the same group.

**History and program of the Church of the Brethren** is the title of a new course to be offered at the college during the 1943-1944 term. It is intended primarily for Brethren young people and is designed to acquaint students with the historical background of our church and to give them a comprehensive understanding of its present program.

### Juniata College

**Dr. William P. Tolley**, chancellor of Syracuse University and the president of the Association of American Colleges, addressed the fifty-six Juniata College seniors who received their bachelor degrees at the college's sixty-seventh commencement exercises on May 31.

**Honorary doctorates** were presented to William S. Livengood, Jr., secretary of internal affairs and graduate and former president of the national alumni association of Juniata; to Professor John Calhoun Baker, associate dean of Harvard University and a graduate and trustee of Juniata College; to Dr. Vernon Franklin Schwalm, president of Manchester College of North Manchester, Ind.; and to Dr. Tolley.

Following the commencement exercises members of the faculty and friends of the college, in addition to the commencement principals, met at the annual trustee luncheon, held this year in honor of the retiring president of the college, Dr. Charles C. Ellis. Each of the dignitaries who had received an honorary degree paid sincere high praise to the retiring educator, who has been connected with Juniata over a long period as student, teacher and president, and who served the institution wholeheartedly and unselfishly through all the years. The successor to Dr. Charles C. Ellis as president of the college will be announced in the near future.



## See Here, Mr. Jones!

### A Boy Talks Up to a Man

My dad used to call you George, but I suppose a youngster like me should say *mister*. While dad was living, he and I ran around together so much that you are just Uncle George to me.

My brother Otto knows you well. He and I were talking about you the other night. Otto has been like a dad to me for ten years or so. He remembers the days when he was in that big class of yours in our Sunday school, when you taught the high school juniors and seniors. I remember tagging along with him to your annual dinner one time. Otto used to say he was glad that he got through high school before you quit teaching. He thinks it was a fine thing for all our boys to have you those last two years before they went off to college and out into work.

We were talking the other day about those fellows, Jimmie Henderson, our debater, and Phil Hewitt, the star tackle. And you remember Geoffrey Shelton, the "bug" for mathematics—and my big brother, Otto—there's nothing wrong with him. He says you just "grew" those fellows, Mister Jones.

And they liked you so much they started in on your trail—teaching in Sunday school—Otto and Geoffrey and Phil and Jimmie. Otto says he got quite a kick one Sunday morning last September to see all those fellows sitting around the table at the teachers' meeting in the library. He called it "putting some young blood into the teaching staff." We talked about it in our family all dinner time Sunday.

But see here, Mister Jones, do you know what? Every last one of those boys is gone now. You know where. Jimmie showed up one Sunday in October in a new uniform and then he was off to an officers' training school somewhere. By November the others were gone. And by Christmas some of our older men teachers were gone too—even Mr. Hagerman (remember how long he taught?). And then Otto couldn't be deferred any longer on account of being the support of our family, and now he has gone.

See here, Mister Jones—you can't go to war along with your boy Harry, but couldn't you come back and teach in Sunday school again? If you did it, I'm sure Mr. Brown would and maybe Mr. Seeley and Mr. Estey and Mr. Wallace. Perhaps some new men would take their cue from you—Mr. Spaulding, Mr. Johnson, and Mr. Raines. We need all we can get, Otto says. Who is going to be my teacher when I hit the junior year in high school? (Maybe if these men took hold, more women would help out in other departments of the school.)

I wouldn't have thought of this last thing myself, but my pastor, when I was with him on a committee the other day (we are on committees in your Sunday school), said that a lot of boys in our town are getting rough and rowdy around the streets. He thinks more



men teaching in Sunday school would help. I told him what I have told you about Jimmie and Geoffrey and so on—and about you, and he said that there were Jimmies and Geoffreys and men like you all over the country. He thinks every church is up against the same snags we are. And so I thought I'd just write and tell you.

What about it, Mister Jones?

Fred Lewis.

### ADULT DISCUSSION OUTLINE

#### Beverage Alcohol in Life Today

##### Part IV. What to Do About It

Scripture: Rom. 12: 4-9

Sunday, June 27

Note: We recommend lesson 4 in Beverage Alcohol: What? Why? Whither? by Harry S. Warner. See Part I in this series.

#### I. The Problem

For centuries mankind has tried to solve the alcohol problem. The words *temperance, self-restraint, moderation, abstinence, total abstinence, regulation, license, local option, government sale, state and national prohibition, modification, repeal, and control* are quite familiar. Also we have often heard the questions, "Shall I drink?" "What shall I drink?" "Shall I attend drinking parties?" "Shall I eat in restaurants where liquor is sold?" "How shall we deal with the drunkard?" "How shall we protect ourselves from the drunken drivers?" "How shall we protect wives and children from drunken husbands and fathers?" "Shall we practice moderation or total abstinence?" "What's the harm in a glass of beer?" "Shall we banish or license the saloon?" "What shall we do about the barmaids?" "How much drinking is there in our high school and college groups?" These questions are or have been red-hot issues.

#### II. The Solution

1. Teach the facts about alcohol in the home, school,



and church. Recent scientific research has provided these facts.

2. Develop a society where liquor is not needed to have freedom and a good time. Begin with only a few, if necessary. This is an opportunity for the home, school, and the church.

3. Fearlessly contend that it is good etiquette to say, "No, thank you; I don't drink."

4. Campaign against liquor advertising. Find ways to expose the untruths claimed by the traffic.

5. Seek reduction in the sales of liquor through taverns, restaurants, stores, and bootleggers.

### III. For the Discussion

1. Which of the above questions and terms are hot issues in your community?

2. What are you willing to do now in your homes, churches, and school to help with this age-old problem?

3. What will be the result if we do nothing?

## Correspondence . . .

### Northern Indiana Men's Work Mass Meeting

A large crowd of men of the Northern Indiana churches attended a quarterly mass meeting held at the Napanee church on April 4. The theme for the afternoon was Building an Adequate World Peace. Earl Stouder of Union Center was chairman and Eldon Neff of Bremen chorister. The male quartet of the Bethany church presented several opening numbers in connection with the devotions conducted by Granville Deaton of North Webster.

During the business session conducted by Harold Yoder of South Bend, the subject of heifers for Europe was brought before the men for discussion. Dan West, A. W. Cordier, John Metzler, and George H. Craig, members of the committee, presented some very interesting facts and possibilities in connection with this program. After some discussion and questions the men of the district accepted the challenge of contributing 500 heifers by August 1 of this year. Jesse Eisenhower of the Bethany church gave a very encouraging report on the food for C. P. S. camps, one of the projects of the district.

It was announced that the next mass meeting will be held at Camp Mack on June 13. The writer reported that the Northern and Middle Indiana men's groups went well over the top in their giving toward the support of the men's work program for the past year. Recently released materials pertaining to the program of men's work over the brotherhood were also made available. A sizable offering was lifted for the support of the district work.

Following the business session, Bro. Arthur Keim, pastor of the Plymouth church, gave a very challenging address on the theme of the day. A report of his address appears elsewhere in this Messenger. Bro. Ervin Weaver of the North Liberty church pronounced the benediction.

During the social hour the women of the church provided lunch for the men who remained over for the evening service.

Bro. George Phillips, pastor of the Elkhart City church, gave the evening address. This was the closing service of a two weeks' revival, of which he was the evangelist. Warren Miller of Bremen, vice-president of district men's work, conducted the evening devotions and the

district men's chorus, under the direction of George Heeter of South Bend, presented several numbers. The Ellis Eby family quartet of the Syracuse church also gave several splendid selections of music.

Elkhart, Ind.

Allen Weldy.

### I Volunteered Too

The women of today are readily volunteering for service in various organizations. I have volunteered for service in a greater organization, the COGS—and thus I have become a COG. Perhaps I should explain that there are many other volunteers and that to those not yet enlisted, we are the Children of God.

We do not relieve men to fight, but by joining we are relieved of the burden of sin. We look for no furlough; think of the souls we might lose; even we ourselves might lose the fight for victory. We are in for the duration too—the span of our earthly lives. Promotions are handed to us in the way of richer and closer fellowship with the Lord. Our pay comes after the final victory.

Our organization is not in uniform, but we are recognized by people who come in contact with us. We were founded by our heavenly Father and today he is our competent leader.

The ministers and missionaries are large COGS, having much responsibility; the Sunday-school superintendents, teachers and pupils of all nations complete the organization.

I see myself as a very small COG, not noticed by the passers-by. Yet I know that if within me are impurities and if I do not run smoothly, God's plan for production is slowed. Perhaps the work will go smoothly without the COG that represents me, but what if a hundred or a thousand of these small COGS failed to be in running condition!

There is a comfort in the thought that our machine does not generate its own power; the operator provides the amount needed.

He needs more COGS to take the places of the discarded ones. Have you volunteered?

Dayton, Ohio.

Dorothea Sebert.

### Today and Yesterday

The dark clouds of sin and corruption are hanging low over the entire world today. I think today they are the darkest in many centuries. But although the clouds are dark and low they have a silver lining.

I think of a time more than nineteen hundred years ago when the clouds were black and heavy and there was no visible silver lining. The then-known world was smaller than it is today. The followers of Christ were few. I refer to the first Good Friday, the day of Christ's death and burial. Those who were his followers were trying with their finite minds to understand his messages and his purpose in life. Those with him longest had been with him only three short years. They still thought of his kingdom as the earthly kingdom which the Jews had expected for so long. Now their king was dead and lying in the tomb, and yet the kingdom was not established.

With their leader dead and buried and his mission as they understood it not fulfilled, they were bewildered and knew not what to do. Yes, it was a dark time indeed. I imagine they sat and pondered over the happenings of the former night—all but Judas, who was not privileged to be with them all of the previous night be-



cause of his selfish greed. He had only his deed to think about and it caused him so much sorrow that he killed himself in order to end his despondency. The others had something that Christ had left them the night before and they began to search for the silver lining that they knew was there, but which they could not see.

I imagine their minds and conversations dwelt on the words of their Master as he said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." Surely these words meant something—but what? They did not have the resurrected Christ then as we do today. They could not see the silver lining because Christ was in the tomb. But they knew that it was not the end, that it could not be the end. The clouds were dark indeed, but they had hope and faith. I am glad we have the resurrected Christ and through him can see the silver lining beyond the clouds.

Bassetts, Va.

L. C. Carter.

### Old Bob

Some of the aged ministers of this day are getting quite a little publicity in the press. As to their ability in service one can use Old Bob as an illustration. He was the aged horse, once useful in service on the old-time horsepower for a threshing outfit, but now retired and turned out to pasture to spend the remainder of his days resting.

But when the new power outfit failed there was no way out but to get Old Bob and put him to work again.

For years in almost every department of life the trend was to give the work to young men. A man over forty-five years of age had a poor chance to get a job. Likewise in the ministry, the trend has been to get younger men with intellectual training, rather than to keep those with years of experience. Very often we forget that three factors in life are absolutely essential—knowledge, inspiration and experience.

Consider the case of Uncle John, who became aged and decided to retire. He turned the farm over to his son, a university graduate, with some advice which the son did not relish too much. The son said: "Now, dad, you know that I have a college diploma, so you need not advise me on how to operate this farm; I am going to run it with modern equipment. Dad, leave the farm to me and enjoy your chance to retire."

So dad went home with some regrets, realizing that his long life of experience was to be set aside for new ideas. In the course of time a rainy spell set in, with the heavy rains continuing until water began to come into the cellar. It was then the son telephoned his father, wondering what to do. At first the father said but little, as his son was highly educated and had refused advice on the grounds of holding a college diploma. Finally the third call came. "Say, dad, what will I do with this water in the cellar? It's a foot deep."

Uncle John, disgusted, shouted back, "Stick your college diploma down the cellar drain and pump the water out." Other aged helpers may feel a little hurt when called back to help with severe problems. So why not extend a reasonable amount of courtesy instead of saying to such that their place is on the shelf?

Lena, Ill.

Ezra Lutz.

### The Passing of Delphos P. Weller

Delphos P. Weller, son of Henry and Adaline Copley Weller, was born in Hancock County, Ohio, Aug. 25, 1875, and died at his home near Dupont, Ohio, April 13, 1943. He had been in failing health for several months.

Surviving him are his wife, Arminta Prowant Weller, to whom he was married on Oct. 3, 1897; three sons, Everett of Antwerp, Irving of Continental, and Ernest of Oakwood; two daughters, Mrs. Verna Koharn of Ft. Wayne, Ind., and Mrs. Rolla Etter of Pandora; three brothers, Wilson of North Manchester, Ind., Harvey of Silver Lake, Ind., and Edward of Continental; two sisters, Mrs. Armel Ernsberger of Bremen, Ind., and Mrs. Harlan Wolfe of Pleasant Bend; and eleven grandchildren.

Bro. Weller united with the Church of the Brethren in January 1895. He was called to the ministry of the Dupont church on Sept. 21, 1898, and was advanced to the eldership on Oct. 19, 1902. He had served the Dupont church as pastor since he was elected to the ministry.

Bro. Weller was a loving husband, a kind father and a good neighbor. He lived, as well as preached, the Christian life. He gave generously of his time and money to the church and to missions. He was especially interested in young people and children. He never tired of visiting the sick or doing what he could for the aged. Bro. Weller was active in civic affairs and a member of the board of education for many years. He held many offices in the Northwestern District of Ohio and served as delegate to district meeting and Annual Conferences.

Funeral services were held in the Dupont church by Brethren Reuben Boomershire, J. J. Anglemyer, and Charles Zunkel. Interment was in the Fairview cemetery near Dupont.

Oakwood, Ohio.

John Measel.

### Relief Clothing

(Continued from Page 13)

for Bullets" shatters my peace of mind and soul.

It is important then that we continue our relief clothing projects. We should always have a supply in store from which to draw. Note the special needs and calls for relief clothing as presented by Anetta Mow, through the Gospel Messenger. Continue to be diligent and careful in preparing your material and in packing it for transportation. Any painstaking effort you make will save much worry in Philadelphia or elsewhere. Every contribution you make is weighed, listed and evaluated in Philadelphia and in due time a copy of this listing comes to me. I am pleased to note evidence of carefulness on your part. Sometimes, however, there is room for improvement. Consult your instructions frequently. Used clothing is much needed, but be sure always that it is mended, cleaned and serviceable. Anything that is doubtful would better be made over or disposed of at home. I also note that you are displaying much ingenuity in making over material into new garments. This is very commendable and doubtless affords you much joy.

Finally, remember that we now need clothing for all parts of the world—good, commonsense, wearable clothing.

Philadelphia, Pa.



## What to Pray For

Week of June 12-19

Pray for the missionaries whose names are listed in the Prayer Calendar this week

Lillian E. Grisso.  
Anna Warstler.

Remember the missionaries on their birthdays

### Africa

Ruth Utz, June 20, 1892.

### China

Hazel Rothrock, June 16, 1905.

### India

Hattie Miller Alley, June 6, 1888.

Howard L. Alley, June 30, 1888.

Mary B. Blickenstaff, June 29, 1891.

Elsie N. Shickel, June 29, 1891.

### Sweden

J. F. Graybill, June 10, 1874.

## Financial Report of the General Mission Board of the Church of the Brethren

For the Year Ended February 27, 1943

### MISSION INCOME AND EXPENSE

|                                       |                      |
|---------------------------------------|----------------------|
| <b>INCOME</b>                         |                      |
| World-wide Fund .....                 | \$ 160,768.51        |
| India Mission .....                   | 29,258.71            |
| China Mission .....                   | 21,572.12            |
| South China Mission .....             | 178.00               |
| Sweden Mission .....                  | 1,127.00             |
| Africa Mission .....                  | 22,652.16            |
| Home Missions .....                   | 11,547.85            |
| <b>Memo—</b>                          |                      |
| From living donors .....              | \$197,871.69         |
| From other sources .....              | 49,232.66            |
| Total Mission Income .....            | \$ 247,104.35        |
| <b>BALANCES March 1, 1942—</b>        |                      |
| India Funds .....                     | 8,197.42             |
| China Funds .....                     | 1,213.00             |
| Denmark Funds .....                   | 1,670.38             |
| World-wide Fund .....                 | 15,359.42            |
|                                       | 26,440.22            |
|                                       | <u>\$273,544.57</u>  |
| <b>EXPENSE</b>                        |                      |
| General Secretary's Department .....  | \$ 9,635.64          |
| Treasurer's Department ..             | 4,067.15             |
| Missionary Education Department ..... | 12,781.26            |
| India Mission .....                   | 61,981.98            |
| China Mission .....                   | 30,620.08            |
| South China Mission .....             | 511.24               |
| Sweden Mission .....                  | 5,052.40             |
| Denmark Mission .....                 | 162.35               |
| Africa Mission .....                  | 29,145.94            |
| Home Missions .....                   | 41,577.21            |
| Total Mission Expense .....           | \$ 195,535.25        |
| <b>BALANCES, February 27, 1943—</b>   |                      |
| India Fund .....                      | 8,197.42             |
| China Fund .....                      | 1,576.80             |
| Denmark Fund .....                    | 1,508.03             |
| World-wide Fund .....                 | 66,727.07            |
|                                       | 78,009.32            |
|                                       | <u>\$ 273,544.57</u> |

Balance Sheet as at February 27, 1943

### ASSETS

|                                                 |               |
|-------------------------------------------------|---------------|
| <b>CURRENT</b>                                  |               |
| Cash on hand and in banks .....                 | \$ 65,887.98  |
| Contributions Receivable ..                     | 63,798.52     |
| Accounts Receivable .....                       | 14,848.52     |
| Advances to Field Treasurers ..                 | 92,843.80     |
| Office Equipment and sundry deferred charges .. | 5,389.09      |
| General Ministerial Board (Deficit) .....       | 460.53        |
|                                                 | \$ 243,228.44 |
| <b>INVESTMENTS FOR ENDOWMENT AND ANNUITIES</b>  |               |
| Bonds—                                          |               |
| Public Utility .....                            | \$468,263.75  |
| Industrial .....                                | 316,644.25    |
| U. S. Government Obligations .....              | 229,285.29    |
| Railroad .....                                  | 239,256.25    |

|                                                      |            |                       |
|------------------------------------------------------|------------|-----------------------|
| City Real Estate .....                               | 108,768.50 | 1,362,218.04          |
| Stocks—                                              |            |                       |
| Common .....                                         | 175,426.25 |                       |
| Preferred .....                                      | 47,009.25  |                       |
| Brethren Publishing House (100% of capital stock) .. | 50,000.00  | 272,435.50            |
| First Mortgages—                                     |            |                       |
| Farm Loans and Advances ..                           | 126,624.62 |                       |
| City Real Estate Loans ...                           | 47,764.69  | 174,389.31            |
| Real Estate Owned .....                              |            | 26,832.79             |
| Real Estate Contracts and Advances .....             |            | 79,644.77             |
| Sundry .....                                         |            | 796.00                |
|                                                      |            | 1,916,316.41          |
| General Securities and Advances—                     |            |                       |
| Contingent Investments Receivable .....              | 43,012.51  |                       |
| Advances thereon .....                               | 8,446.74   | 51,459.25             |
| Church Extension Bills Receivable .....              |            | 50,819.69             |
|                                                      |            | 102,278.94            |
|                                                      |            | <u>\$2,261,823.79</u> |

### LIABILITIES

|                                                   |               |
|---------------------------------------------------|---------------|
| <b>CURRENT</b>                                    |               |
| Demand Notes Payable...                           | \$ 21,484.05  |
| Accounts Payable .....                            | 14,047.43     |
| Foreign Transmission Certificates Outstanding ... | 4,565.31      |
| Accrued Office Salaries and Wages .....           | 1,051.58      |
| Foreign Salaries Payable..                        | 16,046.42     |
| Special Funds—                                    |               |
| Brethren Service Committee .....                  | \$112,697.07  |
| Foreign Treasurers' Revolving .....               | 22,530.05     |
| Ministerial and Missionary Service .....          | 9,321.50      |
| Book and Tract Work ....                          | 2,652.91      |
| Board of Christian Education ..                   | 800.03        |
| Denmark Poor .....                                | 1,484.93      |
| Gish Publishing .....                             | 85.75         |
| Gish Testament .....                              | 1,100.00      |
| Africa Leper .....                                | 1,900.00      |
| Student Loan .....                                | 7,688.20      |
| Memorial Funds .....                              | 200.00        |
| Sundry .....                                      | 1,217.39      |
|                                                   | 161,677.83    |
|                                                   | \$ 218,872.62 |

### ENDOWMENT AND ANNUITY FUNDS

|                                         |            |              |
|-----------------------------------------|------------|--------------|
| Mission Endowments—                     |            |              |
| World-wide .....                        | 868,621.98 |              |
| India .....                             | 7,429.44   |              |
| Floyd F. Rhodes Memorial ..             | 2,550.00   |              |
| China .....                             | 1,883.22   |              |
| Cuba Memorial .....                     | 1,000.00   |              |
| H. H. Rohrer Memorial...                | 758.82     |              |
| Mary A. Culp Memorial..                 | 379.40     |              |
| Africa .....                            | 2,414.79   |              |
| Minneva J. Neher Memorial ..            | 1,000.00   | 886,037.65   |
| Miscellaneous Endowments—               |            |              |
| Gish Estate .....                       | 43,100.06  |              |
| Book and Tract .....                    | 22,079.84  |              |
| Gospel Messenger .....                  | 13,992.22  |              |
| Ministerial and Missionary Relief ..... | 22,828.86  | 102,000.98   |
| Endowment Annuity Bonds ..              | 284,042.68 |              |
| Mission Annuity Bonds...                | 376,187.92 | 1,648,269.23 |

### GENERAL FUNDS

|                                      |           |            |
|--------------------------------------|-----------|------------|
| Contingent Agreements (Contra) ..... | 43,012.51 |            |
| Church Extension .....               | 62,000.48 | 105,012.99 |

### MISSION SURPLUS

|                                       |            |                       |
|---------------------------------------|------------|-----------------------|
| Building and Contingent Reserve ..... | 136,777.16 |                       |
| China Mission Reserve....             | 14,240.08  |                       |
| Reserve for Mission Advances          | 60,642.39  |                       |
| Current funds—                        |            |                       |
| India .....                           | 8,197.42   |                       |
| China .....                           | 1,576.80   |                       |
| Denmark .....                         | 1,508.03   |                       |
| World-wide .....                      | 66,727.07  | 78,009.32             |
|                                       |            | 289,668.95            |
|                                       |            | <u>\$2,261,823.79</u> |

### Schedules

#### 1. India Mission Fund

|                                        |             |
|----------------------------------------|-------------|
| <b>Balances, March 1, 1942—</b>        |             |
| Quinter Memorial Fund...               | \$ 6,571.91 |
| India Village Fund .....               | 950.00      |
| Dahanu Family Line Hospital Fund ..... | 63.05       |
| Stover Memorial Fund....               | 583.96      |
| J. B. Emmert Memorial Fund ..          | 28.50       |
|                                        | \$ 8,197.42 |

#### Receipts—

|                            |             |
|----------------------------|-------------|
| <b>Contributions—</b>      |             |
| India general donations... | \$ 2,681.72 |
| India Native Workers ....  | 74.00       |
| India Boarding School ...  | 605.85      |



|                                                            |              |                     |
|------------------------------------------------------------|--------------|---------------------|
| India Share Plan .....                                     | 2,004.97     |                     |
| India Missionary Supports .....                            | 23,407.90    | 28,774.44           |
| <b>Endowment Income—</b>                                   |              |                     |
| Floyd F. Rhodes Memorial .....                             | 104.00       |                     |
| India general endowment .....                              | 299.66       |                     |
| Rohrer Memorial .....                                      | 30.61        | 434.27              |
| Floyd F. Rhodes Memorial Endowment .....                   |              | 50.00               |
| Total receipts .....                                       |              | 29,258.71           |
| From World-wide Fund to balance .....                      |              | 32,723.27           |
|                                                            |              | <u>\$ 70,179.40</u> |
| <b>Expenditures—</b>                                       |              |                     |
| <b>American Missionaries—</b>                              |              |                     |
| Supports .....                                             | \$ 24,705.64 |                     |
| Less refunds .....                                         | 1,301.84     | \$ 23,403.80        |
| Medical grants .....                                       |              | 175.00              |
| Furlough rents .....                                       |              | 526.00              |
| Attending conferences .....                                |              | 93.43               |
| Publications to field .....                                |              | 98.65               |
| Transportation to field .....                              |              | 1.00                |
| Doctors' literature .....                                  |              | 150.00              |
| Grant to National Christian Council .....                  |              | 142.00              |
| Unclassified expense .....                                 |              | 63.57               |
| Total expense directed from home office .....              |              | \$ 24,653.45        |
| <b>Annual Budget Expenses (Field Operating—13 months)—</b> |              |                     |
| <b>Ahwa—</b>                                               |              |                     |
| Boarding School .....                                      | 945.98       |                     |
| Evangelistic .....                                         | 1,364.92     |                     |
| Property Expense .....                                     | 165.31       |                     |
| Station Expense .....                                      | 423.82       | 2,900.03            |
| <b>Anklesvar—</b>                                          |              |                     |
| Evangelistic .....                                         | 2,256.63     |                     |
| Farm .....                                                 | 3.55         |                     |
| Girls' Boarding School .....                               | 1,325.05     |                     |
| Property Expense .....                                     | 363.28       |                     |
| Station Expense .....                                      | 416.02       |                     |
| Vocational Training School .....                           | 4,680.86     | 9,045.39            |
| <b>Bulsar—</b>                                             |              |                     |
| Primary School .....                                       | 577.18       |                     |
| Khergam Boys' Boarding School .....                        | 1,331.77     |                     |
| Bulsar Evangelistic .....                                  | 1,314.13     |                     |
| Khergam Evangelistic .....                                 | 2,473.20     |                     |
| Khergam Girls' Boarding School .....                       | 1,251.06     |                     |
| Khergam Industrial School .....                            | 239.52       |                     |
| Property Expense .....                                     | 560.76       |                     |
| Station Expense .....                                      | 490.60       | 8,238.22            |
| <b>Dahanu—</b>                                             |              |                     |
| Evangelistic .....                                         | 587.13       |                     |
| Property Expense .....                                     | 493.50       |                     |
| Station Expense .....                                      | 298.10       | 1,378.73            |
| <b>Jalalpor—</b>                                           |              |                     |
| Evangelistic .....                                         | 2,131.79     |                     |
| Property Expense .....                                     | 86.35        |                     |
| Station Expense .....                                      | 106.82       | 2,324.96            |
| <b>Palghar—</b>                                            |              |                     |
| Day School .....                                           | 861.36       |                     |
| Evangelistic .....                                         | 879.93       |                     |
| Property Expense .....                                     | 103.17       |                     |
| Station Expense .....                                      | 143.93       | 1,988.39            |
| <b>Umalla—</b>                                             |              |                     |
| Evangelistic .....                                         | 3,383.03     |                     |
| Property Expense .....                                     | 124.39       |                     |
| Station Expense .....                                      | 353.20       | 3,860.62            |
| <b>Vyara—</b>                                              |              |                     |
| Boys' Boarding School .....                                | 1,266.68     |                     |
| Evangelistic .....                                         | 3,545.12     |                     |
| Girls' Boarding School .....                               | 1,690.01     |                     |
| Industrial School .....                                    | 283.37       |                     |
| Property Expense .....                                     | 314.11       |                     |
| Station Expense .....                                      | 308.00       | 7,407.29            |
| <b>General—</b>                                            |              |                     |
| Administrative Offices .....                               | 775.45       |                     |
| Baby Home .....                                            | 114.14       |                     |
| Bible School—Gujarati .....                                | 1,487.47     |                     |
| Council Fees .....                                         | 150.55       |                     |
| Furlough .....                                             | 3,683.93     |                     |
| Furniture .....                                            | 6.91         |                     |
| Landour Property Expense .....                             | 233.81       |                     |
| Language .....                                             | 373.86       |                     |
| Medical .....                                              | 50.11        |                     |
| Missionary Children School Expense .....                   | 304.51       |                     |
| Publishing .....                                           | 216.36       |                     |
| Training .....                                             | 710.55       |                     |
| Union Theological Training .....                           | 416.91       |                     |
| Vacations .....                                            | 431.45       |                     |
| Widows' Allowance .....                                    | 323.45       | 9,279.46            |
| Total field operating expense .....                        |              | 46,423.09           |

|                                                     |                  |                     |
|-----------------------------------------------------|------------------|---------------------|
| Estimated field expense January-February 1943 ..... | 5,510.82         |                     |
|                                                     | <u>51,933.91</u> |                     |
| Less estimated expense December-February 1942 ....  | 8,200.92         |                     |
|                                                     | <u>43,732.99</u> |                     |
| Less Vada Bungalow rents..                          | 198.53           | 43,534.46           |
| Total Annual Budget Expense New Property—none       |                  | 68,187.91           |
| Special Projects .....                              |                  | 58.74               |
| Gross expenditures .....                            |                  | 68,246.65           |
| Less exchange gain—                                 |                  |                     |
| On Annual Budget items..                            | 6,255.58         |                     |
| On Special Projects .....                           | 9.09             | 6,264.67            |
| Total Expenditures .....                            |                  | 61,981.98           |
| <b>Balances, February 27, 1943—</b>                 |                  |                     |
| Quinter Memorial Fund ..                            | 6,571.91         |                     |
| India Village Fund .....                            | 950.00           |                     |
| Dahanu Family Line Hospital Fund .....              | 63.05            |                     |
| Stover Memorial Fund ..                             | 583.96           |                     |
| J. B. Emmert Memorial Fund ..                       | 28.50            | 8,197.42            |
|                                                     |                  | <u>\$ 70,179.40</u> |

## 2-A. China Mission Fund

|                                                      |                  |                     |
|------------------------------------------------------|------------------|---------------------|
| <b>Balances, March 1, 1942—</b>                      |                  |                     |
| Liao Chou Girls' School Building .....               | \$ 813.00        |                     |
| Ping Ting Girls' Dormitory .....                     | 400.00           | \$ 1,213.00         |
| <b>Receipts—</b>                                     |                  |                     |
| <b>Contributions—</b>                                |                  |                     |
| China general donations ..                           | \$ 3,022.76      |                     |
| China Native Worker ....                             | 335.00           |                     |
| China Share Plan .....                               | 681.29           |                     |
| China Missionary Supports ..                         | 16,978.34        |                     |
| Minerva Metzger Memorial Fund .....                  | 363.80           |                     |
| China Girls' School .....                            | 35.00            | 21,416.19           |
| <b>Endowment Income—</b>                             |                  |                     |
| China general .....                                  | 75.93            |                     |
| Cuba Memorial .....                                  | 40.00            |                     |
| Minneva J. Neher Memorial ..                         | 40.00            | 155.93              |
| Total Receipts .....                                 |                  | 21,572.12           |
| From World-wide Fund to balance .....                |                  | 9,411.76            |
|                                                      |                  | <u>\$ 32,196.88</u> |
| <b>Expenditures—</b>                                 |                  |                     |
| <b>American Missionaries—</b>                        |                  |                     |
| Supports .....                                       | \$ 16,116.57     |                     |
| Furlough rents .....                                 | 1,408.85         |                     |
| Attending conferences ...                            | 172.45           |                     |
| Publications to field .....                          | 5.92             |                     |
| Transportation to field .....                        | 490.81           |                     |
| Berkeley Language School ..                          | 250.00           |                     |
| Unclassified expense .....                           | 162.33           |                     |
| Total expense directed from home office .....        |                  | \$ 18,606.93        |
| <b>Annual Budget Expenses (Field Operating)</b>      |                  |                     |
| <b>North China—</b>                                  |                  |                     |
| Contingent expense estimate 9/1-41 to 2/27-43 .....  | 12,844.23        |                     |
| Scholarship and Loan Fund ..                         | 396.31           |                     |
| Currency exchange cost ..                            | 55.49            |                     |
|                                                      | <u>13,296.03</u> |                     |
| Less—estimated expense 9/1-41 to 2/28-42 .....       | \$ 1,229.73      |                     |
| Y. M. C. A. Peking honorarium .....                  | 192.80           | 1,422.53            |
| Net North China expense ..                           |                  | 11,873.50           |
| <b>Free West China—</b>                              |                  |                     |
| Field Work .....                                     | 395.06           |                     |
| Miscellaneous .....                                  | 33.50            |                     |
| Estimated expense 6/1-42 to 2/27-43 .....            | 711.09           |                     |
|                                                      | <u>1,139.65</u>  |                     |
| Less estimate last year ...                          | 1,000.00         | 139.65              |
| <b>Philippine Group—</b>                             |                  |                     |
| Contingent expense estimate 11/1-41 to 2/28-42 ..... | 1,640.08         |                     |
| Less estimate last year ...                          | 1,640.08         |                     |
| Total Annual Budget Expense .....                    |                  | 12,013.15           |
| Total Expenditures .....                             |                  | 30,620.08           |
| <b>Balances, February 27, 1943—</b>                  |                  |                     |
| Liao Chou Girls' School Building .....               | 813.00           |                     |
| Ping Ting Girls' Dormitory ..                        | 400.00           |                     |
| Minerva Metzger Memorial Fund .....                  | 363.80           | 1,576.80            |
|                                                      |                  | <u>\$ 32,196.88</u> |



## 2-B. South China Mission Fund

|                                            |    |               |                  |
|--------------------------------------------|----|---------------|------------------|
| <b>Receipts—</b>                           |    |               |                  |
| <b>Contributions—</b>                      |    |               |                  |
| S. China general donations                 | \$ | 178.00        |                  |
| From World-wide Fund to balance            |    | 333.24        |                  |
|                                            | \$ | <u>511.24</u> |                  |
| <b>Expenditures—</b>                       |    |               |                  |
| <b>Annual Budget Expenses</b>              |    |               |                  |
| (Field Operating 8/1-41 to 4/30-42) School | \$ | 190.87        |                  |
| Moy Gwong support                          |    | 167.50        |                  |
|                                            |    | <u>358.37</u> |                  |
| Total Field Operating Expense              |    |               |                  |
| Estimated field expense                    |    |               |                  |
| 5/1-42 to 2/27-43                          | \$ | 438.90        |                  |
| Less the same last year                    |    | 146.55        |                  |
|                                            |    | <u>292.35</u> | \$ 650.72        |
| Fund transfer expense                      |    |               | 43.35            |
|                                            |    |               | <u>694.07</u>    |
| Gross expenditures                         |    |               | 182.83           |
| Less exchange gain                         |    |               |                  |
|                                            |    |               | <u>\$ 511.24</u> |
| Total expenditures                         |    |               |                  |

## 3. Sweden Mission Fund

|                                                          |    |                 |                    |
|----------------------------------------------------------|----|-----------------|--------------------|
| <b>Receipts—</b>                                         |    |                 |                    |
| <b>Contributions—</b>                                    |    |                 |                    |
| Sweden general donations                                 | \$ | 27.00           |                    |
| Sweden missionary supports                               |    | 1,100.00        |                    |
|                                                          |    | <u></u>         |                    |
| Total receipts                                           | \$ |                 | 1,127.00           |
| From World-wide Fund to balance                          |    |                 | 3,925.40           |
|                                                          |    |                 | <u>\$ 5,052.40</u> |
| <b>Expenditures—</b>                                     |    |                 |                    |
| <b>American Missionaries—</b>                            |    |                 |                    |
| Supports                                                 | \$ | 1,133.33        |                    |
| Attending conferences                                    |    | 52.07           |                    |
| Graybill taxes                                           |    | 479.26          |                    |
| Transportation from field                                |    | 851.30          |                    |
| Unclassified expense                                     |    | 9.50            |                    |
|                                                          |    | <u></u>         |                    |
| Total expense directed from home office                  | \$ |                 | 2,525.46           |
| <b>Annual Budget Expense—(Field Operating—10 months)</b> |    |                 |                    |
| <b>Malmö—</b>                                            |    |                 |                    |
| Publications                                             | \$ | 140.43          |                    |
| Native Workers                                           |    | 1,049.22        |                    |
| Traveling expense                                        |    | 128.45          |                    |
| Taxes                                                    |    | 106.41          |                    |
|                                                          |    | <u>1,424.51</u> |                    |
| <b>Vannaberga—</b>                                       |    |                 |                    |
| Native worker                                            |    | 307.53          |                    |
| Property expense                                         |    | 23.48           |                    |
| Traveling expense                                        |    | 48.24           |                    |
|                                                          |    | <u>379.25</u>   |                    |
| <b>Kjävlinge—</b>                                        |    |                 |                    |
| Native worker                                            |    | 111.65          |                    |
| <b>Olseröd—</b>                                          |    |                 |                    |
| Native worker                                            |    | 307.53          |                    |
| Property expense                                         |    | 24.70           |                    |
| Traveling expense                                        |    | 48.24           |                    |
|                                                          |    | <u>380.47</u>   |                    |
| Total field operating expense                            |    |                 | 2,295.88           |
| Estimated field expense, November 1942—February 1943     |    | 822.12          |                    |
| Less the same last year                                  |    | 347.70          |                    |
|                                                          |    | <u>474.42</u>   |                    |
| Total Annual Budget expense                              |    |                 | 2,770.30           |
| Gross expenditures                                       |    |                 | 5,295.76           |
| Less exchange gain on Annual Budget Expense              |    |                 | 243.36             |
|                                                          |    |                 | <u>\$ 5,052.40</u> |
| Total Expenditures                                       |    |                 |                    |

## 4. Denmark Mission Fund

|                                                           |    |                    |                    |
|-----------------------------------------------------------|----|--------------------|--------------------|
| <b>Balances, March 1, 1942—</b>                           |    |                    |                    |
| Denmark Church House Fund                                 | \$ | 1,429.13           |                    |
| Denmark General Fund                                      |    | 241.25             |                    |
|                                                           |    | <u>\$ 1,670.38</u> |                    |
|                                                           |    |                    | <u>\$ 1,670.38</u> |
| <b>Expenditures—</b>                                      |    |                    |                    |
| <b>Annual Budget Expense (Field Operating—six months)</b> |    |                    |                    |
| Traveling                                                 | \$ | 26.80              |                    |
| Publications                                              |    | 33.06              |                    |
| Interest on Loan                                          |    | 25.66              |                    |
| Property expense                                          |    | 9.38               |                    |
|                                                           |    | <u>94.90</u>       |                    |
| Total field operating expense                             |    |                    |                    |
| Estimated field expense                                   |    |                    |                    |
| 7/1-42 to 2/27-43                                         |    | 104.32             |                    |
| Less the same last year                                   |    | 20.22              |                    |
|                                                           |    | <u>84.10</u>       |                    |
| Total field operating expense                             | \$ |                    | 179.00             |
| Less exchange gain                                        |    |                    | 16.65              |
|                                                           |    |                    | <u>162.35</u>      |
| Total Expense                                             |    |                    |                    |
| <b>Balances, February 27, 1943—</b>                       |    |                    |                    |
| Denmark Church House Fund                                 |    | 1,429.13           |                    |
| Denmark General Fund                                      |    | 78.90              |                    |
|                                                           |    | <u>1,508.03</u>    |                    |
|                                                           |    |                    | <u>\$ 1,670.38</u> |

## 5. Africa Mission Fund

|                                                          |    |                  |                     |
|----------------------------------------------------------|----|------------------|---------------------|
| <b>Receipts—</b>                                         |    |                  |                     |
| <b>Contributions—</b>                                    |    |                  |                     |
| Africa Missionary Support                                |    |                  |                     |
| ports                                                    | \$ | 15,573.42        |                     |
| Africa general donations                                 |    | 5,565.72         |                     |
| Africa Share Plan                                        |    | 781.25           |                     |
| Africa Leper                                             |    | 402.68           |                     |
|                                                          | \$ | <u>22,323.07</u> |                     |
| Endowment Income                                         |    | 96.59            |                     |
| Bequests and Lapsed Annuities                            |    | 232.50           |                     |
|                                                          |    | <u></u>          |                     |
| Total Receipts                                           | \$ |                  | 22,652.16           |
| From World-wide Fund to balance                          |    |                  | 6,493.78            |
|                                                          |    |                  | <u>\$ 29,145.94</u> |
| <b>Expenditures—</b>                                     |    |                  |                     |
| <b>American Missionaries—</b>                            |    |                  |                     |
| Supports                                                 | \$ | 13,946.73        |                     |
| Medical grants                                           |    | 175.71           |                     |
| Attending conferences                                    |    | 189.12           |                     |
| Publications to the field                                |    | 73.46            |                     |
| Transportation to field                                  |    | 300.54           |                     |
| Furlough rent grants                                     |    | 258.00           |                     |
| Ship sinking loss                                        |    | 900.00           |                     |
| Grant Foreign Missions Conference—                       |    |                  |                     |
| Africa Committee                                         |    | 100.00           |                     |
| Africa Literature Committee                              |    | 100.00           |                     |
| Doctors' literature                                      |    | 50.00            |                     |
| Unclassified expense                                     |    | 73.08            |                     |
|                                                          |    | <u>16,166.64</u> |                     |
| Rerund special subsidy of last year                      |    |                  | 500.00              |
|                                                          |    |                  | <u>\$ 15,666.64</u> |
| Total expense directed from home office                  | \$ |                  |                     |
| <b>Annual Budget Expense (Field Operating)</b>           |    |                  |                     |
| <b>Garkida—</b>                                          |    |                  |                     |
| School                                                   | \$ | 199.30           |                     |
| Medical                                                  |    | 1,701.00         |                     |
| Evangelism                                               |    | 243.71           |                     |
| Upkeep                                                   |    | 396.94           |                     |
| General                                                  |    | 318.88           |                     |
|                                                          |    | <u>2,859.83</u>  |                     |
| <b>Lassa—</b>                                            |    |                  |                     |
| School                                                   |    | 174.19           |                     |
| Medical                                                  |    | 486.00           |                     |
| Evangelism                                               |    | 159.47           |                     |
| Upkeep                                                   |    | 234.90           |                     |
| General                                                  |    | 185.32           |                     |
|                                                          |    | <u>1,239.88</u>  |                     |
| <b>Marama—</b>                                           |    |                  |                     |
| School                                                   |    | 29.51            |                     |
| Medical                                                  |    | 486.00           |                     |
| Evangelism                                               |    | 92.65            |                     |
| Upkeep                                                   |    | 240.02           |                     |
| General                                                  |    | 85.26            |                     |
|                                                          |    | <u>933.44</u>    |                     |
| <b>Chibuk—</b>                                           |    |                  |                     |
| School, medical and evangelism                           |    | 200.09           |                     |
| Upkeep                                                   |    | 137.70           |                     |
| General                                                  |    | 106.47           |                     |
|                                                          |    | <u>444.26</u>    |                     |
| <b>General—</b>                                          |    |                  |                     |
| Administration                                           |    | 855.76           |                     |
| Vacations                                                |    | 641.50           |                     |
| Language and literature                                  |    | 175.61           |                     |
| Zaria tuition                                            |    | 65.24            |                     |
| Agriculture                                              |    | 225.38           |                     |
|                                                          |    | <u>1,963.49</u>  |                     |
| Total field operating expense                            |    |                  | 7,440.90            |
| Estimated budget expense January-February, 1943          |    |                  | 2,228.16            |
|                                                          |    |                  | <u>9,669.06</u>     |
| Less estimated budget for last year                      |    |                  | 2,865.88            |
|                                                          |    |                  | <u>6,803.18</u>     |
| Total Annual Budget Expense                              |    |                  |                     |
| <b>New Property (New land, buildings and equipment)—</b> |    |                  |                     |
| Medical Equipment                                        |    | 693.00           |                     |
| Jos Apartment                                            |    | 486.00           |                     |
| Printing Press                                           |    | 598.20           |                     |
| Cost of partly completed projects                        |    | 11,657.54        |                     |
|                                                          |    | <u>13,434.74</u> |                     |
| Less cost of partly completed projects last year         |    |                  | 4,127.11            |
|                                                          |    |                  | <u>9,307.63</u>     |
| Actual new property expense                              |    |                  |                     |
| <b>Specials—</b>                                         |    |                  |                     |
| Commissions on drafts                                    |    |                  | 55.09               |
|                                                          |    |                  | <u>31,832.54</u>    |
| Gross expenditures                                       |    |                  |                     |
| Less exchange gain—                                      |    |                  |                     |
| On Annual Budget items                                   |    | 1,245.10         |                     |
| On New Property items                                    |    | 1,441.50         |                     |
|                                                          |    | <u>2,686.60</u>  |                     |
|                                                          |    |                  | <u>\$ 29,145.94</u> |



## 6. Home Mission Fund

## Receipts—

|                                       |                     |  |
|---------------------------------------|---------------------|--|
| Contributions—                        |                     |  |
| Home general donations..              | \$ 11,547.85        |  |
| From World-wide Fund to balance ..... | 30,029.36           |  |
|                                       | <u>\$ 41,577.21</u> |  |

## Expenditures—

## Aid to Districts—

|                                         |          |              |
|-----------------------------------------|----------|--------------|
| Florida and Georgia .....               | \$ 95.00 |              |
| North and South Carolina .....          | 699.96   |              |
| Tennessee .....                         | 1,640.00 |              |
| Virginia, Southern .....                | 891.00   |              |
| Virginia, First .....                   | 150.00   |              |
| Virginia, Eastern .....                 | 2,280.00 |              |
| Virginia, Northern .....                | 99.96    |              |
| West Virginia, First .....              | 262.50   |              |
| West Virginia, Second .....             | 900.00   |              |
| Maryland, Western .....                 | 300.00   |              |
| Southeastern Pa., N. J., and N. Y. .... | 909.94   |              |
| Pennsylvania, Western ..                | 483.75   |              |
| Ohio, Northwestern .....                | 450.00   |              |
| Ohio, Southern .....                    | 1,100.00 |              |
| Michigan .....                          | 1,361.88 |              |
| Indiana, Southern .....                 | 349.92   |              |
| Canada, Western .....                   | 900.00   |              |
| N. Dak. & E. Mont. ....                 | 600.00   |              |
| Illinois, Southern .....                | 782.46   |              |
| N. Iowa, Minn. and S. Dak.              | 462.48   |              |
| Iowa, Southern .....                    | 620.00   |              |
| Nebraska .....                          | 945.00   |              |
| Kansas, Northeastern .....              | 149.94   |              |
| Kansas, Northwestern .....              | 310.00   |              |
| Kansas, Southeastern .....              | 1,149.90 |              |
| Colorado .....                          | 75.00    |              |
| Okla., P. T. & N. Mex. ....             | 2,017.44 |              |
| Texas and Louisiana .....               | 347.46   |              |
| Missouri, Northern .....                | 1,449.96 |              |
| Missouri, Middle .....                  | 320.00   |              |
| S. Missouri and Ark. ....               | 483.30   |              |
| California, Northern .....              | 1,137.49 |              |
| S. Calif. and Ariz. ....                | 1,469.88 |              |
| Oregon .....                            | 2,199.96 |              |
| Washington .....                        | 399.96   |              |
| Rio Grande Survey .....                 | 198.68   |              |
| Unclassified Expense .....              | 100.00   | \$ 28,092.82 |

## Interest on Church Debts—

|                             |        |        |
|-----------------------------|--------|--------|
| Connellsville, Western Pa.  | 136.27 |        |
| Mansfield, N. E. Ohio ..... | 120.00 | 256.27 |

## Summer Pastors—

|                              |        |  |
|------------------------------|--------|--|
| N. Dak. and E. Mont. ....    | 337.95 |  |
| Pennsylvania, Eastern ....   | 137.50 |  |
| Washington .....             | 150.00 |  |
| Kansas, Southwestern .....   | 144.00 |  |
| Okla., P. T., and N. M. ..   | 109.25 |  |
| Iowa, Southern .....         | 156.50 |  |
| Michigan .....               | 414.50 |  |
| Illinois, Southern .....     | 369.77 |  |
| Indiana, Middle .....        | 60.50  |  |
| N. Illinois and Wis. ....    | 124.31 |  |
| Virginia, Northern .....     | 271.04 |  |
| Tennessee .....              | 242.15 |  |
| Maryland, Eastern .....      | 150.00 |  |
| Idaho and W. Montana ....    | 107.95 |  |
| Virginia, Southern .....     | 289.00 |  |
| Virginia, Eastern .....      | 200.00 |  |
| Pennsylvania, Southern ..    | 133.50 |  |
| Florida and Georgia .....    | 146.00 |  |
| Pennsylvania Work Camp. .... | 200.00 |  |

|                                  |          |          |
|----------------------------------|----------|----------|
|                                  | 3,743.92 |          |
| Less Grant from Men's Work ..... | 300.00   | 3,443.92 |

## Miscellaneous—

|                                              |        |        |
|----------------------------------------------|--------|--------|
| Grant School Rural Leaders .....             | 82.50  |        |
| Home Mission Council—Radio ..                | 10.00  |        |
| Bureau of Architecture ...                   | 35.00  |        |
| Home Mission Council .....                   | 200.00 |        |
| Federal Council of Churches—Evangelism ..... | 25.00  | 352.50 |

## Traveling Evangelists—

|                                                                                                                                        |          |  |
|----------------------------------------------------------------------------------------------------------------------------------------|----------|--|
| G. G. Canfield—Tennessee, Northern Indiana, Southern Indiana, Oklahoma, Northern Illinois, Southern Illinois (miles traveled—4,605) .. |          |  |
| Clergy Certificates .....                                                                                                              | 6.00     |  |
| Time and mileage .....                                                                                                                 | 1,384.20 |  |
| Insurance .....                                                                                                                        | 3.68     |  |

|                      |          |        |
|----------------------|----------|--------|
|                      | 1,393.88 |        |
| Less Offerings ..... | 1,566.06 | 172.18 |

## Nonresident Members—

|                               |          |          |
|-------------------------------|----------|----------|
| Merlin Shull—time and help .. | 1,592.49 |          |
| Printing and supplies .....   | 1,247.64 |          |
| Postage .....                 | 199.46   |          |
| Office rent .....             | 60.00    |          |
| Group insurance .....         | 59.69    | 3,159.28 |

## Church Building Counsel—

|                                                                                                                                                                                                                                                                                      |                 |          |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------|----------|
| C. H. Deardorff—Idaho, Middle Indiana, Southern Indiana, Southern Ohio, Eastern Pennsylvania, Southern Illinois, Western Pennsylvania, Michigan, Eastern Maryland, Southern Virginia, Northern Virginia, Northern Indiana, Northern California, Second Virginia, Eastern Virginia .. |                 |          |
| Time and travel .....                                                                                                                                                                                                                                                                | 1,940.89        |          |
| Insurance .....                                                                                                                                                                                                                                                                      | 9.28            |          |
|                                                                                                                                                                                                                                                                                      | <u>1,950.17</u> |          |
| Less offerings .....                                                                                                                                                                                                                                                                 | 298.04          | 1,652.13 |

## Home Secretary Department Expense .....

|                          |  |                     |
|--------------------------|--|---------------------|
|                          |  | 4,792.47            |
| Total Expenditures ..... |  | <u>\$ 41,577.21</u> |

## 7. Ministerial and Missionary Service Fund

|                              |             |
|------------------------------|-------------|
| Balance, March 1, 1942 ..... | \$ 7,042.35 |
|------------------------------|-------------|

## Receipts—

|                                    |           |
|------------------------------------|-----------|
| Gish Estate Endowment Income ..... | \$ 347.72 |
| General Endowment Income .....     | 939.60    |
| Endowment Principal ....           | 500.00    |
| Conference Budget .....            | 16,000.00 |
| Ministers Specials—refunds ..      | 120.00    |

|                      |           |
|----------------------|-----------|
| Total Receipts ..... | 17,907.32 |
|----------------------|-----------|

## Expenditures—

|                            |           |
|----------------------------|-----------|
| Registered allowances .... | 15,590.25 |
| Ministers' specials .....  | 150.00    |
| Miscellaneous expense .... | 213.13    |

|                                        |           |
|----------------------------------------|-----------|
|                                        | 15,953.38 |
| Less refunds—Missionary specials ..... | 325.21    |

|                          |           |
|--------------------------|-----------|
| Total Expenditures ..... | 15,628.17 |
|--------------------------|-----------|

|                               |             |
|-------------------------------|-------------|
| Balance, February 27, 1943 .. | \$ 9,321.50 |
|-------------------------------|-------------|

## 8. Student Loan Fund

|                              |             |
|------------------------------|-------------|
| Balance, March 1, 1942 ..... | \$ 5,591.76 |
|------------------------------|-------------|

## Receipts—

|                                |             |
|--------------------------------|-------------|
| From Conference Budget Fund .. | \$ 2,000.00 |
| Loans repaid .....             | 100.00      |

|                      |          |
|----------------------|----------|
| Total receipts ..... | 2,100.00 |
|----------------------|----------|

|  |          |
|--|----------|
|  | 7,691.76 |
|--|----------|

## Expenditures—

|                            |      |
|----------------------------|------|
| Miscellaneous expense .... | 3.56 |
|----------------------------|------|

|                               |             |
|-------------------------------|-------------|
| Balance, February 27, 1943 .. | \$ 7,688.20 |
|-------------------------------|-------------|

## 9. Book and Tract Work

|                              |             |
|------------------------------|-------------|
| Balance, March 1, 1942 ..... | \$ 3,152.40 |
|------------------------------|-------------|

## Receipts—

|                               |          |
|-------------------------------|----------|
| Contributions .....           | \$ 12.27 |
| Endowment note interest ..... | 7.85     |

|                        |        |
|------------------------|--------|
| Endowment income ..... | 889.33 |
|------------------------|--------|

|                      |        |
|----------------------|--------|
| Total receipts ..... | 909.45 |
|----------------------|--------|

|  |             |
|--|-------------|
|  | \$ 4,061.85 |
|--|-------------|

## Expenditures—

|                         |          |
|-------------------------|----------|
| Endowment rebates ..... | 11.25    |
| Tract mailing .....     | 128.28   |
| Tract publication ..... | 1,269.41 |

|                          |          |
|--------------------------|----------|
| Total expenditures ..... | 1,408.94 |
|--------------------------|----------|

|                               |             |
|-------------------------------|-------------|
| Balance, February 27, 1943 .. | \$ 2,652.91 |
|-------------------------------|-------------|

## 10. Africa Leper Fund

|                             |             |
|-----------------------------|-------------|
| Balance, March 1, 1942 .... | \$ 1,000.00 |
|-----------------------------|-------------|

## Receipts—

|                                       |             |
|---------------------------------------|-------------|
| From American Mission to Lepers ..... | \$ 6,070.00 |
| From Bequest .....                    | 900.00      |

|  |          |
|--|----------|
|  | 6,970.00 |
|--|----------|

## Expenditures—

|                                               |          |
|-----------------------------------------------|----------|
| Withdrawals by Africa Mission Treasurer ..... | 6,070.00 |
|-----------------------------------------------|----------|

|                               |             |
|-------------------------------|-------------|
| Balance, February 27, 1943 .. | \$ 1,900.00 |
|-------------------------------|-------------|



## 11. Memorial Funds

|                                                |                                     |
|------------------------------------------------|-------------------------------------|
| Balance, March 1, 1942 .....                   | \$ 250.00                           |
| Receipts—                                      |                                     |
| Interest .....                                 | 12.50                               |
|                                                | <hr/> 262.50                        |
| Transfer to World-wide Mis-<br>sion Fund ..... | 62.50                               |
|                                                | <hr/> Balance, February 27, 1943 .. |
|                                                | \$ 200.00                           |

## 12. Mission Building and Contingent Reserve

|                               |                                     |
|-------------------------------|-------------------------------------|
| Balance, March 1, 1942 .....  | \$ 108,768.49                       |
| Receipts (from)—              |                                     |
| Bequests .....                | \$ 45,211.70                        |
| Lapsed Annuities .....        | 11,826.19                           |
| Investment Income .....       | 35,659.12                           |
|                               | <hr/> Total Receipts .....          |
|                               | 92,697.01                           |
|                               | <hr/> 201,465.50                    |
| Disbursements (transfers to)— |                                     |
| World-wide Mission Fund ..... | 48,000.00                           |
| Church Extension Fund ..      | 9,455.93                            |
| Brethren Publishing House ..  | 5,000.00                            |
| Investment Loss .....         | 2,232.41                            |
|                               | <hr/> Total Disbursements .....     |
|                               | 64,688.34                           |
|                               | <hr/> Balance, February 27, 1943 .. |
|                               | \$ 136,777.16                       |

## 13. Church Extension Fund

|                                                                   |                                     |
|-------------------------------------------------------------------|-------------------------------------|
| Balance, March 1, 1942 .....                                      | \$ 53,492.73                        |
| Receipts—                                                         |                                     |
| Transfer from Mission<br>Building and Contingent<br>Reserve ..... | \$ 9,455.93                         |
| Sterling, Colo., church<br>liquidation .....                      | 1,195.75                            |
|                                                                   | <hr/> 10,651.68                     |
|                                                                   | <hr/> 64,144.41                     |
| Expenditures—                                                     |                                     |
| Losses written off—                                               |                                     |
| Cheraw, Colorado .....                                            | 1,100.00                            |
| Spokane, Washington ....                                          | 1,043.93                            |
|                                                                   | <hr/> 2,143.93                      |
|                                                                   | <hr/> Balance, February 27, 1943 .. |
|                                                                   | \$ 62,000.48                        |

## 14. Investment Department

|                                              |                    |
|----------------------------------------------|--------------------|
| Interest received (net)—                     |                    |
| Bonds—                                       |                    |
| Public Utility .....                         | \$ 22,430.84       |
| Industrial .....                             | 14,121.40          |
| U. S. Government .....                       | 3,518.36           |
| Railroad .....                               | 11,710.30          |
| City Real Estate .....                       | 4,060.53           |
|                                              | <hr/> \$ 55,841.43 |
| First Mortgages—                             |                    |
| Farm Loans .....                             | 7,311.82           |
| City Real Estate Loans ..                    | 2,221.20           |
|                                              | <hr/> 9,533.02     |
| Real Estate Contracts ....                   | 4,327.63           |
| Sundry .....                                 | 193.52             |
|                                              | <hr/> \$ 69,895.60 |
| Farm Income, less taxes, re-<br>pairs, etc.— |                    |
| Farm Real Estate .....                       | 7,254.92           |
| Dividends Received—                          |                    |
| Common Stocks .....                          | 6,109.87           |
| Preferred Stocks .....                       | 2,612.50           |
|                                              | <hr/> 8,722.37     |
|                                              | <hr/> 85,872.89    |
| Less General Expenses—                       |                    |
| Interest on Notes Payable ..                 | 970.70             |
| Office Expenses .....                        | 7,036.05           |
|                                              | <hr/> 8,006.75     |
|                                              | <hr/> \$ 77,866.14 |

## Distribution of Investment

|                                             |                    |
|---------------------------------------------|--------------------|
| Income—                                     |                    |
| Annuities paid .....                        | \$ 37,246.17       |
| Mission endowments—                         |                    |
| India .....                                 | \$ 434.27          |
| China .....                                 | 155.93             |
| World-wide—Mary A. Culp ..                  |                    |
| Memorial .....                              | 15.30              |
| Africa .....                                | 96.59              |
| Contingent Advances and<br>Income .....     | 120.00             |
|                                             | <hr/> 822.09       |
| Miscellaneous endowment—                    |                    |
| Gish Publishing .....                       | 1,390.88           |
| Book and Tract Work ....                    | 889.33             |
| Gospel Messenger .....                      | 558.73             |
| Ministerial and Missionary<br>Service ..... | 1,287.32           |
| Memorial Funds .....                        | 12.50              |
|                                             | <hr/> 4,138.76     |
| Undistributed Mission Surplus ..            | 35,659.12          |
|                                             | <hr/> \$ 77,866.14 |

## 15. Gish Publishing Fund

## (A) FINANCIAL STATEMENT

|                               |                |
|-------------------------------|----------------|
| Balance, March 1, 1942 ....   | \$ 377.05      |
| Receipts—                     |                |
| From Gish Estate Endowment .. | 1,390.88       |
|                               | <hr/> 1,767.93 |

## Expenditures—

|                                  |                |
|----------------------------------|----------------|
| Publicity .....                  | \$ 20.38       |
| Review books for Committee ..    | 83.85          |
| Committee expense .....          | 34.10          |
| Loss on sales to ministers ..... | 1,543.85       |
|                                  | <hr/> 1,682.18 |
| Balance, February 27, 1943 ..    | \$ 85.75       |

## (B) BOOK DISTRIBUTION

|                                                               | Inventory<br>3-1-42 | Bought      | Special<br>Disposals* | Sold to<br>Ministers | Inventory<br>2-27-43 |
|---------------------------------------------------------------|---------------------|-------------|-----------------------|----------------------|----------------------|
| 11. Universalism Against Itself ...                           | 164                 |             | 164                   |                      |                      |
| 108. One Volume Bible Commentary ..                           | 20                  | 65          | 7                     | 64                   | 14                   |
| 181. Flashlights From History ....                            | 12                  |             |                       | 12                   |                      |
| 192. Cruden's Concordance .....                               | 2                   |             |                       | 2                    |                      |
| 200. Cokesbury Funeral Manual .....                           | 1                   |             |                       | 1                    |                      |
| 202. Home Missions Today and To-<br>morrow .....              | 6                   |             |                       | 3                    | 3                    |
| 219. The Funeral Message .....                                | 5                   |             |                       | 5                    |                      |
| 220. Religion in Shoes .....                                  | 1                   |             |                       | 1                    |                      |
| 221. The Minister's Wife .....                                | 3                   |             |                       | 3                    |                      |
| 226. Oxford Message and Decisions ..                          | 63                  |             |                       | 7                    | 56                   |
| 227. Edinburgh Conference Report ..                           | 65                  |             |                       | 65                   |                      |
| 229. Home Builders of Tomorrow..                              | 19                  | 50          |                       | 44                   | 25                   |
| 240. Worship in the Village Church ..                         | 58                  |             |                       | 58                   |                      |
| 244. Christ and the Fine Arts .....                           | 60                  | 75          | 32                    | 95                   | 8                    |
| 245. Educational Work of the Church ..                        | 1                   |             |                       |                      | 1                    |
| 246. When You Call on the Sick ....                           | 4                   |             |                       | 4                    |                      |
| 247. Your Self and Health .....                               | 11                  |             |                       | 11                   |                      |
| 253. Gospel of Jesus .....                                    | 2                   |             |                       | 2                    |                      |
| 255. Settlement of the Brethren on the<br>Pacific Slope ..... | 13                  |             |                       | 13                   |                      |
| 256. Brethren Minister's Manual .....                         | 35                  | 125         |                       | 145                  | 15                   |
| 260. The Opening Doors of Childhood ..                        | 9                   |             |                       | 9                    |                      |
| 261. Christian Education and the<br>Alcohol Problem .....     | 3                   |             |                       | 3                    |                      |
| 262. Alcohol Problem Visualized .....                         | 92                  |             | 4                     | 29                   | 59                   |
| 265. Conversations of Jesus .....                             | 13                  |             |                       | 13                   |                      |
| 267. Rites and Ordinances and<br>Ground Searching Questions.. | 4                   | 75          |                       | 54                   | 25                   |
| 268. Is the Kingdom of God Realism? ..                        | 16                  | 26          | 4                     | 38                   |                      |
| 272. We Won't Murder .....                                    | 1                   | 50          |                       | 35                   | 16                   |
| 273. Bible Dictionary .....                                   | 19                  | 50          | 3                     | 45                   | 21                   |
| 274. History of the Christian Church ..                       | 12                  | 40          |                       | 35                   | 17                   |
| 275. His Truth Endureth .....                                 | 7                   |             |                       | 7                    |                      |
| 276. Gospel of Mark .....                                     | 4                   |             |                       | 4                    |                      |
| 278. Reaching the Unchurched ....                             | 4                   |             |                       | 4                    |                      |
| 279. A Preface to Christian The-<br>ology .....               | 23                  | 10          |                       | 26                   | 7                    |
| 280. Preaching From the Bible ....                            | 7                   | 85          |                       | 69                   | 23                   |
| 282. Meet Henry Kurtz .....                                   | 14                  | 50          |                       | 42                   | 22                   |
| 283. This Is the Victory .....                                | 5                   | 65          |                       | 58                   | 12                   |
| 285. Faith Is the Answer .....                                | 10                  |             |                       | 10                   |                      |
| 286. Abraham to Allenby .....                                 | 17                  |             |                       | 17                   |                      |
| 287. Living Prayerfully .....                                 | 5                   | 26          |                       | 30                   |                      |
| 288. How Does God Deal With<br>Evildoers? .....               | 329                 |             | 218                   | 52                   | 59                   |
| 289. Doran's Ministers' Manual, 1942 ..                       | 78                  |             |                       | 78                   |                      |
| 292. The Ethical Ideals of Jesus ..                           | 15                  | 25          |                       | 38                   | 2                    |
| 293. A Voice in the Wilderness... ..                          | 22                  | 35          |                       | 35                   | 22                   |
| 294. Life's Intimate Relationships..                          | 14                  | 25          | 3                     | 36                   |                      |
| 295. Great Chapters of the Bible..                            | 8                   | 90          |                       | 89                   | 1                    |
| 296. Walker's Concordance, 1941 ..                            | 8                   | 50          |                       | 54                   | 4                    |
| 297. Behold the Man! .....                                    | 28                  | 15          | 3                     | 40                   |                      |
| 298. How Shall I Say It? .....                                | 40                  | 40          |                       | 75                   | 5                    |
| 299. George Muller .....                                      | 43                  |             |                       | 43                   |                      |
| 300. Doctor in Arabia .....                                   | 19                  | 22          |                       | 41                   |                      |
| 301. Jesus Christ the Same .....                              | 47                  |             |                       | 47                   |                      |
| 302. The Greatest Men of the Bible ..                         | 24                  | 110         |                       | 132                  | 2                    |
| 303. The Bible Speaks to Our Gen-<br>eration .....            | 39                  | 15          |                       | 54                   |                      |
| 304. Officiant's Manual .....                                 | 225                 |             |                       | 175                  | 50                   |
| 305. Religion and the World of To-<br>morrow .....            | 100                 | 40          | 8                     | 132                  |                      |
| 306. Prayer .....                                             | 50                  | 190         |                       | 236                  | 4                    |
| 307. John G. Paton .....                                      |                     | 85          |                       | 77                   | 8                    |
| 308. The Christian Faith .....                                |                     | 105         |                       | 96                   | 9                    |
| 309. Youth Work in the Church ..                              |                     | 170         | 26                    | 139                  | 5                    |
| 310. The Church's Opportunity With<br>Adults .....            |                     | 110         | 6                     | 92                   | 12                   |
| 311. God's Back Pasture .....                                 |                     | 135         |                       | 134                  | 1                    |
| 312. The Gospel of Luke .....                                 |                     | 145         |                       | 144                  | 1                    |
| 313. The Holy Spirit .....                                    |                     | 115         | 6                     | 101                  | 8                    |
| 314. The Broken Cup .....                                     |                     | 130         |                       | 117                  | 13                   |
| 315. Faithful Also in Much .....                              |                     | 100         |                       | 86                   | 14                   |
| 316. Source Book on Christian Edu-<br>cation .....            |                     | 100         |                       | 81                   | 19                   |
| 317. Personalities Behind the<br>Psalms .....                 |                     | 110         |                       | 107                  | 3                    |
| 318. The Lord's Prayer .....                                  |                     | 175         |                       | 152                  | 23                   |
| 319. You Are My Friends .....                                 |                     | 100         |                       | 89                   | 11                   |
| 320. A Testament of Devotion ....                             |                     | 125         | 3                     | 91                   | 31                   |
| 321. In the Shadow of the Cross... ..                         |                     | 125         |                       | 109                  | 16                   |
| 322. The Gospel of John .....                                 |                     | 160         | 6                     | 124                  | 30                   |
| 323. Doran's Ministers' Manual, 1943 ..                       |                     | 250         |                       | 219                  | 31                   |
| 326. The Parents' Manual .....                                |                     | 50          |                       | 29                   | 21                   |
| 327. Where Are the People? .....                              |                     | 75          |                       | 69                   | 6                    |
| 328. Paul's Ways in Christ .....                              |                     | 75          |                       | 62                   | 13                   |
| 329. Great Women of the Bible .....                           |                     | 100         |                       | 82                   | 18                   |
| 330. Preaching From the Prophets ..                           |                     | 75          |                       | 75                   |                      |
| 331. The General Epistles .....                               |                     | 100         |                       | 79                   | 21                   |
|                                                               | <hr/> 1,666         | <hr/> 4,388 | <hr/> 493             | <hr/> 4,709          | <hr/> 852            |

\* Sold to B. P. H. or given to Bethany Seminary.



## Africa Mission Statistics for 1942

TABLE III.  
GENERAL EDUCATIONTABLE I.  
FOREIGN STAFF

| Total | Ordained Men | Unordained Men | Wives | Unmarried Women |
|-------|--------------|----------------|-------|-----------------|
| 19    | 5            | 1              | 6     | 7               |

|                |   | Elementary Schools | Boys | Girls | Post Elementary | Total |
|----------------|---|--------------------|------|-------|-----------------|-------|
| Garkida .....  | 2 | 123                | 12   | 24    | 159             |       |
| Lassa .....    | 1 | 76                 | 20   | 0     | 96              |       |
| Marama .....   | 1 | 50                 | 8    | 0     | 58              |       |
| Chibuk .....   | 0 | 0                  | 0    | 0     | 0               |       |
| Leper Colony.. | 1 | 190                | 50   | 0     | 240             |       |

TABLE II. CHURCH IN THE FIELD

|                    | Native Staff Supported by Native Church | Organized Churches | Village Service Points | Baptized During the Year | Church Membership Under Instruction for Church Membership | Total Christian Community | Village Classes for Religious Instruction | Financial Contribution to Church Work |
|--------------------|-----------------------------------------|--------------------|------------------------|--------------------------|-----------------------------------------------------------|---------------------------|-------------------------------------------|---------------------------------------|
| Garkida .....      | 2                                       | 1                  | 6                      | 0                        | 150                                                       | 20                        | 300                                       | 2/24-9-0                              |
| Lassa .....        | 1                                       | 1                  | 13                     | 0                        | 122                                                       | 150                       | 353                                       | 5/10-4-8                              |
| Marama .....       | 1                                       | 1                  | 0                      | 0                        | 61                                                        | 37                        | 109                                       | 4/18-14-0                             |
| Chibuk .....       | 1                                       | 1                  | 0                      | 0                        | 1                                                         | 1                         | 10                                        | 1/8-0                                 |
| Leper Colony ..... | 1                                       | 1                  | 0                      | 85                       | 207                                                       | 86                        | 350                                       | 0/29-2-6                              |

TABLE IV. MEDICAL

|                    | Physicians | Nurses | Native Assistants | Hospitals | Dispensaries | Dressing Stations | New Cases | Major Operations | Minor Operations | Obstetrical Cases | Total Disp. Attendance and Hospital Days | Nursery Babies | Total Receipts (Fees from Patients) |
|--------------------|------------|--------|-------------------|-----------|--------------|-------------------|-----------|------------------|------------------|-------------------|------------------------------------------|----------------|-------------------------------------|
| Garkida .....      | 1          | 1      | 25                | 1         | 1            | 1                 | 2,524     | 46               | 179              | 36                | 38,196                                   | 11             | \$91-18-11 (\$371.44)               |
| Lassa .....        | 0          | 1      | 10                | 1         | 1            | 0                 | 2,697     | 7                | 54               | 10                | 32,761                                   | 0              | \$53-7-5 (\$215.60)                 |
| Marama .....       | 0          | 1      | 6                 | 0         | 1            | 2                 | 1,110     | 0                | 18               | 9                 | 7,161                                    | 0              | \$21-13-2 (\$ 86.63)                |
| Leper Colony ..... | 0          | 0      | 30                | 1         | 1            | 4                 | 971       | 12               | 399              | 22                | 101,527                                  | 17             |                                     |
| Chibuk .....       | 0          | 0      | 0                 | 0         | 0            | 1                 | 460       | 0                | 0                | 0                 | 8,437                                    | 0              | \$1-11-7 (\$ 6.32)                  |

\* Treatments

## Report of Offerings for Traveling Workers

For Year Ended February 27, 1943

The following is a report of offerings taken for those in the following capacities, for which no credit is given in the Conference Budget.

(A) G. G. Canfield, Evangelist  
Tennessee

|                                           |          |
|-------------------------------------------|----------|
| White Horn .....                          | \$ 36.04 |
| Pleasant Hill .....                       | 61.00    |
| Oklahoma, Panhandle of Texas, and N. Mex. |          |
| Bartlesville .....                        | 31.64    |
| Big Creek .....                           | 70.00    |
| Guthrie .....                             | 31.66    |
| Northern Indiana                          |          |
| Goshen City .....                         | 19.40    |
| Elkhart Valley .....                      | 7.01     |
| Osceola .....                             | 92.00    |
| Southern Indiana                          |          |
| Union City .....                          | 100.44   |
| Kokomo .....                              | 23.44    |
| Howard .....                              | 64.25    |
| Northern Illinois and Wisconsin           |          |
| West Branch .....                         | 100.27   |
| Dixon .....                               | 134.00   |

|                        |        |
|------------------------|--------|
| Canton .....           | 90.00  |
| Decatur .....          | 70.00  |
| Pleasant Grove .....   | 25.00  |
| Martins Creek .....    | 16.38  |
| Romine .....           | 25.00  |
| Kaskaskia .....        | 50.00  |
| Hurricane Creek .....  | 50.00  |
| Walnut Grove .....     | 53.25  |
| La Motte Prairie ..... | 13.83  |
| Allison Prairie .....  | 66.57  |
| Panther Creek .....    | 6.75   |
| Camp Creek .....       | 63.13  |
| Liberty .....          | 100.00 |
| Okaw .....             | 90.00  |
| Springfield .....      | 75.00  |

## (B) C. H. Deardorff, Building Counselor

|                                          |          |
|------------------------------------------|----------|
| Fruitland, Idaho .....                   | \$ 29.00 |
| Modesto, Northern California .....       | 22.74    |
| Fresno, Northern California .....        | 7.00     |
| Laton, Northern California .....         | 3.00     |
| Anderson, Southern Indiana .....         | 10.00    |
| Cedar Grove, Southern Ohio .....         | 10.00    |
| Lancaster, Eastern Pennsylvania .....    | 20.00    |
| Canton, Southern Illinois .....          | 7.20     |
| Buffalo, Middle Indiana .....            | 75.00    |
| Killbuck, Southern Indiana .....         | 15.00    |
| Cedar Lake, Northern Indiana .....       | 6.60     |
| Mt. Pleasant, Western Pennsylvania ..... | 5.00     |
| Grand Rapids, Michigan .....             | 14.00    |
| Baltimore, Eastern Maryland .....        | 14.50    |
| Waynesboro, Second Virginia .....        | 10.00    |
| Bassetts, Southern Virginia .....        | 5.00     |
| Harrisonburg, Northern Virginia .....    | 10.00    |
| Luray, Northern Virginia .....           | 7.00     |
| Copper Hill, First Virginia .....        | 5.00     |
| Manassas, Eastern Virginia .....         | 10.00    |
| Greensburg, Western Pennsylvania .....   | 12.00    |

\$298.04

## Fallen Asleep . . .

**Albright.** Noah, next to the youngest of the eleven children of Jacob and Barbara Albright, was born on Jan. 4, 1878, and died on May 12, 1943. His parents were pioneer residents of the Ivester community in Iowa. He leaves four children, two brothers and three sisters. When just a lad, Noah became a member of the Ivester church. He spent two years in Bridgewater College and a number of months at Bethany Seminary, that he might better prepare himself for the work of a Christian layman. While attending Bridgewater College, he and his sister spent each week end in mission work among the mountain people. He had a pioneering spirit which led him on his own initiative to spend two years in South America, where he investigated the possibility of opening mission work. Before returning to the States he journeyed to England to enlarge his grasp of world situations. Bro. Albright was a gifted teacher. He was much in demand as a leader in interdenominational activities, as well as in those of his own church. He held strong convictions concerning the great Christian truths as he saw them, but was always tolerant and kind toward those who disagreed with him. Throughout his final suffering he was most patient. The funeral was conducted in the Ivester church by the undersigned.—Earl M. Frantz, Grundy Center, Iowa.

**Baird, William,** was born near Corunna, Ind., on June 14, 1858, and died on Dec. 18, 1942. He was united in marriage to Louisa Coy on May 14, 1882. He leaves one daughter, four grandchildren, four great-grandchildren and two half brothers. He united with the Church of the Brethren in early life. He spent most of his life near Syracuse, Ind.—Mrs. Peter Plew, Syracuse, Ind.

**Bentall, Robert W.,** son of Lewis and Jane Bentall, was born on Jan. 21, 1872, in Dallas County, Iowa, and died at his home in Adel, Iowa, on March 21, 1943. He united with the Baptist Church and attended the Baptist Seminary for one year. He was married to Effie Jane Walker on Jan. 23, 1895, and to this union were born three sons and one daughter. There are eleven grandchildren and one great-grandson. After his marriage he united with the Church of the Brethren. He was elected to the office of deacon, served as Sunday-school superintendent, was a Sunday-school teacher for many years, and was a member of various boards and committees in the local church. For almost a score of years he was on the board of trustees of the old folks' home at Marshalltown, Iowa, serving as its efficient secretary. To him, a task meant the responsibility for its faithful performance. His friendly greeting, words of encouragement, and helpful hand were an inspiration to many. Funeral services were conducted at the Panther Creek church by Bro. T. U. Reed.—Nettie H. Reiste, Adel, Iowa.

**Coy, Lesta Leone,** aged fifty-six years, died at her home near



Milford, Ind. She had been ill for the last year. She was born in Noble County, Ind., on Aug. 31, 1886, to John and Margaret Gilbert, and had resided nearly all her life in the community where she died. She was married to Clarence Coy on Jan. 11, 1908. She was a member of the Church of the Brethren at Syracuse, Ind. Surviving, besides her husband, are three sons, two sisters, two half sisters, one brother and two grandchildren. Funeral services were held in the Salem church by Bro. Emerald Jones. Burial was in the Salem cemetery.—Mrs. Peter Plew, Syracuse, Ind.

**Crumpacker**, Anderson J., son of Jacob and Susan Crumpacker, was born at Centerview, Mo., on July 9, 1871, and died at McPherson, Kansas, on May 16, 1943. On Dec. 24, 1894, he was married to Harriet S. Hart. They lived for a while in Missouri and eastern Kansas. His wife died in December 1939. He attended McPherson College and was field secretary at one time. He accumulated one of the best private libraries on College Hill and was an ardent student of the Bible. In early manhood he was baptized into the Church of the Brethren. For a short while he served in the ministry and was especially active in Sunday-school work. He is survived by his widow, the former Lulu Hollingsworth, to whom he was married a short while before his death; four children; six grandchildren; and five brothers. Funeral services were conducted by his pastor, the writer, and Elder E. E. John. Burial was made at the Paint Creek church near Redfield, Kansas, with Bro. Gorman A. Zook in charge of the final rites.—Bernard N. King, McPherson, Kansas.

**Eby**, Norman F., was born on Jan. 27, 1861, at Pearl City, Ill., and died on March 6, 1943, at the old folks' home at Marshalltown, Iowa. Bro. Eby's parents died when he was a small child, and he made his home with a married sister at Adel, Iowa. He united with the church when he was twenty-two years of age and remained a sincere follower until his death; he served as a deacon for forty years. In 1890 he was married to Fannie Brower of Dorrance, Kansas; to this union one child was born. They made their home at Cherokee, Kansas, for five years. Then they moved to a farm northwest of Adel, Iowa. His wife preceded him in death in 1917, and he again made his home with his sister until he went to live with his daughter for ten years. In 1941 he went to the old folks' home, remaining there until his death. Besides his daughter, he leaves three grandchildren and two great-grandchildren. The funeral services were conducted at the Panther Creek church by Bro. M. W. Ikenberry.—Nettie H. Reiste, Adel, Iowa.

**Elliott**, David M., son of Mr. and Mrs. Melvin J. Elliott, was born on Nov. 5, 1901, at Welshrun, Pa. He was killed in an accident at his work at the Letterkenny ordnance depot on March 10, 1943. On Oct. 23, 1923, he was united in marriage to Sister Zelda G. Etter, who, with two children, survives him. Also surviving are his parents, three brothers and four sisters. He was a member of the Church of the Brethren, first in the Back Creek congregation and later in the Chambersburg church. The funeral service was conducted in the Chambersburg church by the undersigned, his pastor. Burial was at St. Thomas, Pa.—Ralph G. Rarick, Chambersburg, Pa.

**Engels**, Forrest Alan, son of Clifford and Lillian Stitzel Engles, was born near Lanark, Ill., on Feb. 8, 1918, and was killed in action in the South Pacific area on Jan. 5, 1943. He was the oldest of a family of five children. He entered the service of his country in December 1940 and after training at Camp Forrest, Tenn., left the United States in January 1942. According to word received by his parents after his death, he had been made a sergeant and was awarded the Purple Heart. He was a member of the Church of the Brethren and possessed talent in music and dramatics, which he was always willing to share in the programs of the church. He leaves his parents, two brothers, and two sisters. Memorial services, conducted by his pastor, the writer, were held in the Lanark church on Jan. 31.—I. D. Leatherman, Lanark, Ill.

**Flora**, Benjamin F., died on April 25, 1943, at his home near Tipp City, Ohio. He was born in Franklin County, Va., on Oct. 19, 1870. When a young man, he located in Miami County, Ohio, where he spent his life farming; he retired last August because of ill-health. He married Laura K. Plunkett, who survives him, together with his two sons, four grandsons, three brothers and three sisters. He lived a good life and was devoted to his family. Services were conducted by Brethren Levi Bowman, David Bowman and Jess Shoup of the Old German Baptist Church, at the Maple Grove church, with burial in the New Carlisle cemetery.—Joseph B. Flora, Trotwood, Ohio.

**Forsythe**, Caroline, died at her home in Lewistown, Pa., on May 11, 1943. She was born on May 22, 1847, at Mifflin, Pa., to Charles and Elizabeth Erb Shoemaker. The family emigrated in covered wagons to Lockport, where she resided until the past year. She was married on Jan. 25, 1866, to John W. Forsythe, a Civil War veteran, who died on July 20, 1905. Surviving are two sons and five daughters, twenty grandchildren, fifteen great-grandchildren and four great-great-grandchildren. Four children are dead. Mrs. Forsythe was a member of the Shaw Avenue Church of the Brethren in Lewistown, Pa. Services were conducted at the home of her son in Lockport, by her pastor, Bro. Harold Snider. Burial was made in the McCoy cemetery near Lewistown.—Ida M. Fisher, Lewistown, Pa.

**Fradenburgh**, Sarah Alvira, daughter of Thomas and Sarah

Gillam, was born on Nov. 1, 1858, near Monticello, Ind. She died May 5, 1943, at the home of her son in Midland, Mich. On March 9, 1884, she was united in marriage to John E. Fradenburgh, and this union was blessed with four children. In 1899 the family moved to southern Illinois, where they were active members of the Romine Church of the Brethren. Later they moved to Beaverton, Mich. Her husband preceded her in death in 1932. Coming from a long line of Christian ancestry, she was baptized at an early age into the Church of the Brethren. She served faithfully for many years with her husband in the office of deacon. In the passing of Sister Fradenburgh the Midland church lost one of its pioneer members. She is survived by two sons, two daughters, fifteen grandchildren, five great-grandchildren and one brother. Funeral services were conducted in the Midland church by the writer. The body was laid to rest by the side of her husband in the Midland cemetery.—Walter J. Heisey, Midland, Mich.

**Glick**, Mollie, died peacefully on Feb. 16, 1943. She lived at Trevilians, Va., for twenty years and had many friends there and at Louisa, Va. She had been a member of the Church of the Brethren since childhood. She loved her church and wanted to see it grow. She had lived with her sister at Staunton since last December. She was born near Weyer's Cave, Va., on Aug. 4, 1867, to Martin and Lydia Turner Glick. She was the oldest of nine children, only four of whom survive her—two brothers and two sisters. She was buried at the Pleasant Valley church near her father, mother, and brother. This was her home church when she was young. One of the home ministers, Bro. P. F. Cline, conducted the funeral services.—Maggie E. Driver, Staunton, Va.

**Gnagey**, Bertha, was born in Meyersdale, Pa., on Jan. 4, 1880, and died on May 12, 1943. She was the daughter of Christopher and Elizabeth Smith, pioneer residents of this section. She experienced much pain, which she bore with Christian fortitude. She was united in marriage to Elmer Gnagey, who survives with four daughters, a son and eleven grandchildren. Funeral services were conducted at the Gnagey home, near Meyersdale, with Bro. DeWitt L. Miller, pastor of the local Church of the Brethren, officiating. Interment was made in the Union cemetery at Meyersdale.—W. A. Shoemaker, Meyersdale, Pa.

**Hall**, Jackson Lemuel, was born in Floyd County, Va., April 1, 1853, and died on April 20, 1943. Death came suddenly in the home of his sister, where he was living. He was married to Isabelle Likens of Floyd County, Va., in August 1874. Two children blessed this home. Mrs. Hall died about four years ago. When a young man, he united with the Methodist Church; at the time of his death he was a member of the Red Oak Grove Church of the Brethren. Surviving are one sister, two children, eleven grandchildren and nine great-grandchildren. The funeral service was conducted by Bro. Oscar Fike, assisted by Bro. W. F. Vest.—Ada Dobbins Basham, Basham, Va.

**Hamilton**, Alice Ann Haldeman, was born on July 10, 1861, near Hallack, W. Va. She was married to Miles Hamilton on Nov. 2, 1882, and to this union were born three children, two of whom died in childhood. She united with the Church of the Brethren a few years after her marriage and served with her husband in the capacity of deacon from 1901 until age limited her ability. The latter years of Brother and Sister Hamilton's lives were spent in Florida. He preceded her in death on Nov. 9, 1938. Some months after his death she went to Cumberland, Md., to make her home with her son. After a brief illness, she died on Feb. 3, 1943. Funeral services were held in the Living Stone Church of the Brethren at Cumberland by Bro. W. F. Berkebile. Interment was in the Rockwood I. O. O. F. cemetery.—Mrs. Lillian Bruner, Rockwood, Pa.

**Lambert**, James C., died on April 5, 1943, at the Rockingham memorial hospital in Harrisonburg, Va., where he had been a patient for a week. He was a son of W. T. and Mary E. Lambert and was born at Friends Run, W. Va., on Dec. 3, 1883. On Jan. 1, 1911, he was united in marriage to Lettie Frances Murphy. Surviving are his widow, his aged father, seven daughters, three sons, nine grandchildren, three brothers and one half brother. He spent most of his life near Circleville, W. Va., coming to the Valley fifteen years ago. He was a member of the church at Dayton, Va. Funeral services were conducted at the Dayton church by Bro. L. S. Miller, assisted by Bro. Jacob F. Replogle. Interment was in the Bridgewater cemetery.—Olive M. Flory, Harrisonburg, Va.

**Layman**, Gordie E., son of Bushrod and Lydia Bowman Layman, was born in Rockingham County, Va., on Sept. 5, 1884, and died April 26, 1943. At the age of twelve years he came with his parents to Ray County, Mo., where he had since resided. On Feb. 27, 1907, he was united in marriage to Bertha Hawkins and to this union were born two sons and one daughter. He united with the Church of the Brethren on Oct. 13, 1910, and remained faithful to the end. He leaves his companion, three children and five grandchildren. Funeral services were conducted at the Wakenda church by the undersigned, assisted by Elder E. W. Mason. Interment was in the adjoining cemetery.—Oscar Early, Stet, Mo.

**Merkey**, Amanda Matilda, daughter of Daniel and Catherine Weidner, was born in Bethel, Pa., on Aug. 13, 1864, and died at her home near Portis, Kansas, on Feb. 9, 1943. She was one of a family of six children. At an early age she united with the Lutheran Reformed church at Bethel, Pa.; she later united



with the Church of the Brethren and remained a faithful member until her death. She came to Kansas in 1886 and on Jan. 12, 1887, was united in marriage to Abraham S. Merkey at Washington, Kansas. To this union were born two sons and five daughters. The family moved to Smith County, Kansas, in 1905 and lived there since. Sister Merkey was a congenial companion, a kind and loving mother, a good neighbor and an inspiration to all who knew her. She leaves her husband, five daughters, one son, ten grandchildren, sixteen great-grandchildren, one brother and many friends. The funeral service was held at the Portis church by her pastor, the writer, and Bro. Lewis Naylor. Burial was in the Garrett cemetery.—W. W. McDanel, Portis, Kansas.

**Miller**, Esther Pletcher, aged eighty-one years, died on April 1, 1943. She was preceded in death by her husband and eight children. She is survived by one daughter, with whom she made her home, at Connellsville, Pa. Mrs. Miller joined the Church of the Brethren in early girlhood. Her husband was a deacon in the church for many years and she shared his labors in this capacity. Funeral services were held in the Middle Creek church by Rev. R. T. Hull. Interment was in the church cemetery.—Mrs. Lillian Bruner, Rockwood, Pa.

**Minear**, Ronald Alvin, was born on Aug. 22, 1921, at Granada, Calif., and died on May 13, 1943. His death was due to injuries sustained while working in a lumber mill in Central Point, Oregon. He lived with his parents in Ashland, Oregon, where he was a member of the Church of the Brethren. He is remembered for his ability to remain happy, though he had diabetes for several years. His parents, Brother and Sister Floyd Minear, one brother, and one grandmother survive.—Ward E. Pratt, Ashland, Oregon.

**Myer**, William H., son of Samuel and Elizabeth Burkett Myer, was born on Oct. 28, 1858, and died at the home of his son on Dec. 27, 1942. In 1878 he was united in marriage to Sarah Lesh and five children blessed this union. The wife and all the children except one son preceded him in death. At an early age he united with the Church of the Brethren, and remained faithful. He spent his entire life in Carroll County, Ill. Funeral services were held in the Leiter funeral home, with his pastor officiating, assisted by Bro. William Angle. Burial was in the Maple Lawn cemetery.—Clarence D. Sink, Flora, Ind.

**Pangle**, Richard Arthur, died at his home in the Belmont community, Va., on April 13, 1943. He was the son of Mr. and Mrs. Strather Pangle and was born in Frederick County, Va., on April 18, 1878. In 1903 he married Lottie Clark, and in 1910 he and his wife joined the church. He had not been well for some time but worked on at his job at a local hospital until February 1943. He is survived by his wife, two sisters and one brother. No children were born to their union. Funeral services were held at the Barren Ridge church, of which he was a member, with Bro. Byron Flory in charge, assisted by Bro. N. W. Coffman. Burial was in the near-by cemetery.—Mrs. Crystal Allen, Staunton, Va.

**Peck**, Jennie E. Stover, was born near Lanark, Ill., on Sept. 16, 1875, and died near Hiawatha, Kansas, on April 23, 1943. She was united in marriage to Aaron Peck on Feb. 27, 1896, and they established their home near Morrill, Kansas. Two children were born to this union, both of whom died in infancy. Sister Peck united with the church in 1909 and continued in the faith to the close of life. She is survived by her husband and three brothers. Memorial services were conducted by her pastor at the Morrill church. Interment was in the Morrill cemetery.—W. A. Kinzie, Morrill, Kansas.

**Phillips**, Florence, died April 7, 1943, after a short illness. She was the only daughter of Brother and Sister J. Edwin Keller of Oak Park, Ill., and was born on May 13, 1919. She grew up under the influence of fine Christian parents. She attended Manchester College and after two years transferred to Wheaton College, from which she graduated in 1941. In August of 1941 she became the wife of Donald L. Phillips of Oak Park. Early in life she became a member of the First Church of the Brethren in Chicago. She gave of her musical talents to the choir in the Chicago church and to the chapel choirs at Manchester and Wheaton colleges. After her marriage she and her husband lived in Lafayette, Ind., until he left to join the navy. She and her husband found a small mission church in Lafayette where they regularly worshiped and assisted in the program. Her friendliness and exemplary life were attested to by the large group at the funeral parlor as well as at the memorial services at the church. Besides her devoted husband, she leaves her parents, two brothers and many friends.—Omer B. Maphis, Oak Park, Ill.

**Rebok**, Gertrude Magdalena, was born at Mowersville, Pa., on Aug. 28, 1863, and died suddenly in Shippensburg, Pa., on May 2, 1943, at the home of her niece, whom she was visiting. She was the daughter of Joseph and Elizabeth Hoch Paxton. In 1885 she was united in marriage to Albert M. Rebok. In 1905 she and her husband united with the Church of the Brethren at Waynesboro, then called the Antietam congregation. She lived a quiet Christian life and attended the services of the church as long as she was able. She is survived by her husband, two sons and nine grandchildren. Services were held in the Waynesboro church by her pastor, George L. Detweiler, and Elder H. M. Stover. Interment was made in the cemetery at the Price church near Waynesboro.—Sudie M. Wingert, Waynesboro, Pa.

**Rhoades**, Kathryn, wife of Edwin Rhoades, was born near Newport, Pa., on Sept. 16, 1892, and died on April 8, 1943, at the

home of one of her sons. She leaves her husband, three sons and three grandchildren. She was a member of the Mt. Olivet Church of the Brethren. Services were conducted at the Myers funeral home in Newport by Bro. John Hershman and her pastor, Bro. Earl S. Kipp.—Mrs. Earl Kipp, Newport, Pa.

**Saylor**, Harold Monroe, the youngest son of John Oliver and Ella Rothrock Saylor, was born on the home farm near Carleton, Nebr., on Feb. 25, 1912. He died on May 3, 1943. When he was five days old his mother died, after which he was taken into the home of his maternal grandparents. They, together with an aunt, cared for him until he was ten years of age, when he returned to the home of his father. As a boy he was baptized into the Bethel Church of the Brethren, in which he continued to hold his membership. He leaves his father and stepmother, four brothers and one stepsister. Services were conducted by Rev. C. E. Johnson at the Bethel church. Interment was in the Bethel cemetery.—Mrs. J. E. Nedrow, Davenport, Nebr.

**Spitzer**, Charles Wesley, son of the late Aldine and Nettie See Spitzer, died May 10, 1943, at the University hospital, Charlottesville, Va., where he had been a patient for one week. He was aged thirty years and twenty-nine days. On Oct. 17, 1933, he married Hazel Virginia Breeden, who survives with one son. Other survivors are one sister and four brothers. The funeral was held at the Bethel church at Mayland, Va., of which he was a member, with the writer and Elder C. E. Nair officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Stoner**, Elhannan LeRoy, son of Abraham and Susan Stoner, was born on May 24, 1857, near Dayton, Ohio. He later moved with his parents to Missouri, where he grew to manhood. He united with the Church of the Brethren and continued to be a faithful member until his death, serving most of this time in the deacon's office. He was united in marriage to Jennie Markey of West Alexandria, Ohio, on May 17, 1893, and to this union were born two sons and five daughters. One daughter died at the age of two years. In 1907 he moved with his family to Inglewood, Calif., where he lived until his death. He had a cheerful disposition and a hopeful outlook on life. For the past seven years he was a helpless sufferer, but bore it all with commendable patience and appreciation for the care given to him. He died peacefully on May 7, 1943. He leaves his wife, two sons, four daughters, one brother, one sister and twelve grandchildren. Funeral services were conducted by the writer at the Beaver mortuary in Inglewood. His body was laid to rest in the Inglewood Park cemetery.—W. H. Wertenbaker, La Verne, Calif.

**Stroup**, Rebecca Jane, aged eighty years, died at the home of her daughter in Syracuse, Ind., where she had been ill for the past several weeks. She was born in Blackford County, Ind., on March 7, 1862, to George and Mary Ann Boles. She had resided with her daughter for the past ten years. She was a member of the Church of the Brethren in Syracuse. Surviving relatives include four daughters, thirty-three grandchildren and thirty-five great-grandchildren. Funeral services were held at the Church of the Brethren, with burial at Upland, Ind.—Mrs. Peter Plew, Syracuse, Ind.

**Wagoner**, Cordie May Ogg, was born at Lime Springs, Iowa, on Jan. 17, 1890, and died on May 14, 1943, at the hospital in St. Cloud, Minn. At an early age she moved with her parents to Worthington, Minn., where she grew to young womanhood. In 1906 they moved to Rabey, Minn., where she was married to Perry Wagoner in 1912. To this union were born four daughters, all of whom are at home. For the past seven years Sister Wagoner was a sufferer from heart trouble, resulting in a stroke which caused her death. She leaves her husband and daughters, six brothers, one sister and one stepsister. At an early age she united with the Church of the Brethren, remaining faithful until death. Her noble life, kind service, and loving disposition have left a lasting impression with her friends and family. Funeral services were held in the Presbyterian church in Foley, Minn., by the undersigned, assisted by Rev. Anderson of the Presbyterian church. Burial was in the Ronneby cemetery.—Frank K. Allen, Big Lake, Minn.

## Church News . . .

### California

**Los Angeles, First.**—On Easter the monthly meeting of the evangelistic-prophetic testimony was held in the First church with splendid interest. Bro. W. E. Buntain of Pasadena and Evangelist William P. Nicholson were the speakers of the day. An offering was received at the morning service for Bro. Joseph Wong, who is working in China. Bro. Wong comes from the Chinese mission in Los Angeles. The offering, with some money already received for Bro. Wong, amounted to \$105. Our love feast was held on May 16. Bro. J. E. Steinhour officiated, assisted by Brethren W. E. Trostle, Marvin Kensinger and the local ministers. Since our last report two of our Sunday-school boys have been baptized.—Fred A. Flora, Los Angeles, Calif., May 18.

### Florida

**Sebring.**—Brother and Sister J. W. Fidler held a two weeks' revival for us in March. As a result eleven were baptized. On March 24 Rev. George Bennard, author of *The Old Rugged*



Cross, gave us an interesting program about hymns. On March 25 Bro. C. D. Bonsack was with us and gave a splendid sermon. The Easter season was full of rich blessings. On Good Friday many of our folks enjoyed a program with the Salvation Army. Our pastor had a part in the program. On Easter a union sunrise service was held by Lake Jackson. Bro. Edgar Stauffer gave the sermon at our morning service and the children gave a program. In the evening we enjoyed a spiritual love feast with our pastor officiating. On May 3 our members' meeting was held. Bro. Stauffer was chosen as delegate to Annual Conference. Our mother and daughter banquet was held on May 11. Our C. P. S. offering for the last quarter was \$202. An offering for Bridgewater College amounted to \$117.10.—Mary Miller, Sebring, Fla., May 16.

### Illinois

**Astoria.**—Our revival meeting was held March 30—April 11 with Bro. Merlin Garber as evangelist. As a result two persons were baptized. Our love feast was held on April 22 with Bro. E. F. Sherfy officiating. Our church has been improved by papering the windows, which adds a more worshipful atmosphere. A new guest book has been placed in the vestibule for the registering of the names of all visitors. Each boy in camp is receiving a letter each week from some member of the church. A joint Mother's Day program was held at the Woodland church with Sister Mabel Moomaw as guest speaker. Our business meeting was held on May 18 with Bro. Sherfy in charge. Reports were given by the various organizations. One deacon was elected. Our delegate to Annual Conference is Mrs. Edna Fike. Two delegates were elected for district meeting.—Mrs. Lizzie Riebling, Astoria, Ill., May 20.

**Naperville.**—At the last council meeting Floyd Bastin, Jr., was licensed to preach. The presiding elder, W. W. Slabaugh, had charge of the licensing. We chose Brother and Sister Galen Ogden as our delegates to Annual Conference. On Palm Sunday evening the music committee sponsored a program telling the life of Christ in story and song. Two were baptized and one received by letter during the Easter season. On April 22 we held our communion, with Bro. A. C. Wieand officiating. On May 9 thirteen babies were consecrated at our morning service. The young people gave the program in the evening.—Virginia Williams, Naperville, Ill., May 13.

### Indiana

**Blue River.**—During March Pastor L. U. Kreider and wife went to California to visit their daughter. In their absence the home pulpit was filled by Brethren Charles Gump and Everett Chapman, both of Pleasant Hill. We held our council meeting on April 8 with Bro. Kreider in charge. Two letters were received. We decided to do some repairing in the church basement and to add some cupboards to the kitchen. Our love feast will be held on May 27. Evelyn Frank, a missionary to Africa, is now at the Irene Byron sanitarium near Ft. Wayne; after a complete rest she will return to the home of her parents. On April 18 we were happily surprised by the visit of Bro. Leroy Smith and family of the Eel River church. Bro. Smith gave us a timely sermon. The primary department had charge of the devotional service on Easter morning. Bro. Kreider and wife went to North Winona on May 2, pulpit exchange Sunday, and Bro. Galen Bowman of Bethany came to Blue River.—Mrs. Victor Zumbrun, Churubusco, Ind., May 13.

**Flora.**—Our Sunday evening services during the winter were held with the other churches of our town. Eleven persons were received by baptism on Easter. May 2 was Manchester Day and Bro. Earl Breon brought the message. An offering was taken for the college. Our mother and daughter meeting was held on May 11; we enjoyed an inspiring talk by Mrs. V. F. Schwalm. We will co-operate in a vacation Bible school to be held soon by the churches. The Altruist class is presenting the church with a service flag in honor of thirty of our boys who are in service. Brother and Sister Ray E. Zook will represent us at Annual Conference.—Mrs. E. H. Brubaker, Flora, Ind., May 17.

**Indianapolis.**—On the evening of Palm Sunday baptismal services were held for seven children and one adult. On Good Friday the communion service was led by Pastor Harry K. Zeller. At our council meeting on April 13 it was decided to change the name of this congregation to the First Church of the Brethren. The ministerial board reported its progress in the search for a pastor to replace Bro. Zeller, whom we will miss greatly when he takes up the pastorate at Elgin, Ill., in September. The Philo class has plans under way for a nursery for children of cradle roll age, to be held during Sunday-school and church services. This class also instigated a plan to build a stairway from the rear of the auditorium to the basement. Work has been started on this project, which will make all parts of the church plant more accessible. We are emphasizing the value of giving regularly for Brethren Service. A goal of \$33 a month was set up, beginning in January. In the first two months of this year we exceeded our goal, but there has been a decrease since then, which we hope to overcome.—Raphael W. Wolfe, Indianapolis, Ind., May 8.

**Maple Grove.**—On May 18 we met in business meeting with the writer presiding. The treasurer reported a fine balance on hand. We lifted our Annual Meeting offering on May 23. We will hold our harvest meeting on Aug. 29. Our revival meeting will begin on Sept. 19 with Bro. J. E. Whitacre as evangelist. Two delegates to district meeting were elected. We are making an ef-

fort to have a one hundred per cent Messenger club. The mother and daughter banquet was held on May 11.—William Brubaker, New Paris, Ind., May 24.

**Nappanee.**—Bro. Eldon Evans was the guest speaker at our father and son banquet on March 5. As a direct result of Bro. G. W. Phillips' sermons during our spring revival, two were baptized and one reconsecrated. Two letters have since been received. On the last Sunday of the meeting the men of Northern Indiana met at our church. The treasurers' reports at our spring council were gratifying. The building fund report showed a balance of several hundred dollars after the church basement improvements and new floor were paid for. The church gave \$782 for Brethren Service last year and \$296 for missions. Our Easter sunrise service was held with John Metzler as speaker; a sermon and music made up the regular morning service. In the evening a cantata, *The Lord of the Eastertide*, was rendered by the choir. On May 2, pulpit exchange Sunday, Bro. Melvin Stutsman brought a good message. Our pastor served the Syracuse church. On Mother's Day our pastor conducted a consecration service for children. The evening service was in charge of the young married people's class. The Sunday school recently appropriated \$25 for Camp Mack and \$25 for helping defray the expenses of those from our Sunday school attending camps. The men are assisting the Northern Indiana group in the heifers-for-Europe project. John Metzler will represent our church at Annual Conference. We have twenty boys in camps.—Hazel Grass, Nappanee, Ind., May 13.

**Pleasant View.**—We met in council on March 18 with Elder Stinebaugh presiding. All reports given were encouraging. It was decided to hold two nights of pre-Easter services and to join in the Good Friday services of the township churches. Several of our women participated in the world day of prayer services. We have had some sickness and two deaths in our church group during the past few months. Our attendance has been very good. Our young people's class is smaller, since a number of our boys are in service. On Mother's Day our men were in charge of the program and also taught the Sunday-school classes. Each mother was given a corsage of snapdragons.—Mrs. Irvin Myers, South Whitley, Ind., May 14.

**South Bend, Second.**—At our council on April 2 George Heeter was chosen as our delegate to Annual Conference. Clarence Snyder and Glen Welborn were called to the ministry, and three deacons, George Worthen, Vernon Metzler and Blaine Carbiener, with their wives, were called. Brethren Galen Bowman and N. H. Miller were with us to assist in the licensing of these brethren. Our love feast on April 22 was very impressive and spiritual. The young people's sectional conference was held here on April 11; Bro. Ira Long was the guest speaker. We had pre-Easter services conducted by our pastor. We had an Easter sunrise service, followed by the baptism of three young people. After the Sunday-school hour our pastor conducted a dedication service for babies. A special program was given in the evening by the junior department. The Mother's Day program was sponsored by one of our adult classes; the guest speaker was P. B. Fitzwater. On May 2, pulpit exchange Sunday, Bro. C. C. Cripe and wife were with us. On the last Sunday evening of each month we have special services for our young men in service. Our ladies are continuing to do good work at the aid meetings. On Sunday evening, May 23, a Chinese brother from Chicago will give our message.—Mrs. Claude D. Ullery, South Bend, Ind., May 18.

**White Branch.**—On Easter morning we had Sunday school and an Easter sermon, followed by a basket dinner at noon; in the afternoon a program was given, after which two persons were baptized. In the evening the young people gave a play, *Joseph's Garden*. On June 6 Dan E. Bowman will give the sermon; there will be a basket dinner in honor of his seventy-ninth birthday. On Mother's Day Junior and Clifton Chamberlin were home from C. P. S. camps; the B. Y. P. D. had a social for them after the evening services. On Mother's Day the children and young people gave a program at the preaching hour. The oldest and youngest mothers present were given a gift. David Wisehart was

## Announcements . . .

### DISTRICT MEETINGS

Canada, Western—Second Ir-  
ricana, July 13-16.  
North Dakota and Eastern  
Montana—  
Cando, Zion house, June 25-  
28.  
Oregon—Camp Myrtlewood,  
Bridge, July 27—Aug. 1.  
Texas and Louisiana—Roan-  
oke, La., July 29—Aug. 1.  
Virginia, Southern—Topeco,  
July 27-29.  
Washington—Lake Wenatchee,  
Y. M. C. A. camp, Leaven-  
worth, July 27—Aug. 2.

### LOVE FEASTS

Idaho  
June 13, 7:30 pm, Nezperce.

### Illinois

June 20, Oak Grove.

### Indiana

June 14, 8 pm, Wawaka.

### Iowa

June 13, Indian Creek.

### North Dakota

June 13, 8 pm, Carrington.

### Ohio

June 13, 7 pm, Eversole.  
June 13, 7:30 pm, Pleasant Hill.  
June 19, 10:30 am, Poplar  
Ridge.

### Pennsylvania

June 13, Bethel house, Yellow  
Creek congregation.



recently home from a military camp and a number of neighbors and friends had a social for him. We are holding Bible study and prayer service in the homes of the community and there are good attendance and interest. Our aid society meets every two weeks. One of our members, Sister Bertha Crull, has died.—Mrs. Lydia A. Bowman, Hagerstown, Ind., May 11.

#### Maryland

**Westminster.**—On March 17 the women's work held an all-day meeting; the morning was spent in sewing for a C. P. S. camp and at noon a covered dish luncheon was served. In the afternoon Sister Anna Hutchison gave an interesting talk on China. On March 21 two deacons, Brethren Ray Hollinger and Ralph Hull, and their wives were installed. Bro. F. E. Williar was in charge of the service. Bro. A. Stauffer Curry gave us a fine interpretation of Brethren Service on April 11. The district B. Y. P. D. round table was held here on that day. At the church council in April Pastor S. Earl Mitchell was asked to serve our church another year. Brother and Sister Mitchell were elected delegates to Annual Conference. Services were held on three evenings during Holy Week. Eight persons have been received by baptism and five by letter. On five Sunday evenings prior to Easter our pastor held a class in training for church membership. Our love feast was held on Easter evening with Elder George A. Early officiating. The offerings at both services on Easter amounted to \$250 and will go for relief. Bro. M. R. Zigler brought an inspiring message on May 2. The mother and daughter banquet was held on May 4. Mrs. Lowell Ensor, wife of the Methodist pastor, gave a splendid address. At the morning service on Mother's Day our pastor conducted a consecration service for babies. In the evening the drama, *They Who Weave*, was presented. On May 16 a group from the Sykesville C. P. S. unit gave us an interesting program.—Mrs. H. Edgar Royer, Westminster, Md., May 20.

#### Missouri

**Shelby County.**—Bro. X. L. Coppock and wife were with us the latter part of March, at which time we held our business meeting with Bro. Coppock in charge. He preached two fine sermons for us, and after our noon fellowship meal we held a fellowship meeting; Bro. Coppock and wife were the guest speakers. We greatly enjoyed Mrs. Coppock's solo, *The Holy City*, at the evening service. Pastor J. W. Gish preached the baccalaureate sermon for the Leonard high school at the Christian church. Three of our Sunday-school girls were seniors this year. Three of our boys are in service. Plans are being made for our summer work.—Mrs. Esta Folger, Leonard, Mo., May 25.

#### North Dakota

**Cando.**—We met in council on March 28 with Elder Ray Harris presiding. Delegates were elected for the district meeting to be held at Cando in the Zion church on June 24-27. An Easter program was given by the primary department, and Rev. John Stoll gave the Easter message. On May 16 the Cando church had an all-day meeting. The Zion church joined them after their Sunday school. There was a basket dinner at noon. Rev. Stoll was in charge of the children's hour. Bro. Ralph Petry, our fieldman, gave the missionary sermon.—Mabel Morgan, Cando, N. Dak., May 24.

#### Ohio

**Ashland City.**—The young people sponsored the sunrise services on Easter morning. Breakfast was served in the church basement. The attendance at our regular services on Easter was the largest recorded in our new church. Fifteen persons were baptized that evening and one received by letter. The men's work planned the morning services on Mother's Day. Carnations were given to each mother. The men are planning to raise potatoes again this year. Pastor J. C. Inman will represent the church at Annual Conference. Family day was observed at the church on May 9. We had a basket dinner in the basement. Brother and Sister Inman were surprised when they learned that the program was in honor of their thirty-second wedding anniversary. They were presented with a coffee table from the church members.—Mrs. Glen Roberts, Ashland, Ohio, May 19.

**Beech Grove.**—On May 2 we met in council with Bro. Roy Honeyman in charge. Two letters of membership were received and three granted. Our delegates to district meeting gave us good reports on May 2. Brother and Sister E. S. Hollinger were elected delegates to Annual Conference. We observed the world day of prayer on March 12. We had joint pre-Easter services with the Cedar Grove church. We also observed our communion service with them on April 22. On April 18 Bro. Lowman of the Progressive Brethren church of Camden, Ohio, gave us an illustrated lecture on Jerusalem. We were favored with a sermon by Bro. Edward Frantz on May 2. On April 25 the young people's class gave an Easter drama, *He Lives*. On May 9 a play on stewardship, *Hands That Give*, was given by the young married people of the Painter Creek church. We observed Mother's Day with a special program; each mother was presented with a potted flower; a large potted flower was given to the oldest and youngest mothers present. Our mother and daughter banquet was held on May 13.—Mrs. Charles Baker, New Madison, Ohio, May 22.

**Lower Miami.**—Bro. Ross Noffsinger of Bethany Seminary conducted services for us during the Easter season. The young people sponsored dawn services on Easter morning. On this day many eggs were brought to be sent to a C. P. S. camp. Some improvements have been made in the interior of our church

building, and shrubs and evergreens have been planted on the church lawn. A committee has been appointed and a fund started to secure an organ for the church. Bro. John Kneisly will represent us at Annual Meeting. The children are preparing a program for children's day.—Mrs. William Furrey, Dayton, Ohio, May 19.

**Toledo.**—During last year we gave \$300 for missions and \$672 for Brethren Service. Our revival meeting was conducted March 1-14 with Bro. I. D. Leatherman of Lanark, Ill., as evangelist. Four were baptized and one received by letter on Easter. We sent two delegates to the district conference at the Pleasant View church. Our love feast was held on April 22. Our pastor was one of the speakers for the east side Good Friday services. Four babies were consecrated on Mother's Day. The unified worship service is continuing and the attendance and interest have increased. The women's work meets regularly; they recently held a special mother and daughter meeting. The church is offering scholarships this summer to those attending Camp Mack. Our pastor was recently elected president of the east side ministerial association. He will hold a meeting in the Constance, Ky., church in August. We are looking forward to a home-coming service early in October and the burning of the parsonage mortgage. Our church will not be represented at Annual Conference. Pastor Wilbur Bantz is in his seventh year of service here. His spiritual guidance and leadership have been a constant source of inspiration and comfort to us.—Fern Thornton, Toledo, Ohio, May 21.

#### Pennsylvania

**Claysburg.**—Since our last report our church work has been moving forward satisfactorily, although twenty-six of our boys have joined the armed forces and several of our families have moved to other sections because of work conditions. Through special effort on the part of the adult classes and labor contributed by our men, the interior of our church has been redecorated and the floors revarnished. The pastor has been giving one period a week to weekday religious education, having a class of thirty-five high school students. Our B. Y. P. D. has been active through the year and has given some worth-while programs in our regular church services. We were pleased to have Sister Frank Crumpacker speak to us on March 7. Our council was held on April 7. Bro. C. L. Cox will continue as our pastor and elder for the eighteenth consecutive year. Our men's work has been holding monthly meetings with splendid attendance. On April 25 Bro. Cox began a two weeks' special service, which was the twenty-fourth such service he has held in our church. As a result two young married sisters were baptized. Our love feast was held on May 8 with our pastor officiating, assisted by Bro. T. L. Dively, pastor of the Upper Claar church. A vacation Bible school has been planned to begin June 7 with Sister Edith L. Cox as dean.—H. D. Miller, Claysburg, Pa., May 21.

**Johnstown, Roxbury.**—On March 19 the Fidelis Bible class held a St. Patrick's hostess party; the proceeds of \$45 will be turned over to the building fund. On April 20 Bro. Frank Crumpacker showed pictures and lectured to our congregation; this meeting was sponsored by the ladies' missionary society. On April 23 the community Good Friday services were held in our church, the message being brought by Rev. Heck of the Theological Seminary at Reading, Pa. On Easter morning the children presented a very interesting program. On Easter night we began a revival meeting. Bro. DeWitt Miller of Meyersdale, Pa., was our evangelist and brought us inspirational messages. As a result twenty-two persons united with our church. At the conclusion of the revival services on the evening of May 2, our semiannual love

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.....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
Elgin, Illinois



feast was held. During the past several months quite a number of our boys have been called into the service, bringing the total to forty boys.—Mrs. John Brannen, Johnstown, Pa., May 18.

**Lancaster.**—Prior to our evangelistic meetings there was a series of special Sunday evening programs. On March 14 the men sponsored the meeting; on March 21 the women were in charge and Prof. C. L. Martin, head of the English department of the city schools, spoke; the service on March 28 was in charge of the B. Y. P. D. During this pre-evangelistic season Pastor F. A. Myers preached a series of special sermons for the morning services. The evangelistic meetings started on April 11 and continued through Palm Sunday, with Elder H. A. Merkey as the evangelist. Twenty-one new members were received during these meetings. On Good Friday a special service was held. On Easter a baptismal service was held at dawn. The devotions at the morning service were in charge of the children and were followed by the sermon. In the evening the choir presented the cantata, The First Easter. Our love feast was held on May 2 with Bro. Myers officiating. On May 9 a consecration service for children was held; the B. Y. P. D. gave a Mother's Day tea later in the day. On May 13 the annual mother and daughter meeting, sponsored by the women's work, will be held. The women will also hold a rummage sale this week and help at a community project for the benefit of the blind. The B. Y. P. D. is planning some outdoor activities for the near future, and other groups are having some social meetings.—Mrs. M. Alexander Glasmire, Lancaster, Pa., May 12.

**Lebanon.**—On April 5 we held our council meeting; delegates were elected to attend our district meeting at Annville on April 28, 29. We decided to send our pastor to Annual Conference. We are planning a fall revival with Bro. Earl Mitchell as the evangelist. Letters from the church were sent during the Easter season to all our boys in service. The mothers and daughters and women's missionary meetings were both well attended. On Palm Sunday we had a special musical program; the junior and senior choirs sang. Our Holy Week services started on Tuesday evening; our pastor preached enthusiastic evangelistic sermons at these sessions, as well as on the Sundays of April. Five persons were baptized at our early morning Easter service, and another was received by consecration. Bro. I. S. Hoffer preached at the preparatory services in the afternoon and officiated at the communion services in the evening.—Mrs. Ruth B. Reinhold, Lebanon, Pa., May 13.

**Lewistown.**—A week's pre-Easter services were held by our pastor. Thirteen persons were baptized on Easter afternoon. Early on Easter morning the brass ensemble played at the entrance of the church; this was followed with a playlet given by the B. Y. P. D. At the morning service we had special music and an appropriate sermon. A cantata, The Glory of the Cross, was given by the adult choir in the evening. On May 4 we had

our love feast. Mother's Day was appropriately observed with a special program, a consecration service for babies, and rededication for the parents. Each mother was given a flower. On May 11 we held our mother and daughter banquet. Mrs. Frank Crumpacker was the guest speaker. She gave a picture of the life of the women and girls in China during the wartime. Our service flag now has forty stars on it. Some books have been purchased for the children's library. Arrangements for a vacation Bible school are under way; it will be held sometime in June.—Ida M. Fisher, Lewistown, Pa., May 14.

**Marsh Creek.**—We met in council on April 8 with Elder W. G. Group presiding. Elders C. E. Grapes and E. E. Baugher were present to elect a presiding elder, since Bro. Group had tendered his resignation. Elder W. N. Zobler was elected to fill the unexpired term. Two have been baptized and two letters have been received since our last report. The love feast was held at Marsh Creek on May 9, at which time three deacons were chosen. They are Brethren Cyrus Bucher, Dwight Sites and Lawrence Hartman, and wives. The visiting ministers were Elders J. I. Thomas and Elmer Schildt. Elder Thomas officiated.—Mrs. Walter Keeney, Gettysburg, Pa., May 13.

**Meyersdale.**—The sound motion picture, The Man at the Gate, was shown on three evenings, May 15-17, in the basement of our church. This picture was sponsored by the youth fellowship groups of the church for the benefit of the camp scholarship fund. There was no admission charge, but silver offerings were received at each of the three showings.—W. A. Shoemaker, Meyersdale, Pa., May 15.

**Shippensburg.**—Several of the churches of Shippensburg joined with us in union services during the Lenten season. On March 21 we enjoyed a message by Dr. A. R. Cottrell, a missionary to India. Our pastor held successful meetings in the First church of Philadelphia on April 11-18. Our pulpit was filled by Elder S. A. Myers. Special Easter services were held here. Baptismal services were held on March 17 and April 30. Eight persons have been baptized and four received by letter. Our communion service was observed on May 2. Council meeting was held on May 10. Our pastor was elected delegate to Annual Meeting, where he will also serve on the Standing Committee from Southeastern Pennsylvania. Arrangements were made for a committee to prepare plans for an education building. We have a one hundred per cent Messenger club again this year.—Mrs. Jere Railing, Shippensburg, Pa., May 11.

**Yellow Creek.**—We met in council on March 31 with Bro. D. I. Pepple presiding. One member was reinstated. Our love feast will be held on June 13 at the Bethel house. On March 18 Bro. Frank Crumpacker showed pictures of the mission work in China. On Easter the children gave a program and Sister Madolin Taylor gave an interesting Easter message.—Mrs. Bertha Snyder, Hopewell, Pa., May 11.

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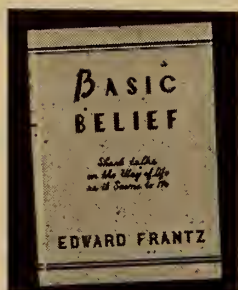
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# GOSPEL MESSENGER

Volume 92

June 19, 1943

Number 25



McPherson church, in which all general sessions were held

## *Echoes From the McPherson Annual Conference...*

### **Some Preliminary Observations**

The McPherson Annual Conference is the sixth such meeting to be held in the sunflower state. The first Kansas Conference was held at Bismarck Grove, Douglas County. This meeting came just after the unfortunate division experiences of the beginning eighties, with the result that echoes of these matters carried over into the business of the Annual Conference for 1883.

Four years later Annual Meeting was again in Kansas, but in the next county south—at Ottawa. The report of the General Church Election and Missionary Committee shows that there was a considerable interest in missions—home as well as foreign. This meeting was in 1887.

Nine years went by before Conference came to Kansas the third time, again to Ottawa. It was at this meeting in 1896 that the recently appointed Sunday-school Committee made its bow. Some may be

interested to know that the School Visiting Committees, reporting on four of our colleges, indicated conditions from "fair in a general way" to "fairly good" and "good."

Twenty-one years were to pass before Conference came to Kansas for the fourth time—to Wichita, in the year 1917. The election and support of pastors, the elimination of committees, saving our children to the church, and the music question, all received considerable attention. The church was just beginning to realize that the United States was at war.

Strangely enough a second period of twenty-one years was to measure the time until the next Kansas Conference, the one held on the state university grounds at Lawrence in 1938. War was again on the horizon with Ethiopia a recent casualty and Spain and China in the throes of struggle. So relief was beginning to loom large. This was the year of the Sower bicentennial celebration.

(Continued on Page 3)



## *Around the World...*

**Plans for the re-entry of missionaries** into Burma were formulated at a recent meeting of the American Baptist Foreign Mission Society.

**Opposition to military service** for youth after the war was voiced by the ninety-first annual session of the Western Unitarian conference held recently in Chicago.

A total of 1,188 Protestant missionaries are currently at work in the Chinese mission field, according to a Who's Who in Missions recently published in Chungking by the United Christian publishers.

**After long and heated debate,** resolutions permitting interchange of pulpits between Anglican and Free Church clergymen on certain specified occasions were adopted by the upper and lower houses of the convocation of Canterbury.

**The 85th general assembly** of the United Presbyterian Church of North America voted to unite the denomination's boards of education and young people's work into one board of publications and Christian education, which will carry out the full functions of both boards.

**The Quisling authorities** have listed eighty-seven Norwegian clergymen who are to be drafted for labor service. Among them is Vicar Sten Noting of Oslo, a close associate of imprisoned Bishop Berggrav. The Rev. Nils Eide is attached to a U-boat station, and the Rev. Gustav Høyen is employed at the Bardu airport.

**A plan of union** prepared by a joint committee of the Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. (South) was received by the general assembly of the first named group at its recent meeting in Detroit. A copy of the plan was ordered sent to every minister for serious study and criticism. The document includes a confession of faith, form of government, directory of worship, and a suggested name for the reunited church.

Eighteen years ago a United Church of Canada missionary imported the first purebred pedigreed Holstein-Friesian bull into Szechuan, China, for breeding purposes. Since that time systematic breeding has resulted in producing a strain of cattle which, giving thirty pounds of milk daily over a fifteen- to twenty-month lactation period, has a market value of eight to ten thousand Chinese dollars, whereas twenty years ago the same animal, marketing at \$24.00, would produce only seven to eight pounds daily over an eight-month lactation period.

These facts are contained in a report received by the Associated Boards for Christian Colleges in China from Frank Dickinson, head of the West China Union University's agricultural research institute in Chengtu, founder of western China's dairy industry.

An impetus to the program came in 1939 when Mme. Chiang Kai-shek's prize herd made the perilous journey up the Yangtze River to the safety of Chengtu, and two bulls from the herd were loaned to the university for community breeding purposes. Since then bulls have been shipped from university stud barns to other centers in China where dairying is beginning to establish itself.

Last year, at least 150 families in the area were earning their living by the production and sale of fresh whole milk, and two new industries have been developed: condensed milk canning, and the manufacture of casein glue for airplane repairs from surplus milk supplies.

The report adds that while human consumption of milk has been almost nonexistent until recently, an increasing number of Chinese are now drinking milk, even at the prohibitive price of six dollars a quart.

• • • •

**A businessman,** recently returned from a visit to the Soviet Union, declares: "The church today has in Russia the greatest opportunity it has known for a thousand years. When the revolution came they swept the church out with the rest of the czarist regime. But no revolution can destroy the hunger of the Russian heart for a religious faith."

**Martin Niemoeller** remains at Dachau concentration camp in Germany with slightly less severe treatment than others, according to a recent report from Switzerland to The New York Times. During the past twelve months this camp has become a detention camp for "religious criminals." Nearly 3,000 German Catholic priests daily suffer degrading punishments. During the past year more than 1,500 Polish priests were done to death through privation and beatings. All face slow death by starvation, according to the report.

**The Presbyterian Church in the U. S. A.** has discontinued one of its eleven seminaries and put into print a new program for the selection and education of ministers.

**For the first time,** a woman has been elected president of the lay association of the Alberta conference of the United Church of Canada. She is Mrs. O. W. Thorne of Red Deer, Alta.

**More than 200 Roman Catholic clergymen** and laymen in the Los Angeles archdiocese are about to launch the first Catholic people's old line legal reserve life insurance company in this country.

**A number of clergymen** in the Nazi-occupied Baltic states—Estonia, Latvia, and Lithuania—are being sent to Germany to become indoctrinated in the principles of the "new order," according to a report from Stockholm.

**At the 158th annual Massachusetts Episcopal diocese convention,** 103 clergy and 153 laymen favored the preliminary principles of union of the Episcopal and Presbyterian churches; thirty-three clergy and fifty-nine laymen opposed the suggestion.

**The Office of Defense Transportation** at Atlanta, Ga., has issued a special permit authorizing limited taxi service and enough gasoline to permit taxis to operate throughout the summer from the highway to points on the grounds of the Methodist summer conference center at Lake Junaluska, N. C.

**The Roman Catholic Church** in China has recently organized a society to establish twelve Catholic daily papers in twelve key cities in honor of the twelve apostles. Before the war, says Bishop Paul Yu-pin, of Nanking, there were fifty-four Catholic publications in China, but nearly all have been forced to suspend publication. In Free China today there are three Catholic magazines and one Catholic daily.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

JUNE 19, 1943

Number 25

## Echoes From the McPherson Conference

(Continued From Page 1)

The meeting for 1943 falls in the midst of unprecedented conditions. As the time for this latest Conference drew near problems tended to increase rather than decrease. Where in Kansas should the meeting be held? Finally McPherson was the place decided upon. Then other special problems began to require attention. At the time of the spring board meetings, Moderator-Elect W. W. Peters called attention to existing travel conditions, and such matters as housing and feeding if a general Conference were held. Standing Committee members for 1942 were appealed to for an expression of judgment as to what would be best under developing conditions. As already reported, the vote was strongly in favor of a delegate meeting. So the program was reworked and shortened with the idea of concluding Conference with the great missionary convocation, held on Sunday evening rather than the following Monday afternoon. How this will work out is a matter which at this writing remains to be seen.

### McPherson History

The Brethren in Kansas are fortunate in having a splendid record of their activities in the History of the Church of the Brethren in Kansas by the late E. L. Craik. What we mention here about church and college is taken from this source.

Thus we read that "no one seems to remember exactly when the Brethren first began to hold services in the city of McPherson, but in the spring of 1876, Joseph Eliott of Peabody began holding regular monthly appointments in a schoolhouse about nine miles south of McPherson." For several years occasional services were held at various schoolhouses. On Aug. 22, 1885, the Brethren in McPherson County met at the home of Joseph S. Masterson and organized as a congregation. Twenty-three members were then in the county. Elders J. D. Trostle, John Forney, and Daniel Hollinger were present and assisted in the organization. Jacob A. Brugh was elected to the ministry and Bro. Masterson made a deacon.

"Strictly speaking, the history of the McPherson church proper begins with the establishment of the college at McPherson in 1887. The summer of that year brought a number of members to the city. In March 1888 there were seventeen Brethren families in McPherson. . . . The McPherson church has always been one of the largest in the state because of its large student membership."

How closely church and college have been associated through the years is evidenced by the fact that for many years church services were held in a college building. In 1918 a building committee was appointed and in the

twenties a splendid church building was completed and dedicated on Sept. 12, 1926. It is in this house of worship, and the convenient college buildings, that the various Conference sessions are to be held.

The college was definitely located at McPherson in August of 1887, but not in time to open in October of that year as planned. It was on Sept. 5, 1888, that work began with seventy students in attendance. For the story of how the college came to be located at McPherson, and the detail of what has happened since then, the reader is referred to Chapter VII in Craik's History of the Church of the Brethren in Kansas.

### Conferences Then and Now

The Conference of 1943 bids fair to have some things in common with the Annual Meetings of long ago. It will not run as many days as we have been accustomed to, and the proportion of time allotted to business will be more in relation to the whole time allowed for the meeting.

It may be of interest to observe that Annual Meeting of one hundred years ago, or of 1843, was held in the Mohican church at John Shoemaker's, near Wooster, Ohio. The dates were June 2 and 3, the Friday and Saturday before Pentecost. Thirteen queries "were presented and publicly discussed and answered in the fear of the Lord." There is no record at hand as to when the meeting closed, or what happened on Sunday, June 4. However, if we may infer anything from what happened two years later at the Roanoke Conference of 1845, it is that business was over by Saturday noon, with preaching in the afternoon, an outdoor love feast in the evening, and preaching the following Sunday forenoon, with Conference attendants starting home Sunday afternoon.

Fifty years ago, in 1893, Annual Meeting was at Muncie, Ind. It was much more like our present-day Conferences. At this meeting Standing Committee was organized on Friday, May 19. For Saturday, Sunday and Monday the Messenger reporter speaks of large crowds, with Enoch Eby preaching on Sunday morning, D. L. Miller giving a talk on Egypt in the afternoon, and John Wise speaking in the evening. Business sessions began on Tuesday at 8:00 a. m. and continued until Thursday at 5:00 p. m. Tuesday began with rain and was cold. "It did not seem much like the latter part of May to see more than 2,000 men sitting in the tabernacle with their overcoats closely buttoned up." But much important business was done, including the consolidating of the Missionary and Tract committees.

Business scheduled for the 1943 Conference is somewhat heavier than usual, or so it seems to the writer, while the general situation is one calculated to call for the clearest possible thinking and stout hearts and true. Not so long ago it was being pointed out that China was



passing through five revolutions simultaneously, any one of which would be significant enough to mark an epoch. Similar profound changes are now coming to these United States. Consider what is happening to our political system, our economic setup, our social fabric, our intellectual life and our religious ideals. America will never be the same. She can be worse or better depending upon our response in the day of her inclusive crisis. Will Conference of 1943 rise to the demands of the hour?

### Monday, May 31

#### Starting to Conference

Perhaps our notes on this year's Conference should begin at the very beginning—or with the trip to the McPherson Annual Meeting. It was a little after 7:00 p. m. on Monday evening that the start was made from Elgin. The sun was still high in the heavens, though the sky was overcast with clouds. And so we rode for miles westward across northern Illinois, able for almost two hours to note the lush greenness of a good land. In the towns along the way people were working in their gardens. Here and there farmers were in their fields trying to make up for a late spring. In contrast to the rich blackness of the newly worked fields was the deep green of the pastures where herds of cattle were feeding. One could see there had been plenty of rain, but the land had been spared the floods of farther south. We turned from the car window, and from viewing the good earth God has created, to a night of rest, confident of a heavenly Father's protection.

### Tuesday, June 1

#### This and That on the Way

The train on which your scribe was riding was pretty well across northern Missouri when morning came. Excelsior Springs was the first stop of which we have a distinct recollection. There was a change of trains in Kansas City. The train on which we arrived was an hour late. But there was still time to make the change on scheduled time, and plenty of time beyond this as the train out started more than an hour late. We had ventured to change from a sleeper to a chair car, and in doing so got to experience travel conditions where even standing room was almost at a premium.

The train out of Kansas City had fifteen cars, and being crowded and behind schedule at the start, arrived at McPherson at something after 4:00 p. m. instead of 2:00 p. m.

Kansas surely looked good this spring—at least the part your reporter saw. Near Topeka the potato fields showed the white blossoms that promise maturity. Farther on wheat had headed out. And so we came to McPherson, a well-kept city of 7,000.

#### Arrival at McPherson

There were courtesy cars at the station to care for those Conference bound. Soon we were in a party being driven out to the college campus, where this year's Conference is to be held. At this writing Conference is scheduled to begin tomorrow evening. The first listed meeting is the general assembly in the auditorium of the church. However, long before Conference actually begins the various general boards have important meetings. This year the Brethren Service Committee was the first to meet. Then on Tuesday, the day these notes were written, the General Mission Board, the Board of Christian Education, and the General Ministerial Board were

scheduled to meet in the forenoon, with the Council of Boards meeting in the afternoon. As our train was later than we expected, we were unable to attend these meetings. However, the meetings held at this time of year are mainly for the clarification of general policies and a final look at matters of board interest to be considered at Conference. For example, we have it from one who attended the General Mission Board meeting that such matters as field policy for China, India and Africa were considered. Then there is the matter of a general investment policy for the boards having funds to invest. Should we not have one able committee to advise in all of this? From this it is apparent that what is ready to be passed on to Conference will come out in later notes, or appear in whatever reports are prepared by the secretaries of the boards for use in the Messenger.

#### A Look About the Grounds

Suppose we venture to look about the grounds. It is the idea of your reporter that he act as eyes and ears for those who cannot attend Conference.

We understand that the college is situated to the east of the city of McPherson. We have no good grounds for disputing this, since, as some others confided, your reporter was not too sure of his directions. Anyway, we enjoyed the drive out Euclid Avenue. The homes of various notables were pointed out. We were properly impressed with the spaciousness of the grounds, the beauty of the homes sheltered by shrubs and trees. After a short stop at Conference headquarters in the gymnasium we walked about the campus to enjoy the view, located the various buildings to be used, met friends from East and West, North and South. As you know, this year's meeting is to be a delegate affair—not a general Conference. And yet, one soon finds people from the four corners of the brotherhood. Even a little Conference gives promise of being a real Annual Meeting.

In one walk about the grounds we ventured into the McPherson church. What a splendidly appointed place! What dignity and beauty! When we were there the light of the evening sun was streaming through the windows, warming their colors until the figures in the tinted glass seemed to live.

As we finished these notes we sat by an open window in Harnly Hall. The warm air of the day was cooler and laden with the scent of white clover blossoms. It was nine o'clock, and the sun somewhere beyond the western horizon. But it was still light, with the birds singing, and little groups of friendly people visiting here and there, or walking about the grounds.

Yes, we are sure we are going to like McPherson and are only sorry that so many cannot share the experience.

### Wednesday, June 2

#### Last Day of Preparation

Wednesday, as our readers will recall, is the last day of preparation for Conference, for it is on the evening of this day of the week that the first general session is held. At this first session such preliminaries as the address of welcome by the mayor of the host city, and an appropriate response to the same, are in order. It is not that we have any cause to feel unwelcome and need some reassurance. There has been abundant evidence of a sincere and wholehearted welcome. Even so, it is in place to have some official statement or exchange of mutual goodwill and appreciation.

What, then, becomes of the day that leads up to such

(Continued on Page 9)



## *The General Forum*

### **The Knowledge of God . . .**

BY J. F. GRAYBILL

ACROSS the entrance of the high school building in Malmö, Sweden, is an inscription, which translated into English reads, "Knowledge of God is the beginning of wisdom." It is a fact that the proper knowledge of God is the foundation of all true wisdom. To know nothing of God keeps people in ignorance, but as they learn to know God and light comes to them their intelligence increases. To give such knowledge is the missionary's first work. When people have the proper knowledge of God the work of Christianizing becomes an easy matter.

Is it possible for the finite mind to know and understand the Infinite? I would answer that we may not know and understand it all in its fullness, but it is possible to know and understand in part. The apostle says: "Now I know in part; but then shall I know even as also I am known." Our knowledge and experience, whatever it may be, is only in part. We do not know it all. "When that which is perfect is come, then that which is in part shall be done away."

Man is created a worshipping being. Not having knowledge of the only true God, men make themselves gods of various kinds and names. Just as the tendrils of plants, for want of something better to cling to, coil around weeds and anything else in their reach, so men must have something to cling to.

What is the nature of this knowledge Jesus speaks about? First, it implies a reasonable conception of his being and then his power to help when called upon. The controversy between Elijah and the prophets of Baal was crucial at this point. They agreed that the one who would answer with fire was the true God. The false prophets had the first chance, but their gods failed to answer with fire. Elijah's prayer was answered so thoroughly that beyond all doubt Elijah's God was the true God.

But is this God of Elijah's time from everlasting to everlasting? If he still exists and power is in his hand, why does he allow this great carnage of war to continue? Does it not seem that the present condition is more that of the false prophets than that of Elijah's case? Truly prayers have gone up, loud and long, for an end to this war. I think the answer is found in the character and attributes of God.

What are his attributes? He is the only true God. He is not one of many or the chief of other gods. He is exclusive and says: "I am God. There

is no other." The Athenians had many gods. They had difficulty in providing names for all of their gods. They named one: "The unknown god." This was the God, the God unknown to them, that Paul preached—the everywhere-present, all-knowing and all-seeing God. He is the God in whom we live, move and have our being. He is holy and righteous, but also long-suffering and kind. He is to be feared, but in the right manner. To know him is to love him and not fear his anger. To know God aright is to fear to do that which might grieve him. He has a purpose in every life. That purpose is that the life of every individual glorify his great name. When we disobey him we grieve his spirit. That is what we should fear to do every day of our lives.

Our knowledge of God must be more than theoretical; it must be experimental as well. To know God in this way requires faith in God as Father and in his Son as Savior of the world. Living faith is accompanied by works. Our works must be an evidence of our faith.

An experimental knowledge of God will create affection in our hearts, so that we always seek to do his will and that which is pleasing unto him. We gain knowledge of his will by sincerely desiring to do his will. A will to do is requisite to knowing. When we know God we will not try to get away from him or evade his will concerning our life, but we will draw nigh and cling to him.

His great love and concern about us is revealed in Christ, his Son. For God so loved the world, that he gave his only begotten Son. We might read ever so much about his concern for us, but if Christ had not come we would understand very little about it. Christ is the revelation of the Father. "He that hath seen me hath seen the Father." "If ye had known me, ye should have known the Father also." Christ is the Word of God to the world. He has communicated the characteristics of God to us—his love, kindness, forgiving spirit and long-suffering—and also his will concerning our lives. Christ was God incarnate. He was God in the flesh. No one has seen God; Christ, the only begotten of the Father, has revealed what God is. And no one comes to Christ except the Father draws him.

The blessing this knowledge of God and of Christ brings to us is life eternal. Some seem to think that eternal life is a condition after this life is ended. But it is not only a condition beyond the grave; it is a condition to be enjoyed now. Eternal life is a thing of the present. And this is eternal life, not shall be eternal life.

Everybody can have eternal life by gaining



knowledge of God and of Jesus Christ. It is a blessing to be had for the asking. Why, then, not have it? It is the best to be had in this life. Why not get it now? Rejoice in it and in the fact that you shall enjoy it in its fullness throughout eternity. Eternal life begins here, but it does not end here. It will be better farther on. Pray like one of old: "Create in me a clean heart and renew a right spirit within me." Then add to it: Help me to know thee as thou art, to love and serve thee and do thy will. Get eternal life now through Jesus Christ our Lord. Acquire the knowledge of God and Christ Jesus and then promote it to the ends of the earth. You will be blessed thereby and be a blessing.

*Lebanon, Pa.*

### Preaching for Today

BY S. S. BLOUGH

THAT minister who has not occasionally wondered what he should preach next either does not think seriously of his preaching, or has a marvelous fund of materials and a fine sense of fitness. Much has been said and written in regard to the preaching of today. This makes one pause to consider how much the presentation from the pulpit must be varied through the years.

Dargan in his *History of Preaching* says, "The glory of Reformation preaching was its use of scripture. In the hands of the reformers the Word of God again comes into its heritage and rules the pulpit." Naming along with Luther a list of others he goes on to say, "All not only preached the Word of God, but they so preached it that the Word was quite the main thing, the art of preaching the subsidiary thing." Luther said, "My counsel is that we draw water from the true source and fountain, that is that we search diligently the Scriptures. Let us not lose the Bible, but with diligence and in fear and invocation of God, read and preach it." Notice the emphasis placed on the Scriptures.

Brother J. H. Moore in writing about earlier days in the Church of the Brethren said, "In those days much attention was given to the New Testament doctrines. I thought it in perfect keeping with my calling as a minister to preach at least one doctrinal sermon a month. The people would turn out to hear the discourses of that class more readily than they turn out to listen to the easygoing sermons of today."

The theory on which Blackwood's book, *Preaching From the Bible*, is based is that "the Bible should be the basis of the minister's pulpit work." Such a statement makes one wonder whether the preaching of our day is just what it should be. When one reads in our large city dailies the an-

nouncements of the sermon subjects of some of the ministers, one wonders still more. Is it a matter of attractive, up-to-date titles, or is it the Word? But perhaps the ministers of our church choose better. We read what others have written, the sermons of other preachers; some at least are tempted to follow their methods and, perhaps too often, their thought.

Are we adapting our preaching too much to suit the sentiments of our age? Would it not be better to listen to Paul's admonition to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4: 2)? Should the tendencies of a period shape the preaching or should the preaching shape the age? One thing is sure; Christ must be the center of all our preaching. In this the age dare not change the material of our sermons.

If the emphasis upon certain doctrines was of sufficient value to bring about the organization of the Church of the Brethren as a separate church body, should they not be of equal value to continue as the faith of that body? Preaching the ordinances was a large factor in organizing congregations in the early days of our church. Perhaps were they emphasized more now they might show equal value in continuing the growth of the church. Should we not as ministers weigh well what we consider as the preaching for today, and come back in a strong way to the teachings of the Scriptures?

*Sidney, Ohio.*

### To His Own

BY ROY WHITE

RECENTLY a dog met me at my doorway as I was coming home. He viewed me with proud suspicion. I tried to convince him of my sincerity and friendliness but he only growled the deeper in response. Granting him most of the porch and ignoring his hostility, I continued my way into my home. As I passed he lunged at me. I was disturbed, if not injured, especially when he repeated the performance the next day.

Perhaps his being there all day with my presence not much in evidence gave him the impression that he had squatters' rights and I was an interloper. No doubt he had not fully grasped the situation. His intentions may have been splendid. Evidently he had many personal problems, but so did I.

While our positions are infinitely different, I think I can see a fraction of one of the problems of God.

*Chicago, Ill.*



## Home and Family

### My Old-fashioned Father . . .

BY PERNIE HYLTON FAW

He was a small lad at the time of the Civil War. His father was one of the leading ministers of the Brethren Church in Floyd County, Va., and was away from home days at a time, visiting churches in the adjoining counties and states.

Though the family was large, there was always room in the house for anyone who wished to stay a while. The home was a stopping place for the Brethren as they passed through and a haven for many poor people for weeks at a time. He belonged to a family that showed kindness to both friend and foe.

Soldiers from both sides of the army stopped at their spring for water. One day an older brother said to a group of Southern soldiers, "This boy says he's a Yankee." At that one of the soldiers raised his gun and said, "We shoot Yankees," but the little lad by then had fled to the kitchen and was hiding behind his mother. An older sister, thinking her little brother was to be punished (and there was only one way it was done then), filled his clothes full of leaves. But when bedtime came and still he had not had his whipping, she took him to the woodshed and removed the padding!

As he grew older he became quite popular with the young people because of his jolly disposition. He was always invited to the corn huskings, apple cuttings and spelling bees. He liked to play an accordion and a jew's-harp. In the home only hymns could be played. Once when Old Dan Tucker was played as a new tune to an old hymn his father liked it very much.

At the age of seventeen he joined the church. He often went with his father on his preaching tours. Though he wanted to be a preacher, it would have seemed bold or presumptuous in those days to have told anyone. He read and studied and observed, preparing for what was to be his lifework.

He attended school more than any of his brothers and had a greater desire for getting an education than the average boy of that day. Following this he taught school for seven years. He was editor of the county paper for a while. For some years he was postmaster in his village.

While taking a summer course in a college he became engaged to a beautiful girl with golden curls. She, like him, had come from a long line of Brethren ancestry. Her answer to his question was, "Yes, if the Lord is willing." And so together they lived most happily for fifty-eight years.

About this time he was elected to the ministry. Four years later he began evangelistic work and for more than thirty years he averaged five series of meetings a year. From a summary of four months of his work, taken from a diary of 1889, is the following: "Preached 70 sermons, traveled 744 miles, engaged 68 days, additions 29. From the churches I served I received exactly above my expenses for myself and horse eight cents a day. My wife has a big heart; she says, 'Go, and I will take care of the babies and do what I can toward making a living.'"

In 1895 he decided to move to Louisiana to raise rice. Some of his friends who had gone there were very successful in the business, but his first crop was a complete failure.

The General Mission Board asked him to go to Florida to take charge of some churches, but he refused, hoping to have a big rice crop the next year. Then while visiting a sick member, his horse ran away with him, breaking his arm and spraining his ankle. He came in whistling from this accident. While he was unable to be about his work he thought often about the call of the Mission Board. He reasoned that ever since he had been in the ministry he had been making some sacrifices for the church, and now for the sake of his family he should do something to make more money, preaching only when needed.

During this same year, while he was away preaching, a cyclone hit his house one night, blowing it off the foundation and taking part of it away. His wife and children crawled out of the wreckage unharmed. Feeling that God had spoken to him through crop failure, accident and storm, he was now ready to accept the call of the Mission Board.

For the next three years he was pastor of the churches at Hawthorn and Keuka, Fla., at a salary of \$300 a year. Following the Annual Meeting at Roanoke, Va., in 1899, he accepted the call to become district evangelist for the First District of Virginia. After two years he said, "I am forced to resign in order to engage in other business to make expenses."

His diaries show many interesting things that happened during his long years of active ministry. His father thought he should not record the things he did because Paul had not kept a record of those he baptized. So he said, "I quit recording everything and if the Lord doesn't remember what I have done in his kingdom I'll get no reward for it." One of his joys was to have had the privilege of baptizing all his children.

The subject of his first sermon was "Take us the foxes, the little foxes, for they spoil our tender vines." He had a great desire to preach a sermon after he was eighty years old, using this same subject, but he was not physically able to do so. His greatest wish was granted: that he and mother would not be separated long at the end. Three weeks from the day of her going he followed.

His radiant personality, his sense of humor, his lovable disposition caused him not only to be a devoted father to his children, but to be called Father or Daddy Hylton by many of his friends.

With Paul he could say, "For me to live is Christ and to die is gain."

Roanoke, Va.

### "He Counts"

BY CHESTER E. SHULER

Two little boys were playing, when their mother came in from the kitchen and placed a plate of delicious cookies on the table. She had just baked them and their odor was appetizing—especially to youngsters.

"I want a cookie!" cried Jackie as soon as mother had left the room. He ran to the table and reached for the delicacy.

"No, no, Jackie!" said his brother, pulling him back. "You must not take any."

"But mother will not know. She hasn't counted 'em," said Jackie.

"But God has counted them and he will know!" insisted his brother.

God always counts. He knows.

Harrisburg, Pa.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, June 20

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** John Describes True Christians.—1 John 2:1-6; 3:13-18; 4:15-17. Golden Text, But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. 1 John 1:7.

**Christian Workers,** What May Christians Do?

**B. Y. P. D.,** Co-operate to Conserve.

### Gains for the Kingdom

Ten baptized in the Bassett church, Va., Bro. Guy E. Wampler, evangelist, Bro. Raymon E. Eller, pastor.

Four baptized and three received by letter in the West Manchester church, Ind., Bro. Moyne Landis, evangelist, Bro. T. G. Weaver, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. T. G. Weaver** of North Manchester, Ind., Aug. 1-15 in the Roann church, Ind.

**Bro. Foster Bittinger** of Westernport, Md., June 27—July 4 in the Bear Creek church, Accident, Md.

### Personal Mention

**Brother and Sister Edward Lander** of Eastern Pennsylvania arrived last week to become the summer pastors of the Elgin church.

**A visitor** just glimpsed as he passed through the hall of the Publishing House was Bro. T. S. Richardson, pastor of the Miami, Fla., church.

**Bro. C. C. Louder,** formerly of Ashland, Ohio, recently became pastor of the Black River, Ohio, church; his address is now R. F. D., Spencer, Ohio.

**Brother and Sister H. H. Hendricks,** pastors of the newly organized church at Adrian, Mich., were seen passing the Messenger office on Tuesday of last week.

**Brother and Sister S. H. Flora** of Fraternity, N. C., were midweek callers at the Messenger office. The former was returning from Conference; the latter was visiting her mother and sisters in Chicago and Elgin.

**Others** who stopped at the Publishing House on their return from the McPherson Conference were Brethren Ross D. Murphy of Philadelphia and A. Stauffer Curry, secretary of the Southeastern Region.

**Bro. Roland L. Howe** of Philadelphia, whose interest in Church of the Brethren history is well known, was another Conference delegate who took advantage of the stopover in Chicago to see how the church publications are printed.

**Bro. Caleb Bucher,** 119 E. Clay St., Lancaster, Pa., has offered to visit Brethren boys who may be in the veterans' hospital at Phoenixville, Pa. We understand several of the mothers of the Lancaster church will also help in this ministry. Send names to the Brethren Service Committee, Elgin, Ill., so that we can also send literature.

**Bro. John C. Middlekauff,** pastor of the Richardson Park church, Wilmington, Del., was one of the first of those returning from Conference to be seen about the Publishing House.

**Sister Emma Grace Ritchey** of Schellsburg, Pa., called at the Messenger office on her tour of the Publishing House. The main attraction at Elgin is her sister, Florence, of the Board of Christian Education office.

### Miscellaneous Item

**The Historical Committee** of Southern Illinois wants material for a history of the district. If anyone has such material he should send it to D. J. Blickenstaff, Oakley; I. D. Heckman, Cerro Gordo; or Dow A. Ridgely, Parkersburg, Ill.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Planning a Year's Pulpit Work.** Andrew W. Blackwood. Abingdon-Cokesbury, 1942. 240 pages. \$2.00.

This volume by the professor of homiletics at Princeton Theological Seminary is written to encourage ministers to do year-around planning of their pulpit work. This the author believes will encourage study, give a sense of direction and purpose to the minister's work and make his time and energies go farther. He divides the year into four periods in which the emphases are as follows: autumn, "Undergirding"—Old Testament and Christian doctrine; winter, "Recruiting"—the Gospel based on Luke; spring, "Instructing"—Christ and Bible ethics, church history; summer, "Heartening"—meeting life situations. The book abounds in, in fact consists largely of, concrete sermon suggestions growing out of the author's many years of experience as a preacher and teacher. Written in excellent literary style, the book has about it simplicity, charm and suggestiveness which make it delightful reading for any minister. Throughout the author is Biblical in his approach. It is a book which this reviewer has found very stimulating and which the average minister will refer to again and again as he plans his pulpit work.—Foster B. Statler, Mt. Morris, Ill.

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## Echoes From the McPherson Conference

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a consummation? It is, as we have said, the last day of preparation. It is a day when boards can have concluding meetings. It is an example of Dunker thrift that the days just before Conference, when many are together from the four corners of the brotherhood, should be so used. Then, too, do not forget Standing Committee. The duties of this representative body are many and important. The last day of preparation is the time when this group begins its labors. At eight o'clock we found Standing Committee assembled in one of the large classrooms in Harnly Hall. Various charts of interest to the student of chemistry graced the front and one side wall. But the fifty-odd men present for the first meeting of Standing Committee were oblivious to all this as Moderator W. W. Peters called the meeting to order. E. L. Ikenberry led the group in the singing of two hymns and Ray Zook led in the brief, thoughtful devotions.

It is not our purpose to report the activities of Standing Committee except to say that its time-honored function is that of a review of matters coming before Conference in order that these items may be clearly presented and wisely and expeditiously handled. We presume that Standing Committee finds its counterpart in national life in the senate; while the delegate body as made up by representatives from the churches, is more like the house of representatives.

Perhaps we should append a comment or two about the weather and other matters.

Wednesday morning we were up bright and early to find the skies clear and the atmosphere in motion. No stormy wind, mind you. Just a strong Kansas breeze tugging at your hat if you chanced to wear one, or mussing up your hair if you tried going collegiate.

Walking toward town from the college campus, whom should we meet but Professor and Mrs. B. S. Haugh, in McPherson for the college commencement and Annual Meeting occasions. We heard of at least one other Californian who made his eastern trip serve double or triple duty.

### Wednesday Afternoon

#### Just Before

The first general assembly of the Conference didn't happen until after supper. The hours immediately before that were given to greetings and committee meetings of various sorts. We met one brother who wondered why there were not more people here. We tried to explain how this Conference was limited to delegates and boards and other officials, because of government restrictions, but he was not in a very charitable mood. He thought the blame should rest on some of Uncle Sam's bad boys, rather than on the proverbial old uncle himself.

We dropped in to see what was doing in the Standing Committee room. These sessions are, of course not open to the general public but we are allowed to say that the Brethren Service Committee was making a report on the C. P. S. camp work. Chairman Doctor Cordier was explaining the difficulties and pressures to which the enterprise was subjected. He told of the growing hate emphasis in the country and urged the increasing necessity of preaching the gospel of love. He spoke of the encouraging co-operation with other religious bodies and the sympathetic attitude of government officials, especially General Hershey.

He also dwelt on the Committee's efforts to be of service to those of our men in the armed forces, citing the difficulty of getting names and correct addresses. Activities in the fields of relief and rehabilitation claimed a good share of his attention. He recommended close attention to what is published in the Messenger from time to time concerning this work. The total cost of the C. P. S. program from its beginning to April 30, 1943, was given as \$502,239.96, with an average monthly individual cost of \$28.47.

We understood that Bro. M. R. Zigler was about to present other important aspects of the work, when our attention was demanded by a long distance phone call. Our hurried effort to respond finally yielded some practical results, but we lost out on the rest of the program. Bob will give you his main points some other way.

The far-famed Kansas zephyrs have been busy today drying the humidity in the atmosphere and giving some of us who knew these parts in the years long gone that delightful back-home feeling. But we almost dropped a tear or two on the site of old Fahnstock Hall, now completely cleared away to make way for progress. That was McPherson College in its beginnings. What precious memories linger around the likes of spots like that!

### A First Great Evening

The soft strains of the organ got the people quieted at last. The spacious auditorium of the church, balconies and all, was packed. Conference Director R. E. Mohler was presiding. After his invocation Pastor Russell G. West of Pampa, Texas, led in further devotions with responsive readings from Ephesians and earnest prayer, assisted by a men's quartet and several great hymns of the church. Music Director N. W. Fisher led us in three of the best known: Come, Thou Almighty King; Guide Me, O Thou Great Jehovah; For Christ and the Church.

Next came two brief but cordial addresses of welcome, the first by Mayor C. E. Booz, the second by Pastor Kaiser of the McPherson Christian church. The mayor told us why McPherson was glad to have us come and surprised some of us by the strong religious note in his remarks. It was in fact a good sermonette. This was explained later by the pastor who said the mayor had forgotten to mention one thing the city was proud of, a Christian mayor. He said also some nice things about the Brethren. He knew they were warmhearted but had not expected the heat they had stirred up, alluding to the high position of the mercury in the thermometer. He stressed the responsibility of the Christian forces in this day of upheaval. Our own Pastor Earl M. Bowman of Harrisonburg, Va., a former student at McPherson College, was correspondingly felicitous in his response. The gist of it was in the fact that "appreciation is as essential in the art of life as in the life of art."

Though the people could not be counted by the thousands, they were here from all parts of the brotherhood and there were enough of them to make it look much like an Annual Meeting. The Annual Conference feeling was in the air. This had been manifest also earlier in the evening in the lineup in front of the lodging committee's office.

### Brotherhood Through Christ

This was the theme of Bro. Bonsack's sermon. It is the theme of the Conference, as it is of the new church year. The preacher began by explaining how it came to be chosen, how the two emphases in the Council of Boards meeting, one on brotherhood, the other on faith

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## Our Mission Work

### Greetings From India . . .

BY FLORENCE M. BOLLINGER

#### For the Beauty of the Earth—Thanksgiving

November days and nights do call forth a paean of praise. The hot fall season is on the wane and the more exhilarating days of early winter give us renewed vigor and enthusiasm for our work. Nights are cool enough to use a sheet or even a light blanket and that makes for so much more refreshing sleep. The bougainvillea is a blaze of bright beauty, and the red poinsettias too are coming into flower. November is the month for Thanksgiving services in the churches, observing the spirit of Thanksgiving by deed as well as by word. Recently our mission church at Dahanu had such a service. Later I had the pleasure of enjoying meals in which a duck, a chicken and a pumpkin pie were prepared from offerings given at this service. The proceeds from the sales went into the church funds.

In many places the harvest season this year is one of sadness rather than joy because the crops are so meager. Very little rain last year and too much rain this year have spoiled many a farmer's hopes for good crops. At Anklesvar, where the rich fields and orchards lying along the river had produced bumper fruit crops of guavas and *sita-pur*, the monsoon floods this year embedded the fields with sand and caused the crops to be very short. Our schoolboys' gardens have usually produced fine winter crops of beets and swiss chard, which were money crops for them. Now because of war conditions these seeds are not available. Seeds of all kinds are very scarce and at many places once fruitful gardens are unproductive.

Personally I have been carrying thanksgiving in my heart for certain little blessings along with many greater ones. Several years ago a big lot of bandages prepared by a church in Eastern Pennsylvania came to India. These were distributed and used in many of our mission stations. It is a great relief here at Anklesvar to have such a supply when our boys come with all kinds of sores, cuts, bumps, boils. Clean bandages covering dressings of epsom salts can effect many cures. But a pleasant additional surprise comes when in opening some of these bandages I find rubber bands or safety pins. These much-needed articles are scarce in India at present. To all those who had the idea of pinning the bandages we say, "Thank you."

The flowers grown from the friendship packet were so pretty. I wish someone would send lettuce, parsley, soup celery, balsams, snapdragons, and such seeds as would thrive here and could survive the ocean voyage.

We wish we knew whom to thank for the pleasure and recreation we find in the Saturday Evening Post, which has been coming to us since last spring. Very few copies have been missing and as a weekly paper this seems to link us closely with our homeland. But we have had no letter telling us by whose kindly thought this magazine comes.

#### Among Our Mission Children

Thanksgiving fills our hearts for the recovery of our daughter, Virginia, from a mild form of infantile paralysis, which took her to the hospital in early July. She looks the picture of health again, and we hope that under Dr. Nickey's care at Dahanu treatment and time will bring complete recovery to the right leg, which was somewhat affected.

Betty Jeanne Brooks and Raymond Alley were among the graduates of the largest class, forty-three in number, ever graduated from Woodstock School. With this graduation the school closed in late November.

All parents are grateful for the safe return of their children from school to the plains. The three months of vacation for the children hold promise for many happy days in united families. The home trip for our children was a matter of concern for all of us because of disturbances on the railway lines. Recently a breach on the tracks near Palghar had been effected. Passenger service on the Tapti Valley line is suspended at present. This line leads to Vyara, not far distant from a center of local disturbance. In these days only necessity induces one to travel.

#### Winter Touring

The season is here when missionaries are taking to the villages for their district work. At Dahanu I saw the carts being loaded with tents and other equipment. Goldie Swartz was preparing to spend the winter among the villages of the Warali people. When I arrived home at Anklesvar in the evening, one of the first sights to meet my eye was Dan Lichty tying the last ropes over a cart stacked high with tents and camp equipment. He had his cart ready to start out early the following day. The Lichtys have for the past eight days been camping in a village near the river which overflowed the fields and fruit orchards. Similar carts and tents are going out all over India. The Waralis just mentioned live in a very beautiful country. The beautiful Western Ghats tower high and green around them and a few miles to the west the waves of the Indian Ocean wash over the sandy beaches. But the Warali villages are not beautiful. They are ugly with poverty, as are the majority of all villages. This is especially true this winter. Last week a teacher of one of our village schools told us that recently, when a buffalo had been killed in a village, the poor people of a low caste had claimed the skin of the animal and had boiled it for food. Only intense hunger would drive people to that extremity. The evangelist's task is unusually difficult this winter. He is faced with the problem of how to preach an effective gospel of a Christ promising abundant life to people on the verge of starvation. This is the burden which weighs heavy on many people this winter.

*Anklesvar, India*

### What to Pray For

*Week of June 19-26*

**Pray for the missionaries whose names are listed in the Prayer Calendar this week**

Dr. Lloyd R. Studebaker.

Modena Minnich Studebaker.

**Remember the missionaries on their birthdays**

#### Africa

Ruth Utz, June 20, 1892.

#### China

Hazel Rothrock, June 16, 1905.

#### India

Hattie Miller Alley, June 6, 1888.

Howard L. Alley, June 30, 1888.

Mary B. Blickenstaff, June 29, 1891.

Elsie N. Shickel, June 29, 1891.

#### Sweden

J. F. Graybill, June 10, 1874.



## Brethren Service

### Ministry to Servicemen . . .

This week, June 1 to 5, more than 4,200 bulletins are being sent by first-class mail to as many Brethren boys and friends of the church in all parts of the world. This bulletin is called Greetings to Our Friends in the Service of Their Country, A Summer Bulletin. Several copies are being sent to the young women of the church who are also in their country's service. If you wish copies of this bulletin sent to your youth and are not sure the names are already in our possession, will you kindly send the information immediately to The Brethren Service Committee, 22 S. State Street, Elgin, Ill.?

We believe the best proof of the importance of this ministry can be given by quoting from the letters that come from all parts of the world. We can quote from only a small portion, but in these one can see the appreciation for the church and feel the heart hunger for the friends at home and for the privilege of worshiping in the old home church. There are many churches who have not yet given us the privilege of helping them serve their youth. Our ministry does not in any sense take the place of that which you as a local church are doing, but it does help to bring an additional ministry of goodwill and helpfulness. May we have the privilege of helping you serve your young folks also?

**An Ohio boy writes** from a California camp: "Although I am not a member of your church the fine work that you are doing has come to my attention. Please accept this offering, small as it may be, for the promotion of your efforts in the cause for which you are working."

**From Arizona** by way of an Illinois friend comes this: "I would have given almost anything to have been home on Mother's Day. Our little daughter took part in the dedication-of-babies ceremony. She will soon be four months old and her daddy hasn't seen her yet. Sometimes it's pretty hard to muster enough courage to stay here."

**A woman from Indiana** now in her country's service in Boston, Mass., writes: "I appreciate the Nonresident Fellowship a great deal. Even though I am a new member, it means much to know of other people, who when they are far from home can still maintain contact with it through your office. . . . In appreciation for your kindness to me as a service woman, I say thank you and God bless your every work."

**A Minnesota boy writes** as follows from a camp in California: "The God-Bless-You-at-Easter letter was wonderful to read. Thanks very much for it. I am sure the Brethren boys in the service appreciated it greatly. I am reading my Bible every chance I get. Only recently I secured a new Bible through the army chaplain located at our base. Every Sunday I attend chapel and often attend evening services in town."

**From California** by way of an Idaho boy comes this: "I received your nice letter and little tracts. I enjoyed them very much. I have been in the service since August 28, 1942, and this was the first literature that I received from my church and you people sent it. Thanks a lot. I don't know who sent my name and address but will you please tell them that I appreciate it?"

**From Hawaii**, an Indiana boy has this to say: "I enjoy the parts of the letters from other servicemen . . . so very much. Also more than I can say the personal interest you are taking in us boys in the service. . . . I hope

if I leave Hawaii to go farther into the war zone I will land in India. . . . I am sure our missionaries in India and other places are doing the best they can, and with God's help may they succeed in their work. . . . Along with Dr. Paul Bowman's closing wish for an early return home and a permanent peace, we ask the Lord's blessings, and may his wish be fulfilled."

**From somewhere in North Africa** an Ohio boy writes: "Just a few days ago, (April 21, 1943) I had the pleasure of receiving the second Bulletin published for the servicemen and forwarded from the states. I am very glad for somebody's thoughtfulness and for the message which must have been inspired by the Prince of Peace. In this bulletin was a letter written by the president of Manchester—one reason why I appreciated it so much, for I was there in 1939."

**An Ohio boy** writing from Tennessee says: "I am taking this letter as a means of expressing my gratitude for the receipt of your letter of April 28. I have no idea as to how my name and address came into your hands, but that is of little or no importance. The fact remains that you have it and are one more friend for me to turn to for consolation in time of trouble. . . . I wish to take this opportunity to express my appreciation for your interest in me. . . . You may rest assured that any and all correspondence will be deeply appreciated and answered to the best of my ability."

**Another lad writes:** "I have been receiving a lot of good literature from you and want to thank you very much for it. It makes us boys feel good to know that the Church of the Brethren is still very much interested in us. . . . I am an Illinois boy. I was sent to North Carolina for my basic training and from there out here to California. . . . I have been in the army about eight months now and haven't had a chance to get home yet. . . . All we Christians are praying for peace and know the Christian people back home are doing the same. Before I close I want to thank you again, and do keep up the good work."

**From Alaska, a Pennsylvania boy writes:** "Thanks for the welcome letter and poem for Easter. It has been very thoughtful of you, back at Elgin, to think of us at this most sacred season of the church year—those of us who are scattered all over the world, your pen pals. I feel that those letters have done us a great deal of good. May you be rewarded for the work you are doing. Wouldn't it be wonderful if Jesus Christ could ride into Jerusalem today, and we could strew palms and flowers in his path? I am sure all fighting would cease immediately. May he ride anew into our hearts, and may we strew more palms and flowers into his pathway. Many special prayers are offered at such times."

**From North Africa** a Nebraska lad writes: "A few lines to say many thanks for your spring Bulletin, also to say that quite some time ago I received your Christmas Bulletin. To those of us who are on foreign soil, these Bulletins really bring a ray of light and give our spirits a great boost upward. . . . Since leaving the shores of good old America, I have learned to appreciate the standard of living that we have there a great deal more than I ever did before. Many of the items that we think of as common everyday necessities of life have been luxuries for people here. . . . It surely makes us glad that we can call the United States our homeland and Old Glory our flag."



## Do We Want Democracy?

ADULT DISCUSSION OUTLINE

Sunday, July 4

Note: Let someone present the ideas suggested here, then let the group discuss the problem.

### I. The Problem

The statement of Patrick Henry, "Give me liberty or give me death," is often quoted as though it expressed the conviction of all Americans. But it appears that not all want real democracy and liberty. Democracy offers freedom to think, freedom to speak, freedom of conscience, and liberty under law. In it one may dream of a better life for all. He has opportunity to build and a chance to grow. Democracy means rule of the people.

### II. The Essentials of a Democracy

1. Democracy requires that the people be willing to pay the price of freedom. Many readily accept the blessings of a democracy that others have made possible at great cost to themselves, but seem slow to pay the price of self-discipline required to keep the democracy alive.

2. Democracy requires that the people think, and think straight. They must understand and solve problems. They must choose wise leaders.

3. Democracy requires a readiness to co-operate. The people must learn to work together for the good of all. There must be a respect for the decisions of the majority.

4. Democracy requires that the people strive to solve the problems of society. Should the people neglect to try, or fail, to right the wrongs and alleviate the sufferings of the group, dictators would arise and easily get a following.

### III. Questions for Discussion

1. How well does the present generation of American people understand the basic ideas of democracy?

2. What does democracy mean to the average person in the United States?

3. In what way are unsolved problems a threat to our democracy?

4. What is the best way for one to give his life for liberty and freedom?

5. Why is it so difficult to get people to co-operate in their thinking and work?

6. Why are there so few adult discussion groups or forums in our United States trying to solve problems?

## Echoes From the McPherson Conference

(Continued From Page 9)

in Christ, were merged into one. This junction pointed the way to the main point of the sermon, which was that true brotherhood is possible only through union in Christ.

For brotherhood is based on a common parentage. The thought was driven home by many simple and apt illustrations. The woman who just could not like a Negro *could* learn to appreciate him if he rescued her from drowning. If you don't like him, love him. Love is the art of getting on with folks you do not like. Brotherhood requires emphasis on truth rather than on technique. It takes varying types of machinery and uses them for a common purpose. It is the motive that determines the quality of an act. Brotherhood demands unselfish love of the variety that explains why mothers like the bony pieces of the chicken best.

As the audience went out from this first public meeting into the cool Kansas night it was the general feeling that the McPherson Conference was off to a good start.

Thursday, June 3

Before Breakfast

The wind had ceased during the night and there was a great calm as the morning dawned. The air gave promise of a cooler and more pleasant day.

Bro. M. R. Zigler was already going strong when we arrived a few minutes after six. We were surprised to find the large side room so nearly full and the people still coming. It soon became necessary to move into the main sanctuary and before adjournment this seemed at least half filled. There was no discounting the interest in this early morning meeting.

The theme was Whither Brethren Service? The atmosphere was one of deep searchings of heart. It was announced as a period of meditation and worship and if it was not that, it was the fault of the supposed worshiper, but it was more. It was a time of questioning and looking for the answers. The purpose was to find help in the hard problems which the war has thrust upon the church. Bro. Zigler reminded us of that scripture about counting the cost which our fathers loved so much and which we need to study afresh.

He told of his many contacts with government officials and of their constant sympathetic attitude. He referred also to Dean Gilkey's plea, "For God's sake don't become imitators." There was an open period for questions at the close and there is to be more opportunity for mutual sharing in the mornings to follow. One challenging thought was, "Can we learn how to put evangelism and service together?"

### They Talked About Evangelism

Before they began, Pastor Paul K. Brandt of Quinter, Kansas, led us in a helpful period of worship, centering his thought about the courage of Peter and John when they were brought before the Sanhedrin and warned not to preach any more in the name of Jesus. The times invite us to a corresponding degree of courage. The congregational singing of Holy, Holy, Holy and The Church's One Foundation, under the guidance of Pastor P. L. Huffaker of McVeytown, Pa., contributed much to the worshipful atmosphere. So did the number by the men's quartet which came a little later. And so did the careful direction of Pastor Oliver H. Austin of Denver, Colo., widely known evangelist, who had charge of the program.

There were three chief speakers, Pastors J. O. Winger, Rufus Bucher, and Merlin E. Garber, respectively of Akron, Ohio, Quarryville, Pa., and Champaign, Ill. Their themes were The Gospel Is Good News, Winning Men for Christ and The Evangelistic Church.

Bro. Winger believes very strongly that the gospel is what the word signifies, good news, and that leading men to Christ is the never-ending divinely appointed task of the church. He thinks this is a time of spiritual black-out but it is not the first such time in the history of the world. It was like this in Jesus' own day. God's saving power as revealed in Christ is the world's only hope.

Bro. Bucher had been requested to tell of his experience in evangelistic work, for he has had many years of it, but he preferred to talk about his subject rather than himself. He did this in a very forceful way but he also managed to illustrate his points with many happenings drawn from his own experience. He thinks that Easter is not the only good time for evangelism in the church, that the urgency of this cause ought to weigh more heavily on the church all the time. He says we should



go where the people are and not wait for them to come to us.

Bro. Garber holds that the task of evangelism cannot be shifted to a committee. He is strong for pastoral evangelism. He would have the pastor alert for opportunities furnished by funerals, weddings, visitors at church and in every possible way, to build a long list of prospects. He would evangelize by public preaching to the mass, by personal visitation and by Christian education. He suggested a procedure for receiving converts into the church fellowship which he believes helps greatly in firing the church with evangelistic zeal.

#### **The Bible Hour**

Before Bro. W. W. Slabaugh began his studies in certain features of the apostolic church, Prof. Nevin W. Fisher sang John the Baptist's great sermon on repentance. It was a most effective way of driving home the vital importance of this most neglected Christian doctrine. Then, too, the congregation sang as if it really loved the Lord's kingdom, which, however, must be proved in more than singing, and as if it felt that the half had really never yet been told.

Bro. Slabaugh dwelt on the thought of Acts 2: 46, the intimate nature of the fellowship in the early apostolic church, how the liberal sharing of their earthly goods came out of the spirit of Christ which possessed them. This is the prime prerequisite. His illustration of the pile of pins which behaved so curiously because of the magnet beneath them was very effective. They were drawn to the magnet and to each other. One thought of the building which grows into a holy temple of the Lord because the several parts are so fitly framed together.

The speaker held that the church is much more than a "voluntary association of like-minded people" and that the cleavage between the church and the world ought to be more clearly marked than it is today.

After singing the doxology we went from this rich spiritual feast to a well-prepared and well-served feast of material necessities in the dining room below.

#### **Over a Noon Hour**

The noon hour at an Annual Conference brings one an opportunity for much more than the customary lunch. Indeed, since the afternoon session was not to begin until two o'clock we used the extra time to call at the Conference headquarters, where a welcome letter and card from home were waiting for us. These duly read and appreciated, we started out to see what we could see and whom we could meet.

First of all, let us say that Thursday is turning out to be an exceedingly pleasant day. In place of the wind of yesterday the air is still and fragrant. A sky that was beginning to show the haze of high dust is today as clear as a freshly washed bowl. The shower that came last night did several things for us today. For it freshened and cooled the earth as well as the sky.

It was on the way from the Publishing House headquarters to the church that we came upon two brethren in earnest conversation. One of the two had duties elsewhere. This left your reporter to carry on with his new-found acquaintance. And what an interesting story he had to tell of how in a few short years he had largely succeeded in repairing his personal fortunes, while doing far more than his share in the founding of a new church in a promising community. What this brother was able to do looked to us like a pattern for others who

have the physical strength and the gumption to pioneer.

Over at the church after the pleasant encounter just referred to, we were impressed anew with the fact that all Brethren groups sound pretty much alike when there is time to relax and visit. As you know, joyful and enthusiastic visiting is one of the besetting virtues of the members of the Church of the Brethren. No, we do not hold with those who apologize for the hearty way in which Brethren people are inclined to visit. We hold that our inherent sociability is a good and useful thing, that we might with profit make more of it than we do. Perhaps a little suggestion or guidance would help at times. But how heartening and wholesome it is for brethren and sisters to share their interests at a Conference intermission time! If it would not spoil a good thing we would suggest that even more generous provision be given for our people to visit, not only at Conference, but after services in the home congregations. Well, it is almost time for the afternoon session to begin, and the crescendo of voices increases as the time approaches. Will the presiding officers be able to still quickly the voices of many enthusiastic visitors and guide our common thought in song and prayer?

#### **The Joint Assembly**

The speakers for the joint assembly period are at the front of the church as this line is written. Bro. H. L. Hartsough is to preside. Can you hear him announce the opening hymn—No. 269—against a background of many voices? Then the organ strikes up. Your scribe looks up from his writing to see that many are in their proper places with their hymnbooks open. The hearty singing proves that another miracle has taken place—that of the quick transmutation of a visiting throng into a worshipping congregation. Perhaps after all there is not so much difference between talking to each other and singing together.

The plan of this afternoon's service is that we should have a half hour of worship together, a meditation planned to give faith for the year ahead. After this period the different age groups are to have their separate opportunities, with a general session for those not involved in these conferences.

However, we need to give some further word about the period of meditation. Bro. Calvert N. Ellis was the leader. Appropriately he turned to the prophet Habakkuk for a fitting scriptural background. We know of no scripture more pertinent to the conditions we face. Habakkuk makes it clear that the righteous man lives by his faith or faithfulness. Upon this foundation Bro. Ellis encouraged us to build our faith for the year ahead—a faith in a God who is big enough to control the universe, and in man as willing and able to respond. We need also to renew our faith in the church as the instrument for reaching and helping men, and in a future which belongs to God.

#### **The General Session**

We might try to look in on the four sectional conferences planned—men's work, women's work, youth work and children's work, but surely we could not do a very good job trying to report four meetings running simultaneously, to say nothing of the general session. And this remains as our decision in spite of the announcement that one of the sectional meetings is not to materialize.

The first speaker at this general session was Bro. George Phillips, speaking briefly on building local



church morale in a time of crisis. Basic convictions are the real need, and these may be gained by dealing courageously with the needs at hand in the spirit and by the methods of our Christ.

A shift in speakers resulted in Bro. H. Spenser Minnich speaking next on wartime giving. National income is up, which means that personal incomes are higher. The increase in income, together with a conscience on war profits, accounts for the increase in church giving. It is estimated that seventy-five per cent of our church giving is done by ten per cent of the members! What would happen if all were really interested, and gave according to ability and privilege!

War industries are creating definite problems in our church communities. James Elrod spoke of what happens to individuals as industries change in production: to the trusted church member whose interests shift, to the young person who comes into sudden income, to those who have moved from one community to another under protest and who refuse to give up their home loyalties.

Proving Brethren faith in community service is one of the three lines of activities our ministers should carry, according to Bro. J. Clyde Forney. There are the responsibilities one owes to the general and local church program, but he owes something also to the community—to prove what is good and true in Brethren faith. Some ways to do this are to take part in community planning, and as opportunity offers, speak the message of the church.

Ministering to people in sorrow was the subject assigned to Bro. John A. Robinson. The minister has tremendous opportunities to serve in this field. But he must be wise and tactful, for people react in different ways. Even though the ministry of sorrow is varied in its effects, these can usually be turned to helpful uses.

Bro. George Detweiler did not have much time to tell about building next year's program in the local church, but he made good use of every moment. First of all, build the church program for the needs of the particular year ahead. Make the program flexible so it can be adjusted to changing needs. Realize also that too much machinery may be as fatal as no organization. To be effective, a program must be inclusive, not confined to just one or two interests. Any program is a means, not the end to be accomplished.

#### **African Missionary Presentation**

The missionary presentations have a continuing appeal, so we were not surprised to find a goodly crowd in the college chapel to see and to listen to the African missionary presentation. Three scenes were offered depicting as many stages in introducing a more Christian type of harvest festival. In scene one the mission boys, with their missionary leader, considered plans for interesting the people. In the second scene the people came with their offerings of corn. The last scene contrasted two prayers by Africans—the first by one untouched by Christian influence; the second by a poor leper woman who had become a Christian.

#### **A Visit to the Museum**

A pleasant interlude was furnished by the invitation to visit the college museum between 4:00 and 6:00 p. m. Your scribe felt a special interest since he had heard something of the bones of prehistoric animals contributed by an uncle, J. Z. Gilbert of Los Angeles. And sure enough, there was the skeleton of the saber-toothed tiger in its glass cage, the bones of the sloth and masto-

don, and various other creatures of the distant past. Then there was the collection of meteors contributed by Dr. H. H. Nininger. There is more in the college museum than we have ever seen in any equal space.

#### **Eating and Learning**

Over at the college dining hall, about 6:00 p. m., we fell in with Bro. Harl Russell and Edwin Grossnickle. We do not know just what they were talking about when your scribe joined himself to their party, but it was not long before Bro. Russell was telling us something about the men's work meeting held at the time your reporter was listening to the addresses at the general session. We understand that Bro. A. G. Breidenstine of Hershey, Pa., is to be president of men's work next year. Other organizational changes will be reported in due time. The projects as planned are six in number—Messenger subscriptions, men and boys' relationships, home mission support, personal evangelism, pensions for ministers, and the Lord's acre plan.

#### **Opening Business Session**

The opening business session is scheduled for Thursday evening, at 7:30 o'clock. The reader will observe as he follows these notes that several innovations in the Conference program are to appear. For example, the overall time is shorter—from Wednesday to Sunday. The business is to be taken care of in periods interspersed between inspirational programs, rather than mostly in a protracted session at the end.

Tonight at this unusual Conference, Standing Committee is not on the platform as you have been accustomed to see them at a business session. Members of the committee are seated in the center section down in front for the simple reason that there is not room enough for them on the rostrum. Behind and on either side Standing Committee is flanked by the delegates. The best seats for others are to be found in the balcony.

The first business session was opened by Paul H. Bowman, moderator of last year, calling for the singing of the doxology and leading in the invocation. Bro. Perry L. Huffaker then led the audience in the spirited singing of several hymns. Though the crowd is small as compared to a regular Conference, we could not note any important difference in the volume of the hymns of praise raised in honor of a kind heavenly Father, which is to say that in spirit at least we are meeting in a real Annual Meeting.

The first item of business was the confirmation of Bro. A. C. Baugher to succeed himself as reader. This technical detail was in order that the Conference might have an official reader to read Acts 15, the passage of scripture customarily read at the opening of an Annual Meeting.

#### **An International Conference**

The international scope of our Annual Conference is evidenced by such items as greetings from the mission lands across the seas. Sister Eliza Miller presented the greetings from India, E. L. Ikenberry from China, and Herman Landis from Africa. Sister Miller could read a letter, but for the scattered Christians of China and the young Christians of Africa, Brethren Ikenberry and Landis had to speak the words. Bro. Otho Winger led in the consecration prayer. Special music was provided by a McPherson quartet.

#### **The Conference Sermon**

Up to this point Bro. Paul H. Bowman, moderator last year, was in charge. Then came his introduction of W. W. Peters, president of McPherson College and moder-



ator of Annual Conference for 1943. The speaker's text was taken from Christ's words to the Pharisees as found in Matthew, the twenty-third chapter. His subject was *We Are Brethren*. He began by showing the nature of our brotherhood, its essence being a spiritual thing, growing out of a common interest in Christian values. We become brethren by accepting Christ and then grow in grace—or at least we must grow if any progress is made. Brethren, therefore, have not only an enriching, but a satisfying life. Brethren do the right, and continue to do it because they enjoy being good. True brethren are humble, but not weak; for to be humble is to be strong and disciplined. Within the framework of our brotherhood goals, we have respect for others even though they may differ with us. And though conscious of these differences, brethren are yet friends. So we come to such understanding that we see there are no superior families, no super races. But why try to summarize the Conference sermon? We have a promise that Moderator Peters will himself write out the substance of what he said.

## Church News . . .

### Illinois

**Romine.**—Bro. Ausby Swinger held an inspiring revival here on April 12-25. Our love feast was held on April 23. On April 18 our Sunday school reached its attendance goal of fifty. On Easter a basket dinner was held in the church basement. On May 16 the township Sunday-school convention was held; our Sunday school was well represented. Pastor Joe Campbell and family have been on a two weeks' vacation, visiting their parents in Oklahoma.—Cora Swalley, Salem, Ill., May 20.

### Indiana

**Muncie.**—Our remodeling project is now completed; the work was begun on Oct. 1. Because of the one thousand dollar ceiling placed by the government on church improvements, it was necessary to depend on free labor for the major part of the work. More than 2,200 hours of labor were donated. In order to make a full basement it was necessary to excavate about one fourth of the area, which was indeed a task. We held our rededication services on May 16 with Bro. Rufus D. Bowman as guest speaker. We now have a basement auditorium adequate for our needs; a forced-air heating plant; serving, shelving and cooking space; an attractive fireplace and cloak alcove in the basement auditorium; a new baptistry; and reconditioned floors in the main auditorium. We are happy to have this work completed. All the bills are paid and we have a surplus fund with which to begin our next project. Our mother and daughter tea was held on May 6. Since the last report two of our members, Brother and Sister George Burgess, have died. Funeral services were also held here for Mrs. Frees and Mrs. Robbins. Our communion service was held on May 2.—Mrs. R. C. Huffman, Muncie, Ind., May 23.

**Syracuse.**—At our council meeting in March it was decided to have one week of pre-Easter services. Bro. David Miller held these inspiring meetings, which were followed by our love feast on Easter evening. Three were baptized. Special music and delegations from neighboring churches added interest to the meetings. Seven letters have been granted since the last writing, and three of our group have died. The children and young people presented a Mother's Day program. The B. Y. P. D. meets every Sunday evening. Our pastor, Bro. Charles Stouder, and family are moving to Syracuse from Foraker.—Mrs. Peter Plew, Syracuse, Ind., May 24.

**Turkey Creek.**—Our revival meetings were held March 29—April 11 with Bro. J. E. Whitacre as evangelist. During the last week his messages were based on the seven last words of Christ. Three of our girls were baptized. We enjoyed special music each evening, many numbers being given by folks from our neighboring churches. On April 12 our love feast was held with Bro. Whitacre in charge. Several neighboring ministers assisted him. Our ladies' aid has been active throughout the winter, sewing for relief and for C. P. S. camps. Our church has a one hundred per cent Messenger club again this year. We are planning a mother and daughter banquet for May 28 with Mrs. George Phillips of Elkhart as guest speaker.—Henry L. Pletcher, Nappanee, Ind., May 17.

### Iowa

**Indian Creek.**—We enjoyed a week of union pre-Easter services held in the four different churches. Union sunrise services were held in the city park on Easter. A short program and sermon followed the Sunday-school hour. Mother's Day was ob-

served with an impressive sermon by Pastor J. D. Brower. On May 16 we had a business meeting. A good report was given by the treasurer. Our love feast will be held on June 13. Bro. H. N. Butler of Brooklyn brought us an inspiring message in the evening of May 16. A mixed quartet brought special music. Bro. Conrad Reitz, who is 102 years old, is with us quite often in our services. He wishes to thank his many friends for their cards and letters. Although his eyesight is gone, his daughter reads them to him.—Mrs. Russell French, Maxwell, Iowa, May 16.

**Waterloo City.**—We enjoyed spiritual meetings during Holy Week; they were conducted by Bro. David Fouts of Bethany Seminary. Three were baptized. A vacation Bible school has been organized and will begin on June 7; Mrs. E. M. Lichty is the director and Eliza B. Miller will also work in the school. Our congregation extended a call to Bro. Charles Dumond of Bethany Seminary to become our pastor. He accepted and we are looking forward to new activity in our church work. Our all-day women's work meeting in May was well attended. The ladies of the First Brethren church were our guests, and the city police matron, Mrs. Storm, was the speaker. The Bible department of the women's work recently sponsored a rummage sale.—Maggie A. Miller, Waterloo, Iowa, May 25.

### Maryland

**Sams Creek.**—Our attendance during the winter was very good and has increased with spring. Elder Chester Harley gave us an inspiring message on March 21. Sister Anna Hutchison spoke on March 28 and also visited a few of the members' homes. Our council meeting was held on April 4. Two delegates were elected to the district meeting held at the Bush Creek church on April 28. On April 18 a short Easter program was given by the children. Five young people were baptized on Easter at the Pipe Creek church. Brethren Clyde Morningstar, Frank William and Daniel Englar brought the messages on the three Sundays preceding Easter. Bro. Englar preached the examination service on April 25, and took charge of our love feast service. The junior and young people's choirs are progressing nicely. Special music was rendered on Mother's Day. We are now looking forward to vacation Bible school. On May 9 Sister Vannie M. Wilson died; she was a faithful worker in our church.—Norman E. Naill, New Windsor, Md., May 16.

### Nebraska

**Beatrice.**—Brother and Sister Emerson Shideler from the South Beatrice church came to us on April 11 and held a week of pre-Easter services. Three have been baptized and three received by letter. Our attendance is increasing a little. Our pastor and wife attended the regional conference at McPherson, Kansas. The offerings in our service cup have been very liberal. We are planning to have a basket dinner at the church on Annual Conference Sunday.—Amos Peters, Beatrice, Nebr., May 18.

**Lincoln.**—On Feb. 28 Bro. William Beahm spoke to us. We met in council on March 5. The financial reports were very good. Wilbur Mease was relicensed for another year. The church voted unanimously to retain Pastor J. F. Baldwin and wife. The world day of prayer was observed by a service in the afternoon in charge of the women's council. Bro. James H. Elrod, executive secretary of this region, spoke here on March 14. Our church has been redecorated. A short business meeting was held on April 11. We decided to have a vacation Bible school. We also decided to have meetings during Holy Week with our pastor bringing the messages. As a result of these meetings one was received by letter and four by baptism. Our delegates to Annual Conference are Sister J. F. Baldwin and Sister J. B. Mease. On April 30 the women's council had a business meeting and presented the program, Brethren Women as Torchbearers; following this a social was held. Our attendance is increasing. An adult choir and a children's choir have been organized. The work on the parsonage is continuing. In the Bible we are now studying the doctrines of our church. The young people's department is steadily growing. This group has donated a few evenings to work on the church lawn. The women's council has given \$70 of their \$100 pledge to the church.—Mrs. Robert H. Evans, Lincoln, Nebr., May 13.

## Announcements . . .

### DISTRICT MEETINGS

Canada, Western—Second Ir-  
ricana, July 13-16.

North Dakota and Eastern  
Montana—

Cando, Zion house, June 25-  
28.

Oregon—Camp Myrtlewood,  
Bridge, July 27—Aug. 1.

Texas and Louisiana—Roa-  
noke, La., July 29—Aug. 1.

Virginia, Southern—Topeco,  
July 27-29.

Washington—Lake Wenatchee,  
Y. M. C. A. camp, Leaven-  
worth, July 27—Aug. 2.

### LOVE FEASTS

#### Illinois

June 20, Oak Grove.

#### Maryland

July 4, Bear Creek.

#### Ohio

June 19, 10:30 am, Poplar  
Ridge.

#### West Virginia

June 20, 7 pm, Mt. Grove,  
Sandy Creek congregation.



### Pennsylvania

**Everett.**—On March 17 Bro. F. H. Crumpacker gave us an illustrated lecture on his work as a missionary to China. Eighteen young people were baptized on Palm Sunday. Most of these young people took a course in preparation for church membership. Pastor E. M. Detwiler preached four inspiring sermons during Holy Week. Special services were held on Easter, and in the afternoon the Eppley sisters, a gospel quintet from Mechanicsburg, gave us a fine program. Our love feast was held on May 2. On May 13 our mother and daughter banquet was held in the church basement.—Mrs. L. Chester England, Everett, Pa., May 24.

**Fredericksburg.**—On March 1 our council meeting was held at the Union house. A Sunday-school and missionary meeting was held on March 14 at the Fredericksburg house. A number of our members gave short talks during the Sunday-school session and Bro. Perry Sanger addressed us during the evening missionary session. At the Brethren Service meeting at the Fredericksburg house Bro. Galen Kilhefner showed some slides on C. P. S. camp life. Bro. George Wolf of Akron was the speaker at a child rescue meeting at the Union house on April 11. Chester Ebersole of Hummelstown spoke at the Good Friday service. The Meyer house has been repaired; a new ceiling, fresh paint, a mothers' room, and new wallpaper are the improvements. On Easter the church was rededicated with Bro. Michael Kurtz as the guest speaker. Our revival meetings were held May 2-16 with Bro. H. M. Snively as the evangelist. There were four converts. Two new members were previously received by letter. Bro. Snively presented a worth-while Mother's Day sermon. Our love feast was held on May 22, 23 with Bro. Snively officiating; visiting ministers included Brethren F. S. Carper, H. L. Hess and Ira Gibbel.—Mrs. Light Bomberger, Lebanon, Pa., May 31.

**Middle Creek.**—The women's work recently sent two kits to Camp Kane. We have a one hundred per cent Messenger club. We have lost three members by death since the first of the year. The young people made a contribution to Camp Harmony. We are continuing our giving for the C. P. S. camps. Several of our members heard Bro. Frank Crumpacker when he gave his stirring message in the Rockwood church. We held our mother and daughter banquet on May 5; Sister Ida Shumaker gave a challenging message. We are planning to have a father and son banquet in June. The ninth district Sunday-school convention was held here on May 9. Our council will be held on May 29 and our love feast on June 6. Pastor W. F. Berkebille will officiate. We are planning to have a vacation Bible school in June.—Mrs. Lillian Bruner, Rockwood, Pa., May 24.

**Royersford.**—May 9 was our semiannual missionary day. The juniors and intermediates had charge of the devotional service. Dr. Laura Cottrell, one of our missionaries to India, was the guest speaker. Our missionary offering totaled \$308.28. On May 16 the boys' chorus from the high school rendered several selections, which we greatly enjoyed.—Ollive Flemings, Royersford, Pa., May 17.

### Virginia

**Barren Ridge.**—Our church met in council on May 16 with Elder N. W. Coffman in charge. Mrs. V. A. Phillips is our delegate to Annual Conference. Several of the members of our church attended the district meeting at the Beaver Creek church. We are sorry to lose the Byron Flory family, who recently moved to Bridgewater. We also miss the young men who are going to camps. The married people's class plans to write to these young men. Our Conference Offering was \$137. Our church plans to observe the Annual Conference Sunday.—Mrs. Crystal Allen Staunton, Va., May 18.

**Cooks Creek.**—On the Sunday evening preceding our Passover Week services, Bro. Jacob Replogle conducted an impressive worship service, using colored slides, music, poetry, and a candlelighting service. Union pre-Easter services were held each evening during the week, climaxing on Good Friday with a sermon by Bro. Earl M. Bowman. On Easter morning the children of the Dayton Sunday school had charge of the morning worship. Bro. Stauffer Curry of Bridgewater brought the message. An offering of \$156 was received for Bridgewater College. The B. Y. P. D. recently sponsored the Rockingham octet in a sacred music program, and the Bridgewater student volunteers in drama, *The Alabaster Cruse*. An Easter play, *Blessed Are They* was featured by the local group. On the first Sunday of every month our pastor issues a monthly bulletin to keep the membership informed about church happenings. The women's work gave \$95 to the national project and \$208.57 to the local church during the year. On May 16 our love feast was observed at Galters church.—Olive M. Flory, Harrisonburg, Va., May 17.

### West Virginia

**Oakvale.**—Our Sunday school reopened on April 25 after being closed for the winter. We are having a good attendance now. Our elder, Bro. J. E. Barton, was in charge of the business meeting in April. Our pastor, Sister Garnet Tiller, was here on May 10. We had a good Mother's Day program. Dinner was served at the church. Several brethren and Sister Tiller spoke at the morning service.—Mrs. Mary Carter, Oakvale, Va., May 28.

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BRETHREN PUBLISHING HOUSE . . ELGIN, ILLINOIS



# GOSPEL MESSENGER

Volume 92

June 26, 1943

Number 26



## Those Who Have Served as Moderators of Conferences

The only other living moderator of Conference (1914) is Frank Fisher, of Mexico, Indiana, who was not present at the McPherson Conference. Those in the picture are, left to right, back row: Rufus D. Bowman, 1940; V. F. Schwalm, 1938; James M. Moore, 1930; D. W. Kurtz, 1926, 1932, 1936; 1939; C. D. Bonsack, 1933; C. E. Davis, 1941; J. W. Lear, 1927; front row: Paul H. Bowman, 1937, 1942; Otho Winger, 1921, 1923, 1925, 1928, 1931, 1934; C. C. Ellis, 1935, moderator-elect for 1944; W. W. Peters, 1943; J. I. Yoder, 1924. Since 1921 only two others have served as moderators, I. W. Taylor and H. K. Ober, both deceased.

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# German churches planning to build lasting peace...

The Christian faith in the Third Reich has not been destroyed. The German churches, Protestant and Roman Catholic, are now planning methods of co-operation with religious forces in other countries to build a lasting peace, according to a report reaching Religious News Service from an exceptionally reliable Scandinavian source.

Breaking a long silence regarding the position of the German churches, particularly of the Protestant churches, the report asserts that the church has preserved its unity despite nazi attempts to weaken and divide it. This has been possible, it says, largely because of unexpectedly widespread co-operation in creating a common front of resistance.

The report refutes to a large extent charges made by some religious leaders in other countries that the German churches have followed a policy of resignation and inactivity in the face of nazi tyranny. It reveals, particularly, that the churches have protested frequently, and are still protesting, the persecution of Jews, and that they are engaging in various kinds of activity on their behalf.

In this connection, it cites the outspoken stand taken by Lutheran Bishop Theophil Wurm, of Württemberg, and the Roman Catholic Bishop of Berlin, Conrad von Preysing, who have, in addition, taken steps to keep minutely and constantly informed of measures directed against the Jewish population.

The churches are described as having been notably successful in organizing a "secret public opinion" to offset nazi propaganda against the Jews and to develop resistance to the practice of euthanasia.

Other facts disclosed are:

Numbers of representative Christians in Germany are actively in contact with Christians in occupied countries.

The German churches, Protestant and Catholic, are actively discussing and planning for the postwar order in Germany in an attempt to fulfill their proper tasks. An extremely important aspect of this work is co-operation and contact with labor and other organized groups in Germany.

Evangelization and educational

work are being carried on with surprising effectiveness and large numbers of German youth have been preserved from the contamination of nazi ideological teachings.

At no time, the report says, did the German Christians cease to protest on behalf of the Jews. Through church-sponsored programs, persistent efforts were made to combat propaganda against the Jews. Thousands of Christians signed pledges not to recognize the so-called "Aryan

---

Since the outbreak of the war the activities of the German churches have been hidden behind a veil of nazi censorship. In the following significant report, reaching Religious News Service from a highly reliable source, this veil is lifted for the first time.

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clause" in the church. In recent months, pastors and church officials have flatly informed Gestapo representatives that they cannot make distinctions against non-Aryan Christians in their parishes.

In Berlin, throughout the Rhineland, and in other areas, Christians are organizing visits to families and individuals in special danger. When possible, these Christian sympathizers send gifts or money to Jews condemned to camps in Poland and elsewhere. Every such visit, every such letter or parcel, the report says, means danger for those who act in this way.

Describing the situation in occupied countries, the informant reveals that many courageous Christian Germans are co-operating behind the scenes to protect and support church leaders, and to publicize their pronouncements and actions, even within Germany itself.

Of particular significance, the informant reveals, is the growing contact developing between the churches and the workers' movement, which may have vast repercussions for the future of Germany and other countries in Europe. Organized co-operation is already taking place between church leaders and workers' representatives for the postwar period. Many workers agree as a fundamental principle that the Christian faith must be one of the essential forces for the renewal of Germany as well as of Europe.

Regular co-operation is also taking place between church and labor groups in occupied countries, according to the informant, which may inaugurate continent-wide collaboration between the two influential groups for the reconstruction of Europe. Labor representatives in Germany are conferring with both Protestant and Catholic church leaders. Consultation is also taking place with industrial and agricultural experts and with political leaders of the Christian faith regarding social and political reconstruction.

The attack on euthanasia was developed by a central group of Christians, theologians and laymen, who drew up a document which became the basis for guidance in thousands of church circles throughout Germany. Through the combined action of leaders of the two faiths, as well as state officials in high position, the lives of many people were saved and the further enlargement of this "murder action" stopped.

The report describes the program of religious education being carried on by the church in Germany, despite the large percentage of pastors drafted for military service, to immunize young people against totalitarian ideologies. In thousands of cases, German youths have resisted propagandist efforts to lure them into the Hitler youth movement. Many others, already enrolled in the organization, insisted on being allowed to attend Sunday services regularly. Probably very few church leaders outside Germany are aware of the many ways in which Christian education was provided for boys and girls during schooltime and after confirmation, or of the programs designed to train adults, especially mothers and fathers, to assist in this work.

Throughout the cities and towns of Germany, as well as in many agricultural areas, Bible circles have been organized among all classes of German workers. The preaching of the gospel is heard with an intensity and hunger that were not the case for decades, the report says. The mission societies, whose incomes from collections are often higher than before the war, are lending considerable assistance in the work.

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# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

JUNE 26, 1943

Number 26

## *Echoes From the McPherson Conference*

### Friday, June 4

#### Whither Brethren Service?

Getting out in the morning to a six o'clock service is something of a test of interest, especially when bedtime has run late. However, the early morning Brethren Service meetings have stood this test. Ministers and others have shown a great eagerness to share experiences in this field, and to anticipate the questions and problems of our developing service program.

#### Two Breakfast Engagements

Seven o'clock brought two breakfast engagements or opportunities. Your scribe tried to make something of both by working back and forth between the church and the college dining hall and chapel. At the pastors' association breakfast, which was held about the tables in the church basement, Rev. S. W. Keller, a McPherson pastor, addressed the group. When we looked in chairs to sit on were at a premium, and the speaker was discussing the place of Christianity in a world like ours. Next we picked up a little breakfast at the college dining hall, and then with others we went to the college chapel for the speaking part of the men's work breakfast. Bro. D. W. Bittinger was the speaker, and his subject, When Rivers Run Backward. There are the obvious forces, which like the rivers, seem to be flowing to the sea. And yet, in the case of the rivers, there are quiet tides which can reverse the flow. So also with respect to the apparent rivers of life, there are quiet forces which change directions. Here is an intriguing subject which becomes even more so as one applies it to concrete situations.

#### The Second Business Session Opens

Let us try to recover the scene as the second business session opened. The delegates came in to find seats on the main floor of the church auditorium, with Standing Committee down front in the center section. Three small tables were placed on the rostrum—one for a speaker's stand and the other two for the moderator, reader and secretary. As the officers were checking these arrangements the gathering crowd made the utmost use of last minute opportunities for conversation. The session began with Moderator W. W. Peters calling on Bro. Harold Beam to lead in an opening song. Actually two were sung with typical Brethren enthusiasm. Bro. Marshall R. Wolfe led in the opening prayer.

### Down to Business

Getting down to business, the moderator called for the reading of Conference rules. Of course, this was just a reminder, not that brethren would have great need of a reminder for observing the amenities of public discussion.

The Credential Committee, consisting of Brethren Roy B. Teach, C. H. Cameron, Homer J. Miller, Ross D. Murphy and A. R. Coffman, was confirmed, and Chairman Teach made a preliminary report. Although incomplete, the records showed that 374 delegates from the churches were present, which with seventy-one Standing Committee members, made a voting body of 445.

The moderator then stated that Dr. C. C. Ellis would be our next moderator, that Secretary Beahm was beginning the second year of his three-year term, and that A. C. Baugher, last year's reader, had been chosen to succeed himself as reader.

Then followed in rapid order Standing Committee's nominations for vacancies and the nominations provided in other ways, with the confirmation of all names submitted.

Bro. J. O. Winger is the new member on the Committee on Resolutions.

Letters of greeting are to be cared for by Edward K. Ziegler, Andrew W. Cordier and Anetta Mow.

On the Program Committee, M. Clyde Horst goes on for the General Ministerial Board and V. F. Schwalm for the General Education Board.

For General Conference trustees, Brethren R. P. Bucher and C. N. Ellis were reappointed.

The report for the General Mission Board was not ready at this stage of the meeting.

To the Board of Christian Education Brethren Warren D. Bowman and A. C. Baugher were reappointed, with A. G. Breidenstine coming on ex officio as the new president of men's work.

Dr. D. W. Kurtz was reappointed to the General Education Board.

The new member on the General Ministerial Board is Bro. Earl Frantz.

The electors of Bethany Biblical Seminary remain the same, except that V. F. Schwalm's name should go where I. D. Heckman's has been.

For the Brethren Service Committee, note that A. W. Cordier was reappointed, J. Linwood Eisenberg has for



some months been serving in place of J. I. Baugher, and George L. Detweiler is to take the place of M. R. Zigler, who resigned as a member of the board.

On the National Council of Women's Work the new member is Mrs. Dan West, with Anetta C. Mow continuing as secretary.

The Council of Men's Work has three new names: Charles Wampler of Harrisonburg, Va., Earl Longenecker of Tonasket, Wash., and Harold Fasnacht of Denver, Colo. A. G. Breidenstine was reappointed.

For the Pastors' Association, Ray Zook is the new member.

New members on the National B. Y. P. D. Cabinet are: for Naylor and Young, Eugene Lichty and Benton Rhoades; for Johnson and Lefever, Betty Brandt and Mark Ebersole.

On the Auditing Committee, C. J. Kistler was reappointed.

Bro. E. J. Stauffer continues as Annual Meeting treasurer.

Bro. Ross D. Murphy was reappointed member of the Advisory Board of the American Bible Society.

#### Unfinished Business

The first item of unfinished business was the Study of Home Missions, committed a year ago to Brethren C. D. Bonsack, J. W. Lear and N. A. Seese. To Standing Committee this special committee reported progress. The answer of Standing Committee, that the report of the home missions committee be accepted and the study continued, was quickly made the action of Conference.

#### The Pension Plan

The retirement plan for ministers and missionaries was up next. It looked for a moment as though a motion to accept the answer of Standing Committee would be accepted in short order. This was that the report be adopted with the elimination of a certain single paragraph. Then discussion developed; but this motion, when finally put, went through with a heavy majority. The prevailing sentiment seemed to be that we have talked long enough, that it is time to try out some plan for ministerial and missionary retirement.

#### Installation of Deacons

Standing Committee's answer to the papers suggesting forms for installing deacons was that with a few minor changes the forms be accepted. These changes were offered and the forms made official.

#### First Board Report

The first of the annual board reports was that of the General Mission Board. Secretary Leland S. Brubaker read a few excerpts from the printed report but explained in some detail the situation in India, China and Africa. In India, conditions continue more favorable than expected. The China field has suffered most. Missionaries are interned, except for the two in West China. Yet there is evidence that the native Christians are carrying on in ways that would put us to shame. Africa is making progress, and is the one field to which it is possible to send reinforcements. Bro. H. Stover Kulp was reported as well on his way; Herman and Hazel Landis will probably start soon, and the board offered the names of two doctors and their wives for acceptance as missionaries designated for Africa. These young people are: Dr. and Mrs. Everett B. Myer of La Verne, Calif., and Dr. and Mrs. Roy Pfaltzgroff of York, Pa. Before the close of the period there was just time to accept the

report as submitted, which included the approval of the missionaries mentioned.

#### Second Bible Hour

At the second Bible hour Bro. DeWitt Miller presided. These hours are divided between hymn singing and a period of Bible exposition. This time the opening stanzas of favorite hymns were sung. Then came the period for the speaker. Bro. W. W. Slabaugh took over for Bro. R. H. Miller, who could not be present. In his refreshing way he continued his discussion of the New Testament church. He stressed the significance and power of its unique type of fellowship. We are so sure you would have enjoyed what Bro. Slabaugh presented that we are going to try to get him to write out some of his thoughts.

#### Friday Afternoon

##### Wholesome Christian Living

What an attractive theme! Even before the program got under way the Standing Committee was assembled for a supposedly final session. Other committees and small groups were in conference about something or other. And the wind was still from the north and apparently growing cooler every minute.

The introductory worship was very impressive, under the guidance of Pastor H. L. Ruthrauff of Cedar Rapids, Iowa. The gentle strains of the organ as it responded to the touch of Pastor Cleo Beery of Parsons, Kansas, combined with the correspondingly gentle human voices behind the screen to yield a call to worship of great power. This was strengthened further by congregational hymns about God's leading and the wideness of his mercy, interspersed with the leader's beseechings to present ourselves a living sacrifice and an exhortation to give the more earnest heed to the things which we have heard.

Three phases of the general theme, Wholesome Christian Living, were presented. These were: In the Home, In Leisure Time, and In Personal Habits. The speakers were Pastors Galen K. Walker and Paul Miller of Glendora, Calif., and Milledgeville, Ill., and Secretary Harry S. Warner of the Ohio Intercollegiate Association.

Bro. Walker's main point was that the "most essential element in any home is God." The crucial test of our religion is how we live it in our homes. He made a strong plea for the restoration of the family altar, enforcing it with a beautiful picture of the home worship in which he was one of the twelve children sharing in it. He would have the Lord's Day in our homes featured by good music and the right kind of games. His reference to the Japanese embassy, which found little evidence in America that religion was regarded as important, stirred up some queer questionings in view of the present relations between America and Japan.

Bro. Miller stressed three things in relation to the proper use of playtime in family life, especially as this concerns the ministers. One is the development of a sense of humor to release tensions and cultivate a healthy atmosphere at table and a habit of cheerfulness. Another is the discovery of ways of relaxing and acquiring emotional control. The third is the value of a hobby, whether it is a shop in the basement for working in wood or something else that takes the mind off the daily routine. If it is a means of making a little money, that will be all right, provided the temptation to turn an avocation into your main vocation doesn't get the best of you.



Bro. Warner's address turned out to be a plea against the menace of alcoholic drinks. He described the research work of Prof. Hamlin of Ohio State University in its bearing on the relation of alcohol to health, and in helping youth to find something to get a "kick" out of, better than alcohol. The three factors that make the problem difficult are human weakness, social tradition and the desire for financial profit.

#### Seen and Unseen

There were at least two events of interest not listed in the Conference booklet during the hours between the afternoon and evening programs. One was the annual missionary dinner at which the Mission Board meets in friendly fellowship the missionaries present at the Conference. This was one of the two chief happenings we did not see. The other was the meeting of the Pastors' Association. Whether this included anything besides speechmaking we did not learn but shall not be surprised to hear that something to eat was a feature of the occasion. A shortage of points, either red or blue or both, may, however, have necessitated a revision of the usual arrangement.

A third event really belongs in the unseen category, for we got only the barest glimpse of it. We refer to the dramatic presentation by eight China missionaries. We had fully intended to cover this, for it is always a popular feature of the Conference, informing as well as entertaining. We forbear details as we offer our apology for this omission. We do not wish to run down responsibility too closely. There was, however, a good degree of compensation. The one significant thing we did get to see so unexpectedly was the fact of an even dozen Annual Conference moderators in the very act of having their picture taken. You can easily imagine the difficulty a photographer would have, though he be as expert as Bro. Minnich, in getting such a group sufficiently composed for the half second required.

#### Evangelical Faith

That was the theme of the evening sermon by Bro. D. W. Kurtz. The introduction to it was well suited to the high quality of the sermon itself. Much to the point were the very brief remarks of Bro. J. W. Lear, the presiding officer. He said we were here to magnify our Lord, not men. The participants in the program knew their places and we knew them and they could take their places without even being named.

Bro. Jesse H. Ziegler of Bethany led the worship period and it was a rich experience. The hymns were Holy and Reverend, Saved by Grace, My Faith Looks Up, and how the people did sing. He read the familiar passage from Ephesians 2 about the richness of God's mercy in making us, dead through our trespasses, alive together with Christ, and the preacher found his text in that part of it which states so clearly the relation between grace and faith, and between these and good works.

You know the Master's welcome "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Well, you don't really unless you have heard Sister Mabel Pence Canfield sing it. Not until she had done that were we well enough prepared for the sermon.

There's not much use in trying to describe that sermon. We shall only say that it took the three simple facts which cannot be denied and which Bro. Kurtz loves to dwell upon, and kept pounding and driving them in until the nails were so thoroughly clinched it would

seem impossible for them ever to get loose. Don't you know already what those facts were and are? Either God does it all, or man does it all, or God and man cooperate and thus do it together. The preacher could not understand, nor could we, why there should be any confusion about this. Only one of these three possibilities can be true and the other two must be false. The truth is in the third. That was the sermon, illustrated and enforced by the devices and dynamic power for which Bro. Kurtz is so well known. Many things change but the problem of the race does not and truth does not.

This inspiring service was concluded with a brief but impressive tribute to the memory of our ministers who have entered into rest during the past year, led by Pastor T. F. Henry of Huntingdon, Pa. It was announced that some fine pictures were to be shown after adjournment but the strength of this reporter has its limits and the hour was late. The day had been filled with good things. The stars looked very friendly.

#### Saturday, June 5

##### While the Mist Settled Down

That is what the weather was doing this morning at six as the men gathered for the daily effort to answer the question: Whither Brethren Service? They were mostly men, but we noticed a few women too. Bro. Zigler was right there within a few seconds of the appointed minute, ready for whatever would come. It came. The talk was at first about the training for reconstruction work going on and in prospect at Columbia University, the University of Pennsylvania and Manchester College. Then the discussion turned to Puerto Rico and of course there were plenty of questions about that, about the island itself and the people, and exactly what it is that our folks are trying to do down there.

The most interesting thing about these early morning get-togethers is the intense interest of the attendants. They are eager to know. They want to find out what the right answers are and that is a very healthy sign. Go on and seek to know the Lord, and practice what you know, is the very finest technique, while we are speaking of techniques, that this humble scribe has yet discovered.

The mist just kept on settling down all the time the men's work and women's work breakfast was in progress. Besides a certain amount of eating the program consisted mostly of Bro. Harl Russell's explanation of the new Pension Plan. There is no little interest in that too as you can easily understand, and Harl seems to be as good at this as anybody could be. We wonder whether any man alive anywhere knows all the answers. But, as some thoughtful person said yesterday, if you don't start sometime, you'll never get there. Which seems like a sensible view of it.

##### From Nine to Eight

They did not turn the clock back but they did decide to resume the business this morning an hour earlier than had first been planned. Bro. Paul K. Brandt's prayer and the ringing singing of Glory Be set the proper mood for it.

The first act of the session was the adoption of resolutions of appreciation of the long and faithful service of Brethren Otho Winger and Charles D. Bonsack, as they retire from official connection with the General Mission Board. Both were first members of the Board and then for many years Bro. Winger served as chairman and

(Continued on Page 10)



**The Evangelical Faith . . .**

BY D. W. KURTZ

McPherson Conference Friday Evening Sermon

"For it is by his mercy that you have been saved through faith. It is not by your own action, it is the gift of God. It has not been earned, so that no one can boast of it. For he has made us, creating us through our union with Christ Jesus for the life of goodness which God has predestined us to live" (Eph. 2: 8-10. Goodspeed).

THIS is an age of confusion. There was a time in church history when there was a common faith, and a common view of life. But now there are many philosophies and many theologies. Yet the Bible says, "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13: 8). The foundation of the Christian religion is Christ himself. "In him was life; and the life was the light of men" (John 1: 4).

Much of the confusion of modern times is due to slovenly thinking. Socrates taught us long ago, "When you have a disagreement, define your terms, and usually the argument ceases." But to define our terms we must decide in the definition all that the term connotes, and exclude everything else. I shall do this regarding the present muddle in theology. Each basic view of salvation, the heart of religion, can be so stated that it excludes all other views. The only way to avoid confusion is to define our terms.

There are three basic views on the problem of salvation. (1) God does all that is done in the work of salvation. This is the doctrine of election. It is usually stated that before the world was, God, by his own decree, determined every soul to salvation or damnation, and man can do nothing about it. I heard a prominent teacher of a noted Bible school advocate this doctrine of predestination. He clarified his argument by saying, "The best man in the world can go into the deepest hell, and the worst man in the world into the highest heaven; it was all determined by God before the world was, and man can do nothing about it." This view is back of a great movement that spread over this country during the last forty years.

(2) The opposite of the view just stated is humanism. This holds that man does all there is to salvation. It is all a human achievement. God is either ignored or denied, and has no part in the work of salvation. This concept of salvation is defined as improvement of human comforts upon the earth. The only way is education and experiment, so that the race may gradually eliminate unfortunate factors and choose more and more the true, the good, and the beautiful. Humanism holds that science gives us the true; literature the good;

and art the beautiful. These are considered human achievements instead of discoveries of God's world, as a religious philosophy teaches.

(3) There is another view of salvation, the one stated in our text, that God and man co-operate in salvation. God's part is grace, mercy, the offer of forgiveness, and the promise of the adoption of all men as sons of God on condition of a genuine faith on man's part. Now faith is man's response to God. It denotes belief, trust, and obedience. Man has no promise of salvation apart from such a faith that involves a sincere, wholehearted surrender and response to the will of God. Man has a part to do. God and man co-operate. The text shows that the fruit of salvation is the good life. As man obeys God revealed in Jesus Christ and has the spirit of Christ working in him, he lives the life of goodness, which is God's eternal purpose for his children.

Now, as we look at these three views of salvation, it is clear that each view completely excludes the other two; and, taken together, they include all possible views. So that only one of these views can be true, and one must be. The text holds that God and man co-operate—God's part is grace, and man's part is faith. This is the evangelical faith, once for all delivered to the saints. This is the Christian gospel which most of the church preached for nineteen centuries. This is the true faith, the only hope for the world.

The present crisis of the world is a challenge to the church which the church cannot side-step. We must face it squarely, and if the church is to be respected at all and have power for the redemption of the race, she must come forward with a gospel of light and hope and power.

Several decades ago Bishop Brent, with prophetic insight, said, "The world is too strong for a divided church." But as I see the problem of the church to meet the crisis of the human race, there are two things that must be done.

(1) The church must hold to the evangelical faith and deepen her loyalty to the faith which alone represents the teachings of our Lord. We must go deeper before we can go further.

(2) In the second place, a divided church cannot win in this need. These two things must be accomplished if the church is to make a real contribution to the redemption of mankind from the present trend toward complete degeneracy.

The evangelical faith is the only view that is true according to the Bible and to Christian experience. This was the view of the prophets and Moses of the Old Testament. What is the meaning of the Ten Commandments if man has no part in



the program of life? What do the prophets mean in their incessant denunciation of sin and their call to repentance if man has no part? What does Jesus mean by his call to faith and repentance except that the promises of God are on condition of man's co-operation? What does Peter mean when in 2 Peter, chapter one, he reviews the promises of God and then adds, "For this very reason, make it your whole concern to furnish your faith with resolution, resolution with intelligence, intelligence with self-control, self-control with steadfastness, steadfastness with godliness, godliness with brotherliness, and brotherliness with Christian love"? Then the author emphasizes the fact that, if we do this, we are in harmony with God, and if we fail to do this, we are completely outside the condition of salvation.

The church must hold to the true faith, the evangelical faith. Why do I emphasize this? Because, unless we hold that man is a co-worker with God, all effort is paralyzed, and there is no fruitage unto righteousness. A few days ago I attended a state convention on prohibition of liquor. Three of the outstanding speakers testified that the greatest obstacle they ever met was those so-called Christians who held that it was an insult to God to do anything. These say, "Jesus is coming in a few years at most, and he will set all things in order. We need not do anything; it is an insult to God to attempt it." They evidently never read Matthew 24: 45ff. The good servant is the one who is busy serving when the Master comes. Of course, we all believe in the second coming of our Lord. But the evangelical faith also believes and acts upon the command, "Go ye into all the world and make disciples of all the peoples." The basic ideal that Jesus gave us is service—the kingdom of God is not to be served, but to serve as Jesus did.

The second great need for a world that is lost in a muddle of confusion and conflict is that all those who have the truth, the evangelical faith, should co-operate with a united front, and offer the light and hope and faith to this needy world. There can be no real unity except on a true foundation, which is Jesus Christ, the Son of the living God. But there are millions of Christians who do hold this common faith. Church unity is not organizational union, but the same kind of unity we have in the United States. Each state is absolutely free to determine and solve its local problems, but all are united in one federated unity for the common defense. So the evangelical churches are absolutely free to define their own theologies and creeds, and to worship according to their own desires. But we should act as one on the three or four great problems of the world—temperance,

## Except the Lord

BY MYRA BROOKS WELCH

"Except the Lord the city keeps,  
The watchers watch in vain;"  
For guards may prove disloyal and  
Armed forces may be slain.

The Lord a mighty fortress is,  
A Rock in whom to hide. . . .  
No bombs can shake the faith and trust  
Of those who rest inside.

The Lord a cool pavilion is,  
Upon the desert sand.  
The bottom of the sea is but  
The hollow of his hand . . .

So in his care my treasured ones  
Are safe through stress and strain.  
"Except the Lord the city keeps,  
The watchers watch in vain."

*La Verne, Calif.*

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peace, economic righteousness, and justice in race relations.

Any one of these problems can wreck civilization. Gladstone once said, "Alcohol has killed more persons than all the wars, plagues, and pestilences of history." We must co-operate to meet this need. World peace is only an armistice, and not peace unless it is based upon goodwill and Christian brotherhood. This will not come unless the united power of the evangelical faith gives the light and hope and faith. The world's present debacle is almost entirely due to economic greed and injustice. The only way out is a new philosophy of welfare for all men, as taught by our Lord. Only a united voice of the Christian conscience can be heard in the councils of men. Our present racial tensions are boding ill for the nation and the world. A new attitude must be created. There is only one source in the world that has the light and hope and power sufficient for this need—the spirit of our Lord, Jesus Christ, which is held by the evangelical faith.

Let us not be confused. Let us clarify in our minds that the evangelical faith as stated in our text, Eph. 2: 8-10, is the heart of the gospel of our Lord. It is right; it is the only view that has hope for the world. Let us go *deeper*. We must make this a living reality. It must function in our own lives. Then, in the spirit of brotherhood, let us add our voice and testimony to all who hold this evangelical faith to redeem the human race from the confusion, the conflicts, and the destruction which face the whole earth. We have the light, and the darkness shall not put it out.

*La Verne, Calif.*



## Meditations on the Twenty-third Psalm

BY EARL W. ROOP

Of all words that have ever been written, those of the Twenty-third Psalm are perhaps the best known. Dear to the heart of the Jew and the Christian, the Catholic and the Protestant, the psalm has brought comfort and confidence to lone souls throughout the thousands of years since it was written.

Picture the shepherd boy on those Judean hills with his constant love for his father's sheep. Do we see his courage when his sheep are attacked by a lion or a bear? He thinks not of his own life, but only of the life of his sheep. How it reminds us of him who said: "I am the good shepherd: the good shepherd giveth his life for his sheep" (John 10: 11).

Then is revealed to this shepherd boy the great truth: Since "the Lord is my shepherd," I will not lack any good thing. Note the close personal relationship—not your shepherd or our shepherd, but "*my* shepherd." It reminds us of the Son of David, who is also the Lord of David and of you and me, saying: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows" (Luke 12: 6, 7).

"He maketh me to lie down in pastures of tender grass." My Shepherd feeds me the best that earth can produce.

"He leadeth me beside the waters of quietness." In the land of the roaring torrents of the muddy Jordan River, the shepherd prizes the pure, clear streams in the quiet valleys. And how often, in following the Good Shepherd, I find the "waters of quietness" in the unexpected and out-of-mainstream places—the little prayer meeting, the small country church, the little mission in a marginal area.

"He restoreth my soul." Yes, after I have grazed in the tense rush over the areas where my fellows go, I find restoration of soul beside the still waters with my shepherd.

Surely I can follow such a shepherd with confidence as he leads me in the paths of righteousness true to his name. Yes, "though I walk through the valley of the shadow of death, I will fear no evil." We are reminded that death is a shadow that lurks near our trail through much of this earthly journey. Without my Shepherd, I would live in constant horror of this shadow. With him leading all the way, "I will fear no evil; for thou art with me."

"Thy rod and thy staff they comfort me." With

the strong arm of the Shepherd ever ready to reach out with his long curved staff to hold me from falling into the precipice below, the shadow of death flees and no longer holds dread. It reminds me of that great assurance and promise: "There hath no temptation overtaken you but such as man can bear, but God is faithful who will not suffer you to be tempted above that ye are able to bear, but will with every temptation make a way of escape that ye may be able to endure it."

"Thou preparest a table before me in the presence of mine enemies." The banquet given the life "hid with Christ in God" is a rich treat compared with the foolish and filthy sins of the world.

"Thou anointest my head with oil." My Shepherd soothes and heals every smarting portion and wound. "My cup runneth over." My Shepherd gives the overflowing measure of joy. "Surely, goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Time and eternity are blessed. How glorious to live with him.

*Seattle, Wash.*

## Facing Persecution Today

BY T. F. HENRY

Sunday-school Lesson for the Adults, McPherson Conference

1 Peter 3: 13-17; 4: 12-16; 5: 6-10

### I

PERSECUTION today is a fact. It is widespread. It is a good thing for us to keep sympathetically in mind that many of our fellow Christians throughout the world are in prison or concentration camps. We do not know the exact figures, but the number is large.

Furthermore, persecution for us is a distinct possibility. In some degree or form it is not only possible, but probable. To a certain extent it is already here. As a church we champion a cause in our civilian camps that carries great possibilities of trouble. Some of our people have lost their jobs, and in the minds of the narrow-visioned, have lost their standing in the community. Our historic peace position enters into the problem of our colleges today. At least two of our brethren have gone to jail on conscientious grounds.

### II

The subject before us is Facing Persecution. That is, how can we face persecution victoriously? The same sun which melts butter also hardens clay. Thus suffering breaks some people; it makes others. How then can we meet persecution and not be defeated?

It should be of some help to look at it for a moment from the perspective of history. At least, we can see that persecution is no new thing. Instead



it is a long story. There was the period of the early church when, according to Hastings in his *Encyclopædia of Religion and Ethics*, "the Christians of the first two centuries if not always persecuted were always liable to persecution." Then there was the period of the inquisition. There was another period in relation to the Reformation with persecution in Central Europe on the part of both Catholic and Protestant groups, in England, and in North America, where, to cite just one incident, four Quakers were hanged in Boston in 1660. Then there is the widespread persecution of the present day.

Now it was a situation of persecution that called forth the scripture for study today. The book of 1 Peter was addressed to Christians facing persecution. It was a message of encouragement and comfort. In the passages selected for our study we may see the following:

A. We have set forth the supreme value of the good life. "And who is he that will harm you, if ye be followers of that which is good?" (3: 13). The person who behaves always escapes a great amount of trouble. Goodness is protective.

B. However, persecution still comes. Misunderstanding, criticism, opposition, ridicule and persecution are all phases of the one principle of unmerited suffering which is a part of Christian experience.

(1) Do not be surprised at persecution (4: 12). There is something about goodness that arouses the antagonism of evil. It is the nature of true Christianity to be different and to be uncompromising with lower standards of life and conduct.

(2) Be sure of your position (3: 14). Know where you stand. Think things through and reach your conclusion.

(3) It is a shame to suffer for evil (4: 15).

(4) It is a glory to suffer as a Christian (3: 14, 16, 17; 4: 14, 16).

C. Three helpful suggestions found in chapter five are: (1) submission (v. 6), (2) dependence (v. 7), and (3) using own resources (vs. 8, 9).

D. Persecution has a refining effect upon character (5: 10).

### III

From several sources the following summary may be made:

1. In time of persecution or suffering admit its reality. Do not dodge issues, or engage in make believe, but face the experience squarely and overcome it.

2. Accept unavoidable suffering as God's will. The innocent must sometimes suffer.

3. Build your convictions securely. Think things through. Be sure of your position.

4. Be certain that your trouble is not due to your own sin.

5. See that the larger the place God holds in your life the less will persecution upset you.

6. Use your experience of trouble, sorrow, or persecution as a testimony. Make this active rather than passive. Stanley Jones, in *Christ and Human Suffering*, says, "Christ suggests that we are to take up pain, calamity, injustice, and persecution, admit them into the purpose of our lives and make them contribute to higher ends—the ends for which we really live. The Christian has learned the secret of an alchemy by which the base metal of injustice and consequent suffering can be turned into the gold of character and into the gold of the purposes of the kingdom of God."

*Huntingdon, Pa.*

### If

BY I. N. H. BEAHM

If one wishes to read the gist and the best of all stories on the creation, let him read what Moses has to say on the subject.

If one wishes to get the gist and the best of the Old Testament on how to live, let him read the Ten Commandments. The Decalogue deals with the external act rather than with attitudes.

If one wishes to read the gist and the best of the New Testament on how to live, let him read the Sermon on the Mount, which deals with attitudes rather than with the outward acts.

If one wishes to get the facts and supernatural workings of Jesus Christ, let him read the records as given by Matthew, Mark, Luke, and John.

If one wishes to get the nature and scope of the gospel charge to a preacher, let him read what Jesus says to the twelve in Matthew 10, and what Jesus says to the seventy in Luke 10, and what Paul says to Timothy in his letters to the younger man.

If one wishes to get a knowledge of the workings of the apostolic church, let him read the Acts of the Apostles.

If one wishes to get a full and unique comparison of the law and of the gospel, let him read Romans and Galatians and Hebrews.

If one wishes to get a knowledge of pastoral care for the individual and for the church, let him read Paul's two letters to the Corinthian church.

If one wishes to get a real problem in Bible study, let him read the Book of Revelation.

If one wishes to get the full revelation of God to man, with respect to both the old covenant and the new covenant, let him read the sixty-six books of the Bible.

*Nokesville, Va.*



## Echoes From the McPherson Conference

(Continued From Page 5)

Bro. Bonsack as secretary. With fitting reference to the efficient service and impaired health of Treasurer Clyde M. Culp, his newly appointed assistant, Bro. Edwin Grossnickle, was introduced.

This completed consideration of the report of the General Mission Board. Nominations to fill vacancies on the Board were offered and confirmed as follows: Ralph Shober and Nora Rhodes in place of Desmond Bittinger and John S. Crumpacker, resigned. The terms of W. Newton Long and Otho Winger had expired and these vacancies were filled by the reappointment of the former and the appointment of Harl Russell.

### More Board Reports

General Manager E. M. Hersch reported for the Brethren Publishing House, President Rufus D. Bowman for Bethany Biblical Seminary, Secretary A. C. Baugher for the General Education Board, Secretary H. L. Hartsough for the General Ministerial Board, Secretary L. Avery Fleming for the Board of Christian Education. These cannot be reprinted here but you will find them in the minutes of the Conference to be published soon. They were not read in full but attention was called to points of special interest or urgency and recommendations offered in some instances.

Resolutions of appreciation of the service of Bro. Edward Frantz as editor of the Gospel Messenger were presented and approved. His newly appointed successor, Bro. Desmond Bittinger, was introduced and his appointment confirmed. There were also words of appreciation of Managing Editor H. A. Brandt, who continues in that relation to the paper, as also of Secretary L. Avery Fleming of the Board of Christian Education, who leaves that position for service in the pastoral field.

Secretary M. R. Zigler reported for the Brethren Service Committee, explaining at some length the varied activities of this new board, with its peculiar problems. Some of what he gave has been printed in the Messenger and no doubt more will be. Adoption of the auditing committee's various reports was a simple matter and this completed this phase of the Conference business.

### New Business

The first action under this head was the appointment of a committee in response to a request from Western Pennsylvania, to see whether something cannot be done about more uniformity in the church year. We now have several kinds with different dates. The committee is H. L. Hartsough, Raymond R. Peters and H. Spenser Minnich.

Two queries asking for more suitable forms of church letters, one from Washington and one from Southern California and Arizona, were referred to the General Ministerial Board for consideration and report next year.

Middle Maryland asked the Conference to authorize publication of our Annual Meeting Minutes "in some convenient form with the necessary revision, classification and condensation." The requested was granted and referred to the General Mission and Ministerial Boards for putting it into effect.

Eastern Maryland came asking for a committee "to make a careful study of the entire program of higher education in the Church of the Brethren and to bring

specific recommendations to the next Conference." The General Education Board was instructed to do this.

It was time for the Bible hour and Bro. Clarence Sink was called upon to close the morning session with prayer. Before this, however, there was quite a varied assortment of announcements, the most interesting of which was that word had just been received of the safe arrival of Bro. H. Stover Kulp at Cape Town, South Africa.

### The Best Letter of Recommendation

That was the theme of the Bible hour as Pastor H. F. Richards of South Bend, Ind., led us into the depths of Paul's thought in 2 Cor. 3. Bro. Paul B. Studebaker of Northern California was in charge and called on Bro. S. Paul Daugherty of the same district to lead the congregation in prayer. A mixed quartet impressed us anew with the great truth that it comes "once to every man and nation" to make some very vital decisions. There is nothing "mixed" about that fact.

Bro. Richards observed that Paul did not bank heavily on letters of recommendation. He did not carry them with him as some other good men did. He was too deeply concerned with the kind that God writes in human hearts to think much of the other kind. This was the lesson the speaker pressed home. Christ himself is the standard of Christian life, which cannot be watered down. Its demands on sacrifice are much greater than are those of external credentials. To accept Christ is to accept him all over; his interpretation of God and of the meaning of life is everything. "Ye are our epistle . . . written not with ink but with the Spirit of the living God."

### Saturday Afternoon Business

The last business session of the McPherson Conference was opened with the spirited singing of Faith of Our Fathers and Prayer Is the Soul's Sincere Desire. The time was 1:00 p. m., or an hour earlier than that scheduled in the booklet. Bro. J. E. Rolston of Sheldon, Iowa, led in the opening prayer.

After a couple of special announcements, the first regarding the periods of service for Sister Nora Rhodes and Harl Russell on the General Mission Board, and the second to say that the total delegate body had reached 447, Bro. J. R. Klingensmith brought greetings from the Brethren Church. The speaker is a member of their fraternal relations committee, and the fine spirit he showed just about convinced all that the line between our two groups is largely an imaginary one. His message was received with a rising vote of appreciation.

### A Resolution of Appreciation

The next item was a resolution of appreciation offered by Bro. Roland L. Howe. The point of it was to express our thanks to Bro. B. F. Waltz and others for their services in carrying to completion the necessary legal steps which make the mother church property brotherhood owned. It will thus forever remain a church-owned shrine.

### The College Financial Emergency

The two queries dealing with the college financial emergency resulted in a paper from the Council of Boards, which Standing Committee then offered to Conference as its recommendation. We cannot state the details here, but the effect was to raise the General Education Board item from \$5,000 to \$50,000 in the budgets for both 1943-1944 and 1944-1945. The total of the budget for the year ending Feb. 28, 1945, is \$308,550.



### Brethren Service Budget

The Brethren Service budget is handled separately. What was passed was that a minimum of \$350,000 be raised for this work for the year ending Feb. 28, 1944.

### An Investment Committee

The problems in the investment field are becoming more and more difficult. Besides, there should be some attention given to general investment policies. These are sample considerations which led to the setting up of an investment committee of seven members, as follows: V. F. Schwalm, W. Newton Long, F. S. Carper, Edgar Rothrock, Paul H. Bowman, Floyd A. Yearout, and Ira Milton Hoover.

### Rural Rehabilitation

A brief paper from the General Mission Board asking for Conference sanction to set up a \$50,000 revolving fund to be used in making long-term loans designed to aid in the rehabilitation of Brethren rural communities stirred much enthusiasm and was promptly passed.

### A Letter and Another Letter

The American Bible Society sent a letter in lieu of a representative. This letter was read by our representative on the advisory council, Bro. R. D. Murphy, and a proper acknowledgment will be sent to the society. The letter of greeting to the mission fields was offered, and adopted as the official word from Conference to the Brethren churches of the dispersion.

### Denominational Organization

The call for a study of denominational organization brought out one of the most interesting developments of the day. Standing Committee's answer, which was that the paper be very respectfully returned, soon precipitated a one-sided discussion in favor of granting the committee called for. Bro. Edgar Rothrock reminded the delegates that the committee studying home missions had interests in this very field. The upshot of this was that two were added to this committee to make a new group of five to study both problems. The personnel is now: C. D. Bonsack, J. W. Lear, N. A. Seese, James Moore, and Ross D. Murphy.

### Greetings From the Council

Bro. J. Quinter Miller was present both as a delegate from his home church in Virginia and to bring greetings from the Federal Council of Churches. He was thus able to speak in a dual capacity. He explained the concerns of the Council for such interests as a durable peace, temperance, race relations, church and state religious freedom, and evangelism. The report was accepted with appreciation and the Conference secretary instructed to send suitable greetings.

### Conference Next Year

It was thought wise to provide against contingencies as they might develop another year. Thus Standing Committee's recommendation that the nature of next year's Annual Meeting be left to the Conference officers and the regional committees concerned was passed with little more than the necessary explanations.

Just before the close of the meeting, which was in the hands of Bro. J. J. Yoder, the following resolutions were passed—

### McPherson Conference Resolutions

The 157th recorded Annual Conference of the Church of the Brethren assembled at McPherson, Kansas, June 2-6, 1943, desires to express sincere gratitude:

1. To Almighty God, our heavenly Father, whose mercy and providence have made possible this meeting.

2. To our government for its protection of the freedom of assembly and worship and its respect for minority convictions.

3. To the city of McPherson, its Chamber of Commerce and Junior Chamber of Commerce, its Ministerial Alliance and its hospitable citizenry; to the trustees and staff of McPherson College; to the officers and members of the McPherson church; to the Western Region of our brotherhood and the committee of arrangements; to the program committee, the officers of the Conference and all who have contributed to make this Conference significant.

### The Conference commends:

1. The devotion and loyalty of our ministers and pastors to the work of the church, the patient supervision of the General Ministerial Board, and the untiring efforts of the women, men and young people who have given of their time and substance that the activities of their local congregations and the brotherhood might go forward.

2. The faithfulness of the church in the work of foreign missions, the wisdom and judgment of the General Mission Board, the continuing loyalty of our missionaries to the gospel of Christ and the service of the people among whom they live, and especially the sacrifice of those interned in China and the Philippine Islands.

3. The Education Boards and all their associates for guiding us in the Christian way of life, for preparing attractive Christian literature, for giving direction to the church school and weekday Biblical instruction, for providing the opportunity in our colleges for higher education in a spiritual environment and for directing the education of our future ministers in the seminary.

4. The work of the Brethren Service Committee in administering relief and directing the rehabilitation of sufferers in many parts of the world, regardless of racial or political affiliations; in maintaining and broadening the program of Civilian Public Service; in ministering to the thousands of our young men in the armed forces of our country; and in the encouragement of the study of the facts and ideals which should go into the establishment of a just peace.

5. Those who are expressing the historic peace position of the church.

### The Conference expresses its concern:

1. For all of those especially affected by the war, those in the military service of our country, those who are employed in war industries and especially those whose family life has been disrupted by circumstances beyond their control.

2. For our country, that it may cherish and enhance its sacred heritage of civil and religious liberty and that we shall remain a people united against all efforts of selfish individuals or groups to gain special favors at the expense of public good.

3. For our institutions of higher education, that they may receive increasing financial support and that our young people be persuaded to avail themselves of these opportunities in order that these colleges in which we have such a large investment may continue to serve the church in the preparation of its leadership.

4. For the individual congregation of brethren, that we may grow in spiritual power and not be enticed by the material prosperity of the times, that our ministers may be faithful in their service, that ways may be found to call young men to the ministry of the church within the regulations of the Selective Service Act and that the church may rise to its responsibilities in these days of shifting populations and transient living arrangements.

5. For the maintenance of our Brethren way of life, built upon the family altar with Bible reading and prayer, dedicated to purity and simplicity of life, emphasizing temperance in all things and the observance of the Lord's day of worship, and the promotion of peace by the way of love.

6. For the common person, who makes up the membership of our congregations and is our neighbor, whose standards of personal conduct and family life are under attack from all sides, who has the responsibility of checking the increasing juvenile delinquency, who is tempted to forsake his loyalty to eternal spiritual values for temporary material goods, but who is a soul of eternal worth regardless of his race or nationality.

### The Conference declares its faith:

1. That in spite of the difficulties, sin and suffering of this time the grace of God through our Savior Jesus Christ is adequate for our every need.

2. That the love of God revealed in the cross of Jesus Christ is the only solution for our problems both individual and social.

3. That the church, the fellowship of believers in Jesus Christ, is the agency through which our unselfish love must become active to heal the wounds of this war.

4. That as we grow in our knowledge of what the New Testament teaches and act on its compulsions we will find the answers to the problems before us.

5. That in the midst of the present tragic war the church's historic conviction that violence in the relations of men is contrary to the spirit of Christ must be reaffirmed.

6. That nothing can separate us from the love of Christ and that his kingdom will come and therefore we face each new day with assurance and serenity.

Calvert N. Ellis, Lorell Weiss, Warren D. Bowman.



### The College Dinner

The college dinner proved to be the usual delightful affair with fine attendance, good music, able speaker and the fellowship it takes to make such an occasion a success. Many readers will be interested to know that following a custom of some years' standing, recognition was given to three for unique achievements in the educational field. Those so honored this year were: C. C. Ellis, A. C. Wieand and Laura Esther Haugh. The brethren have each forty-one years of service to their credit; Mrs. Haugh, thirty-eight. The speaker of the evening was Charles Edwin Schofield of Southwestern College. He spoke eloquently of the worth of what we receive from yesterday, and yet of the fact also that the good yesterday must give way to the better tomorrow.

### The Educational Meeting

By catching a ride in one of the courtesy cars your scribe was able to get away from the college dinner and over to the educational meeting even before the speakers for the latter arrived. It was past time for the meeting to begin and the congregation was marking time singing.

The first address of the evening was given by Prof. R. E. Mohler on the subject: A Layman Looks at the Church College. He was sure we must have colleges to have a church, that the colleges must serve the church and that the church must support the colleges. More than our money and our children—though both are needed—the colleges need our prayers.

Bro. Rufus D. Bowman followed with an able address on the Brethren Colleges in the War Emergency. He reviewed Brethren educational history, spoke of the functions of a church college, and then indicated the ways out. Our colleges might seek state aid at the peril of losing their worth as church colleges; they might give up and close their doors; or they can turn to the church for aid, and together with the church seek out the creative answers to the problems of our day. Obviously the last of the three is the way of statesmanship.

### Sunday, June 6

#### A Farmer-Preacher Speaks

At the six o'clock Brethren Service discussion, those early to rise listened first to Bro. Glenn Rummel of Missouri, who had something interesting to say about life on a fifty-acre farm owned by the church and farmed by the preacher. He is in the midst of a plan which will likely be extensively experimented with in the years ahead. The rest of the period was spent discussing what should be the points of expansion for our church work.

#### The Men Hear About Women's Work

At the joint meeting of men and women the first part of the service was something in which every one could and did participate. We refer to the breakfast and the fellowship about the tables. The program which followed was in charge of the women. They graciously gave the men a chance to introduce the national councilmen present and to take up an offering. There was special music by Bro. Nevin Fisher and a ladies' quartet. Miss Ruth Shriver explained something of a project sponsored by the joint committee on child welfare for the Church of the Brethren. You will be hearing more about this before so long in the pages of the Messenger. The speaker of the morning was Mrs. Rufus D. Bowman, who admitted that her subject had been suggested by a mere man. Evidently the late president of men's work

wanted to know more about women's work for Mrs. Bowman reviewed something of the total program of women's activities.

Women's work has had a long and interesting history even in our church. As to organization, the effort has been to keep it simple, democratic and adjustable to local needs. The girls' schools on our mission fields continue as the women's main project, but many are feeling the pull of other needs. The C. P. S. camps have called out keen interest and substantial gifts. Beyond this are such matters as what the women can do for the ministry, children's work, and temperance. The hearts of our women are as big as human need.

### The Sunday-school Hour

At Sunday-school time your scribe found that a low fog or threatening shower, he could not be quite sure which, made it prudent to stay pretty close to the church. Here we visited the adult section of the Sunday school, in charge of Bro. Gorman Zook, with Bro. T. F. Henry as the teacher. As you may remember the lesson had to do with persecution and what might be learned from such experiences. How should one face persecution in order to come out victoriously? The teacher began by saying that persecution is possible, probable, and even now upon many of us. We shall have occasion to know more and more about what all of this means. Those present will be glad to recall, and others should be glad to see, a summary of what was presented in an early issue of the Messenger.

### Sunday Morning Worship

Sunday is the great day of the feast for the Brethren. The Sunday morning worship period is always a high point of the day as it leads up to the preaching occasion. On this particular morning Bro. M. Clyde Horst was in charge and directed the service in his usual splendid manner. The service of worship was, of course, well planned, dignified, and inspiring. The Conference choir was directed by Bro. Nevin Fisher.

### Sower Bible Bicentennial

Those who are familiar with Brethren history will recall that 1943 is the bicentennial of the first edition of the Sower Bible. Appropriately enough, Bro. Ross D. Murphy, our representative on the advisory council of the American Bible Society, was the one officially to call our attention to the contribution of Christopher Sower to Brethren literature and American culture.

### The Ministers' Chorus

A special number of music offered at this point in the morning's program was a musical rendering of the Twenty-third Psalm by the McPherson College ministers' chorus.

### The Bible in Brethren Life

The advisory editor of the Messenger was the preacher of the morning. His subject, The Bible in Brethren Life, was an assigned topic and a part of the program of recognition for the work of the Sowers. Nevertheless, it was one which grew on the speaker and his audience as well. With a few appropriate words he sketched the history of the Bible in relation to our church life. The church grew out of an appeal to the Book rather than to the church or some pope. In one way or other we have maintained this position through the years. Mention was made of a particular copy of the Sower Bible, which has descended from generation to generation to come finally to the Publishing House for safekeeping,



but it remains a symbol of the Bible's place in Brethren thought life. What should be Brethren Bible practice now as we face the life and problems of a new day? It is the managing editor's intent to see if he can get the advisory editor to put his thoughts on this point in writing. If he succeeds Messenger readers will have something unusually stimulating to think about.

#### Brethren Service Program

Bro. C. Ernest Davis was in charge of the Sunday afternoon Brethren Service program. Mrs. Harper Will had charge of the period of worship in place of Bro. Will, who could not attend. A series of able and interesting addresses, also special music and messages of greeting, made up the afternoon's program.

Bro. L. S. Brubaker reviewed the relief work of the church, calling attention to the fact that we have six kinds of work in seven different national fields.

Bro. W. Harold Row told what the C. P. S. program has accomplished in a little over two years. We are at the third and more stabilized stage of the work with more men going out into special types of service—as the 300 in mental hospital work.

Paul C. French happened to be present and spoke briefly and to the point about the real worth of the C. P. S. program. He finds it has been a revelation to government officials to find a group ready to pay for what they desire. Many look upon the movement as a means of keeping high moral sentiments alive. May the C. P. S. program accomplish something in this field.

Since Elder Jacob Skiles could not be present, Prof. Maurice A. Hess spoke words of appreciation in his stead for the Old German Baptist Brethren (Old Order) congregations.

Bro. J. R. Klingensmith of the Brethren Church followed with an effective plea for closer co-operation between Brethren bodies. Joy at finding us brought something of sadness, too, for the reason that "your people and my people are one."

The closing address was given by M. R. Zigler on Our Testimony in Our Day. His was a plea that we match the soldier in devotion to duty as we see it. Those who go forth to destroy go in sadness, while those who may in their turn live to build, should go forth to their labors with great joy. The session was closed with prayer by Bro. Rufus Bucher.

#### A Chance to Visit

Strangely enough no one had thought to schedule something in the three-hour period from the close of the afternoon's program to the missionary convocation in the evening. But not a minute was lost. Such visiting as the people entered into! For example, Bro. Charles Williams of Belleville, Kansas, who had spent his boyhood in Elgin, made it a point to see or inquire about those he had known when the J. H. B. Williams family lived in Illinois. Especially appreciated was the chance to see Bro. C. D. Bonsack again. When last seen Bro. Charles was talking to Bro. Otho Winger.

#### Sunday Evening

##### A New Time and a New Day

Sunday evening was a new time for the Missionary Convocation and this arrangement was a new way of bringing the Conference to a conclusion. We shall not be surprised to find that we like it well enough to continue the practice indefinitely.

The program began with two great hymns, Lead On, O King Eternal and My Hope Is Built on Nothing Less.

You know the next line of that last one, don't you, without looking it up in the Hymnal? Next Chairman Rufus D. Bowman introduced various groups to the congregation, missionaries on furlough, missionaries under appointment, missionary parents, general and district boards, Standing Committee and perhaps some others. Conference Director R. E. Mohler made some necessary announcements, mostly about the possible ways to get home, and Financial Secretary H. S. Minnich reported on various offerings. Bro. F. E. McCune of Southern Indiana offered the invocation.

#### In the Meantime

That was the subject the speaker, Bro. C. C. Ellis, had chosen but before the sermon the congregation filled the air with Guide Me, O Thou Great Jehovah. It was good filling. So was the quartet number that followed. Can you say truly that you will answer when he calls you and that you will be listening somewhere for your name?

Bro. Ellis began with a touching allusion to H. Stover Kulp, who had given the missionary address last year at Asheville and was now on his way from Cape Town to his field in Nigeria. But what are we going to do and what can we do while so many gateways are closed? That was the searching question. Then came the reference to the boys we had forgotten to pray the Lord of the harvest about. Might we not have prayed some of them into a harvest field of life instead of sending them into a battlefield of death?

Another thing we can do, or at least try, is to vitalize the church at home and moralize the life of our country. The speaker was thinking of the tragic increase in juvenile delinquency disclosed by the surveys of the F. B. I., recently published in some of our leading magazines. Tragic indeed! Then there is the evangelistic opportunity we might find in the European refugees now in our country, many of whom will be going back to their homelands after the war.

The climax of the preacher's message was in his emphasis on the necessity of a renewed conviction of the finality of Jesus Christ and of a dynamic that will make the pulse of the church life beat faster. Our gospel is not that of a good dead man but that of a living Savior. The cause of missions is of the very essence of the mission of Jesus Christ, and only by magnifying the essence of his gospel can we really crown him Lord of all.

#### An Ordination in Absentia

Secretary Leland Brubaker insisted, however, that they were not really absent. Only their physical presence was missing. He knew they were here in spirit. He referred to the four newly appointed missionaries to Africa, Dr. and Mrs. Everett B. Myer of La Verne, Calif., and Dr. and Mrs. Roy Pfaltzgroff of York, Pa. The action of a local draft board had hindered the former from coming to the Conference and the latter had been kept away by illness. Of course this did not prevent the hearty Conference confirmation of these appointments by the General Mission Board.

Now came a unique and significant picture. The formal ordination of missionaries by the laying on of hands has been an impressive feature of recent Conferences. That was impossible here but the fitting words of Moderator Peters in commissioning these new missionaries in the name of the church and his equally fitting prayer for God's richest blessings upon them and upon the church, were a truly solemn and beautiful thing. God is

(Continued on page 22)



**For Such a Time as This . . .**

BY DORA MILLER

Barbra Ann still stood on the same spot on the back stoop on which she had been standing for the last fifteen minutes or more. She seemed rooted and felt as though she could never move again, for a part of her had been torn away when a certain gray roadster had swung down the long, glimmering road, carrying her only son Don off to an army camp. She had stood watching long after the roadster had sped down the road and far over the hill, and her keen eyes rested spellbound on the spot where the road seemed to meet the sky, the place from which she had caught the last fleeting glimpse of the car.

He said good-by so courageously. It reminded her of the time not so many years ago—it seemed only a few short yesterdays—when a little, freckled face had reached up to hers on the selfsame stoop and had so courageously said good-by. Only then he was carrying a writing tablet in one hand and in the other a brightly colored lunch box.

How the years had slipped by, and with them had gone all of Barbra Ann's dreams.

She watched over the greening hills and remembered a verse of Scripture: "I will lift up mine eyes unto the hills, whence cometh my help," but she felt no lift within her.

The crocuses and daffodils nodded furiously at Barbra Ann from either side of the stoop, but she stood adamant. Other springs she had admired their first appearing, for their brightly colored blossoms were a thing of beauty. She had always watched for the first sign of a bud, but today there was no beauty, no joy, no spring in anything—only a feeling of utter dejection.

She felt like one suddenly grown old and needing a cane as she grasped for the doorknob and felt her way to her rocking chair by the sitting room window. As she sat down the chair creaked and groaned, but not so poignantly as the pain within her breast. She sat there, living over again in her mind the last happy eighteen years of her life since the country doctor had said, "It's a boy and a bouncer too." But now our country had claimed that boy and had said, "He is of military age and he is ours."

Barbra Ann was a Christian and had watched her small family follow also in the Master's footsteps, but as she turned one verse of Scripture after another over in her mind she felt no consolation. She tried to remind herself that she needed faith, but only doubt seemed to impel her. Then she remembered the lines of a poem that came back something like this, "I will not doubt though all my ships come drifting home with broken masts." "Broken masts . . . blasted hopes," thought Barbra Ann, and she remembered also how many times she had held baby Don on her lap, had kissed his brown curly head and breathed a prayer that God would raise him up to be a fine, truthful, worth-while young man. God had answered that prayer and all through the years it had been her joy and pride to watch Don's development. Now when she was a happy mother, this worst blow had struck.

"Why! Oh, why!" she cried as she buried her face in her hands and let the pent-up sobs shake her whole tired being. After awhile she raised her head and looked out of the window. Down the road and in plain sight lay

the Acerman farm. She and father had planned to buy it for Don when their nest egg in the bank had grown to sufficient size to warrant such a move. But why plan now when all seemed so futile?

She glanced around the room, viewing the bookcase which contained so many of his books, by the desk the swivel-chair on which he loved to read with his feet propped high. Every object in the big, sunny sitting-room brought back memories of a stirring, husky boy—her Don. Now she would see him only on leaves or furloughs. Would life ever be the same?

She slid down on her knees by the rocker. She tried to pray but there seemed to be no words she could utter. She remembered the words of Jesus, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Had she not asked God that he might spare her only son to her? But her prayer had not been answered. Then suddenly she remembered two other women who had been deeply grieved. They, too, had asked Jesus to come and save their beloved brother. But he had not answered their petition; he had tarried. Mary and Martha had both said to Jesus, "Lord, if thou hadst been here my brother had not died." Why had Jesus allowed his two friends to go through this trial of sorrow? Why had he permitted Lazarus, his beloved friend, to be sick and even to die and be buried? His own words gave the answer. "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" There were unbelieving Jews watching and because of this miracle many believed.

"For such a time as this," the words rang clearly now. Don could also be used as every mother's Christian son could be used—to the glory of God, that those looking on might believe.

Just as after Jesus had spoken out of the tomb came life and joy and hope, so some day at the command of the Great Master out of a world of turmoil and strife

**Contention**

BY MAE ESTHER BRIGHTBILL

"There is no hate in war," he said,  
With upraised fist and face quite red.  
"Tis a grim task that's ours to do,  
To prove our love for the red, white and blue.

"If we are united and together we stand,  
With armies and navies we'll clean up the land.  
We'll crush the enemy and freedom obtain,  
And then we'll enjoy the new peace that we gain."

No hate in war? O brother-man,  
Hate flourished in wars since the world began.  
It crushes the enemy on bloodstained sod,  
But there is no peace . . . till we yield to God.

True peace we possess when in meek supplication,  
In love and goodwill we revere every nation;  
We must give as he gave when he died on the tree,  
To gain a new world, a new age of the free.

The great day of hope will new joys afford  
When we plow with the share and put up the sword.  
So keep up your courage, walk in "the Way";  
'Tis now a dark night but there dawns a new day.

*Chicago, Ill.*



and decay there shall come forth a new day full of life and joy and reunion.

Barbra Ann rose from her knees, walked across the room and out on the back stoop. She looked down the road far across the greening hills, and in her heart the words formed, "I will lift up mine eyes unto the hills, whence cometh my help." At the same time she felt a deep peace such as she had never quite known before. The daffodils and crocuses nodded furiously and Barbra Ann watched and admired their beauty.

Today there are thousands of Barbra Anns and Dons, who love home and life and peace, but war is forced upon them with all its grim results. Jesus said, "We are in the world but not of the world." Just so, we are in the war but not of the war.

*Lititz, Pa.*

## A Challenge

BY ELIZABETH HOWE BRUBAKER

Situated as I am, I call on a number of shut-ins each week. I am thinking now of a mother who has passed her fourscore years. She has been confined to her bed, couch or armchair for almost a decade. Though she is practically blind and helpless, she can talk, and her hearing and memory are good. She has a devoted husband and faithful daughters, who care for her and read to her daily.

In talking over the current Sunday-school lessons with her, I discerned that she was an ardent reader of the Bible in her younger years. She can recall Bible characters and incidents related to the lesson text more readily than many of younger years who have eyes to read. In short, she seems a living example of *Psa. 119: 165*: "Great peace have they who love thy law: and nothing shall offend them."

Another mother admits with regret that though she attended Sunday school when young, she never learned to appreciate the Bible. At present she reads her Bible and church paper daily, and enjoys both. Having good eyes and voice, she reads to others.

The Sunday school is a great institution, and unfortunate are those who do not avail themselves of the opportunities it gives. The question comes to me: How can we encourage and inspire our youth and adults in the Sunday school to prepare for greater usefulness in the home as well as in the church by daily study of God's Word?

We are constantly confronted with the fact that the church is lacking in spiritual power. We need more and more to see Jesus only and to hear him. We need a keener sense of his presence and power in every day of life.

Hear the testimony of Phillips Brooks: "Nineteen centuries have come and gone and Jesus is the center of the human race and the leader in the column of progress. I am far within the mark when I say that all the armies that ever marched; all the navies that were ever built; all the parliaments that ever sat; all the kings that ever ruled, put together, have not affected the life of man on the earth so powerfully as has this one solitary life."

Someone has expressed the present condition of Christians in these words: "The alarming weakness among Christians is that we are producing more Christian activities than we are producing Christian experience and Christian faith. The discipline of our souls and the

deepening acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation." What a challenge to the individual and to the body of Christians!

There are many good methods for daily Bible reading. A plan now offered is to read the New Testament through in five months. While such plans are good, they should not take the place of the quiet hour of devotion or of the daily study of the Sunday-school lesson.

*New Windsor, Md.*

## The Angels of God as Messengers of Mercy

BY MARTHA H. KELLER

Many times the angels of God have been sent in answer to fervent prayers for deliverance of God's people. Praying Daniel was cast into the den of lions, but no harm could befall him for the angel of the Lord was sent to shut the mouths of the lions (*Dan. 6: 22*). Peter was chained between two soldiers, but earnest prayers were being made for him. Suddenly heaven's electricity was turned on in the cell and at the command of the angel the chains fell off, the prison gate opened wide, and Peter walked out a free man. See *Acts 12* for the story.

In *1 Kings 19: 5, 6*, after the great demonstration on Mt. Carmel, wicked Jezebel scared Elijah, and he ran for his life into the wilderness. Tired, hungry and discouraged, he sat down under a juniper tree and asked God to let him die. He lay down and went to sleep. Soon an angel touched him and told him to arise and eat. And, behold, there was at his head a cake baked on the coals, and a cruse of water. An angel for a cook! And angel food cake! Elijah ate and drank and lay down again. The second time the angel told him to eat and he did so. That angel food cake proved to be very sustaining, for Elijah went forty days and forty nights in the strength of it.

After Jesus had fasted forty days and forty nights during the wilderness temptation, behold, angels came and ministered unto him, and in the garden that night when he prayed in great agony, there appeared an angel from heaven, strengthening him.

In *Psa. 34: 7* we read: "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Recently it was my privilege to listen to a missionary address given by a Baptist missionary who had been on the South Africa field forty years. She and another woman were working among a cannibal tribe. Two missionaries before them had been killed and eaten. One night the chief and his people came for the purpose of having another feast. Immediately this missionary and her helper began to pray. She said they prayed all night. They prayed aloud and sang. One line of a hymn they sang was this: "Anywhere with Jesus I am not afraid." Towards morning the natives left. Some time after that when some of the tribe were converted, they asked the missionary who all those big men were who had surrounded their house or hut that night. The missionaries told them there were none. "Oh, yes, there were hundreds of them so we could not get near to kill you." Then the missionary understood. She told them that they were the angels God had sent to protect them from danger.

*Worthington, Minn.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

#### Calendar for Sunday, June 27

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, John's Counsel to Christians.**  
—2 John 4-11; 3 John 5-12. Golden Text, Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. 3 John 2.

**Christian Workers, The Church and the Alcohol Ad-**  
**dict.**

**B. Y. P. D., C. P. S. Camps.**

#### Gains for the Kingdom

**Four** baptized in the Pleasant Hill church, Ind., Bro. Theodore Miller, evangelist.

**Three** baptized in the Fostoria church, Ohio, Bro. Reuben Boomershire, pastor.

**Three** baptized in the Bethany church, Philadelphia, Pa., Bro. Elmer Q. Gleim, pastor.

**Twelve** baptized in the Bethel house, Markleysburg congregation, Pa., Bro. Ernest E. Muntzing, evangelist

**Four** baptized and two received by letter in the Independence church, Kansas, Bro. Leonard Birkin, pastor.

**Five** baptized and one reclaimed at the Hampton house, Upper Conewago congregation, Pa., Elder D. I. Pepple, evangelist.

**Twenty-five** baptized, eleven received by letter and three by renewal in the Hagerstown church, Md., Bro. Paul M. Robinson, pastor.

**Sixteen** baptized and one awaiting the rite at the Poages Mill church, Va., Bro. Ernest E. Muntzing, evangelist, Bro. John C. Kinzie, pastor.

#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Otto Laursen** of Defiance, Ohio, Aug. 1-15 in the Libertyville church, Iowa.

#### Personal Mention

**Bro. Dwight B. Horner** writes that his address for the summer is not 1401 St. Elmo N. E., Canton, Ohio, but 34 South Cedar St., Oberlin, Ohio.

**Sister W. W. Bane** and sons of Burlington, W. Va., wish to thank the many who sent cards of sympathy after the passing of Elder W. W. Bane on May 22.

**Bro. Raymond R. Peters** is to be one of the leaders for the Christian Youth Council meeting at Lake Geneva, Wis. Delegated young people and their leaders from eighty-six denominational and interdenominational agencies of the United Christian Youth Movement will participate.

**To Elder and Mrs. J. W. Ikenberry** of Daleville, Va., our congratulations on reaching the fiftieth milestone of their wedded life on May 11. Among the guests present on the anniversary occasion was Bro. Ikenberry's mother, aged ninety-eight years.

**Elder and Mrs. L. H. Eby** of North Manchester, Ind., celebrated their golden wedding anniversary with a family dinner on May 30 and open house on the afternoon of the day following.

**Elder Michael Kurtz** of Richland, Pa., who with Sister Kurtz visited some days in their son's home after the McPherson Conference, was the Sunday evening preacher at the Elgin church on June 13. His subject, Eternity.

**Brother and Sister H. P. Clannin** of Decatur, Ill., their daughter, Mrs. Velma Fisher, and daughter of Peru, Ind., were Publishing House visitors on a recent Monday. The Sunday afternoon before they had attended the wedding of Wilford W. Clannin of the C. P. S. office to Miss Lucille Wade of the General Boards offices.

**Pfc. Harry J. McLaughlin**, of a camp near McPherson, writes an interesting letter concerning his visit to the recent Conference. He thinks such a meeting "could have happened in no other country but the United States." He was especially happy to meet many friends from Pennsylvania and to be with the Bittingsers on Sunday, June 6.

#### Miscellaneous Items

**A hymn sing** will be held at the Prices church near Waynesboro, Pa., on June 27 at 7 o'clock p. m. The public is invited.

**The Topeka church** will be in need of a pastor Sept. 1. Any pastor who may be interested please write to Verle Ninceheler, 1111 Michigan St., Topeka, Kansas.

**Southern Illinois** district meeting materials and reports should be in the hands of the secretary by July 1, or shortly thereafter.—I. C. Paul, Secretary, Virden, Ill.

**Notice for Northern Illinois and Wisconsin:** All business for our district meeting, which is to be held at Mt. Morris, Ill., Sept. 4-6, should be sent to the secretary, H. A. Brandt, 16-24 S. State St., Elgin, Ill.

**The Eastern Region** annual conference is to be held at the First church, York, Pa., July 14-16. A Constructive and Aggressive Program for the Region is the theme to be discussed. Because of rationing it is urged that all who plan to attend write in advance to Edward K. Ziegler, 650 Linden Ave., York, Pa. Details of the program will appear in next week's Messenger.

**Concerning the Conference pictures** taken by H. Spenser Minnich, we are happy to say that they may be had by writing the General Boards, 22 S. State Street, Elgin, Ill. The scenes include: the Conference audience, group of twelve moderators, McPherson College presidents, McPherson congregation pastors, and others. Prices vary according to size: 2¼ x 2¼ inches, 10c each; 4 x 5, 20c; 8 x 10, 40c. Send stamps.

**At a recent meeting** of the Brethren Service Committee, a decision was reached to suggest that foods collected be given to the Brethren Service Committee undesignated. They will then be allocated to C. P. S. camps, relief, dependents, hospitals, or other needy causes at the discretion of the committee. If desired, food gifts may be designated for any specific case. This action is in keeping with the advice of the district representatives and will become effective at once.



**Wanted**, a single man to work on a small farm in connection with a Brethren Old Folks' Home in Ohio. Room, board, laundry, wages offered. Write Brethren Service Committee, 22 S. State Street, Elgin, Ill.

**A Brethren family** with three boys and a girl want to buy a good well-stocked dairy and fully equipped dairy farm. Preference in Pennsylvania. Must be near a Brethren church. Inquire of Brethren Service Committee, 22 S. State Street, Elgin, Ill.

**Wanted**, a girl 12 to 15 years of age to live and work in a good Brethren family. The status of a member of the family is offered, also school privileges and full support. Write to Brethren Service Committee, 22 S. State Street, Elgin, Ill., for further information.

## *With Our Schools . . .*

### **Juniata College**

The second annual dinner of the Honor Society was held at the Penn Koffee Shoppe on May 7.

The Huntingdon County Ministerium met at the college on May 3, and were entertained at luncheon in the college dining hall.

The Saturday activities closed with an orchestra concert and the class day exercises, including the mantle and the candlelighting ceremonies.

The last vesper service of the college year was featured by a Mother's Day program sponsored by the Y. W. C. A. The speaker was Mrs. H. Stover Kulp.

An outstanding speaker who visited the campus recently was Dr. Haridas Muzumdar, friend and biographer of Gandhi, who gave a number of addresses on India.

Colonel Henry W. Shoemaker, state archivist and publisher of the Altoona Tribune, was the speaker at the friends of the library tea held in the college library on May 29.

Apple Blossom Time was the theme used by the junior class in their annual formal reception to faculty and students of the college. The reception was held in the social rooms of the college on May 8.

The college gave a testimonial dinner to Dr. Charles S. Shively, professor of mathematics, in the college dining hall on April 30. Dr. Shively came to the college in 1920 and is due for retirement at the end of the present academic year.

The annual dinner given by Dr. Calvert Ellis to the college ministerium was held at the Penn Koffee Shoppe on May 6. The dinner is held each year in honor of the senior ministerial students, and this year was addressed by Dr. H. D. McKeehan, pastor of the Reformed church.

The annual May Day took the form of a South American Fiesta, which opened with a May Day breakfast, at which it was announced that Miss Doris Wilson of Johnstown, Pa., had been selected as May Queen. The May Day festivities took place on the north campus at 2:15, followed by a ball game with Elizabethtown College.

The faculty and administration of the college gave a testimonial dinner to President Charles C. Ellis on May 20 at the Penn Koffee Shoppe. A number of the faculty spoke informally and presented the president with a rare picture of Abraham Lincoln. President Ellis is planning to retire September 1 after a lifelong association with the college as student, teacher and president.

The commencement activities opened with a student recital on May 28 in Oller Hall.

The Sunday services included the baccalaureate sermon by President Ellis, the vesper service, with Dr. Hans Evans, '33, as the speaker, and a sacred concert given by the a cappella choir. In the afternoon President and Mrs. Ellis gave a reception in the college library to the seniors and their parents, the trustees, faculty, and alumni.

The annual alumni luncheon was held in the college dining hall on May 29, with Dr. Francis H. Green, headmaster of the Pennington School, New Jersey, giving the main address. He paid high tribute to the service of Dr. Ellis to the college and to the cause of Christian education, after which Mr. William R. Flory, president of the Alumni Association, spoke in appreciation of President and Mrs. Ellis and presented to them in behalf of the Alumni Association a silver tea service.

### **La Verne College**

Robert Tully, director of athletics for men for the last three years, will become pastor of the Rocky Ford, Colorado, Church of the Brethren in September.

The stresses and strains of war were brought home to the audience in an effective way by the all-school play, Mrs. Miniver, adapted and directed by Professor Ralph R. Travis.

A Steinway and Sons concert grand piano has just been acquired for the auditorium. The old Mason and Hamlin piano, which had served for so many years, was traded in on the present instrument.

Harold J. Reed, former voice professor, scored a hit in grand opera recently, when he appeared with the newly organized Hollywood Grand Opera Company as Alfio in Cavalleria Rusticana and as Tonio in I Pagliacci. Mrs. Reed appeared as Lucia in Cavalleria Rusticana.

Fred Butterbaugh, a La Verne alumnus who graduated from Bethany Biblical Seminary this spring, will become our field representative on July 1, replacing Frank D. Howell, who has served so successfully for the last four years. Mr. Howell desires to give his full time to the insurance business, which he started during the past year.

The second annual Frank W. Guirado oratorical contest dealt with the theme, The Development and Direction of Our National Strength. There were seven contestants. First place was won by William Wiley, second by Merlin Clark, and third by John Slevin. Mr. Guirado, A. B., 1941, gives \$50.00 annually as prize money for this contest.

Standing in a Great Succession was the subject of the address given by Bishop James C. Baker of the Methodist Church at commencement on May 31. Thirty-nine were in the graduating class. President C. Ernest Davis used The Investment of Life as the subject of his baccalaureate sermon on May 30. All of the Protestant churches of La Verne participated in the service. Both events were well attended.

Both first and second places in the Southern California Phi Beta Kappa alumni essay contest were taken by La Verne students this year. The theme of the contest was The Colleges in War Time. Mervin Baker, senior, took first prize and Betty Brandt, junior, won second. Twenty-six contestants from twelve institutions participated in the contest.



## Our Mission Work

### A Fortnight's Journey . . .

BY C. C. HECKMAN

#### Part 2

##### Tire Trouble

After breakfast next morning we started off again to retrace our steps to Gombe, after dropping in again to greet our friends at Biliri, and again to say hello to other friends who were on itinerating work in the bush. Another blowout at midday held us up two hours. This time our former difficulties had caught up with us and we must needs make some difficult repairs. We finally analyzed part of our trouble as being the slipping of patches put on formerly. They were not holding, probably because of the heat. So we tried allowing the solution to dry several minutes before applying patches and then we pressed the tube and patch together by putting them between two small boards under the jacked-up wheel, and then allowing the weight of the car to hold them together. Because of the late start, the calls along the way, and the two-hour holdup for tire repairs, we were late getting back to Gombe. From there we knew we still had another 100 miles to go to reach the Danish friends who were expecting us that night.

The road was somewhat strange to us and we did not know the exact distance. Two more blowouts also took their toll of time. Consequently, it was a quarter past eight before we reached the bank of the Benue River, which separated us from Numan and our Danish friends. One of them came along the other side of the river and called to us to know if we were really the expected visitors. When we said we were, he said he would soon have the ferry across to us. But he had spoken without taking the African into full consideration. The ferry men had expected us, and had waited for us until 7:30 p. m. Then they had gone home, about a mile and a half away, to eat their evening chop. Naturally they were loath to leave before they had satisfied their hunger, so we had to wait until they had finished. It was 9:45 before we sat down to our own chop. We were tired and hungry and no matter what the food would have been, we would have devoured it. But it was really a delicious supper. A hot broth peanut soup, roast mutton, potatoes with gravy, some vegetable, and a fruit dessert with cream sauce. Coffee was served later in the living room. Our hosts are our close missionary friends. They are the ones we have been helping in the past because they have been cut off completely from their own beloved Denmark since her occupation by the nazis. After a little time of fellowship together we went off to our beds to get a good night's rest.

##### We Visit Danish Missionaries

We had planned to spend but one night here, but on the hearty invitation of the Danes we decided to stay over two nights, and then get an earlier start the following day. It was grand to have a full day to visit with these people. They are fine hospitable folks, fully consecrated Christian workers, doing the best they can with the very small funds they get. No money can now come to them from Denmark, but friends in America share what they can with them.

##### Lunch With the Resident

Here, too, we had time to make some repairs to our tires. A native man successfully patched one of the spare tubes. Owing to a cracked rim it was impossible

to fix up our spare wheel. So we had to depend on this spare tube. We had now slowed down our top speed to thirty or thirty-five miles per hour instead of the forty of the day before. We left Numan at 8:30 a. m. and moved on to Yola, which is the headquarters of the province in which Garkida is located. There we planned to see whatever sights were to be seen and then to cross the Benue River just at dusk so as to do the last lap of our journey by night. This was in order to save our tires from the excessive heat of midday. At Yola we enjoyed seeing something of river life—the canoes, barges, and fishing boats. To one used to living in a bush country the rivers are always fascinating. We had lunch and tea with the resident, with whom we were quite well acquainted. After Mr. Royer had had a few sets of tennis with the resident, we moved on to the river and crossed at 5:30 p. m.

##### Bright Eyes of a Hyena

A short distance beyond we halted for our supper and to shift into as warm clothes as we could produce. Instead of taking my turn sitting in the back, I chose instead to sit on the left front fender. This was on the off-chance of seeing some game in the road. Fortunately, a few miles along we saw bright eyes showing up in the darkness; on approaching quite close we saw a very large hyena standing in the middle of the road. We ran right up to him and only in the last few feet as we approached did he deign to move out of the road. I got a very good view of him and could see his large teeth and heavy mane. The hyena is a large and powerfully built animal. Once before when traveling at night we saw a hyena in the road, and Myrna Faw (seven years old) said he looked as though he was worried!

##### Glad to Reach Garkida Leper Colony

When we were within forty miles of Garkida we had another blowout. We had a spare tube this time and after a short delay we moved on. We arrived at the Garkida leper colony at 11:30 p. m. and stopped at the Royer house for the night. Although my bed was only a *kapok* mattress on the living room floor, I slept very well indeed.

##### Breakfast With the Studebakers

Next morning we all went up to the main Garkida station and had breakfast with the Studebakers. They had looked for us the night before but knowing well enough the difficulties which so often arise on a motor trip in Africa, they did not worry about us, especially since they knew that there were two fair mechanics in the party!

##### To Biu in the Austin

That was on Saturday morning. The press part which we had sent out to Biu by the mail lorry should have arrived on the previous Wednesday. So about noon Mr. Royer and I set off to Biu to collect the box. We went in Mr. Royer's small car, a 10 h. p. Austin, which is possibly fourth- or fifth-handed. It is much more economical to run than the larger cars. It makes about thirty miles to the gallon and carries four people comfortably. He took along his rifle and revolver on the chance that we might see some game along the road. We stopped in at the Marama station a few minutes to greet Miss Harper and Miss Utz, who have been alone there since Miss Shisler went to Jos for a long holiday. When we arrived at Biu we found that all the boxes we had sent had arrived except the most important one, the



Shansi has been a beautiful section of China in years past. Our mission was located in the midst of lovely scenes. Notice the terraced hillsides in this picture. Farms laid out in such levels are beautiful but they also offer many difficulties to farming. However, the industrious Chinese farmers kept the terraces in such perfect order that they looked like hanging gardens. Now this land is desolate, the people are scattered, and many of their homes are destroyed. The whole land of China needs our prayers and all the help we can give her.

## What to Pray For

Week of June 26—July 3

Mary Schaeffer is the subject of the What to Pray For paragraph this time. Mary spent twenty-three years in China. Most of this time she was located at Ping Ting but she traveled over many miles of surrounding country and came in close contact with hundreds of people living in this territory. The influence of her life and teaching will not be lost even though these people may have been scattered to far places during the past three or four years.

In 1940 Sister Schaeffer returned to America. At the present time she is living at 2262 N. Park Ave., Philadelphia, Pa. She assists in the work of the First church.



it by many feet. It was too dark to see. We arrived home at 7:00 p. m. to a good hot supper and were off to bed at 9:30.

*Jos, Nigeria, West Africa.*

## Stover Kulp Arrives at Cape Town

The mission office on May 15 received the following message from H. Stover Kulp, who was in Buenos Aires on his way to Lagos, Nigeria:

"This morning (May 3) I was able to get my passage to Cape Town. When I arrived here Friday (April 30), I was told that I would have trouble because all the passages approved had been reserved for those people. However, some people who had made reservations gave them up. This morning I paid for my passage to Cape Town amounting to almost \$430. We do not know the exact date of sailing, but it will be soon."

On June 4 we received further word from Brother Kulp stating that he had arrived in Cape Town and was proceeding by rail to Nigeria. I am sure that we are all very happy to know that he has arrived in Cape Town. This means that the most dangerous part of his journey has now been completed and that within a couple of weeks he ought to be able to join our mission staff in Nigeria.

Altogether he will have used about two and one-half months in making his journey from Miami, Florida, to Garkida, Nigeria.

## The Lord's Acre Literature

The Religious Department of the Farmers Federation, Asheville, North Carolina, offers the following literature for the promotion of the Lord's Acre plan:

The Lord's Acre Plan at Work in the Country Church .....Each, 6c  
The Lord's Acre Treasurer's Book, with permanent pages for the church treasurer's record and detachable pages for the Sunday-school classes ....Each, 15c  
A Lord's Acre Play, Together With God, six characters, no scenery required. .Each, 5c. Six copies for 20c  
Services of Dedication and Thanksgiving, with Scripture selections, responses, and a Lord's Acre hymn and a farm hymn .....Each, 5c  
Small quantities of this material may be secured from General Boards, 22 S. State Street, Elgin, Ill.

press part. There was nothing to do but load up what was there and return home. We took the time to go to the chief's compound to greet him. He and I are friends of long standing and he is always glad to see me. As a friendly gift he gave each of us a small leopard skin.

## Kill Two Baboons

Pushing off towards home an hour before dark we came to the *dzur*, a dry stream bed ten miles from Garkida, just before dark. We often see small game here and this evening was no exception. On the top of a large stone hill we saw a very big baboon seated in the top of a tree. Mr. Royer stopped the car and took up his rifle. Before he could shoot, the baboon moved to another tree which was on the very edge of the steep declivity. He shot four times at the big monkey and on the fourth shot the animal fell out of the tree. He dropped some fifty feet and we found him wedged between the boulders. At all this shooting other baboons advertised their presence by barking and running away. When we got to where the dead one lay we discovered another very large male in a treetop 150 yards away on the next hill. This time Royer got a proper bead on him the first time and dropped him with one shot. We gathered up the two carcasses and tied them on the back of the car because we knew that there would be people at the leper colony who would appreciate the meat. I made the remark as we drove away that on the morrow there would be a good show in that herd of baboons to see who would take the old man's place as their leader and claim all his wives and children. But no man will witness it.

## Delicious Supper at Home

By this time darkness was almost upon us. After a mile or two a small gazelle dashed across the road ahead of us and Royer shot at it with his revolver but missed





## First Brethren Camp Celebrates Second Anniversary

On May 22, 1941, the first Civilian Public Service camp administered by the Brethren came into existence at Lagro, Ind. Since the camp opened, over 300 men have been inducted into it.

On the same day the Mennonites opened a camp at Grottoes, Va. A week before, on May 15, the Friends opened the first camp at Patapsco, Md.

On the eve of the second birthday of Camp Lagro, a special dinner was held in the dining hall. John Lantis, first enrollee at Lagro, was the toastmaster. A recording of the speech given by Paul H. Bowman on the opening day of camp was played. Telegrams from W. Harold Row, director of Brethren Civilian Public Service, Paul Comly French, executive secretary of the National Service Board for Religious Objectors, and Major General Lewis B. Hershey, director of the Selective Service system, were read. Speeches by Project Superintendent Sam Wearley and Director J. H. Mathis concluded the program.

### Two Years in C. P. S.

This was written by John M. Lantis, the first Brethren boy to be inducted into a Civilian Public Service camp.

On May 22, 1941, at C. P. S. Camp No. 6, Lagro, Ind., the Brethren Service Committee launched their planned program of caring for conscientious objectors who were called by local boards to give service to their country.

Director Clyde Forney and his assistant, Paul Bowman, Jr., inducted ten men the opening day. This was the start of an influx of American manhood at Camp Lagro, which has totaled 300 within the two years.

Working long hours each day for the Soil Conservation Service of the United States Department of Agriculture, partaking of the religious, educational and recreational programs of the camp, eating and sleeping well combined to bring out the best in each assignee.

After a short stay in camp, the novelty and glamour of this new adventure vanished and there remained only what each individual, by personal effort, made permanent. Induction into a Civilian Public Service camp did

not change personalities. Our camp is a cross section of America, each person giving and taking according to his abilities. However, in this protected and supervised atmosphere, deep and abiding changes have been effected in the majority of men. It could not be otherwise, living as we do close to God and man.

Inductees expecting to serve one year were obliged to orientate themselves for the duration; this resulted in movements into many different projects. Lagroites have entered these fields of service: forestry—at Santa Bar-



bara, Calif., Wellston and Walhalla, Mich., Kane and Marienville, Pa., and Waldport, Oregon; soil conservation—at Magnolia, Ark., Williamsport and Beltsville, Md., and Merom, Ind.; hospitals—at Chicago, Ill., Columbus, Ohio, Sykesville, Md., and Duke University, N. C.; public health—at Crestview, Fla., and in Puerto Rico; dairy farms—in McHenry County, Ill., and Susquehanna County, Pa.; Negro boys' school—Cheltenham, Md.; relief and reconstruction study—Columbia University, N. Y.; administrative help—offices of Brethren Service Committee, Elgin, Ill., and National Service Board, Washington, D. C.

Staff changes too were quite frequent, the following coming in order: Paul Bowman, Jr., director; Ralph Townsend, assistant; Q. A. Holsopple, business manager; and J. H. Mathis, director.

At times life has seemingly dealt hard with us, but the fine way in which the Brethren Service Committee and the church have backed us holds us true to our course.

After two years of service, Lagro moves on into the uncertain future, asking divine guidance all the way.

**Dairy Tester's Training.** During March of this year, eight assignees at Lagro completed a course in dairy herd improvement association testing. Mr. G. A. Williams, an extension dairyman from Purdue University, visited the camp and selected the men who were to take the course. A camper, Marvin E. Senger, graduate of



Members of the Dairy Herd Testing Class at Camp Lagro are: front row—Calvin Kessler, Noah Layman, Wallace Anderson, Joseph Goughnour, Jr.; back row—John Longenecker, M. Eli Jackson, John Davis, Lester Metzger, Marvin Senger, instructor.

Iowa State, taught the course. The classes were held in the afternoon with the first two hours devoted to recitation and the last two hours spent in laboratory work and records. Since Selective Service did not release men from project work, these eight men were carried on overhead for the duration of this training. They put in their eight hours of work before noon and put in eight hours of classwork and study in the afternoon. This made a very heavy load for them but they proved that where there was a will there was a way.

## STATEMENT OF PAUL H. BOWMAN

at the opening of Camp Lagro, Indiana, May 22, 1941

Director of Civilian Public Service for the Church of the Brethren at the Time of the Camp Opening

We are today inducting at Camp Lagro the first detachment of men assigned to us by the Federal Government. These men have been adjudged by the government as honest and sincere in their objection to military training. Their presence here is testimony to the strength of that conviction. It is also a demonstration of the integrity of our government and of its ability to deal with individuals and minorities in the true spirit of democracy. Our director knows the history and background of these men. They are loyal American citizens. They are devoted to the interest and welfare of their country. They and their fathers before them have rejected military service on the grounds that the taking of human life is morally wrong. They have always regarded war, in the end, as futile and senseless and the very antithesis of the teaching of Jesus. These men are here for twelve months of arduous toil. They shall work voluntarily and without pay as a demonstration of a way of life in which they believe. It is a way of love and sacrificial service. They believe it to be the only way out of the morass of hate and bitterness into which mankind has fallen. They regard this, too, as a program of national defense—a defense of these basic values which have made democracy priceless to millions of human hearts.

All of these men, I believe, come from the Brethren people who are commonly called Dunkers. They were organized in Germany more than two hundred years ago in protest against tyranny and despotism and in support of brotherhood and goodwill as a way of life. They were sick of war then; they are sick of war still. These men cannot and will not kill. They can more easily die themselves than to take the life of another, even an enemy. No government can make soldiers out of such material.

Gentlemen, the world does not easily understand your position. We believe that these gentlemen here who are to serve in our staff have come to understand you. They welcome you because you are lovers of country, of God and of your fellow man. You are here to evade no duty you owe your government in this crisis, but rather to fulfill what you conceive to be a higher duty to country, to man, and to God. You are here to demonstrate your faith in the power of creative citizenship. You shall toil and sweat; you shall serve and sacrifice; you shall uphold the dignity of labor in performing for posterity a service of vast significance. You should perfect in your own souls the spirit and the ideals which you represent. We trust that you may here demonstrate the power of your faith in preserving the priceless values of democracy, and in making clear to the world that our country is still a land of religious liberty and of human freedom.



# The Church at Work

## A Meeting-by-Mail . . .

By Estella Shenefelt, Albia, Iowa

Our women's work in the scattered churches here in Southern Iowa felt the need for a closer fellowship. To be sure, we do get together at district conference time and how we enjoy the fellowship and our exchange of ideas, but a year is a long time to wait for another such inspiration. How could we bridge this gap of time and distance?

It did not seem advisable to attempt any special women's meeting or rally during the year, aside from district meeting, considering the limit on traveling facilities and the distance some of our churches are from any other church in the district. Just what could we do to help each group to feel that it is a part of the district fellowship and to help the cabinet members to a better understanding of the groups, their accomplishments and their problems?

We tried what we called a meeting-by-mail this spring. Each group was invited to send a report of the activities and problems of that group. The cabinet members sent letters with suggestions, questions, and problems. Some of the letters contained possible answers to some of the questions in other letters. From all of these a circle letter was compiled and sent out to each of the groups telling of the activities of each. It was started as an experiment, but we feel that it has some very fine possibilities and may be an opportunity for a closer fellowship between scattered groups throughout the year's work.

### ADULT DISCUSSION OUTLINE

#### Are We Living Democratically?

Scripture: Matthew 5:12

Sunday, July 11

#### I. The Problem

A great many people talk as if they believe in democracy, yet they do not live democratically. Many people who say they hate dictators really mean that they don't like to be bossed. In a democracy every person like the links of a chain is important. One person's behavior influences others and the whole is strengthened or weakened. It is important that the individual live democratically.

#### II. Some Tests

1. Do we respect other persons no matter what their race, color, character, economic or political status may be? Are we able through imagination to put ourselves in the other person's place so as to be able to love and understand him? Democracy like Christianity puts a high value on persons.

2. Do we conscientiously follow the rules we expect others to follow or are we prone to claim exemption or expect special privilege without real cause. People who are always seeking favors and pulls are not very democratic. Do we follow the rules on the road, in the home, in society at large? If everyone broke the rules frequently, how could we have freedom?

3. Do we help make decisions that govern the group? The citizen that shows no interest in helping to put the right person into office or helping to make the rules for the group is not truly democratic. In a democracy everyone must share in making the laws and deciding vital

issues. Many a righteous cause has been hindered in a democracy because persons failed to cast their votes, or in other ways were indifferent.

4. Do we keep others in mind when we make decisions? No democracy can live unless the persons are unselfish and think of the rights of others. The dictator may be selfish and force his will on others. Democracy truly has its roots in Christianity. The golden rule of Christ must be lived or the democracy breaks down.

5. Can we work and play with others? Co-operation and teamwork must be enjoyed in a community of free people. No one can dominate others without violating the basic principle of democracy, which is the rule of the people. Co-operation in work and play must be taught vigorously if people are to be free.

### III. Questions for Discussion

1. Which of the above points do you consider to be most important in democratic living?

2. If you were to judge by the way people drive a car, how many people would you say are living democratically?

3. What effect does a happy or unhappy home have on democratic attitudes?

4. How may the above points be applied to the nations of the world?

5. Is there anything that we can do to improve our democratic living?

### Echoes From the McPherson Conference

(Continued From Page 13)

not bound by human limitations and conventionalities. He can work whenever and wherever hearts respond in spirit and in truth.

#### The Home Stretch

There was the earnest plea by Chairman Rufus D. Bowman, the gathering of the offering by the ushers, the consecration of life and money in the fervent prayer of Pastor George Detweiler of Waynesboro, Pa.

The final touch was the regular annual Speed Away, Speed Away, the benediction by the chairman with the antiphonal response from the rear balcony, all concluded by the soft pleading tones of the organ postlude, God Be With You Till We Meet Again. It was all over and the McPherson Conference hurried away looking for a niche in the archives of the past.

#### Postscript

It was a good Conference and we believe will be a great blessing to the church.

The material arrangements were quite ample for the need. The spacious church and the college buildings gave every facility for all kinds of meetings. The food and lodging service was surpassed only by the second-mile spirit of those who served. That Junior Chamber of Commerce deserves an extra fine bouquet for the way it handled the problem of local transportation.

The attendance was about 800 with a thousand or more on Sunday. The weather was kind. Tuesday and Wednesday were not oppressively hot, but uncomfortably warm and windy. Thursday was as nearly perfect a day as God ever makes in any season or any country, not excepting California. The rest of them were of mingled mist and sunshine, delightfully cool.

The spiritual tone was of the highest quality. There were real problems at McPherson and the church knows



well that it faces grave perils in the unknown future, but we are not afraid, knowing in whom we have believed. Without asking for impossible uniformity, we have learned how to keep the unity of the Spirit in the bond of peace.

## Correspondence . . .

### Oregon Summer Assembly

July 19—July 25 has been chosen as the time for our Oregon summer assembly and district meeting at Camp Myrtlewood, Bridge, Oregon. Several factors have entered into the choosing of this week; it will make it possible for those who drive to use gas from their first A gas-ration book for going to camp and from their second A gas-ration book for returning home; it will fit into the program of other camps on the west coast; and it seems to interfere least with the labor conditions in the various Oregon churches. However, we know that there is no time which will be suitable to everyone. Some camps were not held last summer and others will not be held this year because of the many wartime restrictions. Yet upon due consideration it has been felt advisable to go ahead with our summer camp program this year, realizing that it will involve many difficulties for those who plan the program as well as for those who will attend.

Some of the difficulties of camp planning have already been overcome. In regard to food for the camp, a large number of donations will be required to supplement our ration. We have already received seventy-nine quarts of carrots, and there is no doubt that other food can and will be donated by the various churches or other organizations in the district. Some of our churches may not be able to help with food, but may be willing to help financially in supporting the program. There are many, unable to go to camp themselves but realizing the values derived from such camp experiences, who will be glad to help support others who can attend.

Sometimes our work seems so confining and our jobs so important that we think we cannot get away. Many of us might be surprised at the consideration and co-operation we would receive from our employers if we ask far enough in advance for a vacation in order that we might attend and support a religious conference. Sometimes vacations can and will be shifted to suit the needs of the employees. If we are interested in our summer camp and church program we ought not hesitate to ask for a vacation at that time. Some have already planned their vacation to include a week of camp experience.

With some the transportation problem may be great. If we are really interested there are various ways which can be arranged for going to camp. Some of us may save enough gas coupons to drive. If a large group from one church plans to attend camp a truck or bus may be rented, thus providing fellowship as well as transportation. Some of us may find it necessary to travel by bus or train.

Let us plan our vacations for a rich experience at camp. "Forward Oregon."

Forrest U. Groff,  
Camp Director for 1943.

Albany, Oregon.

### Newberg Sunday-school Convention

In spite of the many handicaps and difficulties brought on by wartime regulations, around 125 members and friends from four of our northern churches and two

Oregon C. P. S. camps, met on May 16, 1943, at the Newberg church for the semiannual Sunday-school convention and young people's rally. Each of the churches was well represented. Much interest and inspiration were added by the boys from Waldport and Cascade Locks.

The theme of the program, Loyalty to Christian Convictions, was carried throughout the conference. The International Sunday School Lesson, Christianity Crossing Racial Lines, was presented to the group in a panel discussion at 10:00 a. m. J. D. Miller of Albany, Harold Phend and Elmer Frantz of Waldport and Elsie Nikos of Portland contributed to the discussion led by D. C. Snider of Newberg.

At the 11:00 o'clock worship hour, Bro. E. M. Hubbard led the devotions. The Portland male quartet and Mrs. Luella Stanley, soloist, of Damascus sang. Bro. Ralph Hatton brought a message on some of the duties of a Christian believer.

The beautiful weather made it possible for our dinner to be served out of doors. Everyone seemed to enjoy the fine fellowship.

The afternoon service continued in the spirit of the convention. Mark Schrock and Louis Neuman, both from Cascade Locks, brought us fine messages. Yet this was not all, for during the afternoon service three quartets—Newberg, Waldport and Cascade Locks—brought us fine messages in song.

The Portland church extended an invitation for the convention to be held in Portland sometime in October. We will be looking forward to another period of inter-church co-operation and fellowship, for we truly need these experiences.

Albany, Oregon.

Forrest U. Groff.

### A Church Is Organized

The District of Northern Iowa, Minnesota and South Dakota organized a congregation near Garber, Iowa, on Oct. 6, 1942. This church is located on the Colesburg and Elkport road three miles south of Colesburg and six miles southeast of Elkport.

This place was discovered as a possible mission by the writer after he was called on to conduct funerals on three different occasions. Five people asked for baptism. These people then asked me to preach for them in a schoolhouse near Garber. After I took up the matter with our fieldman, Bro. J. H. Mathis, he took up the possibilities of a mission with our district board. The district board had Bro. H. W. Miller and Bro. Mathis accompany me to Garber. We held three services, to which the people responded with much interest. The board then asked me to hold a week's meeting. On July 2, 1939, I began this meeting with Sister Myrtle Barley's assistance. She led the song services and conducted a daily vacation Bible school. The results were an increase of attendance from twenty-seven to sixty within a week. During the week seventeen children attended the vacation Bible school. Three people were added to the church by baptism and one on former baptism.

The board then made it possible for me to preach at this schoolhouse once a month during the fall and winter months and twice a month during the summer.

Three members of the district mission board were present at the organization last October. They were W. O. Tannreuther, H. W. Miller and Edwin Klotz. At this time there were twenty-three members. The church officers elected were: elder, Roy E. Stern; clerk, Mrs.



Grace Hansel; treasurer, Ishmael Hansel; trustees, Jeff Harbaugh, Otto Hansel, Otto Gull.

In 1941 we moved from the schoolhouse to the church house where we now hold our services. We have purchased this church building and the parsonage from the United Brethren Church. At our council meeting in March we made plans to decorate the interior of our church and paint it on the outside. We have had electric lights put into the church. We are now looking forward to a dedication service. During the summer we would like to have a revival meeting followed by a love feast.

The members conduct a Sunday school every Sunday morning. I go to the church during these summer months every other Sunday, a distance of sixty-five miles.

As I work with these people I am reminded that "the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Fredericksburg, Iowa.

Roy E. Stern.

### Lower Stillwater, Now Happy Corner Church

The Lower Stillwater church is now named the Happy Corner church. The Southern Ohio district meeting approved the change. The new name really came into popular usage more than sixty years ago, although there is much sentiment connected with the old name. The Lower Stillwater church was built "that we might have a meetinghouse near the home of Peter Nead." It was presided over in turn by him and Elders John Smith, Levi A. Bookwalter and Hugh Cloppert. It received also the labors of Samuel Hoover, Samuel Kinsey, and Benjamin Honeyman, and was the church home of the missionary, Harlan Brooks.

The territory originally known as Lower Stillwater now contains also the following Dunker churches: Ft. McKinley, Trotwood and West Dayton Churches of the Brethren; the Clayton, West Third Street, and the two new North Main Street Progressive churches; the Lower Stillwater Old Order church; the Englewood Dunkard Brethren church.

Elder Ira A. Oren has the oversight of Happy Corner, and the assisting ministers, who take turns preaching, are Elder Roy G. Engle, Elder A. H. Bucklew, Lon Karns and Paul S. Bowman. Elder Jesse Bookwalter is non-resident. The deacons are Harvey E. Engle, Ora B. Bowman, George Crooks, Robert F. Ulrich, Russell R. Lambert and the recently elected Huber K. Blackburn. The membership is over 200.

Is the name appropriate? Together we are trying to make it so. We are one happy family at a country cross-roads.

Dayton, Ohio.

Russell R. Lambert.

### Radio Evangelists

One of our ministers frequently receives inquiries from preachers and members of our own faith in neighboring states about the work of certain radio evangelists, who appeal for financial help over the ether waves and by mail for assistance to carry on. The number of these evangelists throughout the country might run into the hundreds.

Undoubtedly they are doing a marvelous work in reaching people in mountain areas and sections that do not have the benefit of church services. Furthermore, perhaps millions who have never been in church listen and are convicted in a fashion. On the other hand, many of the preachers are men and women who, unable to carry on because of no church connection or denominational support, have resorted to the use of the radio in the belief that it might be sustaining. Someone has said, "Many men who could not find their calling in life resorted to either preaching or farming and that accounts for the poor preachers and the poor farmers." That is also why we have some sick-looking farms and some sick-looking churches throughout our land.

Many of the radio preachers embarrass the mass of Christians by their lack of education. Their limited knowledge or ignorance of human nature makes it difficult for them to present their message in such a way as to appeal to men and women of average intelligence. For this reason we hurry to the radio and cut these



preachers off. On the other hand, there are thousands who look forward to such programs and tune in.

Radio evangelism has been commercialized. Nearly everyone who takes up the work keeps going. If the evangelist who makes few appeals can make ends meet, then the evangelist who incessantly makes appeals must be "cashing in."

I think you will find that these evangelists have no sponsorship; they do not have the endorsement of the communities or ministerial boards in which they broadcast. As a rule the preaching is bad and the singing in many instances is "murder."

My purpose in writing to the readers of the Messenger is the belief that the needs within your church and its field of work, regardless of how much money you might have in your church, are greater than the needs of these evangelists. I have never heard of one of these evangelists sending out statements showing amounts received from his radio fans. These radio speakers keep their own records, if records are kept, and nearly all of them as far as we know open their own mail.

It seems as though the returns from appeals like these should be accounted for, so that the contributors would have some knowledge of the need they are supporting. It has been rumored that one of these evangelists in an eastern state paid income tax on an amount in excess of \$50,000 for 1941. A number have bought new cars in short order. I am told that some are buying property.



Please do not misunderstand me. There are a few deserving radio evangelists who merit support. On the other hand, you have a right to know something about their receipts and expenses if you are supporting them. Your local church and headquarters at Elgin give you information regarding needs and expenses. You cannot afford to contribute to a cause probably not as deserving as the need within your local church.

Frederick, Md.

Jesse C. Shaver.

### Elder William Wilson Bane

Elder William W. Bane, son of Abner and Martha Whipp Bane, was born Nov. 19, 1885, and died May 22, 1943, at his home six miles south of Burlington. He was born on the farm where he spent his entire life.

Bro. Bane received his elementary education in the old Welton school, that stands on the home farm. Then he attended the preparatory school now Potomac State School, later attending Bridgewater College, where he was trained for the ministry. He was one of the many fine farmer-preachers so well known in the Church of the Brethren.

He was united in marriage on April 1, 1914, to Miss Etta High. To this union were born two sons, William Wilson Bane, Jr., now serving in the Civilian Public Service at Beltsville, Md., and Robert A. Bane at home. One brother, Charles Bane of Lakeland, Fla., and three sisters, Ann and Grace Bane living on the adjoining farm and Mrs. Lucy Baily of Cumberland, Md., survive him.

Bro. Bane accepted Christ as his personal Savior in 1903. In 1908 he was called to the ministry by the Beaver Run congregation. Later the same congregation advanced him to the eldership. With deep humility, consecration, and honor, he served his home congregation and White Pine as elder. He also served his district for eight years as director of the Child Rescue Home, near Eglington, W. Va., he was on the ministerial board a number of years, acted as moderator of district conference, and represented First West Virginia on Standing Committee a number of times.

Bro. Bane was a good farmer, a successful home builder, and an influential servant of God. He will be missed by his neighbors among the surrounding churches and throughout the district and brotherhood, but in his home his good companion and sons will miss him most.

Funeral services were conducted in the Beaver Run church by the writer, assisted by Elders Emra T. Fike and A. S. A. Holsinger, and his body was laid to rest in the cemetery near the church.

Keyser, W. Va.

A. R. Showalter.

### The Passing of Grandpa Saylor

Nelson Saylor, oldest son of Eli and Sarah Friend Saylor, was born in Somerset County, Pa., Nov. 25, 1857, and departed this life May 4, 1943. On Nov. 18, 1881, he was united in marriage to Annie Miller, who died on March 1, 1919. To this union were born three children. The daughter, Daisy Hennencamp, preceded her father in death. He is survived by two sons, Abram and Harry, three grandsons, one great-grandson, two sisters and two brothers. His wife was a member of the Church of the Brethren; through her influence he joined the church. One year after his becoming a member of the church he was elected a deacon, in which office he served sixty years. He was a constant reader of the Bible and of the Gospel Messenger.

He attended Annual Conference whenever the opportunity afforded. He loved to travel and to see the beauty of God's world. He attended church services regularly as long as health permitted. He was old in years but young in spirit. His was a vital and sustaining Christian faith which enabled him to face the experience of old age with hope and confidence.

Funeral services were held in the Middle Creek church, in charge of his pastor, W. F. Berkebile.

Rockwood, Pa.

Pearl E. Saylor.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Baker-Holl.**—Arthur L. Baker and Mrs. Cora Jane Holl at the home of the bride in Corvallis, Oregon, May 9, 1943, by the undersigned.—Forrest U. Groff, Albany, Oregon.

**Barkley-Ott.**—Meredith Barkley and Minnie Ott, April 4, 1943, at the Berkey church near Windber, Pa., by the undersigned.—Jacob T. Dick, Windber, Pa.

**DeBolt-Barnhouse.**—Christy W. DeBolt of Masontown, Pa., and Erma Barnhouse of Uniontown, Pa., April 30, 1943, in the Uniontown church by the undersigned.—Nevin H. Zuck, Uniontown, Pa.

**Ringler-Berkebile.**—Edward Paul Ringler and Ruby Dean Berkebile, both of Blough, Pa., May 6, 1943, at the Shade Creek parsonage near Windber, Pa., by the undersigned.—Jacob T. Dick, Windber, Pa.

**Ritenour-Cole.**—Gerald Leroy Ritenour of Connellsville, Pa., and Frances Marie Cole of Shady Grove, Pa., May 1, 1943, in the Uniontown parsonage, by the undersigned.—Nevin H. Zuck, Uniontown, Pa.

**Yoder-Blough.**—By the undersigned in the sanctuary of the Maple Spring church, May 9, 1943, Gerald A. Yoder of Hollsopple, Pa., and Sarah Elizabeth Blough of Boswell, Pa.—J. M. Geary, Hollsopple, Pa.

## Fallen Asleep . . .

**Baughter.** Anna K., daughter of the late Elder and Sister Henry M. Baughter, died at the home of her sister in Spring Grove, Pa., on May 5, 1943, aged fifty-six years. She was a member of the Church of the Brethren. She is survived by two brothers and one sister. Funeral services were conducted at the home of her sister and at the North Codorus church by J. C. Sellers and the writer. Interment was in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

**Bessey.** Merritt C., was born July 30, 1869, in Schoolcraft, Mich., and died in a hospital at Porterville, Calif., on April 7, 1943. On Feb. 26, 1905, he was married to Lura Bundy, who survives. To this union were born ten children, all of whom survive. The Besseys lived in the Lindsay and the Weatherby neighborhoods and were highly respected and loved. Bro. Bessey was a faithful member of the Church of the Brethren for over twenty-two years. His suffering during the last months was intense, but he was patient and brave. Funeral services were conducted by his pastor at the Lloyd-Frietzsch chapel. Burial was in the Hillcrest memorial park.—Paul S. Longenecker, Lindsay, Calif.

**Bleam.** Jeanette Irene, was born at Scalp Level, Pa., on Sept. 28, 1904, to John and Maria Thomas. She died on March 8, 1943, at the Sacred Heart hospital in Allentown, Pa. She was united in marriage to Raymond Bleam on June 30, 1928, at Pottstown, Pa. In her early girlhood she united with the Springfield Church of the Brethren, where she served faithfully until moving to Quakertown, Pa. Sister Bleam was the teacher of a Sunday-school class, the Messenger correspondent, president of the women's work, and president of the home department. She was an ardent student of the Bible and devoted much of her time to studying it. She is survived by her husband, father and mother, and eight sisters.—Mrs. Joseph Margush, Quakertown, Pa.

**Bolen.** Susan, was born at Sperryville, Va., on Aug. 16, 1851, and died after a brief illness, having attained the age of ninety-one years. She was married to Addison E. Bolen on Oct. 7, 1875. The family pioneered in Ohio and North Dakota and in 1907 came to the Wenatchee Valley, Wash., where they since resided. Her husband preceded her in death on May 3, 1920. She is survived by three daughters, two sons, twenty-five grandchildren and forty-three great-grandchildren. She was a member of the Church of the Brethren most of her adult life and will be remembered for the love she had for her church, which she served faithfully as long as she was able. She was of the hardy pioneer type and often took the place of the doctor in ministering to the sick. She loved to associate with her many friends. Each year the family gathered to celebrate her birthday; sometimes seventy-five persons were present at this gathering. Funeral services were conducted by the writer at the Jones and Jones funeral home. Burial was in the Sunnyslope cemetery.—W. T. Luckett, Wenatchee, Wash.

**Brubaker.** Earl Erwin, son of John Y. and Phebe Crist Brubaker, was born on May 12, 1891, near Conway, Kansas, and died at the Colorado Springs sanitarium on May 13, 1943, after a lingering illness. At the age of sixteen Earl united with the Church of the Brethren; he remained a faithful member until his death. In 1917 he was elected to the deacon's office. In 1915 he was married to Mary Mae Ullom who, with their four children and his two sisters and three brothers, survives. Funeral services were conducted in the First Grand Valley church by the writer, assisted by Bro. O. H. Feiler.—R. W. Hoover, Fruita, Colo.



**Cashman, Elizabeth Ann**, was born near Boiling Springs, Pa., on Dec. 22, 1859. After an illness of eight months she died on May 5, 1943, at her home in Waynesboro, Pa. She was the daughter of Samuel and Mary Utz Keeny. In 1878 she united with the Church of the Brethren. She loved her church and was constant in attendance at its services. Though she had a large family she found time to lend a helping hand to others. Her patient, cheerful, and appreciative spirit made it easy for her family to care for her during her long illness. On her twenty-second birthday she was united in marriage to George P. Cashman, who preceded her in death twelve years ago. She is survived by three sons, three daughters, and three half sisters. Services were held at the Nickel mortuary in Waynesboro by her pastor, Elder George L. Detweiler, and Elders C. R. Oellig and H. M. Stover. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Custer, Joseph C.**, son of Peter and Mary Smith Custer, was born in Armstrong, Pa., on March 20, 1868. He came to Canton, Ohio, in 1897 and was married to Anna S. Row on Jan. 3, 1905. They lived in the vicinity of Aultman, Ohio, for the past twenty-four years. To this union was born one son, who died in infancy. On March 25, 1942, Bro. Custer united with the Orion Dunkard Brethren church. He died on May 18, 1943, in the Mercy hospital at Canton, Ohio. Funeral services were conducted at the Myers funeral home by Bro. Theodore Myers.—Mrs. Myron Young, North Canton, Ohio.

**DeBerry, Elizabeth Ellen**, daughter of Abraham and Elizabeth Strawser, was born on July 9, 1873, in Preston County, W. Va., and died on May 4, 1943. On July 9, 1891, she was married to Henry Newton DeBerry. To this union seven children were born, three of whom preceded her in death several years ago. She was a faithful member of the Church of the Brethren for nearly fifty years. She had been a patient sufferer for more than two years and had enjoyed the anointing service in that time. She served in the deacon's office with her husband for many years. She is survived by her husband, four sons, nine grandchildren and one great-grandchild. Funeral services were conducted in the Cuzzart Methodist church by her pastor, Bro. R. K. Showalter, and Elder C. A. Thomas.—Mrs. Florence Showalter, Brandonville, W. Va.

**Drabenstot, Lester C.**, aged fifty-six years, died on April 2, 1943, at Richmond, Ind., after a long illness. He was the son of Jacob and Mary Dungan Drabenstot of Huntington County, Ind. He never married. He was a member of the Loon Creek church for many years and faithful in attendance when health permitted. He is survived by two brothers and one sister. Funeral services were held at Bailey's chapel with Rev. Paul Urdike officiating. Burial was in the I. O. O. F. cemetery at Barnes chapel.—Mrs. Elizabeth Lahr, Huntington, Ind.

**Fahnestock, Jacob Brandt**, was born on May 26, 1872, in Montrose, Mo., and died on March 31, 1943. He had been ill for five months. He is survived by his widow, four sons, three daughters, two stepsons, and twenty grandchildren. One daughter died in infancy. He united with the Church of the Brethren in Sidney, Ohio, twenty years ago. Funeral services were held at the Dearth funeral home by the pastor of the church, the undersigned.—S. S. Blough, Sidney, Ohio.

**Fearer, Charles F.**, was born on June 17, 1870, in Preston County, W. Va., and died on April 10, 1943, at the home of his daughter in the community where he had spent most of his life. He united with the Church of the Brethren early in life and remained faithful to the end. His wife preceded him thirteen years ago. He is survived by one daughter, four grandchildren, two sisters, and two brothers. The funeral service was conducted by Bro. Henry Glover in the Salem church.—Mrs. Florence Showalter, Brandonville, W. Va.

**Fike, Milton A.**, son of the late Samuel R. and Anna Peck Fike, died at the home of his parents near Meyersdale, Pa., on June 3, 1943. He was born on Dec. 12, 1874. He is survived by his wife, Emma Vought Fike, four daughters, and three grandchildren. A daughter died several years ago. Milton possessed many excellent qualities; he had an unassuming nature; he was a good citizen and a kind Christian friend and neighbor. The services were conducted in the Meyersdale church by Bro. Galen R. Blough; interment was in the Union cemetery.—W. A. Shoemaker, Meyersdale, Pa.

**Fox, Mary Anna Shockey**, aged sixty-nine years, died on May 17, 1943, at the home of her daughter near Zullinger, Pa. She had been in ill-health for the past year. Fifty years ago she was married to Daniel Fox and since then they lived near Zullinger. She was a member of the Church of the Brethren. Surviving are her husband, three daughters, six grandchildren, one great-grandson, two sisters, and one brother. The funeral was conducted at Prices church by Brethren N. C. Valentine and Willis M. Rice. Burial was made in the adjoining cemetery.—Mrs. Daniel M. Myers, Greencastle, Pa.

**Frantz, Jonathan**, son of Michael and Barbara Frantz, was born at Miami, Ohio, on May 25, 1860, and died on April 20, 1943, at Sterling, Ill. When he was a small boy he moved with his parents to Girard, Ill., where he united with the church. He was married to Catharine Roesch on Aug. 6, 1882, and to this union were born two sons and a daughter. He was always interested in the church and served in the deacon's office for many years. He and his wife had the happy privilege of celebrating their six-

tieth wedding anniversary last August. Despite his years, he was energetic. A fall which crushed his shoulder caused his death in four days. He leaves his wife, one son and one daughter. Burial was at the Riverside cemetery. Bro. Kenneth Bechtel officiated.—Mrs. C. W. Cosey, Sterling, Ill.

**Gary, Susan Catharine**, was born Feb. 20, 1878, and died at the home of her son at Scullton, Pa., on May 19, 1943. She is survived by her husband, Jonas Gary, four sons, two daughters, twenty-five grandchildren, four brothers and four sisters. Sister Gary was a devout Christian mother; she united with the church when she was fourteen years old. Funeral services were conducted in the Scullton church by her pastor, the undersigned, assisted by Rev. Breegle.—A. J. Beeghly, Somerset, Pa.

**Gerberg, Roy**, was born at Philipsburg, Mont., and died at his home in Seattle, Wash., on May 14, 1943. He was married to Elnora Talbert in Kittitas County, Wash. To this union were born two sons. Roy was an affectionate husband and a prudent father; he was highly esteemed among a large community of friends in Seattle. The funeral services were held at the University funeral parlors by the undersigned.—Earl W. Roop, Seattle, Wash.

**Gunnelt, William**, retired track foreman of the Pennsylvania railroad, died at his home in Williamsburg, Pa., on Jan. 20, 1943. He was the son of Thomas and Catharine Freese Gunnelt and was born at Royer, Pa., on Aug. 1, 1861. On Sept. 18, 1884, he was united in marriage to Hannah Kensing, who preceded him in death on Dec. 18, 1937. Surviving are two daughters, two brothers, four grandchildren and three great-grandchildren. He had been a member of the Williamsburg Church of the Brethren since 1930. Services were held at the home by Bro. F. J. Byer. Interment was made in the Presbyterian cemetery in Williamsburg.—Naomi Sollenberger, Williamsburg, Pa.

**Harris, Spittler T.**, died at Marlesburg, Pa., on May 7, 1943, after a brief illness. He was fifty-nine years of age. He was the son of Pryor and Ella Yorent Harris. He grew to manhood in Augusta County, Va. He married Elizabeth Brown and they moved to Pennsylvania, where they made their home. He was a farmer. Bro. Harris was a member of the Church of the Brethren for many years. He is survived by his wife, one son, three daughters and three brothers. Funeral services were held at the Barren Ridge church by N. W. Coffman. Burial was in the nearby cemetery.—Mrs. Crystal Allen, Staunton, Va.

**Hein, Harvey Robert**, was born on Sept. 26, 1893, at Baraboo, Wis., and died on May 28, 1943, at the Walla Walla general hospital after a long illness. He is survived by two sisters and two brothers, his wife and seven small children. He was married to Grace Lottie Cosner on Aug. 26, 1929. He was baptized into the Church of the Brethren on Jan. 1, 1936. Services were conducted by Rev. Lindbloom and his wife of the Nazarene Church and Bro. E. E. Tucker. His body was laid to rest in the Milton cemetery.—Mrs. Grace Hein, Milton, Oregon.

**Hilbert, Alveta**, wife of Charles E. Hilbert, was born on Oct. 4, 1885, and died on May 7, 1943. She was a daughter of the late Sarah Peterman Lehigh. She was a loyal member and a deaconess of the Church of the Brethren. During her illness she received the anointing service, which gave her spiritual strength and relief from pain. Her husband, two sisters and five brothers survive. The funeral service was held in Mummerts meeting-house by Elders J. E. Myers, J. M. Stauffer and J. Monroe Danner. Interment was made in the adjoining cemetery.—A. R. Hetrick, Hanover, Pa.

**Hoffman, Jennie Cleo**, daughter of Thomas and Josephine Spacht Dooly, was born on Dec. 18, 1884, near Vandalia, Ill., and died on April 25, 1943. She was united in marriage to August B. Hoffman on May 1, 1904, and to this union four children were born, two of whom preceded her in death. She is survived by her husband, two daughters, three grandchildren, two sisters and three brothers. She united with the Church of the Brethren at an early age and remained faithful until death. Funeral services were held in the Baptist church at Hagarstown, Ill., by her pastor, Bro. Ausby W. Swinger. Burial was made in the McInturff cemetery near Mulberry Grove.—Mrs. Ausby W. Swinger, Pleasant Mound, Ill.

**Holland, Virginia Mary**, wife of Lee A. Holland, died on May 18, 1943, at her home in Floyd County, Va. She was aged sixty-nine years, one month and twenty-nine days. She became a member of the Church of the Brethren many years ago, but at the time of her death she was a member of the Stonewall Primitive Baptist church. During her last illness she expressed her desire for the anointing service. She leaves her husband, eight daughters, one son and several grandchildren. Funeral services were held in the Copper Hill Church of the Brethren by Elder I. H. Shaver, Rev. Dickerson of the Baptist Church, and the writer. Interment was made in the Copper Hill cemetery.—Oscar R. Fike, Airpoint, Va.

**Hoover, Frank S.**, son of Vincent E. and Ruth Sparr Hoover, was born on May 10, 1915, and died on April 24, 1943, in the Fourney general hospital in Palm Springs, Calif., after an extended illness. He had been in the service of his country for more than a year. He was graduated from the Williamsburg high school in 1934 and was employed in Philadelphia prior to induction. He is survived by his parents, two brothers and two sisters, and an aged grandmother. He had been a member of the Williamsburg Church of the Brethren since 1926. Funeral services were held at his home church by Bro. H. H. Nye, assisted by Bro. D. R.



Sollenberger. Interment was made in the Presbyterian cemetery.—Naomi E. Sollenberger, Williamsburg, Pa.

Hoover, Judith Kay, daughter of Brother and Sister Paul Hoover of Spring Grove, Pa., was born on June 8, 1942, and died on April 10, 1943. She is survived by her parents and one sister. Funeral services were conducted at her home and at the Pleasant Hill church by S. M. Lehigh and J. C. Sellers. Interment was in the neighboring cemetery.—Paul K. Newcomer, Spring Grove, Pa.

Horner, Margaret, daughter of Cemiah and Mary Cravener Custer, was born in Paint Township, Pa., on May 25, 1902. Surviving are her husband, two daughters, one son, five sisters and three brothers. Funeral services were held at the Meek funeral home by Bro. Newton D. Cosner, pastor of the Windber church. Interment was in the Stoystown I. O. O. F. cemetery.—Mrs. Mary Allison, Windber, Pa.

Knisley, Laura Jane, was born near Osborn, Ohio, on Nov. 6, 1872, and died at the Good Samaritan hospital on April 27, 1943. Laura was the ninth of eleven children born to Samuel and Mary Vaniman Teeter. Her uncle, Daniel Vaniman, was well known in the church. Early in life she joined the Bear Creek church. For many years she taught an intermediate Sunday-school class; one of her pupils, Sister Anna Eby Lichty, is on the India mission field, and others are active in Christian service. On Thanksgiving Day, 1901, she was united in marriage to Jacob Knisley, who preceded her in death two years ago. To this union one son was born. During her married life she and her husband lived in a number of congregations but always showed a deep interest in the work of the church. For many years she kept a record of the texts and subjects of sermons she heard preached. She read her entire Bible each year for eight years. She was a careful reader of the Messenger. During the past ten years she was a faithful worker in the women's aid of the Salem church, and for several years she and her husband were caretakers of the church. She leaves her son, three grandsons and one brother. Funeral services were held at the Dunkel funeral home at Brookville and at the Salem church, with Brethren Enos Brumbaugh, J. Homer Bright and J. W. Fidler officiating. Interment was in the Bethel cemetery.—Anna M. Landis, Brookville, Ohio.

Michael, Mary Margaret, was born on Jan. 25, 1927, at Clifton Mills, W. Va., and died in the Uniontown, Pa., hospital on May 16, 1943. She was the daughter of Cecil F. and Mildred Wolfe Michael. Her father preceded her in death twelve years ago. She united with the Church of the Brethren at the age of eleven years. She lived a beautiful Christian life and was always ready to do her part. She leaves her mother, one brother, one sister, four grandparents and two great-grandmothers. The funeral was conducted in the Clifton Mills church by her pastor, Bro. R. K. Showalter, assisted by Bro. Walter Van Sickle, and Rev. Ryan of the Methodist Church. Burial was in the Pisgah cemetery.—Mrs. Florence Showalter, Brandonville, W. Va.

Ohlwine, Erma Irene, daughter of Harvey S. and Hazel Beightol, was born near Hazelhurst, Ill., on Oct. 1, 1918, and died on June 1, 1943, at the Deaconess hospital in Freeport, Ill. She attended the rural schools near Polo and graduated from the Polo community high school. Erma enjoyed work and loved country life and nature. She spent much time in helping and encouraging others. She united with the Polo church in 1933 and took an active part in the program of the church. On Dec. 16, 1942, she was married to Paul Ohlwine. She leaves her husband, her parents, and one brother. A memorial service was held in the Polo church, with interment in the Brick church cemetery. Bro. Francis L. Shenefelt of Albia, Iowa, officiated, assisted by Bro. C. W. Stauffer.—Hazel Stauffer, Polo, Ill.

Rodkey, Luella Grace, daughter of Howard and Mary Rodkey, was born on Oct. 22, 1921, and died of a heart ailment on Feb. 24, 1943, at her place of employment. She received her education in the Woodbury Township schools. She was baptized into the Williamsburg Church of the Brethren in 1933 and attended services regularly when residing in that vicinity. She is survived by her parents, three brothers and three sisters. Services were held in the Williamsburg church by Bro. F. J. Byer. Interment was made in the Brumbaugh cemetery at Clover Creek.—Naomi E. Sollenberger, Williamsburg, Pa.

Rogers, William Henry, was born in Keyser, W. Va., on Sept. 13, 1872. He died on May 19, 1943, at his home in Sebring, Fla. Bro. Rogers served faithfully for a number of years as a trustee of the church. He was very successful in business and contributed freely of his income to the church. Bro. Rogers suffered much, being bedfast for the past three years. He received much help from prayer and the anointing service. His survivors are his wife, Lillie Mae Rogers, one son, one daughter, one brother, three sisters and two grandchildren. Services were held in the Sebring church by the writer, assisted by H. A. Spanogle. The body was then taken to Keyser, W. Va., where services were conducted by Bro. A. R. Showalter. Interment was in the Tear Coat cemetery.—Edgar Stauffer, Sebring, Fla.

Slaubaugh, Frederick, son of John and Veronica Slaubaugh, was born on April 18, 1861, and died on May 23, 1943. He was married to Saloma Fike on Dec. 21, 1884, and to this union were born one son and three daughters. He is survived by his wife and children, seventeen grandchildren and five great-grandchildren. Bro. Slaubaugh was baptized into the Church of the Brethren in 1887 and lived a consecrated, faithful Christian life. He was an honest and helpful neighbor and was kind and de-

voted to his wife and family. He was seldom absent from home and attended church services when at all possible. All of his life was spent on a farm until three years ago when he moved to Egion.—Jean Miller, Egion, W. Va.

Snyder, Sophia Calcamp, was born on Nov. 23, 1851, and died on May 20, 1943. On Dec. 22, 1870, she was united in marriage to Noah Snyder. To this union were born eight children, four of whom are living. She also leaves thirty grandchildren, eighty great-grandchildren, three great-great-grandchildren and one brother.—Jean Miller, Egion, W. Va.

Thawley, Stella Edna, wife of Paul S. Thawley, died on May 18, 1943, in the Lawrence County general hospital at Ironton, Ohio. She had been in poor health for some months and was taken to the hospital from the home of her brother in Russel, Ky. Mrs. Thawley was the daughter of Mr. and Mrs. Charles E. Arnold of Egion, W. Va. She was born on May 17, 1915, in Davis, W. Va. She was married to Paul Thawley of Denton, Md., on March 16, 1936, and to this union was born one daughter. She united with the Church of the Brethren in 1924 and lived a faithful life. She bore her own sorrows, complained little of life's problems, read her Bible and prayed for guidance for herself and others. She is survived by her husband, now in Australia, her daughter, her parents, two brothers and one sister. One sister preceded her in death. The funeral was held in the Maple Spring church with Brethren Olonzo Fike, Galen Fike and Ralph Arbaugh officiating. Interment was made in the Egion union cemetery. A short service was also held in the Carmen funeral home in Russel prior to the journey to Egion; Rev. G. W. Townsend, pastor of the Methodist church, officiated.—Jean Miller, Egion, W. Va.

Wells, Eugenia James, was born on Aug. 6, 1856, in Columbia County, Wis., and died on May 11, 1943, at her home in Rice Lake, Wis. At the age of two years she moved with her parents to Waseca, Minn., where she grew to womanhood. On Sept. 10, 1873, she was married to Luman Ketcham and to this union one son was born. Mr. Ketcham lived only nine years after their marriage. In September 1884 she was married to James Wells, who died in 1927. She leaves two sisters, four grandchildren and two great-grandchildren. Mrs. Wells united with the Church of the Brethren in 1928 and was a loyal member until her death. She always manifested a deep interest in the church and its program. Her encouraging words and winning smile will be missed. Interment was in the Nora cemetery. The funeral services were in charge of the writer.—C. A. Bryan, Rice Lake, Wis.

## Church News . . .

### California

Inglewood.—On April 5 our church entertained the Southern California District pastors and their wives. The forenoon program was in charge of the ministers' wives. The ladies' aid furnished a lunch, and the afternoon program was a business session. Our aid has been doing Red Cross work.—Mrs. Maude E. Feightner, Inglewood, Calif., May 24.

La Verne.—Eight have been baptized recently by Pastor D. W. Kurtz. Eight small children were consecrated on Mother's Day. At the annual election on April 28, Bro. C. Ernest Davis was retained as elder. Bro. Kurtz and Bro. S. J. Miller were elected as delegates to Annual Conference. Community pre-Easter services were held at our church; Bro. Kurtz preached on Good Friday evening. At the recent business meeting Bro. Kurtz announced his intention to retire from pastoral work on Sept. 1, 1944. He wants to write some books and do other things for which a busy pastor does not have time. The aid society spends each Thursday in Red Cross sewing, quilting, and other work; sack lunches feature the noon hour, with the exception of the last Thursday of each month when a potluck birthday luncheon is enjoyed. On Wednesday evenings Bro. Kurtz is leading a study of the doctrines of the Christian faith. Bro. Herman Landis brought a missionary message on May 23, after which the Conference Offering of \$469.13 was lifted. The La Verne College baccalaureate services will be held at the church on May 30, and the commencement on the evening following. Marvin Snell was licensed to preach at the last council meeting. Bro. A. O. Brubaker, district ministerial man, officiated at the installation service. The writer will superintend the community vacation church school to be held June 7—July 2.—Grace Hileman Miller, La Verne, Calif., May 22.

### Colorado

Denver.—Our church had a full and inspiring day on Easter. There were seven additions to the church by baptism and four by letter; the baptismal services were held on Easter afternoon. In the evening the communion service was held. The Mother's Day service was well attended. Flowers were given to each mother present. Following the sermon there was a dedication service for the babies of the church. Plans are being made for a vacation Bible school this summer with Mrs. Agnes Benton as superintendent. Since Brother and Sister Austin will be attending Annual Meeting on June 6 we are planning to have an all-Brethren service, bringing to mind Brethren hymns, missions, and other outstanding services to mankind through the Brethren faith.—Zelma Dove, Denver, Colo., May 31.

Haxtun.—We met in council on April 4, following a basket dinner. Bro. E. F. Weaver was chosen delegate to Annual Con-



ference. Services were held here during Holy Week. On Good Friday afternoon several churches participated in a union service. All the business houses closed during these hours. Bro. James H. Elrod, our regional secretary, brought us a message in the evening and also showed pictures. On Easter morning a consecration service for babies was held. On May 2 the mother and daughter tea was held. Our Conference Offering amounted to \$21.00. A union missionary meeting sponsored by the W. C. T. U. was held on May 19. Our ladies' aid is still meeting at the various homes to quilt.—Mrs. Warren D. C. Wood, Haxtun, Colo., May 29.

### Idaho

**Boise Valley.**—The spring rally was held at Payette; four of our young people attended. On April 22 we had our love feast; Pastor C. N. Stutsman was in charge, assisted by Bro. Austin Eiler. During the week preceding the love feast several of our members gave the church a spring housecleaning. On Easter a special program was given by the children. Pastor C. N. Stutsman and wife attended the district conference at Moscow. On May 23 we were urged to give our prayers and financial aid to the Annual Conference. Plans are being made for a vacation Bible school, but the help is very limited.—Mrs. Clara Carlson, Meridian, Idaho, May 29.

**Bowmont.**—The attendance and interest here are increasing. Bro. H. G. Shank is giving us some good sermons on prayer. We had a program on Easter Sunday and on Mother's Day. Bro. Ernest Wine is teaching a Bible class each Sunday evening; he also fills the pulpit when Bro. Shank cannot be with us. We are planning a children's day program. Sister Shank has charge of the intermediates; they made a sunshine box for Bro. Moulten, who has been bedfast for several years. Everybody put a little gift in and he is to open one each day. Some of our young men are in the service.—Mrs. V. W. Goodman, Nampa, Idaho, May 25.

### Illinois

**Girard.**—Pastor Leland Nelson and family were with us in a week of inspiring pre-Easter services. Sister Nelson gave several chalk talks. On April 22 we united with the churches of the city in a communion service at the Methodist church. The union Easter sunrise service was held on the lawn at the Brethren home. At the close of the morning service on Easter twelve of our boys and girls, who had been attending a class preparatory for church membership, were received by baptism; also, one was reclaimed and one received by letter. Our love feast was held on May 7 with Bro. Nelson officiating. Brother and Sister Nelson will represent our church at Annual Conference. We recently adopted a unified morning service and a unified financial system, which we are enjoying very much.—Mrs. H. V. Stutsman, Girard, Ill., May 29.

**Mt. Morris.**—The B. Y. P. D. meetings were started again in April with Brother and Sister Vernon Hohnadel acting as advisers. A series of services were held during Lent, culminating in Holy Week services conducted by Bro. H. L. Hartsough of Elgin. As a result of this evangelistic campaign sixteen were baptized and four received by letter; since then another has been received by baptism. Recent meetings of the missionary society have been unusually interesting; they have consisted of summaries of the lives of early missionaries. May 8 was observed as Christian family day and nine babies were consecrated. Communion was held on May 2 and was a very spiritual and well attended service. A Christian workers' conference was held on May 16, at which time Ruth Shriver of Elgin was the main speaker. The ladies' aid, co-operating with the fellowship society, has begun the season's canning campaign. Pastor Foster B. Statler was our delegate to Annual Conference.—Mrs. N. F. Thomas, Mt. Morris, Ill., June 9.

**Okaw.**—Dedication services were held on May 2 for our new parsonage and the new church seats. As a result of the pre-Easter services conducted by our pastor, two were baptized and one reconsecrated. At our recent council Bro. L. M. Baldwin was chosen as elder for another year; he will also represent us at Annual Conference. The children's program will be given on June 13. We are planning to have a vacation Bible school again this year.—Mrs. Estella E. Emmert, LaPlace, Ill., May 27.

### Indiana

**Auburn.**—Our council meeting was held on March 19 with Elder Russell Sherman in charge. The treasurer's report showed a nice balance and all bills paid. We had pre-Easter services, conducted by Pastor W. E. Hamilton, assisted by Brethren Russell Sherman and Kenneth Long. April 4 was observed as Manchester Day in our church; Prof. Weimer, assisted by a group from the college, had charge of the morning service. The mother and daughter banquet of the four churches of this section was held here on May 16. The basement and auditorium of our church have recently been redecorated and this improvement adds inspiration to the spirit of worship. Three new members have been added to our congregation, one by baptism and two by letter. We have a one hundred per cent Messenger club.—Violet Funk, Auburn, Ind., May 31.

**Bachelor Run.**—On Easter evening a cantata was given by our group, assisted by a group of singers from the Lower Deer Creek church; on the following Sunday evening the same program was given at the Lower Deer Creek church. On May 31 we met in council meeting; the business was taken care of by our elder,

Bro. Clarence Sink. Three letters of membership have been granted since our last report. The treasurer read a very favorable financial report. Sister Clarence Sink was elected delegate to Annual Conference. Bro. Sink was again elected as our pastor for a period of three years. The men's work and the women's work are being carried on and we hope much good may result.—Mrs. William L. Angle, Bringham, Ind., June 7.

**Beech Grove.**—We met in council on June 1 and Bro. E. L. McCullough was chosen as pastor for three years. One letter of membership was granted. We elected two delegates for district conference. Pre-Easter services were conducted by our pastor and were well attended. We met at the church for early morning worship and breakfast on Easter. Mother's Day was fittingly observed with a program. A plant was given to the oldest and youngest mother present. We continue to give to Brethren Service on the fourth Sunday of each month. The ladies' aid is doing good work under the leadership of Sister Sadie Fuqua. The Conference Offering was taken on June 6. Our offerings have been exceptionally good. Our love feast was held on May 8 with Bro. Marion Norris officiating. A program is being planned for Father's Day, and a children's day program will be given on June 27. We have special prayer at each service for our young men in service.—Mrs. Zella Fuqua, Fortville, Ind., June 7.

**Bethany.**—Bro. Frank Crumpacker was with us May 27-30; he helped us to form a better picture of the China mission field. A fine Conference Offering was lifted. On Mother's Day we had a good program entitled Mother's Dreams. Bro. Galen Bowman, our pastor, is representing us at Annual Conference. We are doing some work for the C. P. S. camps.—Mrs. Bertha B. Weybright, Syracuse, Ind., May 31.

**Brick.**—We observed Manchester Day on March 28. The alumni and former students of the college were in charge of the program; President V. F. Schwalm gave the morning and afternoon sermons. At noon we had a fellowship dinner in the church basement. The church met in council on April 2 with Elder O. D. Werking in charge. The committee in charge of redecorating the church gave their report. Bro. Rufus Bowman of Bethany Seminary is to be with us in a two weeks' meeting this summer. Bro. J. O. Winger will be with us in a meeting in 1945. Bro. Werking was elected delegate to Annual Conference. On April 24 we observed the love feast service; Bro. L. W. Shultz of Manchester College officiated. We had our Easter sunrise service on the following day. Bro. Shultz gave the early morning message, as well as the sermon at the morning worship service. In the evening he gave an illustrated talk on Camp Mack and on the meaning of Brethren Service. Three members have recently come into the church by baptism. On May 30 we had a service for our old people.—Mary Dutro, Hagerstown, Ind., June 2.

**Loon Creek.**—We held our council meeting on April 9. Seven letters were granted and two received. The vote was unanimous to keep our present pastor, Bro. Roy Gilmer, for another year. Because of the illness of our Sunday-school superintendent, Bro. Ora Kitt, the church voted to have his son take his place. On April 4 Lawrence Meriwether was with us and rendered several Negro spirituals. April 11 was Manchester Day and an offering was taken for the college. Our communion service was held on April 22. On Easter four babies were dedicated by our pastor. A loyalty crusade was held by the churches in our county, and also an attendance and promptness contest, which our church won. As a result of this contest there has been quite an improvement in our attendance. On June 6 Bro. Ira Frantz of North Manchester preached for us in the absence of our pastor. We took our Conference Offering on this Sunday. We did not send a delegate to Annual Conference.—Mrs. Elizabeth Lahr, Huntington, Ind., June 6.

**New Hope.**—We met in business session on March 28 with Elder J. Andrew Miller officiating. It was decided that we would start using the individual wine cups. On May 22 we held our love feast; we were not large in number but had a very spiritual meeting. Since our last report two have been received by baptism and three by letter. There has been some sickness among our members. Sister Byron Leckrone was anointed prior to her going to the hospital. We are happy to report that all our sick members are improving now. A good interest is being shown in our church and Sunday-school work. Bro. Carnie Carpenter of Jeffersonville fills his appointments here twice each Sunday.—Mrs. Mary Ullery, Crothersville, Ind., May 29.

**Peru.**—Union Good Friday services were held in the First Baptist church with Dr. Fifer as speaker. The B. Y. P. D. gave a play at our Easter sunrise service; a program was given in the evening. The B. Y. P. D. also had charge of the services on Youth Sunday, at which time one of our young women gave a stirring message. On May 9 nine children were consecrated. In the evening the intermediates gave a program in honor of mothers. Our missionary society gave a program on March 21. Our mission group was well represented at the union breakfast on May 6, at which time Mrs. Paul Halladay gave the address. Bro. Wang Tung was our guest speaker on May 16. He spoke three times at the Benton Street church and once at Bloomfield. Ten persons have recently been baptized. One of our sisters, Grandma Gable, died recently. Our attendance has been excellent this year. Twenty-four of our men and one young lady are in the service. The church is attempting to keep in contact with them regularly. Our love feast was held on April 22. The men's group is sponsoring the heifer club and has donated eight calves.



The aid society will sew for a local family on June 3. A number of our ladies are making surgical dressings at the Red Cross center. Our delegate to Annual Conference is Mrs. Oberlin. A meeting which was to have been held May 23-25 by Bro. Edward Frantz was postponed because of a flood in this vicinity. Fifty families of our church were affected and many homes were opened to those who were forced to vacate their own. The water was five feet deep in our church basement and damage to the church property is estimated at \$250.—Daisy Peters, Peru; Ind., June 3.

**Roann.**—Regardless of restricted driving and many of our younger members engaged in work away from home, our church attendance is increasing. Several families of splendid people have moved among us; they are regular attendants, adding workers to our aid society and doubling our primary group. We have almost finished the Book of Romans in our Sunday evening Bible study periods; Pastor Ernest Bowman is the teacher. Some of our members who have been sick are again able to enjoy church activities. A children's program is being prepared for June 13. A family fellowship supper is planned for the near future. Bro. T. G. Weaver will conduct a two-week revival here during August. Our aid women have made six comforters for Camp Lagro; they are now making clothing for war relief. Some needed repairs were lately made on our church building. Through the generosity of a family in our church, our pastor and family are moving on a farm in the community.—Mrs. Sarah Ranck, Roann, Ind., May 29.

**Wakarusa.**—On May 9 we closed a two-week meeting with Bro. J. E. Whitacre as evangelist. The surrounding churches rendered special music. Five were baptized and nine received by letter. Our communion service was held on May 10; Bro. Whitacre officiated. The attendance and interest in our work have been increasing. Our church set a goal of a one hundred per cent increase in giving to C. P. S. and to date our giving has been over this amount. On April 4 we observed Manchester Day; Bro. Ray Keim of the college gave the morning sermon. An offering of \$27.40 was sent to the college. Bro. Wang Tung spoke to a large audience on the evening of March 14. On the two Sunday evenings of the meetings at Yellow Creek our group attended in a body. On April 7 we furnished special music for the Turkey Creek meetings. Rev. John Hartman of the Christian Church has preached for us on two Sunday evenings. On May 16 our pastor preached a missionary sermon, after which a fine Conference Offering was received. We are having prayer meetings each Wednesday evening. Pastor William Smith is serving our church full time this summer. He will represent us at Annual Conference. On June 20 an all-day meeting will be held in our church with the Baugo and Yellow Creek congregations co-operating. It will be our Annual Conference Sunday. Bro. Leland Brubaker of Elgin, Ill., will be the main speaker.—Mrs. Oscar Metzler, Wakarusa, Ind., May 29.

**Yellow Creek.**—Bro. Wilmer Petry conducted our revival this spring. Three of our Sunday-school students were baptized. Our harvest meeting will be held on Aug. 29. Bro. Joe Whitacre will hold our fall revival meeting, which will close with the communion. We did not send a delegate to Annual Conference but expect to have a Conference Sunday soon in co-operation with several of our neighboring churches.—Miss Bessie Burns, Wakarusa, Ind., June 5.

### Iowa

**Panther Creek.**—Our junior choir is progressing nicely and has given us some beautiful numbers. The aid made robes for this choir. There was a good crowd at the fellowship supper held in our church for the new families moving into our community. Sister Anna Mae Royer was chosen as delegate to Annual Conference. The Easter pageant, O Tell the Glad Story, was presented to a large audience. Our communion service was observed on May 2 with Bro. Earl Deardorff officiating. Our mother and daughter banquet was held on May 4; Mrs. Stacy Shenton of the Des Moines city church was the speaker. Bro. Raymond R. Peters of Elgin, Ill., was with us on May 30 and brought three messages; a basket dinner was served. Our five-day Bible school will begin on May 31 with Sister Hazel Cluts in charge. The children will take their lunch and stay all day. Pastor L. A. Walker and wife are making a short visit at their son's home in Pittsfield, Mass. The aid society is sewing for relief and also sending bundles of used clothing. They are helping the C. P. S. camps and are quilting.—Nettie Hildreth Reiste, Adel, Iowa, May 30.

### Maryland

**Beaver Creek.**—We met in council on March 18 with Bro. Roy Miller in charge. The district meeting was held on March 18 in the Hagerstown church; we sent two delegates. We held our love feast on May 15. Bro. Rowland Reichard brought the message and Bro. Fred Spitzer officiated at the love feast. Brethren Roy Miller, Harvey Martin and Mervin Martin were also with us. We have started a circulating library in our church, in which everyone has taken quite an interest, especially the young people.—Mrs. Henry Moser, Smithsburg, Md., May 31.

**Brownsville.**—Services were conducted during Holy Week. At the Easter sunrise service the young people presented the play, Easter Faith. Music was given by a chorus of girls from the West Brownsville house. At the morning worship service the babies were dedicated to the Lord. In the afternoon nine persons were baptized. The evening service at West Brownsville consisted of selections by the chorus and Scripture reading. The

Easter offering for Christian education was \$96. We had our love feast with an attendance of 230. Those assisting in the service were Brethren John S. Bowlus, Earl Mitchell, Mervin Martin, R. K. Miller and M. A. Younkins. On Mother's Day our pastor delivered a challenging message, after which a service of honor to motherhood was given. Brethren Mervin Martin and J. W. Phillips will represent our church at Annual Conference. We will have evangelistic meetings at Brownsville during the last two weeks in August with Bro. R. W. Schlosser as evangelist. Bro. Howard Whitacre of Flintstone, Md., will hold evangelistic meetings at South Brownsville June 21—July 4. Our Conference Offering amounted to \$100.—Mrs. Laura E. Fouch, Brownsville, Md., May 31.

**Grossnickels.**—On April 11 Sister Ida Shumaker gave us a splendid message about the mission work in India. An Easter play, So Pilate Washed His Hands, was given by the young people on April 25. Our church has been strengthened through the recent revival meetings conducted by Bro. Ralph G. Rarick of Chambersburg, Pa. Twenty-two persons united with the church and several more are awaiting baptism. The love feast was held on May 29.—Sara Grossnickel, Myersville, Md., June 5.

**Piney Creek.**—We held our love feast on May 1; Brethren Edward Bixler and Samuel Weybright were with us and gave us splendid messages. Bro. Bixler officiated at the evening meeting. Bro. Elmer Schildt was also with us. The B. Y. P. D. gave a nice Easter program.—Vergie A. Bowers, Taneytown, Md., June 1.

### Michigan

**Elmdale.**—Brethren Perry Hoover and Arthur Taylor were at our church on the evening of March 17, showing pictures and discussing points of interest in the C. P. S. work. The church and community were saddened by the accidental death of Bro. Harold Merrill, which occurred in a tractor mishap on April 14; our church has lost a most valuable member. Pastor W. E. Tombaugh gave us a week of pre-Easter meetings. Our attendance has been good, considering the weather and other conditions.—Orvin Allarding, Freepoint, Mich., May 31.

### New York

**Lake Ridge.**—We met in council with Elder R. P. Bucher presiding. The reports from the different treasurers showed encouraging balances. Because of the shortage of gasoline we have only one service on Sunday, with fair attendance. Brother and Sister Norman Baugher will take up the pastorate here on July 1; they have just finished their work at Bethany Seminary. Sister Anna Huff died this spring; her presence at church was always an encouragement to us. We miss Brother and Sister Roller, who have moved farther away and are unable to attend services often. The ladies' aid is papering the parsonage and putting it in order for the coming of the Baughers. They have made comforters for Camp Kane. We are planning to have our children's service on June 13.—Mrs. Hattie M. Nedrow, Ludlowville, N. Y., June 6.

### Ohio

**Akron.**—The aid society sponsored a surprise birthday party for Pastor J. O. Winger. Bro. Otho Winger was with us for Holy Week services. He also spoke to a large audience at one of the noonday Lenten services sponsored by the Akron ministerial association. Nine were received by baptism and four by letter. An impressive baby consecration service was held at the Easter morning service. Our mother and daughter banquet was held on May 7; our pastor gave us a challenging message. Mrs. Winger was presented with a handkerchief shower during the evening. On May 24 Bro. Raymond R. Peters of Elgin, Ill., met with various boards of the church at a fellowship supper. We hope for his return at a time when the entire congregation may hear him. The adult choir recently purchased robes. Brother and Sister Winger will represent our church at Annual Conference.—Edna Disler, Akron, Ohio, May 31.

**Eaton.**—On May 23 the Preble County Sunday-school convention was held at our church, filling it to its capacity. Dr. Arthur Morgan of Dayton, Ohio, and Rev. O. O. Arnold of Germantown, Ohio, were the guest speakers. On May 26 our mother and daughter banquet was held in the church basement. Children's day will be observed at our church on June 13. A pageant, The King's Garden, will be given.—Mrs. Doris Earman, Eaton, Ohio, June 5.

**Stony Creek.**—On May 5 we met in a called council to consider the remodeling of the parsonage. The trustees and finance board were instructed to secure the means and remodel and modernize the parsonage as much as could be done under existing circumstances. On May 16 Bro. John D. Metzler gave us an interesting discourse on Brethren Service work. On May 25 we met in council with Elder J. H. Good presiding; reports of various work were given, the resignation of our present pastor was accepted, and the ministerial board was instructed to secure three applicants from whom the church might choose its future pastor.—John W. Vetter, DeGraff, Ohio, May 29.

### Oregon

**Grants Pass.**—The regular meeting of the home builders was held on March 28. The ladies' aid has been making comforters and layettes and remodeling old clothing for relief purposes. A program was given on Easter morning and in the evening a pageant was presented. Our love feast was held on May 9; Bro.



Ward Pratt, pastor of the Ashland church, officiated. On the same Sunday a baptismal service was held for one applicant. On May 10 Brother and Sister Flory and Olga Johnson, accompanied by Ward Pratt, joined those from other churches to clean the grounds at Camp Myrtlewood for the summer assembly.—Teckla Olsen, Grants Pass, Oregon, May 25.

### Pennsylvania

**Elbethel.**—On Sunday evening, May 30, we closed a one-week evangelistic meeting held by Bro. J. M. Geary. Two were received into the church by baptism. We appreciated the fellowship of visiting brethren at the meetings and at the love feast on May 30. Bro. Geary officiated at the love feast. Sister Ruth Sell of Mt. Pleasant preaches here every other Sunday. We enjoyed the special music which Bro. Richard Overly recently brought us. The attendance and interest are growing in our church. We have a seventy-five per cent Gospel Messenger club again this year.—Mrs. Elgie Coffman, White, Pa., June 3.

**Heidelberg.**—On March 14 the missionary committee sponsored a program; Bro. Clyde Weaver of East Petersburg was the guest speaker. On April 11 a Bible institute was conducted here by Bro. Henry Bucher of Elizabethtown College. Our church conducted services at the Lebanon County almshouse on April 18. On Easter morning a program was given by the children, supplemented with an address by Bro. Hiram Gingrich. On the evening of Mother's Day our church was the scene of a program. Music was furnished by two mixed quartets, and Bro. Ammon Merkey was the guest speaker. Carnations were presented to the mothers who have sons in service. Our love feast was held on May 15, 16; Brethren Graybill Hershey, Ralph Jones and Amos Heisey officiated.—Candace Royer, Myerstown, Pa., June 3.

**Meyersdale.**—Pastor DeWitt L. Miller and family are attending Annual Conference. A very interesting letter from him was read to the congregation at the morning services on June 6. Some of the brethren gave an interesting program last Sunday; Bro. D. W. Long told about Bethany Seminary in Chicago; Bro. L. D. Peck told his memories of the Annual Meetings that have been held in Western Pennsylvania, and dwelt at length on the one held in Meyersdale in 1894. William S. Livengood, publisher of the Meyersdale Republican, told of the Annual Meeting that was held in Meyersdale in 1873. Bro. Harvey Arnold reviewed the missionary activities of the church; Bro. Ernest Miller, the educational interests of the church; Bro. Guy Hartman spoke of the position of our church in view of present world conditions. Bro. Walker presided at this service.—W. A. Shoemaker, Meyersdale, Pa., June 7.

**Richland.**—On April 18 a missionary program was given, and a sermon was preached by Elder Michael Kurtz. The Easter program given by the children was interesting and helpful. The Easter drama, Beauty Does Not Die, was presented by the young people on May 2. Many beautiful flowers were placed in the church and later given to some of our members on the sick list. The officiating brethren at our love feast on May 8, 9 were Henry King and Ammon Merkey. A welfare meeting on May 16 consisted of a sermon by McKinley Coffman and selections by the girls' choir and girls' sextet. We sent three delegates to district meeting. Bro. Paul Hertzog is our delegate to Annual Conference. The recent improvements in our church basement are enjoyed by everyone.—Grace Saul, Richland, Pa., May 27.

**Ridge.**—Our revival meetings were held May 9-23 with Bro. Olden D. Mitchell of Nokesville, Va., as evangelist. During his stay here he visited in eighty homes. As a direct result of the meetings nine were baptized. The communion service was observed on May 23. Our Conference Offering amounted to \$86. During the past year our young people gave \$24.50 to the Youth Serves project. Our women's group sent two large boxes of clothing for relief work; they also sent sheets and pillowcases to Camp Kane.—Mrs. John Booz, Shippensburg, Pa., May 25.

**Shade Creek, Berkey.**—A sunrise service for the young people of circuit number one was held in our church on Easter morning; Bro. George Wright was the speaker. The play, Barabas, was presented on Easter evening by the young people; this play was also given in the Ridge and Gahagen churches. A mother and daughter banquet was held on April 28. Bro. C. O. Showalter presented a lecture and slides on temperance on Sunday evening, April 4. Eleven persons were baptized and two reconsecrated as a result of the revival services held May 3-16 with Pastor Jacob T. Dick as evangelist. Our love feast on May 16 was marked by a large attendance. Those who assisted Bro. Dick in this service were Brethren C. K. Shaffer, Millard H. Weaver, Boyd N. Lehman, Berkey Knavel, David Shaffer and Richard D. Speicher. Bro. Dick is our delegate to Annual Conference. Our Conference Offering amounted to \$86.09. The Brethren Service offering of our entire congregation totaled \$183.75 for March and April; the Berkey church contributed \$91.60 of this amount. A number of our women are taking a Red Cross home nursing course. The young people are continuing to hold monthly socials and are planning an enlarged program for the summer months. Edna Shaffer was recently appointed president of the B. Y. P. D. to replace the writer, who will report to the C. P. S. camp at Marienville on June 8.—Richard D. Speicher, Windber, Pa., May 31.

**Three Springs.**—We joined the other churches of Blain in a pre-Easter program. We had a Good Friday service at our church. On Easter morning a drama was presented by the inter-

mediates. The girls' chorus furnished music. The women's work will have evening meetings during the summer months. The prayer meeting group meets on the second Wednesday of each month. We are studying the doctrines of the church. The love feast was held at the Farmer's Grove house. A Mother's Day program was presented. Each mother was given a carnation by the young people's class. We are looking forward to our children's day program in June. Pastor Cletus Myers is very active in the work of our church. He had a part in the commencement exercises at Blain. On May 23 Dr. A. R. Cottrell, a missionary to India, gave us an interesting talk.—Mrs. David E. Roth, Loysville, Pa., May 13.

**Upper Conewago.**—A revival was held at the Hampton house April 15-25 by Elder D. I. Pepple of Woodbury. Four were added to the church by baptism and one was reclaimed. Another applicant was baptized on June 6. On May 4 we met in council and arrangements were made for our love feast on May 15, 16. Elders Reuben Brumbaugh and Michael Kurtz were with us and brought timely messages. Bro. Brumbaugh brought messages on two evenings prior to the love feast and also officiated at the love feast. On May 9 Elder Arthur Rice from Frederick, Md., delivered the sermon at the Hampton house. Bishop E. J. Swalm brought the morning and evening sermons at the East Berlin house on June 6. Prior to the evening message he gave a report on his visit to various C. P. S. camps in Canada and Pennsylvania.—Bertha E. Hull, East Berlin, Pa., June 7.

**Welsh Run.**—We were glad to have Bro. I. N. H. Beahm with us on May 8. He delivered three Spirit-filled sermons. On May 16 Bro. Ollie Hevener of Manheim, Pa., began a series of inspirational meetings here. As the result of his efforts nine were received by baptism. On May 29 we held our love feast; visiting brethren were Albert Niswander and Edward Winger. Bro. Hevener officiated. On the following Sunday morning Bro. Hevener preached to a large audience. During the past six months we have raised \$163.15 for Chinese relief, \$101.29 for foreign missions, \$94.62 for C. P. S. camps and \$90.15 for the Conference Offering.—John D. Martin, Mercersburg, Pa., June 7.

**Williamsburg.**—Our church work has been ably carried on by Elder H. H. Nye and Professors Paul Yoder and E. S. Kira-cofe of Juniata College during the months we have been without a pastor. On April 7 our church met in council. Two delegates were chosen for district conference; we decided not to send a delegate to Annual Conference. Bro. Emmertt Frederick of Roaring Spring was selected as our evangelist for the fall of 1944. On April 11 a ten-star service flag and an American flag, donated by Bro. Homer A. Bechtel, were dedicated by Elder Nye. Our flag now contains seventeen blue stars and one gold star. Services were held during Holy Week, concluding on Good Friday with an examination sermon. A Christian flag was dedicated at this service. Our communion was held on Easter evening with Elder Nye officiating. Union Good Friday services were held in the Presbyterian church; Elder Nye represented our church. An Easter program was presented by the children. A group of young people attended the rally held at Woodbury. On May 6 our mother and daughter social was held. On May 23 an honor roll for our boys serving in this war was presented by Mrs. Carrie Isenberg in memory of her husband. Our church is planning to unite with the other churches of Williamsburg June 1-11 in a vacation Bible school.—Naomi E. Sollenberger, Williamsburg, Pa., May 30.

**Windber.**—A plaque was bought by the church and Sunday school and an impressive service was held on March 14 to dedicate it; there are now forty-five names on the plaque. On Sunday evening, April 18, Bro. C. C. Showalter delivered our message. On Easter Sunday the children gave a pageant, The Easter Trail. On the evening of April 25 Sister Frank Crumpacker brought us a message, and the Conference Offering was lifted. Pre-Easter services were held April 4-11 with Bro. Lawrence Bianchi preaching. On April 29 the federated Bible classes of our community held a meeting in our church. This meeting was the gold medal contest sponsored by the W. C. T. U., and one of the girls, Ethel Himes, received the medal. Bro. L. C. Penrod was one of our delegates from Windber at the Federal Council convention held in Harrisburg on May 4. Mother's Day was appropriately observed; in the evening four babies were consecrated and a home bedtime scene was given by a group. Pastor Newton D. Cosner preached the baccalaureate sermon in the Windber high school on May 16. Our vacation Bible school will begin June 7 with Bro. Cosner as director. Since our last report three have been baptized.—Mrs. Mary Allison, Windber, Pa., June 1.

### Virginia

**Bridgewater.**—Fifteen have been received into our church, twelve by baptism and three by letter. Bro. William Beahm of Bethany Seminary gave us a series of sermons during the week of April 18. Preceding his coming a number of cottage prayer meetings were held. The week was climaxed with an Easter sunrise service sponsored by the young people and the Student Christian Movement of the college, and the regular services of the day. Christian family week was celebrated with a mother and daughter meeting on May 5 and special worship on Sunday, including a consecration service for children. In the evening two moving pictures were shown. One of the largest crowds in years attended our communion service. For a number of weeks the college sponsored a program, The World We Would Build, over



radio station WSWA on Sunday evenings.—Mrs. Mattie F. Wise, Bridgewater, Va., June 3.

**Middle River.**—On Easter morning the story of the resurrection was told in word, song and pantomime in a garden scene with the open tomb. The first two Sunday nights in April were devoted to an institute of mission study and a discussion of the topic, Winning the Peace. Our church was host to the district women's work convention on May 1. Sister Minor Myers was guest speaker at the Mother's Day service. Our love feast was held on May 16 with Bro. Boyd Cupp of the Lebanon church in charge. The parsonage was recently repainted. Our church was not represented at Annual Conference. Our evangelistic meetings, with Bro. M. L. Wagner of Weyers Cave in charge, will be held July 25—Aug. 8.—Bessie Diehl Flory, Grottoes, Va., June 7.

**Unity, Bethel.**—Our Sunday school is progressing nicely and the attendance has increased. It was decided to give a special program once each month. On April 4 Bro. M. R. Wolfe of Bridgewater gave us a talk on Christian education. We lifted an offering of \$12.84 for Bridgewater College. Our Sunday school gave \$25 to the Red Cross. On April 11 Rev. P. G. Myers and his choir from the John Wesley church of Harrisonburg gave us an inspiring program on the early church; the offering of \$22.40 was sent for Africa missions. On Easter evening the Sunday school gave an egg hunt for the children; this was followed by a mission picture, In the Land of the Monkey Bread Tree. On May 2 the Timberville quartet gave us a program of special music. Our love feast was observed on May 16; Bro. A. J. Fitzwater officiated. On June 6 Hesler Lineburg of New Market talked to us about reconstruction after the war; a special offering was lifted for Annual Conference.—Mrs. Mary Fristoe, Broadway, Va., June 7.

**Waynesboro.**—Bro. C. H. Deardorff has drawn up a plan for remodeling our church; we have a building fund and plan to remodel as soon as building material is available. The churches of Waynesboro held union services in the First Presbyterian church for one week during Lent. Bro. D. B. Garber held services at the Blue Ridge chapel in the Waynesboro congregation April 18-27. Eight persons united with the church by baptism. On April 7 we met in council with Elder D. B. Garber in charge. The report of the committee on greeting visitors was heard. We decided to lift an offering for Bridgewater College. Delegates were elected for district meeting. The report of the church treasurer was favorable. On May 8 a mother and daughter banquet was held; Mrs. S. A. Harley, the wife of the director of Camp Lyndhurst, was our speaker. On May 21 the Busy Bee Sunday-school class had a banquet at which Bro. Guy Stump of

Stuarts Draft was the speaker. A vacation Bible school will be held June 14-28. A number of our boys and girls are planning to attend Camp Bethel. The women's work is planning to send another box of clothing for relief.—Mrs. D. B. Garber, Waynesboro, Va., June 5.

### Texas

**Falfurrias.**—Elder J. F. Hoke of Welsh, La., brought us some splendid sermons on April 17, 18. We have had several visitors in the past two months; they all brought interesting messages. Some children from the Mennonite Mexican mission of Falfurrias helped with the program on Easter morning.—Mrs. A. A. Dague, Falfurrias, Texas, May 24.

### Washington

**Sunnyslope.**—We had one week of pre-Easter meetings, followed by our love feast on April 22. Four persons were baptized preceding the love feast. The meetings were conducted by Elder N. E. Deardorff. Our Easter sunrise service was held on a hill near the church. An Easter cantata was given in the evening. On May 7 we had a mother and daughter banquet. Our Sunday-school and church attendance has greatly increased since the cold weather is over. The ladies' aid has been busy all winter; they sent several items to the C. P. S. camps. We will discontinue the aid meetings during the summer months since everyone helps harvest fruit. Ethel Deardorff is representing our church at Annual Conference.—Mrs. George Deardorff, Wenatchee, Wash., May 29.

### West Virginia

**Crab Orchard.**—An impressive pre-Easter revival was held by Bro. Medford D. Neher of Akron, Ohio. Each evening Bro. Neher painted a picture in connection with the evening worship. Thirteen persons were baptized and others are waiting the rite. Bro. Neher and Pastor John C. Eller visited in many homes. During the revival Bro. Neher painted a beautiful picture of John baptizing Jesus in the river Jordan, which was unveiled and presented to our church as a gift at the Easter service. On Easter morning our group held a sunrise service on a knoll where three crosses had been placed. The young people's rally was held at our church on May 15, 16. Bro. Paul H. Bowman was the guest speaker. All members of the district cabinet, with Bro. Carl Spangler, met with us at this time. Our Sunday-school enrollment is increasing. Peace and relief work for Brethren Service is still going well in our community. The church is printing a monthly news letter for all members of our church. Our pastor is doing a great work in this community.—Velta Wood, Beckley, W. Va., May 29.

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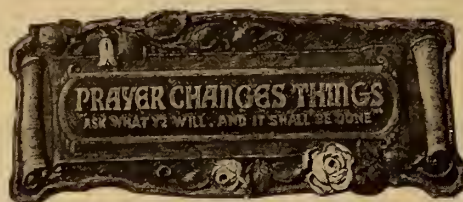
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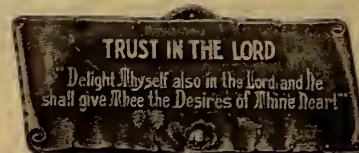
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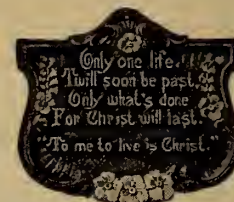
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# GOSPEL MESSENGER

Volume 92

July 3, 1943

Number 27



## There Floats the Flag

There floats the flag . . .  
A bit of bunting in the wind,  
Its colors red and white and blue,  
Its edges frayed and thinned.

There floats our flag . . .  
And with it what our histories tell.  
Oh, let it float, for then we know  
That all is well . . . is well.

There floats our flag . . .  
And more than bunting streaming high,  
It gathers up the hopes of years  
And paints them in the sky.

There floats my flag . . .  
A symbol on a weathered pole,  
And so it lifts much goodness up  
To captivate my soul.

—H. A. B.

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## *Around the World...*

The Red Cross has opened a fourth food-packing center for prisoners of war. Seven hundred volunteer workers will produce 150,000 packages a month. The new center is at St. Louis; others are at Philadelphia, New York and Chicago.

"High schools of the United States must become primarily schools for war, and elementary schools at present should remain largely schools for peace." This is a pronouncement of the Educational Policies Commission of the National Education Association.

On June 14, the Supreme Court held by a six-to-three decision that under the Bill of Rights public school children cannot be compelled to salute the American flag if this ceremony conflicts with their religious beliefs. This is a reversal of the Gobitis decision of June 1940.

Discovery of a fear-and-worry chemical in the blood was announced at a clinical research meeting held recently at the New York Academy of Medicine. This chemical, as yet unidentified, may account for certain physical changes that occur in the body during an acute emotional upset.

Pennsylvania is attempting to relieve teacher shortages through the employment of student teachers. The department of public instruction of the commonwealth has adopted a program to make available student teachers, whose employment will be under joint supervision of the school districts and the teacher education institutions.

Appointment of the Rev. Isaac K. Beckes as director of the department of young people's work of the International Council of Religious Education has been announced by Dr. Roy G. Ross, general secretary. Succeeding the Rev. Ivan M. Gould, who was released to serve as general secretary of the Service Men's Christian League, Mr. Beckes will assume his new duties on September 1.

Senator Thomas of Utah has introduced S.1130 into the Senate "to provide for care of children of mothers employed in war areas in the United States." Under the bill, \$20,000,000 yearly would be appropriated to provide funds on a grants-in-aid basis. Payments would be made to states (or under special circumstances to local public authorities) for expenditure in accordance with state plans for day care or after-school supervision of school children. State public welfare agencies would submit a plan for day care which might include foster homes, day-care centers, health services for children and communitywide information and advisory services for mothers. They might be carried on by public or private agencies other than school systems. The state educational agency would submit a plan for extended school services, which might include care for pre-school age children and auxiliary services as well as after-school supervision for school children. These may be rendered by public or nonprofit private school systems.

These plans must be developed jointly by the state department of education and welfare after consultation with the state child care committee, and will be approved only for states in which there are one or more "war areas." In order to participate, the state must make available all the state funds and personnel which can be so used and show that federal funds are necessary. At least half the funds must come from state and local sources (including the fees paid by parents). The chief of the children's bureau will be authorized to approve plans for day care services and the commissioner of education those for extended school services.

In June, there was a meeting in Manchester, England, arranged by local businessmen who desire to bring commerce and business under the direct control of Christian principles. A speech was made by John Winant, the American ambassador.

Pastor Roland de Pury of the French Reformed Church has been imprisoned at Lyon, according to a report from Geneva, Switzerland. One of the most widely known of the younger Protestant clergy, Pastor de Pury was an unusually able and forceful preacher.

The four evacuated Chinese universities—Cheeloo University, University of Nanking, Ginling College, and Yenching University—co-operating with West China Union University at Chengtu in Szechwan, admitted 1,000 new students in the past school year, bringing to more than 3,000 the total number of students enrolled in the five universities. One third of the students are women.

The Swedish Mission Society, in its annual congress, reported that its income was the highest in its history and that it now has eighty-nine missionaries stationed in the Congo and twenty in China.

Dr. William Barrow Pugh has been elected to continue the world tour of war fronts on which Bishop Adna Wright Leonard lost his life in a plane crash. Dr. Pugh has been made chairman of the general commission on army and navy chaplains.

Thirty-seven missionaries were commissioned at a recent conference of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. The missionaries represent one group of 160 being appointed by the board for work in China, India, Iran, West Africa, Brazil, Chile, Colombia, Guatemala, Venezuela, and Mexico.

Three young women students of the United Church of Canada training school have been sent out by the home mission board of the church to student mission fields in Saskatchewan. They will assume all the duties expected of full-time ordained ministers, and will service communities that otherwise would be without religious supervision.

Twenty-three women, members of the second group of the Methodist Church School Extension Corps, have started a three months' course of intensive training for work in congested war industry communities. They will serve on a subsistence basis—board, lodging and travel incurred in their work and fifteen dollars a month for incidental expenses.

An emergency program to provide for the spiritual needs of young volunteer farm workers this summer is being launched by Protestant youth agencies co-operating in the International Council of Religious Education. The program will provide for worship services, parties, and interdenominational discussion groups for young people engaged in crop harvesting and other work.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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JULY 3, 1943

Number 27

## *The General Forum*

### Winning the Peace . . .

BY KERMIT EBY

IF we would win the peace we must begin now making the decisions which lead to the elimination of social tensions. We win or lose the peace by the decisions we make in the area of human relations today, just as the decisions we made and the acts we committed from 1918 to 1939 produced World War II. There is no greater fallacy in human thinking than the idea that there is no continuity in history, and that which we do now, this minute, does not influence the decisions of tomorrow.

For example, it is my contention that we are losing the peace every day—losing it because the forces for decency in America are too disorganized and weak to face the policies which will produce peace and, as many believe, directly contribute to a speedy military victory.

Pearl Buck, one of the greatest authorities on Asia, points out almost daily that the world is watching our treatment of the Japanese and Negroes and Jews, as it never has before. The Office of War Information tells us that some of the most successful Japanese propaganda is based on the white man's asserted racial superiority.

There are many other illustrations of the problem. The above-mentioned are enough, however, to establish the point that we must solve the minorities problem today, step by step, or there will be no permanent peace tomorrow.

The Beveridge plan in England and President Roosevelt's announcement of an expanded social security program here are steps toward the solution of the second problem confronting us—economic insecurity in the midst of plenty. It is also indicative of the necessity of doing something now in anticipation of the difficulties we will face when ten million soldiers and thirty million workers will face demobilization.

The National Resources Planning Board, one of the most useful of governmental agencies, was set up to formulate plans which would make the transition from war to peacetime production possible without revolution. The House of Representatives, motivated by a false economy, refused to include appropriations for the N. R. P. B. in the Budget. Its restoration is up to the Senate.

From one end of this nation to another, the struggle between those who want security for all instead of profits for a few is going on relentlessly. The decisions made in Congress on the N. R. P. B., and on salary limitation are the extension of the decisions we make when we elect our representatives in Congress.

The decisions our representatives made today determine for us if the transition from war to peace will be a peaceful one, or if the men who learned to kill around the world will think it necessary to kill when unemployment drives them mad.

The third major problem of the twentieth century which must be solved now if we would win the peace is not unrelated to the second. Succinctly stated, it is this: Do we have enough imagination to understand the implications of the technological revolution? Do we understand that it is imperative that an industry which can run at capacity to produce guns in wartime must be run at capacity to build houses, produce food, provide utilities in peacetime? In the depth of the depression our national income dropped far below \$60,000,000,000. Now it is nearly \$120,000,000,000. If we would avoid another depression and war, we must keep this volume up.

However, before we can do so, before we can avoid further war and revolution, you and I must be able to grasp a few simple truths. They are: (1) goods must be produced for use; (2) scarcity economies and monopoly are as outmoded as the



dinosaur; (3) poverty is not only evil from a religious and ethical viewpoint, but is also impractical from a business point of view. Stated positively, it is to the advantage of all of us for each of us to be able to have what we need to live healthily and well.

Now, these are difficult concepts to grasp. We have behind us several millenia of scarcity. Starvation was the accepted destiny of the poor. In such a world the predatory survived at the expense of the weak. The acquisitive among us become our heroes, not the productive. The time has come to revere the scientist, the engineer, the planner—not the hoarder, and the exploiter.

Today, science can produce food for all of us. Starvation is man-made, not willed by God. Almost daily the discoveries promising an even better world are announced. C. P. S. boys are testing a diet of grass. Imagine, if you can, what dehydrated grass would mean as an antidote to famine in China or India!

More argument in this area would be superfluous. The peace of tomorrow is being won or lost within us today. The question is simply, Do we have the imagination to grasp the potentialities of our modern world of science and plenty? If we do, peace is possible; if we do not, it is not.

Ours is a complicated world. In order to win the peace, we must be able to understand the interrelationships which exist today. We must un-

derstand that we are winning the peace when we maintain the faith of all peoples in the American promises of democracy; when we give assistance to the underpaid, the exploited, and insecure, that tomorrow may bring a world in which children can grow up without the blight of poverty, and in which the tools of industry are geared to the production of peacetime goods instead of guns and planes and tanks. We are the instruments.

Washington, D. C.

## A Safe Course

BY R. H. MILLER

WHEN society attains a certain measure of prosperity and security it is liable to turn into one of two blind alleys; it may become traditionalist or sensualist.

Traditionalists believe that the highest wisdom was attained in the good old days; the perfect method was discovered and used by the fathers.

The sensualist takes the wealth which might be used to promote character and culture and wastes it in the pursuit of pleasure. He seeks life's highest good in eating and drinking.

One can almost say that every civilization of the past has turned into one or the other of these blind alleys. Two outstanding examples are the Jews and the Greeks.

Few nations have produced a more brilliant galaxy of great men than did the Jews during the period from the eighth to the fifth century B. C. Between the fifth century and the birth of Christ there were few great men. The Jewish people during that time turned into the traditionalist blind alley. Their leaders did little but study the writings of the ancients with hairsplitting minuteness, and attempt to enforce slavish conformity to them.

Greek civilization on the other hand illustrated the sensualist blind alley. We view with astonished sadness the quick night which put an end to the glory that was Greece.

Must society always take one of these blind alleys? Are we doomed to become either the servile imitators of the past or the more servile devotees of physical pleasure? Must those who revolt against the pursuit of pleasure become slavish imitators of the past? Must those who are weary of life's monotony find their only escape in physical pleasure?

There is another road, and it isn't a blind alley. It consists of *facing a problem, thinking out a way to solve it, and taking appropriate action.*

This course does justice to every valid claim of the traditionalist. It does not throw away any wisdom which has been found useful and whose use-

## The Slain Must March

BY JAMES BARNHART

*I saw a million warriors slain,  
A million, million warriors slain;  
Dead men they were, and yet not dead.  
I saw a million stricken eyes,  
A million, million stricken eyes,  
Like dying flames, too long unfed.*

*I heard the tread of marching feet,  
A million, million marching feet  
On the sands of eternity.  
I heard the sighs from weary throats,  
A million, million weary throats,  
Like pounding surf before the sea.*

*"Peace, peace!" the sickened voices sighed,  
A million, million voices sighed,  
"Find peace at last and we will rest.  
Is there for man no peace, no sleep,  
All selfishness and war, no sleep?  
How far is peace? How long its quest?"*

*One day across a nobler age  
The sound of marching feet will cease.  
Thumbing the final bloody page,  
Mankind will send the warriors peace.  
Indianapolis, Ind.*



fulness continues to the present. Neither does it deny the values of pleasure which the sensualist blindly pursues. There is no pleasure more genuine, there is no surer way to preserve the wisdom of the past than this habit of facing a problem, mapping out a course of action which promises to solve it, and then working out the solution with one's own hands. In contrast to this, the satisfactions of the traditionalist and the thrills of the sensualist are a shimmering uncertainty.

What has been said, moreover, points the way to freedom. Freedom does not consist, as is mistakenly supposed, in having no one tell you what to do. It consists rather of a rugged exposure of life's problems, with the privilege of solving them with one's own mental and physical powers.

American civilization, poised as it is between the traditionalist and the sensualist roads to destruction, may yet find a better course. From where we are a road leads up to better things. We shall find that road as we face our problems, think clearly and independently about them, and act with courage in harmony with our best thought.

*North Manchester, Ind.*

**Self-control**

BY L. C. HOSFELDT

BECAUSE of present world conditions, there is a great need for everyone to practice self-control to the highest degree possible, for our own good, as well as for the good of those about us.

Becoming master of one's self, and thereby making the best of the present situation, can be done only by cultivating and living out in everyday life the principles taught by the Master.

Jesus was master of himself. No other man ever had such superb self-control. This is revealed by a study of his words and actions. His words were fitly chosen, and no recorded utterance of his needs defense or apology. They all ring with the divine spirit and proclaim to us that he was the Son of God. His bodily passions were always subject to his perfect spirit. His appetite recognized the supremacy of his soul, and lived in obedience thereto. His feelings were subject to his self-mastery. He loved only the pure, beautiful and good in man. Though he hated sin, he loved the sinner. No bitterness was in his soul for those who mistreated him. His prayer was for forgiveness of those who crucified him. In his perfect self-mastery is found a proof of his more than human nature.

Because of his self-control, Jesus was master not only of himself, but also of others. He was master of Satan and satanic forces. Demons confessed that he was the Son of God, and they were

subject to his bidding. At his "get thee hence, Satan," the great adversary was completely conquered, and left him. In his victory over death and Satan, he brought immortality and life to light, and manifested to the world that all power was given unto him. This is attested by his wonderful works.

Jesus was master of the forces of the physical world. At his touch blind eyes were opened, deaf ears unstopped, and palsied bodies made whole. Disease fled at his command, and before the majesty of his presence all weakness trembled. At his word the fruitless tree was blighted, and in obedience to his "peace be still" the waves of the Sea of Galilee were stilled. He controlled the mysteries of nature, and all his acts displayed the hand of the Maker.

Christ's power was due to his relation to the Divine. "Thy will be done, not mine," was expressive of his obedience and self-abnegation, and was a product of his superb character, his spotless life, and the sublime fellowship with his Father that made them one. Christ has given us an example; he has shown us how we may gain the mastery over self. His life is an inspiration, and his words afford every incentive for us to build a character like his.

*Los Angeles, Calif.*

**Value of a Good Name**

BY J. CARSON MILLER

Brother J. H. Moore in his little book, *Our Saturday Night*, tells of a man he met in Florida who was so changed in twenty years from a happy and prosperous man with a good name, honored and respected by all who knew him, that he could hardly be recognized. Besides he was without standing in the community, and his name was not worth anything on a legal paper. All this came about because he endorsed notes too freely for a son-in-law. The young man failed in business and dragged the old father down with him.

This incident illustrates one of many ways in which a good name may be lost. I have known many whose names ranked high among the leaders in the church and in the community to lose their name because of one misstep. It may have been by dealing unfairly with widows and orphans, or by violating God's laws with respect to the marriage relation, or, perhaps by disregarding the principles of honesty in a business deal. A man does not need to be rich to have a good name; he does not need to be poor to lose it.

Prior to the Civil War there lived near my old home a family that owned slaves. My father, though he did not own slaves, was well acquainted with the colored people of the community, and in after years he often spoke of the faithfulness of a certain colored boy, Tom Mason, owned by our neighbors. Years later, when I was teaching at Bridgewater College, I found an old colored man in the employ of the college who was called Uncle Tom. On a little investigation I found him to be the same colored man who had formerly lived as a slave



in my home community. I further found him to be one of the most reliable colored men in Bridgewater. Most of the colored people in Bridgewater at that time could not get credit at the stores, but Uncle Tom could buy anywhere in town, and the merchants were glad to trust him. His faithful wife was also strictly reliable. She frequently worked for my wife, and we could always depend on her coming up to her promises. Uncle Tom and his wife had good names, which were a greater asset to them than riches. It proved that even poor people, although dark-skinned, could have good names. Those of us who knew Uncle Tom would trust him rather than some rich people we knew.

Well did the wise man say, "A good name is rather to be chosen than great riches." We have but to read the stories of the Bible characters who coveted riches to be convinced of the truth of the above statement. Then, too, our own experience in life should furnish additional proof. Many have more regard for money than for a good name. They are determined to get money, honestly if they can, dishonestly if they must. If people would have more regard for a good name and less desire to accumulate riches many court proceedings would be unnecessary.

Men today do not practice in their lives what they know to be best. Some years ago a saloon-keeper wrote to Mr. Smithdeal, president of a business college in Richmond, Va., asking him to recommend a young man of good character, well-qualified to take charge of his office work. He especially stated that the young man must have good habits. Mr. Smithdeal replied: "Yes, I have young men that would fill the description of the man you want, but I would not recommend them to you."

A man with a good name who dabbles in things that are questionable is likely to lose it. General Robert E. Lee was once approached with a proposition to join a certain organization that was being started. As the purpose of the organization seemed somewhat questionable, and as General Lee was busy with other work, he refused to join. The committee then told him that they would not expect him to do any work, that his name alone would be worth a great deal and would be a guarantee of the success of the movement. Mr. Lee replied, "Gentlemen, if my name is worth as much as you say, don't you think I would better be careful how I use it?" If you live to any great age I feel sure that you will be solicited sometime to lend your name for the furtherance of some questionable project. You will be told that your name will give influence to the movement. Like General Lee, we should be careful how we use our names.

It has frequently been stated that an honest man's word is as good as his note. An old number of the Kansas City Star is responsible for the following. An old gentleman who thirty-five years before had loaned a sum of money to a friend in the South walked into a banking house and presented his friend's note for collection. "My good friend," said the banker, "you have no claim on that money. You cannot hold the man to that loan. The statute of limitations has run against that loan years and years ago." "Sir," replied the man who presented the note, "the man to whom I loaned that money is a gentleman, and the statute of limitations never runs against a gentleman." He further assured the banker that his friend had told him to call for the money when he needed it. Thereupon the banker sent

the note to his bank in the South for collection, and in due time, to his surprise, he received a draft for the full amount of the note with interest to date. The man who had given the note had a good name and valued that more than the opportunity to use the law to cheat his friend out of the money. The above is said to have occurred years ago. But why should it not occur today?

*Moore's Store, Va.*

## Suggested by H. C. Early, Christian Statesman

BY GALEN B. ROYER

The introduction to H. C. Early, Christian Statesman, by Charles D. Bonsack, advisory secretary of the General Mission Board, is a fine appraisal.

Under this title John S. Flory, for many years professor of English at Bridgewater College, has written a biography of his lifelong neighbor and brother in the ministry. The book should have a strong appeal to every young person because it teaches without pretending to teach that it is not in our stars, but in ourselves, that we walk in the low mists and mires instead of on the King's highway of life.

Ever since the days of Adam, men (and some women) look about for someone on whom to lay the blame for their sins, foibles and failures. Even God is blamed for shortcomings, for that is the echo of the lament, "I can't help it." True, when God's providences confront us we must choose; but he never commands the wrong and always urges the right. Nor does he especially favor those who choose the right. Their choice is but the opening up which permits the flow of blessings to enter—the blessings open to all who seek the right. As we remain open and falter not, God continues to fill and our usefulness becomes a great blessing to others.

God is never partial, "for he causeth his sun to rise on the wicked as well as on the good, and sends rain on those who do right as well as those who do wrong." To say that Providence favors one above another is simply declaring that the favored one is open to God's favor by choosing the right. On the other hand, to say the Almighty does not hold out his favors alike to all is belittling his majesty and reducing his gracious, perfect and loving kindness to the level of man's prejudices, whims and delusions. And that is not God.

The heredity of two hundred years (see beginning of first chapter in H. C. Early, Christian Statesman) is a factor in each individual's life, but it is not of necessity controlling. The author sees Bro. Early responding to stern discipline as an ordinary boy, and continuing under such influence until manhood. He flowers out with a resolute will, a noble ambition, and a determination to succeed as a farmer and a businessman, and when the ministry calls him in his early twenties, without the training present-day standards expect, he firmly resolves to make that his supreme success. Thus Bro. Early is effectively presented as the leader of leaders of the church.

Besides being a book from which every young person who reads it will derive great profit, it is a book for those who knew Bro. Early more or less in the field of his church work. It will help them understand him better. They will be delighted that they heard him speak or received his friendly handshake. It is an unusually strong contribution to the church's literature.

*Huntingdon, Pa.*



## Little Foxes . . .

BY ROSA M. BENNETT

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes" (Song of Solomon 2: 15).

From time immemorial the fox has been to us an embodiment of speed and cunning, and these, incorporated with endurance and resourcefulness, have made him a worry, a plague, a pest and a downright nuisance to man. We excuse his depredations as long as he stays away from us, saying, "Oh, well, he is just a fox and has to live." However, when he gets into our own chicken coop he becomes not just a fox that has to live, but a menace, something evil, a threat to our property and peace of mind.

The old foxes out for food for themselves and their young are harmful, we know, and we do something about them, but the little foxes in their play either escape our attention or are dismissed with a smile, or just ignored. They seem little and attractive, so why worry about them? Why do we never stop to realize that small evils given the proper nourishment grow and in time become big evils?

It is the little foxes that spoil the vines. In the church we generally do something about it when a big fox threatens to gobble up a bunch of grapes. But do we stop to consider what happens to all the bunches of grapes if the little foxes are allowed to romp and play and destroy the vine?

Right now we read and hear over the air of the destruction of property, the taking of human lives and the destruction of the bodies of men, women and children. We think it terrible, and it is terrible to the highest degree; but there can also be devastation, even carnage within our own lives and souls—a devastation that has been caused by the little foxes that so delight in spoiling the vine, the little foxes that crawled into our lives so unobtrusively, that stayed hidden so cleverly, that slowly and surely have taken nourishment from our souls and minds, that now have become so incorporated into our very existence that it is hard to distinguish between the foxes and our own souls.

Just because they seem harmless, how many of these little fellows are we feeding in our own back yard, hoping that the fence of our supposedly good works will keep our neighbors from seeing them! The little foxes are sly and crafty. They sneak in when we are off guard, yet sometimes we even open the door, making the way easy for them. There are so many of them—mental and spiritual laziness, malice, discord, slander, backbiting (that is the scriptural word), vindictiveness and many others. Feed any of these in your back yard even a little while, and before you realize it they have entered your house, your home, your heart.

Probably one of the most sneaking and soul-decimating little foxes that can come into our lives is hatred. It may be hatred of those we have wronged—wronged maybe only in our minds. It may be hatred of those who we feel are in some way our superiors, hatred of those possessing attributes we ourselves lack, hatred of those in positions or offices we feel we could fill quite efficiently; but no matter how it starts, hatred can grow into an all-consuming fire that burns out of one all the good impulses he ever had. It can become a wall be-

tween a man and God, a wall that he, not God, has erected. It can start as a very small thing and quickly and surely grow large, and finally become the dominant factor in one's life. Feed hatred all the vile things ever heard; feed it gossip; refuse to entertain the idea that possibly and quite probably we ourselves are wrong, that the other fellow under no circumstances could be right, and you have let a little fox into your life. Is it possible that we fail to see, or perhaps refuse to see, that the little fox of hatred can become a big fox and within us a terrible corruption? Do we, while having this corruption within us, look with disdain on him who sold his birthright for a mess of pottage? If we do, we are not realizing that we have sold our birthright and failed to collect even a mess of pottage!

We know we would be foolish to hold a hand in a flame of fire until the whole hand was consumed. In fact, we would not and could not do it. Are we then any the less foolish to allow a hatred, or any other destructive force, to consume or destroy within us all the good and true that should be used in the glorification of God, in the support of the church, and in co-operation with our fellow Christians?

Are we as Christians letting our crusade against all that is evil, our striving to elevate all that is good, beautiful, sublime and righteous, come to an ignominious defeat just because we tolerated a little fox, let him enter our lives and therefore destroy the vine?

If we entertain evil ideas, nurse and coddle pet peeves or shortcomings, and feed hatred, suddenly the whole spiritual structure, a work of years, tears, struggles and sacrifice, comes tumbling down.

If the little foxes are allowed to spoil the vines, what becomes of the vineyard?

Copley, Ohio.

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## Time Is Ticking Away

BY VIOLA W. HARPER

The old clock's face is always the same  
As it ticks the livelong day,  
But its hands move on and are never still  
As it ticks the minutes away.

Each "tick" marks a second gone to the past;  
A minute, an hour, and a day—  
All pass away with lightning speed  
As the clock ticks the minutes away.

Let us glimpse for a second the days gone by.  
Were they filled with goodness and cheer?  
Were there minutes spent in wickedness?  
Did you waste any minutes so dear?

Turn your eyes from the past and back to today;  
Look at the clock and know  
Each "tick" of the clock is a second gone past—  
Gone as the days will go.

Why spend precious minutes in wickedness?  
Why waste an hour or a day?  
Good deeds for the Master need to be done  
As the clock ticks life's hours away.  
Citronelle, Ala.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, July 4

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** A People in Distress.—Exodus 1: 6-14; 2: 23-25. Golden Text, They cried, and their cry came up unto God by reason of the bondage. Exodus 2: 23.

**Christian Workers.** We Choose Democracy.

**B. Y. P. D.,** America Sings.

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### Gains for the Kingdom

**One** baptized in the Dallas Center church, Iowa, Bro. D. D. Fleishman, pastor-evangelist.

**Three** baptized, two reclaimed and three received by letter in the San Bernardino church, Calif., Bro. Arthur M. Baldwin, pastor.

**Six** baptized in the Amaranth church, Pa., Bro. Howard Whitacre, pastor, Bro. G. L. Baker, evangelist.

**Twenty-two** baptized in the Grossnickle church, Md., Bro. Ralph G. Rarick, evangelist, Bro. John F. Graham, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. S. C. Godfrey** of Red Lion, Pa., Aug. 8 in the Middle Creek church, West Conestoga congregation, Pa.

**Bro. Elwood F. Humphreys** of Penhook, Va., July 11-18 in the Snow Creek church, Va.

**Bro. James H. Beahm** of Marion, Ind., July 11-25 in the Fairview church, Pa.; Aug. 1-15 in the Summit Mills church, Pa.; Aug. 15-29 in the Santa Fe church, Ind.

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### Personal Mention

**Sister O. E. Messamer** of Osceola, Ind., wishes to thank the many friends throughout the brotherhood for their kind remembrances during the time of bereavement occasioned by the passing of her husband, Bro. O. E. Messamer, pastor at the Osceola church.

**A phone call** to North Manchester the evening of June 23 resulted in the happy surprise that Bro. Otho Winger was feeling well enough to answer the phone himself. So we have firsthand information of what happened. Bro. Winger came home from the McPherson Conference feeling well. He reported on Annual Meeting at the West Manchester church Sunday morning, June 13, and gave a talk at Camp Mack that same evening. The following Tuesday he had a light stroke of apoplexy, further affecting his left side. He was taken to the Caylor Clinic at Bluffton, Ind. After eight days in the hospital he was able to come home the morning of June 23, but under doctor's orders to remain quiet and do nothing strenuous. This recent experience is to be regarded as a real warning which even a Winger must observe. Mrs. Winger, not too well herself, is reported about as good as usual.

**Elder S. J. Kenepp**, formerly of Payette, Idaho, should now be addressed at 3825 West Marginal Way, Seattle 6, Wash.

**An aged sister** in Nebraska who is giving much of her time to Bible study writes to say, "What a joy it has been to discover and rediscover those gems of Scripture." It is interesting to note how the values in God's Word are as the ore in a mine where the veins grow thicker and richer as the mining process proceeds.

**Brother and Sister H. M. Snavely** have graciously offered the hospitality of their home at 221 Walnut Street, Carlisle, Pa., to all Brethren boys who may be stationed at Carlisle barracks of the army reservation at Dickinson College, Carlisle. The ministerium of Carlisle is opening a religious center on the campus of the college to entertain parents or friends of the boys while on a visit there. Please send names to Brother and Sister Snavely and also to the Brethren Service Committee, 22 South State St., Elgin, Ill.

**Bro. J. Ray Klingensmith**, editor of the missionary number of the Brethren Evangelist for June 19, reports his visit to the McPherson Conference in part as follows: "We have just returned from one of the finest conventions of Christian people that we have ever been privileged to attend. We refer to the Annual Meeting of the Church of the Brethren as a Fraternal Delegate from our own denomination. The great inspiration and joy that we caught from the spirit of the meeting was adequate compensation for the inconvenience of being required to stand nearly one whole day and night on the train en route."

**Dr. Calvert N. Ellis** has been elected president of Juniata College, according to an announcement made recently by the board of trustees. The new president succeeds his father, Dr. Charles S. Ellis, who becomes president-emeritus on Sept. 1 after thirteen years as president and thirteen years as vice-president of Juniata College, of which he also is an alumnus. Dr. Ellis will undoubtedly be one of the youngest college presidents in the country, yet he has already had a varied business and academic experience.

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### Miscellaneous Items

**The congregation** of the First Church of the Brethren, Altoona, Pa., has decided to secure an associate pastor. Anyone interested and desiring further information will please write H. V. Morse, Secretary of the church board, 613 Bell Ave., Altoona, Pa.

**Special Notice:** Because of the War Production Board regulations that control the use of paper, the Brethren Publishing House was not permitted to print the third quarter of Walking With God Today. We have tried a number of other printers—after conference with WPB—but because of the delay printers could not get out the daily devotional booklet in time for use during the third quarter. We are very sorry, but wish to announce that we are in conference with sources that will print the fourth quarter in ample time for distribution. —J. Perry Prather and Mary Stoner Wine, Editors of Walking With God Today.



The Bartlesville Church of the Brethren is in need of a pastor. Anyone interested please write to Charles W. Parton, R. 1, Box 354, Bartlesville, Okla.

**Too late** to change in last week's paper we received word that the hymn sing to be held at Prices church near Waynesboro, Pa., had been postponed from June 27 to July 25 at 7 p. m.

The annual harvest all-day meeting at the May Hill church of Southern Ohio will be held July 25 this year. Bro. E. Friend Couser will speak in the afternoon. The morning service will begin at 10 a. m. (EWT). Basket dinner on the church grounds at noon. The afternoon meeting will begin at 2 p. m.

The Dayton work camp, scheduled to run from July 8 to Aug. 12, will be located on a farm near Dayton, Ohio. Dayton is an industrial city with the typical problems incident to rapid growth. The work project will be directed toward the study and possible solution of some of these. Campers who desire to mix study and work, who are interested in applying Christianity to concrete situations and who have had some experience working with boys and girls, should write Franklin Wallick, R. 4, Greenville, Ohio.

**Working With God in His World** is a new vacation school course just off the press. Planned around experiences through which primary children discover God and how he works in the world it leads them to feel their share in helping God to make this an orderly happy world by practicing Christian conduct every day. Two units are included in the text, *Knowing God Better* and *Living and Learning in God's World*. The course is adaptable for schools from two to five weeks in length, and contains an extra section on source materials. One chapter is devoted to suggestions to the leaders which will prove helpful to any leader setting up a school. This book was prepared by Margaret S. Ward and is published by the Interdenominational Committee on Co-operative Publication of Vacation Church School curriculum—G. C.

A miniature Annual Conference, as suggested when it was known Annual Conference at McPherson would have to be a delegate meeting, was held in a number of local churches of the brotherhood. At Payette Valley, Idaho, a unique feature of the fellowship hour was brief summaries from those who had attended Conference at some time. Each stated when and where and what impressed him most. Conference music held first place in the memories of all. At La Verne, Calif., the miniature Annual Conference began with the morning preaching hour when Bro. La Mar Bollinger spoke on the The Church as the Body of Christ. Luncheon was enjoyed in Fellowship Hall, followed by an afternoon missionary meeting in which Brother and Sister D. L. Forney, former missionaries to India, were among those who took part. At Elgin J. E. Miller spoke at the preaching hour on the business to come before Conference; this was followed by a fellowship dinner and an afternoon missionary address by Lillian Grisso. At the Meyersdale church, Pennsylvania, a group of laymen occupied the pulpit since the pastor was at McPherson. The laymen gave short talks on various phases of the Annual Conference and the work of the church in relation to it. It would be interesting to know how many churches followed the suggestion of having a miniature Annual Conference on Sunday, June 6.

The fourth observance of world-wide communion Sunday will be held this year on Sunday, Oct. 3. Appropriately enough plans are under way to make this year's observance more universal than ever before. Samples of the literature which has been prepared for this special observance may be secured from the Department of Evangelism, 297 Fourth Avenue, New York.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

### Recently Received

**Taking God Into Partnership.** Grenville Kleiser. 175 pages. \$1.50.

**The Screwtape Letters.** C. S. Lewis. 160 pages. \$1.50.

## With Our Schools . . .

### Bethany Biblical Seminary

Dr. F. E. Mallott was at Manchester College on June 8-11, speaking to the group of men in C. P. S. Camp No. 101.

The annual Seminary communion was held Saturday evening, May 29. The attendance was excellent. As it has been each year, the communion was a beautiful and most solemn occasion.

The annual meeting of the Alumni Association on May 28 was addressed by Bro. Merlin Garber, pastor of the Champaign church, Illinois. It was held in the chapel and was followed by tea in the Bethany dining hall.

During the summer term of Garrett Biblical Institute held in connection with Northwestern University, President Rufus Bowman is teaching in the place of Dr. McKibben of the religious education department of the university.

During this summer a five weeks' summer term is being conducted at the Seminary, beginning June 14. Mrs. Anna Mow and F. E. Mallott are teaching. Classes are held five days a week. Either a minor or major of credit may be earned.

The graduating class was the largest Seminary class and the second largest class in the history of the school. Seventeen B.D. degrees were awarded; two received the M.R.E. From the Training School three received the B.S.L.; two were music graduates; one was a diploma graduate.

Commencement was an inspiring occasion. The baccalaureate service was held in the forenoon and graduation in the evening of May 30. President Rufus Bowman preached the baccalaureate sermon and the commencement speaker was Dr. Harold Ruopp of Central church, Chicago.

The hostel which has done such effective work for our American Japanese has been housed in the Bethany buildings since last spring. Bethany has been happy to assist in this work. But after September 1, the hostel will move, as Bethany anticipates crowded quarters for the year beginning Sept. 8.

During the summer, three two-week extension schools are planned. These schools are to be held at Camp Mack, at Juniata College, and at Bridgewater College. The first one to convene will be the Camp Mack Bethany extension, July 5-17; Jesse Ziegler, Wm. Beahm, and A. F. Brightbill will be the teachers.



## *Our Mission Work*

### **A Long-closed Door Is Opening . . .**

BY GOLDIE E. SWARTZ

#### **New Channels**

Although India is experiencing peace-disturbing threatenings, both from without and from within, yet up to the present, kingdom-service opportunities have not been restricted. Rather the reverse is true. There are changes, of course, but these changes in many ways are opening up new channels. Along with these disturbances, former customs and philosophies are being shaken, resulting in changed thought and attitudes.

#### **Growing Disturbance**

In the religious life too, there is a growing unrest. To be soul satisfying, religion must find expression in a thoughtful worship of the Creator and in mutual service and in friendly relationship with fellow human beings. Such thought is taking hold. Among the Hindus, myths and idols are being questioned. Among the animists, fear of evil spirits is lessening. On the part of all, this awakening is speeding up. Some are showing a tendency toward atheism; others are becoming active in a quest to know God and to experience a vital relationship with him.

#### **Great Changes Are Coming**

In our area, composed largely of aboriginal tribes who are animists, our work has been more among these than among the caste Hindus. Yet a change in any one group presages eventually a change in every other group. The awakening among the caste people is having opposite effects: a greater, crushing intimidation on the part of the zealous and a desire to remove oppression on the part of those yielding the orthodoxy of Hinduism. Seeing this, the formerly suppressed groups are finding courage to step out. They are taking hold of opportunities for study and for worship of the Creator rather than trying to appease demons through fear. All this portends a gigantic opportunity for service for some time to come.

#### **A Most Joyous Event**

As evidence of what I have just written, I want to tell you of the most joyous event that has come to me during the twenty-six years I have served in India. A few weeks ago we witnessed the first baptisms of heads of families from among the Warali tribe. They were baptized out in their own villages where they will continue to live among their own people and engage in their usual field activities for a livelihood. Up to this time, a number of orphans and some detached families have come into the kingdom, but these two fathers with their sons are the first to give up courageously demon worship and start walking the way of life in their own village homes and among their kith and kin.

#### **One Is the Village Headman**

One of these is the village headman, which position may bring to him some hardships for a while. On the other hand, it will be easier for others to follow his example. Both of these men had heard the glad tidings with more or less interest for some years, but it was not until last May while we were in camp in that area that they began to think seriously of making the great decision. We encouraged them; we prayed with them, but in disappointment we had to pull up our tents and move into the compound, for the rains were soon to be upon us.

#### **Almost Persuaded**

In less than a fortnight, the wife and two sons of one of the men came down with a severe fever. He brought them to our hospital for medical help. Then coming to me, he said, "If only we had responded to Jesus' call to follow him as you encouraged us when in our village, maybe this would not have happened. We knew we should accept, but we lacked courage. Now I am ready and when my family gets well, we will all come."

#### **Immersed in the Rivulet**

More prayer, more teaching, and after a few weeks, when the eldest son was able, the father and son, the headman and his son were all immersed in the rivulet whose source is in the hills near which they live.

#### **The Long-Hoped-For Day**

Thus, this long-hoped-for day came, and gave to us in the Marathi area especially a profound spiritual thrill and joy. There are several large churches in Gujarat among the Bhils and other tribes where the doors opened years ago, but this is the beginning of the Spirit of the Lord moving upon the Waralis, who number over 200,000 souls. So there is great rejoicing, and we trust this joy will abound both in us and in those who are beginning to find freedom and life.

#### **Oh, That Others Might Have Seen the Fruit of Their Labors**

How we wish our predecessors could have been present to see this day of victory and rejoicing! Some of them too have traveled weary miles through heat and dust, by foot or in springless oxcart, to bear the message of abundant life to these children of the jungle.

*Dahanu, India.*

### **What to Pray For**

*Week of July 3-10*

In the Prayer Calendar the names of Brother and Sister I. W. Moomaw appear during the week of July 3-10, and so the church at large is requested to remember them in its prayer during this week. The Moomaws sailed for India in 1923, and have given three terms of service on the field. They returned to America in 1942, and at the present time are living at North Manchester, Ind.

During the years on the field the Moomaws gave most of their time to the vocational training school at Anklesvar. Brother Moomaw was superintendent of the school and Sister Moomaw besides helping in the school did much work among the women of the community and town. During the time that Brother Moomaw was in charge of the vocational training school it became known throughout India, and it also received recognition by the British government when Brother Moomaw was awarded the Kaisar-i-Hind medal for outstanding work in this field.

For the past year, Bro. Moomaw has been in the state of Arkansas, working along agricultural and reconstruction lines. Now he is on his way to South America to study conditions there, a member of a commission of men who are outstanding along their line of work and research. Dr. Rycroft, the author of *On This Foundation*, which many mission groups have been studying during the present year, is also one of the members of the commission.



## Brethren Service

### Ministry to Servicemen . . .

Some of our ministers who visit military centers met in a brief discussion period at the McPherson Conference under the direction of H. L. Hartsough. One of the problems considered at this meeting was how to reach more of our men. Though the names sent by the home ministers seldom remain in our office more than forty-eight hours before being sent on to the visiting ministers, even this delay often means that the men will be missed. Thus we want to suggest that you do two things: first, continue to send the names of all the men to the Brethren Service Committee, 22 S. State St., Elgin, Ill.; second, send the name to the minister who visits the camp in which your boy is located. In all cases be sure to give rank and complete address.

It is hardly possible to print in one issue of the Messenger all the names of ministers visiting camps and of the camps they visit. There follows a list of some of the camps with the names of the ministers to whom we have sent the majority of names. We also give some names of families who are entertaining Brethren boys.

Parents and pastors should urge their young men and young women to attend the services of the Church of the Brethren when they are sufficiently near to do so. The location of the churches and the time of services can usually be found in the Saturday or Sunday issues of the city papers.

Please preserve the following information, for it may mean giving the right kind of help to some young person at a time when he needs it most.

#### California

**San Diego**, including Callan, Ft. Rosecrans, Seeley, Elliott, San Diego Navy Operating Base, Fleet Training Base, Naval Station.

Charles Forrer, 4114 Swift Ave., San Diego. Phone: R-2416.

**Los Angeles Area**, including Camps Cooke and Hawthorne.

M. S. Frantz, 5306 Denker Ave., Los Angeles.

**San Francisco-Oakland Area**, Hamilton Field, Mare Island, Fort Ord, Camp San Luis Obispo and San Jose.

W. Russell Burris, 1917 Fortieth Ave., Oakland. Phone: Kellogg 2-3241.

There are other ministers in California to whom a few names are sent; perhaps we can give an additional list later.

#### Colorado

**Colorado Springs**, including the air base and Camp Carson. Lee Kendall, 2128 W. Bijou St., Colorado Springs.

**Denver Area**, including Fitzsimmons general hospital, Camp Logan and Lowry Field.

Oliver H. Austin, 1057 S. Washington St., Denver.

#### District of Columbia

**Washington Area**, including Forts Belvoir and Myer, Va.

Warren D. Bowman, 2910 Twentieth St., Washington, D. C.

#### Florida

**Jacksonville**, including Camp Blanding.

S. Ira Arnold, 4563 Shelby Ave., Jacksonville.

**Miami Area**, including Coral Gables, West Miami, etc.

T. Simon Richardson, 2129 N. W. Forty-second St., Miami.

**Tampa Area**, including Drew Field, West Palm Beach, St. Petersburg.

A. D. Crist, 801 E. Plymouth St., Tampa.

#### Illinois

**Champaign**, including Chanute Field.

Merlin Garber, 1205 N. Market St., Champaign.

**Camp Grant**.

Carl Smucker, 2709 W. State St., Rockford.

**Chicago Area**, including Great Lakes, Fort Sheridan, Chicago and Northwestern universities, Navy Pier.

The Older Youth Fellowship, First Church, Lois Yoder, 3249 Washington Blvd., Chicago.

**Scott Field**.

Joe E. Campbell, Woodlawn.

#### Indiana

**Fort Wayne Area**, including the army air base.

Van B. Wright, 2202 Smith St., Fort Wayne.

**Indianapolis Area**, including Camp Atterbury, Ft. Benjamin Harrison and Scott Field.

Harry K. Zeller, Jr., 3165 Kenwood Ave., Indianapolis.

#### Kansas

**Camp Phillips**.

Desmond Bittinger, McPherson.

**Fort Riley**.

Harold G. Correll, R. 1, Abilene.

**Kansas City**, including Sherman Field.

Hylton Harman, 2302 Everett St., Kansas City.

#### Kentucky

**Fort Knox**.

Orion Erbaugh, 706 Webster Ave., Hamilton, Ohio.

#### Louisiana

**Camps Clairbourne**, Livingston, Polk and all others.

W. J. Horner, Rosepine.

#### Maryland

**Baltimore Area**, including Aberdeen Proving Grounds and Camp Holabird.

I. S. Long, 22 Gwyndale Ave., Baltimore.

**Fort George Meade**.

John D. Long, 5300 Riverside Road, Riverside.

#### Michigan

**Detroit Area**, including Dearborn.

Harvey R. Hostetler, 1778 Seyburn Ave., Detroit.

#### Missouri

**Fort Leonard Wood**, etc.

A. W. Adkins, Cabool.

#### New Jersey (Hospitality Home)

**Fort Hancock**, Fort Monmouth and Camp Kilmer.

Mr. and Mrs. John E. Gingrich, 296 Main St., Woodbridge.

#### New Mexico (Hospitality Homes)

**Deming Air Base**.

Mrs. George E. Bell, 422 W. Maple St., Deming.

**Fort Staunton**, Kirtland Field and Albuquerque.

Mr. and Mrs. Albert C. Rood, Marine Hospital, Fort Staunton.

Kirtland Field, and Los Lumas.

Mr. and Mrs. Isaac J. Lapp, Terroto.

#### New York

**Governors Island**, Long Island, Mitchell Field, Fort Slocum and

Fort Wadsworth.

Robert B. Garber, 358 Sixtieth St., Brooklyn.

#### North Carolina (Hospitality Home)

**Fort Bragg** and Douglas Field.

Mr. and Mrs. George Swank, 254 Raccoon Road, Willard.

#### Ohio

**Dayton Area**, including Wright and Patterson Fields.

J. Perry Prather, 18 College Ave., Dayton.

**Columbus Area**, including Lockbourne Air Base.

D. R. Murray, 495 Tibet Road, Columbus.

#### Oklahoma

**Oklahoma City**, Fort Sill, Will Rogers Field.

Homer Caskey, 1731 N. W. 38th St., Oklahoma City.

#### Oregon

**Camp Adair**.

Forrest U. Groff, 1139 Water St., Albany.

**Camp White**.

Ward E. Pratt, 123 Oberlin St., Ashland.

**Portland and Oregon at large**.

Ralph R. Hatton, 5528 N. Moore St., Portland.

#### Pennsylvania

**Philadelphia Area**.

B. F. Waltz, 6611 Germantown Ave., Philadelphia.

**Pittsburgh Area**.

Wilbur H. Neff, 1120 Greenfield Ave., Pittsburgh.

There are other ministers to whom a few names have been sent. We have many churches in this state and usually a minister can be found to visit a boy in camp.

#### Tennessee

**Camp Forrest**.

John B. White, 1701 Ashwood Ave., Nashville.

**Nashville Area**.

John A. Pritchett, 2006 Ashwood Ave., Nashville (hospitality home).

#### Texas (Hospitality Homes)

**San Antonio Area**, including Duncan Field, Randolph Field, Ft. Sam Houston and all other camps.

William Miller, 912 Howard St., San Antonio.

H. D. Clark, 1819 Edison Drive, San Antonio.

**Camp Howzie**.

H. M. Williams, R. 3, Box 22, Gainesville.

#### Virginia

**Camp Pickett**.

Arthur L. Warner, 209 Euclid Ave., Lynchburg.

**Norfolk-Portsmouth Area**, including Fort Eustis, Langley Field, Camp Lee, Fort Story and other camps.

B. Wayne Glick, 2215 E. Broad St., Richmond.

#### Washington

**Seattle Area**, including Fort Lawton, Bremerton and Camp Murray.

Bernard H. Suttle, 7716 Latona St., Seattle. Members of the Seattle church entertain boys in their homes.

**Fort Lewis** and McCord Field.

Andrew Holderread, Olympia.

(Continued on Page 14)



## *The Church at Work*

### **The Minister's Growth as a Preacher . . .**

By Rufus D. Bowman, President Bethany Biblical Seminary

"Have the young ministers who come out from Bethany preach as if they mean it," said one of our good ministers to me. I have pondered those words and feel that there is much truth in them. Classes in *The Art of Preaching*, drill in the correct use of the voice, a study of the techniques of expression, the reading of books on the theory of sermon preparation, and even practice preaching with suggestive criticisms from fellow students and teacher are not enough. A minister must have passion, a desire for souls, a concern for the lost, the conviction that the gospel of Jesus is the power of God unto salvation. Preaching is serious business. It is the greatest work in the world. Because of its importance we are considering here *The Minister's Growth as a Preacher*.

#### **Preaching to Meet Human Needs**

There is a great difference between preaching aimlessly and preaching with a purpose. What do we preach for? Is it to take up twenty or thirty minutes of time? Preaching is for the purpose of meeting human needs. It aims to present the claims of the Christian gospel on all areas of human life. Its central object is the conversion of persons, and leading them on in their developing Christian life. Its high office is to teach the truth of God which convicts persons of sin, to uphold the high road where the fulness of life is experienced, and to undergird persons with convictions which offer a Christian philosophy of life. Preaching which comes out of an understanding of human needs, and a careful study of human needs, will be more vital and powerful than that which is aimless. Each minister should outline his year's preaching program carefully after a thorough canvass of the needs of his people. This vital relation of preaching to human needs helps the minister to grow.

#### **Selection of Texts**

Preparing a year's preaching program will give the minister the broad emphases for his pulpit work. But what themes will he use each Sunday and how can he avoid the feeling of complete emptiness? A creative method of selecting texts and themes is the solution. The best method of selecting texts is through the prayerful reading of the Bible. As the minister reads his Bible daily, scriptural texts will suggest themselves. These should be written in a notebook. As the minister reads books in general, sermon themes will suggest themselves. As the minister goes among his people, sermon themes will suggest themselves. The little notebook will soon be filled with suggestions for sermons. The sermon texts and themes should be read over at least once each week. In this process some texts and themes will present a special claim on the minister's thought. They will ripen and bring forth from their treasures rich thoughts. Here and there a text will speak out and say, "It's about time to take me." Through this method sermon themes and texts grow. The minister lives in a rich process of thought. Compare this with the aimless hunting for something to use on Sunday morning. There is no substitute in the selection of texts for the devotional and regular reading of the Bible.

#### **Preparing Sermons**

This is hard work. The minister's growth as a preacher comes through much effort and discipline. Great preachers sweat blood over their sermons. Sermons do

not grow on trees. The lazy preacher may take them from books and preach another man's sermons but he does not grow that way. Many preachers are going to Doran's *Ministers' Manual* for their sermon materials. Vital preaching requires wide reading but the material read should be absorbed until it becomes the minister's own. In preparing sermons the best method is to choose a text or scripture passage and read it, think about it, pray over it, until it yields its rich message. Read it in its text. Write down your thoughts. After you have thought yourself dry, go to the commentaries and see what the masters of scriptural exegesis have said about the passage. Many ministers make the mistake of going to the commentaries first. Their own original thinking should be brought to bear upon the scriptural passage before commentaries are consulted. Select the central idea of the sermon, the topic, outline the points to be developed, and have a clear idea regarding the nature of the application to the needs of the people. Read other portions of the Bible bearing upon the thought of the sermon. After that, read widely from books and periodicals which give help on the theme at hand. Work up the sermon with care. Some ministers write out their sermons. This is valuable for young ministers for the sake of smoothness of style and clarity of expression. Other ministers outline their sermons carefully, writing out only their introductions and conclusions in full. A minister should use the method which is best for him. At least, it should be said that ministers should not read their sermons. Even the use of notes too freely hinders the preacher in effectively presenting the message. The ideal is for the minister to be free from notes entirely. When notes are used the preacher should be free enough from them so that the spirit of God has complete freedom in communicating truth through his personality. Growth in preaching means hard work and patient study in preparing sermons, discipline in a program of wide reading, constant habits of Bible reading and study, and the willingness to sweat blood over sermons until they represent the best creation of a man's mind and heart. There is no substitute for hard work.

#### **Absorbing Sermons**

Has not the sermon been prepared? What more is there to do to deliver it to a waiting audience? Ah! There is something else. A sermon may be well prepared but poorly delivered. The sermon must become a part of the preacher's soul. He should read it, and re-read it, and think it through until it becomes a part of his heart. He should think it through in relation to the needs of his people. More than that he should pray it through until it catches fire in his own nature. There is a great difference between a sermon which is well prepared and a sermon which is absorbed. A sermon which is absorbed comes through the heart and mind and personality of the preacher as his whole being responds to the Spirit of God. A minister should live with his sermons until they grip him in such fashion that he feels he has to preach. This is the source of more passion in preaching. Passion in preaching is not something which is put on from the outside. It comes from the inside. A minister on fire is a minister who senses the needs of his people, who has lived with his sermon until it has gripped his soul, and who maintains a vital contact with God. A preacher like this preaches as if he means it



for he does mean it. He cannot help but mean it. The sermon has him and therefore it will influence his people. May God help us to become better preachers of the Word.

#### ADULT DISCUSSION OUTLINE

### Do We Have Equal Educational Opportunities in America?

Scripture: Gal. 6: 2; Acts 20: 35  
Sunday, July 18

#### I. The Problem

America now has more people living in cities than in the country. As a rule the schools in the cities are better than in the rural areas. Teachers are better trained, better paid, and the schoolhouses and equipment are better.

Most of our wealth is in the city. Recent statistics tell us that California had over \$10,000 in wealth per child, while Mississippi had less than \$3,000. The income per school child in California was nearly \$3,000; in Mississippi, \$500. Farmers in the United States have 31% of the school children but receive approximately 10% of the income. The average farm family has nearly twice as many children to educate as the city family. Yet many of these rural children when grown will migrate to the city to live and work.

#### II. The Solution

Investigating committees recommend federal aid as the only solution. Without aid, they say, several millions of children will be denied the opportunities of education which we regard as their birthright and which is necessary to a democracy like ours.

#### III. For the Discussion

1. Since the children are largely coming from rural areas would not common sense teach us that the country should have the best schools?
2. Can we afford to let rural children grow up without adequate educational opportunities?
3. What are the dangers in increasing federal aid to the schools?
4. What advantages do rural children have to learn from their environment and work?
5. Should the schoolteacher use the rural school as a steppingstone to the city school?

## Correspondence . . .

### Doing Our Best

I would to God there were more women like the woman who came into Simon the leper's house, who broke the alabaster box of ointment and poured it on the head of Jesus. There are always some people ready to criticize others for doing the right things. Some will always say, "Why was this waste of the ointment made? For it might have been sold . . . and have been given to the poor."

If we break one of God's commandments we shall be judged, for Jesus says, "The words that I have spoken shall judge you in the last day. If I wash thee not, thou hast no part with me." Peter had just told his Lord that never so long as he lived could he wash his feet. But when Jesus told Peter he could have no part with him unless he was obedient, he was made willing to be washed all over.

Are we doing what we can? The young man who came to Jesus said, "All these things have I kept from my youth up: what lack I yet?" To this Jesus replied,

"One thing you lack; go sell your riches and come, follow me."

To every Christian I would say, "That which thou hast, hold fast. Let no man take your crown." Are we doing our best? Have we done something that will be recorded as a memorial of us? Has the world been made better because we have lived? Or will folks say of us, as Jesus said of Judas, "It would have been good for that person if he had not been born."

Jesus told those who criticized this woman, "Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Skeetrock, Va.

Earle Sluss.

### Eastern Region Conference Program York, Pa., July 14-16

Thursday, 8:30 A. M.

General session of orientation. Statement by moderator.

#### Sectional Conferences

These Conferences will continue Thursday afternoon and Friday morning

1. Administrative. M. Clyde Horst, general chairman.
  - (1) Evangelism and Missions.
    - a. Rural, R. P. Bucher.
    - b. City, M. J. Brougher.
    - c. Leadership for Frontier Churches, H. L. Hartsough.
  - (2) The Ministry.
    - a. Recruiting in Wartime, H. L. Hartsough.
    - b. "In Service" Training, C. C. Ellis.
  - (3) Christian Education (Parish).
    - a. S. S. Literature: How many use Brethren? Others? Why? F. S. Carper.
    - b. Temperance Lessons, and the Policy of the International Lesson Committee, Charles Weaver.
  - (4) Christian Education (Higher). In charge of A. C. Baugher.
    - a. Implications of Federal Aid.
    - b. Selective Service and the War Man-power Commission.
    - c. Participating in the Conference Budget, etc.
2. Young People.
  - (1) Thursday a. m., B. Y. P. D. Problems, Nevin H. Zuck.
  - (2) Thursday p. m., Brethrenism for Tomorrow, M. R. Zigler.
  - (3) Friday a. m., Neglected Areas of Service in the Eastern Region, Galen Kilhefner and Don Snider.
3. Women's Work. Mrs. George L. Detwiler, chairman.
 

Thursday, 8:00, Morning Prayers.

Thursday, 9:00, Business Session and Reports.

Women's Responsibility in Relief Work, Mrs. R. D. Murphy.

Thursday, 1:30, Worship, Mrs. Donald Snider.

This Is Our Task, Miss Anetta Mow.

Open Forum.

Friday, 7:30, Morning Prayers.

Friday, 8:00, Worship, Mrs. J. I. Thomas.

Open Forum, Conserving the Christian Family, Mrs. George Wright.



4. Men's Work. A. G. Breidenstine, chairman; H. Spenser Minnich, resource leader.
  - (1) Financial Administration in the Local Church.
  - (2) The Ministers' Pension Plan.
  - (3) Lay Evangelism.
  - (4) Championing Other Worth-while Causes.
5. Children's Work. Miss Mary Keiper, regional director, chairman.

Subjects to be considered include: The Challenge of Juvenile Delinquency, Children and the War, Training for a Better Future.

#### General Sessions

Wednesday evening, 7:30, Business meeting of Regional Council, sectional chairmen, and district boards. Reports of the chairman, fieldmen and others. A review of the setup, and a look into the future.

Thursday, 3:00 p. m., R. D. Murphy, presiding.

(1) Brethren Service, M. R. Zigler.

(2) Brethren Service in the Region, Mrs. R. D. Murphy.

Thursday evening, 7:30, General Inspiration Session.

Music by the York church.

Address, Raymond R. Peters.

Address, H. L. Hartsough.

Friday, 10:00, Plenary session of entire conference for business, disposition of findings, and closing challenge.

Because of rationing it is necessary that all those planning to attend the conference should write in advance to Edward K. Ziegler, 650 Linden Ave., York, Pa.

It is urged that Federal regulations concerning travel be strictly complied with.

Huntingdon, Pa.

T. F. Henry.

#### Ministry to Servicemen

(Continued From Page 11)

**Yakima Area**, including Walla Walla and Pendleton Field.

M. G. Blickenstaff, 1211 Garfield Ave., Yakima.

**Tacoma Area**, including McCord Field, Dupont, Camp Murray, Bremerton, Fort Worden, Fort Lawton, Felts Field and Parkwater.

Mr. and Mrs. William Cable, Box 947, Steilacoom (hospitality home).

For information of the ministry to servicemen, write the Brethren Service Committee, 22 S. State St., Elgin, Ill.

### Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Galentine-Taylor**.—Harvey Galen Galentine of Washington, D. C., and Joyleen E. Taylor of Riverdale, Md., at the University Park Church of the Brethren, May 20, 1943, by the undersigned.—John D. Long, Riverdale, Md.

**Hutcheson-Class**.—Forrest Emmert Hutcheson of Dayton, Ohio, and Edna Jean Class of Clayton, Ohio, at the home of the bride on May 29, 1943, by Bro. Lon Karns and the undersigned.—Ira Oren, Clayton, Ohio.

### Fallen Asleep . . .

**Atkinson**, Joyce, daughter of Daniel C. and Mabel Wyatt Atkinson, was born on Jan. 6, 1917, at Massillon, Ohio, and died at Chicago, Ill., on Feb. 19, 1943. She was a member of the Battle Creek, Mich., Church of the Brethren. Recently she had made her home with relatives at Chicago Heights, Ill. The funeral was held at Chicago Heights, in charge of the pastor of the Presbyterian church, the Rev. C. E. Showalter, assisted by the undersigned.—F. E. Mallott, Chicago, Ill.

**Dennis**, Samuel, aged seventy-eight years, two months and eighteen days, died on May 14, 1943. Bro. Dennis united with the Church of the Brethren in the early years of his life. He was a son of Henry and Jane Strauser Dennis. He was married to Lillie Frazer on Aug. 1, 1901, and to this union were born five sons and one daughter. Besides his wife and children, one brother and one sister survive. Services were conducted in the Union chapel by the writer, assisted by Dennis A. Nephue. In-

terment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Dickey**, Mary, was born in Arkansas on Nov. 29, 1861, to Mr. and Mrs. Ezekiel Kindell. On Jan. 12, 1882, she was married to William A. Dickey at Covington, Ohio. She was preceded in death by her husband on Jan. 2, 1931, and by a daughter in 1924. She is survived by a daughter, with whom she had spent the last six years in South Bend, Ind., a son, a sister, a half sister, five grandchildren, and a great-grandchild. At the age of eighteen she united with the Church of the Brethren at Covington, Ohio, and remained a faithful and diligent worker in the church. For a time she worked in the office of the Publishing House at Mt. Morris, Ill. She was a well-known member for a number of years at North Manchester, Ind., and Sebring, Fla. Funeral services were conducted by the writer, assisted by Dr. E. Burns Martin of the First Methodist church. Interment was in the West Manchester cemetery.—H. F. Richards, South Bend, Ind.

**Finckh**, Rachel Jane, daughter of Nathaniel and Emily Ogg, was born on June 30, 1868, near Preston, Minn., and died on June 9, 1943, at the Kaylor hospital in Rochester, Minn. On Sept. 20, 1899, she was married to Albert H. Finckh and to this union one son was born. They also adopted and raised a daughter. While still a young girl Sister Finckh united with the Root River church. She was a faithful member and took an active part in all church activities, especially the ladies' aid. She leaves her husband, one son, her adopted daughter, a granddaughter, two sisters and one brother. Funeral services were conducted by her pastor, the undersigned, assisted by Rev. Flicknoe of the Reformed church. She was laid to rest in the Root River cemetery.—Max Hartsough, Preston, Minn.

**Flora**, Etta, died at her home in Stanley, Wis., on May 21, 1943, after an extended illness. She was born to Henry and Mary Burkholder on May 14, 1874, in Rockingham County, Va. When she was two years old she came with her parents to Greene, Iowa. At the age of fifteen years she was baptized into the Church of the Brethren and remained a faithful Christian all her life. A few weeks before her death she called for the anointing service. On Nov. 8, 1891, she was united in marriage to William E. Flora, and six children were born to them. She is survived by her children, fifteen grandchildren, five great-grandchildren, one sister and two brothers. The family lived at Greene for thirty-one years and in 1919 moved to Stanley. Mrs. Flora was a loving wife and mother and a woman of sterling character. The funeral was held in the Stanley church by Bro. Lewis Hyde. Interment was in the Oakland cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

**Gibble**, David, was born on Jan. 26, 1867, and died suddenly at his home on March 18, 1943. He was the son of Curtis and Harriet Gibble. He was a member of the Lower Cumberland congregation and served as a deacon for many years. He leaves his wife, Florence Armstrong Gibble, one son, one daughter, one sister and seven grandchildren.—Mrs. Harvey Snyder, West Fairview, Pa.

**Keiper**, David H., was born on April 30, 1870, at Loysburg, Pa., and died suddenly on March 31, 1943, at his home in Woodbury, Pa. He was a rural mail carrier for more than thirty-one years, having retired from active service in 1933. He was active in civic and church affairs, being a member of the financial board of his church at the time of his death. He gave generously to all phases of church work and showed a keen interest in the advancement of the church. He was married to Margaret Jane Hinton on Dec. 24, 1894, and to this union were born one son and four daughters. The son, Howard, is a pastor at Staunton, Va. Funeral services were held in the Woodbury church by Bro. J. H. Clapper, his pastor, assisted by Brethren J. E. Rowland and D. I. Pepple. Interment was in the Dry Hill cemetery.—Alice M. Baker, Martinsburg, Pa.

**Miller**, William S., one of Meyersdale's oldest and best-known citizens, died at the family home on April 14, 1943, aged eighty-eight years, three months and twenty-five days. He was born on a farm in Summit Township, Pa., to Samuel J. and Mary Lichty Miller. Bro. Miller was raised on his father's farm but he later engaged in business for himself as a mechanic in Meyersdale. He invented a number of useful mechanical devices. Mr. Miller was united in marriage to Clara Beal, who survives with one brother and three sisters. Bro. Miller had been a faithful member of the Meyersdale church since his youth and was regular in attendance. In his younger days he served as church clerk and in other official capacities. Funeral services were conducted at the Miller home by Bro. DeWitt L. Miller. Interment was made in the Union cemetery at Meyersdale.—W. A. Shoemaker, Meyersdale, Pa.

**Moherman**, Albert Austin, lifelong and faithful member of the Ashland Dickey church, died at his home near Ashland, Ohio, on May 25, 1943. He was born on Sept. 27, 1851, to Austin and Hettie Wagner Moherman. Bro. Moherman was a member of the Church of the Brethren for sixty-five years and a deacon for sixty years. He was a member of the ministerial board at Ashland Dickey since its organization and when old age made it difficult to carry on the work he was made a life member. He was superintendent of the Sunday school for twenty-five years. Twice married he was preceded in death by both wives, Florence Workman Moherman and Sadie Wertz Moherman, his son and two brothers. Funeral services were conducted by the undersigned at the Dickey church and interment was in the adjoining cemetery.—C. A. Helm, Ashland, Ohio.



## Church News . . .

### California

**Glendora.**—Our mother and daughter banquet on April 30 was a happy occasion. The district young people's conference was held here during a week end in March; the programs were varied and inspiring. Mother's Day was fittingly observed with music and a sermon by Pastor Galen K. Walker. Five babies were consecrated during the service. In the evening following the baptismal service an Orgatron, which was presented to the church by our Sunday-school superintendent and family, was dedicated. A short sacred concert was given, after which Bro. Walker spoke on the value of music in the church. A beautiful reproduction of Leonardo da Vinci's Last Supper, electrically illuminated, was recently hung in the front of the church; this is a gift from one of our deacons and his wife. Our communion was held on May 16. We have completed a study on Africa, which was conducted by Bro. A. D. Sollenberger; we have now begun a study of Latin America, to be led by Bro. Walker. We were represented at Annual Conference by Bro. Walker. Three of our young people graduated from La Verne College this week. Seven have been received into the church by baptism and one by letter; one letter has been granted.—Mrs. Lulu N. Miller, Glendora, Calif., June 12.

### Idaho

**Payette Valley.**—The young people's spring rally was held in our church. Two delegates were elected to our district meeting at Moscow. Our love feast was held on April 23. Elder A. J. Ellenberger and Bro. William Riddlebarger were in charge. On June 6 a miniature Annual Conference was held in our church. After a splendid morning worship hour dinner was served to all who cared to stay. As the meal progressed our pastor called on each member who had attended Annual Conference to give a brief summary of when and where he had attended and what impressed him most. The music at all Conferences, since the earliest that had been attended in 1904, held first place in the memories of all. Each person who had attended a Conference testified that he had gained an inspiring Christian experience. In the afternoon we spent two hours endeavoring to join our thoughts and prayers with our leaders and representatives at the McPherson Conference.—Mrs. Bert Rumley, Payette, Idaho, June 7.

### Indiana

**Elkhart City.**—During the Easter season six persons were baptized and one received on former baptism. Evening services were held during Holy Week and the communion services on April 22, with 250 persons taking part. This year marks the fiftieth anniversary of the building of the Elkhart city church. A homecoming will be observed on Oct. 3. All members, former members and friends are invited to attend. The pastor's cabinet has charge of arranging the program for the day. An effort is being made to raise the building fund to \$5,000 before that date. The Pioneer Girls' club gave a Mother's Day play entitled Mother Blessing's Job. The entire program was under the direction of the club.—Levi J. Arnold, Bloomington, Ind., June 5.

**Ladoga.**—On May 9 Bro. Cletus Deardorff of North Manchester preached for us. On May 27 our council was conducted by Elder A. P. Musselman of Anderson; a call was extended to Bro. Deardorff to be our pastor. A delegate was elected for district meeting, but we did not send a delegate to Annual Conference. Our Conference Offering was \$38.35. Various church officers were elected. June 6, Rural Life Sunday in our church was sponsored by the local Farm Bureau with our own and several of the Ladoga churches co-operating in an all-day meeting at our church in the country. Good attendance and an interesting program contributed to the success of the services. On June 7 the entire community was saddened by an accident in which Bro. George Kessler was instantly killed; he had been our faithful janitor for forty years.—Lula Goshorn, Ladoga, Ind., June 12.

**New Paris.**—The pulpit exchange of Northern Indiana was held on May 2 and Bro. Van B. Wright, pastor of the Ft. Wayne church, preached here. Our communion services were held on May 10 with Elder William Brubaker in charge; he was assisted by our home ministers. The Sunday-school picnic was held on May 30 in the church grove. Bro. Eldon Evans was sent as a delegate to Annual Conference and two delegates will represent us at district conference. The B. Y. P. D. conference will be held here in October. We have received a number of members by letter, including a student minister, Vernon Johnson. We have also granted several letters. Our vacation Bible school was well attended. The Sunday school is growing in interest and attendance.—Mary C. Kiefer, New Paris, Ind., June 10.

**North Webster.**—Pastor Lester Young resigned in March because of ill-health. We have had fine speakers each Sunday since then. Now we have secured Brother and Sister Robert Kneckle for the summer months. Bro. Kreider has been with us in several special councils, and Bro. N. H. Miller was also at our last meeting to advise us in our pastor problem. On Good Friday we had a union service. The children gave a program and dedicated the service flag which is in honor of our six boys in service. The North Winona church extended an invitation to us to attend their communion service this spring. Our aid society has

not been very active because of gas rationing.—Minnie Goppert, Syracuse, Ind., June 11.

**Plymouth.**—Holy Week was observed in our church with a prayer meeting and two evenings of evangelistic messages given by Pastor A. C. Keim. A sunrise service, an Easter message, baptism for seven persons, the reception of six members by letter, and pictures of the first Easter made up the services on Easter. On May 2, pulpit exchange day in Northern Indiana, we enjoyed having Bro. David Schechter of Michigan City preach for us. On April 25 a daughter was born to our pastor and wife. On Mother's Day all mothers at our service were honored. A consecration service for eleven babies was also held. On May 13 the mothers and daughters enjoyed a tea. Mrs. George Phillips of Elkhart was the guest speaker. Dr. Howard Bosler of New Paris, a former missionary to Africa, was with us on May 30, our Conference Offering Sunday. He gave us an inspirational talk. At our May council Bro. Keim was chosen as delegate to Annual Conference. Two delegates were also chosen for district meeting.—Mrs. Raymond Ullery, Plymouth, Ind., June 10.

**Salamonie.**—Bro. J. H. Mathis officiated at our love feast on May 2. He brought with him Mrs. Mathis and his mother, as well as eight young men from Camp Lagro. As a result of personal evangelism our church received ten by baptism on May 2. Three were received by letter.—Mrs. I. E. Weaver, Huntington, Ind., June 14.

### Kansas

**Pleasant View.**—A rural life conference was held here on March 24 by the brethren of Southwestern Kansas. The ladies' aid served the evening meal. On April 18 Bro. Wayne Crist preached for us. On April 24 we held our communion with Bro. Clinton I. Weber officiating. Pastor Raymond Slifer was with a delegation from McPherson College on a religious and educational tour of the southwest and could not be with us. Our church was visited by this delegation and they gave us a good program. On Easter Bro. Edward Murray of McPherson College had charge of the morning service. In the evening a play, Simon the Leper, was given. On Mother's Day we had a program. In the afternoon of May 19 a special members' meeting was held to choose a pastor for the coming year. Bro. Vernon Hornbaker was elected delegate to Annual Conference. On May 26 a mother and daughter banquet was held. On May 30 Pastor Slifer preached his last sermon here; we are sorry to lose Brother Slifer and his wife. Student Pastor Edward Murray will serve us now. In the evening of May 30 Bro. D. R. Petre of the Broadfording church, Md., gave us an address. We have bought sixty new Brethren Hymnals. A number of our people enjoyed a day or two at Annual Conference. The parsonage is being cleaned and renovated for the occupancy of Bro. Murray and family. Our ladies' aid is meeting only once a month since the coming of gas rationing.—Mrs. Barbara Showalter, Hutchinson, Kansas, June 8.

### Maryland

**Union Bridge.**—A Bible institute was held in our church March 12-14. Brethren A. C. Baugher and R. W. Schlosser were the instructors. Bro. Baugher discussed the Book of Job and Bro. Schlosser the Sermon on the Mount. The attendance and interest were very good. On Sunday morning Bro. Baugher preached for us, and Bro. Schlosser preached at the Pipe Creek church. On March 21 Anna Hutchison, a missionary to China, gave us a splendid talk. She met with the aid society on March 24 and talked about the homes in China. She also gave a talk at the Homebuilders' class meeting on March 25. Several from Union Bridge attended the council meeting at Pipe Creek on March 31 and the love feast on April 18. On April 28 a number from our church attended the district meeting at the Pleasant Hill church. Our Conference Offering was lifted on May 23. We are glad to have Elder Philip Lauver of Maywood, Ill., serve as

## What Can Brethren Do?

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our summer pastor. Our children's service will be held on June 20.—Mrs. James S. Hoy, Union Bridge, Md., June 12.

### Michigan

**Shepherd.**—Brother and Sister Fred Butterbaugh and daughter were welcome visitors here on May 16. Bro. Butterbaugh gave a splendid sermon at the morning service. The Butterbaughs were our summer pastors last year. Brother and Sister Ernest Jehnsen are our pastors now but they are leaving this fall to enter Manchester College. Our ministerial board is looking for another pastor. Sometime ago our trustees were instructed to see if new seats were available for the church. They reported favorably at a recent council and it was voted to purchase the seats at once. A substantial amount in cash and pledges had been received before the vote was taken. Two delegates have been elected for district conference.—Vivian Stauffer, Mt. Pleasant, Mich., June 12.

**Zion.**—Bro. Perry Hoover of Beaverton, Mich., held a meeting here, beginning on June 7 and closing with the love feast on June 13. His wife was also present for the communion. Bro. Perry Arnold and wife of Beaverton, Mich., were with us for the communion services. Bro. Arnold gave us a spiritual talk on Sunday afternoon.—Mrs. M. L. Moats, Prescott, Mich., June 14.

### North Dakota

**Pleasant Valley.**—We met in a called council on June 6 with Elder Ralph Petry in charge. One letter was received and five granted. Two delegates were elected for district meeting. We decided to call for the district meeting next year. Bro. James Elrod and Bro. Frank Crumpacker will be with us on June 22, 23 for meetings. A committee was appointed to make plans for repairing our church. We decided to start our Sunday evening services on June 13. We are having very good attendance this summer.—Mrs. Otto Wurgler, York, N. Dak., June 10.

### Ohio

**Fostoria.**—At our June 10 council meeting three young brethren and their wives were installed into the deacon's office; they are Eugene Buckingham, Edwin Masel and Dean Powell. Our church conducted a vacation Bible school May 31—June 11. Our pastor's wife, Sister Reuben Boomershine, was the superintendent. Our young people sponsored a fine Mother's Day program on May 9 and a Father's Day program on June 13. Our joint Sunday-school meeting will be held on June 20. We observed Manchester College day on April 11.—Mabel Buckingham, Fostoria, Ohio, June 15.

**Sidney.**—Our pre-Easter services were held by Brethren Fred Hollingshead and Oliver Royer. Two members were received by baptism and one by letter. Our love feast was held on Easter evening and was in charge of Bro. John Eikenberry, our elder, and Bro. G. E. Weaver. At our council meeting Pastor S. S. Blough was elected delegate to Annual Conference. On Easter morning the children gave a program which was followed by a consecration service for the babies. The attendance on Easter passed our goal of 200 to reach 225. On Mother's Day we had a special program. Our mother and daughter banquet was held on May 17. The young people had charge of the entire church service on May 23. A sermon in three parts was delivered by Mary M. Earl, Bill Albaugh and Jack Kline. June 13 is scheduled as children's day and the children will give a program under the direction of the primary superintendent. One of our members will attend the work camp at Flat Rock, Ky. We observed Manchester College day and sent our offering for that Sunday to the college.—Mary M. Earl, Sidney, Ohio, June 12.

### Oregon

**Newberg.**—Our church enjoyed the Sunday-school convention which was held here on May 16; most of the churches of this district were represented. A number of boys from the C. P. S. camps at Cascade Locks and Waldport also met with us; the talks by the leaders and inspiring music by the quartets were enjoyed. Bro. R. R. Hatton gave the morning sermon. One Sunday in April a ladies' trio and a young minister from the Friends college in Newberg gave us a fine program. Our church building has been improved by painting the auditorium and kitchen. Linoleum has been laid on the kitchen floor.—Mrs. Gussie McPherson, Newberg, Oregon, June 9.

### Pennsylvania

**Annville.**—On Sunday evening, March 28, our chorus rendered a program of sacred music in the Annville house. On April 11 Elder A. C. Baugher from Elizabethtown conducted a Bible conference here. On May 2 Bro. W. L. Riggleman of Stephen City, Va., preached the preparatory sermon at South Annville and on May 8 we observed our love feast. Brethren Riggleman, Thomas Patrick, Norman Patrick and David Gible brought messages on May 9. One was baptized on the day of the love feast. Elder Howard Merkey of Manheim was with us May 10-22 in evangelistic meetings at South Annville. Two await baptism. The Gospel Messenger is being received in all our church homes. The Bible school committee is planning a vacation Bible school.—Fannie K. Longenecker, Lebanon, Pa., June 10.

**Center Hill.**—Bro. C. W. Blough was with us in a two weeks' meeting. Pastor W. K. Kulp and Bro. Blough visited in ninety-eight homes. Five young people were baptized. Our love feast was held on May 23. Bro. S. K. Bowser and family have moved



## Have You Read It?

This book is an evaluation of the outstanding service rendered to the church by Elder H. C. Earley of Virginia. The regular price is \$1.50; to Messenger subscribers the price is 75 cents.

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back to their home in West Kittanning; we are glad to welcome them back. Bro. Bowser has been serving the Allegheny Valley church as pastor for three years. The young people's circuit rally will be held in our church on June 27; Bro. Wang Tung will be the main speaker. An American flag, a Christian flag, and a service flag with thirty stars, were presented to the church on May 2. A dedication service was held that evening.—Nannie Bowser, Kittanning, Pa., June 11.

**Fairview-Sulton.**—We met in council on May 27 with Bro. W. F. Berkebile presiding. Bro. Berkebile was re-elected elder and Bro. A. J. Beeghly, pastor. Our love feast was held on May 30; two took communion in their homes. Brethren Orville Brougher, Harvey Shaffer and Royal Knepper were elected by the church as deacons and installation services were conducted for them and their wives by Bro. Berkebile. Mrs. Jonas Gary died on May 28. She was a member of the Sulton congregation for fifty years. We have a seventy-five per cent Messenger club. The B. Y. P. D. is active and growing. One of our boys is in a C. P. S. camp. The interest in these camps is very good. The women canned fruits and vegetables for Camp Marienville, and monthly offerings are received for the camps. Our mission offerings have also been good.—Miss LeFerne Knepper, Markleton, Pa., June 10.

## Basic Belief . EDWARD FRANTZ

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# GOSPEL MESSENGER

Volume 92

July 10, 1943

Number 28



This Chinese bell, but one which might also be claimed by the brass carvers of India since the bell swings from the trunk of the elephant, was presented to Mrs. E. G. Hoff by the women at the McPherson Conference as a token of high regard for her faithful service in women's work since 1931. The bell will be added to Mrs. Hoff's large and unique collection of bells.

## Bells

BY MARY STONER WINE

There are big lone bells in lofty steeples,  
School bells calling, church bells ringing;  
Sweet carillon bells for all the peoples  
In the breezes gently swinging.  
There are great bells tolling, small ones chiming  
With their tuned majestic singing.  
There are cow bells, with their measured timing  
When the herds are homeward swinging.  
There are bells for all the lines and spaces  
Each with true tone, clear and singing,  
But they wait, the tenors and the basses,  
Till an artist's hands are ringing  
Each full toned, or lilting high clear clarion,  
School bells, church bells, cow bells ringing,  
Chimes of worship, or the sweet carillon,  
None can give us their grand singing  
Till a master sets them singing,  
And the bells will send their glad songs winging  
When the master's heart is singing.

Written at the request of the Women's Work Council for Mrs.  
E. G. Hoff, June 6, 1943

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## Around the World...

A government that can take away your automobiles and can restrict the use of your tires, your gasoline, your shoes, and your food, that can freeze you in your job, and that can put seven million men in its armed forces and send them by the millions to the uttermost part of the world, certainly can do the small thing of prohibiting the use and sale of liquor, at a time when our country is in the greatest peril in its history.—Representative Edward H. Rees of Kansas.

• • • •

Only seventeen states now provide for a waiting period before issuance of marriage licenses, according to a survey made public by the Council of State Governments.

Protestant, Catholic and Jewish bodies have taken steps to eliminate from religious school textbooks passages which tend to generate interfaith prejudice in children at an impressionable age.

Two hundred newly-appointed Swedish missionaries are prepared to leave for foreign fields as soon as the war is over. Optimism for the future of the foreign mission enterprise has been voiced at the regular meetings of Sweden's religious groups.

A national photographic survey of English churches is being undertaken by 700 amateur photographers. Some surveys run to fifty or a hundred views of each church, making complete records of some churches which may be subsequently destroyed by enemy bombing.

The Lutheran Church in Germany may soon ordain laymen to replace the many clergymen, theological students, and university students of theology who are on the war fronts or who have been killed. German refugees in England are studying theology so that they may return to Germany as preachers after the war.

One of the prime qualities of a missionary in the postwar world must be a willingness to co-operate with, and perhaps work under, native Christians of a race different from his own, according to Dr. John A. Mackay, president of Princeton Theological Seminary. Addressing a missions conference, Dr. Mackay said the missionary of the future must have a "sense of the reality of the church in its world-wide or ecumenical aspect."

Alcoholic drinks are unlimited in America!

Germany restricts all alcoholic beverages.

England, Russia and Japan have governmental regulations on the use of alcoholic drinks.

Canada officially rations liquor. Prime Minister W. L. Mackenzie King curtailed its advertising, reduced drastically the available supplies, limited the alcoholic content to thirty per cent, and cut down the legal hours of sale.

"Why the liquor business should not be drastically restricted and rationed in sales is a wartime mystery which is beyond my understanding. . . . When will we in the United States really wake up and do something about it here? My answer is, not until the church gets more seriously concerned than at present. Washington will do nothing about it. Congress is hopeless. . . . If the church of Jesus Christ cannot shake this nation into action on this question now, it never will."—Mark A. Dawber, executive secretary of the Home Missions Council of America.

• • • •

Professor Ole Christian Hallesby and Vicar Ludwin Hope, of the Provisional Church Council of Norway, recently protesting against conscription of Norwegian labor, have been transferred to an unknown concentration camp in Germany, according to a report from Stockholm.

A compulsory course of instruction in all colleges, teachers colleges, and public schools on the effects of alcohol and narcotics on the human system will be set up as the result of a bill passed by the Texas legislature and signed by Gov. Coke Stevenson.

The publication of religious tracts for men and women in the armed forces has received "priority" over all other forms of literature and advertising issued by the American Lutheran Publicity Bureau. The demand for tracts has been so great that two editions of one pamphlet have been printed in a single month. Each press run totaled 100,000 copies.

Dr. Frank C. Laubach, Congregational missionary and educator, who is credited with developing a simplified method of teaching aborigines how to read, is assisting Walt Disney in producing special films for the illiterates in Latin America. The Laubach system of instruction has been adapted to over 120 languages in India, Africa, Turkey and Central and South America.

The total consumption of alcoholic beverages in this country during the last year was more than two billion gallons. It cost approximately five billion dollars. It consumed fifteen million tons of grain, more than one million tons of fruit, and seventy thousand tons of sugar, and sirup to produce it. Is there anyone who would insist that these important food products, made into alcoholic liquor, are of more value . . . than used for food?—Representative Joseph R. Bryon of South Carolina.

• • • •

A Belgian priest, Father Gaston Poppe, has been sentenced by a court in Antwerp to three years' imprisonment for preaching a sermon in which he denounced the deportation of workers to Germany.

Religious leaders of St. Louis have joined with officials, social workers and industrialists in launching a program to curb juvenile delinquency. Catholic, Protestant and Jewish faiths are represented.

Protestant churches in southern California have established 300 vacation church schools equipped to occupy the idle hours of children whose parents are in war work. More than 100,000 are already enrolled in the program.

Columbia University doubled the usual number of classes offered in Japanese during the summer session which began July 6. The amplification is in answer to requests from government services for men and women trained in that language.

A spirit of close and friendly cooperation is developing in Free China between church-administered mission hospitals and the government's extensive health services, according to a report of Dr. Frank Oldt, a medical missionary representing the United Brethren Church. Dr. Oldt recently made a trip through five of the South China provinces.

A group of thirty-eight Protestant missionaries, together with their families, arrived in New York recently from India after three months of travel, touching on three continents and as many oceans. Twenty-two of these represent the Board of Missions and Church Extension of the Methodist Church, and sixteen the Board of Foreign Missions of the Presbyterian Church in the U. S. A.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

JULY 10, 1943

Number 28

## ... Editorial ...

### The Stars Must Wait

For several years the work of installing the 200-inch reflecting telescope on Mt. Palomar has gone forward. Many have been intrigued as to what new light this great instrument may be able to throw on the nature of our universe.

The casting of the giant lense involved many problems and was attended with considerable delay. Even the mounting of such a reflector is no small task. For example, in 1940 a small amount of residual astigmatism was being removed and a slight bending of the disk in the vertical position corrected by compensating levers to the supporting system.

But now we understand that there is to be further delay. This time it is not new problems raised by the materials used or a matter of accurate mounting. Man's preoccupation with the near and the immediate, particularly as he consumes his energies in struggles with his fellow men, requires that the stars must wait. H. A. B.

### The Artist Was in the Way

On a certain wall there hung a more or less symbolic picture. We say it this way because what the picture could mean to one depended upon his patience in study and the vividness of his imagination.

Then it chanced that there came one who looked closely both at the picture and for the name of the artist. Yes, as this one had surmised, both had been known for years. But the name, more than the picture, brought to mind a flood of memories.

Now the memories were unpleasant. For, thinking of sad experiences, it was impossible to concentrate on the picture. It was a case where the artist, because of the life he had lived, stood squarely in the way of another's appreciation of his work.

Now suppose that the scene is changed. For the

artist we substitute a preacher; for a preacher, we bring up a Sunday-school teacher; for the teacher we place ourselves before the mirror. How often the things we do are spoiled by what we are!

H. A. B.

### The Bible in Brethren Life

THAT was the subject of the Sunday morning sermon at the McPherson Conference. The program committee suggested it because 1943 is the two hundredth anniversary of the first printing of the Sower Bible. The preacher said he liked it fairly well to begin with and by the time he got through with it he liked it very much. But what should he do for a text?

Naturally he could find no reference in the Bible anywhere to the Bible as we know it. He found several references in the New Testament to the Old Testament, all indicating that it was held in very high esteem. He found one passage (2 Peter 3: 16) implying that by the time that verse was written Paul's writings were regarded as worthy of being placed alongside "the other scriptures." He found many references in both Testaments to the "word" of God, such as "Thy word is a lamp unto my feet" (Psa. 119: 105) and "the word of God is . . . sharper than any two-edged sword" (Heb. 4: 12), but these all refer, not to any book or document, but to God's utterance of truth, however spoken.

He finally settled down on 2 Tim. 3: 16, though 2 Pet. 1: 21 seemed to be quite as much in the background of his thought. Just what it means, or meant, to be "inspired of God" or "moved by the Holy Spirit," must be given attention later, but one point should be cleared up now. The difference between the version of 1611 and that of 1901 in the rendering of the first-named text, has probably done more than anything else to prejudice the popular mind against the American Revision. It



says, "Every scripture inspired of God is also profitable," etc., while the King James has it, "All scripture is given by inspiration of God and is profitable" etc. Many good people have suspected the American translators of intending to imply that some parts of our Bible are not inspired. No such thought was in their mind as it most certainly was not in Paul's. He had no need to affirm a doctrine of inspiration. Nobody questioned it. He took that for granted. He was only telling Timothy what divinely inspired writings were good for. The young man had known them from childhood and they had shown him the way of salvation. He should know also that they were equally good for equipping him completely for his work as a Christian minister.

Of course the American translation does imply that there were writings in the world which were not given by inspiration of God, but the ones Timothy had been raised on were. Paul had already virtually said that in verse fifteen by calling them sacred or holy. In verse sixteen he is simply adding the thought that since they were so given, Timothy would find them useful, not merely for his personal salvation but for instruction in everything pertaining to his ministry. The printing of "is" in italics tells the reader that the word is understood, not expressed, in the original and it is left to the interpreter and translator to insert it where it belongs. The difference in the placing of it is really not very important but it seems to the present interpreter that the logic of Paul's reasoning clearly favors the later version. In any case the reader should dismiss his fears about the motives of the translators. They were only trying to be faithful to the light they had.

Let us turn now to the primary purpose of this sermon. It is twofold: to note first the strong Bible emphasis in Brethren history and then briefly to evaluate that emphasis. The story would be long if told in full but the main facts can be quickly sketched.

Our church had its origin in Bible study. Dissatisfaction with certain trends in the Protestant Reformation led a small group of earnest souls to examine afresh the foundations of their faith. They were displeased on the one hand with a certain formalistic tendency to the neglect of character and life, but they could not follow another group who would discard all forms and ceremonies in the interest of personal piety. They were strong for the pietistic emphasis but they found some ritual in the apostolic church and the beginnings of organization, and they determined to make that their model. The New Testament should be their rule of faith and practice.

In colonial times the Bible was the center of Brethren interest and life. The evidence is abundant and unmistakable. There was that first of all known Sunday schools at Germantown, which it was in fact though not known by that name. They had no quarterlies or other literature except the Bible and little cards and slips on which were printed Bible texts. It was strictly a Bible school. Then there was the Bible publishing work of Christopher Sower, mentioned in our first paragraph, an enterprise in which we Brethren may justly take a right kind of pride. The recent placing of one of these Bibles in the vaults of the Brethren Publishing House by Mrs. Galen B. Royer was described in our issue of June 5.

The years following the Revolution constitute the period of comparative obscurity in our church history but we know that the Bible lost nothing of its high place in the church interest. Meetings for worship of two or three hours' duration did not seem long. A chapter would be read and commented upon at length. The preaching was largely expository and hortatory. The church thrived on it and grew in numbers and strength.

In more recent times the remarkable development of the Sunday-school movement in our church is well known, as also the fact that every college must have its Bible department. Then came the period of Bible institutes and special Bible terms in the colleges, at Annual Conference, in district meetings, in local churches and groups of churches. The earlier enthusiasm has waned somewhat but in one form or another the idea still survives. That our seminary for the training of ministers is called Biblical instead of the more usual theological, is certainly not without some significance. And an Annual Conference limited to delegates and boards and church officials had to have its Bible hour.

The historical facts about the place of the Bible in Brethren life were clearly and quite fully set forth some months ago in a series of articles by Bro. John S. Flory in the Bible Study Monthly, and this sermon is much indebted to them. The desired information was there in convenient form, easily accessible.

There are certain high spots in the Brethren use of the Bible which really ought to have a little special attention. These have to do with the basis of authority in religion, the question of a creed and the science of Biblical criticism. These terms sound somewhat pretentious, if not a little fearsome. What have we Brethren done about them? To answer now would make this installment of undue length. We'd better leave that for the next.

E. F.



## Growth in Service . . .

BY WILLIAM M. BEAHM

HAPPY is the minister who continues to grow after he has gone into active service. A man cannot learn enough in his years of formal training to last him all his life any more than he can eat enough in one week to last him all year.

A minister in service should continue to grow in his spiritual life. This is a term often used in a vague sense. It refers to such matters as awareness of unseen realities, faith in the power of goodness, hunger for righteousness, devotion to truth, dependence upon God, and power in prayer. The minister in service meets ample opportunities to develop these qualities. He is the natural one to speak to people about God and his claims on human life. He often has the inner lives of his parishioners laid bare for his inspection. To him hungry hearts turn for some word of hope. In this ministry to the deeper needs of men, his own spiritual life will grow.

A minister in service should continue to grow in the things of the mind. By some strange quirk many religious folk are given to disparaging reason and the intellect. But the early Christians were urged to gird up the loins of their minds (1 Peter 1:13). This implies that one must take steps to keep alertness of mind. There is a place for magazines and the daily papers—they make for freshness and interest. But they are a threat to more serious reading. Some ministers outwit themselves by securing books from lending libraries—three weeks for thirty cents. Thus they must read the book during that period. Since they have to return the book they must take notes. Consequently, they actually read seven or ten books instead of buying one to adorn their shelves! Some men find it profitable to follow a line of special study for a year or more: worship, youth problems, temperance, church finance, or family problems. They thus prepare themselves for a growing service in special areas. The Bible is a book to be read devotionally. It is also a book to reward the studious mind. A minister should continue to grow in the things of the mind.

A minister in service should continue to grow in the range and depth of his friendships. This is important for it is one of his main avenues of service. No amount of enterprise in promoting a program can take the place of the genuinely personal contact with men and women. This is the specialty of the pastor. There should be a glad hand and a friendly smile but these should grow out of deep personal interest in people for their own sake.

The minister who does this will grow into the hearts of his people and will find in their friendship his richest rewards.

A minister in service should continue to grow in his power of persuasive evangelism. He has news to tell which is good. Through all his ministry there should be an overtone of enthusiasm about this good news. It should bubble up in his sermons and talks. It should season his prayers. It should pervade his planning. It should find specific expression in all his personal contacts. As his years of service accumulate, he will find his skill in persuasion increases too. His joy will increase as men are saved by his ministry.

A minister in service should continue to grow in the breadth of the Christian community with which he maintains fellowship. To be sure, he should always keep deeply in touch with the local church where he worships and serves. No one ever becomes too big or too important to maintain this relationship. But the minister who grows in service will ever be enlarging the scope of his real Christian community. He will be active in the program and progress of his district. He will have time and interest to give to the regional and national program of his denomination. His interest will also include the world outreach of the missionary and service programs of his church. He will take an increasing and discriminating interest in the co-operative work of the various churches. Only as he sees his denomination in its relation to others as parts of the one church will he achieve

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## A Prayer

BY MILDRED S. HOFFMAN

Father, give me light to see  
Thy perfection circling me.  
Oh, to hear thy hallowed name  
In the highest vaults of fame!  
To thy kingdom I aspire.  
What thou wilt is my desire—  
As in heaven, so on earth.  
Let me learn my greatest worth.  
Give my soul tomorrow's food.  
Bathe my spirit in thy good.  
All my trespasses let live  
Forsomuch as I forgive.  
When temptation's heavy heel  
Crushes hope, oh, let me feel  
In the courage of despair  
That thy fatherhood is there.  
From the evils that entwine,  
Let deliverance be mine.  
Perfected increasingly,  
Like thyself, oh, let me be.  
Till the welcome home is won  
Call me a beloved son.

Chicago, Ill.



an adequate conception of the body of Christ, in which no schism should obtain.

It takes time and experience for these growing processes to develop. The minister in service thus has maximum opportunity to grow.

*Bethany Biblical Seminary.*

## **New Life for the Small Country Church**

BY EDGAR A. PETRY

THE subject takes it for granted that some revival of life and program is needed in the small country churches. This condition could be explained from many different approaches, but let us consider it a problem of leadership. The past generation has witnessed the change from a lay to a professional ministry. Under the former system laymen and local ministers took full responsibility for the program of the church. Now we have changed to a professional standard and the trained leaders have been called to the larger congregations, leaving many of the small churches without adequate leadership. We have changed from a lay to a professional ministry and the small rural church has been left out. It is the residue. We look upon it as being without life or promise. Yes, there is need for new life.

Our topic also takes it for granted that something can be done for these churches. There are unchurched people in every rural community and their number increases as churches grow weaker and close their doors. Is the power of the gospel dead that we do not bring these people into our churches? Are they beyond the reach of our ministry and our program? No, throughout its history the Christian church has shown the power to go into every circumstance of life and create men in the image of Christ. It is the heart of our belief that every man is a potential Christian. Then the challenge is ours to bring the gospel of Christ to unchurched people in our rural communities. Where there are such people, strong churches can be built.

Now let us turn to the three avenues by which this new life can come to these churches. The first means of bringing a revival is the people in the local communities. The new trend in leadership must not take the responsibility from the laymen. It is a mistake to believe that once the minister has been paid, the layman, like Pilate, can wash his hands of all obligations toward the vital ministry of the church. We need laymen of vision and energy, men and women who are willing to pour out their energy and resources in loving service to the church.

We need men and women who can co-operate in a common program. The spirit of give and take

is essential; selfishness kills the spiritual life. We do not do church work for honor and glory, or do we? We need men and women who co-operate to do the task and let the recognition fall where it will.

We need men and women who are loyal to the services and program of the church. It is discouraging to start Sunday school with ten present when there should be fifty, or to preach to a small crowd while the good members are at the family reunion. A nonsupporter of the church proudly told me that he had not missed a regular meeting of his fraternal order in seven years. That is faithfulness. We need that kind of faithfulness in the church if it is to be alive and growing. Nothing is more essential than a group of members who do not miss services and who bear constant testimony to their faithfulness to the church.

Need we mention stewardship? It is the necessity of every Christian and no church can grow unless the people have a wholesome attitude toward their financial responsibility. Co-operation, faithfulness, stewardship—if the people of the local church can measure up to these tests, they can go forward in the work of the kingdom.

The second avenue is the program. The activities of the church are a very important factor in bringing new life. The church needs to do more than have Sunday school, preaching and prayer meetings. These are important and their values need to be preserved. But there are other needs of the people that the church should recognize and meet. Consider the recreation program of the rural community, for example. Either the young people will find leisure-time activities in the community or they will go to the city and pay to be entertained. The church has a responsibility here. The small church must discover these needs of the people, and adapt itself to them.

The church needs to strike a balance between its time-honored ways of doing things and modern methods which speak directly to the wants and desires of all age groups. We should not go all out in either direction. If we can make our religion speak to the lives and problems of people, we can win them.

We need a varied program, one that has a place in it for everyone. The framework will be worship, evangelism, and fellowship. The worship will be dignified and beautiful, but not cold and formal. It will bring common folk close to God. The evangelism will be personal and intelligent, not a mass movement that breaks out periodically in the community. The fellowship will be more than loitering after church. It will provide for social life, recreation, and self-expression. It will



## Re-creation

BY MIRAM HOFF FETTER

God, I look upon the morning  
And my very soul is thrilled;  
For the splendor of the morning  
Has me with its grandeur filled.

There before my eyes the meadows,  
All enfolded in the mist,  
Wait in awe-inspiring silence  
Till they are by sunbeams kissed.

When the sun in all its glory,  
Slowly takes off fold on fold,  
And its rays retell the story  
That the first creation told,

Then I revel in its beauty,  
And I greet the newborn day,  
With the courage to face duty  
As it may unfold my way.

Smithville, Ohio.

bring each group together and tie every group into the common fellowship of the church.

If we are to bring new life to the small country church, we must do more than squeeze its life through the mold of a generation ago. Neither can it conform exactly to the program of any other church. We will need to bring the church and the community together in one united program.

The third avenue is the pastor. The trained leader is a most important factor in these churches. The reluctance of trained men to go to the small country churches has been mentioned as one of the causes of their weakness. This reluctance is based on two assumptions. One is that these churches do not offer adequate opportunity for service. If we measure opportunity in terms of membership as recorded in the Yearbook or in terms of the prestige of the church, then that is true. But real opportunity is measured in terms of the needs of the people. We should count our opportunity by the number of people who need help, by the number of people who need to be brought under the influence of the church, and by the number of people whose lives need to be molded and developed into the image of Christ. The need in these churches is great and the opportunity is a challenge to any minister.

Another assumption is that these churches cannot pay an adequate salary. We have been to college and to seminary. Now we have a right to expect a comfortable salary. Where did we get that idea? Did Jesus tell his disciples to look after their own welfare? No, rather he told them to leave behind their purse and their coins, even their extra coat. They were to be cared for as they ministered. They were to seek first the king-

dom and material things were to be added unto them.

We who follow the profession of the Master fail miserably to catch his spirit of loving service when we measure our calls in terms of prestige and salary. The small country church cannot offer these in the direct fashion of the larger church. But these churches can offer a great opportunity for service. They need the finest pastoral service they can get.

We need a new type of ministry in these churches. We need men who have been well trained for the task, but who have the spirit of service found in the free ministry. A trained pastor with the spirit of the free minister, that is the greatest need of the small country church.

I believe in the small country church. I believe that pastor and people, working together in an intelligent program, can bring new life to these churches. I believe that we can advance the kingdom of God in the countryside.

New Paris, Ohio.

## Benefits From Believing in Christ

BY H. A. CLAYBAUGH

PEACE with God, a standing in grace, and a hope for the future are three of the benefits that are yours if you believe in Christ (Rom. 5: 1, 2). An individual cannot create or make any of these three great blessings. They are waiting to be received, appreciated and enjoyed. There is much time and effort spent in an endeavor to make peace and to have something that will guarantee security for time and eternity. These things already exist; they belong in the plan of redemption. They come when the causes which make their presence possible are known and complied with. The first verse of Romans five states clearly that these great possessions are for all those who are justified by faith in our Lord Jesus Christ.

That word *justified* is one of those great words of the Bible. The Greek word for *justified* means "God judges and declares such folk, as put their faith in Christ, to be righteous and acceptable to him, and accordingly fit to receive the pardon of their sins and eternal life" (Thayer's Lexicon). If "having been declared righteous" is "by means of faith in Christ" then it will be interesting to see what the Word says as to the meaning of the oft-repeated phrase, "faith in the Lord Jesus Christ." The word *therefore* at the beginning of chapter five of Romans means that what follows is true or made possible because of what has gone before in this epistle. Then we must see what precedes.

After the introduction in Romans 1—the writer states in verses 16 and 17 that salvation comes to



those who have faith in Christ. Then he follows with one of the most graphic pictures of sin and sin's results that is found anywhere. In this section, 1: 18 to 3: 20, he shows that all, Jew and Gentile, are sinners, under condemnation and subject to the judgment of a righteous and just God. In this section also it is stated that man, who is a helpless, hopeless, lost sinner, cannot by his own effort get out of his miserable condition. Further, it is here shown that the law, though it is good, can do nothing for man except expose and magnify his pitiable condition. It should be mentioned here that sin makes fellowship or association with God impossible (1 John 1: 6).

In Rom. 3: 21 to 31, just after the dark picture, help is offered. This plan for man's redemption originated in the heart of God and was expressed in the death of Christ, God's Son. The help was independent of the law and man. The only contribution made by man was to make it necessary because of his sin. Help comes through faith in Christ, "whom God set forth to be a propitiation through faith in his blood, . . . for the remission of sins. Being justified freely by his grace through the redemption that is in Christ Jesus." To have faith in Christ means: (1) to see that we are sinners and that we can do nothing to help ourselves; (2) to see that Christ took our place, suffered and died for us; (3) to come to God in true penitence, believing that God will forgive us because of what Christ did for us, and then to yield our all to Christ and accept him, not only as our redeemer, but as our Lord and Master.

One of the blessings which come to those who thus accept and yield to Christ is peace with God. "There is no peace, saith my God, to the wicked" (Isa. 57: 21). There can be no peace until sin is exposed, acknowledged, atoned for, and forsaken. This cannot come to pass without Gethsemane and Calvary. Will you pray that all people may see and believe that "without the shedding of blood there is no remission of sin"? What a tragedy to look for a better day, leaving the Christ and his sacrifice for sin out of the picture. A better day will be built on the plan which originated in the heart of God and was expressed when he gave his Son to die for the sin of the world. Whoever has faith in Christ has peace.

In Phil. 4: 6, 7, the peace of God is mentioned. The Christian should note the difference between the peace with God and the peace of God. In the Philippians reference the writer is giving a remedy or substitute for anxiety or worry. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God,

which passeth all understanding, shall keep your hearts and minds through Christ Jesus." It is possible for a believer to have peace with God and not the peace of God. The first is the result of faith in Christ and the second is the result of prayer. What a benediction is the peace of God, in these tragic days!

The second result to those who believe in Christ is a standing in grace. Grace is the unmerited favor of God. What an abiding place! What a privilege to be located in and surrounded by the loving favor of a merciful God! It is a place of joy, safety, with promises of divine guidance and protection.

Finally, there is for those who have faith in Christ a hope for the future. This hope has a two-fold meaning: first, the assurance that there is a place for the people of God. Our Lord said, "I go to prepare a place for you. In my father's house are many mansions." Not only is the Christian assured of a final abiding place but he has also a vision of what he shall be in this place. "It doth not yet appear what we shall be but we know that when he shall appear we shall be like him." "And every one who has this hope purifieth himself even as he is pure." What we shall be is a continuous challenge to the child of God to make every effort, by divine help, to see to it that the days as they come and go register spiritual growth in his life. The study of the Word of God, prayer, meditation, fellowship with the people of God, and a passion for the salvation of lost souls, will all help the saint to a deeper appreciation of the meaning of the "hope of the glory of God."

*Goshen, Ind.*

## The Shadow of the Cross

BY BERTHA RYAN SHIRK

OUR Lord knew from the eternities that he was the Lamb of God, the One who was to die for the sin of the world. He referred to his death many times in the days he was with his disciples, but they never seemed to understand fully. Not until he had been betrayed, tried, condemned and hanged on the cruel cross did they remember his words.

The shadow of the cross seemed to follow him all through his life. It was darker and more sinister as the days passed. An urge to get on with the Father's business was manifested at the age of twelve. No doubt, at that time he shuddered at the bitter cup he would have to drink. As the lambs were being slain and offered for the sins of the people, did he see the cross in the future and realize that he, too, at the appointed time, would surrender his life as an offering for sin?



Having had the teaching of godly parents and the instruction available to youth in that day, he grew in stature, in wisdom, and in favor with God and man.

To fulfill all righteousness he experienced the waters of baptism. Isaiah had said of him, "Righteousness shall be the girdle of his loins and faithfulness the girdle of his reins."

He must have felt this outward act of surrender would bring him a blessing—and it did! The heavens were opened unto him. He saw the Spirit of God descending like a dove and lighting upon him, but that was not all; a voice from heaven said, "This is my beloved Son, in whom I am well pleased." This must have been a mountaintop experience, but soon the shadow of the cross fell across his pathway.

The desert experience! How human it was! At the time of exultation we soon often fall into the slough of despond. He who would always drag us down deeper is near by to turn us away from the path of right. When we are burdened in heart we seek isolation. We do not want the world or our friends to see our tears. Food is usually comforting and stimulating, but in a time of stress the desire for food leaves us. Our souls turn to prayer. These were the steps the Lord followed. He had pleased his Father this far, but he still had to face the cross. Could he do that? Day after day he fasted and prayed for divine strength. Then Satan sought to take advantage. He struck at the weakest point. Knowing our Lord was famished from hunger, Satan said, "If thou be the Son of God, tell these stones to become loaves." There was no if in the mind of Jesus about his being the Son of God.

He knew, too, that it was more important to do God's will than to satisfy his own soul with bread. The cross was so near! He must defeat this temptation to be worthy of the cross. He would be true to the word of God. The tempter then says, "Why don't you make a show of yourself? Cast yourself down from the pinnacle of the temple. You won't be killed! All the people will praise you! The angels will save you! The word says so." The cross must have come vividly to his mind then. He knew he was to be killed. The shadow was deep and dark, but he was determined to honor God and await the appointed hour.

Satan, thinking still to defeat him, appealed to his pride, offering him all the kingdoms of the world and the glory of them in exchange for his devotion. "Don't worship God: worship me!" Were you ever tempted by some careless person telling you, "There is nothing in religion; abandon God and enjoy the things the world offers!"

Never before have we been surrounded by so many things that draw us away from God.

Jesus had his eyes on the cross. He could not be separated from its shadow. To worship and serve God only was his one purpose and deepest desire. Do you want God's blessing? Do you want his Holy Spirit? Do you want the ministrations of angels? Do you want his approbation upon all you do? Then surrender your life to him and let his purpose and desires become your own. Let the shadow of the cross overshadow you and it will give you strength as the days come and go to follow in the path the Master trod.

*Chickasha, Okla.*

## The Source of Our Freedom

BY DONALD B. SNYDER

ALL peoples upon the earth have life and what privileges go with it, not by the grace of their rulers or governments, and we are American citizens, not by the grace of our government, president, congress, supreme court, constitution or bill of rights, but only by the grace of God. In his image and likeness were we created by him, nor can any individual, group, or institution claim this power. For being free and equal and enjoying life, liberty, and the pursuit of happiness, we must give God the credit, and our allegiance to his cause is small payment in return.

God's use of a government, its rulers, or any such means in securing these things for a people does not mean that people shall not place their higher allegiance with God and give credit only to the means used. If God has allowed us to be born and to live in a country where democratic principles prevail, then certainly we should consider what is right in his sight before we say what is best for the country.

We are not free because we fought a war of independence, or because wars have been fought to preserve our freedom. We are free only because God allows us to be free, and our individual or national freedom depends upon God's will. And I have no doubt that the classes of our walk with God as individuals and as nations will determine our freedom according to his will. When the children of Israel were made slaves and each time they were carried into captivity, it was the will of the Lord and the result of their waywardness. Because of their sin, their opposing of his will for them, they were punished, as we must expect to be for our sins today. Neither their government nor their rulers could make them free. They were given life, liberty, and the pursuit of happiness only when they came to their knees before the Lord and asked forgiveness, and it was only



the Lord who made possible their return from bondage.

Should we be carried into bondage today—and we fervently hope not—then we can lay the blame only to the many acute moral ills and the wickedness of this nation, not to the brutality and wantonness of an enemy nation. The nations into whose clutches the Israelites fell were in their day just as brutal and wanton; so a parallel can be drawn for this age.

With all our immense resources, productive ability and fighting equipment, both of men and arms, we of these great United States of America cannot hope to be free or stay free of tyranny, brutality and wanton aggression until we first extricate ourselves as individuals and as a nation from the sordid coils of immorality, greed, licentiousness and all those things against which the Master taught. We must live a life which is patterned after the teachings and example of that lowly Galilean who trod the hills of Judea, preaching a gospel of love and showing to men a way of life that far transcends mere democracy as we know it today.

Our fighting may win physically if God permits, but it cannot bring us a wholesome, righteous nation, free from the toils of sin, or a better way of life with its fullest and richest freedom. It is only through a closer walk with God that this can be done and it is my belief that he will do it, and gladly, if we but afford him the opportunity through an humble and willing spirit.

Waynesboro, Va.

### What's It For?

BY R. H. MILLER

THE crowd was watching a demonstration of an improved type of lawn mower. The demonstrator drove a dozen eight penny nails into the floor so that they stood as high as lawn grass in need of mowing. Then he pushed the mower into them—a dozen miniature gun shots and every nail was severed. He asked any one to examine the blades and cutting bar, which were found to be in perfect condition.

A man said, "That sells me a mower," and bought one.

I thought: "What's a lawn mower for? To cut nails with or grass? A perfect nail clipper may be a poor lawn mower and a perfect lawn mower a worthless nail clipper."

In calling anything good we mean at least this: it does well what it is supposed to do. A good nail clipper clips nails rapidly and with reasonable effort. A good lawn mower cuts grass evenly and

leaves the operator not too greatly fatigued. We call them good because they do well what they are meant to do.

You will remember an orator and statesman who in the later years of his life spoke and wrote upon the complex problems of education, science and religion. Much of what he said was good, but to give to his words in these fields the weight which he had earned for them in the field of government is to get things mixed. A perfect nail clipper may be a poor lawn mower.

The other day in class one of my students told that a certain minister who has three doctor's degrees claims that every scientific discovery since Bible times has been anticipated and spoken of by authors of that Book. This, she went on to say, is undeniable proof of the truth of religion and the inspiration of the Bible. Clipping nails to sell a lawn mower!

The Bible was never meant to present a one-to-one agreement with all the subsequent findings of science. God has set up appropriate means and methods by which to reveal the secrets of nature. His religious revelation has another purpose: that we should love him with all our being, and our neighbors as ourselves. The attempt to establish the truth of revelation upon the plan of the thrice-doctored preacher seems well-intentioned and innocent enough but the result cannot be good. It is a case of forgetting what religion is for, of playing up a spectacular, doubtful phase of it, to the neglect of its main purpose. Clipping nails to sell a lawn mower!

If it cuts grass evenly and easily it's a good lawn mower. If it clips nails rapidly and with little effort it's a good nail clipper. The test of a man's religion is the same. Does it make him Christlike?

North Manchester, Ind.

### Sounding Brass

BY FRED J. MILLER

We love slogans and nice sounding phrases. We readily recall such expressions as "A war to end war," "Make the world safe for democracy," "It must not happen again," "Make the world a better place to live in."

We love these expressions because they are pleasing to the ear and so aptly express a feeling and desire within us. We tend to use them repeatedly until they no longer mean what we say, but become the symbol of something we would like to attain. Thus, losing their broad meaning, they become the expression of our own selfish desires.

If we forget, when we repeat these phrases, that their idealism applies not to us alone but to all mankind, they have a hollow sound, as the wise man of old suggested when he said, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal."

Polo, Ill.



## What God Is Like . . .

BY MRS. GEORGE MILLS

He that hath seen me hath seen the Father (John 14: 9).

There have been times when all of us have wondered what God is like. God is love, love waiting for a prodigal to come home, love forgetting all anguish, love that is no respecter of persons or races. He is love going about doing good, healing, helping, strengthening, and befriending.

God is love, crying from out of the deep valley of the shadow of the cross, "Father, forgive them for they know not what they do." God's greatest and highest word was the cross, suffering for sin. The cross was an act of a holy and righteous God, indignant over sin, meeting sin in the only way it could be vanquished. Our Master won and still wins by self-giving love. He is supremely interested that individuals be good in motive, character, and action.

God is the altogether lovely one. He is more beautiful than all the fragrant and beautiful flowers in the gardens. He is the beauty of beauties; he is, as Paul said, "all and in all." He is supreme.

Oh, that the whole world might see this God in his magnificent beauty and pleasing aroma, and receive him and adore him.

Many people think of God as one who made the world a long time ago and then went off and left it, a sort of absentee landlord. But the psalmist saw more deeply into life than that. When he had done wrong who forgave him? God! When he had been sick, who healed him? God! Who had rescued him from great peril? God! When he was lonely and forlorn, who crowned his life with loving-kindness? God! Who satisfied the high yearnings which came surging and welling up in his heart? God!

When we have these experiences, do we recognize God in them? Or do we just attribute them to good luck or our own cleverness, not recognizing that God is revealed in all experience, that he dwells with men.

We have to open our lives to him before he will invade our purposes. We have to meditate upon his plan for our life and our world. We have to read his plans in the Bible and learn about the lives of faithful prophets of the cause. We have to grow in our appreciation of beauty, of nature and of other people before we can share God's purposes.

We pray to God to stop the terrible war but do nothing to prevent war. We ask God to make us beautiful and go on eating the wrong food. We ask God for wisdom and neglect to read his Word. We pray for victory over our enemies and then treat the vanquished not as brothers but as slaves. How could God answer such prayers and still remain the Spirit of active love in the universe?

God answers all prayers that are in accordance with his purposes and plans, but our prayers must grow in wisdom and grace. God co-operates with us in building a brotherly world, wherein all mankind may share in the riches of nature. God gives guidance to the scientists who search out the causes and cures of cancer, typhus fever, leprosy and all other blights of mankind. God is so much greater and more helpful than we have ever imagined. He sustains all life and breathes the warm breath of creative love into living things. We should pray steadfastly for more of his spirit and a larger portion of his understanding.

Many of us were raised up on little picture cards which showed God to be an elderly man with long flowing beard and hair and dressed in red flowing garments. But every age must picture God in terms of its highest ideals. If God is the Spirit of love then we must see him in the love of the mother for her child, the love of the husband for his wife, and the love of the teacher for her student, the love of the strong for the weak, the love of the wise for the unwise and the love of the community for its citizens. Many people see God in the life and teachings of Jesus. Many physicians see God in the form of the possibilities of the health of mankind. A few see God in the coming of universal peace to the whole world. He bends over prostrate humanity and tries to woo it into life and freedom. God did not set the wheels of life in motion and then withdraw to meditate throughout time and eternity. He struggles to bring peace to the world, health to the sick, food to the hungry, comfort to the distressed and wisdom to the ignorant. God is in this creative process, guiding, directing, hoping, trusting in man to come through with his part.

Life is not something given so much as something risked. If we wait around for the politicians to make the world safe for men, women and children, we are too stupid for words. We must get our churches to lead in the struggle for a just and durable peace. The war will not be won until all nations, strong and weak, victor and vanquished, have equal opportunities to sit about the peace table and discuss the problems of world brotherhood without fear or threat. All the peoples of the world have a destiny in the conference. The Christian churches must see that justice prevails. The God of justice and love must sit at that peace settlement.

Cuff was a Negro slave who lived in the South. He was a joyful Christian and a faithful servant. His master, however, was in need of money; the Christian slave was sold to an infidel planter. "You will find Cuff a good worker and you can trust him; he will suit you in every respect but one."

"And what is that?" asked the new master.

"He will pray, and you can't break him of it; but that is his only fault."

"I'll soon whip that out of him," remarked the infidel.

"I fear not," answered the former master, "and I would advise you not to try it; he would rather die than give it up."

Cuff proved as faithful to the new master as he had to the old. The master soon got word that he had been praying. Calling Cuff to him, he said: "Cuff, you must not pray any more; we can't have any praying around here; never let me hear any more about this nonsense."

Cuff replied, "O Massa, I loves to pray to Jesus, and when I pray I loves you and Missus all the more, and can work all the harder for you."

But he was sternly forbidden to pray any more under penalty of severe flogging. That evening when the day's work was done, he talked to his God as usual. Next morning he was summoned to appear before his master, who asked why he had disobeyed him. "O Massa, I had to pray. I can't live without it," said Cuff. At this the master flew into a terrible rage and ordered Cuff to be tied to the whipping post, and his shirt off. He then applied the rawhide with all the force he possessed, until his young wife in tears ran out and begged him to stop. The man was so infuriated that he threatened to punish



her next, if she did not leave him. Then he continued to apply the lash until his strength was exhausted. He ordered the bleeding back washed in salt water, and the poor slave was sent to his work. Cuff went away singing in a groaning voice:

My suffering will soon be o'er  
When I shall sigh and weep no more.

In the meantime, God was working on the master. He saw his wickedness and cruelty to the poor soul whose only fault had been his fidelity; by night he was in great distress of mind. He went to bed but could not sleep. Such was his agony at midnight that he awoke his wife and told her he was dying.

"Shall I call a doctor?" she asked.

"No, no; I don't want a doctor. Is there any one on the plantation that can pray for me? I am afraid that I am going to hell."

"I don't know of any one," said his wife, "except the slave you punished this morning."

"Do you think he would pray for me?" he anxiously inquired.

"Yes, I think he would," she replied.

"Well, send for him quickly."

They found Cuff on his knees in prayer, and when called he supposed it was to be punished again. On being taken to the master's room he found him writhing in agony. The master groaning said, "O Cuff, can you pray for me?"

"Yes, bless de Lord, Massa; I'se been praying for you all night," and at this he dropped on his knees and, like Jacob of old, wrestled in prayer. Before the breaking of the day both master and mistress were converted. Master and slave embraced; race differences and past cruelty were swept away by the love of God, and tears of joy were mingled. Cuff was immediately set free. He never worked another day on the plantation. The master took Cuff and went over the South, witnessing to the power of Christ to save to the uttermost. This is what the love of God will do for a person.

*Salem, Va.*

## Faith of Our Mothers

BY LULU N. MILLER

My mother's faith has shone as a beacon light through the years and has become a rich and treasured heritage to me. To keep that faith, to live it, and to implant it in the hearts of their children were for father and mother the great objectives in life.

Mother has been gone for many years, yet her influence is still with me. I think of her counsel, her correction and praise, her loving concern and sacrifices for her family and those in need about her, and her constant cheerfulness under trying and adverse circumstances. These are more than memories; they are the rich and beautiful background against which her children's lives were built and for which they call her blessed.

When mother came into the church she laid aside for always her fashionable clothes and jewelry and became an example of humble Christian womanhood. Did her old friends and neighbors turn from her? No, some of those friends she kept to the end of her life. She was friendly and hospitable and drew people to her and into her home. An old friend of hers said to me after she was gone, "One always felt so comfortable in your mother's presence." How proud I was to say to my young friends and schoolmates, "This is my mother."

## Thanks for Common Things

BY ADA SCROGUM

I'm thankful, Lord, for common things  
Around me every day:  
For rain that falls and sun that shines,  
For birds and flowers gay.

I'm thankful for my health and home,  
And for good neighbors, too,  
For laughter of a happy child,  
And for my friends so true.

I'm thankful for my food and clothes,  
For two good eyes to see,  
For ears to hear, a voice to sing.  
How happy I should be!

I'm thankful for our church, and Christ,  
And for the Bible, too,  
In which we read of God's great love  
For such as me and you.

I do not look for extra things,  
Nor for them do I plead.  
I'm very glad that God is good  
And gives me what I need.

*Elkins, W. Va.*

I can still hear her voice in prayer at the family altar; she seldom prayed without tears, so deep were her desires and so earnest her petitions for us all. And to her last days, her greatest concern was still for our comfort and our spiritual welfare. Her last admonition was, "Children, be faithful."

I remember, too, with pleasure the mothers of my girlhood friends in the church. We all seemed like dear relatives together. They stand out distinctly in my mind with their sweet, peaceful faces, and their womanly dignity. They dressed simply and modestly for they were obedient to the advice of the church. The principle of simplicity and unworldliness came clearly from the Bible they read, the Bible we have today. They wore no ornaments, no jewelry, no pearls, no artificial flowers or feathers. Theirs was the "ornament of a meek and quiet spirit, which is in the sight of God of great price." They were great women, and made their contribution of good, by which the church was greatly blessed. That principle of unworldly living which regulated their lives is still vital, and if lived out by us will still bring power to the church in more ways than one.

Long years ago the beloved poet, Longfellow, out of his rich thinking wrote these words, "In character, in manner and in style, the supreme excellence is simplicity." Through the years the church has tried to keep herself pure and free from pride and worldliness, that she might preserve within her the power and presence of God.

The Church of the Brethren needs power today as never before. With thousands over the world hungering for God and spiritual things, there is a message here women should be ready to give. Let us not permit that message to be dimmed and made ineffective by our lack of spiritual power, which cannot dwell in the heart filled with pride and worldly satisfactions. Dress is not all important in the Christian life, certainly, but Jesus con-



sidered it of enough importance to include it in the Sermon on the Mount, and the apostles, Paul and Peter give us direct counsel regarding it.

May we, the women of the Church of the Brethren, be true to that high Christian standard that the Bible pictures for us, and as women professing godliness, let our adorning be with good work. Let us make an effort to keep the church effective, unspotted from the world. May we do our part to bring to her that power that will enable her to throw her gleam of light across this dark, suffering world, and keep alive and in action the faith of the church and of those true and noble women—our mothers.

*Glendora, Calif.*

## Mother

BY MINOR C. MILLER

Mother is gone! She slipped away from us very quietly on January 18, 1943, at seventy-five years of age. This was the first death to occur in our family. Mother had been in declining health for more than three years, but we were not prepared for her passing. I had gone away from home on a short trip and when I returned, I was shocked to learn that mother was ill. When I went to her, she did not know me. She lived for three days without regaining consciousness. It was my privilege to watch by her side all night on the occasion of my fifty-fourth birthday, but she did not say a word. I tried to review scenes in her life, but one scene claimed most of my thoughts. I kept thinking of my mother at twenty years of age—a bride of a year and a proud mother, on a night exactly fifty-four years before.

My mother was not without faults, but my mother was a good mother. I am glad that during all of my childhood and youth and during my mature life, I had the experience of thinking of her as the very best mother. She was sympathetic and kind. Early in my life, she began to show me that she expected me to strive for the attainment of the highest and best values in life. Long before I ever knew anything about a college, mother began to express the hope that I might go to college. Money was not plentiful and many things were needed for our home. One day when I was working in the field, the mailman came along the road and stopped to hand me our mail. In the mail that day was a letter from my mother's father. I took it to her and she sat down on the front steps of our home to read it. The letter contained a check for several hundred dollars, with the explanation that this was mother's part of the money for some land my grandfather had sold. This was the first money my mother ever received from her father's estate. When she had read the letter and had seen the check, mother said, "I think you can go to college now."

Mother's body is no longer with us but mother is not dead. Mother is still living and she is interested in living in nobler fashion the kind of life which she began on earth. Even as I write this testimony, I have the faith to believe that mother looks on approvingly. I feel confident that mother is still striving to attain the same goals which dominated her life while she was with us.

Mother was greatly interested in her family. She is still interested in her family. Mother was interested in the progress of the church and in giving aid and relief to those who are in distress. She loved truth and beauty and goodness, and she gave freely of her energy to attain these values for herself and to share them with oth-

ers. I have the conviction that she is still striving for the attainment of these high goals.

Mother is gone, but mother is not dead! She is more alive than ever before, and I am persuaded that eye has not seen nor ear heard the story of the wondrous advantage which she enjoys through the loss of her frail body. Death, after all, is only an incident on the way to a new and grander life.

*Bridgewater, Va.*

## "Christian Women Working Together"

BY MRS. CHAS. L. FLORY

The co-operation of Christian women is recognized as a vital factor in carrying out the Great Commission. They are sharing in enlarging and strengthening the kingdom. Their opportunities are many. Their unselfish devotion and tireless labor deserve praise. There has been a steady growth of co-operation, and it will continue on.

Christian women know and understand each other better now than ever before. The broader and more intimate this knowledge becomes, the more will Christian women accomplish for the glory of God and the enlarging of his kingdom. Christian women are praying together. They always have prayed together, but now the annual world's day of prayer has become a phenomenon of wonder and power. The wonder is that all over the world on the same day Christian women meet for prayer, following out the same program as they unitedly lift hearts and voices to God. Groups everywhere, some in the homes, some coming together from whole cities, others in the country districts, meet to pray together, to think together, to bring their gifts, and then, strengthened and inspired, return to their usual Christian tasks. No one can measure the power issuing from Christian women praying together. The church is greatly strengthened through their fervent prayers.

Christian women are studying together. To know about missions—the needs of others, the methods and the accomplishments—brings Christian women to willing and kindly co-operation. They study the same subjects from the same textbooks. The leaders plan and work together on committees and in schools of missions. This co-operation covers the missionary work of the world. It carries out Jesus' instruction: "In Jerusalem, and in all Judæa and in Samaria, and unto the uttermost part of the world."

Christian women are working together. Theirs is a common cause, and they know that united effort promises success. There are great problems to be solved, such as the one of war and peace, temperance, and the building of Christian homes. They join in an appeal to government to hasten the day when peace will be assured. This appeal is a sensible one. It fosters and promotes the cause and cure of war through the work of qualified and authorized committees of Christian women. Christian women are working together to blot out the liquor traffic. They are working together in helping the children of migrant workers—making education available for these children, giving them the comforts of life, providing healthful, moral, and religious training for these unfortunate ones.

While Christian women pray together, and work together the fruit of their co-operation is assured by the Master himself.

*Union, Ohio.*



**Camp Lagro . . .**

The following articles on Camp Lagro and those in the June 26 issue of the Gospel Messenger were written by members of Camp Lagro under the direction of Galen Stinebaugh, educational director.

**Farm Emergency Work**

During the summer and fall of 1941, sixteen farms in the vicinity of the camp received help from the fellows who volunteered for this work. There was a total of ninety-seven man days spent harvesting corn, hay, oats and tomatoes. The total income from this work was \$251.35. The proceeds were used to purchase an inhaler and resuscitator, which were donated to the local county hospital.

From March 15 to May 1, 1943, forty-five farmers within a fifteen-mile radius of the camp received help with their corn shucking. Approximately 46,640 bushels of corn were husked from nearly 864 acres. The men worked a total of 3,839 hours. At the rate of 35c an hour, the farmers paid \$3,093.65 to the treasurer of the United States. This sum is to be placed in a special fund and frozen for use after the close of the war.

**The Camp Farm**

After a year's experience in Civilian Public Service, it became quite evident that a camp garden would be a decided help in lowering the food costs. So early in March Mr. Mathis, the camp director, began to look for a patch of land which would be productive and also easily accessible to the camp.

However, since the available land in the immediate neighborhood would not yield enough returns to justify the undertaking, it was necessary to look several miles away. Just when we thought it would be necessary to take less desirable land, word came from I. E. Weaver, of the Salamonie church near Huntington, that he and his son would buy a farm for camp use if a suitable place could be found. After careful investigation the Weavers purchased an eighty-acre farm five miles from the camp. Fifty acres of this farm were scheduled for crops and thirty acres were in blue grass pasture.

The terms of the contract with the Weavers were that the camp was to pay the taxes, furnish the labor in making repairs, and receive all the income from the entire place including twelve acres of fall wheat.

Farm implements were loaned by the men of the New Paris, Indiana, church, and since it was rather late in the spring, work was started immediately. The farm supplied the camp with fresh vegetables and practically all its meat supply. By the end of the first year of operation \$1,000 profit was realized from this investment.

**China Unit**

One of the most significant undertakings at Lagro was the training of a group of fourteen men for relief work in China. This group came together from C. P. S. camps all over the United States the first week of February 1942, for a six-week period of training. However, this period was later extended. Some of the leaders of this group were Howard Sollenberger, Dr. Carl Coffman, and Dr. D. F. Parker. These men were released from project work to spend all their time in preparation for their difficult and trying days ahead. About the time that they were informed that the State Department would not let them leave the country, they volunteered to help

out in the tornado-stricken area of Goshen, Indiana. They spent several weeks of hard labor and won many friends during their stay in Goshen. When final word came that the unit could not be used for some time, many of the men returned to their former camps or transferred to other projects. One member of the unit is still at Lagro.

**Food Project**

In the early stages of Camp Lagro some farsighted men of the brotherhood saw the possibilities of providing C. P. S. camps with food donated by interested church people. Working with this idea, district and regional leaders along with others inaugurated the present plan on July 14, 1942, with a food trip through Indiana, Ohio, Western Pennsylvania and Michigan. John Metzler, L. W. Shultz and Jesse Clem made this trip in the Camp Lagro truck, picking up donated foods at various churches and distributing them to Camps Marietta, Kane, Wellston, Walhalla and Lagro. Following this first venture, periodic trips were made by the Lagro truck and the Brethren Service Committee truck into the midwest region. They always returned loaded with food, generously given by people wanting to share in our demonstration of the way of peace. Enormous quantities of foods have been used, which not only resulted in vast monetary savings in the camp budgets, but also personalized and made C. P. S. a part of each contributor.

**Educational and Religious Activities**

Throughout the two years at Lagro, the educational and religious activities have had the support of a large per cent of the men. After finding out the needs and desires of the camp group, the educational committee outlines the classes to be offered for a given period. Of the thirty-five different classes that have been offered at Lagro, those in Bible and first aid are by far the most popular.

The religious life of the camp has been fostered by the religious committee. Ministers from many different denominations are asked to come in and speak at the vari-

This first China relief unit was disbanded when the State Department would not issue passports. From the left around the table the members shown are Howard Sollenberger, Dale Nebel, Harold Phend, Elmer Hartzler, Melvin Funk, Nelson Fuson, Dr. Carl Coffman, John Swan, Gladden Boaz, Richard Lockwood, Charles Butcher, Paul Weaver and Frederick Kidder.







During its two years of existence Camp Lagro has had three directors. Pictured above are J. Clyde Forney, Mr. and Mrs. J. H. Mathis and Paul H. Bowman, Jr. The complete story is found below.

ous religious services. The Church of the Brethren and German Baptist ministers have been especially regular in their visits to the camp. Two evenings a week fifteen-minute devotions are conducted by the campers. Mr. Mathis, the camp director, has been a great influence in keeping up a strong educational and religious program at Camp Lagro.

### Project Work

Statistics From the Soil Conservation and Forestry Office  
After Two Years

Fencing, 5,796 rods.  
Springs developed, 12.  
Stream bank protection, 2,500 square yards.  
Gully bank sloping, 41,571 square yards.  
Gully seeding and sloping, 26,804 square yards.  
Terrace outlet, 4,080 linear feet.  
Pipe and tile lines, 2,715 linear feet.  
Tree planting, 300 acres.  
Forest stand improvement, 495 acres.  
Tree disease control, 4,080 acres.  
Ditch bank clearing, 510,314 square yards.  
Hauling soil for liming, 350 tons.  
Number of farms receiving help, 65.  
Number of public ditches, 10.  
Total man days worked, 28,523.

### Words From Director Mathis

As we look back over the first two years of the Civilian Public Service program, these years seem short indeed. By trial and error, perseverance, and hard work the program has gone forward far beyond our anticipation.

The past months have shown . . . that no matter how hard the way or how rough the road, there are many men in this movement who have counted the cost—made their decision to follow the way of love, and will give their all to demonstrate this way of life.

These two short years are history. We may not be able to evaluate them in this generation. However, the pages will be blotted or be made to glow by what we make of the future.

### Camp Directorship

To date Civilian Public Service Camp No. 6 has been under the leadership of three directors, J. Clyde Forney, Paul H. Bowman, Jr., and J. H. Mathis. The directors are appointed by the Brethren Service Committee.

J. Clyde Forney, director January-June 1941, was granted leave from his pastoral duties by the Elgin, Illinois, Church of the Brethren to plan and lay the ground work of Camp Lagro. Since the first assignees did not report until May 22, 1941, his work was hidden from the public, and is just now being evidenced, as all preliminary work eventually shows up in the finished product.

Paul H. Bowman, Jr., director July 1941—February 1942, former foreign relief worker in Europe, was advanced from assistant director at the leaving of Mr. Forney. Under Mr. Bowman's leadership the camp increased from 18 to 120 assignees. During this period of rapid growth much emphasis was placed upon the religious, educational and recreational phases of camp life and great strides in democratic living were made.

J. H. Mathis, director March 1942 to the present, was transferred from the directorship of Camp Magnolia, Arkansas, when the services of Mr. Bowman were needed in South America. The guiding hand of Mr. Mathis smoothed the rough and troubled path of Camp Lagro, during the war months. Continued personal growth by assignees, economy of operation and movement into detached service projects high-light this period of service.

### Where Lagro Men Have Gone

Transfers to other camps or to detached  
service projects

Arkansas, 1  
California, 39  
Florida, 2  
Illinois, 12  
Maryland, 18  
Michigan, 7  
North Carolina, 1

New York, 2  
Ohio, 10  
Oregon, 19  
Pennsylvania, 22  
Puerto Rico, 4  
Virginia, 2  
Washington, D. C., 1



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

#### Calendar for Sunday, July 11

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson**, God Calls a Leader.—Exodus 3: 1-12. Golden Text, Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. Exodus 3: 10.

**Christian Workers**, How Democratic Are You?

**B. Y. P. D.**, The Negro Enriches American Culture.

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#### Gains for the Kingdom

**Three** baptized in the Bethany church, Philadelphia, Pa.

**Four** baptized in the Union Grove church, Ind., Bro. I. C. Snively, pastor.

**Four** baptized in the Muscatine church, Iowa, Bro. R. A. Haney, pastor.

**Seven** baptized in the Bakersfield church, Calif., Bro. E. J. Glover, pastor.

**Two** baptized in the Schoolfield congregation, Va., Bro. L. A. Bowman, pastor.

**Twelve** baptized in the Bethel church, Markleysburg congregation, Pa., Bro. Ernest E. Muntzing, evangelist, Bro. B. B. Ludwick, pastor.

**Two** baptized, three received by letter and two by former baptism in the Bethel church, Naperville, Ill., Bro. Galen B. Ogden, pastor.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., July 11-25 in the Spruce Run church, W. Va.

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#### Personal Mention

**Mrs. John Hepner** and Miss Betty Stebbins of Dayton, Ohio, recently spent a week with their Elgin relatives, the Ora Garber family.

**Mrs. E. J. Meyers** of York, Pa., who was able to secure a copy of Blough's History of the Church of the Brethren in Western Pennsylvania, writes that it is now in the hands of persons "enjoying the book as much as two children with a new storybook."

**"Moomaw's operation** yesterday completely successful receiving best American medical attention." This cablegram, received from Paul Bowman in Quito, Ecuador, on June 29, is all that we know at this writing concerning Bro. I. W. Moomaw's condition. His illness overtook him in the midst of his duties as a member of a commission to study agricultural conditions in South America.

**Bro. Roland L. Showalter**, for four years pastor at Mansfield, Ohio, is closing his work with this church at the end of the present month. This fall he will enter Colgate-Rochester Divinity School, meanwhile pastoring a church near by. After Aug. 1 his address will be R. 2, Lincoln Road, Macedon, N. Y.

**Bro. Earl Breon**, field representative of Manchester College, paid a brief but appreciated visit to the Messenger rooms on a recent Tuesday.

**Early Sunday morning**, June 27, John Michael came to live with Earl and Esther Kurtz. Since the young man's father is secretary of the Brethren Publishing House, and he is named for both worthy grandfathers, we freely predict that he should grow up to be a good and great man.

**Dr. D. W. Kurtz** became suddenly ill on Wednesday afternoon, June 23, according to information gathered from two personal letters received by staff members here at the House. No details are at hand, but it appears he suffered a light stroke and is making progress toward recovery. This will come as a surprise to all those who heard him speak with his usual vigor on Friday evening at the McPherson Conference.

**A group** of eight men sailed from New York for China on June 19 to engage in relief and reconstruction work. This was the first contingent of C. P. S. men allowed to go outside United States' territory. It is planned to be the first of a four-unit group which will leave the United States for China under the direction of the American Friends Service Committee. Personnel for the units is drawn from all C. P. S. camps. In the first group of eight are two members of the Church of the Brethren: Howard Sollenberger, son of O. C. Sollenberger, Brethren missionary and relief worker who is now in China; and Wilfred Clannin of the Decatur, Illinois, Church of the Brethren, who was secretary to W. Harold Row, director of Brethren Civilian Public Service. Wilfred Clannin will become secretary to Arnold Vaught, director of relief work in China for the Church Committee on China Relief, while Howard Sollenberger will become a regular member of the Friends Relief Unit. Our prayers for a safe journey and a great work go with them.

#### A Resolution

The Federal Council of Churches passed the following resolution and suggested that all churches might pass a similar resolution and send to their Congressional representatives:

*"Whereas* our immigration and naturalization laws affecting Orientals are based on discrimination on account of race; and

*"Whereas* such racial discrimination does violence to the Christian view of one humanity under God, is contrary to the democratic principles upon which this country was founded, and to proved scientific facts; therefore be it

*"Resolved*, That the Executive Committee of the Federal Council of the Churches of Christ in America express the hope that the Congress of the United States, taking into account these principles, will take immediate steps to modify these laws, to allow natives of all friendly countries, otherwise admissible, to enter this country under the existing quota system and become citizens on the same terms as immigrants from non-Oriental countries."



### Miscellaneous Items

**Northern Iowa, Minnesota and South Dakota** readers will please note that all queries for the district meeting should be sent at once to Secretary Lyle M. Klotz, 409 37th Ave., North Minneapolis 12, Minn.

**Orders for the Labor Sunday Message** provided each year by the Federal Council of Churches should be sent to Rev. James Myers, 297 Fourth Avenue, New York, N. Y. The price for 100 copies is \$1.20; for 500 copies, \$4.60.

**Southern Ohio Conference** of women's work will be held at the Oakland church on July 14, beginning at 9:00 o'clock E. W. T. Mrs. V. F. Schwalm and Ida C. Shumaker have promised to be present. Besides their messages other interesting program features are planned.

**Annual Conference minutes** for permanent files are needed. The supply for certain years seems to be exhausted. Brethren having copies of the following years, 1924, 1925, 1926, 1927, 1928, 1929, 1930, and 1931, and wishing to give them for permanent record file use, may know that these copies will be gratefully received by the General Ministerial Board, 22 S. State St., Elgin, Ill. Copies of 1926 Annual Conference minutes are especially wanted.

**The Frances Slocum Trail**, the story of the little Quaker girl taken by the Indians and reared to spend her life among them, was recently revised and enlarged by the author, Bro. Otho Winger. In many ways this is the most personal and interesting of the author's books about the Indians. It will tell you the story of Frances Slocum and guide you along the Frances Slocum trail. There are ninety-two pages of text and illustrations. Seventy-five cents to the author will bring you a copy.

**At San Francisco, Calif.**, the Christian Fellowship Retreat is holding regular Sunday services both morning and evening at 41 Grant Ave. The work was begun under the leadership of Herman Landis and wife and sponsored by the general and district boards. David and Mary Studebaker have charge this summer. They, as well as the members of the interested group, are eager to contact all members in the city or near by. Please send the names and addresses of those who should be contacted to David Studebaker, 1480 Page St., San Francisco, Calif.

**Bro. J. Perry Prather**, editor of *Walking With God Today*, writes: "Owing to War Production Board regulations that control the use of paper, the Brethren Publishing House was not permitted to print the third quarter *Walking With God Today*. We have tried a number of other printers—after conference with WPB—but because of the delay printers could not get out the daily devotional booklet in time for use during the third quarter. We are very sorry, but wish to announce that we are in conference with sources that will print the fourth quarter in ample time for distribution."

**Alexander Mack the Tunker and Descendants** is the 352-page new book by Rev. Freeman Ankrum, previously mentioned in these columns, but now a finished product and ready for distribution. We are sure that at least two classes of readers will be especially interested in this book: those who wish to know all that can be known about the two Alexander Macks who figure so importantly in our church history and those who belong to the Mack connection and would like to know more of their family history. The book has required years of search to run down materials. Fortunately it was possible to use many pictures. Here is a new and attractive his-

torical volume to add to your library. Order through the Brethren Publishing House, Elgin, Ill. Price per copy, \$2.75.

## *With Our Schools . . .*

### McPherson College

**Coach Hayden** has been employed by the city of McPherson to act as recreational director for the summer months.

**The 1943 summer school** is now in session. The enrollment is larger this year than it was at a similar session one year ago.

**Dr. D. W. Bittinger** is doing field work for the college this summer. He will spend a number of weeks visiting churches and soliciting students for the college. He will also be on the faculty of a number of our young people's camps.

**Dr. Burton Metzler** and family have moved to Grundy Center, Iowa, for the summer, having assumed the position as pastor of the Ivester church for the summer. Dr. Metzler will return to his teaching duties at McPherson College in September.

**The Annual Conference** of the Church of the Brethren was held on the McPherson College campus, June 2 to 6. Approximately nine hundred delegates and visitors were present for the week. All sessions were held in either the college buildings or in the college church.

**Dr. J. Willard Hershey**, professor of chemistry and world-known scientist, has been ill and confined to his home the past three months. He is showing improvement, and it is the hope of all that by next September he will again be able to resume his work at the college.

**Dr. Bryant Drake**, president of Doane College, Crete, Nebr., gave the commencement address. A few days following our commencement Dr. Drake gave the commencement address at the Chicago Theological Seminary. Dr. Drake was a former pastor at McPherson.

**One of the unique organizations** of the college the past year was the ministers' chorus, consisting of twenty-six student ministers. Twenty-one of the number were members of the Church of the Brethren. Those attending Annual Conference were permitted to hear this splendid organization. Alvin Klotz of Fredericksburg, Iowa, was director of the chorus.

**Earl M. Frantz**, for the past ten years pastor of the Ivester Church of the Brethren, has been employed by the trustees of the college as director of public relations. Bro. Frantz is an alumnus of the college and in addition holds advanced degrees from Bethany Biblical Seminary and the University of Chicago. At the McPherson Conference Bro. Frantz was elected a member of the General Ministerial Board.

**McPherson College** has just closed another successful college year. Early in the year some concern was shown that the year might not be a successful one, but the loyal support of friends and the material encouragement that they offered soon made it evident that the year would be a good one. Our enrollment was not up to normal, but was satisfactory when viewed in the light of existing conditions. During the year seventy-five of our boys were called by the United States government to enter some branch of service. Every boy called was granted full credit for the work that he had completed, and those having spent as much as fifteen weeks of the semester in college were granted full credit for the half year.



**A Strange Meeting . . .**

BY SARA SHISLER

It was a kind of meeting new in my experience. It came about this way. There had been a lot of stealing going on for some time but there was not enough evidence against any one person to make a case and, as a result, nothing was done about it. One night this week five of our local compounds had things stolen from them. There was such a high wind that the thieves got away without being heard. It was decided to report the thefts and let the government determine what could be done to stop the wave of stealing. The district officer was out on tour and the letter went to the native administration head, the emir. He seems to have decided to do a thorough job according to his way of thinking. And this is what happened.

At midnight four policemen arrived on the compound. Early in the morning the local district chief and his attendants came. They heard the story of the thefts from the owners of the compounds that had been robbed, and then they took these men together with the policemen and went to search the near-by village for the stolen goods. But African methods differ greatly from methods in the United States. The first thing they did was to have an all-forenoon meeting of the compound heads explaining what had happened and what was going to happen. Then they began an every-compound search. A woman from a near-by village happened to be on the scene when one of the compounds was searched and she very conscientiously went ahead of the searching party, telling folks that if they had anything they did not want found in their possession they should go hide the things. And a lot of things were hidden, folks tell us, because the village is so very widely scattered that it could be done without anyone getting caught. The word spread to other villages and they hid contraband in the bush. The searching party worked until after dark. They did not find what they were searching for, but all things which the policemen knew had originally come from the mission compound they assumed still belonged there. So they announced that on the next morning all the cement drums, pan roofing, nails, pickaxes, etc., in the possession of the people were to be taken to the compound.

The next forenoon at about half past ten o'clock as I was working in my study preparing my sermon for the next morning, someone told me that I was wanted at Miss Harper's house. As I walked over I saw that her yard was full of people. Later without making it obvious that I was counting heads, I roughly counted eighty-eight people, but I feel certain that there were more. It was a serious crowd.

One by one the people with compound articles in their possession were called to appear before us and tell how they came into possession of the articles. That was easy because the Marama staff has changed frequently enough to allow everyone to quote absent missionaries, mostly those in the States. The head of our local market had a cement drum, a head pan, and a pickaxe in his possession. He said that a certain missionary had loaned them to him to build (that was six years ago), and since nothing had been specified concerning the time of returning the same, he still had them in his "care." Another had buried a pickaxe but the policemen dug it up. His story was that about six years ago it was loaned to

him for building and he simply had not returned it yet. Several said that they had bought the articles in their possession. A few said that they had taken the things. There were elements of humor in the situation, which made it hard at times to keep from laughing. One man had a palm log. He said that one day he was passing one of the compound wells, saw it lying there and took it along home. It was too much of a temptation to see it there unused, I suppose. Another man had a piece of pan about four feet square. He said that one day he was at Miss Harper's house and she had given him a few soup leaves and since he had nothing to carry them home in he used the pan. Still another man said that he was helping a missionary build a house and that he had taken the nails and the pan right before the man's eyes. And so the stories ran on. Most of them pleaded guilty to borrowing and failing to return. I should have liked to tell them that there were others like them even in the United States.

When all the evidence had been heard, we, the white people, were supposed to say what should be done. I wished I was at some other place for the moment. The policemen, our local Buras, and we three white women then went into secret session to decide the matter. It was decided that all the articles should be left as contraband since no one could either prove or disprove the statement in the few instances in which the individual said that he had bought the article from a certain individual. Besides there were always folks who answered, "So and so never sold any of those things." Two individuals were taken to court for further evidence, the one who hid the borrowed pickaxe, and a boy who is a professional thief and has a lot of counts against him besides a box of stolen books which were found in his

**What to Pray For***Week of July 10-17*

Forty-one years have passed since D. J. Lichty went to India for the first time. Four times he has returned to America on furlough and five times he has set his face toward the great, needy land of India. At the present time he lives at Anklesvar and works at the mission station and in the surrounding villages.

Anna Eby Lichty first went to India in 1912 as Anna Eby. She served in the Marathi district and lived at Dahanu most of the time. After being in America on a lengthened furlough when she cared for her invalid father, she returned to the field in 1923 and became the wife of D. J. Lichty. She then moved into Gujarat and Anklesvar has been her home.

The Lichtys give the larger portion of their time to evangelistic work in the villages. This means that they live in a tent and go from village to village. The Indian helpers also live in a tent. The tents are set up in a central village and out from them the trips are made into the neighboring villages. Each evening preaching services are held and Biblical and health pictures are shown. During the day the homes of the villages are visited and the sick ones are treated. Many people hear the gospel message for the first time, while others listen to the old, old story and find added meaning and blessing in it each time it is told. Evangelists such as the Lichtys get very close to the hearts of the people because they live with them and understand them.



possession. So all but two had their debts forgiven. There was very evident relief from fear in the crowd when they found that no one had mentioned the word *thief* in connection with them.

A simultaneous search should have been made in all the near-by villages in order to have it mean anything if that was the method to be used to find the thieves. But there were not enough officers and the work was not organized sufficiently well to do anything quickly and on a large scale. So about all the search amounted to was to restore a lot of borrowed property to the mission and maybe incidentally teach the people a lesson on returning things they borrow.

*Marama, Nigeria, West Africa.*

## A Fortnight's Journey

BY C. C. HECKMAN

Part 3

### Attend Church at Garkida

The next morning I attended church services at Garkida and enjoyed greeting my old friends there. Having spent nearly twelve years in the work at Garkida, I have many friends. The church service was opened by Paul Anfani, an African who had been teaching in the Garkida training school but who is now occupied in village evangelism. The sermon was by Amos Sule, a man who came to the mission about thirteen years ago as a mason, and has been with us ever since in various capacities. He and his wife, who is a Bura woman, have been very useful. Both were Christians when they came to us. She served as matron of the girls' boarding school up to the time of its closing and is now serving as a nurse in the Garkida baby nursery.

### On the Stone-faced Hill

On Sunday evening the American staff met on the stone-faced hill back of Miss Moyer's house for the evening meal followed by vespers. The moon was about a quarter full. We looked out over the Hawal valley with its thousands of palm trees, brown grass, and bush country to the hills far in the west around and beyond Marama station, which is not visible from that distance. After one becomes accustomed to the sounds and smells of an African community at eventime, and then is away from it for a time, it is good to get back again. The sighing of the wind in the myriads of palm trees, the calls of the birds, the sounds of the Africans talking and laughing in their compounds or on the paths, the smells and preparations for the evening meal—all bring happy memories of former days.

### A Fish Fry

On the following Tuesday afternoon, it was suggested that a few of us go fishing after the day's work was finished. We are always hungry for fresh fish. Mrs. Royer, Miss Horn and I went to the Hawal River at a spot about four miles away. Miss Horn took her hook and line, while I took my round throw-net. The net may not be as sporting as a hook and line, but it can usually be depended upon to produce better results. Miss Horn had plenty of bites and nibbles, but not a fish to show. I succeeded in catching twenty-two fish by throwing the net from the bank. They ranged in size from six inches to about eighteen inches, though the latter size were admittedly fewer in number than the small ones. Next morning Mrs. Royer invited us all, including the Studebakers and Miss Moyer, to a fish-fry breakfast. It was a

happy time of fellowship together and we licked the platter clean. I mean that literally, for when all the pieces of fish were gone Mrs. Studebaker wiped the platter clean with a bit of bread and she said that was the best of all.

### Second Trip to Biu

The next day, Wednesday, Mr. Royer and I went again to Biu after the press part. This time we went in a larger car because we had a piano to take to Biu to be sent in to the Jos School by the mail lorry. A piano case practically fills the back of a Ford pickup. The Africans are not accustomed to handling such big loads so we had to supervise its loading and unloading very carefully. We got it safely onto the mail lorry and after picking up our press part we went home again, stopping at Marama to pick up a load of cotton bandages for the hospital. The bandages were made from locally grown cotton and woven into narrow strips by the Africans. There were more than 200 rolls of it. The selling price of each roll is a shilling (about twenty cents). That is a relatively high price for it.

### Setting Up the Press

The next day saw me busy as could be getting the press back together. I found that the welding had swollen one of the bearings to such an extent that I had to file down a shaft in order to make it fit. Also one of the welds had not been quite true, which necessitated further filing. When all these little difficulties had been overcome and the press should have been in running order, I found that the press had been shipped without the ink rollers. These must come from America before the press can be used.

### Can You Turn Your Hand to Anything?

I still had two days left before going to Biu to make connections with the outgoing mail lorry. These I spent in doing a number of odd jobs, which the staff had no time to do. Dr. Studebaker had a new storage battery for his radio, which wasn't giving a full outflow. I took it apart to see if I could discover the trouble. I am not much up on battery technique but I thought I could scarcely make it any worse. I discovered that one of the plates was broken off and folded down under in such a way that it caused a short circuit within the cell. I removed this and put it back together but it still would not take a charge. Then I remembered that wet cells are supposed to have an uneven number of plates so I took it down again and removed another plate from the opposite side. When I got it sealed up again I found that it was taking its charge perfectly. This is just another example of what a missionary may have to do on the field. He has to be Jack-of-all-trades, but seldom is he complete-master of any. Fully qualified doctors have been known to spend their time on full-time building operations. Laymen have performed minor operations and delivered babies. It is common knowledge in our mission that three of our layworkers made a breach delivery with forceps! And the mother lived and the baby lived for ten days, so their reputation was established among the natives. Builders have had to bury the dead. Ladies have had to make bricks and construct buildings.

### A Huge Leopard

On Thursday evening, about 100 feet from the guest house where I was staying, a large leopard jumped into the road ahead of the car. He bounded along a few rods and then dashed off into the bush at the other side of the road. It was a thrilling sight. I have frequently



seen leopards at night in the light of the car, but never so close home. About thirty minutes later I heard a terrific furor in the village some 300 yards away. I learned next morning that the noise was to frighten the leopard which was attacking someone's sheep pen. He had not succeeded in getting anything but the next day at noon he stole a goat from a small herd that was grazing at the edge of the village in plain view of the houses.

*Jos, Nigeria, W. Africa.*

## I Face an Ox

BY GOLDIE E. SWARTZ

I had come on my wheel over the village paths; when I entered Devubai's compound I found no one at home. I had come to visit with Devubai since she was a candidate for baptism. Her husband and eldest son had become Christians several months before. The compound seemed very quiet to me when no answer came to my call.

Just then, I saw that an ox had broken through a fence and was in Devubai's field, eating what little kaffir corn the family had. Naturally, I started toward the ox to drive him away, but most unexpectedly he turned on me. He snorted angrily. His head was lowered, his horns were directed toward me and he was ready to charge.

It was necessary to do some quick thinking. I knew that if I turned to run he would overtake me in a fatal battle. There was nothing else to do but to face him. So I matched my wits and strength against his strength. Thrusting forth my hands, I rushed toward the animal. I had decided that should he come at me, I would quickly jump aside.

And strange to say, the animal was so taken by surprise by my sudden and violent dash that he in turn was afraid of me; he quickly turned and fled with his tail up in the air. Out through the broken fence he ran and I was left alone, trembling in body but strong in faith.

Although I shook with every step, I was able to walk over to the house and sit down on the veranda. And there in humble gratitude, I acknowledged my thanks to my heavenly Father. "Lo, I am with you always" were very precious words for me in that hour.

*Dahanu, India.*

## From Paul Weaver's Letter

### I Met a Quaker

Here at Jos I have met a Quaker. It is good to meet in this country in these days one who believes in peace as he does. He does railroad work.

### Canning Pineapple

While at Jos we are canning pineapple and putting up some dried shredded cocoanut. These are our regular chores when we come here.

### Thieves Are Bold

On the Thursday before Easter the padlock was twisted off our kitchen door. The thieves got away with materials amounting to some \$60. It is said that thieves here become so bold that they will step across a man while he is asleep in bed in order to carry out the loot.

### Greater Mosquito Precaution

At Lassa I am going to make a double screened entrance at all of the house doors so that we shall need to pass through two doors to enter and leave the house. In this way there will be less chance of mosquitoes getting into the house.

## Our Brighter Moments

There are many problems. On the other hand the older men in Lassa now feel as never before that the Christian gospel is for them. They are taking an active part in the councils of the church. They did the big end of roofing the church this year. Some of them have been critical of the church when they thought the church was largely a place for school children. I am having more leaflets printed so that these men may be taught to read.

*Lassa, Nigeria, W. Africa.*

## Monthly Financial Report

During the month of May contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$24,748.39 and the total received for the year beginning March 1, 1943, was \$43,363.98. Contributions for the Brethren Service totalled \$18,368.36 for the month and the total received for the year was \$58,549.87, detail as follows:

	Receipts for May	Total receipts since 3-1-43
World-wide Missions .....	\$ 3,007.64	\$ 6,690.44
Women's Work Project .....	78.17	2,212.87
Home Missions .....	116.23	324.12
Foreign Missions .....	1,025.64	1,898.10
Junior League Project .....	64.62	203.41
Intermediate Project .....		2.00
India Mission .....	76.33	363.56
India Native Worker .....		6.00
India Boarding School .....	25.93	43.38
India Share Plan .....	75.00	311.60
India Missionary Supports .....	1,746.49	3,164.94
China Mission .....	422.98	700.68
China Native Worker .....	50.00	50.00
China Girls' School .....	5.66	5.66
China Share Plan .....	60.84	127.09
China Missionary Supports .....	562.07	1,483.17
South China Mission .....		125.00
Minerva Metzger Memorial .....		25.00
Africa Missionary Supports .....	1,097.35	1,768.29
Africa Mission .....	115.13	562.72
Africa Share Plan .....	50.00	156.25
Africa Leper .....	58.99	107.86
Conference Budget Undesignated ....	13,952.86	19,545.59
Conference Budget Designated for—		
Bethany Biblical Seminary		
(at Elgin) .....	1.00	180.88
Bethany Biblical Seminary		
(at Chicago) .....	100.00	115.00
Board of Christian Education .....	1,749.15	2,276.39
General Education Board .....	116.97	185.89
General Ministerial Board .....		7.50
Conference Budget Share Plan .....		16.40
Youth Serves .....	189.34	704.19
	\$24,748.39	\$ 43,363.98
Brethren Service—		
Brethren Service Fund .....	11,896.77	35,916.07
China Relief .....	817.94	2,464.20
Civilian Public Service .....	4,391.06	17,247.64
European Relief .....	27.00	149.00
General Relief .....	1,142.67	2,293.04
Refugee Fund .....	72.92	139.92
Rehabilitation Fund .....	20.00	340.00
	\$18,368.36	\$ 58,549.87
Grand total all contributions .....	\$43,116.75	\$101,913.85

The following shows statement of condition of the following Boards as of May 31, 1943:

General Mission Board	
Income since March 1, 1943 .....	\$22,182.14
Income same period last year .....	29,572.97
Expense since March 1, 1943 .....	18,673.60
Expense same period last year .....	9,666.57
Mission surplus May 31, 1943 .....	81,517.86
Mission surplus April 30, 1943 .....	83,409.14
Decrease in surplus May 1943 .....	1,891.28
Brethren Service Committee	
Income since March 1, 1943 .....	\$ 58,549.87
Income same period last year .....	42,061.70
Expense since March 1, 1943 .....	84,924.59
Expense same period last year .....	51,336.85
Brethren Service surplus May 31, 1943 .....	86,297.35
Brethren Service surplus April 30, 1943 .....	106,324.13
Decrease in surplus, May 1943 .....	20,026.78



# The Church at Work

## Women's Work . . .

### How Women May Help

When material appears in the Church at Work department, it is supposed to be of some help to all those in local churches who turn to the department and look for suggestions. This week women's work speaks through these pages with the hope that women throughout the churches will find helpful suggestions through the reports which are given concerning the women's work meetings held at the McPherson Annual Conference.

In reading the report of the business session on Thursday afternoon, very definite attention should be given to the eight phases of work which the women decided to shoulder upon themselves during the coming year. And it must be borne in mind that these are to be carried out in addition to the missionary project which the women have so faithfully worked on during the past thirteen years. The women are of one mind in feeling that their missionary project shall not be diminished. The goal of \$15,000 for the year remains as our missionary aim in behalf of India, China and Africa. The other interests are those which the women believe need our attention and our best effort in addition to that which we are already doing. Let each woman be sure to read and re-read these eight phases of work, and then resolve to give in an extra way so that these causes may really be helped by our efforts during the coming year. It is next to impossible to say which one makes the strongest appeal.

Those who have the responsibility of sending in the women's work offerings from the local church to the district secretary-treasurer will remember that all women's funds should be clearly designated for women's work, and then if there is a preference concerning a definite project, this preference should be indicated by an additional statement enclosed in brackets.

### Women's Work Meeting

By Zola Detweiler, Waynesboro, Pennsylvania

On Thursday afternoon, June 3, the women of the brotherhood assembled at McPherson, Kansas, for their annual business session. Mrs. Frank Carper opened the meeting with a prayer for guidance in the discussion, after which our national president, Mrs. Rufus Bowman, ably directed the business.

Mrs. F. A. Barr of Nampa, Idaho, representative of the nominating committee, presented the name of Mrs. Dan West, as the nominee for our new home builders' director. We are happy to announce that she was unanimously elected to serve in this capacity, 1943-1946.

The next item of business came in the form of letters and petitions from various groups and individuals of the brotherhood asking for another project or projects in addition to our national project to be supported by the women of the brotherhood.

The temperance cause project was considered at length and there was a strong feeling that the women's group should co-operate with other interested agencies of our church for the betterment of conditions caused by the alcohol evil. The women voted that we could help by giving \$500 to this cause this coming year. Other projects considered and discussed were: (1) the summer student plan; (2) supplementary salaries of ministers; (3) child welfare work; (4) volunteer service for young people on maintenance basis; (5) nurses who will give one

year of volunteer service on maintenance basis; (6) Japanese relocation hostel work; (7) relief to starving children of Europe.

It was the consensus of opinion among the women that we must think in terms of those projects which will count most down through the years; that we must build for the future on the home front. In the light of this discussion, it was felt all the above-mentioned suggestions were important; so it was voted that funds given to women's work during the year in addition to the girls' school project of \$15,000 and the \$500 appropriated to the temperance cause be used in home missions and in welfare work as expressed in the seven projects stated above and that the members of the national women's work cabinet are authorized to decide the amount to be used in each case.

It was suggested that the districts do all they can for district projects, such as Bethany Hospital, Bethany ministers' scholarships, etc., which are outside the Conference Budget.

We all felt keenly the absence of Mrs. E. G. Hoff, our former home builders' director and Mrs. William Beahm, our missions director.

The women voted wholeheartedly to send Mrs. Hoff a telegram expressing thanks for her untiring service in women's work, our best wishes and our prayers. A little token of appreciation in the form of a bell accompanied by a poem written by Mrs. G. L. Wine was also sent.

A telegram was sent to Mrs. Beahm expressing our concern for her welfare.

A pledge of allegiance and wholehearted support to our national council was expressed by the delegate group.

We all want to say anew we appreciate the work of our national council in giving each one of us new ideas, new courage and new inspiration to go back to put forth more effort in our home churches.

We pray that the work will continue to grow and to glorify our Father in heaven.

### Regional Session

By Mrs. V. F. Schwalm, North Manchester, Indiana

Early on the morning of June 4 during the McPherson Conference, a group of women met in the interests of regional women's work. Mrs. Rufus D. Bowman presided. Mrs. Harper Will and Anetta C. Mow were the other members of the national cabinet present.

A report was given by Mrs. V. F. Schwalm, chairman of a committee of five, which was appointed at the Asheville Conference of 1942 to study the problems and possibilities of regional work. Messages from letters that had been received from other members of the committee were shared and commented upon.

Reports were given by representatives from each region. Here are some helpful activities of regional women's work: planning for adult assemblies at summer camps, giving aid to weak districts of the region, active and interesting meetings at regional conferences, financial projects, observing the fellowship hour of prayer.

The committee of five was continued. We are striving to keep in mind the adult work of the church and the total church program. The committee will appreciate your suggestions as we continue to study our regional work.



### The Men's and Women's Work Breakfast

By H. V. Stutsman, Girard, Illinois  
(A tribute from the men written during the program)

A fine program  
The women had  
That really made  
All the men glad.

How Sister Hoff  
Has a hobby fine,  
Collecting bells  
From every clime.

Then Mrs. Bittinger  
In her fine way,  
Telling of our own  
Church work, did say—

The eastern section's  
The soprano;  
The central zone  
The fine alto;

The Pacific zone  
The mighty bass  
Reaching the lowest  
Of our race.

Then Mrs. Bowman  
Too spoke so fine  
Of women's work  
All down the line.

She said—and this  
Is not a joke—  
In eighteen eighty  
First women spoke.

They formed an Aid  
And thus gave birth  
To women's work—  
Best group on earth.

Miss Anetta Mow  
The group did tell  
Some fine things  
About a bell.

This appreciation  
The women tell  
In their sending her  
A Chinese bell.

We liken our church  
To a quartet four  
From the far East  
To our western shore:

The western section  
The tenors high  
That sometimes reach  
The very sky;

Then as all four  
Together blend  
It does the Holy  
Spirit send.

How women's work,  
An effort grand,  
Is yet just young  
In this fair land.

Also that Stover  
By his request  
First asked that women  
Do their best.

Much more there is  
That we should say—  
But greater power  
To you we pray.

### Men's Work and Women's Work Fellowship Breakfast

By Mrs. Fred Hollingshead, Gettysburg, Ohio

A fine fellowship of men's work and women's work was experienced at a breakfast on the Sunday morning of the Conference. Miss Anetta Mow opened the meeting by the tinkling of a lovely little bell to be presented to Mrs. E. G. Hoff, who has given years of service as director of mothers and daughters or home builders. Mrs. G. L. Wine read her fine poem, Bells, which was to accompany the gift.

After Harl Russell introduced the men's cabinet members, the national women's cabinet and regional officers were presented along with Miss Ruth Shriver, national director of children's work. She responded with a short but interesting account of child welfare work.

Prof. Nevin Fisher sang the inspirational hymn, We Would Be Building, and Mrs. Desmond Bittinger spoke of the regional work of the church. Then Mrs. Rufus

#### ADULT DISCUSSION OUTLINE

#### Defending Our American Institutions

Scripture: Prov. 14:34

Sunday, July 25

#### I. The Problem

Today America is being threatened by enemies of various kinds. The American home, freedom of worship, freedom of speech, the right of private enterprise, free education, democratic government are being undermined by war, violence, false propaganda, and disloyalty. The influence of nazism, fascism, and communism is a constant threat to our American way of life. It is apparent that the maintenance of vast armed forces and a strong F. B. I. is not enough to protect ourselves from foreign aggression.

#### II. The Solution

We must have 130,000,000 citizens with the strength of character, with ideals and an appreciation for our free society.

Our adults must be informed. They cannot direct the "ship of state" without facts. They must read, think, and have opportunity for free discussion.

Adult forums must be increased in size and quality.

Our youth must learn to make decisions with careful regard for the rights of others. The time was when parents chose the vocation, picked the mate, and decided on the place to live for the youth. Such a practice failed to train the youth.

Young and old must have the support of a family which appreciates them and friends who understand. Ability to make friends and get along with others is one of the most important skills of life. Understanding, sympathy, and tolerance may be learned through broad friendships.

Citizens of a democracy need recreation that recreates. Some recreation hinders more than it helps. Character is built through play. Good sportsmanship and group co-operation are by-products of play.

The people of a democracy must have work that challenges. Work that uses their ability, that is fitted to their nature and is enjoyable.

Most of all they must be guided by ideals, principles, and an outlook on life that are Christian.

#### III. For the Discussion

What is our church doing to defend America?



Bowman directed our thinking along the line of women's work and presented present and future projects, one of which is special emphasis on temperance.

A quartet closed with the consecration song, *I Will Be True to Thee*.

### Director of Home Builders

By Mrs. Lorell Weiss, La Verne, California

Owing to the very limited amount of time which was available to the women's group at McPherson, the Thursday afternoon meeting was given wholly to business. Even so there was not time enough to consider each item as thoroughly as was desired.

The first item of business was the election of a national director of home-builders. Mrs. F. A. Barr speaking for the nominating committee presented the ballot bearing the name of Mrs. Dan West. When the ballots were gathered in, Mrs. West had been unanimously elected as national director of home builders for a term of three years, 1943-1946.

Mrs. E. G. Hoff has been director of home builders (mothers and daughters) since 1935, when she was chosen to act in this capacity during the unexpired term of Mrs. J. Z. Gilbert. Mrs. Hoff has been closely connected with women's work since 1931 and it is with regret that she no longer will be serving on the national cabinet. All during the Conference the women felt deeply concerned about her because she had not been well. She was given a sincere vote of thanks and the prayers of the women were for a speedy recovery from her illness.

Mrs. Dan West lives near Goshen, Indiana. She too has been connected with women's work and understands it well, for she served as secretary from 1931 until 1935. Her interests have long been associated with the underlying principles of home building and she will enter into her new task with sincere devotion.

## Correspondence . . .

### "Children, Have You Any Meat?"

After a weary night on the sea of Galilee in which the disciples had caught no fish, a stranger appeared on the shore asking, "Children, have you any meat?" The stranger then directed them in casting their net in the proper place for a record catch of fish. Then it was that these children (disciples) recognized Jesus. Once on shore, they saw a small fire and a prepared meal of fish and bread. Nothing could have been more welcome to them just then.

"Children, have you any meat?" Parents all over the world are interested in the answer to that question, for the answer of many is also the answer of the disciples, "No." Think how many children have no food, no home, scant clothing and in many instances, no parents. As great as the tragedy is in the adult world, it is much worse in the world of children. The fright of homeless and hungry children does not get into the news flashes or news columns. They are too far away for us to hear their cries or see their faces distorted by pain and disease. They are not the sinners but the ones sinned against. Even democracy applies only to the will of adults, so the children must suffer in silence. Who knows but that the simple and immature world of childhood might not be more practical than the complicated, selfish world of adults? At least, Jesus used a child to teach the adults of his day what life ought to look like

when rightly lived. Pointing to a child he said, "Of such is the kingdom of heaven."

By far the greatest sin against children is not the hunger, fear and pain which we cause, but the approval we place upon common forms of race hatred. Every trusting little child has a right to believe that that which father and mother do and say ought to be right. Being little imitators, they are dramatizing the thoughts and attitudes of adults. We hear about a first front and a second front in the war. There is a third front on the streets of every American city, the game of war being played by the children. Instead of their voices being trained to sing praises, they are trained to imitate the sounds of war. If we agree that early impressions are lasting, certainly this too is no exception. It is too much to expect these impressions to fade out of the mind by the time these boys become young men. Seeds are being sown that may again bring forth their harvest of misery in another decade or two, for the soldiers of tomorrow are in the making.

Once more the question, "Children, have you any meat?" Have you any spiritual nourishment? Certainly the responsibility for spiritual help in this hour rests squarely upon the church and the Christian home. What if they too have been feeding upon the wrong diet and are unable to provide the spiritual atmosphere of love and peace? Children play war on the church lawn; they talk about it in the church school class; they play it in our homes. It has become the acceptable game.

Whatever may be one's attitude now, certainly we have hopes for a reign of peace. Then let the church and the Christian home be busy sowing seeds of peace and friendship between races. While we may not seem to be successful, it will mean much for us to register our own attitude toward the world in which our children must bear the responsibility. Parents, if our children dramatize our attitude toward other races, may they also play games of peace and world friendship. That will be their meat for today and tomorrow.

Cedar Rapids, Iowa.

H. L. Ruthrauff.

### Dedication and Anniversary at Pittsburgh

In its forty-third year the Pittsburgh, Pa., church had a series of mountaintop experiences, which, they believe, were in answer to prayer. The most effective prayers were those of the willing hands who made the new church home ready for use.

The beautiful chancel window was unveiled on April 18. All during the Lenten season prayer services were held. As a result four were baptized, two were received by letter, a record number attended the communion service, and the Easter offering amounted to \$340.

Four services were held for the dedication and anniversary. At the Sunday morning dedication service special music added to the inspiration. Dr. C. C. Ellis, the speaker, used as his subject *The Uplift of the Sanctuary*.

After a fellowship meal the anniversary service was held. Again Dr. Ellis was the speaker, this time using *The Mission and Message of the Church* as his subject.

The Sunday evening service was a community service at which the neighboring churches were represented both by their pastors and by delegations of members. Dr. H. M. Eggleston, pastor of the Methodist church, spoke on *The Church as a Source of Happiness*. This



service was an example of Christian fellowship in a community.

On Monday night was the district service, in which the elders and congregations of the district had a part. The sermon of the evening was given by M. J. Brougher of Greensburg. His subject was Jesus Christ the Wonderful.

We are beginning a period of new effort in this city. The pastor is untiring in promoting the cause of Christ. By unanimous vote of the church he will be ordained as elder at the fall district meeting.

The offerings of the dedication and anniversary services amounted to \$1,269.93.

Pittsburgh, Pa.

M. Elizabeth Barnett.

### Dispensing Charity

The most common meaning of charity, especially in times of widespread relief, is the material sense in which the word is used. But dispensing charity involves more than merely the giving of material things. St. Paul says that if one bestows all his goods to feed the poor and does not have charity or love, it profits nothing.

Therefore, charity or love means more than the mere bestowing of substance. It means the dispensing of one's self. It is "not what we give but what we share, for the gift without the giver is bare. Who gives himself with his alms feeds three: himself, his hungering neighbor and me."

There is another interpretation of charity. In a spiritual sense we must sometimes be most charitable toward those who may be rich in material things, but who hunger for that spiritual bread which nurtures the soul. To dispense charity is therefore to forgive, to uplift, to inspire, to redeem, and to transform. To share a smile or burden is to nurture hope by dispensing charity.

Millerstown, Pa.

Ada Brandt.

### Can We Serve Two Masters?

Is it possible to be in the world and still not be of the world? It is possible to be in a building, still not be of the building. That is, when we leave the building, no part of us remains in the building. Again I ask, can we be in the world and still not be of the world?

We are born into this world without any question or consent on our part. At birth each has his several faculties, and as he grows and develops he reaches the place in life at which he may choose—choose to live in the world and of the world into which we are born, or choose to live in the world into which we are born and of the kingdom of Christ. "Choose you this day whom ye will serve" (Joshua 24: 15).

If we choose to live in the world into which we are born and of and for the kingdom of Christ, can we follow him during times of peace and then in times of stress take up the banner of some earthly kingdom and forget our first love? Can we serve two masters?

To whom shall we report at the judgment day? Shall we report to some earthly king or potentate, or shall we appear before the great Judge of heaven and earth?

I have heard it said in the pulpit that "in a spiritual way we belong to Christ but in a material way we belong to the world."

I want to ask how many ways are there? "Enter ye in at the strait gate [one way]: for wide is the gate, and broad is the way [the second or other way], that leadeth to destruction, and many there be which go in thereat" (Matt. 7: 13).

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psa. 24: 1).

How can the world own us who have named his name and have believed in him?

Will someone who has lived close to the Master and has communed with him often please answer these questions for me? I am seeking light.

Morrill, Kansas.

Paul Eisenbise.

### A Contrast

"She sought no position of leadership but quietly lived her life among us." This was her simple epitaph, but what a story it tells. In every community there is at least one like her. Though she is never elected president of the ladies' aid, never asked to speak on a program, her influence is felt throughout the community. When serious illness comes to a home it is she who sees that the family eats, who relieves them at nursing, who comforts them by her serenity and poise. If death comes she helps prepare the body for burial, receives callers, helping the family wherever she can.

Those in trouble come to her for counsel and go away helped. They find courage, faith and calmness.

"How can he stand before that class of boys every Sunday when what he does denies what he teaches?" Whether he had aspired to the leadership of this class or not I do not know. That he had not followed Paul's advice in putting his own life in order before becoming a leader was evident. What will be the effect upon his boys when they see him playing a slot machine after his teaching against gambling? Will they continue to support the work of the church when they hear him objecting to a church project because it costs too much at the same time he is spending two or three dollars "for that which is not bread"?

The unconscious leadership that comes from a radiant faith, an inner peace and poise and from following the "Light within," or conscious leadership of a life not consistent with teaching—which is more effective? Fortunately leaders like the teacher of boys are not many.

Elgin, Ill.

Elizabeth Weigle.

### Passing of O. W. Leavell

Oliver W. Leavell, youngest son of Benjamin W. and Susan Whisler Leavell, was born March 29, 1867, near Unionville, Iowa, and died suddenly at his home in Oakland, Calif., April 19, 1943. His father was a minister and donated the land on which the Fairview church, Iowa, was built.

On June 29, 1892, he was married to Myrta Stanley of Unionville, Iowa. The next year he and his wife united with the Church of the Brethren and in the same year Bro. Leavell was elected to the ministry. The young minister and his wife expected to go to India with the first missionaries, but because of health conditions were unable to go. They then decided to do missionary work on the frontiers in this country. For one year they worked at Rising City, Nebr., then for two years in the Harlan church in Iowa. Their next field of service was in Idaho, but the altitude was too much for them. For the rest of Bro. Leavell's life they lived and worked in California at Denair, McFarland, Lindsay, Fresno and Oakland. Because of the loss of his hearing Bro. Leavell did no public speaking for the last twelve years. He did his work among the people whom he met on the streets or on trips to the country.



Bro. Leavell is survived by his wife, five sons, two daughters, twelve grandchildren and one brother.

Funeral services were held at the East Lawn funeral parlors with the pastor of the Oakland church, Bro. Herman Landis, in charge. Interment was in the Mountain View cemetery.

Oakland, Calif.

Mrs. Myrta Leavell.

### Gillett Sixtieth Wedding Anniversary

May 16, 1943, was an outstanding day in the life of W. F. and Mary C. Gillett of Los Angeles, Calif., for it completed their sixtieth year of married life. On May 16, 1883, this couple was married in Grundy County, Ill. They have eight living children, thirty-two grandchildren, and nineteen great-grandchildren. One child died.

They both united with the Church of the Brethren on Nov. 16, 1884. W. F. Gillett was born Oct. 2, 1862, and Mary C. Gillett was born Dec. 15, 1863.

For the past two years Aunt Mary has been suffering from a malignant cancer. God alone knows the extent of her suffering, but his grace has been sufficient. They are both trusting in him, who knows best. May God richly bless them in this sixty-first year of their married life.

Long Beach, Calif.

Elva G. Schrock.

### Sixty Happy Years

Sixty years of happy married life together and sixty years of sacrificial service in the Christian ministry is the admirable record of Elder and Sister Eleazar E. John of McPherson, Kansas. Their anniversary wedding date occurred on April 24. On Easter they held open house when many of their friends and members of the immediate family joined them in the happy celebration.

In spite of the accumulation of the years—Bro. John was eighty-six last Aug. 3 and Sister John was eighty on Feb. 16—this fine couple enjoy reasonably good health. Elder John is able to attend the services of the church regularly. Together they carry on the normal activities of the home.

The Johns are noted for their neighborliness and characteristic southern hospitality. Both are natives of Roanoke County, Va. Mrs. John was Sarah Margaret Coon of Cave Spring. In October of the same year of their marriage they were called to the ministry by the Johnsville congregation. Bro. John was also superintendent of the first Sunday school in that congregation.

In October 1889 the Johns moved into the Mineral Creek congregation of Leeton, Mo. There he earned their living as a blacksmith and spent week ends and Sundays preaching the Word. He took his turn at Mineral Creek and rode many miles on horseback, filling appointments in near-by congregations.

Primarily to educate their six children in a Christian college they moved to McPherson in 1909. Here Elder John spent eleven happy, busy years as superintendent of the child rescue work of Kansas. This work took him into practically all of the churches of the state; he placed unfortunate children in homes qualified to give them Christian training. For fourteen years he was the presiding elder of the McPherson church and preached frequently to appreciative audiences that assembled at that time in the chapel of McPherson College.

In recent years Bro. John has spent many hours making violins as a hobby. At the La Verne Annual Conference in 1941 one of these violins was sold in the interest of the missionary offering.

McPherson, Kansas.

Bernard N. King.

### Golden Wedding Anniversary

Mr. and Mrs. J. W. Oxley of near Mountain Grove, Mo., celebrated their golden wedding anniversary on Easter at the Greenwood church. Mr. and Mrs. Oxley were united in marriage on April 23, 1893, by Bro. F. W. Dove, who was among the pioneer ministers near Cabool.

The Oxleys have lived near the Greenwood church all of their married life. The present farm home was formerly that of Mrs. Oxley's parents, Brother and Sister Martin Cline.

Bro. Oxley has served as a deacon for many years. He had a part in building the first frame church building. Both assisted with the stone church, which was dedicated on Dec. 4, 1932. Their home has always been open to visiting members and ministers.

Bro. Oxley was born near Roanoke, Va., and came to Missouri when he was twelve. He is eighty-seven. Mrs. Oxley was also born in Virginia and is sixty-eight. To them seven children, three sons and four daughters, were born, all of whom are living. There are fourteen grandchildren.

Cabool, Mo.

Mrs. J. A. Rust.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Barber-McLane.**—Charles Edwin Barber of La Junta, Colo., and Winona Catherine McLane of San Bernardino, Calif., at the church on June 11, 1943, by the undersigned.—Arthur M. Baldwin, San Bernardino, Calif.

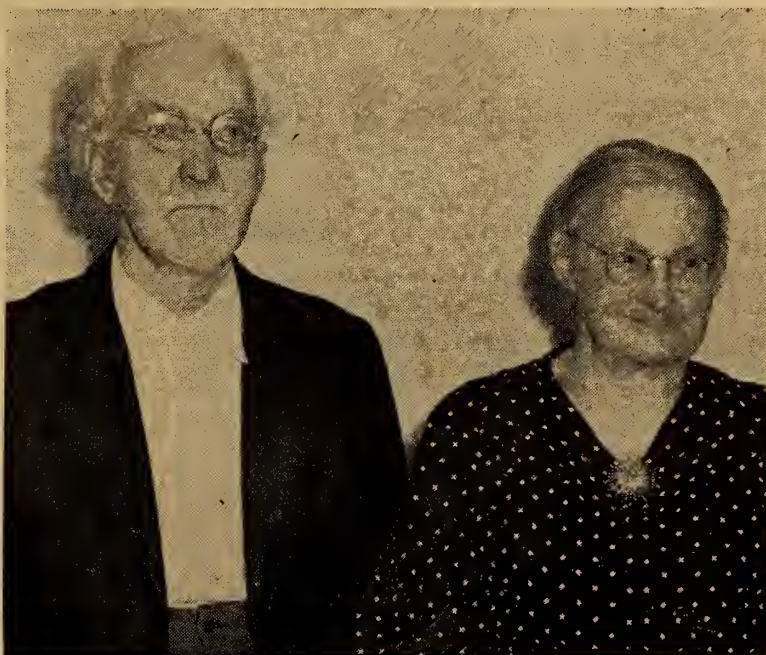
**Beach-Steele.**—Glen D. Beach and Hazel P. Steele, both of Martinsburg, Pa., on April 25, 1943, by the undersigned in the parsonage at Chambersburg, Pa.—Ralph G. Rarick, Chambersburg, Pa.

**Brown-Utz.**—Cpl. LeRoy Brown of Sidney, Ohio, and Doris Jean Utz of Arcanum, Ohio, May 23, 1943, at the home of the bride by the undersigned.—John B. Grimley, Pittsburg, Ohio.

**Davis-Davidson.**—Philip B. Davis of La Verne, Calif., and Wilhelmina Harriett Davidson of Los Angeles, Calif., May 7, 1943, by the undersigned at the Wee Kirk o' the Heather in Forest Lawn, Glendale, Calif.—C. Ernest Davis, La Verne, Calif.

**Dunk-Fisher.**—Everett Dunk and Margie Fisher, May 30, 1943, by the undersigned at their home near Lafayette, Ind.—John R. Wagoner, North Manchester, Ind.

**Guthrie-Works.**—John Guthrie of Brandonville, W. Va., and Elsie Works of Uniontown, Pa., in the Uniontown church, June 21, 1943, by the undersigned.—Nevin H. Zuck, Uniontown, Pa.



**Flory-Grove.**—Leland Edwin Flory of Kinross, Iowa, and Pauline Mae Grove of Keswick, Iowa, at the English River church, Iowa, by the undersigned on June 6, 1943.—Dean L. Frantz, Chicago, Ill.

**Kasper-Merkey.**—Pfc. Aaron A. Kasper and Myrtle Merkey in the home of Mr. and Mrs. J. A. Yeager, Oklahoma City, Okla., April 10, 1943, by the undersigned.—Homer F. Caskey, Oklahoma City, Okla.

**Rose-Spicer.**—Robert E. Rose of Somerset, Pa., and Hilda L. Spicer of Clinton, Md., at the Cheltenham Training School, June 5, 1943, by the undersigned.—John D. Long, Riverdale, Md.

## Fallen Asleep . . .

**Blair.** Frank P., son of M. L. and Barbara Zook Blair, was born on Feb. 24, 1879. He was an employee of the Farmers and Merchants Bank in Chambersburg, Pa., for twenty-four years, resigning in February 1942 because of illness. He and Mrs. Blair then moved to Washington, D. C., where he died in Sibley Hospital on May 17, 1943. His church affiliation was with the Church of the Brethren until the last few years of his life. As a teacher, Sunday-school superintendent and in other good ways he proved himself of great worth to the Chambersburg church. Mrs. Blair, three sons, two sisters and three brothers survive him. The funeral was conducted in Chambersburg at the Sellers funeral home by Rev. George M. Landis and the undersigned. Burial was in the Lincoln cemetery at Chambersburg.—Ralph G. Rarick, Chambersburg, Pa.



**Businger**, William, son of John and Elizabeth Businger, was born in Hancock County, Ohio, on March 31, 1877, and died on Feb. 27, 1943. He was united in marriage to Leona Lindsey of Martinsville, Ill., and to this union thirteen children were born. He served in the Spanish-American war. Several years ago he and his wife united with the Church of the Brethren; although he could not attend church regularly he always loved the church and helped support it in a generous way. He leaves his wife and ten children, one brother, one sister and sixteen grandchildren. His body was laid to rest in the cemetery near Bluffton, Ohio.—Dewey Rowe, Bryan, Ohio.

**Goodwin**, Stewart Elmer, son of Gracie and Abury Goodwin, was born in Botetourt County, Va. He was aged seventeen years at the time of his death. He was a member of the Church of the Brethren. He is survived by his father and mother, five sisters and three brothers. Funeral services were held in the Rapps Mill church by Sister Elizabeth Broughman. Interment was in the near-by cemetery.—Irene Wymer, Buchanan, Va.

**Hay**, Esther Cunningham, daughter of Frank and Josephine Cunningham, was born near Flora, Ind., on June 30, 1902, and died on May 24, 1943, at the Cass County hospital in Logansport, Ind., following an operation. When she was a small child her parents died and she was taken into the home of Mr. and Mrs. William Eckerle, where she was given all the love and consideration of a daughter. Upon reaching young womanhood she was married to Paul Hay. She leaves her foster parents, four daughters, one brother, one sister, and one foster brother. Funeral services were conducted at the local church, of which she was a member, by Bro. Ray E. Zook. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Henderson**, Thomas, son of John and Isabella Henderson, was born in Monroe County, Iowa, on Oct. 31, 1837, and died suddenly on May 15, 1943, at his home near Albia, Iowa. In 1930 he united with the Monroe County church and enjoyed attending the services. He was a good neighbor and an honest citizen. He leaves his wife, seven children, nineteen grandchildren and twenty-four great-grandchildren. Two children preceded him in death. Brother and Sister Henderson had been married fifty-three years on Sept. 9, 1942. Funeral services were held in the Monroe County church by Bro. Charles A. Albin, assisted by Bro. Francis Shenefelt. Burial was in the Pleasant Corners cemetery.—Mrs. W. E. Reeves, Albia, Iowa.

**Hertzler**, Harry, was born on Nov. 14, 1864, to Jonathon and Lydia Hertzler, in Lebanon, Pa. When he was twenty-one years old he moved to Harvey County, Kansas, and on April 18, 1894, was united in marriage to Anna Crum. In 1902 they moved to Washita County, Okla., where he died on June 12, 1943. Soon after moving to Oklahoma Bro. Hertzler became a member of the Washita Church of the Brethren; he was always interested in the progress and welfare of his church. The church learned to look to him for counsel and aid. He leaves his devoted wife, three sons, two daughters, six grandchildren and two brothers. The funeral service was conducted in the Washita church by the undersigned, his pastor, assisted by Bro. D. J. McCann. Burial was in the near-by Brethren cemetery.—Harley Stump, Cordell, Okla.

**Hicks**, Norman, was born on Nov. 16, 1877, and died at his home in Annville, Pa., on May 8, 1943. He first lived in Maryland but later moved with his family to Annville. He was married to Annie King, who survives with two sons, three daughters, and five grandchildren. He united with the Church of the Brethren before his marriage and remained faithful. The funeral services were held in the church at Annville, of which he was a member, with Brethren Hiram G. Gingrich, Daniel Bucklew and Perry Liskey officiating. Burial was in the Grand View memorial cemetery.—Fannie K. Longenecker, Lebanon, Pa.

**Horein**, Sarah Jane Weldy, daughter of Rev. and Mrs. Henry Weldy, was born on June 16, 1884, and died on June 11, 1943, at her home near Wakarusa, Ind. She had been ill for five months. On Feb. 3, 1906, she was united in marriage to George Horein and to this union five children were born. In her girlhood she united with the Mennonite Church. In 1924 she united with the Baugo Church of the Brethren and remained faithful. She leaves her husband, five children, her aged mother, two brothers and three sisters. Funeral services were conducted by the undersigned, assisted by Elders Earl Nusbaum and William Brubaker, in the Olive Mennonite church near Wakarusa. Burial was in the adjoining cemetery.—H. S. Bowers, Wakarusa, Ind.

**Klinedinst**, John W., a lifelong resident of Dillsburg, Pa., died on May 7, 1943, after a brief illness. His health during the past few years did not permit him to assume active service, though he was able to be about in the home. His wife died twenty-five years ago and from that time Bro. Klinedinst made his home with his daughters in Dillsburg and in Pine Grove, Pa. One son also survives. Bro. Klinedinst was aged ninety years, eight months and eighteen days. Funeral services were conducted by the writer in the Wolgemuth church, of which he was a lifelong member. Burial was in the cemetery adjoining the church.—J. Albert Cook, Dillsburg, Pa.

**McClure**, Katie, daughter of Isaac and Barbara Cripe Blickenstaff, was born near Oakley, Ill., on Nov. 20, 1876, and died at her home near Cerro Gordo, Ill., on March 31, 1943. She grew to womanhood in the vicinity of Oakley and spent her entire life in the communities of Oakley and Cerro Gordo. She was married to Paul J. McClure on Dec. 28, 1898, and to this union were

born a daughter and a son, who, with her husband, one sister, one brother, and five grandchildren, survive. At an early age Mrs. McClure united with the Church of the Brethren at Oakley, later transferring her membership to the Cerro Gordo church, where the funeral was conducted by Bro. W. Harlan Smith. Burial was in the Cerro Gordo cemetery.—Edith M. Gossett, Cerro Gordo, Ill.

**McGarritty**, David H., son of John and Elizabeth McGarritty, was born near Syracuse, Ind., on April 18, 1860, and died on June 16, 1943, at the home of his brother near the place of his birth. He lived his entire life in Kosciusko County. He united with the Church of the Brethren a number of years ago. Funeral services were conducted in the Syracuse church by J. Edwin Jarboe. Interment was in the Syracuse cemetery. He leaves two sisters and one brother.—Mrs. J. Edwin Jarboe, Lincoln, Nebr.

**Mikesell**, Sarah E., daughter of John and Fannie Miller Wise, was born in Darke County, Ohio, on Oct. 1, 1881, and died at the home of her daughter in Union City, Ind., on May 31, 1943. On May 23, 1906, she was united in marriage to Charles Mikesell and to this union one daughter was born. On Feb. 15, 1898, she united with the Pleasant Valley Church of the Brethren. Though a partial invalid for some years, she was always interested in the work of the kingdom and lived accordingly. She leaves her husband and daughter, three sisters and two brothers. Funeral services were held in the Union City church by Elder I. R. Beery, assisted by Rev. Ora Overholser.—D. G. Berkebile, Union City, Ind.

**Myers**, Ira G., was born forty-eight years ago in Belleville, Kansas, and died at his home in Strathmore, Calif. He came to California with his parents in 1900, living in Laton until 1912 and in the Lindsay-Strathmore district since. He was a lifelong member of the Church of the Brethren, serving as a deacon for a long period of time. He was married to Mina Long in 1914 and to this union five children were born, all of whom, with their mother, survive. Services were conducted by his pastor in the Lindsay church. Burial was in the Olive cemetery.—Paul S. Longenecker, Lindsay, Calif.

**Resser**, Florence, the wife of Lewis Resser, died at the York County home on May 15, 1943. She was born on Aug. 31, 1899. She was a member of the Church of the Brethren since her youth and was very active until the last year, when suffering and complete helplessness made it impossible for her to attend church. She was a member of the First church in York. She is survived by her husband, two daughters and a son. Funeral services were conducted at the Anstine funeral home by her pastor, the undersigned; burial was in the Mummert's cemetery.—Edward K. Ziegler, York, Pa.

**Rothwell**, Adeline Copas, was born on June 14, 1870, and died on May 13, 1943. In 1885 she was married to John Rothwell and to this union eight children were born. Her husband and two children preceded her in death. In addition to her children she leaves twenty-four grandchildren. In 1925 she was baptized into the Church of the Brethren and lived as a faithful member until death. She was very patient in all her suffering, but was eager to leave this world and be with her Lord. Funeral services were conducted in the East Liberty church by her pastor, Bro. Fred E. Woodie. Interment was in the East Liberty cemetery.—Mrs. Fred E. Woodie, West Union, Ohio.

**Schildt**, Rosa Ellen, died at the home of her son in Emigsville, Pa., on Jan. 24, 1943. She was born on May 3, 1877, in Thurmont, Md., the daughter of William and Julia Manheartz Flohr. In her youth she united with the Church of the Brethren. She was married to Bro. Latimore Schildt and they lived in or near Thurmont until 1927 when they moved to York, Pa. Bro. Schildt died several years ago. Sister Schildt worked very hard in the homes of others and in restaurants. She was also very active in church work and in visiting the sick. She reared a family of five girls and four boys, who survive her, with sixteen grandchildren and four great-grandchildren. The funeral service was held at Thurmont, Md., by her pastor, the undersigned, and Bro. Elmer P. Schildt. Burial was in the United Brethren cemetery at Thurmont.—Edward K. Ziegler, York, Pa.

**Shirkey**, Liggatt Lee, died June 18, 1943, at the sanatorium in Charlottesville, Va., where he had been a patient for more than six years. He was aged thirty years, six months and three days, and was a son of the late Elmer and Mary Sheets Shirkey. Surviving are two sisters, one brother and one half sister. The funeral was held at the Mt. Valley United Brethren church near Tenth Legion, Va., with the writer in charge. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Shock**, Michael, son of Michael and Elizabeth Shock, was born in Defiance County, Ohio, on Nov. 11, 1859, and died at his home near the Poplar Ridge church on Feb. 13, 1943. More than sixty years ago he was united in marriage to Emily Clear and to this union were born five children. He united with the Church of the Brethren at Poplar Ridge more than sixty years ago and remained a faithful member. He leaves his wife, five children, fifteen grandchildren and seventeen great-grandchildren. He was laid to rest in the Poplar Ridge cemetery with the writer officiating.—Dewey Rowe, Bryan, Ohio.

**Springer**, Lois, daughter of Jack and Margaret Springer, was born in Marshalltown, Iowa, on Sept. 5, 1918, later moving to her home near Albia, Iowa. On March 2, 1943, she was severely burned and died suddenly. She became a member of the Monroe



County church in August 1936. Lois enjoyed attending Sunday school and church. She leaves her mother and father, two sisters and one brother. One brother and sister preceded her in death. Funeral services were held in the Monroe County church by Bro. Francis Shenefeld. Burial was in the Cuba cemetery.—Mrs. W. E. Reeves, Albion, Iowa.

**Switzer, Mary**, was born in Chambersburg, Pa., on April 2, 1914, to Mr. and Mrs. Ferry. In childhood she came to Mt. Pleasant, Mich., with her mother and made this her home most of the time until her death on March 24, 1943. She was married to Melvin Switzer on July 30, 1932, and two sons were born to their union. At twelve years of age she became a member of the Shepherd Church of the Brethren. She often served the church with her beautiful voice. Services were conducted by the writer at the Stinson funeral home and interment was made in the cemetery at Mt. Pleasant, Mich.—Ernest R. Jehnsen, Mt. Pleasant, Mich.

**Ullom, Laura**, pioneer resident of Wiley, Colo., and the only daughter of Daniel and Elizabeth Stutzman Vaniman, was born near Virden, Ill., on Oct. 31, 1867. She died at the home of her daughter in Glendale, Calif., on May 20, 1943. She attended Mt. Morris College, where she met her husband, Homer Ullom. They were married on March 20, 1887, and took up a homestead in western Kansas, where they spent sixteen years, raising their family and working with others to establish the Prairie View church. In 1903 they moved to Colorado and established a home near Wiley. In 1925 her husband died and she continued living on their farm and raising their children. In 1937 she moved with her daughter to Grand Junction, Colo., and since then her time was devoted to helping her children. Seven daughters and three sons were born to her; three of them preceded her in death. She also leaves three brothers, eighteen grandchildren and three great-grandchildren. Early in life she united with the Church of the Brethren and was a devoted worker in the church. She was a charter member of the Wiley church and gave freely of her time and money to it. She was a diligent worker in the W. C. T. U. One of her great desires was to spread the missionary spirit, which inspired her oldest daughter, Lulu Ullom Coffman, to give nine years as a missionary in China. Sister Ullom had been in good health until Feb. 16, 1943, and never gave up hope of attending the Annual Conference at McPherson, Kansas. One of the greatest treasures she left is a diary, which she started in early life and kept faithfully to the day before her death. She had spent a great deal of time in the past two years gathering material for a history of the Wiley church. Funeral services were held in the Wiley church by Brethren Roy E. Miller and James Ford. Interment was in the Wiley cemetery.—Mrs. E. O. Wade, Lamar, Colo.

**Wilcoxin, Erma C.**, wife of the late J. Urner Wilcoxin, died on May 24, 1943. Her father, Elder E. A. Brunner, was active in the ministry and eldership of the Frederick City church, Md., from 1890 to 1908, when he died. Sister Erma is survived by a daughter and one sister. Funeral services were held in the home of a niece by the writer. Interment was in the Mt. Olivet cemetery at Frederick, Md.—I. S. Long, Baltimore, Md.

**Wirick, Roy B.**, died on March 20, 1943, in the Johns Hopkins hospital in Baltimore, Md. He was born in Scalp Level, Pa., on June 28, 1919, to the late Ira B. and Elizabeth Wirick. When just a boy he became a member of the Church of the Brethren. He graduated from the Windber high school in 1937. He is survived by his mother, one brother and three sisters. Funeral services were conducted in the church and burial was in the Berkey cemetery.—Mrs. Howard Weaver, Scalp Level, Pa.

**Zug, Anna**, wife of John P. Zug of Lititz, Pa., was born on Aug. 17, 1880, and died on May 30, 1943, following a short illness. Sister Zug was a daughter of the late Joseph and Fannie Seibert Zeager and was a faithful member of the Lititz church for many years. Besides her husband she is survived by five daughters, two sons, fourteen grandchildren, four great-grandchildren and one sister. Services were conducted in the Lititz church by Brethren A. P. Geib and A. G. Becker. Interment was in the East Fairview cemetery.—Mrs. Louis Huebener, Lititz, Pa.

## Church News . . .

### California

**Raisin.**—Our members are sharing in community activities such as the Red Cross and the Parent-Teachers Association. The men's brotherhood meets once a month. They assisted the trustees in laying a wooden floor in the basement of the church. A general heating system has been installed. The women's work has consolidated all its major meetings into one meeting a month. The needlework is done in the early part of the day; the business meeting is held after lunch; this is followed by the devotionals and mission study period. On Palm Sunday evening the choir of the Fresno church presented an Easter cantata to a full house. The church observed communion on April 22. Two have been received by baptism and three by letter.—Mrs. W. H. Meyers, Fresno, Calif., June 15.

### Illinois

**Canton.**—The father and son banquet was well attended; Bro. Bagby of the Congregational church was the guest speaker. Our new officers for the women's work have been elected and Mrs.

Anna Lehman is the president. The first and second Wednesday afternoons in the month are spent in Bible study; on the third Wednesday afternoon we have a mother's study club and on the fourth Wednesday we have a missionary study. Our aid society has made several comforters for Camp Lagro and has done some sewing for the Red Cross; we are now quilting and getting some clothes ready for relief. During the high water period a number of our women met in the church basement and made doughnuts for those who were driven from their homes. A week of union pre-Easter services were conducted in the different churches, and on April 22 we held our communion service with Pastor J. E. Smeltzer officiating. On Easter evening a play, The Christmas Trail, was given. Our mother and daughter banquet was held recently. The men of the church have made two new Sunday-school rooms in the rear of the auditorium and the Cheerful Climbers class has rearranged the basement, making five more classrooms for the children. In March Bro. L. Avery Fleming was with us in an all-day meeting. Our pastor was our delegate to Annual Conference. In his absence Bro. I. J. Gibson had charge of the services. We observed Conference Sunday with services in the morning and afternoon and a basket dinner. We will have our children's program on June 20. The church interest and attendance are growing under the leadership of our pastor and family.—Mrs. Lyle Webb, Canton, Ill., June 16.

**Milledgeville.**—Bro. Galen Ogden assisted us in an evangelistic meeting; these services were held in co-operation with the Brethren church. Two were received into our church by baptism. One letter has been granted and one received. Pastor Paul Miller and wife have been ordained to the eldership; Brethren I. D. Leatherman and F. B. Statler were the officiating ministers at this service. It was unanimously decided at our May business meeting to retain the Millers for another year. Bro. Miller represented our church at Annual Meeting. In his absence Rev. W. S. Benschoff of the Brethren church preached for us. We have elected two delegates for district meeting. We were happy to share our pastor with the Methodist people for several months during the winter when their pastor was ill. Bro. Robert Sherfy of Canton, Ohio, was with us on June 13 and brought a timely message. Some improvements are being made on our church lawn and a part of the lawn is being made into an addition to the cemetery. Our children's day program was given on June 20; five babies were consecrated. The ladies' aid was quite busy during the winter with quilting and serving sale lunches. We repaired and packed a large box of clothing for relief, made packets and donated food for C. P. S. camps, and canned vegetables for Bethany Hospital.—Mrs. Clara V. Fike, Milledgeville, Ill., June 21.

### Indiana

**Clear Creek.**—In May of each year the Sunday schools of our township have a union meeting; the attendance this year was fair. On June 13 Bro. Fennell of the Anti-Saloon League filled our pulpit. The ministerial committee secured Bro. Garland Borden of Columbia City, Ind., as our summer pastor to relieve Bro. E. H. Gilbert, who is recovering from an operation performed in May. Our children's day program is scheduled for June 27. We met in council on May 27 instead of June 7 in order not to conflict with our series of meetings scheduled for the first two weeks of June. The weather caused a postponement of these meetings, so we are now looking forward to the meetings being held in September. They will be conducted by Bro. Leo Miller. A combination Mother's and missionary day was observed with an all-day meeting. Missionaries Laura Shock and Mabel Moomaw were present and Sister Moomaw gave an address in the morning and in the afternoon. Brethren Charles Lininger and Harry Pulley are on the sick list.—O. R. Reichley, Huntington, Ind., June 20.

**Ft. Wayne.**—We met in council on April 7 with Pastor Van B. Wright presiding. It was decided to send Brother and Sister Wright to Annual Conference. Five persons have been baptized and two received by letter; three letters have been granted. On Good Friday evening a program was held for those who could not attend the union services. We had our love feast on April 22 with Bro. Wright officiating. A sunrise service was held on Easter morning, followed by a breakfast. In the evening the choir rendered a cantata, Memories of Easter Morn. Bro. Buryl Hoover filled our pulpit on May 2, pulpit exchange Sunday. Brother and Sister Herbert Priser presented the church with sixteen pew cushions, which were made by the ladies' aid. The men are working on the annex. On Mother's Day five babies were dedicated. Mrs. R. H. Miller spoke at the mother and daughter banquet on April 30. Several of our members assisted in the census taking in our city and did some work in the visitation evangelism crusade. Bro. W. D. Keller will hold meetings here in October. Bro. L. W. Shultz presented an illustrated lecture on Camp Mack, and an offering of \$64.23 was given to the camp. The church lifted an offering of \$38.57 for Manchester College. A number of our ladies are working in the new W. C. T. U. home, the second one recently purchased as a Christian home for working girls. Bro. R. L. Valentine is the president of the city camp of Gideons. Our Sunday-school bus service is a great help now in the transportation problem. Bro. Wright is continuing his weekly chapel talks at the Goodwill Industries. The Parish Visitor, our church newspaper, will be published again this year. Bro. C. D. Bonsack was with us in an all-day meeting on May 23. The Conference Offering totaled \$125.23.—Miss Marie Valentine, Ft. Wayne, Ind., June 16.



## Iowa

**Salem.**—On May 30 we held our love feast. Bro. Charles Albin of Ottumwa officiated at the love feast and also preached at the regular morning service, at the close of which three young men were chosen as deacons. The installation service will be held in the near future. Bro. Charles Colyn has been re-elected as our elder. Our aid society, under the leadership of Mrs. John Hettinger, meets every two weeks in the homes; several garments have been made for relief work. We have had several socials and miscellaneous showers for our newly married couples. The aid society and men's group have each purchased a heifer for the missionary project. These groups have added a new hedge around the cemetery and planted a few trees. Four of our young men are in service.—Mrs. Charles J. Wray, Prescott, Iowa, June 14.

## Kansas

**Lone Star.**—We held our business meeting on June 17 with Elder John Ward presiding. Some preliminary arrangements for our district meeting, which is to be held here in October, were taken care of. The church voted to retain Pastor and Mrs. W. A. Deardorff for another year. Our love feast was held on May 8. Brother and Sister E. N. Huffman of St. Joseph, Mo., were with us, and also four of their granddaughters, who gave several musical numbers on Sunday. We had a basket dinner on Mother's Day with the mothers as special guests. On Father's Day the young people used the evening hour for a special program. Our Annual Meeting delegate, Sister Deardorff, gave an interesting account of the Conference. Bro. Paul S. Hersch and wife of Elgin, Ill., were with us on June 20. Bro. Hersch gave the morning message and in the evening his wife gave an account of her trip to Europe.—Mrs. J. W. Gorbett, Lawrence, Kansas, June 23.

**Newton.**—Our church auditorium was redecorated in April. On May 2, 3, we enjoyed the youth rally of Southwestern Kansas, which was held at our church; the interest and attendance were good. Mrs. Desmond Bittinger was the speaker on Saturday evening and also at the Sunday morning worship hour. May 16 was observed as communion Sunday. Several of our members attended the Annual Conference at McPherson. Bro. James Elrod was with us on Sunday evening, June 13, and presented the activities of our Brethren Service work by lecture and pictures. We are hoping that several of our young people will be able to attend their respective camps this summer. A junior aid society was recently organized; although it is small in number there is good interest and a desire to serve the church.—Mrs. C. E. Schrock, Newton, Kansas, June 15.

## Maryland

**Monocacy.**—On May 16 Elder Charles A. Stover preached the examination sermon preparatory to our love feast in the evening of the same day. Elder Walter A. Keeny officiated at the communion service. Other visiting ministers were D. O. Metz, W. G. Group, J. J. John, Daniel Englar, Bernie Bowers and Bernie Shriver. Our regular services are well attended.—Elsie A. Eigenbrode, Rocky Ridge, Md., June 16.

## Missouri

**Nevada.**—Elder P. L. Fike of West Plains, Mo., secretary of our district ministerial board, conducted our council meeting on June 13. Bro. L. L. McWhorter resigned his work here. Four letters of membership were granted and two letters received. We reorganized and decided to get a pastor as soon as possible. We have a small group of members and a large territory to work but we believe there is a great possibility for the minister who is willing to do some hard work. At the close of the council Bro. Leander Smith, who has been confined to his bed since last July, was anointed.—Mrs. Leander Smith, Nevada, Mo., June 15.

## Ohio

**Prices Creek.**—Bro. E. R. Fisher presided at our spring members' meeting. Brethren Roy Teach, Roy Engle and William Deaton were with us on the following Sunday when Brethren Charles Miller and Elvin Spitler and their wives were installed as deacons and Bro. Leland Emrick was ordained into the ministry. The young married people of the Painter Creek church recently gave us a fine program. The church enjoyed a spiritual love feast on April 22. The Wares Chapel Evangelical church met with us on the world day of prayer, and we met with them for an Easter sunrise service. April 4 was observed as Manchester College day and a special offering was lifted for the college. We entertained the Southern Ohio district conference on April 30 and May 1. Mother's Day was observed with a sermon by our pastor and a dedication service for the babies. After the services a packet of flower seeds was presented to each lady present. Our Achievement Offering of \$182 was lifted on May 16. The Preble County Sunday-school convention was held on May 23 at the church in Eaton with our pastor as chairman. This was the second time in succession that our group had the highest percentage enrollment so we shall keep the Christian flag. On this same evening Dr. and Mrs. E. M. Tate, Presbyterian missionaries to Siam, who were captured by the Japanese and put in an internment camp, spoke to us. On May 27 the women had an all-day missionary program; the Castine women were guests. Our pastor served as delegate at Annual Conference and on June 13 he shared with us the inspiration of the meetings. We are looking forward to our revival meetings in August.—Mrs. Paul Getz, West Manchester, Ohio, June 14.

## Pennsylvania

**Brothersvalley.**—Our peace and relief offerings for the first quarter of 1943 amounted to \$45.02. Our ladies' aid sold lunch at two farm sales during March. On April 11 Bro. C. N. Ellis of Juniata College spoke at the Rayman house in the morning and to the B. Y. P. D. and the entire group at the Pike house in the evening. On April 14 Bro. N. V. Leatherman, pastor of the Progressive Brethren church of Berlin, spoke here. On April 18 several babies were consecrated; a rosebud was given to each baby and to each grandmother. Following this we heard a sermon by Bro. Frank Crumpacker. On April 22, 23 our pastor brought messages on the passion of Jesus. On Easter four were

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ELGIN, ILLINOIS



baptized. A program was given in the evening by the junior and senior choirs. Our love feast on May 9 was well attended. On May 11 the mothers and daughters of the Brothersvalley congregation joined the mothers and daughters of the Somerset church in their annual banquet. May 16 was pulpit exchange day and Bro. C. O. Showalter filled the pulpit at Pike while our pastor went to Hooversville. This also was Conference Offering day; our offering amounted to \$133.58. Pastor Roy S. Forney represented us at Annual Conference. In his absence on June 6 the B. Y. P. D. gave a program.—Mrs. Alvin R. Knepper, Berlin, Pa., June 15.

**Chambersburg.**—The choir of Juniata College gave us a program this spring. Bro. Ralph W. Schlosser was in charge of our week-end Bible institute. He gave an impressive sermon on Mother's Day. Bro. Galen C. Kilhefner recently gave us a stereopticon lecture on Brethren Service. Bro. Henry J. Long, student minister at Elizabethtown, has filled our pulpit several times. We voted a yearly financial support of \$100 to Elizabethtown College. We will co-operate in the union Sunday evening services this summer. Several of our young people are in various branches of the service. One Sunday we were favored with a program and the fellowship of Bro. Quincy A. Holsopple and a group of young men from the C. P. S. camp near Williamsport, Md. We are continuing our liberal monthly offerings for Brethren Service. We have a one hundred per cent Messenger club. Sister Harper C. Heckman is the new president of our ladies' aid, which is doing splendid work. Mrs. Rarick is the director of women's work. Our mother and daughter banquet was held last month; Sister George L. Detweiler was the

guest speaker. Bro. A. Raymond Cottrell recently gave us a missionary address. A missionary service was also directed by Mrs. Lester Zook of the Presbyterian church. Our parish gave a reception for the twenty-five new converts received during the revival conducted by Elder Otho Winger. Elder Winger and Bro. J. Linwood Eisenberg have addressed the Chambersburg ministerial association. We had impressive pre-Easter services and on April 22 observed our love feast. The officiating minister was M. A. Jacobs. Twenty-four private communions were later administered to those unable to be present at the love feast. We worshiped in a union sunrise service on Easter. In the evening a playlet, More Lasting Than the Stars, was presented. Elders Edward K. Ziegler and C. E. Grapes assisted in the transaction of business at our spring council. Bro. M. B. Mentzer will serve another year as nonresident elder. The pastor's engagement was extended three years. The writer gave the Memorial Day address at Fayetteville, Pa. Mrs. Rarick conducted the church services recently while Bro. Rarick conducted a meeting in the Grossnickle church and attended the Annual Conference.—Ralph G. Rarick, Chambersburg, Pa., June 15.

**Codorus.**—We had Bro. M. R. Wolfe with us in a Bible institute on March 19-21. Pre-Easter services were held at Codorus and Shrewsbury with our home ministers giving interesting sermons. On April 25 the B. Y. P. D. gave a program at Pleasant Hill. On Easter evening Bro. C. H. Boyer, principal of Manchester High School, gave us an inspiring sermon. Bro. Frank Crumpacker gave us a splendid missionary sermon on May 2, and we took an offering for missions. We had Bro. John

## COLLEGE EMERGENCY

The war has greatly reduced the number of men students in our colleges. Enrollment of women continues well. The loss of tuition from men is a serious embarrassment. Our colleges have meant far more to the church than we can estimate and there is a general attitude toward coming to their rescue.

Annual Conference considered the matter and reopened the present Conference Budget, which commenced March 1, 1943, and added \$45,000 to it as an emergency fund for the General Education Board to divide among the colleges. The revised Conference Budget stands as follows:

### Conference Budget

General Mission Board .....	\$175,000
Board of Christian Education .....	23,250
General Ministerial Board .....	7,750
General Education Board .....	5,000
Bethany Biblical Seminary .....	29,500
Ministerial and Miss'y Service Fund .....	18,000
Missionary Service Loan Fund .....	2,000
College Emergency (General Education Board) ...	45,000

**\$305,500**

It is now necessary for every local church, as well as individual giver, to reconsider their giving goals in the light of this increased need. The revised budget is 18% above the former one. The call is therefore sounded for every church to take steps immediately to see that this budget is met by February 29, 1944. Will finance boards, missionary committees and whoever in the local church is responsible, please take appropriate action?

The \$45,000 sum is not large when divided to each of the colleges and each school will expect the constituency in its region to continue the regular program of giving directly to the college. It is therefore quite important to be definite as to your intentions when sending money. All normal money such as you are accustomed to send to the colleges should go directly to the college of your region and you will not receive credit in the brotherhood Conference Budget.

All money which you give to help meet the increased Conference Budget should be sent to General Mission Board, Elgin, Illinois, and may be designated simply for Conference Budget, or, if you wish, to General Education Board. On this page of this issue you will find a remittance blank which you may wish to save and use at your earliest opportunity in sending in money to meet this increased need.

H. SPENSER MINNICH, Financial Secretary.



### Blank for Sending Money

General Mission Board, Elgin, Illinois.

Dear Brethren:

Enclosed find.....dollars. Unless designated on the blank line, this money will be placed in the Conference Budget Fund to help in meeting the college emergency need.

Please place this money to the credit of

..... Individual

..... Class

.....Sunday School

..... Congregation

..... District

Name of sender .....

Street or R. F. D. ....

Post Office ..... State.....

Date .....194.. Amount \$.....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.



E. Rowland with us in a revival meeting on May 3-16. The attendance and interest were good and eighteen persons united with the church. During the last week of the meeting Sister Rowland was also here. On May 23 the love feast was observed at Shrewsbury with Bro. Earl Brubaker officiating. The Grant-ham ladies' chorus gave us a good program. On May 30 we had our love feast at Codorus; Bro. Norman Musser gave a fine sermon on the preceding evening and officiated at the love feast. Bro. Kenneth I. Hartman was also with us; he had preached at Codorus at a former time. Elder S. C. Godfrey and Bro. Samuel Lerew represented our congregation at Annual Conference and brought back interesting reports. Pleasant Hill had their children's day program on June 6; Bro. J. M. Baugher addressed the children. We will entertain the Sunday-school and ministerial meeting of Southern Pennsylvania on Aug. 3-5.—Mary A. Lehman, Dallastown, Pa., June 16.

**Dunnings Creek.**—The world day of prayer was observed in the New Paris church by the local W. C. T. U. Pastors of the neighboring churches and people of the town and community participated. A male quartet furnished the music. On March 14 Sister Frank Crumpacker spoke at the Holsinger church in the morning and at a missionary meeting in the New Paris church in the evening. Two weeks of evangelistic meetings by Pastor J. E. Rowland closed on March 28; four were received into the church by baptism. Union services in the New Paris church were held on Good Friday. We enjoyed a sunrise service on Easter. In the evening the love feast was observed with our pastor officiating. At our council meeting on April 8 one church letter was granted and one received. Our congregation was represented at district meeting by two delegates, as well as other members from our three churches. Monthly offerings for Brethren Service are being lifted at the three churches. Our pastor was elected delegate to Annual Conference. During his absence Sister Madolin Taylor and Bro. Eli Keeny filled his preaching appointments. Our church attendance has been good.—Mrs. Albert S. Ritchey, Schellsburg, Pa., June 11.

**Elizabethtown.**—At our March council meeting the ministerial board ordained three of our ministers to the office of elder. Those ordained were F. L. Weller, Ralph Frey and Henry G. Bucher. On Mother's Day we had a consecration service for the babies. The Elizabethtown College baccalaureate sermon was delivered by Bro. A. C. Baugher; the services were held in the town church. The address at the commencement exercises was given by Dr. Francis B. Haas, superintendent of public instruction in Pennsylvania. On May 30 Dr. A. R. Cottrell, a missionary to India, occupied our pulpit. The Ascension Day Sunday-school and missionary meeting was held at the Hanoverdale church. Sister Martha Martin and the writer were the delegates. Our delegates to General Conference were Brethren A. C. Baugher and M. Clyde Horst. During the absence of Pastor Horst Bro. John Hershman was in charge of our church services. We are planning to have a vacation Bible school during the latter part of June.—Ella S. Hiestand, Elizabethtown, Pa., June 11.

**Jennersville.**—We met in council on April 14 with Elder Rufus Bucher presiding. Two delegates were appointed to attend the district meeting at Annville; they brought back interesting reports. It was decided to have a set time for council—the second Wednesday in April and the second Wednesday in September; also a set time for the love feast—the third Sunday in May and the third Sunday in October. A vacation Bible school is being planned for this summer. The women are preparing a C. P. S. kit. On May 9 Pastor Samuel Longenecker delivered an interesting sermon for Mother's Day. Our love feast was held on May 16 with Bro. Wolfe officiating; other visiting ministers were present. Two members were recently received by letter. On June 13 the children presented an interesting children's day program.—Mrs. F. H. Kauffman, Coatesville, Pa., June 17.

**Lower Cumberland, Mohler.**—We held our love feast in May and had a very good attendance; Bro. George Hull from the Upper Conewago congregation officiated. We had the usual all-day services and enjoyed inspiring messages throughout the day. Some of the older brethren and sisters of the congregation were sadly missed; several were unable to attend because of infirmities and a few have died.—Mrs. Harvey Snyder, West Fairview, Pa., June 11.

**Maple Glen.**—On April 11 Sister Anna Crumpacker gave an enlightening missionary address in our church. Several weeks later a generous offering was given for China relief. The ladies' aid, which meets every two weeks, is busy quilting. They sent a packet to Camp Kane. Pre-communion services were held the week of June 7. Our pastor was assisted by the ministers of four different denominations. Following the preparatory services on June 13 five young people received baptism. Our love feast was observed in the evening with Pastor A. Jay Replogle officiating.—Mary Kathryn Davis, Springs, Pa., June 18.

**Markleysburg, Bethel.**—Elder Ernest E. Muntzing conducted an evangelistic service here April 18—May 2. There were twelve baptized, the youngest being eleven years old and the oldest eighty-seven. Bro. Muntzing will begin a series of meetings at the union chapel of our congregation on June 20 instead of May 30, as previously announced.—B. B. Ludwick, Markleysburg, Pa., June 9.

**Mingo.**—Our council was held in March. On Palm Sunday Dr. A. R. Cottrell and wife were with us for the morning and evening services. They brought interesting messages. We held

When you write requesting a change in your Messenger address be sure to give the place at which you received the Messenger the last time, even though for a short period. By so doing you will save us work, and unnecessary correspondence will be avoided. The way to be sure of a correct change in address is to clip out your name and address as it appears on your last Messenger and send this in with your new address.

our evangelistic meetings May 30—June 6. Bro. Clayton Gehman was the evangelist. He brought inspiring and challenging messages each evening. One person was baptized. On June 5 we held our love feast, preceded by the baptismal service.—Mrs. Paul List, Royersford, Pa., June 20.

**Norristown.**—On April 11 our new pipe organ was dedicated. The young people felt the need of an organ to create a more worshipful atmosphere so they worked to get one. Enough money had been collected by dedication day to cover all expenses. Bro. C. C. Ellis and Elder Trostle Dick were the speakers at the afternoon and evening services. Our love feast was held on May 2 with Bro. Dick officiating. On May 9 Dr. A. R. Cottrell was our guest speaker; in the evening Miss Margaret Slatterer, a missionary in the Kentucky mountains, told of her work. On June 6 Bro. Russell Weber of Pottstown brought our message.—Emma N. Cassel, Norristown, Pa., June 16.

**Summit Mills.**—Our revival will be held Aug. 1-16 by Bro. James Beahm, the son of our present pastor, Elder J. C. Beahm. The services will conclude with the love feast on Sunday evening, Aug. 16. A few weeks ago we had the privilege of hearing Elder I. N. H. Beahm lecture to us about his travels in Egypt. Our Sunday school and church have been quite busy and we feel much encouraged by the spiritual instruction given us by our pastor.—N. C. Gnagey, Meyersdale, Pa., June 14.

**West Conestoga.**—On Easter the young people rendered a program. Three delegates represented our church at the district meeting at Annville. On the first Sunday of each month we take a special offering for the C. P. S. camps. Three of our boys are in the service, one being in North Africa. On May 2 five young people from Elizabethtown College rendered a program here.



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## The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

Bro. Harold Bomberger preached a challenging sermon. On Mother's Day the young people rendered a program. Our love feast was held on May 26, 27. The visiting brethren were Ralph Schlosser, Peter Heisey, Clarence Horst, Samuel Eshleman and W. A. Forry. Bro. Schlosser officiated. Conference Day was observed by our church and the Akron church at Middle Creek. We had a basket lunch at noon; in the afternoon a peace program was presented and Bro. Henry Bucher delivered the address. In the evening the program was held at the Akron church and Bro. Bard Kreider delivered a missionary sermon. Bro. Reuben Myer was our delegate to Annual Conference; he gave a report on the following Sunday. At our council we decided to have a revival meeting begin on Aug. 8 with Bro. S. C. Godfrey as evangelist. We expect to observe children's day in the near future. Two delegates will represent our Sunday school at the Fourth of July meeting at Bareville.—Emma L. Zook, Lititz, Pa., June 15.

**York, Madison Avenue.**—On March 7 our speaker was Howard S. Ake, a representative of the Gideon Bible Society. During Lent our services were conducted by our pastor and Rev. E. W. Strasbaugh of the Reformed Church, Rev. A. M. Hollinger of the Lutheran Church, and Bro. C. H. Royer of the First Church of the Brethren. Bro. Charles Stover preached on March 21. On March 28 our B. Y. P. D. had charge of the evening service; Dr. Paul Z. Rummel was the guest speaker. Pastor M. A. Jacobs conducted radio chapel services each Tuesday during April over Station WSBA. On Easter morning a program was given by the Sunday school, and our mixed chorus presented a cantata, King of Glory. Bro. F. N. Crumpacker was the guest speaker on May 4. There were ninety-seven present at our mother and daughter banquet on May 11, at which Sister E. K. Ziegler was the speaker. On May 16 two were baptized, two received by letter, and one reinstated. On the same day 231 communicants were present at our love feast; Bro. W. N. Zabler officiated. Our pastor was a delegate to Annual Conference. We are planning to have a vacation Bible school June 21—July 2. Our Sunday school will have its annual outing on July 5.—Sara E. Heindel, York, Pa., June 7.

### Virginia

**Cloverdale.**—Pastor M. G. Wilson represented our congregation at Annual Conference. His sermon on June 13 brought us some of the inspiration of the Conference. The improvements on our church basement have just been completed. A large Sunday-school room, which will be used by the Home Builders' class, and a completely modern kitchen have been added. One of the Sunday-school rooms was enlarged. By use of folding doors we now have space for suppers and other social gatherings. Much interest is being shown in the vacation Bible school; it opened on June 14 with a large attendance. Our congregation and the Methodist church are sponsoring this school. The women's organization continues to devote most of its time to

sewing for relief; a large number of children's garments have recently been made. Bro. Jacob Huffman preached for us on May 16. He has completed his internship at a Roanoke hospital and he and his family are going to West Virginia, where he will practice medicine. Pastor Wilson preaches at the Blue Ridge church on the third Sunday of each month and Bro. Huffman preached here on that Sunday for several months. The young people are publishing a monthly news letter for their members away from home; it is called the Cloverdale B. Y. P. D. Beacon. The absent members' response to it is very enthusiastic.—Helen C. Flora, Roanoke, Va., June 16.

**Green Hill.**—We held services on Wednesday, Thursday and Friday nights before Easter. On Easter we had a sunrise service for the young people. At our Sunday morning service a consecration service for babies was conducted. Pastor Wayne Dick preached the examination sermon for our communion service at four o'clock on Sunday evening. On May 21 we had a mother and daughter banquet. We are planning to hold a vacation Bible school the last part of June. Our B. Y. P. D. bought an electric clock for the church; this group has sent in its district quota for the year.—Miss Charlotte Ann Coon, Salem, Va., June 11.

**Mt. Joy.**—In May Sister Elizabeth Broughman and Bro. O. L. Bryan filled their places in our pulpit. Sister Broughman also brought the message on the first Sunday in June; on the second Sunday Bro. Carl Spangler brought a message on prayer. Mrs. Spangler was also with us and gave a talk on women's work. Our Bible school teacher, Elizabeth Glick, came with the Spanglers and worked with the children for the next five days. A number of children attended this school. On Friday night they gave a program. We have a one hundred per cent Messenger club. We are looking forward to our home-coming service on the first Sunday in August.—Irene Wymer, Buchanan, Va., June 21.

**Nokesville.**—Our special Easter offering for the work of Christian education was \$50.79. An offering of \$28.63 was taken earlier in April for Bridgewater College. A program of sacred music was rendered by the young people on Easter night. Our love feast was held on Palm Sunday night. The finance committee has conducted a solicitation for the proposed new church building. On May 16 Brethren Carl Coffman and Earl Flohr spoke at our morning service. Pastor Olden D. Mitchell conducted a revival meeting in the Ridge church, Pa., May 9-23. While Bro. Mitchell was attending Annual Conference Bro. Paul E. Swigart preached for us on June 6. Bro. Mitchell gave an interesting report of the Conference. Our Conference Offering was \$70.30. During April and May our church gave \$112.03 to Brethren Service work. The ladies' aid recently wrapped bandages for use in Puerto Rico; our guest speaker at this meeting was Mrs. Orval Hersch, president of the women's work of the district. We decided to give \$10 a month towards the support of Miss Nelie Wampler's summer work in Greene County. A vacation Bible school for the children of the community will be held July 12-23.

## Preparing for Church Membership

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A music institute will be held the week of July 18 with Bro. Perry Huffaker as director, and our revival meeting will be held the following week with Bro. A. J. Caricofe as evangelist. The young people are going to raise a Brethren Service garden this summer. Some of the young people are planning to attend Camp Bethel.—Ruth Graybill, Nokesville, Va., June 20.

**Richmond.**—Our church grounds have been landscaped and we are quite pleased with the results. On March 28 a Negro quartet gave us a splendid program. Bro. A. J. Caricofe conducted our preaching mission and pre-Easter services. Four were baptized as a result of this meeting. The love feast was observed on Easter and was conducted by Pastor G. Wayne Glick. The Homebuilders' class is planning to have a part in the heifer project. We are taking advantage of the library set up in the vestibule of the church. Our church, in co-operation with a community church, is sponsoring a vacation Bible school June 14-24. We are planning to lift an offering for Bridgewater College. On children's day, June 13, the worship service was conducted by the children and a program was given. A consecration service for babies was also held. The first of May is the beginning of a new year in the women's auxiliary; we feel very happy with the work accomplished by this organization, of which Sister Hazel Parrish is the president.—Mrs. Nellie Hudson, Richmond, Va., June 15.

**Snow Creek.**—Our church met in council on April 11 with Elder F. B. Layman presiding. The yearly reports were read and accepted. We decided to use the budget system for our entire financial program. The church officers were elected for the following year. At the close of the business session the members of the ministerial board conducted an ordination service for our pastor and wife. We are looking forward to a week's revival beginning on July 11. The work here is progressing under the leadership of our pastor, Elwood Humphreys.—Mrs. Ada Adams, Penhook, Va., June 8.

**Troutville.**—At our council meeting in April Bro. E. C. Woodie was re-elected as our pastor for two years. Acting on the advice of his doctor, he is now on a leave of absence for three months; we pray that he may be fully restored to health. Bro. W. M. Kahle is very ably filling the preaching appointments. The Baptist church co-operated with us in a pre-Easter service held at our church. We had guest speakers on several nights. A cantata was given on Easter. A children's day program will be given on June 20. Our vacation Bible school will be held sometime during the summer. The committee on church improvement reports that a blueprint for a new building is ready to present to the church. Our Conference Offering was lifted on May 2. On May 11 our love feast was held with Bro. Kahle officiating.—Frankie Showalter, Troutville, Va., June 14.

### Washington

**Richland Valley.**—The young people sponsored the Easter sunrise service again this year. A program was given in the evening. Four children were baptized on Easter; two adults have been taken into the church since then, and four have been received by letter. For our Mother's Day service we had a family night supper and program on the Saturday before Mother's Day. We had our love feast on May 15 and were happy to have several friends from Seattle with us. Bro. D. T. Dierdorff brought an inspiring message on the following Sunday morning. Our church has a seventy-five per cent Messenger club this year. We have purchased a different piano for our church auditorium.—Mrs. Harry Steele, Riffe, Wash., June 10.

### West Virginia

**Elkins.**—Our attendance has decreased with some families moving away and other members in the service. Our Easter service was in charge of Sister Ada Scrogum, who gave the life of Christ in scripture, story, and song, illustrated with pictures. On Mother's Day Bro. Robert L. Byrd was with us and gave an inspiring talk. Our sisters are planning to can fruits and vegetables for the C. P. S. camps. The beginners' class has recently been equipped with new tables and chairs. On June 20 our pastor gave a Father's Day sermon.—Edith M. Scrogum, Elkins, W. Va., June 21.

**Monroe.**—We met in council on June 12 with Elder J. S. Showalter presiding. We decided to have a worker help us during the summer months. Our Sunday school is doing well; sixty-seven persons are enrolled. Our revival will begin July 11 with Bro. Ernest Muntzing as evangelist. Our young people have organized a B. Y. P. D. The women's group is planning to hold an all-day quilting soon.—Lena B. Shaver, Lindside, W. Va., June 14.

**Oakvale.**—Sister Garnett Tiller of Princeton, W. Va., held her regular appointment at the Oakvale church on June 13. An offering amounting to \$5.12 was lifted for Brethren Service. The attendance was very good.—Fannie Boothe, Oakvale, W. Va., June 14.

### Wisconsin

**Chippewa Valley.**—Under the leadership of Pastor Mark Burner our church is moving forward steadily. Mother's Day was observed with a fitting message by Bro. D. D. Funderburg and special singing dedicated to the mothers. We met for church council on May 9 with our pastor and Bro. Funderburg presiding. Bro. Burner and family were retained for another year. On May 31 Bro. Noble Deardorff from Wenatchee, Wash. preached at our morning and evening services and showed some interesting pictures.—Blanche M. Scott, Mondovi, Wis., June 14.

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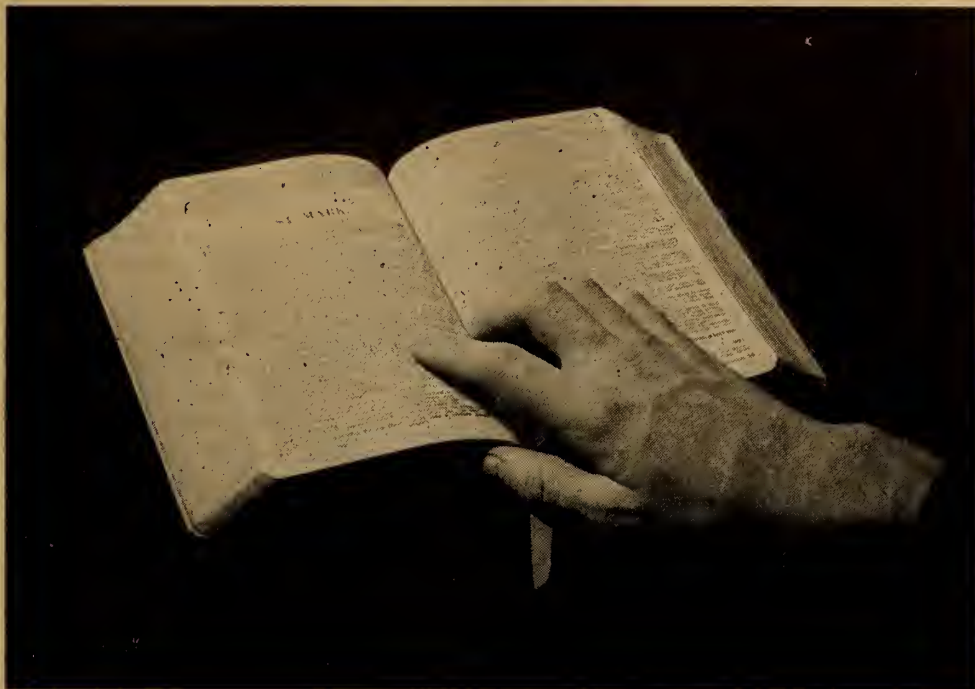


# GOSPEL MESSENGER

Volume 92

July 17, 1943

Number 29



All Scripture is divinely inspired, and useful in teaching, in reproof, in correcting faults, and in training for uprightness, so that the man of God will be adequate, and equipped for any good work (Goodspeed).

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## Around the World...

The papers of Booker T. Washington collected by Tuskegee Institute, which he founded, have been presented entire to the Library of Congress.

The Home Missions Council is sponsoring institutes in ten southern states where sharecropper conditions exist. Closer integration between the rural church, home improvement, family life and community welfare are emphasized.

The volume of long distance telephone calls handled by the Bell telephone system has nearly doubled in the last two years, while during the same period the system has added 150,000 new operators to handle the increased traffic and to replace losses among the operating force.

Quisling police authorities have placed further restrictions on the activities of Lutheran Bishop J. Maroni of Kristiansand by ordering him to report to police headquarters every Sunday morning. Previously the bishop had been required to report only on weekdays. He has been forbidden to preach in any church or to address any public gathering.

White Southern churchmen have elected a Negro minister, Rev. John E. Culmer, rector of St. Agnes Episcopal church, Miami, Fla., to be one of four clerical deputies representing the South Florida diocese at the Protestant Episcopal general convention, which will meet in Cleveland, Ohio, next October. Mr. Culmer's church has a membership of 2,000.

At a session of the Anglican Church assembly in London, the Bishop of Chelmsford, the Rt. Rev. Henry Wilson, said that it was estimated that ten per cent of the population of Britain is sincerely attached to the Christian religion, thirty per cent kindly disposed, fifty per cent totally indifferent, and the remaining ten per cent opposed to it. "The decay of faith," said the bishop, "is a world-wide phenomenon which has been slowly and steadily taking shape over a long period."

In a preliminary survey among 140 Christian laymen, the majority admit that they derive more spiritual guidance and help from the Bible, devotional literature, and prayer than by listening to sermons or participating in worship services. The survey is currently being conducted by the Laymen's Movement for a Christian World, Inc., and will eventually reach more than a thousand men.

Sixty-eight of the 140 laymen revealed that the source of their "greatest spiritual help" was Bible reading and the study of devotional literature.

Only eleven gave priority to spiritual aid received in church services or group worship.

Nineteen listed sermons as their main source of spiritual guidance.

Personal contact with a clergyman was least frequently listed as the main source of spiritual assistance, receiving but one vote.

Forty-eight listed prayer as a spiritual aid; thirty-seven, fellowship with Christian men; thirty-seven, meditation; eighteen, church work; eight, nature; five, communion; three, Sunday school.

Dr. Henry C. Link, psychologist and author of *The Return to Religion*, comments: "These men are groping for religious truths, and they are going back to first sources, especially the Bible."

A Negro journalist, Roi Ottley, has won the \$2,500 award given for books published in the *Life-in-America* series by Houghton Mifflin. Scheduled for August publication, Mr. Ottley's book is an inside picture of the Negro's world, from its center, Harlem.

The first church of the Mormon faith to be established in New Hampshire was scheduled to open May 30. It will be the seventeenth Mormon branch to be opened in New England, according to the district missionary president, Elder Willard B. Mecham.

In the *American Journal of Surgery*, June 1943, Edwin J. Grace, M. D., concludes: "In three proved cases of cancer of the lung, it would seem logical to assume that possibly in some biologically susceptible individuals, the cancer producing agent in the tar of smoking tobacco might be the causative factor. Using clinical data and co-ordinating it with studies in the basic science of chemistry and biology, further evidence is suggested to confirm our opinion that the gravity of this habit of smoking should be clinically emphasized."

The Salvation Army, organized in ninety-eight countries, with a membership of 5,000,000, is operating on every battlefield of the world today. In many cases it is the first relief agency to reach stricken areas.

Musical instruments and accessories containing more than ten per cent of critical materials, such as brass, iron or copper, have not been produced since June 30, 1942, except for pianos and organs, which were permitted to be manufactured until July 31, 1942.

A survey by the American Municipal Association discloses that the number of curfew ordinances has increased so greatly in the last six months that now from ten to ninety per cent of all cities in each state have adopted this method of controlling juveniles.

The world's cities will be bombarded with evangelistic literature after the war, according to a statement of General Overseer A. J. Tomlinson of the Church of God. When the war began, he said, plans had already been made for a world-wide program of airplane evangelism.

The members of the American Hotel Association are on a temperance campaign. At a meeting of the Massachusetts Hotel Association at Boston, a letter was read from Robert A. Christenburg of the American Hotel Association asking the hotel man to serve liquor in moderation, to try to prevent overindulgence on the part of guests and to refuse to serve a person who has overindulged.

A growing unity between Roman Catholics and Protestants in Holland is emphasized in a recent report from Lisbon. The report reveals that many Dutch Lutherans of German stock have joined the united front of church resistance to Nazi measures, co-operating with pastors and laymen of the Netherlands Reformed Church in protests and other opposition acts. A joint protest against conscription of labor was read in all Protestant and Catholic churches in February, and then smuggled into France.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

JULY 17, 1943

Number 29

## ... Editorial ...

### Fences Are Down

IN flood times bridges wash out and fences go down. We remember a recent railway ride with muddy waters stretching mile after mile within a few yards of the tracks. The scene was one of watery desolation. Here and there a farm house stood up to the windows in a lake. Railroad ties and other lighter than water materials were afloat where the current was strong. We saw few fences for they were down or washed away.

The scene outside the car window presented some things in common with the world situation of our day. A flood has swept across the fields of our accustomed life, with the result that many of the old landmarks are buried or have been swept away. The apparent passing of social and moral restraints has confused many and left the venture-some as free as cattle when the fences are down.

Flood time in human experience makes rapid changes possible because the usual barriers are washed away. Whether this is a good thing or a bad thing depends upon the uses made of the new freedom. Even a crisis situation does not alter the ultimate values. It is still true that what a man sows he is sure to reap. This is why, when all fences are down, one must be doubly sure he is choosing what he feels to be the wisest and the best.

H. A. B.

### The Only Answer

UNDER the strain of severe trials, such as long-continued suffering, heavy financial reverses, the death of loved ones and other causes of distress and disappointment, the best of men and women have been sometimes tempted to give up their Christian faith. "What profit is it that we have kept his charge?" is a question that many pious souls have asked themselves since the days of Malachi.

At such times it is useful to turn to Peter's answer—itself a question: "Lord, to whom shall we

go?" Many of Jesus' disciples were deserting him. His program was not turning out as they had hoped, and they resolved that they would be duped no longer. "Would ye also go away?" said Jesus to the twelve. But you cannot go without going somewhere, and a frank facing of that fact was enough to settle the question for Peter.

It is enough to settle it for any honest doubter. Suppose you do turn your back on God and Christ and faith and prayer, and the fellowship of those who love the Lord. What then? Have you found something better? Something that will bring sweeter peace to your troubled heart?

If a man cannot at all times rest his faith on the positive assurance that Christ alone has the words of eternal life, let him, as he turns away, try a serious and honest answer to the light-hearted jest of our current slang, "Where do we go from here?"

And he'll come back. The Christian answer to life's heart-breaking mysteries will always reassert itself. It must, because there is no other answer.

E. F.

### Authority, Creed and Criticism

Second Installment of the McPherson Conference Sunday Morning Sermon on The Bible in Brethren Life

ON the question of authority the Brethren accepted wholeheartedly the Protestant view, as against the Roman Catholic position which was that final authority in religion rests in the church and, in the last analysis, in the head of the church, the pope. Protestantism rejected this and made the Bible the last court of appeal. This is the Brethren position but we have been careful to point out that it is the New Testament that is our guide. The Old Testament had its day but this was fulfilled in Christ and we are living in the new dispensation.

It may be that we have not always been entirely consistent on this point. There have been those among us and still are who seem to place the Old



Testament on the same level as the New, regarding it as of equal authority over the faith and conduct of the Christian. We think, however, that the voice of the church has been pretty clear and straight, though it is probably true that none of us has thought the matter through in all its bearings on the subject of God's revelation to man. Who would dare claim that?

While we have thus held firmly to the New Testament as our standard of faith and practice, about sixty-five years ago there was a resurgence of the idea of church authority which carried us fairly close, if not dangerously close, to the Roman position. That was the period of "mandatory" Conference decisions, which meant that these decisions were to be enforced to the point of making them a test of membership. That harsh word was softened down a little later to "the rule of all the churches" which meant precisely the same thing but—well, there is a difference in the way you say it.

This action was based on the idea that where a "Thus saith the Lord" could not be found on any question at issue, the question should be answered in harmony with "the general tenor and spirit of the gospel" and that answer should be as binding as one based on the direct word of Scripture. We believe that here our fathers spoke more wisely than they realized. They were, whether consciously or not, moving toward a thoroughly sound principle of Scripture application. If they had used it also where they had as they supposed a direct "Thus saith the Lord," fewer mistakes would have been made.

It is fair to add that in all this they meant to adhere faithfully to Scripture teaching. They did not place the authority of the church above that of Christ or on the same plane with it. They were only trying to determine what the Scripture teaching was and is. Who should say, the individual member or the whole church in united council? Rather a nice point, not? Good men have long differed about that. Certainly we have gone far since their day in the direction of individual liberty of interpretation. Too far?

As for a creed, we have always insisted that we have none other than the New Testament. On this point the earlier Brethren emphasis was very strong. The story of the conversation between Benjamin Franklin and one Michael Wohlfart is well known. Brethren beliefs and practices had been so grossly misrepresented that the good name of the church had suffered in consequence. Franklin suggested that the publication of a definite statement of the church position would be a good defense against false charges. Wohlfart replied

that the idea had been thought of but was not favored for fear that any such statement might become the accepted standard and thus close the door against further light. Franklin then ventured the opinion, as the story goes, that such modesty as this had never been heard of in the history of mankind. In the extravagance of his politeness he went of course far beyond the facts. There have been others.

This fear of a formal creed persisted with more or less vigor until about a quarter of a century ago when it almost gave way in the face of another danger. Years before that the church paper had begun to formulate a statement of principles which later came to be called the Brethren's Card. Our schools found it advisable to publish statements of their doctrinal position. The pressure for an official declaration by the General Conference became so heavy that the Conference did finally give its sanction to such a statement, explaining at the same time that it was not adopting a creed. You see the church did not like to admit that it was changing front on this question so it carefully steered clear of the name while reaching out for its substance. The last clause of the statement approved is particularly interesting: "The Church of the Brethren maintains the New Testament as its only creed, in harmony with which the above brief statement is made." That would seem to show that whatever other delinquencies we Brethren may have, we are not without a sense of humor.

Well, there *are* risks both ways and as to which is the greater, which should be avoided at the expense of the other—equally good men are going to differ about that for a long time to come.

The subject of Biblical criticism, both lower and higher, is one which our fathers had scarcely heard of and troubled them not at all. More recently we have been compelled to give some attention to it. This leads us so directly into the second half of our sermon that we shall say no more about it here—no more than this one thing. Why is it that our church fathers, who were not scholars in this field, nevertheless did so well in their use of the Bible that their mistakes were so few and trivial? Two factors make the answer. One is their devotion to the truth as they saw it, along with their instinctive good common sense. The other is the nature of the Bible itself. Its pages are so full of eternal truth that no earnest and honest seeker can fail to find it.

But the question that interests us most is not what has been the place of the Bible in Brethren history, but what ought to be its place in Brethren life and in all life today? What do we mean to do with it from now on?

E. F.



## In the Meantime . . .

BY C. C. ELLIS

Missionary Convocation Address, Sunday Evening, June 6

It humbles one to remember that he who made the missionary address last year has followed his words with his deeds and by airplane and steamship through danger-infested airways and waterways has started on his way with the message of the cross. Stover Kulp represents those who do not merely talk but live behind the things they say. It is a great joy to know that he has arrived safely at Cape Town.

Some years after the remarkable experience which he had in a Moody meeting in London, Dr. Grenfell of Labrador told Mr. Moody about it. Mr. Moody turned at once with the question, "What have you been doing since?" This suggests our theme. Twenty-three years ago J. M. Blough told us that the doors of the world were open for the missionary message as they never had been before. Today they are closed as they have never been before. He told us then that the King's business requires haste but quoted to us the poem about the messenger of peace who comes late. The messenger of peace now comes well-nigh not at all, for the gateways and the airways are closed. What, therefore, shall we do in the meantime?

### 1. *We Can Pray.*

One of the easy answers is that we can pray, and we are commanded to pray the Lord of the harvest that he will send forth laborers into his harvest. We were fearful at times lest our boys and girls risk their lives for Christ beyond the seas, but now, not for Christ but for country, they must lay them down by the hundreds amid the snows of Iceland or in the sands of Africa. The church needs more devoted mothers like the one who bravely met the news of the death of her boy with the more than Spartan statement: "I would rather have my boy dead for Jesus Christ in Africa than living for himself in Toronto."

### 2. *We Can Vitalize Our Christian Life.*

Honorable James Bryce a number of years ago said, "The greatest hindrance to the spread of the gospel in other lands is the imperfect power of the gospel at home." Talcott Williams in 1925 said, "Let us confess our sins before Almighty God and our fellow men and cease to vaunt Christianity until we have made our own lives Christian." A few years before this Brother Wilbur Stover told us that the most opportune missionary field is our homeland. He said that the number of Christian students who came to America and dropped Christianity is greater than the number who found

Christ here. He appealed to us to take our religion more seriously and to follow Christ more closely. Surely here is something that all of us can do in the meantime. Who can say that if every Christian did this we might not only vitalize the church of Christ itself but do something to blot out the sordid story of juvenile delinquency recently revealed by the FBI—a story which will confront any American missionary who goes in later days to be received as the emissary of a country where all moral standards have gone down and where Christianity is powerless to restrain the sin for which Christ is proclaimed as the universal cure.

### 3. *We Can Evangelize the Foreigner Already Here.*

Note the proposal of an immigrant American, who says that, since our country has grown from the mingling of multitudes from every country of Europe, after the war we may carry our democracy back there in the person of volunteers from all of these races. He claims that a quarter of a million volunteers have told him that they would be willing to go. Think of it—one and one-half times as many missionaries of democracy as the whole membership of the Church of the Brethren! Are we doing anything in these days to give to them that which is deeper than democracy and more permanent than political philosophy, namely, the gospel of Christ? Here is a multitude far greater than our entire brotherhood already equipped with knowledge of the language and the spirit of the people to whom they go, supposedly devoted to the spirit of democracy. But are they going back as the Chinese students went back, disillusioned as to our Christian sincerity; or as Lenin and Trotsky went from America to Russia, aliens and foreigners to the gospel of Christ? Are we perchance forgetting the "acres of diamonds" near our dooryard? While we are stayed from the foreign field abroad, could we not perhaps in the meantime cultivate for Christ more of the foreign field at home in the hope of transplanting that which will blossom abundantly abroad when the springtime of peace has come? Let us in the meantime also think seriously of two qualifications essential more than ever.

*We need a renewed conviction of the world's need of Christ.* The church of Christ can never move as once it moved in those marvelous crusades of the Student Volunteer Movement until it renews its faith in the finality of Jesus Christ. The words of Dr. Speer at Detroit in 1928 still ring with their essential challenge: "If our religion is simply the religion of a good dead man, I imagine we have all there is of it now, and as the years go on it will



shrivel and contract. But if our Christianity is a faith in a living, divine Savior, then by the very nature of it there is range after range of knowledge and experience opening out before us today and forever. There is need of richer and deeper and ampler conviction." Hudson Taylor testified near the end of his life that he would never have thought of becoming a missionary but for the deep conviction of the lost condition of the heathen and their utter need of Christ. Dr. Glover has said that the heroic missionary careers of Brainard, Martyn, Carey, and Judson must be interpreted in the light of that conviction.

*We need the dynamic of new power.* There is dynamic in sincere conviction in itself; but this conviction must be fortified and given impulsion by the Spirit of God. The history of the church is the history of spiritual power unleashed in the service of the message of Christ. It has been pointed out that the missionary movement of the eighteenth century found its inspiration in the German Pietists—not only the marvelous missionary Moravians but our own church fathers felt the impulse of this Pietistic movement. James Bryce in urging upon college students the fact that no study is more profitable than church history said, "Had the enthusiasm of these first days lasted, the world would have been evangelized long ago." Dr. Latourette is quoted as saying: "The missionary movement of the past century has been the most notable outpouring of life, in the main unselfish, in the service of alien peoples which the world has ever seen." It could be added that the amazing spectacle of thousands of college students gathered in quadrennial sessions of the Student Volunteer Movement was possibly the most notable outpouring of young life in the service of Christ the world has ever seen.

But what has become of it? Did the unfairness of the laymen's missionary report torpedo the ship on which it rode? I think rather it was affected by something earlier. Whenever a minister or a missionary preaches the doctrine of "a good dead man" instead of the gospel of the living Savior he has scuttled the ship on which he sails. It has been too truly said that the Rockefeller report was but "the reflex of the rapidly declining fervor of missionary interest at the home base." Our problem is to revive the fervor of this rapidly declining missionary interest at the home base. I can conceive no greater contribution we can make to the cause of missions while we wait again the day of the open door than to fire with zeal anew the hearts of our youth for spreading the cause of Christ in all the world.

## To Our Boys

BY OSCAR W. HAMER

That you are missed we need not say,  
For you have gone from our homes away.  
We watched the train bear you out of sight  
Into the dark, sad, cheerless night,  
Leaving your mothers, sweethearts and wives,  
Counting naught dear, not even your lives.  
We turn back home with heavy hearts  
And the flow of tears unbidden starts.  
We enter our homes—they are not the same.  
Your cheering presence we seek in vain.  
At our tables is many a vacant chair  
That tells us plainly you are not there.  
We enter your rooms, so cheerless and cold;  
No marks do we find on the pillow fold,  
No sense of your presence anywhere  
To tell us that you have slumbered there.  
And beside your beds we kneel in prayer  
To the God of love and tender care.  
"O God, 'mid danger and constant alarm.  
Keep our boys from evil and from harm.  
Whether they are on land or the stormy deep  
O'er them a loving vigil keep.  
O God, bring them back at the end of strife  
To begin anew their hindered life.  
O God, when this terrible war shall cease  
Bring them back, unharmed, to us in peace.  
O God, bring them back pure, manly men  
To take up the tasks of life again."

Waterloo, Iowa.

I concede freely the Christlikeness of our Brethren service to the needy, the starving, and the dying; it is undoubtedly one of the great works that we can do today. I am glad that we have not grown callous under the impact of the multiplied cruelties of this tragic world catastrophe and that we have ever more and more tried to interpret the spirit of the good Samaritan to a world that "out-Herods Herod." But since these humanitarian beneficences are motivated by our Christian faith we are obligated to administer them not only in the spirit of Christ, but with a clear recognition of the fact that in themselves they do not constitute the essential message or mission of the church. It was in the days when the apostles of the Lord had to say, "Silver and gold have I none," that the word of Christ raced across the world like a prairie fire. I am merely bringing you back tonight to join with Brother Stover in a recognition of "the first great work of the church." If we do not feed the hungry, ex-President Hoover's committee will still work in that field. If we cannot minister to the sick, the Red Cross will do that. If we should even forget to work for peace, the Fellowship of Reconciliation will not neglect that. But if the church does not preach Christ to a dying world, on whom can we depend to do that? William New-



ton Clark said, "The religion of Jesus is a missionary religion. Whenever it has lost its missionary quality it has lost its character and ceases to be itself." We need anew the passion that inspired Zinzendorf when he turned away from the picture of the thorn-crowned Christ, saying, "Henceforth I have but one passion; it is he."

Let us not console ourselves that we have yet done too well. It was pointed out in 1931 that America had put three times as many men into the digging of the Panama Canal as all the Protestant churches of America were putting into world evangelism. Our own church has moved forward in membership at home, but our proportion of missionaries is only about half of what it was. In 1923 we had one missionary to one thousand members; today we have one to every seventeen hundred members, including even the missionaries on furlough and under appointment. Does it not seem that we need to impart something of our missionary zeal to these many new members that we are gathering in? Our giving for missions has improved much, but our average even yet for foreign missions is only two cents a week per member. Is not our function in the waiting time to teach the church that this missionary cause is not the cause of a few interested individuals, that it is the cause for the very existence of the church itself? Being a Christian is a matter as important as life and death. The service of the church to humanity is more than a goodwill tour of the nations—it is the delivery of a message so vital that if we believe it we will be jolted tremendously by the remark of the man in England who said that he was not a Christian because he did not think Christians really believed the message of their own Book. He said that if he really believed that "he that hath the Son hath life and he that hath not the Son shall not see life, but the wrath of God abideth on him" he would crawl across England on bits of broken glass to tell other men the story. He said that he saw nobody with a concern like that, so he was not a Christian. God forgive us if we have allowed our basic Christian convictions to lapse; and may he help us in this meantime to move back into the light that streams into our world darkness from Calvary's cross, and to warm our hearts once again in the glow of its glory, that we may recover the lost radiance of our Christianity in the abiding presence and comradeship of him who is living and was dead and is now alive forevermore—the One who has promised to be with us "all the days, even unto the end of the age."

I know of lands that are sunk in shame,  
Of hearts that faint and tire.  
I know a Name, a Name, a Name  
That can set those lands on fire.

All hail the power of Jesus' name;  
Let angels prostrate fall.  
Bring forth the royal diadem,  
And crown Him Lord of all.

*Huntingdon, Pa.*

## Bible Teachings on the Cost of Drinking

BY GEORGE A. LITTLE

*For use with the Sunday-school lesson for July 25*

THE family is the unit of society. The Hebrew nation was organized by tribes but the family retained its place of importance. In the home children are trained and ideals and standards are transmitted; no nation rises higher than its homes. When homes suffer society suffers. Because we are members one of another homes cannot long be isolationist. Children play together, go to school with other children, in time work with others and intermarry with other families and the influence of one home reaches out to many homes. We speak of people retiring into private life but that is only partially true. Life is essentially social. We share a community life in regard to health, education, industry, transportation, law, science, government and religion. Because the state depends upon families, when a problem gets beyond the power of a family to control, the state provides help either on a voluntary or compulsory basis. Constructive nation building requires a policy that will keep liquor from the child and the child from liquor. It is the child's right to be protected against alcohol. "Tomorrow's nation will be built on the childhood of today."

### Liquor's Cost to the Family (Deut. 21: 18-21)

When we speak of the costs of beverage alcohol we usually think of financial costs and give statistics as to dollars and cents. The Bible has a different point of view. It stresses the cost in individual character and social welfare. Millions of dollars in public revenue look small to a family in which there is a problem drinker. These verses from Deuteronomy give an instance of the family trouble caused by one drinking son. The one son who was a glutton and a drunkard interfered with the smooth working of family life. Late hours, irregular work, unreliability about duties, quarrelling, and disrespect to parents soon destroyed home happiness. When the parents had done all that they could and yet had failed, they turned to the elders of the city. The son who would not exercise self-discipline had to face the sterner discipline of law. For both family and city it was an admission of defeat. In extreme cases the penalty for drunkenness was death—a penalty revived in recent years in Germany.



**Liquor's Cost to the Community (Prov. 23: 20, 21)**

"It's no person's business but my own," says the drinker. Experience teaches that it is nearly every person's business. Stragglers hanging around a saloon can make a sidewalk unpleasant for women and children and give a poor impression of the town to tourists passing through. Travelers paying for a night's rest in a hotel or tourist camp may be disturbed by midnight carousals. At a patriotic celebration a hotel sold beer on the street and dozens of people paraded with bottles of liquor under their arms. Some of the police drank with the crowd and became intoxicated. The town gave itself a reputation that will last for years. That one incident caused several families to choose a town under a dry law as their place of residence. A patriotic demonstration may have a glamour of gaiety through the serving of intoxicants but to make a sound judgment it is necessary to follow through for several years. Frequently the drinker ends in poverty, unable to work, broken in health, a charge to the community directly and indirectly.

**Liquor's Cost in Personality (1 Cor. 6: 9, 10)**

"The general task of the educator is the guidance of the child in a quest for balanced personality." It is the aim of the home, school, state and church to produce such balanced personalities. Yet society is working at cross purposes with itself because it permits the perpetuation of the liquor traffic which so often degrades human character and creates unbalanced personalities. One psychiatrist says that the greatest loss of efficiency for a drinker is not the time and fitness lost while drinking, but the mental preoccupation through not drinking, the desire for drink, the confusion of consciousness thinking about alcohol. It results in a divided personality. The worker's body may be at his bench but his mind and heart are centered on the saloon. Paul spoke of people with uncontrolled habits as being disqualified for the kingdom of God. They have disqualified themselves by yielding to human desire instead of being con-

trolled by the will of God. In a survey of a large prison seventy per cent of the inmates gave drink as a factor in their downfall.

**Liquor's Cost to the Church (1 Cor. 6: 11)**

The tragedy is not alone that this nation spends ten dollars on beverage alcohol for every dollar spent on religion. The money costs are secondary. In recent years church school attendance has been going down while saloon and cocktail bar attendance has been going up. Social drinking is partly to blame for this because parents who drink late Saturday night are inclined to be careless about religious training on Sunday morning. There are many people unreached by the gospel because drinking habits have created associations unfavorable to religion. It is an exceptional congregation that has not had one or more members lapse through drink and so be lost to the church. Further, the drink traffic may create a civic atmosphere in which the church is handicapped in moral and social reform. One community that spent thirty-six thousand dollars for drink spent twelve thousand for education and less than five thousand on its churches. Needless to say, a blight rested upon that community. The Christian church has to spend a disproportionate amount of time, energy and money trying to reclaim people whose character has been injured by the slow plague of the liquor traffic. Not every prodigal who journeys into the far country returns to the Father's house.

**Questions for Discussion**

Is the financial cost of beverage alcohol the chief cost?

"No amount of mother-wishing, no plethora of father's purse will ever remove reality one arm's length from any child." What preparation for life can be given by the home?

"Many never know a day of brimming well-being." What bearing has this fact on the liquor habit?

"From the dawn of intelligence the advantage of self-control as a standard of conduct should be inculcated into the child's training." Whose responsibility is this?

"Repeatedly, the only child of overindulgent parents proves the most difficult of alcoholic problems." Why?

"Multiplied feelings of physical inadequacy are used by thousands as excuses for drinking." Suggest better remedies.

Is it true that alcohol impairs reasoning power before it impairs health?

A drinker's mental certitude is injured by the progressive falsification of alcohol. Explain.

**Thought**

BY L. C. HOSFELDT

Thought may be the brightest gem  
Shining in life's diadem,  
Or it may be so demon-fraught  
As to bring all that's best to naught.  
Each life is molded every hour,  
For weal or woe, by its magic power.  
Men's destinies lie in its folds,  
And what it grasps it firmly holds.  
Then test well every trend of thought,  
For eternal goals thereby are wrought!

Los Angeles, Calif.



Could a community made up of a hundred drunkards survive?

"The alcoholic commonly shifts the blame to others." How far is this justifiable?

For private thought: What has been the cost of alcohol to homes in your community?

How does the license system lead to the entrance of the liquor interests into politics?

"The marketing of whiskies, the largest sales item in the retail trade, is dominated by the price policies of the four largest distillers, who among them control 64 per cent of production (1938 figures). What play does this provide for the profit motive?

In 1937-38 the Michigan Liquor Control Commission made a profit of \$19,235,384.22. What did this profit cost the citizens of the state?

For the treatment of alcoholics there are institutions for persons of moderate means and for the wealthy, but no provision for the large number of alcoholics in low-income groups and among indigents. Who should assume responsibility for the neglected groups?

English prison statistics of 1937 reported 63,000 inebriates. Who paid for their arrest, trial, medical care and prison support?

Toronto, Canada.

## The Inquiring Mind of a Worshiper

BY ALVIN FRANZ BRIGHTBILL

WHEN I was a child I frequently heard the words *divine worship* or *divine services*. A party of young people recently engaged in a group discussion confessed that the word *worship* meant less than nothing as applied to the public services of the church. It had a vaguely unpleasant suggestion of hymns most formal and aloof in spirit and a ceremony cold and uninviting, in fact, nothing less than the fulfillment of a necessary evil custom of wasting time in doing-nothing. Whenever our services of divine worship become so stereotyped and programatic, having lost all spontaneity and spiritual fervor, a great calamity has occurred. A holy practice has been debased and prostituted.

Recently, an eager youth in Chicago decided to try a different route by streetcar instead of the "L" to get from the north side to the west side of the city. By a complicated series of transfers and short cuts he succeeded in getting there five minutes earlier than was possible on the "L" trains. He eagerly and triumphantly shouted to his fellows, "That's five minutes saved." One of the boys replied, "So what?"; the lad did not make reply. Does this type of mind find it easy to lay aside time consciousness when the hour of wor-

ship arrives? These are days when a workman stops hammering the very second the whistle or siren blows, but his prototype in the days when by his skill he was creating out of cold granite the likeness of a harvest scene in summer on a cathedral had no need for siren and machines for clocking-on and clocking-off. Today that type of workman is a phenomenon. The workman of today is set to a task with a different attitude of mind. He has been educated by moving pictures and newspapers, entertained more than edified, to such an extent that he also expects the minister to entertain him. His creative powers are all damped down as soon as they appear in his life's cycle. He goes to a basketball game or a football game but does not play; he is "bleechered" until the creative spirit is pale beyond recognition. Such is the modern man as he comes into the house of God to worship. Does his pattern of reaction change miraculously?

Does he think that all that matters in worship is up to the pastor, the song leader, the organist, the choir?

There is a heavy responsibility upon us in the pews. Public worship is a real art. There is method and an understanding and a spirit necessary in worship. It is the failure on our part to study and to practice this art which makes a church service, no matter how well planned by the leaders in worship, seem dull to so many. One needs to cultivate and revive the frustrated capacity to stand in awe and wonder. In Hebrews 11: 21 we are told Jacob "worshipped, leaning upon the top of his staff." As he stood at the opening of his tent in the evening twilight, gazing out into the trackless wilderness, the great silver stars illumined the growing darkness and his upturned countenance. Man is the creature with the upturned countenance. He was not made to look upon the ground as a dumb, driven animal. Yet that lonely figure mentioned in Hebrews was truly the forerunner of our socialized and overcomplicated programs of public worship.

The worshiper's part and responsibility are to bring a mind and a heart attuned to the purposes of the worship service, for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). His part is to go to the root of the matter; to face reality and every aspect of life, to lay open every corner of his mind to the all-pervading Spirit of God, so that he begins to feel something of that deep serenity which is the indisputable sign of his holy presence. This art he needs to learn. There is nothing more enlightening, more ennobling, more inspirational, than to be one of a company of peo-



ple who have come together purposefully in order to free their spirits from entangling personal problems, to quiet their souls in silence, to release their heart hungers and thirsts by music and poetry, to concentrate their minds on the spoken insight and wisdom of the sermon, to open their hearts to all that is good, true, and beautiful, to attune themselves to God and to come into a vital, dynamic contact with Jesus Christ.

This worshiper has found certain methods and practices very helpful in entering the house of God prayerfully and expectantly, knowing that God is waiting: entering a pew quietly and flooding his life with a renewed appreciation of the highest values he knows; having and cultivating a sense of nearness and the goodness of a merciful Father; mentally listing causes for thankfulness and gratitude to God, and expressing these in silent words; consciously noting definite sins and shortcomings and seeking forgiveness for these and strength against repeating them in the days that follow, remembering that work is a part of worship and asking himself whether he has so worked with God that each night he can present the results to his Maker, unashamed and unafraid.

Certainly a Brethren will consider as he waits in silence for the worship service whether he has treated all persons with goodwill as befits a son and daughter of God, not forgetting that he is "joint heir with Christ" in God. Then, too, he will face frankly and realistically his difficulties and dangers, his burdens and sorrows, and in quietness and confidence he will find assurance that with God's help he can meet them triumphantly each day. He will attempt to clarify and to heighten his ideals, to strive to achieve them more nearly in his practical everyday life, by bringing his thought life and deeds into harmony with the mind of Christ. Then with all confidence he will "rest in the Lord and wait patiently for him," not speaking to God, but giving God time to speak to him.

With this truly Brethren way of worship, the Gloria Patri becomes the worshiper's great affirmation; the Doxology, his song of praise; the responsive reading his psalm of gratitude or penitence or aspiration; the scripture lesson, his inspiring literature and teacher; the prayer of the pastor, his prayer; the hymns, the voice of his life; the offertory his opportunity to give evidence of life laid upon the altar. For rest assured the surroundings do not determine reality in worship. "God is a Spirit: and they that worship him must worship him in spirit and in truth, for the Father seeketh such to worship him."

*Bethany Biblical Seminary.*

## The Sacredness of Life

BY WM. J. TINKLE

Abstract of an illustrated lecture given in a number of churches

THAT mysterious and very desirable state of being that we call life has phases that are just as much beyond our control as they are past our understanding. Since it is beyond human knowledge and control, and therefore belongs to the divine realm, it is sacred. A civilized nation considers it wrong to let a man starve, even though he be worthless. When Thomas Jefferson proclaimed that all men are endowed by their Creator with certain inalienable rights, among which is life, he recognized the sacredness of life.

At present, war is doing much to break down this humanitarian concept. It is impossible to kill people indiscriminately and starve hordes of them without losing the attitude that life belongs to God. Not only soldiers but people in general come to have less regard for the welfare of their fellow men. A wave of crime may be expected, such as followed World War I.

Our Master recognized that the value of life transcends any property value when he took pity on the insane man of Gadara. He drove out the demons that were responsible for his low estate and permitted them to enter a herd of hogs. This was the way the Son of God chose to save a life, although it cost two thousand hogs and brought down upon his head an order to move on.

A very poignant and long-standing need is to recognize not only the sacredness of a mature person, but also the sacredness of the beginning of life. For life comes from God. Just as in the beginning God brooded over the waters of the chaotic deep and breathed into the human physical form the breath of life, so in the beginning of a life he implants a human soul within the union of two cells, too minute to be seen by the naked eye. It is the work of the Creator, yet it is an undertaking in which man is invited to co-operate. Just as the graceful, colorful chrysanthemum attains its perfection because the gardener has aided nature, so if a child develops well it is because his parents have joined hands with God.

The children of Israel built their temple as a place where (as they thought) God should dwell. Likewise the human body is a temple which the Holy Spirit desires to inhabit. How great the need for keeping it clean!

Now in the temple at Jerusalem there were two rooms. The Holy Place was for the use of the priests in the regular, daily worship, while the Holy of Holies was entered by none except the high priest and only once a year. Its use was occasional, but of the highest importance. It



## Hand in Hand

BY KENNETH MORSE

You cannot shape the stubborn clay  
With fingers of the same;  
You cannot quench the spreading fire  
With flame.

You cannot still a madman's rage  
With curses as insane;  
You cannot stop the rising flood  
With rain.

But he who cast the demons out  
Works with you hand in hand  
To challenge hate, to publish peace,  
To stand,

To build a wall against the flood,  
To stem the futile flow of blood,  
To battle evil with the good,  
Proclaiming Christian brotherhood.

Elgin, Ill.

Moses beheld the miracle of the burning bush and was told to remove his shoes because the ground was holy, we should feel that this holy ground extends to the inception of a new life. Is it not easy to feel this to be true as one watches a chick make its way out of an eggshell?

Sir Galahad is pictured by Tennyson as the purest knight of King Arthur's Round Table; his mighty strength was based upon his purity of heart. As a girl looks forward to her knight who some day will come riding, it should not be too hard for her to keep herself for him, refusing the fellow who is unworthy of her. Likewise the young man expects some day to marry a virtuous young woman. As he thinks how that dream maiden even now is keeping herself pure for him, surely he will do as much for her.

Let us look ahead, like the engineer who keeps his eye on the track before his train. The wrecks on the highway of life can be prevented. We can have happy homes and sturdy children if we recognize life as belonging to God. If you already have stepped aside, ask the Master to forgive you and to set your feet again upon the King's Highway. This he gladly will do, for we hear him say, "I do not condemn thee: go thy way; from henceforth sin no more."

La Verne, Calif.

## A Modern Proverb

BY GEORGE W. TUTTLE

"Better die trying rather than be a living quitter."

Day after day I noted a man passing my place of business. His head was down; his air was dejected. He saw his own unpolished shoes, the cement of the walk, the grime of the street. As for the beautiful blue of the sky and the golden glory of the sun, they seemed to be non-existent as far as his eyes were concerned. He looked down, not up; he thought backward, not forward. His worn-out shoes clattered, "Almost through! Almost through!" and every inch of his dejected six feet echoed the same words.

Well, had he been unfortunate? Was the hand of every man against him? Had he sinned against his fellows? No, he was simply a quitter and thus a sinner against his God and against himself. He was a musician, artist, writer; why, he had marked ability in a dozen different lines. You remember that Naaman the leper was a great man with his master, but he was a leper. This man might well have been great for he had many talents, but he was a quitter.

The inside history of this quitter was told me by his long-suffering sister, upon whom the burden of the care of his little family of children fell;

seems to me that while the human body as a whole has a sacredness, the Holy of Holies is represented by those organs that God can use in forming in his likeness a child.

For the maintenance of our bodies the Creator has given us the appetite for food. Likewise he has implanted within us the desire for a home, a companion, and children. These desires serve us well if they are kept as servants. Water and fire also are good servants of man; but once out of control, what merciless tyrants they become!

Many children and young people drift into lustful practices because sexual morality has not been taught them. In many cases the parents received their own knowledge of reproduction from anecdote, gossip and scandal, and so are at a loss when they search their minds for chaste words to give to their children. Yet it is not so hard as it might appear to teach about baby plants and animals, and they are so much like the human race that it is very good pedagogy to use them.

Show the child the stamen of a large flower, as for example a lily, and call it a father. Then show him the mother, the pistil, and cut into the base of the pistil to reveal the baby seeds lying asleep. Rub your finger over the stamen and point out the pollen dust that has gathered on your finger. Tell the child that this is carried to the pistil by a bee, and when it grows down to the seeds it awakens them and makes them grow.

Stories of baby fishes, of birds, of squirrels, and of the origin of the child himself should follow this object lesson on the flower. A chaste parent, though having but little learning, thus implants the idea that life begins in a sacred manner. As



his wife had died long before. He would embark in one venture, then quit cold, as we say, and forthwith fare out upon some new trail. His book was almost ready for the publisher, but never quite finished. He was as changeable as the old-time weathercocks on New England barns. He had proved a wonderful starter, but a living quitter; he invariably stopped just short of success. His children would have starved had it not been for his sister.

Who would go half way through a tunnel and then quit? Beyond there is light and fresh air and green fields and pleasant roads. Is it not even so with our undertakings? Must we not go clear through in order to reap the fruits of our labor? To be successful in one line is far more honorable than to be a scatterer. Would you be a mechanic, a bookkeeper, a writer, an artist, an educator, or a businessman? Well, get in a solid foundation, begin at the bottom of the ladder, and do not expect to jump the major portion of the rungs of that particular ladder. Most of the short cuts to success have been fenced off with barbed wire and this sign put up: "Please keep to the main trail."

Non-quitters are in goodly company. Think of such men as Caleb, Joseph, and Paul, of Biblical times. Think of such men as Moody, Edison, Burbank and Roosevelt as examples of non-quitters. Alike this rule applies in things material and things spiritual.

### Why I Believe in the 100% Club Plan

By A. G. Breidenstine

I believe in the 100% Gospel Messenger Club Plan because I believe in the message of the Gospel Messenger. I believe in its message because I know many of the fine Christian lives devoted to its production. But most vividly, I believe in the plan because of the testimonies I have heard regarding it.



Among many magazines it takes its place in a certain doctor's office. He is not a member of our church but many of his patients are. Why shouldn't they read it while waiting their turn? Others also read it. Children from Brethren homes do not always affiliate with the church prior to their marriage. One congregation sent the Messenger to one

couple. They didn't read it at first, but as one said, "You can't ignore it week after week." Finally they read parts of it, offered to pay for it, came to church, and are now being won back into the fold. That's a small price for a big bargain.

Finally, I believe in the 100% Club Plan because I see in the Messenger the weekly letter that communicates the thoughts, feelings and purposes of one member to another member. In days such as these this is often a strong cord in the tie that binds. The realization of the full potential of a united brotherhood is always the hope of loyal Brethren, and a Gospel Messenger in every Brethren home is a big step in the right direction.  
Hershey, Pa.

### The Pension Board Starts Its Work

BY EXECUTIVE COMMITTEE

The Ministerial and Missionary Pension Plan is being received as the long delayed answer to a serious need in our church. Now that the plan has passed Annual Conference many churches and ministers are inquiring as to when it is to be made operative. It is in answer to these questions that we are giving this brief explanation.

At the close of the McPherson Conference the Pension Board, made up of the members of the General Mission and General Ministerial Boards, had its first meeting. At this meeting after discussing certain general policies an executive committee was chosen, composed of the following members, Leland S. Brubaker, M. R. Zigler, Clyde M. Culp, Harl L. Russell, and H. L. Hartsough.

This executive committee had its first meeting at Elgin on July 1. Dr. Geo. A. Huggins, Philadelphia, Pa., who has been our very efficient counselor in building this plan, met with the committee. This was possible because other business brought him to this section of the country. For some of us this was our first meeting with Dr. Huggins. We were all deeply impressed by the keenness with which he grasps the need of our church. The committee profited from his counsel.

The executive committee came to three definite conclusions. First, that the plan should be made operative September 1, 1943. In order to do this application blanks and other needed forms must be formulated and prepared immediately. Doctor Huggins is assisting the committee in this important work. The treasury department is working overtime in setting up the necessary accounting system in order to care for the extra duties that will come to them. Doctor Huggins gave some valuable suggestions at this point. There seems to be a determination to render a real service in the most economical and efficient way.

The second concern of the executive committee was the preparation that will be necessary in every local church. First, the churches and the ministers will need promptly to decide to adopt this pension plan. This may require in some cases the calling of special council meetings. Ministerial boards may need to have conferences with their ministers. Watch the Gospel Messenger for added information about setting up the plan in the local church. Ministers and church treasurers will in due time receive blanks and other literature by mail. We hope you will be diligent in getting everything ready to start this plan by September 1.

The third concern of your committee is that this become a church-wide move. Many insurance companies, that offer plans similar to this, require that all or a very high per cent of the group participate. We have no such requirement, feeling sure that our churches and our ministers will co-operate and therefore make the plan more effective. One minister past sixty years old writes, "I want to go into the plan as soon as it is started. Even though the return I get at the time of retirement will be very small, I will get back all I put into the plan and more. It is a good investment and what is more I want to help get my church started in this plan for the benefit of the younger minister who will succeed me." That is the spirit that we will find across the brotherhood.

Address any questions you have to the Ministerial and Missionary Pension Board, 22 S. State St., Elgin, Ill. Watch your Gospel Messenger for further information.  
Elgin, Ill.



God's Voiceless Messengers . . .

BY LAURA E. HAUGH

In the greatest sermon ever preached one flower was mentioned—the lily. Listeners were asked to consider it, to measure it, to inhale its breath, to note the gracefulness of its poise and its confidence in the Father. The lily was well known in the time of Esther, Solomon and Christ. "I am the rose of Sharon, and the lily of the valleys." Fourteen times is the lily mentioned in the Bible. Perhaps it typified all flowers.

It is an interesting study to discover the flowering plants and trees mentioned in the Bible. Following are the names of many, each with one reference: almond, Gen. 43:11; algum, 2 Chron. 9:10; aloes, Song of Solomon 4:14; anis, Matt. 23:23; balm of Gilead, Jer. 8:22; camphire, Song of Solomon 4:13; coriander, Ex. 16:31; dove's dung, 2 Kings 6:25; flax, Hosea 2:5, 9; frankincense, Ex. 30:34-36; hyssop, Psa. 51:7; mandrake, Song of Solomon 7:13; mustard, Mark 4:31; mint, Luke 11:42; myrrh, Matt. 2:11; myrtle, Isa. 55:13; pomegranate, Ex. 28:33; rush, Isa. 9:14; rue, Luke 11:42; spikenard, Mark 14:3; thyine wood, Rev. 18:12.

Consider, in the first place, the colors of flowers. Some the Creator left pearl white. Then, dipping his brush into various pots of color, he painted the rest with individual differences. Some he blotched with freckles; to others he gave streaks; others he splashed with stains of rainbow colors; on others he applied delicate, soft tints, as though he used water colors. His brush has touched all flowers.

Observe, in the second place, the shapes of the flowers and the arrangement of the blossom on the stem. The star, trumpet, globe, heart, cup, button, or bell are the most common shapes. The flower spike and the flower head are familiar arrangements. How variable is the texture of the petals of different flowers! Some are like silk; others like rubber; others as if molded in wax; others like crepe paper, or satin or velvet.

In considering flowers we must note the variation in size. On one extreme is the microscopic flower; on the other is Arnold's rafflesia, the largest flower known and a native of Sumatra. The flower is one yard across and each petal is a foot long. The weight of one blossom is fifteen pounds.

Whatever the size, wherever grown—whether under the eyes of a fancy gardener, or in beds of slime and muck, or in desert wastes—flowers do God's work.

Flowers have voiceless lips; one can hear them whisper many things involving man's spiritual nature. Someone has said, "When the clouds speak they thunder; when the whirlwinds speak they scream; when the cataracts speak they roar; but when the flowers speak they whisper." What do they whisper?

They whisper of peace and purity and of God's care—promised food and adequate clothes: When Mungo Park, the traveler, sank down on the desert to die, he saw a flower near by. It suggested God's mercy and care. With new courage he got up and traveled on to safety. In sickness and in sorrow flowers whisper a fine sympathy; they tell of love's delicate sentiments. Hope for the fainting heart, joy to the bride, and respect for the departed—all these flowers speak. Around the tomb they are symbols of the resurrection.

God's voiceless messengers! Why not enjoy more of



This shadow-box bouquet consists of dahlias, leaves of the New Zealand flax and of the Fatsia Japonica, arranged by Mrs. H. M. Hanawalt and the author of the article.

their whispered inspirations and share their worship of their Maker by using them more freely in our churches? Perhaps we have been thinking of them as mere decorations, as superfluous to the spiritual values of worship. No matter how our souls are reached and uplifted in worship, it is important that they be touched and enlarged. A friend said recently, "I think that those who place flowers in the house of worship are performing a service as truly as the one who sings or prays or speaks or conducts a choir."

In addition to the flowers usually placed near the pulpit, a flower picture frame, or shadow box, may be used in the foyer. This box is a deep frame, with a rich dark panel background. The shelf at the bottom holds the vase of flowers. On each side and at center top is a concealed light bulb. The light on the flowers enhances their beauty and effectiveness. The use of the box does not require many flowers; some weeds are surprisingly beautiful when carefully arranged; beautifully colored autumn leaves are effective.

This service to the church may be done by groups, organizations or individuals, each responsible for a certain time. In this way a variety of flowers and arrangements can be secured. If the names of those responsible for the flowers are mentioned in the church bulletin, this service will be placed on a par with other types of service, and the interest and appreciation of the members will widen. May we intelligently and worshipfully consider God's voiceless messengers!

La Verne, Calif.



## Home

BY J. F. CORRELL

A true Christian home should be a type of our heavenly home, where love, right and justice always prevail. Though we poor mortals have too much carnality mixed up in our natures to reach the high standard of a perfect home, nevertheless, if parents set their aim high enough and strive faithfully with Christ's help to reach that aim, they will succeed in building a home on a much higher plane than most homes possess. Raising a family of children has many intricate problems. To solve them properly parents need the help of the Master.

Love should be the most prominent force in the home. Parents should be careful not to show a preference for any one member of the family, for that is likely to cause hatred and jealousy. We sometimes see families in which one child is obstinate and unco-operative. Should the rod be used on such a child? No! But love should be administered in an appealing manner. Not the ninety and nine good sheep that stayed in the fold, but finding the refractory one that jumped out and got lost brought the joy.

Not many children living in homes in which the Bible has been taught turn out bad. We frequently find on the crime list children from homes in which the Bible is hid under a pile of trashy, thrilling, fiction magazines. It is hard for children to read the Bible; there are many things they do not understand. If they are supplied with Bible storybooks and papers written in simple language and illustrated, they will strive to duplicate the ideals of the characters they read about. Then in after years they will be interested in searching the Scriptures to verify what they have read.

Parents should be so intimate with their children that the children will not be afraid to bring their troubles to them. If the parent tries to comfort the child when something is broken or lost, making him understand that such things may happen to anyone, it will create a confidence that will never be broken. This will help to build a home in which all the members of the family will work together for the good of that home.

Several old friends met in a bank one day and were talking about old times. One man looked up and said, "Well, we're all growing old."

Another said, "Oh, Mr. Harris is just a boy yet."

Mr. Harris said, "I may act like a boy, but I am not as

active as I was fifty years ago. However, I still like to get out and play ball with the boys. My blunders give the boys a chance for a hearty laugh, which we all enjoy."

When the other men left, Mr. Harris stepped to the assistant cashier's window and presented a check for deposit.

Mr. Bell said, "I was interested in what you told those men. A short time ago I saw you and one of your boys passing the bank, talking and laughing like two chums. I called the cashier's attention to it and he said, 'If we had more homes like that we would have a better country to live in.' A sad expression crept over Mr. Bell's face as he continued. 'I wish I had been a better chum to my boy.'"

The sadness in that face kept Mr. Harris from asking the obvious question. He asked a neighbor later, who said, "We don't know what happened, but the boy left home and they have not heard from him since."

Parents, does it not pay to be pals with our children?

Some years ago when I was talking to a high school principal, he said, "Just before the first world war, I had a most remarkable boy in my school. He would stand for what he thought was right regardless of how many were against him. At that time the government was talking strongly of putting military training in the high schools. I wanted to know what my senior boys would think of such a measure and so I took a vote. The vote was unanimous for the measure with the exception of that one boy. I thought the boy was wrong, but could not help admiring him for standing alone for what he thought was right. But since then I have thought it over from all angles and I am fully convinced now that the boy was right and that we were all wrong."

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22: 6).

Abilene, Kansas.

## Things That Endure

BY KATIE FLORY

The earth with all its valuable treasures of gold, silver, coal, oil, and diamonds, money and flocks and herds of cattle will sometime pass away. Paul says, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Peter writes, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Then what shall not pass away? "My words shall not pass away." Why then do we give so much time to the things that have no eternal value? We should learn to place value where true value belongs. If we would only cry out to God to help us to let go of things carnal and earthly and perishable, and cling to the things eternal! Our love for the things of God's kingdom must be deepened. This may be done by walking with God day by day and in studying his Word. More time should be used listening to his voice than reading the worldly literature of our day.

The most valuable things that we may possess cannot be bought with money. Salvation cannot be bought with money; it is a gift of God (Rom. 6: 23). It is free to all who accept it and it endures forever. Peace and joy in his service are lasting and enduring. The Holy Spirit

## My Prayer

BY MRS. MORRIS WEISEL

There are many miles between us,  
Mountains, rivers, valleys too,  
But our God is watching o'er us,  
Helps us daily to live true.

He has promised to be with us,  
Not a burden be too great;  
He will lead us through the valley  
If we only trust and wait.

O dear Father, keep us humble,  
Keep us clean and brave and true.  
Ever may our service all be  
Rendered only as to you.

Alliance, Ohio.



is eternal and he brings into our lives, and develops in our characters, those things that abide with us and will go with us into eternity. "Love never faileth" and will continue in the world to come.

Why waste time on the vain things of life? Some things that are called permanent prove to be impermanent and are only vanity and soon gone. "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever." Why not use precious time in doing things that will bring blessings to others? Why not direct our energies to and use our strength in useful occupations, in ministering in helpful ways to those about us? This will bring eternal reward. Kind words and kind deeds never die.

I have wept in the night  
For the shortness of sight  
That to somebody's need made me blind;  
But I never have yet  
Felt a twinge of regret,  
For being a little too kind.

Kingdoms and nations today are crumbling and falling, but God's kingdom is an everlasting kingdom which shall have no end. And we may have his kingdom within our hearts; nothing can destroy or take it from us. Have you his kingdom within you?

The promises of God shall never fail. Why not hold to them as earthly things are fading away?

"Christ is the same today, yesterday and forever." Earthly friends may fail us, but Christ never fails. Praise God for the things that endure forever!

Phillipsburg, Ohio.

## Are You Lonesome?

BY JOHN C. ELLER

He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him . . ." (Isa. 53: 3).

*I'm lonesome* is often deeply felt, but seldom admitted. It touches each heart; none escape. Children long for the mother love denied them. Sweethearts yearn to hear from Guadalcanal or North Africa. Husbands live with wives yet they are lonesome and uncertain. Wives weep and are heartbroken because they are neglected. Yes, if all were to cry out the world would quake.

Lonely hearts have walked the earth from the beginning. They have searched and experimented in every conceivable way to find relief. Some have been successful, but many have failed. It is those who have failed that my heart yearns to help. Let us look at some who have succeeded.

The first is Benjamin Franklin. That part of his life of which we know the least is the early days. In childhood his father forced him to study in school the subjects he most detested. His work out of school was disgusting for any boy. His brothers took advantage of him and kicked him around. The feeling grew so tense that he ran away to be on his own. He left his home but his loneliness went with him.

History records him as one of our greatest statesmen. How did it happen? What did he do to get that longed for relief? The answer seems childish and simple. He went to work. His daily schedule as recorded in his Autobiography is a challenge to anyone. When he was out of a job he made a job. He worked and kept busy.

Abraham Lincoln, that great soul, suffered untold

loneliness. When he was just a boy his much-loved mother died, almost crushing the very life from his body. The girl he loved more than his own life died in the midst of their fondest hopes and dreams. It is said that the White House never housed a lonelier president. Opposition was on every hand. Even his wife and friends scoffed at his awkwardness and simple philosophy.

His escape was his sense of humor. During the darkest days of the Civil War, when the news of defeat and opposition was greatest, he told his funniest stories. Often he called time out during the bitter arguments to relieve the tension with a story.

There is another lonely figure who walked through the burning desert, by the sea, in the city and in the beautiful countryside. He was Jesus called Christ.

He came with a message of comfort for the broken-hearted, peace for sin-sick souls, and healing for the crippled and blind. He came with a gift none other could give, forgiveness for sins. But even with all this, "he was despised, and rejected of men: a man of sorrows, and acquainted with grief."

There are a few who never find understanding in anyone. Our Master was denied that blessing. Just a few days before his death his best friends, his disciples, quarreled over who was to be the greatest in his kingdom. The religious leaders of his day called him a worker of the devil. Even his mother could not understand the thoughts and actions of this strange son.

Weary and lonely he prayed. He arose early in the morning before day to go to the quietness of the hills to pour out his heart to the one who always understood, his Father—our Father. Many nights were spent praying for relief, understanding and strength to carry his burden. He found relief and his spirit was strengthened. What power was manifested as he faced the angry mob, yes, the cross!

The greatest blessing from this is that we too may have these privileges. These souls found the answer and we have their example. May our Father bless us as we seek and strive.

Crab Orchard, W. Va.

## Fun at Home

BY BOB TULLY

### How to Use a World Map

A letter from a friend in Houston, Texas, has a clever idea and I am privileged to pass it on. Let me quote directly from the letter:

"Of course the size of ours—you know, we have four—has great advantages, we think, and a couple of disadvantages. Mealtime can be a mess of quarreling, whining, grumbling that will break parents' hearts but with such a little planning can be very entertaining (children are hilarious anyway), soothing, and informing. Just the "mood seed" one plants is the only one that comes up, you know. . . .

". . . One day I got a large world map and tacked it up right beside the table. They tell me its magic is still working. [She wrote as she was convalescing after a major operation.] The bright colors caught their eyes before they started the petty conversations and it had us all running to the encyclopedia, Bible, and old geographies. They had more interest in everything."

I think this is a great idea. It might be tried in other homes.

La Verne, Calif.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, July 18

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** God Encourages Moses.—Exodus 3: 13-16; 4: 10-17. Golden Text, Certainly I will be with thee. Exodus 3: 12.

**Christian Workers.** Equal Chances for Education in the United States.

**B. Y. P. D.,** Refugees Bring Their Gifts.

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### Gains for the Kingdom

**Three** baptized in the Valley Pike church, Va., Bro. Howard Whitacre, evangelist.

**Two** baptized in the Antioch house, Va., Bro. Walter Burner, evangelist.

**Four** baptized in the Columbia Furnace church, Va., Bro. Ralph Arbaugh, evangelist.

**Five** baptized in the Robins church, Iowa, Bro. O. A. Myer, pastor-evangelist.

**Twelve** baptized in the Snake Spring Valley church, Pa., Bro. Charles Helsel, evangelist.

**One** baptized in the Blue River church, Ind., Bro. L. U. Kreider, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. George W. Bowman, Jr.,** of Boone Mill, Va., July 11-25 in the Brick church, Va.

**Bro. Clyde Morningstar** of New Windsor, Md., July 25, in the Locust Grove church, Md.

**Brother and Sister J. F. Burton** of Topeka, Kansas, Aug. 30—Sept. 12 in the Appanoose church, Kansas.

**Bro. Nevin H. Zuck** of Uniontown, Pa., in the Canaan church, Sandy Creek congregation, W. Va., July 25—Aug. 1.

**Bro. John T. Glick** of Bridgewater, Va., July 18—Aug. 1 in the Eglon congregation, W. Va., Aug. 8-22 in the Laurel Gap church, Va.

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### Personal Mention

**Bro. Walter S. Coffman** wishes us to note his change of address from Fruitland, Idaho, to 346 W. B Avenue, Glendale, Arizona.

**Bro. Forrest U. Groff** writes to call last-minute attention to the fact that the date for Camp Myrtlewood is July 19 through July 25. This is one week earlier than previously announced.

**Pastor Van B. Wright** of Fort Wayne, Ind., coming across a brief newspaper account of the gift of a Christopher Sower Bible to Colgate University, was so thoughtful as to clip the item and send it to us. We are always grateful for items of special church interest, and especially in cases in which it is not likely that we will find them in the usual news channels.

**My Candles**, the poem by Bro. Robert Byrd of Junior, W. Va., that appeared on the cover of the Messenger for May 22, has made a second front page appearance, on the cover of the Gospel Banner for July 8.

**Sister D. W. Kurtz**, writing of her husband's illness, says that Dr. Kurtz "feels he is making a satisfactory recovery. It may be some time before he entirely regains his health, but each day shows a slight improvement."

**Bro. Otho Winger** sent the Messenger a note in his own handwriting recently. As usual he was thinking of others rather than himself. Regarding another who is ill, he said: "I have just sent him an air-mail letter. I know how to sympathize with such."

**Bro. L. Avery Fleming** and family, according to the Wichita Light, are now located in Wichita and Bro. Fleming is beginning his work as pastor of the First church. Sermon subjects for the first Sunday were: A Time for Greatness and Growing Christians.

**Six more** than the fifty required to make it golden is the number of years that Brother and Sister S. H. Heryford of the Osage church of Southeastern Kansas have lived together. June 27 was the day when the church and relatives helped them celebrate the occasion.

**Bro. Harl Russell** passed our door on a recent Thursday, and on invitation paused for a brief chat. We found he was in Elgin in the interest of the ministerial pension plan. It is desired that everything be in readiness for the churches and ministers expecting to inaugurate the plan this fall, or with the beginning of the new church year. For further information see page 12.

**Brother and Sister Forest S. Eisenbise** have graciously offered the hospitality of their home to all Brethren boys and their friends who may be located in the Pasadena, Calif., area. Their address is 1382 N. Sierra Bonita Ave., Pasadena 7, Calif. Please send names and addresses to Brother and Sister Eisenbise and also to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

**Brother and Sister Russell G. West**, 709 North Frost Street, Pampa, Texas, have generously offered the hospitality of their home to all Brethren boys in military service who may find it possible to stop with them. They are in the panhandle of Texas and boys at the air base at Clovis, N. Mex., may also find this home convenient. Please send all names to Brother and Sister West and also to the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

**At the council meeting** of the United Christian Youth Movement recently held at Lake Geneva, Wis., J. Benton Rhoades, Eugene Lichty, Flora Harsh and Betty Brandt of our own National Youth Cabinet were in attendance. Bro. Rhoades was elected president of the United Christian Youth Movement to serve for a term of two years. Immediately following this council meeting the National Youth Cabinet, re-enforced by Bro. Mark Ebersole of the Eastern Region, held a number of meetings in Elgin over the week end of July 4. Bro. Rhoades was re-elected president of the cabinet. The Sunday evening services at the Highland Avenue church were in charge of the members of the National Youth Cabinet.



### Miscellaneous Items

To **Elizabethtown College** our thanks for the catalog number of the college bulletin for 1943-1944.

**Tennessee** district conference is scheduled for Aug. 11-13 at the Knob Creek church, according to word from Bro. John B. White, clerk. This is earlier than the date printed in the Yearbook.

The **Logansport congregation** of the Church of the Brethren is in need of some good secondhand pews. If anyone knows of such please write Bro. Lyle C. Albright, 939½ Helm St., Logansport, Ind.

If your city is included among those cities that have recently been zoned by the post-office department, we will be glad to add your zone number to your address if you send it to us. Example: Mr. John Doe, 36 W. Lake St., Elgin 6, Ill.

**Middle Iowa** district meeting will be held in the Robins church, Sept. 4-6. All business matters and reports should be received by the undersigned not later than July 31.—L. L. Long, District Clerk, 3714 Cornell St., Des Moines 13, Iowa.

The **Supreme Stewardship** is the theme of a series of weekly addresses being given by Dr. A. H. Limouze over the Blue Network from noon to 12:15, on Fridays, Eastern War Time. July 23 he will speak on Expendables; July 30, Life Raft Libraries.

The **Layman Bulletins**, now thirty-two in number, are printed in the regular two-page church bulletin size, with two pages blank for your own bulletin material. This saves one half of your printing cost, not counting cost of paper. Sample set, 20c.—Layman Tithing Foundation, 740 Rush Street, Chicago, Ill.

The **Geneva** summer school of missions convenes at Conference Point, Williams Bay, Wis., Aug. 8-15, 1943. This is the twenty-fifth session for the school of missions. Olivia Ikenberry, former missionary to China, will be one of the instructors. Lillian Grisso from India will represent the Church of the Brethren as a guest missionary. The women of our church are urged to go to Lake Geneva for this week of study, inspiration and fellowship.

Despite the difficulties of replacing church buildings many fires occurred during the past winter. A study of scores of situations convinces one that most church fires may be prevented. The Interdenominational Bureau of Architecture has devised a two-page blank to be used by local churches in examining their building to prevent fire hazards. This will be sent on receipt of a dime or stamps sent to E. M. Conover, Director, 297 Fourth Avenue, New York 10, N. Y.

The **Standing Committee** of the McPherson Conference asked its officers to send a special letter to all men and women in the service of their country. This letter either will be sent to the servicemen and women with the bulletin or will be made an integral part of the bulletin. These will be mailed about September 1, 1943, and all names and complete addresses should be in the hands of the Brethren Service Committee, 22 S. State Street, Elgin, Ill., not later than the middle of August. While we have received about 5,000 names of service people, according to the estimates of the Federal government there must be at least 8,000 of our denomination in the service. Do you not want the young men or young women of your church to have this letter from Standing Committee?

The annual harvest meeting and home-coming services of the Plymouth church are scheduled for Sunday, July 18, beginning at 11 a. m. Services will be held in the old Union church with Bro. J. E. Whitacre bringing the messages.

Concerning the **Southern Indiana** district meeting Bro. O. H. Zirkle, the writing clerk, has this to say: "Owing to the prevailing conditions under which district conference will be held, the council of boards deems it advisable to reduce the time of the conference to two days, instead of three, the meeting to be held Tuesday and Wednesday, Aug. 24 and 25."

**Donnels Creek**, rather than New Carlisle, should be the heading of that Ohio note on page 31 of this paper. The first side of this Messenger was already on the press and pretty well printed before our attention was called to this error. Correspondents will please remember to be sure to give the name of the church for which they are reporting as well as their postoffice address.

"I am covering **Dundalk**, Sparrows Point, Middle River, Essex and vicinity," writes Bro. Wendell Flory, who recently arrived at his new pastorate in the area east of Baltimore, with headquarters at Dundalk. The point of this is that Bro. Flory desires that pastors, elders and others knowing of members located or about to locate in this area send him the names and addresses of such persons. Address him at 7203 Sollers Pt. Rd., Dundalk 22, Md.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

### Received Recently

**Life and Worship.** Erma Paul Ferrari. 96 pages. \$1.25.

**Talks to Children.** Margaret Beck. 79 pages. Paper, 40c.

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**Attention ministers** of the Church of the Brethren. The following books have been placed on the Gish Fund list, and are available at the prices indicated.

335. On Being a Real Person, Harry Emerson Fosdick, .....\$1.00

336. The Shepherdess, Arthur Wentworth Hewitt . \$1.00

Reviews of these books may be found in this column. Any minister who has already bought one or both of these books at the regular retailer's price through the Brethren Publishing House will receive, upon application, a credit card for the amount of the difference in prices.

**Charles G. Finney.** Basil Miller. Zondervan, 1941. 137 pages. \$1.00.

The name of Charles Finney is inseparably linked with the revival movement of the middle fifty years of the nineteenth century. He thought, lived, taught, wrote, preached and prayed in terms of revivals, with literally tens of thousands of converts to justify his passion for souls. This book gives a simple, straightforward story of the life of this outstanding revivalist—his youth in a godless home, his practice of law, his conversion and subsequent work as traveling evangelist, pastor, teacher of theology and homiletics, and writer. Throughout the book one feels the author's warm sympathy with Finney's all-absorbing purpose of leading men to Christ, although he neither condemns nor upholds the much-



criticized emotionalism that accompanied the revival movement. One might wish for a chapter on Finney's relations to the whole movement and to the other leaders, but even without this the book offers profitable reading.—Ora W. Garber.

**The Shepherdess.** Arthur Wentworth Hewitt. Abingdon-Cokesbury, 1943. 193 pages. \$1.75.

The author has chosen to think of the minister's wife as the shepherdess. In his discussion he has covered the wide range of her obligations concerning her personal and intimate relations with the minister as her husband and as the shepherd and concerning her relations to the church. He has made a rather exhaustive selection of relationships to discuss, and presents his advice in a manner that interests and challenges the minister's wife. It is far from being a "dry" treatise; humor is abundant, and the illustrations are from life as the author knows it. While being a valuable book for all shepherdesses it is written especially for those who are young and inexperienced. (It provides wholesome and profitable reading for shepherds, also.) Few indeed have been the books written for ministers' wives, so if you are a shepherdess be sure to read this one, although you may not agree wholeheartedly with everything this fatherly shepherd tells you.—Alice S. Garber, Elgin, Ill.

**On Being a Real Person.** Harry Emerson Fosdick. Harper, 1943. 264 pages. \$2.50.

Whatever Harry Emerson Fosdick writes commands attention, whether one agrees with it or not. Here is a book that ought to be of profit to every minister and to many other people. The book has grown out of his twenty years as a personal counselor, dealing with all kinds of men and women. It is my belief that as a practical discussion of mental health and applied psychology combined with Christian idealism there is not a better book in America.

One cannot choose various chapters for comment. But there is one chapter every minister of the Church of the Brethren ought to read. It is the section discussing the relation of mental-spiritual attitudes toward bodily health. After reading those pages one would feel to invent the anointing service if the New Testament did not already propose it.

There may be a few to whom the whole relevance of the book's field may seem doubtful. Isn't the preaching of the gospel enough? Why attempt to guide people in the development of character and habit-and-psychological techniques? There are two considerations in answering such a criticism. The church has in the past relied largely upon formal preaching supplemented by class teaching. We have separated people from the soil and the normal relationships of life. The abnormalities of mind and character that develop as the result of our industrialized society call for additional procedures, if the church is to be successful.—F. E. Mallott, Chicago, Ill.

### Books for Children

REVIEWED BY GENEVIEVE CRIST

**Ludwig Beethoven and the Chiming Tower Bells,** by Opal Wheeler. E. P. Dutton and Company. 166 pages. 1942. \$2.00.

Here is the story of Beethoven, one of the greatest masters of all, told with delicate skill for boys and girls of ten years and up. Children need no encouragement to read it; and it should be of great help in awakening an affectionate feeling for music in their hearts. The

story tells of Beethoven's achievements against all odds, of his growing deafness and of his spiritual greatness. Charming illustrations in black and white and several melodies for playing interwoven with the story add to the interest and value of the book.

This book is one of a series of stories about musicians, all of which are of exceptional worth. In this series are Mozart the Wonder Boy, Haydn the Merry Little Peasant, Schubert and His Merry Friends, and others.

**Heroes of the Bible,** by Olive Beaupre Miller. John A. Dickson. 542 pages. 1940. \$2.98.

Stirring tales of heroism and adventure from the Bible are presented in this book in a way that children can understand and appreciate. They offer hours of entertaining reading for a child or adult and provide a sound knowledge of the Bible. More than thirty-five characters are described, each one with inspiring reverence. Superb illustrations by Mariel Wilhorte, some in color, accompany the stories. This is one of the best Bible story books for junior age children.

**Banjo the Crow,** by Theodora Du Bois. Houghton Mifflin and Company. 142 pages. 1943. \$2.00.

If your son likes animal stories he will want to read Banjo the Crow. Tommy wanted a dog for his birthday and a room of his own, free from the clutter of his sister's toys and dolls. But he could have neither because of the presence of Aunt May and her asthma. The story of how Banjo came as a birthday present and made Tommy's wishes come true and how the neighbors even learned to appreciate Banjo is an interesting story for children.

**A Boy With Edison,** by William A. Simonds. Sun Dial Press. 285 pages. 1940. 75c.

This book for the junior boy's library tells the story of Francis Jehl, the East Side New York boy who became keenly interested in electricity and assisted Thomas Edison in his Menlo Park laboratory for four years. Boys who are interested in science and electricity are delighted with this book of Jehl's experiences with Edison, of actual photographs taken in the laboratory and of experiments so clearly described that they can be reproduced in the boy's own shop.

**Wonders of the Heavens,** by Arthur Draper. Random House. 28 pages. 1940. 50c.

Arthur Draper has set down in simple language important facts for boys and girls who are beginning to take an interest in astronomy. It is as if he is taking them on a magic rocket far out into space to visit these other worlds. His vivid descriptions aided by illustrations made by Barry Bart will stimulate children to further study in this field. For juniors and intermediates.

**Then I Think of God,** by Mabel Niedermeyer, 1942. Bethany Press. 120 pages. \$1.25. 1942.

Parents and workers with primary children will welcome this very attractive and helpful book prepared for the child's own devotional reading, set in large type with several illustrations and couched in simple words within the primary child's reading vocabulary. The fifty-two readings are arranged in seasonal order with a litany for each season. They tell of daily experiences common to this age group, lifting each one to the religious level. The book is ideal for the child's reading each day, for family worship, for the bedtime hour, or for the church school browsing table. Many of these readings appeared in serial form in *Our Children* in 1942 under the heading, *We Worship*.



## Our Mission Work

### Ida Himmelsbaugh . . .

BY MARY STOVER, ALICE EBEBY, KATHRYN ZIEGLER,  
IDA SHUMAKER, ELIZA MILLER

That she was the first trained nurse to go as a missionary in the Church of the Brethren is an outstanding fact in the life of Ida Himmelsbaugh. When she first began to think of doing missionary work, she felt that she would serve her Lord best if she could minister to the needs of the bodies and thus reach the hearts and souls of her patients.



Ida was born on May 10, 1874, near McVeytown, Pa. One of her earliest recollections was that of her father and mother attending a Methodist revival meeting and uniting with that denomination.

When she was twelve years old she desired to unite with her father's church, but at the time it was thought that she was too young to enter the church. Three years later she attended a revival meeting and was among the first to go to the altar.

About a year later she found a way of expressing the deep interest she had in ministering to those who needed help. She heard of an old colored woman who was blind. She became acquainted with her and went often to read to her. On the very first evening she was requested to read the fourteenth chapter of John. These visits became in truth a course in Bible study for every verse was explained by the trusting old woman. Within Ida's heart hope and faith grew strong and she studied the Bible diligently on her own until she was convinced that the Lord had a task for her.

Later Ida became acquainted with members of the Church of the Brethren. She had come to believe that her own convictions coincided with the belief and practice of this church and so in the fall of 1896 she was baptized by Bro. J. W. Wilt at Altoona, Pa. More than ever she was convinced that God wanted her service.

She was a member of a large family. It had always been necessary for her to bear her full share of responsibility and she worked hard. In fact, she worked so hard that her health was impaired. But in spite of poor health and the lack of means, she was impelled to prepare herself for missionary work.

While in the home of Brother and Sister J. B. Brumbaugh in Huntingdon, Pa., she received the encouragement she needed to go forward in spite of all hindrances. She knew the Lord was with her. One day while about her work she seemed to hear the assurance whispered to her: "If the Lord wants you in India he can give you the necessary health." She went forward on this conviction.

In order to secure her education she did cooking and housekeeping in the summer months and attended school in the winter. During this time she underwent a serious operation. This was a great blessing to her for her health was much better afterwards. When she took up nurses' training she found it came naturally to her, for she enjoyed that kind of work. Even while in preparation she had the satisfying experience of knowing that her ministrations were appreciated. Many times she was called mother by some sick one, even by those twice as old as she herself was. It would seem that Nurse Ida

was always to find herself in places where joy and sorrow were strangely intermingled. She took training in the Miami Valley hospital at Dayton, Ohio, and she served as college nurse at Juniata College.

"When I received my appointment from the General Mission Board," she wrote to a friend, "my heart overflowed with thankfulness. I am so anxious to begin my work in India, that I can scarcely wait until it is time for the S. S. Hamburg to sail." It was at the Des Moines Annual Conference in June 1908 that Sister Ida was approved as a missionary to India, along with Sister Kathryn Ziegler. This was a mountaintop experience for Sister Himmelsbaugh. She felt that her cup of joy was full to overflowing. Even before that meeting was over, she needed to leave early and hasten to the bedside of her sick sister far back in Pennsylvania.

During the first week of November 1908, the India party set sail from New York. With Ida were the Adam Ebey, Eliza Miller and the other new recruit, Kathryn Ziegler. This voyage was a great experience for Ida. She loved the sea and she did not succumb to the tossing and rolling of the ship in the severest storm. She was fully tested in that journey in which all were exposed to one of the severest storms on the Mediterranean Sea.

In the *Missionary Visitor* (February 1909), Ida tells about their landing in Bombay and how her heart beat faster in anticipation of placing her feet on India's soil. Mamie Quinter, Sadie Miller and J. M. Blough met them out in the harbor in a little boat. It was a delightful experience for them all. Ida expressed fervent hope that God would especially bless her in her language study and that her tongue might soon be loosened so she would be able to speak the gospel message.

Her first home was at Jalalpor with the I. S. Longs. Her first task was language study but she had much practice in nursing during those days. She was called upon many times to help in India's homes and also among the missionaries. When she heard that Mary Stover had taken ill with malaria fever while Bro. Stover was absent from home, Ida took the first train north to Anklesvar. Although they had never met before, Ida entered the Stover home as if it was her own and took charge. She did not need to ask what food was wanted; instead she brought in a tray of delicious food which she had prepared herself.

Doubtless as long as she lived Ida remembered her first trip to the Ahwa forest through sixty miles of jungle as she went to care for a sick child in the Pittinger home. A team of oxen ran away and upset the cart; Ida was pinned fast, but she was removed without injury.

A cattle stable of former days had been fitted up to serve as a hospital on the Anklesvar compound. It had several small rooms and a veranda. Nurse Ida spent much time in this place and many people came to her, for they considered her a lady doctor. Within one year she cared for nine maternity cases. One year she pulled sixty-eight teeth. Sometimes there were as many as thirteen in-patients in her hospital within a current month. Nurse Ida once reported not less than four dispensary patients in a day and not more than eighty in a day. Even operative cases were brought to her. Some of these she persuaded to go to a doctor, but others would say, "If you cannot care for us, we will go home and die." It was hard for the people to understand that she was not a surgeon; even so she did many things which required a doctor's skill. The village where a



little girl was badly crushed under a heavy cart will always remember Nurse Ida as a great physician. When the little girl was well again she talked affectionately about the Doctor Miss Sahib.

Often Ida went to the villages, sometimes riding on a pony, but more often in an oxcart or else walking. Both around Jalalpor and Anklesvar she made many trips far out into the surrounding villages, not only caring for the sick, but telling the story of Jesus. Once in the heat of the day a Mohammedan man came calling Nurse Himmelsbaugh to his village four miles away. He begged that she go with him to care for his wife as she was near death's door. Ida was so moved by the man's distress that she immediately prepared to go with him and she asked Ida Shumaker to go along. As they went they prayed that God would give the needed wisdom and help. Although it was too late for Sister Himmelsbaugh to save the life of the mother and baby, it was another evidence of her willingness to be burned up in Christ's service.

Her heart was deeply touched for the babies of India. She longed to do everything possible for them. Perhaps the midnight burial of a tiny baby may have so impressed her with its sadness that she could never get away from a deep concern for the helpless babies of India. She came to believe that the mission should have a home for motherless children. Later this hope was fulfilled, for a home was built at Umalla, and Nurse Himmelsbaugh was in charge after she returned from her furlough.

Her duties also included the supervision of the widow's home, and this was like being a mother to families of mothers and children. In all of her work she felt that the members of the Panther Creek church in Iowa were her co-workers, since they gave so gladly to her support.

In the spring of 1915, Ida returned to America on furlough. She arrived in time to attend the Annual Conference held at Hershey, Pa. Later she spent several months visiting the churches in Western Pennsylvania and Juniata College. Then in order that she might prepare herself more fully for work on the field she entered the McPherson hospital in McPherson, Kansas. There she served as assistant superintendent. In December 1917 she passed the state board examination with a splendid grade.

On Dec. 18, 1917, the Sadu Maru set sail from Seattle and Nurse Ida was on her way back home to India; along with her went a party of five new missionaries. She considered this date one of the happiest days of her life. This return trip was a long journey of more than three months, for it was made during wartime. There were long and vexatious delays. Some of these stops were blessings in disguise for they made it possible to see not a little of life in both Japan and China.

Nurse Himmelsbaugh's home was now at Vali and Umalla, about twenty-five miles east from Anklesvar. Her work was more especially among the Bhil people of that area, but now and again she was called to Anklesvar to help in a medical way. One of the longings of her heart was fulfilled when a babies' home was opened at Vali. Some old brick rooms previously occupied by teachers were made available for the children in 1919. Not only did Nurse Ida care for the babies, but also for the boys in the boys' boarding school. She gave splendid medical care to all of them.

She took time to go out to the villages over many

week ends. She loved the village people and was greatly distressed when they were sick or hungry. Some years because of crop failures, scarcity of rain or grasshopper scourges, the people did not have food enough. Once Sister Ida wrote to friends saying, "My people are hungry by the thousands out here in the hills."

Then there came another happy day when the bungalow, the dispensary, and the baby home were finished at Umalla. Nurse Ida moved from Vali to Umalla, a short distance of three miles. Another dream had come true, for she had long desired to have firm and durable buildings in which to care for the babies and for the sick. She felt deeply distressed for the sick children who were brought to her. She felt that one could not serve the Lord more effectually than by ministering to these little ones. Again and again she was heard to say: "Babies, how I love them! I would not ask for a greater work than with babies. Jesus loved little children and I cannot serve him better than by serving the little ones."

A few times during her two terms of service, Ida Himmelsbaugh took a vacation. A couple of trips were made to the high Himalaya Mountains and on the way she visited some of the historic places such as Delhi, the capital of India, and Agra, where the world-famous Taj Mahal is located. One year she spent a short period at Mahableshwar and enjoyed the strawberries, which were then in season. She always appreciated these trips as opportunities for rest and recreation, which would fit her more fully for the work when she returned home.

Always constantly on the hop, skip and jump, as she would say, she began to have serious trouble with her foot. It continued to give her more and more trouble until an operation seemed necessary. So it came about that she returned home for her second furlough with impaired health. She had always cared for the health and welfare of others but had not considered her own sufficiently.

During the past twenty years, Sister Ida lived in quiet retirement because ill-health kept her in the home. For a few years she lived at Huntingdon, Pa. Her limited circle of friends was a great blessing to her. In spite of her suffering and the difficulties of getting around on crutches, she enjoyed fellowship with those who loved her. With one of India's missionaries, she would take long rides beside the blue Juniata and into the mountains and their conversation was chiefly concerning the Christians of India. She treasured the memories of her association with them and hungered for news about them. Later she moved to Tavares, Florida, with the hope that a warmer climate would be of value to her. In her little retreat in the Southland her fellow missionaries found a hearty welcome. Together they spoke of loved ones in India and prayed for them. India was always home to her. Near neighbors and friends spent many hours with her. They loved her and enjoyed doing things for her.

On the morning of March 26, 1943, she was found dead in her home. Evidently her passing had been peaceful and easy. The funeral services were conducted at the Leesburg funeral home by Dr. Stanley Blomfield, pastor of the Tavares Congregational church. Interment was in the Tavares cemetery. The local paper bore the same testimony which every one who was intimately associated with her has given to her: "The fine character and loving Christian spirit of Miss Himmelsbaugh endeared her to all who knew her."



## What to Pray For

Week of July 17-24

The attention of the church is called to the fact that the names of Brother and Sister Frank Crumpacker and Dr. and Mrs. Daryl Parker are listed in the Prayer for Missions calendar for this week. This means that the church should uphold them in a special way in prayer during these days.

The Crumpackers are our pioneer missionaries to China. It has been thirty-five years since they went to Shansi and opened up mission work for the Church of the Brethren. They have passed through all phases of work both successful and discouraging and through it all they have loved the Chinese people with a love that would not falter. They left China only when it was proved that they must go in order to save the lives of their friends. Their constant prayer is that the day shall soon come when the enemy will depart and the Chinese people shall come into their own again.

More than 3,000 Chinese have entered the Christian church during these years and the Crumpackers firmly believe that these Christians are faithful and loyal through persecution and poverty. Although the missionaries had to leave them, nevertheless the Christian church continues to live and grow. The scattering of the Christians means the spread of the church. This is the testimony which Brother and Sister Crumpacker give as they go among the churches of America while they are home on furlough.

Dr. and Mrs. Daryl Parker are now in Puerto Rico carrying on reconstruction work in the Brumbaugh unit. After returning from China after one term of service from 1933 to 1940 they spent a year in medical study at Indianapolis, Ind., and then in August 1942 Dr. Parker responded to the call to work in the Castañer general hospital at Adjuntas, Puerto Rico. A few months later Mrs. Parker and their two sons also joined the group. Reports which come from Castañer reveal the fact that everyone is busy as can be and crowded for more time and strength.

To the full extent of our faith, let our prayers help the Crumpackers and the Parkers.

## Umalla, India, News

BY PAULINE G. KINZIE

### Touring

William is out touring in the villages at this time. The boys and I are at the mission station in company with our Indian friends. I am planning to take the boys and a tiffin basket full of food and go out to Kumasgam this coming Friday for a visit in William's camp. Kumasgam is near the railway and so we can go quite easily on the train.

### Our Garden

Our garden is nice. We have been having tomatoes since the last of October. Okra, peppers, lettuce, greens and onions are ready for use now. Sweet potatoes, peas and a few other plantings of radishes and carrots are on the way. The guavas are ripe and they are exceptionally good this year. With soaring food prices, we have plenty of inducement to plant more.

### Billie Kinzie Takes Lunch With the Doctors

When Billie was two years old, he was missing at mealtime one day during mission conference at Bulsar. When he was located, he was having a second lunch with Doctors Cottrell and Dr. Barbara Nickey. As an

explanation, he said he was having lunch with the "other doctors." He maintains that he is going to be a doctor and run a hospital.

### Our Lonely World

We are having lovely November weather now. From my study window, I can see the ferns with their new growth. A big red poinsettia on one side of the doorstep has twenty-seven blooms. That helps us to get that nice Christmas feeling. One of my big white lilies is blooming now. On the other side of the bungalow, the mauve bougainvillea and the pale yellow chrysanthemums are the queens of the garden. The gardenia shrub that Sister Eliza Miller planted is doing so well and was filled with blossoms all during the monsoon rains.

### Christian Doctor in Government Hospital

The Rajpipla government hospital has a Christian lady doctor in charge now. During the Divali holidays, she and her husband came to visit us over the week end. They are St. Thomas Christians. They are very much interested in the work at the hospital. At present, she is offering the use of her office for Christian services each week. Damodar goes there every Sunday to help in the services.

Umalla, India.

## Seed Grain for Next Spring and Summer Planting

BY ERNEST M. WAMPLER

The grain we put out for seeds last autumn was very much appreciated. A great amount of the land that was not planted then is owned by the poor and they will need seed grains, corn, beans, millet and kaoliang, for this spring planting. Some seeds no doubt will be needed for rather early planting and others will not be needed before the wheat harvest. If we could use a nice sum of money for this purpose, it will be a great blessing to the common people, for these are the grains which they use for their own food. A great part of the wheat crop will have to go to feed the soldiers and official classes. If in your planning you could set aside something for purchasing seed grain this spring and give us a hint of about how much, then we could plan ahead. These seeds will have to be shipped in, at least to the worst famine areas. At present four of the five committees have a total of over \$100,000 left from last autumn's seed grain money and will be glad to use it this spring to purchase seed grains if you approve. I would even suggest that if you have to give each committee a little less for March and April in general relief and apply it to seed grain purchase it would be a wise move. But if you should have enough to carry the monthly allocation and still give to the seed program then that would be fine. We have had two snows here; the first one was heavier in Honan than here. Prospects are fair now for a good spring, and every special object or appeal should be considered second to this grain purchase program. Perhaps some of the seed wheat money, which is supposed to be returned, could be used for this other grain purchase but it would be too late when the money comes back to the committees for them to buy the grain and distribute it for planting. Here then is the first and most important extra need for Honan in the immediate future as I see the needs. If you can grant money to meet this need, then a statement as soon as possible stating the amount will be appreciated.

Sian, Shensi, Free China.



## Brethren Service



### You Must Stop in Tolome . . .

Sometime when you come to Mexico you will pass through a little village called Tolome, if you drive down from Mexico City to the city of Veracruz. You may, perchance, stop at the little village and talk with some of the townspeople. Your conversation will probably include some comment concerning Mexicans and gringos and their respective relations, differences and habits. But here in this town such conversation will have a fact upon which to focus, and that will be the fact of a group of American students having once worked with these people in and near their village, building sanitary units and draining a swamp so that the ills of hookworm and malaria might be reduced. These villagers will recall this fact and these boys, not only as a group of Americans, or gringos, or even as a Society of Friends, but as individual personalities representative of that large impersonal mass of Americans concerning whom they had known little more than mere hearsay. They will not have forgotten, for, to any people, the coming of a foreign group to help them voluntarily without thought of recompense is a new experience. Such new experiences are seldom soon forgotten.

You might discover the same experience in any one of a number of other towns throughout Mexico: at Tuxpan, Jalisco, where a similar group helped rehabilitate a village partially destroyed by earthquake; at Paso de Ovejas, Veracruz near Tolome, which became the service center for all the little towns round about; at Torreon, Coahuila and Durango, where construction and recreation projects were carried on; and at Xico, Veracruz, where a group helped the townspeople dig the first sewage drain in the town.

By the time you will have made your trip to Mexico, doubtless there will be many other villages which will have a similar story. Perhaps one will be some village near the Y. M. C. A. rural center in Tepotzlan, directed by Dr. Hatch, who will have trained in his methods some of the men of the projects. Perhaps it will be Miacatlan near Morelia, where a sanitation project may have been carried on. Or it may be that the town of Coatepec will have something to say about the boys helping them to improve their water supply or assisting the health department to vaccinate the children in the unsanitary areas. Though this be conjecture, because it is a part of the future, there is no reason to believe that the recep-

There is still much that is primitive in Mexico. In many of the rural areas wooden plows, wooden carts, and oxen to pull them are common. These oxen move . . . but imperceptibly. But a Mexican farmer doesn't need many tools. What he can't do with his machete just isn't worth doing anyhow.

tion, appreciation, and new understanding of these people for like groups of helpers should be any less happy and real.

Though all these projects have been administered by the Friends Service Committee, the personnel has been made up of men and women of many different beliefs and backgrounds. Among them have been several Brethren boys, some of them supported by the Brethren Service Committee, upon whom, it has been said unofficially by members of the Friends Service Committee, they and the work camps could always depend for practical thought and hard work.

Of those Brethren boys who have been to Mexico in one of the camps—Bruce Reeves, Vernon Miller, Robert Frantz, Delbert and Bob Blickenstaff, Glen Fisher, Glen Austin and perhaps others—Bruce Reeves was down the longest, having come down to Tuxpan and finally leaving from Xico in February of this year when the draft board called him back. Bruce did much of the shopping and cooking in several of the camps, helping to open at least three of them, so that he is probably the most traveled and experienced of the lot. Vernon Miller was in Tuxpan part of the summer of 1941. Delbert and Bob Blickenstaff were in Paso de Ovejas and Tolome for most of the summer of 1942 and Glen Fisher came down the same summer for a couple of months.

If one were to seek an inside picture of the camp and of the impressions of one of the members of the unit, the best source might be to look through some of the old letters which were written to folks at home. Here is part of one written by Glen Austin, the sole remaining Brethren in the unit, to members of the ladies' aid in his home church at Fruita, Colorado. This was written in March:

"At Paso de Ovejas, where we worked first on the malaria drainage project and then on the hookworm eradication project, it was uncomfortably hot and sticky much of the time. Here in these mountain tropics we find more of the extremes of heat and cold, causing frequent colds, but at the same time we find the country more attractive and generally more refreshing, for there are mountain streams running down from El Cofre, the 14,080-foot peak to the west of us. The verdant foliage of coffee trees, bananas and oranges; the flowers of so many unfamiliar classes, among them an occasional orchid living parasitically upon various trees, bougainvillaias, and others; the papaya, mango, and coconut trees; the fields of cane and corn and the rolling pastures all add up to a beautiful part of Mexico that we seldom think of in the States, because we think of it only as the kind of country in northern Mexico so like our own southwest. Mexico has almost as many extremes of climate and countryside as has our own country. This section is as striking and beautiful as any part of Mexico I have seen, though every place has qualities of beauty which are its own.

"Xico is a little town of about 7,000 Indians (or pure Mexicans), which were once of the Aztec and other related Indio types which you and I have never heard of before. The others are Spanish or mixed Spanish and Indio, strains of Negro or Cuban, and strains of



Chinese. The predominant type here, however, of those living on the small co-operative farms called units or ejidos, are Indian. In fact, it might be safe to say that most of the farmers were Indian, whereas those in business in town were the mixed (or mestizos), and the Spanish.

"In Jalapa we buy most of our staples and do much of our regular marketing in the market that goes full blast daily. Vendors make a special play for Americanos, because all Americanos are supposed to be rich, and are rich, according to their standards. But once their confidence is won, they will play as fair as any other peoples. More and more of these are learning of our purposes here, at least so far as our desires for expression of goodwill are concerned, and respect us for that reason if for no other. Of course, there are many who know of us and do not know why we are here so that they are naturally suspicious of us. They have reason to be because of our past history of relations, treatment of, and attitude toward Mexicans, whom we too often and for too long have thought of as inferiors who lacked knowledge and skills, unable to develop themselves and their resources, and therefore needing our patronage at their expense, and to our profit. To learn that most of these boys here are not only working for nothing, but are paying to work here, to help where they can, without concern for personal gain, is a new experience in Mexican-American relations. Some are getting the idea; others have not and never will. We have to expect that. I hope that some day, like groups of Mexican students and professional men will be able to come to the States and live in some similar sort of setup to prove to us norteamericanos that Mexicans are not all sheep-herders and beet-toppers.

"I hope to see a lasting neighborly understanding of ordinary American people by Mexicans come out of this. But more than that, I hope to see us acquiring an understanding and appreciation of the language and culture of another people, a basis which will stand us in good stead in terms of postwar reconstruction of the war areas where so much of patience and understanding and tolerance will be necessary so that hate, fear and vengeance may be dispelled from the hearts and minds of men and children and women who have known and been taught little else before, during, and even after the war.

In the camp it was a regular morning habit for all to participate in a period of meditation before going to work. Many expressions of purposes and dedications of will and devotion came out of these meditations.



The driving personality in Tolome is Don Arnulfo Morales, secretary of the local ejido, and one of the most intelligent and able leaders in the area. When he promises men or materials, one can depend upon his assurances. He not only finds the necessary men, but comes along with them. Whether wielding political influence or a machete or shovel, he always out-paces any man in the crowd, Mexican or Gringo.



"Because of my unique position of ministerial exemption and draft permit to work in another country under the auspices of the Friends Service Committee, supported by the Brethren Service Committee, and since I have no especial immediate responsibilities of home and family, I can do no less than I am doing, surely, and I have every reason to do much more. Because you and your boys and others of the church or in the States would like to be doing this sort of thing and can't, I feel an almost personal responsibility as your servant by proxy. I am your channel of expression of humanitarian concern, of pacifist testimony, of Christian brotherhood, or whatever motive inspires you to support the church and the Brethren Service Committee and its purposes. I do not feel that I am making any particular sacrifices. If a person wants to see realized the purposes for which he is working and which he believes are worthy purposes, he is not making a sacrifice. He would be making a sacrifice if he did not act to help them be realized, whether it be in the army, in prison, in C. P. S., in the Red Cross, or at home rearing children with proper ideals. It is all a matter of method, then, is it not, rather than purposes alone? That is the contradiction, the dilemma that you and I face. What way, after all, are these purposes to be attained, the purposes indicated in our charter of freedom or any charter of freedom? The militarist says this way; the man of peace says that way. Each aims for essentially the same thing. I happen to believe that the way of brotherhood will outlast the other. It will not outweigh the other yet, but I think it is on the way. After all it took a long time to work up from sacrifice on an altar, but we have made the grade. We may be on the way back, but I doubt it."

Yes, you must stop in Tolome when you come to Mexico. You must stop and talk or you must go about and see. You must see the farmland that was once swamp. You must see if more sanitary units have been built or if the cases of malaria are less frequent and severe. But even if there are no new privies or noticeable change in malaria frequency, the germ of a better way than that of careless sanitation will have been instilled in the community. Though it may not have made its own especial impact, it will do so as a part of that great surge of new social consciousness which is increasingly becoming Mexico's . . . the concern of the "ill-housed and ill-clothed" and the unhealthy, the oppressed and unlearned. If the work of the camp has been however so small a part of this surge, it will not have been a waste of time or money, effort or purpose.



## The Church at Work

### The Crisis at Our Community Doors . . .

By Ruth Shriver

1. Juvenile delinquency is on the increase. J. Edgar Hoover in the July 1943 issue of the American magazine speaks as authoritatively as anyone could. Briefly, he says that for girls under twenty-one the delinquency rate is terrific and that although seemingly the rate is down for boys, the large number of youth already called into service means that for those who remain in the community, the rate of delinquency has gone up probably as much as for girls.

Here are the statistics for girls: 55% increase in the arrest of girls under 21, in 1942 as compared with 1941; 40% increase of arrest for drunkenness; nearly 70% for disorderly conduct; 64% for prostitution and commercialized vice, 104% for sex offenses and 124% for vagrancy. ("which often meets a more serious offense").

2. Many mothers of small and adolescent children are going to work on day and night shifts in factories, leaving the children with insufficient food and without supervision many times. Children under twelve are being found delinquent—theft, truancy, and other minor deeds that criminal experts say are the basis of adult crime.

3. There is a great deal of promiscuous association of youth of the eleven to seventeen-year group with free drinking and sex relations between soldiers, sailors—and according to army doctors—girls who come from better homes.

4. There is a growing shortage of all kinds of volunteer workers for recreation and welfare agencies that ordinarily help meet the needs of adolescents—camp, Boy Scout, Girl Reserve, church, Y. M. C. A. and Y. W. C. A. The shortage must be made up if the need is not to go unmet.

5. There is an alarming shortage of schoolteachers—particularly in small and rural areas. Brethren teachers looking for a pacifist answer to war will stay by their teaching jobs rather than go to more highly paid temporary jobs. England's experience with juvenile delinquency leads her to say to us, "Whatever else you do, don't let go of your schools."

6. Community organization for child welfare is springing into being in many places. Government money (Lanham Act funds) is available for communities that will get together a representative group of agencies and will promise to raise an equal amount of money in the community.

7. Churches are being urged to add their bit by organizing too. The following pattern is mentioned in the May 1, 1943, issue of Information Service:

"The Inter-Agency Committee on Child Welfare, representing the International Council of Religious Education, the Federal Council of Churches, the Home Missions Council and the United Council of Church Women, recommends that each local church appoint one person to keep the church informed on the subject and to represent it in interchurch child welfare activities, that the child welfare representatives of the different churches elect persons from their group to represent the churches in "the most representative community child welfare committee." If there is no such committee the interchurch committee should take the initiative to help set one up.

You can interrupt the improving of a road and then years later go on with it where you left off, but if you interrupt decent care for children and ten years later begin again to feel responsible for them you can by no means begin where you left off.—Dorothy Canfield Fisher.

A prominent social worker comments that in the smaller communities it is likely that nothing will be done unless the churches take it up. In a little Midwestern village suddenly overwhelmed by a large new defense plant it is reported that the church is the only resident community resource with civic leadership.

The Church of the Brethren has a joint child welfare committee with representatives from Men's Work, Women's Work, Brethren Service Committee, Home Mission Board and the Board of Christian Education. An experimental program is under way at Akron, Ohio. Miss Eleanor Meyers, Juniata graduate and trained social worker, is giving a year of volunteer service. The Northeastern Ohio Brethren Service Committee is co-operating. The story of this project follows. Not what they are doing but how they went about it is the important thing. Each community must develop its own procedure!

Loan packets of materials concerning church volunteer work in defense areas, Brethren community service, children and youth in wartime and summer programs of children's activities in church, school and community, and magazines in the field of child welfare have been prepared. They are available two weeks at a time from the Loan Library, 22 S. State Street, Elgin, Ill., and will be on exhibit at district meetings this summer and fall.

### The Church, the Child and the Community

By Eleanor Meyers, Akron, Ohio

We Brethren are pioneers! Our history is one of a people who have foreseen opportunities to go ahead in fields of service and have accepted the challenge of these opportunities at various points in our history.

Our Elgin General Boards have followed the traditional pattern in that they long ago saw an opportunity to pioneer in the field of child welfare. Accordingly they arranged with the Akron church to set up a laboratory for experimentation in the field of child welfare services as related to the church. The board offered to the Akron church the services of a volunteer person who should direct the activities of the church in attempting to find out the needs of children in a war industry community and to determine the extent to which a church in the community can meet those needs.

The city of Akron and particularly the neighborhood surrounding Akron First church presented a situation with unlimited opportunities for the type of work proposed. The population of Akron and vicinity has increased within the past year to an extent almost impossible to state with any degree of accuracy. People have been attracted to Akron in great numbers by war production industries and maintenance industries in a thickly populated area. Both new and established peoples are employed to capacity in various industries. Mothers are working. High school and college students are carrying full-time work and school programs simultaneously. Many young people are leaving school at an early age to go to work. Children, young people and adults all have more money than they have been accustomed to



handling in the past ten years. In many cases people have no training or experience in the wise use of money. Schools and character building agencies are overcrowded and understaffed. Clean recreation facilities, rare enough at best, are overcrowded, understaffed, or even abandoned. This combination of circumstances throws thousands of children and young people on the streets with nothing to do but spend money and they find that task an easy one, with cheap, filthy, commercialized recreation inviting them in almost every block. Consequently delinquency figures in Akron for the first five months of 1943 have increased seventy-nine per cent over the figures for the same period of 1942.

The First Church of the Brethren is located just three blocks from the Goodrich rubber plant and consequently is surrounded by people who have moved into the neighborhood recently and people who have spent a lifetime in Akron.

In planning with the local official board and the board of Christian education for the work of Eleanor Meyers with the church, there was appointed a committee on child welfare. This committee is composed of the Sunday-school superintendent, the junior Sunday-school superintendent, the supervisor of the Akron City Nurses, a contractor with numerous contacts in business and industry and a college student interested in welfare work.

Ruth Shriver came to Akron with Miss Meyers on April 1. In their first two days there they, with Bro. J. O. Winger and several church members, had some worthwhile conferences with representatives of certain community agencies, thereby gleaning some valuable information as to the local situation. Then, as the work progressed, contacts were made with the Federal Housing authorities, Ministerial Association, Group Work Council, Office of Civilian Defense, Y. M. C. A., Y. W. C. A., Akron Jewish Center, juvenile court, city council, Family Services Society and Social Workers' Club. All these contacts were thought necessary to prevent duplication of any service that is already being rendered to the community by another agency.

Interchurch thinking entered the picture at two points. When a house-to-house survey of the neighborhood surrounding the church was made, three neighboring churches co-operated in planning and carrying on the survey. On another occasion lay persons from two other denominations asked for information on the project and with these persons an interchurch meeting of workers with children was arranged. Fourteen churches of several denominations were represented.

The first project was the opening of a Sunday afternoon Bible school using several rooms of the administration building in the Cole Avenue housing project. The Sunday school was planned with a committee under the newly organized Cole Avenue Homes Parents' Association. Teachers were recruited among parents living in the project and from near-by churches. A variety of curriculum materials was suggested from which the Sunday-school committee selected.

In the immediate neighborhood of the Church of the Brethren the first step was to make a house-to-house survey of a twenty-five block area in co-operation with three other churches. Planning for the summer program was based upon needs as shown by the survey. The parish house was opened for classes in crafts, music, workshop, story hours, storytelling and dramatics. Permission was secured from the owner of two adjoining vacant lots to use them for playground space. Teachers

and playground supervisors were recruited in the local church.

Some workshop tools and usable waste materials were given or lent by members. Additional tools and crafts supplies were bought from a fund authorized for the purpose by the church finance board. Children are expected to pay for certain materials when prices can easily be calculated. When school closed for the summer a tentative schedule of activities was circulated in the homes where there were children between the ages of eight and sixteen. Children were asked to register their choice of activities. The program opened on June 21, one week after school closed, with a volunteer staff of twenty-four persons giving from two to fifteen hours per week per person to the project.

The federal trailer camp on the outskirts of Akron is rapidly being occupied. One requirement for admission to the trailer camp is that the family have children. A fertile field, as yet scarcely entered, can be seen here.

The project in Akron is still at the experimental stage. However, a few conclusions have been reached. There are needs in the community that are not being met by any public, private, or state agency. The church can well take the initiative in attempting to meet these needs. While the church cannot usually co-operate organizationally and with community and governmental agencies she should in many cases maintain a speaking acquaintance with these agencies. There is room for some interdenominational work in certain fields while at the same time maintaining our Brethren identity.

#### ADULT DISCUSSION OUTLINE

##### Reality in Religion

##### The Epistle of James, Chapter 1

Sunday, Aug. 1

Note: The next five discussions will be on the Epistle of James. For helps get from your pastor the Gish Fund book, *The General Epistles*, by Charles Erdman, 50c.

James, a leader in the church, is evidently writing to his fellow countrymen who were scattered in various parts of the Roman world. They no doubt had accepted Christ as their Savior and he is writing from the home base in Jerusalem, urging them to live up to their Christian profession.

This book is of interest to us not because it is in the Bible, but because it has value for Christians everywhere. For that reason it is in the Bible. It is an old book, but it will never be out of date. James was an effective teacher of the principles of correct living.

#### I. The Conquest of Temptation (James 1: 2-18)

1. Temptation here really means *trial* or *difficulty* (see the Greek or modern speech translations). If life is too easy, growth in character is hindered. Strength of personality comes through vigorous experience. James warns against blaming God for our failures. Each person is responsible for his own conduct. He is not the hopeless victim of heredity or environment. When they are bad he must work all the harder to overcome evil. God strengthens his people in proportion to their trials (1 Cor. 10: 13. See also Rom. 5: 35).

#### II. Hearing and Doing (James 1: 19-27)

To be a good hearer one must be attentive, humble, free from prejudice. Hearing is of questionable value if it does not influence action. Mere emotion produces hypocrisy or a double life. The best test of the genuine-



ness of a Christian's faith is his actions. "By their fruits ye shall know them." See also Luke 10: 30-37.

### III. For the Discussion

1. Do you really believe it is possible to rejoice over many trials? Why or why not? What are the benefits of difficulties?

2. What would you say to one who blamed God, or his heredity or his environment for his wrongdoing?

3. What happens to a person who hears a lot of Christian teaching and preaching but fails to put it into his conduct?

4. Why does preaching that tries to tie the gospel to social and business problems so often arouse opposition?

5. What about the man who said he did not want to go to church, for if he knew what was right he would have to live it?

## Correspondence . . .

### Jesus Christ, the World's Only Hope

Faith in the atoning blood of Jesus Christ, God's only begotten Son, is the one and only way of salvation unto eternal life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). By grace are we saved through faith and "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior" (Titus 3: 5, 6).

In the third chapter of 2 Timothy Paul tells us: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." From such we are warned to turn away.

Is not this the condition of the world today? Why is the church so powerless and spiritually dead? The true gospel of Jesus Christ is not preached from all the pulpits and the prayer meeting is outmoded. Very few pastors standing in the pulpits in this age can say as Paul said in Romans 1: 16. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Though there is power in prayer, how many churches have midweek prayer meetings? How can we pray to God with sin in our hearts? Before we can pray to God and call him our heavenly Father we must be born again (John 5: 3; Rom. 8: 15-17). And what can wash away man's sin? Nothing but the blood of Jesus.

For this very purpose Jesus was born into the world to die on the cross of Calvary, to shed his blood as the sacrificial lamb of God. You cannot save yourself. Confess your sin to Jesus. If we are to escape the wrath of God (Rev. 19: 13-16), which will soon be poured out upon the earth, we must accept God's way of salvation.

Men are talking peace, freedom and victory, which they are planning to bring in the world, but there will be no permanent peace, freedom or victory in the world un-

til Jesus Christ, the Prince of Peace, comes to earth again to rule as King of kings and Lord of lords.

We should awake out of our complacency and go tell the gospel message, the way of salvation, to a dying and lost humanity. The war is a terrible tragedy, but the worst tragedy of all is a soul passing out into eternity without Jesus Christ as his Savior. The harvest is great but the laborers are few. We are to pray to the Lord of harvests to send forth laborers to gather in the lost before it is too late.

And what a blessed hope we have when Jesus Christ our Lord comes for his own! Therefore, let us be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation.

Milledgeville, Ill.

Mrs. Anna Burns.

### Middle Maryland Women's Work Convention

The Middle Maryland women's work council met on May 20 in the Manor church for its fifteenth convention. The theme was Brotherhood Through Christ. A large audience of women attended, and reports were fine from each local church, showing that the work for Brethren Service and relief had been stressed. A large amount of canning was done for Hopewell farm. Also comforts were made, the boys' clothing was mended, and other items of work were done. Large amounts of clothing were sent to the Friends Service Committee.

Contributions from our seventeen different groups brought our national project quota to \$631.31. We are sorry to say that \$177.50 was not mailed to Elgin in time to get credit for this year.

Sister Ida C. Shumaker was our guest speaker and her two addresses on Home Life in India and Home Life in America were greatly enjoyed. The hymns, devotions, special music and readings were all appreciated and uplifting.

It is the intention of the women to continue working for Brethren Service and relief and grasp any new opportunity which presents itself. A very pleasant conference came to a close with the benediction by Bro. Elmer P. Schildt from Eastern Maryland.

The names of our present officers are: president, Mrs. E. S. Rowland; vice-president, Mrs. Wreatha Uphole; secretary-treasurer, Ruth Reichard; director of aid, Mrs. J. S. Bowlus; director of missions, Mrs. Grace Grimm; director of Bible study, Mrs. Roy Miller; director of home enrichment, Mrs. John Graham; director of peace and temperance, Rose Nichols.

Fairplay, Md.

Ruth Reichard.

### What God Did for Me

From the spring of 1935 until 1941 I was afflicted with tuberculosis of the spine, but not until December of 1936 was it discovered.

I was in the last year of high school when I started to have pain which our family doctor could not account for, but I was able to graduate. On Labor Day of 1935 I began to have severe pain in my back. Pain pills of all description failed to ease it. This pain caused my hip to be drawn so that I limped when I walked, until I couldn't get up and downstairs alone. Many nights my mother was up all night with me. I was discouraged many times, but my friends and family were a great blessing to me, and through it all I never lost faith in God. I was anointed three times. James 5: 11, to the close of the chapter, has been and will always be close to my heart.



I had twenty-two doctors in all, was in the hospital four times, and had a stack of X-rays taken.

I believe we need to do our part with the knowledge God has given us, but I know from experience that it takes the power of God to heal our bodies. My faith in God was held up many times by such wonderful scriptures as Matt. 17:20, Luke 8:48, John 15:7. I believed more strongly in prayer after reading Matt. 18:19, 20. One of my favorite verses is "Jesus said unto him, if thou canst believe, all things are possible to him that believeth" (Mark 9:23).

God did more than just heal my body for which I give him the honor and praise. He forgave me my sins and put me on the path of Christian living, and I have more real joy and peace in my heart and soul than I ever had. Through my sickness God has taught me to trust him completely and to obey his teachings. My sickness was a blessing instead of a curse, as it opened my eyes to my spiritual needs and helped me to realize that all good gifts come from God. I believe with all my heart "that all things work together for good to them that love God, to them who are the called according to his purpose."

So if your needs are spiritual, God can supply them by the blood of Jesus. You can be saved. If the doctor has given you up as dying, Jesus can heal. The New Testament is rich in the cases of all manner of sickness Jesus healed, so your case is not one that Jesus does not know. Dayton, Ohio. Edna Cain Ford.

### Alvin P. Wenger

Alvin P. Wenger was the third in a family of six children to depart this life, one brother having died in infancy and one in maturity. His father, Christian Wenger, died thirty-four years ago, and his mother, Elizabeth Pfautz Wenger, died twelve years ago. He is survived by a sister, Laura, whose home has been with him, two brothers, Graybill, of Quarryville, and Clayton P. of Ephrata.

Bro. Wenger was born in Earl Township on July 8, 1880, and grew to maturity on a farm. In 1907 he and Mabel Martin were united in marriage. Their home was blessed with six sons: Clyde, Melvin and John, all of Elizabethtown; Earl of Ephrata; James of Chicago; Alvin, Jr., of Germantown. He is survived also by his companion and eight grandchildren.

On May 2 Bro. Wenger attended his last public worship and taught his men's Bible class. He died in the Germantown hospital on May 28, 1943, at the age of sixty-two years, ten months and twenty days.

Bro. Wenger received his higher education at Millersville Teachers College, Elizabethtown College, the University of Pennsylvania, and at Franklin and Marshall College, from which he received his master's degree.

He was pre-eminently a teacher. He began his teaching career at the age of eighteen and, with the exception of the years of preparation and a year in business, taught continuously until his death. For ten years he was connected with Elizabethtown College as principal of the academy. In all he spent thirty-seven years in educational work.

Bro. Wenger united with the Bareville Church of the

Brethren in 1910. In 1915 he was elected to the ministry in the same congregation. In 1926 he was ordained to the eldership in the Elizabethtown congregation. More than half of his twenty-eight years of ministerial service was given to the free ministry. In 1929 he became part-time pastor of the Elizabethtown congregation, in which capacity he served nearly ten years. He served this church efficiently as elder in charge from 1928 until 1942.

On April 26, 1933, he became a member of the mission board of Eastern Pennsylvania, upon which board he served as secretary until his death.

Some of his most pleasant years of service were spent at the Carpenter Union church, in the triple capacity of teacher, superintendent, and preacher. Over the years Bro. Wenger conducted a number of revival meetings, preached hundreds of sermons, officiated at many funerals and weddings.

Rev. Wenger was a noble husband, an ideal father, an efficient teacher, a wise counselor, an alert businessman, a capable minister, and a Christian gentleman. His was a high type of Christian character. The loss of his presence in our midst is most keenly felt. The influence of his useful life, however, will continue to live in the years to come.

Services were conducted by the writer in the Church of the Brethren. Burial took place in the Carpenter's cemetery at Brownstown.

Ephrata, Pa.

C. C. Sollenberger.

### The Rod of Affliction

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17, 18).

The writer, being called upon to endure much affliction along with trials and tribulations in this earthly life, can comfort many whom she has the privilege of contacting personally. She wishes to comfort a few by means of the printed page, hoping to help lighten someone else's burden.

While I was working these four lines came to my mind and I pass them on to help others.

It is his chastening rod  
That keeps me close to God,  
And his never-failing love  
Makes earth seem like heav'n above.

York, Pa.

Naomi E. Black.

### Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bosserman-O'Neal.**—Quinter D. Bosserman of West Plains, Mo., and Bernice E. O'Neal of Peace Valley, Mo., by the undersigned in the Peace Valley church on May 4, 1943.—Fred G. Bastin, West Plains, Mo.

**Driver-Crow.**—By the undersigned at the parsonage on June 18, 1943, Sgt. Joseph Dean Driver and Elizabeth Ann Crow, both of Mound City, Mo.—F. J. Evans, Mound City, Mo.

**Fitzwater-Sharp.**—Walter Ancel Fitzwater of Continental, Ohio, and Evalena Sharp of Fort Wayne, Ind., at the parsonage on June 28, 1943, by the undersigned.—Van B. Wright, Fort Wayne, Ind.

**Hartman-Keeny.**—Kenneth Hartman of Live Oak, Calif., and Grace Keeny of York, Pa., June 4, 1943, at the Codorus church, Pa., by the undersigned.—George H. Keeny, York, Pa.

**Nettleton-Harbaugh.**—Charles Nettleton of Lewiston, Minn., and Lola Mae Harbaugh of Waterloo, Iowa, at the South Water-





loo church, Iowa, by the undersigned on June 15, 1943.—W. H. Yoder, Waterloo, Iowa.

**Pustay-Tumulty.**—Clyde Pustay and Eleanor Tumulty, both of Uniontown, Pa., in the Uniontown church on June 21, 1943, by the undersigned.—Nevin H. Zuck, Uniontown, Pa.

**Replogle-Breman.**—Aaron H. Replogle and Mrs. Carrie S. Breman, both of Waterloo, Iowa, at the Replogle home on June 13, 1943.—W. H. Yoder, Waterloo, Iowa.

**Ziegler-Frantz.**—Paul Solomon Ziegler of Bethel, Pa., and Orpha Mae Frantz of Rehrersburg, Pa., at the home of the bride on June 27, 1943, by the undersigned.—Elias M. Frantz, Bethel, Pa.

## Fallen Asleep . . .

**Brower,** Joseph E., was born to Enoch and Hannah Wine Brower on Jan. 8, 1872. He died while working in his garden on May 31, 1943. He had attended church services the day before his death. Bro. Brower was born in Augusta County, Va., and died on the same farm where he was born. This was the old homestead which has been in the Brower name for one hundred twenty years. Bro. Brower was a faithful member of the church for forty-four years. He served the church well in several offices. On Dec. 20, 1898, he was married to Mary Garber and to this union were born two sons and one daughter. He is survived by his wife and children, three grandchildren, one brother and one sister. Funeral services were held at the Barren Ridge church, of which he was a member, by Elder N. W. Coffman and Rev. Harry C. Hubbard. Burial was in the near-by cemetery.—Mrs. Crystal Allen, Staunton, Va.

**Cosner,** Lydia A., died at her home near Kents Store, Va., on June 15, 1943, aged eighty-three years. She was born in Grant County, W. Va. Her husband, Amiel Cosner, preceded her in death four years ago. Sister Cosner united with the Brethren Church when she was sixteen years old and lived a faithful life to the end. Her acts of love and helpfulness are remembered by all who knew her. Eleven children came to grace their home; eight of them survive her, with fifty-six grandchildren, twenty-five great-grandchildren and three brothers. Funeral services were conducted in the Byrd chapel at Kents Store by Rev. B. E. Dean of the Methodist Church, assisted by Bro. L. A. Shumake of the Dunkard Brethren Church. Interment was in the cemetery near by.—Bessie N. Shumake, Louisa, Va.

**Deter,** Charlena, was born on May 23, 1913, and died suddenly on March 26, 1943. She was a daughter of the late Frederick C. Andes and Viola Andes Beam. She was a member of the Cooks Creek Presbyterian church. She leaves her husband, mother and stepfather. Funeral services were held at the Emanuel church by her pastor, Rev. H. G. Allen, assisted by Bro. S. L. Garber of the Church of the Brethren. Interment was in the cemetery near by.—M. J. Craun, Singers Glen, Va.

**Flory,** Lydia Frances, daughter of the late Rev. and Mrs. D. P. Miller, was born in Washington County, Iowa, on Dec. 7, 1886, and died at the Sigourney, Iowa, hospital on May 28, 1943. She moved with her parents to North English, Iowa, where she made her home until she was united in marriage to Samuel M. Flory on Dec. 11, 1907. Three sons blessed their union, two of whom survive her, with two grandsons, eight brothers and four sisters. She united with the Church of the Brethren soon after her marriage and was always faithful in her attendance and service. Her absence at the women's council and other organizations of the church and community is greatly felt. She was always ready to help where she could. Funeral services were held in the English River church by Bro. A. Wayne Carr, her pastor. Interment was in the cemetery near by.—Virgil S. Coffman, South English, Iowa.

**Garber,** Galen Porter, son of H. L. and Adaline Porter Garber, was born in the Maple Grove community near Norcat, Kansas, on Nov. 24, 1903. In the following February the family moved to Burr Oak, Kansas, where he spent the greater part of his life. At the age of eleven years he united with the Church of the Brethren. He graduated from the Burr Oak high school in 1922. On Dec. 17, 1924, he was united in marriage to Della Jeffers. One daughter was born to bless their home. For the last four years he was employed as a truck driver. On June 16, 1943, he was fatally injured while driving a truck in an Illinois rainstorm. His mother preceded him in death on June 6, 1925. He leaves his wife and daughter, his father and stepmother, and two sisters. Funeral services were held in the Burr Oak church by the writer. Interment was in the Burr Oak cemetery.—S. C. Thompson, Burr Oak, Kansas.

**Gordon,** Staff Sgt. Kenneth R., son of Mr. and Mrs. Walter Gordon of Detroit, Mich., was killed in action in the North American area on May 29, 1943. Kenneth was born at Minot, N. Dak., on July 16, 1916. He united with the Church of the Brethren when he was eleven years old and remained a devoted and loyal member all his life. He taught a class of boys, sang in the choir and was a leader in the B. Y. P. D. During his two and one-half years of army life, he never missed a Sunday in having his regular offering envelope at his home church; he also wanted to share in all the special offerings. On Feb. 10, 1941, he was inducted into the armed forces of the United States; he entered as a conscientious objector and was placed in a service com-

pany. He was stationed in California until six weeks ago. Memorial services were conducted by the writer at the First church in Detroit on June 20, 1943. Kenneth is survived by his parents and two sisters.—Harvey R. Hostetler, Detroit, Mich.

**Hiller,** Mabel Beery, was born on July 13, 1897, at Oakley, Ill., to the late Mr. and Mrs. Lewis F. Beery. Following a lingering illness she died on June 16, 1943, at the Bethany Hospital in Chicago. She received her education in Cerro Gordo, Ill. On Dec. 16, 1934, she was united in marriage to Cletus M. Hiller and they made their home in Chicago. When she was a young girl she joined the Church of the Brethren at the Okaw church in Southern Illinois. She was an active Christian worker. She liked people and had many friends. She had a faith that enabled her to transcend the plan and frustration of a lingering illness. She is survived by her husband, a daughter, a son, five sisters and three brothers. A memorial service was conducted by the undersigned, her pastor, and Bro. William Beahm at the First church in Chicago. Interment was in the Glen Oak cemetery near Chicago.—Harper S. Will, Chicago, Ill.

**Molsbee,** Abe, was born on March 31, 1877, in Hawkins County, Tenn., and died at Nocona, Texas, on June 16, 1943. His parents, Elder and Sister Abraham Molsbee, were sturdy pioneers of an early day. He was united in marriage to Pearl McCarley of Nocona on Oct. 29, 1902, and four sons were born to their union. Besides his sons he is survived by his wife, two brothers, three sisters and thirteen grandchildren. Three brothers preceded him in death. At the age of nineteen Bro. Molsbee united with the Church of the Brethren at Nocona and remained an active member until his death. He loved his church and humbly served it in the capacity of deacon for a number of years. His quiet, unassuming service to the church and community will be greatly missed. Bro. Molsbee was an active stockman and merchant until a few months ago when he retired because of a weak heart. While making a call at the home of the summer pastor, Bro. Carl Seidler, he suddenly and quietly died. Burial was in the Molsbee Chapel cemetery. The services were conducted by Brethren J. F. Hoke and Carl Seidler.—Glenn Molsbee, Nocona, Texas.

**Myers,** Edward Elwood, husband of Estella A. Myers, died suddenly at his home in York County, Pa., on June 20, 1943, at the age of thirty-one years. Bro. Myers was a faithful member of the church for a number of years. He was a kind friend and neighbor. He is survived by his wife, his mother, two brothers and one sister. Funeral services were conducted in the New Fairview church by Elder Michael Markey and Bro. J. L. Miller. Interment was in the adjoining cemetery.—H. B. Markey, York, Pa.

**Smeltzer,** Michael, died at his home near Windsor, Pa. He was aged seventy-one years, three months and thirteen days. He was a faithful member of the Church of the Brethren at New Fairview for many years. He is survived by his wife. Funeral services were held at his late home, with interment in the Salem Evangelical cemetery.—H. B. Markey, York, Pa.

## Church News . . .

### Arizona

**Glendale.**—In March Bro. Glen Montz of the Phoenix church gave us a series of lectures on the home and family. Bro. C. Ernest Davis of La Verne, Calif., talked to us at the morning worship hour on April 11. On April 9 the women enjoyed a party in the home of Sister Frank Heatwole; mystery friends of a year's standing were revealed. On April 18, in the absence of Pastor B. F. Waas, Bro. Harold Kurtz filled the pulpit in the morning and Bro. Arthur Arnold in the evening. On Easter morning the children presented a fine program. In the evening our choir joined with the choir of the Methodist church to present the cantata, *Olivet to Calvary*, at the latter church. On May 9 five members of the junior class were baptized. On June 22 a father and son banquet was sponsored by the women's work; a good meal and a program were enjoyed.—Idla Heatwole, Phoenix, Ariz., June 24.

### California

**Lindsay.**—Our mother and daughter banquet was held on April 15. The Christian church of Tulare gave us a reed organ for use in our services. The basement has been redecorated and the outside of the church and the parsonage have been painted. We participated in the union pre-Easter services. A combined

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chorus presented The Seven Last Words. On Easter evening the young people gave a play, There Is No Death. The children's choir has been singing once a month at the morning service. The young adults have a fellowship meeting once a month. On May 2 the Gideons conducted our service. The love feast was observed on May 9. It was voted to discontinue the midweek prayer meetings during the summer. A basket lunch was held in the park on June 6 to honor Mr. and Mrs. Raleigh Brown and daughter, who are moving from our community. We welcome Mr. and Mrs. Carroll Aeschbacher and family, who have returned to the community. We regret the passing of three brethren: M. C. Bessey, Ira Myers and Sgt. Earl Rogers. The children of the vacation Bible school gave \$3.88 for peace and relief and \$7.41 for missions. After a basket lunch on June 20 we had our business meeting and election of officers. Rev. Charles Barkman of the Presbyterian church will exchange pulpits with our pastor on June 27. We have recently received three church letters. Nineteen of our boys are in the service.—Gladys Butterbaugh, Lindsay, Calif., June 24.

**San Diego.**—On Easter a sunrise service was held at the church, followed by a fellowship breakfast. At the regular service the children gave a program, followed by a short talk by Pastor Charles Ferror; after this the communion service was observed. Special Easter music was presented at all these services. Nine have been received into church fellowship recently, three by baptism and six by letter. On Mother's Day a consecration service for babies was held. Brother and Sister Herman Landis were with us for the morning service on May 23. The ladies' aid is quite busy. They have helped do some painting in the church basement and have done some Red Cross work, in addition to carrying on their regular work. They purchased a piano for the primary department. Our vacation church school will be held June 28—July 9. An effort is being made to raise \$500 for the parsonage fund by September.—Mrs. A. E. Gibson, San Diego, Calif., June 24.

Florida

**Tampa.**—Our communion was observed on the Sunday preceding Easter. An Easter program was given, followed by a rededication of our lives to the Master's service. The mothers entertained the daughters with a supper during the week following Mother's Day. We appreciate the donation of paint for our church by Bro. Roy May. A new piano adds to the reverence of our worship. Some of our boys are now in the service. Bro. William C. Couser and family of Dayton, Ohio, who spent the winter here, have returned to the North.—Mrs. Hazel Cox, Tampa, Fla., June 23.

Illinois

**Chicago, First.**—The past days have been rich with the music recitals and the closing exercises of the graduating class of Bethany Seminary. The mother and daughter banquet had a larger attendance than ever before; Mrs. Leland Brubaker was the speaker; a Chinese girl and a girl from Bethany Seminary also spoke. The soloists were a Japanese lady and Mrs. Rosa Page Welch, a Negro lady. The Mother's Day service and dedication service for babies was combined. Kenneth Andrews, Victor Bendsen, Harold Deeter, Charles Dumond, Jr., Robert Eshelman, Burton Holmes, Homer Kimmel, Frank Litton and Joseph Mow were licensed to the ministry. An ordination service was held for Brethren Elias Brightbill, David Ensign, Peter Kauffman and Ammon Wenger. Oma Holderreed was given a permanent license. Some recent speakers at our church were Rev. R. D. Dexheimer, president of the Illinois Anti-saloon League; Dr. Lehman, a missionary for twenty-four years; and Dr. Karel Hujer, an instructor in astronomy, who gave an illustrated lecture on our universe. Echoes from the Annual Conference were given by Bro. W. W. Slabaugh. Paul Sanger, Jr., is serving as the director of our music. Bro. Wright Butterbaugh was appointed treasurer of our church, Mrs. Floyd Mallott, financial secretary, and Frank Nishimura, sexton, to fill the offices made vacant by the death of Bro. Rufus D. Casebeer. Eighteen junior

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General Mission Board

OF THE CHURCH OF THE BRETHREN

Elgin, Illinois

boys and girls are attending Camp Mack.—Mrs. John Ford, Chicago, Ill., June 23.

Indiana

**Markle.**—At our last council the church requested that Bro. O. C. Rife and wife continue their pastoral service with us. Bro. D. W. Paul presided at this meeting. Our attendance is gradually increasing. The young people take an active part in the church work. They painted the entire church basement. The aid society helped finance part of the work and made curtains for the classrooms. A group of young people from Manchester College was with us in April in behalf of Manchester Day. Bro. Fish was the speaker. A dinner was given for them. A delegation of our young people attended the education day observance at Manchester. We have eleven boys in camp. Mrs. Charles Paul is in charge of keeping in contact with these boys. We have a seventy-five per cent Messenger club. On April 18 our appreciation was shown to Bro. O. C. Rife and wife for their past work with us. We had a dinner for them in the church basement, followed by a program. Mother's Day was appropriately observed. Our aid society has continued its monthly meetings; the women are making rugs and selling them. They help the church in many ways.—Mrs. Lillian Earhart, Markle, Ind., June 23.

**Middletown.**—Our revival meetings, conducted by Brother and Sister B. M. Rollins, closed on June 27; six persons were baptized and one convert joined the Christian Church. We now have a baptistry in our church and this was the first time it was used. Several members and ministers from other congregations and denominations attended our meetings; a quartet from Anderson, Ind., sang one night. We had an all-day meeting and basket dinner on the last Sunday. We now have a choir in our church. We plan to have prayer meeting services every Wednesday evening. Our business meeting was held on May 30; two delegates to the district conference at the Buck Creek church were elected. Our love feast was observed on May 22 with Bro. J. S. Alldredge officiating.—Florida J. E. Green, Middletown, Ind., June 27.

**Spring Creek.**—Our business meeting was held on June 14; five

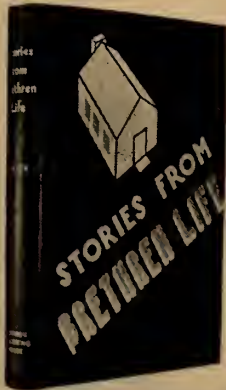
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letters were granted. Our Sunday-school and church treasuries both show a good balance. Plans for our annual home-coming and harvest service this fall were put into the hands of the missionary committee. Bro. C. D. Bonsack will begin a series of revival meetings here on Sept. 19. The interest in our men's and women's work is good.—Mrs. Ada Mishler, South Whitley, Ind., June 25.

#### Kansas

**Appanoose.**—Our aid society has sent another packet to Camp Magnolia, Ark., since our last report. A box of cookies was also sent to the camp at Santa Barbara, Calif., at Easter time. Our business meeting was held in May with Elder J. M. Ward in charge. Brother and Sister J. F. Burton of Topeka will hold a revival meeting here Aug. 30—Sept. 12. We appreciated their presence with us on May 30 and the message Bro. Burton gave. The children and young people gave a program on children's day. Our Sunday evening services have recently been in charge of Bro. W. B. DeVilbiss of Ottawa, and Rev. Alfred Clark of the Baptist church; at the present time Bro. C. C. Crist of Edgerton is filling the pulpit on Sunday evenings.—Mrs. Ethel McEathron, Pomona, Kansas, June 28.

**Independence.**—A sunrise service was held by our young people on Easter. A lovely pageant, sponsored by Sister Leonard Birkin, followed the Sunday-school hour. A cantata was given in the evening by the choir. Four persons were received by baptism and two by letter. Our Sunday-school superintendent, Rufus Daggett, has been seriously ill but is now able to meet with us again. Mother's Day was appropriately observed and seven young mothers consecrated their babies to the Lord. Sister May Wiltis died recently. Pastor Leonard Birkin attended the Annual Conference; Sister Vivian Wilson was sent as a delegate and she reported a fine meeting. We are eagerly looking forward to the coming of Bro. C. D. Bonsack on July 4.—Mrs. J. L. Amos, Independence, Kansas, June 26.

**Pleasant View.**—On June 13 Bro. Edward Murray and family were with us in the beginning of his pastorate here. At this service the new hymnals were dedicated. Bro. Murray referred to the hymnal as a second Bible. The young people were instrumental in starting the fund for the purchasing of these hymnals. On June 20 Bro. V. W. Hornbaker, our Annual Conference delegate, gave an interesting report of the meetings. At the conclusion of the report a splendid children's day service was observed. On June 17 our ladies' aid served dinner to the children of the primary department and they in return gave an interesting program. The ladies' aid adjourned until the early fall.—Mrs. Barbara Showalter, Hutchinson, Kansas, June 25.

#### Maryland

**Frostburg.**—We are happy that the final installment of the debt on our church building has been paid. Some repairing and remodeling is planned for July. Pastor Foster M. Bittinger held pre-Easter services and conducted a personal evangelism campaign, resulting in five baptisms. The Good Friday service was given by the young people and choir. Our junior choir was organized a short time before Easter and helped in the Easter service. On the Monday night following Easter a program was given by the juniors. We recently had an interracial meeting with Bro. William Berry from the Baptist church in Piedmont, W. Va., as the visiting minister. The jubilee choir from this church gave us special music. For our Wednesday night prayer meetings we have planned a series of discussions concerning the postwar world, conducted by Bro. Bittinger and guest speakers. In celebration of children's day on June 13 a program was given by the children. The morning devotions were conducted by the children and the sermon was given by Bro. Bittinger. An evangelistic meeting, led by Bro. Galen Fike of Eglon, W. Va., is planned for July 12-25. The love feast will be held on the concluding night of the meeting.—Mrs. Gladys J. Howsare, Frostburg, Md., June 23.

#### Minnesota

**Barnum.**—A group of the young married people gave a musical program, The Tragedy That Opened the Tomb, on Good

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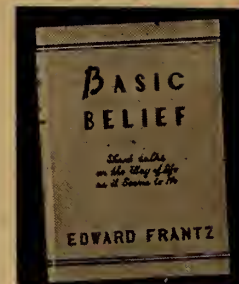
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Friday. On Easter morning the Sunday school presented a short program. The women's missionary society held its annual meeting on June 1; Mrs. Paul Nelson was re-elected president. After the meeting the women enjoyed a wiener roast. The young people have been holding their Sunday evening meetings in different homes. On Mother's Day they had complete charge of a dinner in the church basement and gave a program after the meal. Mrs. A. E. Finifrock, the oldest mother present, cut the lovely cake which had been baked for the occasion. Nine of our young people attended the camp conference at Monticello, Minn. This is the first time that a camp has been attempted by the young people of this district but it proved very successful. Bro. Desmond W. Bittinger attended the camp and on June 21 visited our church. He showed pictures and told us many interesting things about his missionary work in Africa.—Mrs. Earl Finifrock, Barnum, Minn., June 23.

**Worthington.**—Brethren Joshua Schechter and Ira L. Strohm represented our church at Annual Conference. Two delegates were chosen for our district conference in August. Our vacation Bible school closed with a program by the children; Miss Elsie Finckh was the superintendent of the school. Rural Life Sunday, May 23, was a fellowship day in our church; the families of the Home Builders class entertained the families of the Bible classes at dinner in their homes. Mother's Day was observed with special services; the children gave a short program in the evening and on the following Wednesday evening the men served a light lunch for the mothers and daughters. This took the place of the usual banquet and each person contributed one dollar for China Relief work. Rev. Harm Rust of the Mission Baptist church was the speaker and special music was given by the men's quartet. On June 20 an appropriate service was held to honor the fathers in our congregation. The devotional period was conducted by Mrs. Martha Keller and Mrs. Guy Bicknese and a very interesting address was given by Miss Elsie Finckh; special music was furnished by the ladies. Plans are being made for a church picnic on July 5.—Mrs. H. H. Hauenstein, Reading, Minn., June 22.



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### Nebraska

**Omaha.**—On Easter morning an inspiring program was presented. Following this Bro. D. D. Funderburg, who conducted a week of pre-Easter meetings, delivered the Easter sermon. In the evening we held our love feast. On May 20 we had a mother and daughter banquet. On April 16 our annual birthday banquet was held; \$13.75 was received for missions. Brother and Sister Frank Durand were licensed to the ministry on May 23. Bro. L. L. Meck, our elder, presided. Our vacation church school was held every afternoon for two weeks. The children played, worked, and studied together with great enthusiasm. We are going to carry this program on through the summer months by having a program of recreation and crafts for the children each Wednesday evening. The adults will also participate in this program in a special study group and in community singing. Some excellent leaders have been secured to discuss very timely subjects. The young people gave a special service at the Fontenelle old people's home on June 20. An offering of \$11 was given to one of our out-of-state workers who was undergoing hospitalization here.—Vivian June Lowell, Omaha, Nebr., June 24.

### North Carolina

**Spray.**—We met in council on June 16 with Bro. H. W. Peters presiding. The church treasurer reported a fine balance. The treasurer of the building fund reported a total of \$6,000 on hand. All of the reports were encouraging. Three delegates to district meeting were elected. Several of our intermediates and young people are planning to attend Camp Bethel. On Mother's Day the youngest mother and the oldest mother present were given Bibles. Bro. Frank B. Layman preached for us recently in the absence of our pastor. Plans are being made for our rally day on July 11. Our revival meeting will be held sometime in September with Bro. Robert Sink as evangelist.—Mrs. Sam B. Thomas, Leaksville, N. C., June 24.

### Ohio

**New Carlisle.**—Because of the fire which destroyed our church we are holding services in an abandoned Methodist chapel. There are no Sunday-school rooms and no furnace. It was necessary to purchase a small building and move it near by to accommodate the primary department. We wish to express our appreciation to those individuals and congregations who have contributed toward our building fund. Through the kindness of Mrs. A. C. Barnhart the aid society meets in her home every two weeks for an all-day meeting. Mrs. Mabel Teach, who served so faithfully for a number of years as president of the aid, resigned recently. Reorganization resulted in the election of Mrs. Emma Funderburg as president. A recent bake sale netted \$66.88. The Conference Offering amounted to \$40.18 and the Easter offering, \$39.67. Twenty dozen eggs were contributed to our men in camps at Easter. Another of our young men recently left for a C. P. S. camp. Ruth Flory is spending some time in young people's work at Camp Turkey Creek, Ky. Children's day was observed on June 13 with an impressive service by the children. After this service Bro. Cyrus Funderburg gave an inspiring report of Annual Conference. Our attendance is holding up well.—Mrs. Edith Woodard, New Carlisle, Ohio, June 22.

### Oklahoma

**Oklahoma City.**—As a result of our spring evangelistic campaign three new members were received by baptism and several by letter. Pastor Homer Caskey delivered a series of evangelistic services in preparation for the coming of Brother and Sister G. G. Canfield, who conducted a two-week meeting. These meetings were followed by an inspiring service on Easter, when the men's quartet of McPherson College was in charge. Bro. Burton Metzler led the devotion, and a member of the quartet, which is composed of student ministers, brought the message. Just to be associated with Brother and Sister Caskey helps the members of our church, but to follow through a well-planned series of services as we have had this spring is inspiring to all.—Don MacSwain, Oklahoma City, Okla., June 21.

### Oregon

**Albany.**—Our council was held on June 1. One letter was received and reports from various organizations were read and accepted. Several delegates to district meeting were elected. Aug. 29 was set as our home-coming day, when we will burn the mortgage on the parsonage. Dinner will be served in the church basement. Our elder, Ralph Hatton, presided at the council. The summer assembly and district conference will be held July 19-25 at Camp Myrtlewood.—Nannie Gordon Miller, Albany, Oregon, June 27.

**Myrtle Point.**—At our service on April 25 Pastor Marion Stern conducted a short service in dedication of our new hymnals, which were obtained through the efforts of the young people. In the evening the play, For He Had Great Riches, was presented to the Arago people. Bro. Stern was the speaker at the baccalaureate services of the Arago high school. During the third week in May several people of other churches of the district came to help clean and improve the Myrtlewood campgrounds. We are looking forward to the district meeting being held there in July. A group of boys from Camp Waldport was present at a social gathering on May 22. The boys gave an interesting discussion on living together in a C. P. S. camp. On Sunday the young people and these young men enjoyed a picnic.

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The mother and daughter banquet was held on May 28; the district director of women's work, Olga Johnson of Grants Pass, gave an interesting talk. Bro. Stern was sent as a representative from our church to the Annual Conference. Brethren Charles E. Wolff and J. W. Barnett filled the pulpit during his absence. At the close of the business session on June 13 Bro. Stern told us about his trip to Conference.—Minnie M. Hermann, Myrtle Point, Oregon, June 17.

### Pennsylvania

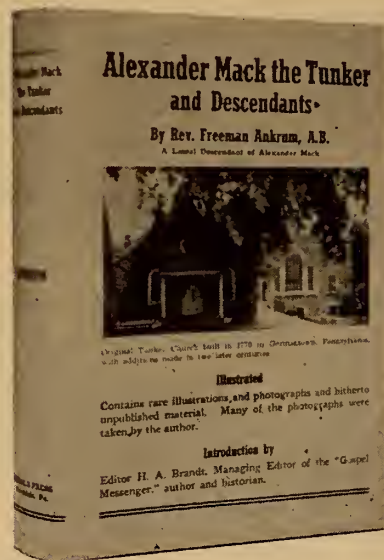
**Philadelphia, Bethany.**—A program was given by the juniors during the Sunday-school hour on Easter. The church service followed with a message by Pastor Elmer Q. Gleim. A play, Invictus, was presented by the young people at the evening service. Mother's Day was observed with a special program; we had mothers from the Rebecca home as our guests. May 30 was observed as Memorial Sunday with a program suited to the occasion; gifts were given to the parents or relatives of boys in service. On June 6 Sister H. Stover Kulp spoke to the Sunday school and brought a message at the church service. June 13 was observed as children's day with a program by the begin-



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ners and primaries. Our church council was held on June 22; reports were given by the officers and committees, and an election of officers was held. Our vacation Bible school will begin on June 28.—Mrs. M. Mahler, Philadelphia, Pa., June 23.

**Tyrone.**—Our church work is moving forward satisfactorily, although forty-three of our boys are in the service. A pre-Easter service was conducted by Bro. Frank Crumpacker. On Easter morning Pastor John R. Snyder held a consecration service for babies. In the evening we had our love feast with Bro. William L. Gould officiating, assisted by our pastor and Bro. Wilbur O. Snyder. Our pastor has been in failing health the past few months; to give him a rest period we have been having visiting ministers. These ministers are Paul Cox, Daniel Vickers, and William L. Gould. Our attendance has been increasing and the offerings are above the average. On Mother's Day the Sunday school had charge of the opening service and gave a special program after the class period. Flowers were given to each mother. In the evening the young people had charge of the services. The B. Y. P. D., with Sara Jane Thomas as president, has been doing splendid work. They have held several services for the shut-ins of the community. Children's day was given over entirely to the children; Bro. Vickers brought the message. The Sunday school purchased a Christian and an American flag. The missionary society has been growing. We were happy to have Sister Frank Crumpacker and Sister H. Stover Kulp bring us messages; Mrs. George Kessler also gave us a lecture on China. Good Friday services were held in the United Brethren church with our pastor assisting. A special service was held for our high school graduates; Bro. E. S. Kiracofe of Juniata College was the speaker. A new furnace has been installed in the parsonage and plans are made to secure one for the church. Our church was not represented at Annual Conference. Our pastor has entered his seventeenth year of service here; his spiritual guidance is a source of inspiration and help.—Mrs. Paul W. Kimmel, Tyrone, Pa., June 24.

### Virginia

**Flat Rock.**—We met in council on May 7 with Elder M. L. Huffman presiding. A group of the officials of our church met at the home of Bro. J. Carson Miller on June 6 to plan the work for our summer pastor, Bro. Raymond Flory of Dayton, Va. It was decided that he preach one sermon each month in each of the three sections of the congregation—Flat Rock, Cedar Grove and Stony Creek. It was also agreed that he should make at least one visit to each home in the congregation and assist at such special meetings as may be held during the summer. Some shrubbery and trees have been planted on the lawn at our church. Because of the shortage of gas and tires the ladies' aid and men's work have been meeting at the same time.—Eunice P. Kohne, Quicksburg, Va., June 25.

**Jetters Chapel.**—Our church is progressing nicely with the help of Pastor A. H. Showalter. Bro. Showalter is with us every fourth Sunday. On the second Sundays Brethren Carl Spangler and S. S. Stevens preach for us. On May 29, 30 Sister Elizabeth Broughman, who was our pastor for fifteen years, preached for us. We are looking forward to having her back some Sunday in the near future. Our two-week revival service will start on July 18; it will be conducted by Bro. Showalter. We had to cancel our Bible school for this year because of wartime hindrances. Our church reached its quota last year in missionary giving and also in its giving for the C. P. S. camps.—Mrs. Herbert Mason, Vinton, Va., June 21.

**Pulaski.**—Bro. Guy Wampler was with us at our last council meeting. The women's organization gave an inspiring program on Mother's Day. They also sponsored a mother and daughter social in May. The ladies have organized and equipped a nursery to be used during the morning worship hour. We observed family week in our church and the women presented the largest family present with Egermier's Story of the Bible. This book was given to Mr. and Mrs. R. A. Bryant and family. On children's day the children conducted the worship services. We held our love feast on April 24. Bro. G. W. Bowman, Jr., conducted this service and also preached on Easter morning. In the evening the children gave a short program, followed by a cantata by the choir. Two intermediate girls were baptized on Easter day. We are happy to have Mr. and Mrs. Stanley Strickler in our midst; she is the director of our choir. Bro. Garnett Phibbs was with us recently; he graduated from Bridgewater College and is now attending Bethany Seminary. Brethren David Wampler and Raymond Phibbs attended Annual Conference; Pastor Wampler represented our church and Bro. Phibbs the B. Y. P. D. of the district. Five of our junior girls are attending Camp Bethel. Bro. I. D. Hoy will conduct our revival meeting which begins on July 10. Bro. C. A. Powell preaches at the Hiwasee mission twice each month. This mission reopened its Sunday school with forty on the roll. Brother and Sister Wampler plan to conduct a vacation Bible school and hold revival services at Hiwasee during the first two weeks of August.—Mrs. R. F. Murphy, Pulaski, Va., June 26.

### Wisconsin

**White Rapids.**—Bro. Vance Sanger, our summer student pastor, and his wife conducted a successful Bible school here. On June 20 the classes gave a demonstration of what they studied. The lessons were about Moses and the building of the ark and tabernacle.—Mrs. Glenn F. Smith, Wausaukee, Wis., June 28.



# GOSPEL MESSENGER

Volume 92

July 24, 1943

Number 30

## How the Bible Came to Us

Third Installment of the McPherson Conference  
Sermon on the Bible in Brethren Life

WHAT we ought to do with the Bible from now on depends of course on what the Bible is, where it came from, in what sense, if any, it is God's word to us concerning human life and destiny. This is the issue raised by Biblical criticism and we think the time is fully ripe to face it frankly. It should be understood that the word criticism in this connection means, not finding fault but the exercise of discriminating judgment, honest and careful inquiry into all the facts.

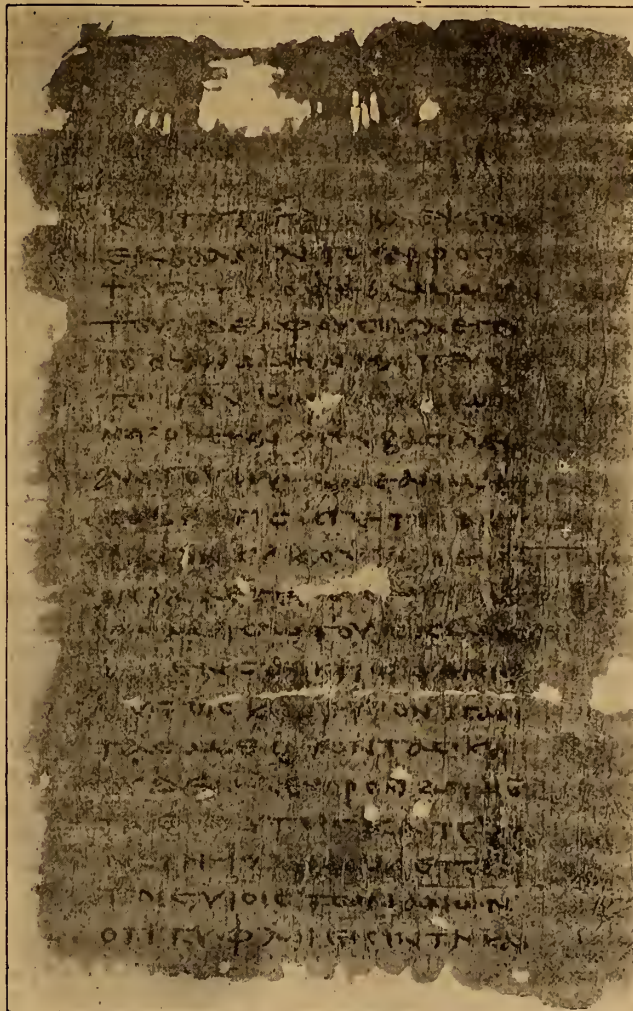
The case will be amply covered for our purpose if we limit the discussion to the two questions, how the Bible came to us and how it is the word of God. The questions usually asked about this matter all boil down to these two and, indeed, if you boil long enough to the last one. But let us give a little separate attention to the first. How did the Bible come into being and how was it handed down to us?

It is reassuring to begin with that the Bible makes no such absurd claims for its origin as some other sacred literatures do, the Koran and the Book of Mormon, for example. According to Moslem tradition the Koran was written in heaven, bound in white silk, jewels and gold and after an indefinite period delivered by the angel Gabriel to Mohammed. In like manner the Book of Mormon was inscribed on gold plates and hidden in the hills near Palmyra, New York, where it was afterward found by Joseph Smith under the direction of the angel Moroni, if we remember the name correctly.

What a refreshing contrast is offered by the Christian tradition. Our Bible came right out of human experience, the experience of men searching for God and responding to God's search for men. That experience written down by men as they were moved upon by the Holy Spirit, is the transcript of God's revelation of himself in a thousand years and more of human history, a history which came to its climax in Jesus Christ. The Bible is thus the product of interaction between the Infinite God and finite men. It has in it what Paul called in his message to Timothy the breath of God. It has also the limitations of good but imperfect men.

The original manuscripts all perished long ago. At least none of them are known to exist today. The copies which survived were carefully compared and a text adopted which scholars judged to be the nearest possible approach to the original. This has been translated many times

Continued on page 3



"Sayings of Jesus."



## Around the World...

**Governor Chauncey Sparks** of Alabama recently signed a bill which allows \$100,000 annually to Tuskegee Institute.

A "reawakening" of evangelistic efforts on the part of Lutheran churches was voiced by speakers at the fifteenth annual convention of the United Lutheran Synod of New York.

**Weddings** at The Little Church Around the Corner in New York totaled 225 in June, or more than fifty per cent above those of June a year ago. Nine out of ten of these were military weddings.

**German occupation authorities** in Belgium have given orders for the demolition of two Belgian Roman Catholic churches in the Brussels area to facilitate operations at the near-by Haren airport.

**Palestine** is again recovering its agricultural glory. The country promises shortly to be self-sufficient, now producing some 98 per cent of the needed vegetables, 92 per cent of the milk, 50 per cent of the wheat.

**Representative Joseph R. Bryson** of South Carolina has introduced a concurrent resolution proposing an amendment to the Constitution which would give Congress the power to prohibit the sale or manufacture of intoxicating liquor.

**Gasoline rationing** may improve marital happiness by discouraging hasty marriages formerly possible by driving to states not having marriage laws or waiting periods. Some officials already mourn the loss of ninety per cent of their business.

A resolution expressing the hope that at the end of the war "all Orientals may be placed upon the same immigration basis as people from other sections of the world," and urging immediate repeal of the Oriental exclusion act as applied to friendly nations, was adopted at the annual meeting of the Oregon Methodist conference.

Our country faces a serious shortage of schoolteachers. At the recent National Education Association meeting in Indianapolis it was stated that 100,000 new teachers will be needed this fall and there is little prospect of getting them.

There is particular danger that rural areas will be forced to keep their schools closed, according to a report by Dr. Alonzo F. Myers, chairman of the National Education Association's commission for the defense of democracy through education. Last year, Dr. Myers said, 13,000 classrooms were vacated because of inability to get teachers, which means that 390,000 boys and girls could not go to school. He predicts that in September this number might rise to 500,000 or more.

The following statements are quoted from the Journal of the National Education Association:

100,000 teachers have left the schools since Dec. 7, 1941.

200,000 teachers were new to their positions this past school year.

10,000 teachers are paid less than \$300 a year.

66,000 teachers are paid less than \$600.

360,000 are paid less than \$1,200—the minimum salary for charwomen in the nation's capital.

Enrollments in teacher-education institutions have been dangerously reduced.



**Forty Negro and white clergymen**, representing the Protestant, Catholic and Jewish faiths, joined a group of labor leaders in a church and labor conference in Grand Rapids, Mich. The move was sponsored by the ministerial association of that city.

A minute of noonday prayer under a program initiated by a non-sectarian committee of churchwomen and supported by Mayor Maestri is observed in New Orleans. The mayor's proclamation asked that citizens pause to pray for those in the country's service, for the President of the United States, his counselors, and all leaders both in church and state throughout the world, and for a just and durable peace.

**All ordained ministers**, regardless of the type of work in which they are engaged, are excepted from the withholding provisions of the current tax payment act of 1943, according to a statement from the Bureau of Internal Revenue received by Benson Landis of the Federal Council of Churches. No minister is exempt from the payment of taxes, however. His exemption covers only the advance withholding provision of the law.

The war is changing the influence of geography over marriage, making wedding bells ring more often in the Far West and not quite so frequently in the South, statisticians of the Metropolitan Life Insurance Company report.

The army's high rate of rejection of men for mental and nervous reasons—nearly twenty-three per cent of the total rejections—makes the selective service director, Major General Lewis B. Hershey wonder whether "maybe we are all unfit for modern war."

As a means of combating juvenile delinquency, the Love Thy Neighbor As Thyself Association—in which St. Louis ministers are co-operating—has urged mothers of small children to remain at home, and churches to open their doors during the week to children.

**Prayer services** twice daily is the rule of the century-old Pikeville National Bank of Pikeville, Ky.—in the morning before business starts and again in the afternoon when the banking day is completed. The bank has a large, especially designed musical instrument which plays music each morning and evening.

**Inclusion of agricultural courses** in the Catholic educational system was urged by Msgr. Luigi G. Ligutti of Des Moines, Iowa, in addressing a recent Catholic rural life conference. "The Catholic education system in the United States," he declared, "is not complete; no Catholic college or university offers a course in agriculture."

**Twelve thousand mental patients** are now in army hospitals, says Dr. Arthur H. Ruggles, superintendent of Butler Hospital, Providence, Rhode Island. Many of these might have been useful citizens if they had been left on the farm or in the mill, he says. He urges a more effective system to exclude possible mental patients from Selective Service.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

JULY 24, 1943

Number 30

## How the Bible Came to Us

(Continued From Page 1)

into many languages and published in many forms and so the Bible which we know has come down to us.

It has often been assumed that the differences and inaccuracies which we find in our Bibles could not have existed in the original manuscripts, that the Holy Spirit must have so overpowered the men whom he inspired that what they wrote would be absolutely free from all imperfections. Such an assumption is the fruitage of well-meant but misguided zeal. It is without any evidence to support it, is unlikely on the face of it, creates worse difficulties than it solves and yields no practical benefit. How can it help you and me to assume a special providence that stopped there and did not go on to overrule the human limitations of the copyists and the translators and the printers? The Bible which these have given us is the one that we must use. No, we do not need to build our faith on such a shaky foundation as that theory would give us. Christian faith does not rest on any so-called inerrancy of its documents; it rests on the well-established certainty of its essential facts.

A simple illustration will make this clear. Whether it was still dark when the women went to the tomb on the resurrection morning, as John says, or whether the sun had risen, as Mark says, has no bearing on the value of their testimony to the fact of real importance. What matters is the point which Peter stressed in his Pentecostal sermon, the fact that God had raised up the crucified Jesus, "having loosed the pangs of death, because it was not possible that he should be holden of it."

One can easily imagine how such an insignificant difference might have arisen in the sources used by Mark and John. Maybe it was dark when the women started or began to get ready and sunup by the time they got there, but whatever these details may have been we do the cause nothing but harm when we make claims for the Bible which it does not make for itself and which are contrary to the evidence before us. The Bible is as it is, not as it might have been if God had seen fit to make it

some other way. If we follow its leading it will unerringly guide us into all the truth, as fast as we are able to receive it. In that sense it is an infallible guide. We should not ask for more.

All available evidence indicates that the Holy Spirit uses men now, and probably always did, not by overriding and crushing out their personalities and faculties but in and by means of these very faculties. When men speak as they are moved by the Holy Spirit, we know that they speak sincerely, that they speak all the truth they can hold, and that they are on the right road to learn more. We do not know that their judgment is thereby made infallible.

The McPherson Conference prayed earnestly for the guidance of the Spirit in its deliberations and decisions. The delegates did not always all vote the same way. Who will dare to say that only those who voted as he did were under the influence of the Spirit? Paul told the elders at Miletus that he was going to Jerusalem "bound in the spirit." That phrase may refer to his own spirit but that binding was done *by* the Spirit of God. At least he thought so. Don't you? Well, when he got to Tyre the brethren "said to Paul through the Spirit that he should not set foot in Jerusalem." He went on. The same thing happened at Ptolemais. Paul begged them not to break his heart; he was ready "to die for the name of the Lord Jesus." And when he would not be persuaded they said, "The will of the Lord be done." Thus these brethren who had spoken "through the Spirit"—the reference here is beyond doubt to the Holy Spirit—realized that Paul's interpretation of God's will might be more accurate than theirs. It would seem that we might learn something useful from this incident.

The Bible came to us through the minds and mouths and pens of men who spoke and wrote as they were "moved by the Holy Spirit." They were "inspired of God" as they were inspired, not as some good men since their day have said they were.

Since the Bible came to us in this truly marvelous way, it is the word of God to a lost world. How terribly lost that world is today! We must think a little more about this.

E. F.



## We Are Brethren . . .

BY W. W. PETERS

Summary of McPherson Conference Sermon

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren" (Matt. 28: 8).

I do not presume to speak for the brotherhood, but only as one attempting to know the way of Christ and to follow him as a member of the Church of the Brethren. However beautiful and meaningful the name of our church, we are not brethren by virtue of the name but only because we have accepted him as our Lord and are one in Christ Jesus.

*Brethren* is a spiritual concept and those who qualify represent a communion or fellowship of believers who seek to know the Lord and to do his will among men. Among brethren this fellowship is enriched by full and free expression of the fruits of the Spirit which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance.

Brethren believe and practice the fact that one has never attained perfection but that he is always in the process of becoming more like Christ. We become brethren by accepting Christ as our Savior and Lord and then we seek to grow in grace and in the knowledge of the truth.

Brethren live in such a way that their lives become enriched by adding to their faith virtue; to virtue knowledge; to knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly kindness; and to brotherly kindness charity. This is done with a full understanding that if these things are in one and abound they make him to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. Brethren also believe that their minds were intended to be used and that as a man thinks in his heart so is he. Accordingly they believe that Christian growth is an active process and that one must do his own thinking if his life is to be enriched. "Finally, brethren, whatsoever things are true, . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report; . . . if there be any praise, think on these things."

To brethren, life is satisfying because they place spiritual values first in their lives and practice the belief that knowledge, skills and materials are means to the end of noble living. Brethren are righteous not because they are afraid to be bad or to do evil but because the good life brings to them everlasting peace and the highest satisfaction.

To brethren, to live humbly is to live worthily, and humility is a mark of strength rather than

weakness. To be humble requires strength of character which is acquired through the ability to discipline oneself to the point of bringing one's lower nature into subjection to one's higher nature. The opposite of being humble is to be haughty, proud, and arrogant, which does not require any moral or intellectual discipline. All one needs to do to be haughty, proud or arrogant is merely to follow the line of least resistance and this requires no self-control.

Among brethren the following social, moral, ethical, and spiritual tenets abound and function in one's human relationships and in one's personal conduct.

1. There is one God who in the beginning created the heavens and the earth. He is best understood as a spirit and as love. We are his beings by creation and become his spiritual children by a personal relationship established in the acceptance of Jesus.

2. "The earth is the Lord's and the fulness thereof." To accept this tenet means that we are his stewards, to whom has been entrusted the universe to be brought into subjection and the fruits of which are to be used to the glory of God and the good of mankind. The greatest compliment ever passed upon man was when God created him in his own image and breathed into him the breath of life and entrusted his world to him. Those who merit the name *brethren* make good and prove worthy of God's confidence in them.

3. Human values are supreme and the true measures of worth are intelligence, character, industry, and willingness to render service for the glory of the Lord and the good of one's neighbors around the world. The products of intellectual achievement are means and not ends. Human betterment is the end and one will never be guilty of using another as a means to satisfy his own lusts or personal advancement. When human values are held supreme, personality is respected and this applies to family, social, national, racial, business, and professional groups as well as to favored individuals.

4. There are no superior individuals, families, races or nations as such. Differences among people are differences of degree and not differences of kind. Each person should be held responsible for his own talents or capacities and his social reward or appraisal should be in proportion to his growth and the quality of service performed along with the spirit in which the service is rendered.

5. One can be broad-minded without being shallow-minded and one can be tolerant without con-



doning or participating in evil thinking, speaking and conduct.

6. Within the framework of the common and fundamental Christian doctrines and spiritual goals there must be respect for individual differences in abilities to understand and to practice. Each individual must achieve his spiritual growth within the range of his own human limitations and we can be friends one of the other even though we may differ in our intellectual and spiritual understanding and abilities. In all cases, however, in harmony with the nature of man by creation it is expected that he be intelligent, honest, sincere, and consistent in his living. In our human relationships there must be no "better than thou" attitude, for one must lose his life to save it and he that would be great among men must be servant of all. No individual, organization or institution has the lost word on all that is to be known and experienced in the Christian religion.

7. However strong a nation or people may be materially, ultimate strength and security are determined by moral integrity and ethical principles which control conduct in all areas of experience.

8. One's spiritual or higher nature can control his organismic drives and urges as well as the products of his creative genius for the general welfare and the common good.

If to the above is wedded the fact that honorable work is virtue and self-imposed idleness is a vice then one will not take the position that the world owes him a living but only an adequate opportunity to earn a respectable living. At all times one will attempt to render value received for all privileges and factors.

In conclusion let it be said that to brethren true happiness is found in helping others to be happy, and never do brethren obtain satisfaction from the failures or the discomfort of those with whom they may differ or dislike. Brethren are correspondingly mature intellectually, socially, emo-

tionally, and spiritually, and accordingly practice the art of suspending their judgments and the avoiding of indulgence of rumors and petty inaccuracies. They believe with Edwin Markham that "live and help live" is much more nearly Christian than the old slogan, "Live and let live."

*McPherson College.*

Absenteeism

BY GALEN T. LEHMAN

ABSENTEEISM has become a matter of national concern. Even though the percentage of absentees from war plants and mines may be only five to ten per cent, it is maintained that this is so serious as to jeopardize the prosecution of the war. To be absent from work without justifiable cause is considered unpatriotic.

Absenteeism is likewise threatening the church and our war against sin and evil. So many church members have forsaken the practice of assembling themselves together for worship, fellowship and instruction that Christ's kingdom is thereby jeopardized.

One is hardly aware of the acuteness of this problem, until a personal record of church attendance is made for each member of a congregation over a period of time. It is not unusual to find that from twenty-five to fifty per cent of the resident members never darken the door of the church during a single quarter. From one third to one half of the rest are quite irregular. For Protestantism as a whole, it is found that we can count on only twenty-five per cent of the membership being present at morning worship. It has proved a struggle for survival to keep the Sunday evening church service alive, and multitudes of churches have abandoned the effort in despair. When more church members can be found at the movies on Sunday night than at church, we have reached a crisis of serious moment.

How can we make spiritual growth or progress on such a record? How can the church make any marked impact on the lives of its own people or the community, when its members take their religious obligations so lightly? The church is not a convention, where we can successfully be represented by delegate. The experience of thousands substantiates the saying that "the entering wedge to backsliding is neglect of church attendance."

The sermons we fail to hear cannot do us much good. The worship in which we do not participate cannot lift our hearts toward God. When people allow trivial hindrances to keep them

The Simple Things

BY RUTH B. STATLER

The little simple things Christ loved,  
Like breaking bread with friends when night  
Was closing in . . . or catching fish  
With sturdy men . . . or making right  
Small wrongs. He loved to soothe and heal  
The little hurts. . . . The simple prayer  
He praised; and oh, to little ones  
And poor he showed his tenderest care.  
*Somerset, Pa.*



from God's house, they testify by their actions that the church and worship of God are matters of secondary importance to them. Those who habitually neglect the church are in reality voting to close the church.

Dr. Phelps emphasizes the seriousness of parents sending children to Sunday school and church when they themselves stay away. In such cases he maintains "the children regard church going, praying and religion as one of the innumerable penalties and burdens of childhood, from which they will escape as soon as they reach independence."

Some people excuse themselves by saying they are present in spirit. But who wants to attend a church whose congregation is made up of spirits? To say the least, it is not very inspiring to preach to such a congregation. When a doctor prescribes medicine for a patient, he prefers that this particular patient take the medicine. He is hardly satisfied to have a neighbor take the medicine instead of the patient. How many times a minister laboriously and prayerfully prepares a sermon in the hope that it will prove helpful in combating some of the moral, spiritual or mental ills of certain individuals of his flock, only to discover when he stands up to preach that the people he hoped most to help are conspicuous by their absence. Having once preached this particular message, he is hardly at liberty to prescribe the same medicine in so effective a manner in the near future, and so the patient's needs go unmet.

After Christ's ascension 120 people congregated together for ten days and nights in prayer and meditation. "They were all together in one place" and that place was a prayer meeting. How strange that many professed Christians feel perfectly at home at a movie or a card party, but very much out of place at a prayer meeting. From that small united group came the spiritual dynamic to launch the church at Pentecost on its glorious career. Thomas was absent after the resurrection when Christ appeared to the disciples. Think of the blessing he missed. Is it any wonder he was bothered with doubts? Many people miss the Master as a power in their lives because they absent themselves from God's house, from prayer meeting and fellowship with the saints.

During the last quarter century the total membership of the churches has steadily grown, but the attendance at church and Sunday school has shown a marked decrease. It is said, "The most expensive piece of furniture is an empty church pew." No school would feel that it was doing justice to its task or its pupils if only twenty

five per cent attended with any degree of regularity. The percentage of spiritual illiteracy is appalling. People do not have a moral or spiritual foundation to cope with the tremendous problems of our day. Our nation is confronted with spiritual and moral decline, yea, even bankruptcy. By solving the problem of absenteeism, we would go far to reverse this trend.

*Huntington, Ind.*

## Clear Channels

BY REBECCA FOUTZ

A number of reasons could be given for the *must* in John 3:7: "Ye must be born again." John 4:14 shows also how the basic principles of salvation fit together. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

First, there is the satisfying of thirst. What seekings and cravings people have, trying everything of the world to satisfy them! But this cannot be done by pouring in from the outside. Only the new life within can open the well that quenches the thirst.

When this well of living water is opened it cannot be contained within, but it flows out to others. "Out of his belly shall flow rivers of living waters" (John 7:38). Men seek medicinal springs for healing, but this living water is the only real help for mankind. It is a spring that never runs dry so long as the way to its source is kept open. But the channel can become clogged or polluted.

We are the channels through which this living stream is to flow out to others. Anything we allow in our lives contrary to God's teaching will impede it. How much greater would be this healing stream in the world if all the channels were kept clear for a free, full flow!

*Philadelphia, Pa.*

## God Did It

BY W. M. PLATT

No one can live well the Christian life without meeting up with grave problems. Have you not heard the expression: "Well, I am stumped"? Another says, "I am up against it and do not know the way out."

Such experiences have been good for us. They forced us down upon our knees. They helped us to realize how little we are, and how much we are in need of help. And before the problem was solved we had passed through a most precious experience with our heavenly Father.

A California pastor assumed a new pastorate. He found things in a tangle; the outlook was not very encouraging. The field worker of the district visited this church, along with others. Within a year he noted a renewed vitality and an increase in attendance. He said to the pastor, "How did you do it?" And the pastor replied, "I didn't do it. God did it."

Blessed is that pastor who has found this source of help in the solution of his church problems.

Count God in. He is sufficient for every need. With a new light and a shining face you can look up and say, "God did it."

*La Verne, Calif.*



## James R. and Barbara Gish . . .

BY D. L. FORNEY

It seems only fair when writing of Bro. James R. Gish that his wife, Barbara, should also be included. Until Bro. Gish passed away in 1896 they lived and labored and traveled together. Their names and their service to the church will be remembered down through the years in connection with the Gish Fund books for ministers, as well as the fund used in the support and assistance of retired ministers and missionaries.

During their active service they traveled many thousand miles by team and buggy from the home they had at Roanoke, Ill., pioneering in the states of Illinois, Missouri, Kansas, Oklahoma and Arkansas, visiting and preaching among the scattered members, and holding meetings in schoolhouses, churches or private homes as opportunity afforded. In these meetings Sister Gish would often lead in the singing while Bro. Gish did the preaching.

Their last field of labor together was in Arkansas, where it was the privilege of the writer to work with Bro. Gish in frontier mission work as did Timothy with Paul. It was my privilege to visit and preach in nearly all the churches and at most of the mission points in the Arkansas field from 1894 to 1897, often in company with Bro. Gish. I found that pioneering was different from taking turns with the home ministers preaching in my home church at Pine Creek, Ill., or at Mt. Morris, when I attended school there.

So in this new field I found Bro. Gish helpful and tactful in meeting new situations and in becoming acquainted with the people there. Preaching services were usually held in schoolhouses in places where there was a small group of members or in places where there were none of our own members, but the people were hospitable and ready to share their meager comforts with the visiting minister.

Bro. Gish could adapt himself to the backwoods and simple people as well as to the educated and more aristocratic. His preaching was straightforward and scriptural, if not eloquent. Sister Gish was able to adapt herself as well as her husband. Home comforts were not always the best. As a warning to the writer before going to Arkansas Bro. Gish suggested in one of his letters that I need not be surprised if I found sleeping in the beds like lying crosswise on a rail pile. But this was not so bad as finding beds so fully occupied that it was difficult to sleep.

One of Bro. Gish's customs on his preaching tours was to carry with him Testaments or Bibles of good print to sell at cost to those needing them or to give free to those too poor to pay. Later he had Testaments printed, known to many as the Gish New Testament, which are still available at our Publishing House.

Brother and Sister Gish lived frugally and economically, and at the close of his life they had accumulated considerable means, which were left to his wife. As they had no children of their own she passed her property and money on to the church. Thus the Gish Fund was established, which makes it possible to supply books to our ministers at a much reduced price. This fund continues to be a blessing to the church.

During Bro. Gish's active life he helped ministers secure a home in the weaker churches or mission points. In this way the ministers became self-supporting while

serving the churches and building up communities of Brethren people. He considered this real mission work.

Bro. Gish passed away at Stuttgart, Arkansas, on April 30, 1896, having almost reached his threescore and ten years. His body rests in the cemetery near Roanoke, Illinois, where they had established their first home when they moved from Virginia to the Middle West. His life is an incentive to those of us who follow.

*La Verne, Calif.*

## "It Might Not Be Quite Right"

BY GRACE HILEMAN MILLER

On the first Sunday of the new year a class of older junior boys in a Sunday school for Latin Americans resolved to double their membership by Easter. They listed a number of prospects and went to work. The teacher promised them a party if they succeeded in their resolve.

The next Sunday no one succeeded in bringing another boy. Eddie said that he almost got one. The difficulty was that every Sunday morning this boy must go out along the roadside to get grass for the family cow, and he did not get home until about noon. When Eddie suggested that he get grass in the afternoon, he said that he went to the show then.

In the discussion of this subject, the teacher suggested that Eddie offer to help this boy get grass on Saturday afternoon; there were *if's* and *and's* about this. Finally Eddie exclaimed, "Say, I can tell him to come to Sunday school at ten o'clock. When the class is dismissed, he need not go back into the assembly room. Then he would have time to get grass before the hour to leave for the show in Pomona."

"We-l-l," said the teacher slowly.

"I'm not sure that would be right. No, it might not be quite right," said Eddie thoughtfully.

"Since he does not understand English very well, he might get more from the sermon in the Spanish language than from our lesson in English," commented the teacher.

"Eddie, you and I could both help him get grass. That would be better than telling him to cut church," spoke up another member of the class. The teacher heartily agreed.

*La Verne, Calif.*

## Fun at Home

BY BOB TULLY

### Little Beanbags

Here is another beanbag idea. A kind lady who does her own sewing and makes many little dresses, blouses, suits and sun suits as gifts for her little friends goes one step farther. Instead of slipping a little child's handkerchief into the pocket, she makes up little beanbags and includes them as gifts. These bags are all shapes. Some are made like animals; others are heart or diamond shaped. Some are plain squares, but all are made from colored attractive cloth.

Here is a wise suggestion. "I double the material and quilt it on the machine; the less firm the material the more closely it should be quilted."

\* \* \*

If you have any Fun at Home ideas, pass them on through the author. We can share as Brethren.

*La Verne, Calif.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, July 25

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Bible Teachings on the Cost of Drinking.**—Deuteronomy 21:18-21; Proverbs 23:20, 21; 1 Corinthians 6:9-11. Golden Text, Know ye not that the unrighteous shall not inherit the kingdom of God? 1 Corinthians 6:9.

**Christian Workers, Defending America.**

**B. Y. P. D., Growing Into Citizens.**

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### Gains for the Kingdom

Four baptized in the Swope's Valley house, Schuylkill congregation, Pa., Bro. Cyrus B. Krall, evangelist.

Six baptized, one reconsecrated and one united with another church at Middletown, Ind., Brother and Sister B. M. Rollins, evangelists.

• • •

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Homer J. Miller** of Port Republic, Va., July 25 in the Wakeman's Grove church, Va.

**Brother and Sister Otto Laursen** of Defiance, Ohio, Aug. 1-15 in the Libertyville church, Iowa.

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### Personal Mention

**Bro. H. H. Helman**, pastor of the church at New Carlisle, Ohio, was a recent Monday visitor at the Publishing House.

**Elder J. A. Buffenmyer** of Newville, Pa., passed to his reward on July 7 after an illness of five months. A suitable account of his life and labors will be given in due time.

**Bro. Irwin R. Pletcher** of 503 S. Orange St., Sebring, Fla., writes to say that he has been chosen pastor of the Sebring church for the present and that mail intended for the church should be addressed to him.

**Elder William E. Roop** of Maryland is spending considerable time in the West and Northwest following the McPherson Conference. At the time of our last word he was active in and about Seattle, Wash. He plans also to do some preaching in North Dakota.

**Bro. J. Ray Klingensmith** of the Brethren Church, whom Conference attendants will remember as one of the Sunday afternoon speakers at the McPherson meeting, recently underwent an operation, according to a note in the Brethren Evangelist for July 10. He is reported as making a satisfactory recovery.

**Sister Eliza B. Miller**, who served forty years on the India mission field, retiring in 1940, and who is now making her home in the South Waterloo, Iowa, church community, underwent a major operation for the removal of a cataract from her eye at the Mayo Clinic, Rochester, Minn., the latter part of June. Sister Miller is getting along satisfactorily and will return to her home, R. 1, Waterloo, Iowa, as soon as her condition permits.

**Bro. Harold R. Myers** writes to say that he is available for evangelistic work. Address him at 1115 So. Pick-away St., Circleville, Ohio.

**Bro. John Heckman** of Polo, Ill., one of the most active elders in the brotherhood for his age, was a recent Publishing House visitor. Among the things talked about on the day of his visit were: district Brethren Service work, church history, some better way of conserving the properties of local congregations.

**Brother and Sister W. Russell Burriss**, new pastors at Oakland, Calif., invite all Brethren boys who may be stationed in the San Francisco-Oakland area to the church and their home. Their address is 1917 40th Ave.; phone: Kellog 2-3241. Church services are at 11 a. m. and 7:30 p. m. Please send names and complete address both to Bro. Burriss and the Brethren Service Committee, 22 S. State St., Elgin, Ill.

In a personal letter to a member of the Elgin staff a well-known writer for religious publications says: "I called attention to the splendid constructive service which your church is rendering and to its courageous position on war. You are, I believe, very close to the spirit of Christ. In fact, I have come to admire the Church of the Brethren so much that if I were not past the summit of life's little hill, I think I should want to join up with you!"

### Kulp Arrives Lagos

**Bro. H. Stover Kulp**, who left Miami, Fla., on April 5, arrived in Lagos, Nigeria, British West Africa, on July 11, according to a cablegram received on July 12. Stover traveled by plane from Miami to Buenos Aires and by boat from Buenos Aires to Cape Town. From Cape Town he evidently took the railroad to Leopoldville. From there we do not know just what means of transportation was used to arrive finally in Nigeria. This cablegram stated that he had arrived and was well and happy. I am sure we all rejoice to know that he has actually gotten back to the mission field again. His presence will bring a great deal of encouragement and inspiration to the mission staff in Nigeria.

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### Civilian Bond Sales

The civilian bonds sold to Mennonites, Brethren, Friends and others total \$1,843,981 up to June 30, according to report just released by Jesse W. Hoover, secretary of Civilian Bond Committee. For the month of June the sales were as follows: Mennonites, \$93,076.50; Brethren, \$33,164.50; Friends, \$6,737.00; others, \$6,631.00; total, \$139,609.

These purchases represent impressively the interest the purchasers have in co-operating with the government in the financing of her civilian program. For Messenger readers not acquainted with the civilian bond program, a leaflet and subscription order blank may be had by writing to Brethren Service Committee, 22 S. State Street, Elgin, Illinois.

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### Miscellaneous Items

To La Verne College our thanks for a copy of the 1943 annual catalog number of the La Verne College Bulletin.

Texas and Louisiana will hold their fifty-first district meeting at Roanoke, La., July 29 to Aug. 1. The theme is Brotherhood Through Christ, the church-wide emphasis for the year ahead.

The Sunday morning church service of the First church of York, Pa., will be broadcast every Sunday in August at 11-12 o'clock over Station WSBA, 900 kilocycles. The pastor, Bro. Edward K. Ziegler, will preach in each service.

"A miniature Conference was held at the Springfield church of Northeastern Ohio on June 20 with Akron, Eastwood, Kent and our church participating. The program of the day included messages from the pastors who had been at the McPherson Conference, with Bro. C. D. Bonsack as the evening speaker." So writes Bro. L. R. Holsinger of Mogadore, Ohio.

A middle-aged or elderly woman is desired who will make her home with a Brethren couple. Duties would be light housework, and remuneration would be a home and a small amount of cash. The Church of the Brethren is near by. Anyone interested, or who knows someone who might be interested in this situation, should get in touch with Leonard M. Lowe, pastor, 207 N. Van Buren, Batavia, Ill.

Cedar Grove, Ohio, has set tomorrow, July 25, as the day for their home-coming. Sunday morning services are as usual with Sunday school at 10 o'clock and church service at 11. A basket dinner will be served on the near-by lawn of the parsonage. The afternoon service, held at 2 o'clock, C. W. T., will include special numbers in music as well as a message by the guest speaker, Bro. H. M. Coppock of Cincinnati. All friends as well as former members of the church are invited to attend these services. Plan to bring a basket and spend the day with the brethren at Cedar Grove.

The "Sayings of Jesus" printed on the cover page of this Messenger are not intended to be read—unless you are an expert in the reading of Greek. However, there is a relation between the reproduction of writing as it appears on a sheet of papyrus and the story of how the Bible came to us. During recent years the dry sands of Egypt have yielded up thousands of papyri, and among them some like the one containing the "Sayings of Jesus." Think what a thrill it was to the first scholar who could read this tattered bit of papyrus found at Oxyrhynchus, for it begins "Jesus saith . . ."

The editors have endeavored to restrain themselves when sixteen-page Messengers were necessary. As proof we submit the fact that the usual two-page editorial department has been omitted on most such occasions. But this week the managing editor felt that the advisory editor's series on The Bible in Brethren Life should not be interrupted. A different arrangement was required, with the editorial beginning on the cover page.

## *With Our Schools . . .*

### Bridgewater College

The Summer Trimester will close on Aug. 14, after having been in session for ten weeks. Several visiting professors joined members of the regular Bridgewater faculty for the summer, while the student body consisted largely of students wishing to accelerate their college program.

Emergency aid from the churches of the Southeastern Region reached the sum of \$4,260 on June 30. This amount together with the allotment made from General Boards funds by the McPherson Conference and the practice of stringent economies enabled the college to close its financial year most satisfactorily. Notes of appreciation are being sent to all contributing congregations.

Many uncertainties confront the college as it plans for the coming session. Chief among them is the problem of building a satisfactory enrollment. Alumni and friends are being asked to assist in the recruiting program in their communities because of the difficulties of travel by official college representatives.

Prof. Marshall R. Wolfe has been released from instructional duties in the department of religion and philosophy for the next year in order that he may be available for institutes, conferences, revivals, and other special services in the Southeastern Region. During the years he has had many calls for this type of work, which it is now possible for him to give.

Dr. Warren D. Bowman, pastor of the Washington City church, was elected a trustee of Bridgewater College by the Eastern District of Maryland at its meeting in the Bush Creek congregation on April 28. The trustee officers have been elected as follows: J. C. Myers, president; Leland C. Moomaw, first vice-president; Howard S. Zigler, second vice-president; Dr. John S. Flory, secretary; Harry A. Driver, treasurer; J. W. Ikenberry, assistant treasurer; and Cecil C. Ikenberry, assistant treasurer.

A reorganization of the administrative staff has been effected for the next college session. Chief among the changes has been a merger of the offices of the dean of the college and the registrar, the new office to be known as that of the executive secretary of the faculty. Prof. E. R. Shober has been appointed to the office for the session of 1943-44.

The new officers of the alumni association are as follows: Rudolph A. Glick, Buckhannon, W. Va., president; Frank P. Cline, Monterey, Va., vice-president; Mattie V. Glick, Bridgewater, secretary; and J. A. Bosserman, Harrisonburg, Va., treasurer. Recently elected directors of the association are Miriam Bowman, Roanoke, Va.; Dr. Galen G. Craun, Richmond, Va.; Dr. F. D. Dove, Bridgewater; J. W. Miller, Broadway, Va.; and Lula A. Miller, Washington, D. C.



## Our Mission Work

### Relief Committee Work . . .

BY ERNEST M. WAMPLER

#### Five Committees at Work

I have five good committees working with me, and we cover forty-two counties with a number of subcommittees. When everything is well organized, we are able to do much good with the money placed in our hands. I hope I can handle it to God's glory and the relieving of a great amount of the suffering of our fellow men.

#### Grain for Planting Greatly Needed

One of the problems is getting grain for the poor farmers so they can plant their crops. We have had good rain for fall planting, but many of them have eaten up all their grain so now we have to supply them if their fields are to be planted. Many of them here have sold or eaten their animals and that also delays their planting, but by borrowing and by the soldiers helping, most of the land is getting planted. The wheat which is planted is coming up nicely. Our five committees have \$1,200,000 (local currency) for grain and winter vegetable seeds. They do not have very cold weather in central and southern Honan, and vegetables which get started grow all through the winter.

#### Children Left by the Roadside

Another phase of our relief is taking care of children who have been left by the roadside or at some missionary's home. No one wants to start an orphanage now, but there is need for someone to take care of the little tots. We find nurses for them, then pay the nurse, or, rather, we keep the nurse and for that we ask her to feed and care for the child.

#### Giving Out Cotton

Some subcommittees are doing quite a fine piece of work by giving out cotton and having the women in their homes spin it. This is then sold, sometimes at a little loss. With only fifty or sixty cents a day (at present abnormal prices), they can feed one poor woman; whereas if they did not work, it takes \$4 or \$5 to feed one woman. In the camps they are getting equipment for the women to work and soon will be able to reach quite a large group of people. I enjoy this work relief program and with the capacity of our staff in mind am doing all I can to encourage it.

The Africa missionaries love the mountains and hills in Northern Nigeria and they join with the psalmist in saying, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth."

This is Mt. Marama, which is about thirty miles from Garkida. It may be seen on clear days etching the skyline along the range of the Lokoja Hills. The saddleback has long been a friendly landmark for our missionaries at Garkida and at Marama.



#### Back and Forth Between Shensi and Honan

Tomorrow I start back to Honan again; I am going to be very busy from now until I get started back. Hunter of Tungchou is here to help me and will stay in Shensi to buy grain and help with the relief problems here.

#### Camps Are Schools

In some of the camps for small children, we are running schools. The one at Chengchou has 500 children. They have refugee teachers. By this method, we do a lot of good with a small amount of money.

#### To Keep Body and Soul Together

In some places, they buy grain, cook it and have the people come once a day to get their food from the general kitchen. The people take it home and either add to it or eat it just as they get it. It is just enough to keep body and soul together over the winter. At times, we give out money to people and let them look after buying the grain and supplying fuel, etc. In some of the centers we have committees who have been organized for some time, while in others they have just been organized and it takes much time to get everything running smoothly. I think that everything is going very well and we will be able to do a lot of good this winter.

*Shensi, China.*

### What to Pray For

*Week of July 24-31*

Two of Africa's nurses are on our prayer list during this week. They are Evelyn Horn and Grayce Brumbaugh.

Nurse Horn went to Africa in 1930 and has served nearly three full terms on the field. She was home on furlough in 1933 and 1937 and her third furlough is soon due. Most of the time her home in Africa has been at Lassa, but during the past few years she has served at Garkida. Since she is a nurse, all the duties which are usually connected with that profession fall upon her shoulders. Added to these are many new and strange tasks which American nurses never hear about. Do you recall her story of Baby Anjikwi, who was buried alive with his mother and later was rescued when a swarm of bees on the grave gave the sign that the baby still lived? Turn to the July 11, 1942, Gospel Messenger and read this account of a baby brought to the white people's nursery at Garkida.

Nurse Brumbaugh sailed for Africa in 1937 and has not yet returned on furlough, although furlough time is overdue. These are days when military affairs receive priority rights and missionaries are seldom able to secure passage either by ship or plane.

Lassa has been the home of Miss Brumbaugh and all of her time is given to medical and nurse's work. Since no doctor is at Lassa at present, and Dr. Studebaker comes over from Garkida only on special call, she has her hands more than filled with tasks which most American nurses would consider belonging strictly to doctors. There is also time for teaching the women hygiene. Often we wonder when missionary nurses sleep.

Let us pray for Evelyn Horn and Grayce Brumbaugh.

• • •

When you see a good man, think of emulating him; when you see a bad man, examine your own heart.

The real fault is to have faults and not try to amend them.—Confucius.



## *Brethren Service*

### Report of the Brethren Service Committee Meeting . . .

By M. R. Zigler

The Service Committee met in Kansas City and also at McPherson on May 30 and 31. The agenda covered many items.

The church owes much to Bethany Biblical Seminary for providing hostel facilities for Japanese while they are waiting for jobs. One of the most difficult problems is to find homes after their jobs have been found. It was decided to open hostels in other locations if needed. The report of the work of Ralph and Mary Smeltzer was accepted with deep appreciation.

Wilfred Clannin and Howard Sollenberger were appointed as Brethren representatives to serve in China. Wilfred Clannin is to serve in the China office of the Church Committee on China Relief, and Howard Sollenberger is to serve with the American Friends Service Committee in co-operation with the Friends Ambulance Unit.

Two thousand dollars was authorized to be sent monthly to Ernest Wampler and O. C. Sollenberger for relief work in China.

A definite plan was worked out for co-operative procedure in administering the Brumbaugh reconstruction unit in Puerto Rico. The Mennonites and Friends are each setting up a unit in co-operation with the Brethren Service Committee.

A plan was approved whereby Paul H. Bowman Jr., would work with the World Sunday School Association in making a religious survey in South America. This project will probably last three months.

Sentiment was overwhelmingly in favor of sending relief workers to Europe and Africa.

Reports on the heifers for Europe project indicated that there is an increasing interest. A committee, consisting of Leland S. Brubaker, Dan West, Ivan Syler, George Craig, and O. W. Stine, was reappointed to serve on the heifer project. It was decided also to secure a C. P. S. enrollee, if possible, to assist in this program.

One of the high points of the meeting was the report of John Barwick on his work in England. He works in war prisoner camps under the direction of the Y. M. C. A., but is supported by the Brethren Service Committee.

The report on Civilian Public Service indicated that there is an increasing number of men coming into camp and that there is an enlargement of detached service work in which men are receiving maintenance as in hospitals on farms, and in some experimental projects. The training program for relief and reconstruction workers was approved. This includes a few specialized types of training at Columbia University, a research unit in Philadelphia and the training of a large number of workers at North Manchester, Indiana. The total number included in all three projects is approximately eighty-four persons.

It was decided to appropriate \$300 per year to the Servicemen's Christian League, which is a fellowship of Christian men in military camps.

Special consideration was given to the year of volunteer service for youth and others. It was recommended that surveys be made to locate needs for persons in home mission work, as ministerial assistants, in colleges and in foreign fields, and that we create a plan of co-operation with government agencies for those who desire to give a year in lieu of military service.

A very interesting report was given concerning the collection of food throughout our brotherhood during the past year. It was decided that this year food should be collected by the Brethren Service Committee and be assigned at their discretion to other projects than Civilian Public Service when there is a need. This was done because occasionally it was discovered that we had food at places in which it could not all be used but which might be used in other projects of the church at hospitals, colleges, etc.

It was decided to co-operate with the other agencies of the church in promoting temperance. The men's and women's councils and the Board of Christian Education have evidenced a keen interest in this enterprise and are emphasizing it this year.

Paul H. Bowman was elected representative of the Brethren Service Committee on the Investment Committee which was authorized by the Annual Conference.

Early morning conferences were held from six to seven o'clock each morning of the Annual Conference to discuss the objectives and plans of the Brethren Service Committee. It is clear that this committee has been given a very significant task, which will take a great amount of thinking and planning and which will demand the plans, resources and wisdom of every member of the church. It is clear that the church should provide a minimum of \$350,000 to carry our program during the coming year. The continuance of Civilian Public Service, the going of men into relief work, and the training of many others will demand all the resources we can secure to provide the means whereby these men can serve in the name of the Church of the Brethren and in the spirit of Christ.

### Civilian Public Service Briefs

**The National Service Board** for Religious Objectors now has records of more than sixty men in the army who have applied to their superior officers for a IV-E classification since the beginning of the year. Another hundred or so have written that they were not assigned noncombatant duties despite a 1-A-0 classification. The former procedure is usually a long and difficult affair and only five men have succeeded so far this year, several after a year or more of effort. Correcting a mistake in assignment of a 1-A-0 man to combatant division is a relatively simple matter, however, according to Mrs. Huldah Randell of the N. S. B. R. O. advisory section, who has found Col. Russel B. Reynolds, director of military personnel, very co-operative in this regard.

**Physicians who are classified IV-E** should apply to the U. S. Public Health Service for appointment (civil service) to civilian duty immediately upon receiving notice of classification. If they are unable to secure an appointment, they will be sent to C. P. S. in the normal routine and be eligible for transfer to a state mental hospital under the same terms as other C. P. S. men.

**Eight men went to Puerto Rico** during the last two weeks. Others are waiting to go. Those who have gone are: Friends—Robert Bogue, Everett Crouch, Ted Haines; Mennonites—Wilbur Nachtigall and Justus Holsinger; Brethren—I. Harvey Horner, Jim Martin, Gladden Boaz.



# The Church at Work

## Christian Finance . . .

### Three Weeks' Emphasis, 1943

A plan for the local church to consider the basis of Christian stewardship and a program of financing for the individual and the local church are given here.

A theme is offered for each week's emphasis, which is to be prepared and furnished for use in every local church. October is proposed as the month.

The plan proposes that the Sunday-school and morning church services be utilized on the first two Sundays, as well as two Sunday evenings for discussion periods. During the third week a special workers' meeting should be called to consider financial procedures in the local church, and the Sunday evening service of the third week may be used for a talk and presentation of the play entitled Truth Seekers Enlist.

The following outlines suggest features for the fulfillment of the emphasis. Source materials will be furnished from Elgin. A packet of these materials will be ready by September 1. Order from General Boards, Stewardship Department, 22 S. State Street, Elgin, Illinois. The packet may be ready much earlier than September 1.

### FIRST WEEK

Theme: I Have a Stewardship

1. Sermon on stewardship.
2. Five-minute talk by layman before sermon.
3. Talk during the Sunday school.
4. Talk in the junior department.
5. Leaflet for distribution.
6. Quotations suitable for church bulletin.
7. Suitable play.
8. Discussion outlines.

### SECOND WEEK

Theme: Spending Our Money

A consideration of budgets: personal and congregational

1. Sermon on spending our money.
2. Five-minute talk by lay person in the Sunday school hour or before sermon.
3. Talk in the junior department.
4. Leaflet for distribution.
5. Quotations suitable for church bulletin.
6. Discussion outlines.

### THIRD WEEK

Theme: Every Member a Giver

#### Outline for Workers' Meeting

Present this program at a workers' meeting called by minister or missionary, finance and other committees.

Purpose: To consider a Christian program of giving and how the church should proceed to educate and enlist her members in giving.

Suggested for a week evening prior to the third Sunday's emphasis.

#### Financial Procedures in the Local Church.

1. To make money serve spiritual interests to a maximum extent in our community and in the district and brotherhood programs.
2. To teach all our members the doctrine of giving as basic in a Christian's life.
3. To encourage all members to tithe or dedicate some proportion of their income to the church and other Christian causes.
4. To prepare a budget (statement of the local church

program, including the Sunday school, in terms of financial costs, including goals for missionary giving) and have it adopted officially by the church.

5. To consider the best system for every member giving. What relationship to the Sunday worship? The use of weekly envelopes? Single or double pocket? The part children should take?

6. What is the method of enlisting all members?

(1) An every-member canvass in which prepared visitors call at each home and receive a pledge.

(2) A dedication Sunday in which each member brings his pledge to the consecration service.

(3) Shall the pledge be for a stated sum weekly or what other commitment is more workable or better?

(4) What preparation of the membership and of the every-member visitors can be made prior to the enlistment?

### Sunday Evening Program

1. A talk: Our Church Financial Goal. To be given by one who participated in the workers' meeting.

2. Playlet: Truth Seekers Enlist, by Galen T. Lehman.

3. Leaflet for distribution.

4. Discussion outlines.

### ADULT DISCUSSION OUTLINE

#### Reality in Religion

Scripture: James 2

Sunday, August 8

#### I. Snobbishness in the Church

James warns against unfair distinctions between persons. He cites an instance in which clothing and riches made a difference in treatment. This is unreasonable, says James. Clothes do not make a man good or bad. Anyway the rich often oppress and do harm while the poor frequently are rich in faith. This is also unlawful; it is sinful. Christians are to love all men. They are brethren. If one breaks the law of love he is a transgressor of the law and will be judged by a "law of liberty," in which mercy figures.

#### II. Faith and Works Are Inseparable

True Christian faith is not mere intellectual assent. It expresses itself in deeds. A faith which does not produce works is barren and dead. It is futile to profess to believe in the law of love without doing something within one's power for the person who is in need of help. Abraham proved his faith in God by placing his only son, Isaac, on the altar of sacrifice. Rahab proved hers by risking her life to save God's messengers. Creed and character go hand in hand. Belief and conduct are inseparable.

#### III. For the Discussion

1. To what extent do Christians today need admonition against partiality?

2. How much class distinction and race prejudice have you observed in the church?

3. Have you heard of country churches in which the renters and hired laborers do not feel at home with the land owners and employers? Of city churches in which only the employers are officials?

4. To what extent has the day of dead orthodoxy gone? Are there still those who attempt to show their faith by reciting creeds and defending dogmas?

5. Can we agree with those who say that it does not matter what one believes, that it is conduct that counts? Can the two be separated?



## Correspondence . . .

### Feed the Starving Children of Europe

A number of adults and young people of the Southeastern Region interested in the work camps and summer of service project of that region met at Camp Galilee, June 19 to 23, to think through plans for further action. One of the interests growing out of this meeting was a concern for the starving children of Europe. The following resolution which was sent to the President sets forth the problem. It is printed here with the hope that other church groups may become aware of the situation and lend their influence to open an avenue of relief for these innocent victims of the war. This may be done by urging senators to lend their support to Senate Resolution No. 100 and by voicing opinions on this question to the President and to representatives in congress.—Ed.

June 22, 1943

To The Honorable Franklin D. Roosevelt  
President of the United States  
Washington, D. C.

Since the food supplies of all the occupied countries of Europe are now dangerously exhausted, starvation has already begun and disease is rampant, especially among the children and,

Since a relief program of 18,000 tons of food a month has already been adopted in respect to Greece under the supervision of the Swedish and Swiss Relief agencies and the International Red Cross, which relief program has had the complete approval of the State Department which has publicly expressed the confidence that all relief sent has reached those for whom it was intended and,

Since there are large supplies available in South America and many of the occupied countries have funds frozen in this country which they have indicated they would like to have released for the purchase of food needed to preserve the lives of their children and,

Since the Swedish government has ships not available to the Allies which they have offered for transportation of relief supplies;

Now therefore be it resolved, That immediate steps be taken to extend the Greek experiment to include an experiment in at least partial relief to the children of other occupied countries and be it further

Resolved, That we, the summer service workers of the Southeastern Region of the Church of the Brethren respectfully urge that the government of the United States through the Secretary of State, endeavor as quickly as possible to work out in co-operation with the British government and the governments of Sweden and Switzerland a systematic and definite program of feeding for the distressed children where the need is now most acute.

Committee—Ruth Rinehart, Arthur Scrogum, Grace Hollinger.

### Going and Coming

During several sojourns going to and fro and up and down in the country, various articles have been contributed and seemingly were appreciated so that another report is undertaken.

This time the trip covers the journey to McPherson and the return from there. It is hoped that it may be so condensed as to appear in a single article instead of the installment method as heretofore.

Two years ago, the editor wrote that the length was great and the contribution was late. At any rate it has never appeared. I presume the atmosphere of the article had a musty odor.

After leaving the beautiful village of Nokesville, a delightful stay was enjoyed with Welsh Run. The next

stop was near Grantsville, one evening on the Pennsylvania side and another evening on the Maryland side.

The Greensburg stop with the Broughers was a dignified and pleasant fellowship. The Broughers have a great church plant. West Milton, Ohio, with its Salem service and its Pittsburg service, was outstanding with that prince of singers, J. Henry Showalter. The sales of one of his songbooks went beyond the 200,000 mark. Bro. Showalter has figured largely in Brethren church music. The Salem and Pittsburg churches have interesting people. I had a delightful visitation in Marion, Indiana, with James H. Beahm.

Long ago Hubbard wrote a book on Little Journeys to the Great. In Manchester I had four little journeys to the great—to the Ikenberrys, the Rebers, the Schwalmes and the Wingers. Say, that man Otho Winger has quite a den. Bro. Winger has a good book workshop. His writings show it.

The week in and around the religious atmosphere of Bethany was a wholesome sniff of Bible air. I enjoyed the Beahms. They happened to be pretty thick around that center.

Fifty-five years ago I spent a night in the Fitzwater home. This time the boy of that time, Perry Fitzwater, took me to his home from Moody, so I have been spending a night with P. B. Fitzwater every fifty-five years now for a season.

The pause at Naperville was refreshing—recalling memories of the Annual Meeting of 1898, when I made the missionary address and served as a member of the Sunday School Board.

Muscatine, Iowa, with the Haneyes and their good people, was like an oasis in the desert of travel.

What happened at McPherson appeared in the church paper. A York County deacon put a second to a motion, however, that reversed an answer by the Standing Committee.

On coming back, wonderful were the experiences in Wichita and Parsons.

A day with the Old Order Brethren at Flora, Indiana, showed that these dear people had no difficulty because of the tire and gasoline and food restrictions. The old Brethren are a great people. When they left us we lost, and they lost. Division generally weakens and brings losses. Will sixty more years bring us together? That is a dream.

The enjoyments at the Eversole house near Dayton were outstanding.

Two nights among the mountain peaks of Fayette County, West Virginia, were a revelation.

One was delighted to see Bedford and Nokesville once more.

Nokesville, Va.

I. N. H. Beahm.

### Harmony Assembly

Harmony assembly, which will be held at Camp Harmony on July 26—Aug. 1, will again stress subjects of great interest.

William Beahm of Bethany Seminary will lead Bible Exposition; Warren D. Bowman, pastor of the Washington City church, will lead classes on Homebuilders and on The Teaching of Anointing for Healing; Dr. Laura Cottrell, missionary to India for thirty years, will lead in the field of missions.

The afternoons will be given to conferences for men and ministers, women, young people, children and children's leaders. The children's leaders will use the credit



course No. 216b, The Use of the Bible with Children. There will also be conferences on Brethren Service, temperance, worship and missions.

In the evenings there will be sermons and special music furnished by the local churches.

On the closing day the twentieth summer convocation will be held. One of the features will be the burning of the camp mortgage.

Come for the week, or as many days as you can. You will find fellowship and get inspiration and a spiritual blessing.

Greensburg, Pa.

M. J. Brougher.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Coble-Lehigh.**—By the undersigned in the Madison Avenue church, June 12, 1943, Charles E. Coble and Dorothy R. Lehigh, both of Dover, Pa.—M. A. Jacobs, York, Pa.

**Connelly-Rhodes.**—Frank Shadle Connelly of West Chester, Pa., and Ruth Alverda Rhodes of Martinsburg, Pa., June 5, 1943, in the Smithfield church, Pa., by the undersigned.—A. Emmertt Frederick, Roaring Spring, Pa.

**Daron-Hoover.**—Garman H. Daron of Arlington, Va., and Gulah V. Hoover of Quinter, Kansas, at the McPherson church, June 27, 1943, by the undersigned.—Bernard N. King, McPherson, Kansas.

**Hoff-Shelton.**—By the undersigned at the Christian church, Mill City, Oregon, June 6, 1943, Glenn Hoff and Doris Shelton, both of Albany, Oregon.—Forrest U. Groff, Albany, Oregon.

**Kendig-Hull.**—Irvin H. Kendig and Dorcas M. Hull, both of York, Pa., at the home of the bride, by the undersigned, on July 2, 1943.—M. A. Jacobs, York, Pa.

**Krantz-Hammond.**—Loren E. Krantz and Norma R. Hammond, June 12, 1943, at the Flint church, Mich., by the undersigned.—Elvert F. Miller, Flint, Mich.

**McAuley-Nicholson.**—Roy E. McAuley of Wichita, Kansas, and Ruth Arlene Nicholson of Filer, Idaho, at the Wichita church, June 20, 1943, by the undersigned.—J. J. Yoder, McPherson, Kansas.

**Mumma-Garman.**—On July 3, 1943, by the undersigned at the parsonage in Lititz, Pa., Ammon G. Mumma of Lititz, Pa., and Edith F. Garman of Mt. Joy, Pa.—James M. Moore, Lititz, Pa.

**Rigler-Zeigler.**—George M. Rigler of Rock Falls, Ill., and Mary Catherine Zeigler of Polo, Ill., at the West Branch church, June 20, 1943, by the undersigned.—M. E. Clingenpeel, Polo, Ill.

**Ritchey-Walton.**—At the bride's home near Hutsonville, Ill., Bro. William Oscar Ritchey of Lawrenceville, Ill., and Sister Mildred Walton, June 27, 1943, by the undersigned.—Dolar C. Ritchey, Lawrenceville, Ill.

**Sipe-Bowders.**—Paul C. Sipe of Mt. Wolf, Pa., and Louise E. Bowders of York, Pa., July 4, 1943, by the undersigned at his residence.—M. A. Jacobs, York, Pa.

**Strausbaugh-Alwine.**—By the undersigned in the Madison Avenue church, April 25, 1943, Maurice Strausbaugh, Jr., and Jean Marie Alwine, both of York, Pa.—M. A. Jacobs, York, Pa.

## Fallen Asleep . . .

**Bitting,** Samuel Claude, was born on May 22, 1883, and died suddenly on April 25, 1943. He had been in failing health for several years. He lived his entire life on the farm where he was born. On May 22, 1907, he was united in marriage to Etta Zeigler, who survives with one son and two grandchildren. He was baptized into the Church of the Brethren on May 22, 1917. Funeral services were conducted at the Blue River church by his pastor, Bro. L. U. Kreider. Interment was made in the Merriam Christian Chapel cemetery.—Mrs. Victor Zumbrun, Churubusco, Ind.

**Burch,** Blanche V., daughter of Frank and Martha Stull, was born in Marshall County, Ind., on Aug. 13, 1894. She was united in marriage to Chester Burch on March 18, 1914, and to this union were born two sons. She was an active member of the Blissville church, being the acting president of the ladies' aid and a deaconess for several years. She died on June 13, 1943, after enduring much suffering. She leaves her husband, two sons, a grandson, her aged father, three brothers and two sisters. Bro. Clyde Joseph officiated with Bro. C. C. Cripe assisting. The body was laid to rest in the Tyner cemetery.—Mrs. Mae Pippenger, Plymouth, Ind.

**Crissman,** Laura Isabel Weddle, was born on March 22, 1869, in Floyd County, Va., and died on July 1, 1943. On July 22, 1903, she was united in marriage to Sloan Crissman and to this union were born five children, four of whom survive their mother. She is also survived by her husband, one brother and two sisters,

eight grandchildren and eight stepchildren. Services were conducted by the undersigned and burial was in the cemetery at St. John, Kansas.—H. D. Michael, St. John, Kansas.

**Engstrom,** Mrs. Charles O., daughter of Mr. and Mrs. Chris Peel, was born Aug. 20, 1884, and died June 18, 1943. Her husband survives her. She was a member of the McPherson Church of the Brethren. Funeral services were held at the church with her pastor, the undersigned, in charge. Burial was in the McPherson cemetery.—Bernard N. King, McPherson, Kansas.

**Geib,** John W., died April 13, 1943, while on his way to work. He was employed by the Noggle Garment Company, whose truck he was driving at the time of his death. He was a consistent member of the Church of the Brethren for many years. He is survived by his wife, two sons, two daughters, several grandchildren and one brother. Funeral services were held at the Manheim church with the home ministers in charge. Interment was in the Chiques cemetery.—Susan M. Cassel, Manheim, Pa.

**Harris,** Ada May, daughter of Joseph H. and Elizabeth Bare Shorb, was born in Carroll County, Md., in January 1867, and died at the home of her daughter in Baltimore, Md., June 8, 1943. She was married to William Harris. In 1885 she united with the Church of the Brethren. She lived in Waynesboro, Pa., for many years and was a charter member of that congregation. She loved her church and as long as she was able was constant in her attendance at the services. She is survived by one son and two daughters. Funeral services, conducted by her pastor, Bro. George Detweiler, were held at the Crove funeral parlor in Waynesboro. Interment was in the Green Hill cemetery.—Sudie Wingert, Waynesboro, Pa.

**Mahoney,** Lucinda Harter Wise, died June 24, 1943, at the age of eighty-three years, at the home of her daughter near New Castle, Ind. On Dec. 27, 1891, she was united in marriage to Lewis Wise. To this union were born three daughters. Besides her children, four stepchildren, eighteen grandchildren and eighteen great-grandchildren survive. In her home she was never too tired or too weary to carry on until two years ago when physical weakness forced her to inactivity. In early life she united with the Church of the Brethren and remained a consistent and faithful member until her death. Funeral services in charge of Elders D. W. Bowman and John R. Peters were held at the Brick church.—D. W. Bowman, Anderson, Ind.

**Nesselrodt,** Rebecca, daughter of John and Sara Kuy Kendall, was born Feb. 14, 1864, in Pendleton County, W. Va., and died April 25, 1943. At an early age she united with the Church of the Brethren, to which she remained faithful. In 1883 she was united in marriage to Simiel H. Nesselrodt at Ft. Seybert, W. Va. To this union were born two children, who survive her. There are also nine grandchildren and six great-grandchildren. After the death of her husband in 1917 she made her home with her daughter, except for one year spent in New Jersey with her son. During the several months of her illness she was anointed twice. Funeral services were conducted at the Flower Hill church by the writer. Interment was in the church cemetery.—Chester I. Harley, Gaithersburg, Md.

**Park,** William Elwood, died at his home near Broadway, Va., on June 27, 1943, at the age of seventy-six years, three months and ten days. Death was sudden, due to a heart attack. He was the son of the late William and Susan Park of Capon, W. Va., where he was born and spent his early life. Surviving are his wife, three daughters, two sons, seven grandchildren, one brother and three sisters. The funeral was held from the Cedar Run church with the writer and Rev. Paul Slonaker officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Rhodes,** Joseph S., died on June 18, 1943, in a hospital in Baltimore, Md., where he had been a patient for a few days following an accident in the Bethlehem-Fairchild shipyards near Baltimore. He was aged fifty years, five months and nine days. While living at Endless Caverns, Va., he and his family were active in the program of the Fairview Church of the Brethren. Surviving are his wife, two sons, two daughters, three brothers and two sisters. His body was brought to his home in New Market, Va., and the funeral service was held at the St. Matthew Lutheran church, where he held membership, with Rev. S. E. Schullery and the writer officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Throne,** John Franklin, the oldest child of George and Hannah Throne, was born near Mansfield, Ohio, on Aug. 22, 1854, and died on June 21, 1943, at his home near Pioneer, Ohio. His parents moved to Williams County, Ohio, when he was two years old. He was united in marriage to Mary Jane Greek on Oct. 10, 1877, at Bryan, Ohio. To this union were born four children: three daughters died in infancy and one son survives him. At the age of twenty-four years he united with the Silver Creek congregation of the Church of the Brethren. During his Christian life he served in various church offices; he was elected to the deacon's office in 1884 and served faithfully. Bro. Throne was a highly respected citizen and many persons speak of the encouragement he has given them. He leaves his wife, one son, three grandchildren, and one great-grandchild. Three brothers and one sister preceded him in death. Funeral services were held at the Hickory Grove church by Bro. Harold Hendricks, assisted by the writer. Burial was in the Floral Grove cemetery at Pioneer, Ohio.—H. P. Garner, Pioneer, Ohio.



## Church News . . .

### California

**Reedley.**—On April 12 the pastor, Bro. Bruce Flora, attended the pastor's conference at Empire. On April 18 seven babies were consecrated. Our Holy Week services were climaxed with a love feast on Good Friday; the pastor officiated. Sister Claude Rupel was the speaker at a family dinner held at the church on May 16. During May the church was repainted, all the work being donated by the brethren. Our Conference offering was \$14.85. The pastor was the speaker at the Memorial Day services. Two of our young people graduated from La Verne College; two from the local junior college; and two from high school. Although the fruit season is a busy one, our attendance has kept up remarkably well. Bro. Frank Fike, our church treasurer, is convalescing from an operation. After dinner at the church last Sunday the church council was held. Officers of the Sunday school and Christian Workers were elected. Bro. Don Miller is now Sunday-school superintendent. A committee is investigating the possibility of holding a vacation Bible school after the camp at Camp Beulah. New songbooks are being ordered for the church and others for use in the young people's department. On July 4 Merlin Clark, who was licensed to preach, will deliver his first sermon for us.—Mrs. Anna V. Ramsey, Reedley, Calif.

### Idaho

**Emmett.**—Bro. Clyde Carter, a recent graduate of La Verne College, is our summer pastor and his presence is a real encouragement. He will leave us in September to attend Bethany Seminary. A visitation program has been set up and we are experimenting with a midweek meeting every two weeks. Our delegates to the district meeting at Moscow reported a very profitable meeting. The last Sunday's offering of each month is given to Brethren Service. Last Sunday's offering set a high of \$92. The church presented small New Testaments to our three high school graduates. Our young people are attending a union Christian Endeavor participated in by the Methodist, Presbyterian, Christian and Brethren churches. Eight of our young folks plan to attend the Fruitland rally July 10, 11. The painting project started last fall has been completed. The church and parsonage were cleaned by the ladies' aid. Isabel Harris Walters visited here in May. June Sisler has returned home from work on the coast. Phyllis Payton has been taking a business course in Boise.—Ralph Turnidge, Emmett, Idaho, July 2.

### Illinois

**Springfield.**—In the early spring the pastor, Bro. R. C. Wenger, conducted a ten-week teacher training class of twenty members. At the spring communion during Holy Week, the largest attendance of men in many years was achieved by dramatizing the Lord's Supper, as conceived by Leonardo da Vinci in his famous painting. This dramatization was not a substitute for but was a part of the usual examination service. During pre-Easter evangelistic meetings conducted by the pastor, four were baptized. In an effort to keep in touch with the boys of our congregation who are in the armed forces of the U. S. A., a candle-lighting and prayer service is held each Sunday morning. One hundred twenty attended the mothers and daughters banquet on May 12. Our pastor represented us at the McPherson Conference; on his return a potluck supper was held at the church, after which he gave a report on the main items of the Conference. The Fellowship class has assumed the responsibility for enlarging the platform so as to accommodate plays, children's programs and the choir. At the present time our pastor is directing a union daily vacation Bible school, in co-operation with three other churches. Eight of our Sunday-school workers are teaching in this school. There is an average attendance of 100. During the week of July 26-31 our pastor will broadcast at the morning worship hour at 8:30 a. m. over WTAX, 1240 K, Springfield, under the direction of the Springfield Council of Churches.—Mrs. Martha L. Meadows, Springfield, Ill., June 30, 1943.

### Indiana

**Buffalo.**—The work is progressing since the church has been remodeled. The facilities of the church help us to carry on many activities that promote spiritual growth. Mother's Day was observed with a program given by the mothers and daughters in the morning and with a sermon by our pastor in the evening. On May 11 the fathers and sons served a banquet to the mothers and daughters. On June 19 the mothers and daughters served a banquet to the fathers and sons. Forty-four men and boys were present. A recognition service was held for the fifteen young men in service in various parts of the world. Paul Thompson of Chicago, E. S. Petry of Burnettsville, Rev. Jones of the Star City Methodist church, Leo Vanscoyk of Buffalo, Harold Long of Fort Wayne and Earl Dilling of Monticello gave talks. Bro. Charles R. Oberlin, pastor of the Peru, Ind., church, will begin a revival meeting in our church on Aug. 15.—Mrs. Lottie A. Hirt, Monticello, Ind., July 3.

**Fairview.**—On Memorial Day Bro. John R. Wagoner of North Manchester was the speaker. A shield holding cards with the names and addresses of the twenty-nine boys in the service of their country was put up. Each member of the church draws one name from the list each week, so that each boy receives at least

one letter each week. On June 6, when the pastor was attending Conference as our delegate, Dr. O. F. Hall of Purdue University filled the pulpit. On July 4 the church will hold a picnic and enjoy a day of fellowship. The harvest meeting will be held on the last Sunday in August. After thirty-five years of active service Bro. J. W. Root has retired as pastor. Sister Root and he recently presented new pews to the church. Because of overcrowded conditions in the children's department, Bro. C. H. Deardorff was called in and plans are being made to adjust the heating plant and rearrange the basement to take care of this department. An offering for Brethren Service is taken the first Sunday of each month. Our Conference offering was \$163. The pastor, the undersigned, would be glad to receive information about any Brethren boys who are students at Purdue or are in the naval units training there, in order that we might arrange transportation to church services for them.—Albert E. Harshbarger, Lafayette, Ind., June 30.

**Union Center.**—At a recent business meeting delegates to district meeting were chosen. Bro. Arthur Keim will be the harvest day speaker. The fall communion will be held on October 23. Bro. Joe Whitacre, pastor of the Pine Creek church, will be the evangelist at our revival meeting in November. The ladies' aid, which meets every two weeks, has been making clothing for the children in the Kentucky mountains. The Annual Conference delegate, Bro. David Miller, gave a fine report of the Conference. The girls of the church sponsored a mother-daughter meeting on May 8. Mrs. J. Milton Bowman was the guest speaker. On May 23, 24 the young people had a week-end camp at Camp Mack. About fifty attended. On July 11 the New Paris young people will give a play at our church.—G. Blosser, Nappanee, Ind., June 29.

### Iowa

**Fernald.**—At our council meeting on June 11 it was decided to have our love feast on Sept. 18. Two delegates were elected to district meeting. Russell Jarboe was relicensed to the ministry. One letter was granted. Men's work is planning to shingle the church. On June 26, 27 the B. Y. P. D. of Middle Iowa met in conference in our church. The theme was Build Today for a Christian World.—Mrs. Earl Jarboe, Fernald, Iowa, July 1.

**Ottumwa.**—Our spring communion was held in April; two young people were baptized previously. We enjoyed visits from our two young ministers and their families, Charles Lunkley and Edward Murray; both have summer churches. We have received money from our boys in service and have started a building fund. On a Sunday in June we took an offering for this fund and received a goodly sum. Bible school started on June 7 with an average attendance of seventy. The offering amounted to \$11.08. Our church is joining with eight other churches in vacation Bible schools to be held in three schools. A conference was held for the young people at the Fairview church. The aid society finds supplies hard to get; they are quilting now. Consecration services for six babies were held on June 13.—Mrs. Elvira Walker, Ottumwa, Iowa, June 30.

**Spring Creek.**—We met in council after having lunch together one Sunday in April. Our pastor and Elder D. D. Harner were in charge. Various reports were given and some plans discussed for the future, one of which is purchasing a parsonage. The men gave a detailed report of their church farm work and their plans for 100 acres this year. The women plan to plant popcorn on space given by the men. The Challenge of the Cross was given at Easter.—Mrs. D. D. Harner, Fredericksburg, Iowa, June 30.

### Kansas

**Quinter.**—We had a clean-up day in April, at which time the ladies made thirty yards of material into garments and packed two large boxes of clothing for relief. The young people sponsored a sunrise service on Easter morning and gave a cantata in the evening. We also had decision day on Easter and twenty were baptized. During April a school of missions was conducted for the adults on Sunday evening by Bro. Samuel Bowman and on Sunday morning for the children, by Mrs. Brandt. A successful Brethren Service campaign was held, at which time the following were pledged: \$355 in cash, eight calves, twelve pigs, five acres of wheat, one dozen hens, one turkey and two garden projects. Our love feast was held on April 23. We held a successful vacation Bible school with the Methodist church. Our attendance and interest are increasing and we feel very hopeful for the future of our church.—Mrs. Bryan Roesch, Quinter, Kansas, July 2.

**Wichita.**—We have ended a ten months' period without a full-time pastor and feel that the work has been carried on with a fair degree of success through the loyalty and co-operation of the local members of the church and the able ministry of Bro. Roy McAuley, who has filled the preaching appointments faithfully during this time. On May 16 Bro. McAuley ended his work here and went to Lawrence, Kansas, where he is attending medical school. Since that time appointments have been filled by various speakers, including Dr. Desmond Bittinger, Bro. Burton Metzler, Bro. James H. Elrod and Bro. J. J. Yoder of McPherson. Miss Helen Topping, who has worked with Kagawa, gave a very interesting talk on June 13, telling of her work with him. Two of our newly licensed ministers, Dwayne Ramsey and Homer Kimmel, preached their first sermons for our congregation. We held our spring communion service on April 22 with our elder, Bro. Burton Metzler, officiating; he was assisted by Brethren Roy



McAuley and Dwayne Ramsey. On that evening Bro. Metzler and Bro. McAuley anointed Sister Mary Weaver and administered the communion to Sister Louie Wrightsman, who is a helpless invalid. We have succeeded in securing Brother and Sister L. Avery Fleming of Elgin, Ill., as pastors of our church and are eagerly looking forward to their coming on July 1. Considerable work has been done on the parsonage to make it an attractive home. Our building fund continues to grow, and we anticipate a new church home on the splendid location which has been purchased. Our work campers have arrived: Miss Emma Grace Ritchey of Schellsburg, Pa., and Miss Lois Rupel, Walkerton, Ind. In addition to their regular work, plans are laid for a vacation Bible school for underprivileged children in one of the poorer districts of our city.—Dora B. Cripe, Wichita, Kansas, June 29.

#### Maryland

**Meadow Branch.**—Our congregation has had several visiting speakers since the last report. Rev. Ellis Cowling preached an inspiring sermon, using "Judge not, that ye be not judged" as his text. Mr. and Mrs. Todd of the C. P. S. unit at the Springfield state hospital were speakers at a church service in charge of the B. Y. P. D. Bro. Chester Harley, district relief representative, gave a report of the relief work in the district last year. In April Mrs. Albert Simon, a Friend who was a relief worker in Spain, pictured conditions there during the Spanish war. We sent three delegates to the district meeting at the Locust Grove church. Our love feast was held the Thursday before Easter; Bro. Elmer Schildt of Thurmont officiated. The primary and young people's departments gave an Easter program in story and song. Mr. and Mrs. Herman Smith of York, Pa., gave a program of sacred songs and stories at a church service in charge of the B. Y. P. D. Brother and Sister William E. Roop represented the congregation at Annual Conference. Bro. Roop is making an extended trip west. The daily vacation Bible school in charge of Mrs. Lavinia Wenger was well attended in spite of gas rationing. The children made booklets, scrapbooks, reed baskets and garments for refugees. The daily offering for relief amounted to \$25.10. A box of toys, games, books, puzzles and dolls was packed for the children at a relocation center. Our church and Sunday-school attendance continues to be very good. The caretaker's home is undergoing extensive repairs.—Mrs. William E. Brown, Westminster, Md., June 29.

**Myersville.**—New girders in our church basement are replacing the old ones which were destroyed by termites. Many other improvements are being made in the church basement. After this work is finished we are planning to have it painted and hang the curtains the women's work has made. The Sunday-school classes which previously met in the basement are now being conducted in the parsonage and the home of Bro. Milton Summers. Our church recently sent two delegates to a regional conference on A Just and Durable Peace, held at Hood College in Frederick,

Md. The women's work sent boxes of food to our boys serving in the armed forces. They also succeeded in securing a seventy-five per cent Messenger club. We are looking forward to having Bro. R. W. Schlosser with us during the last two weeks of August to hold evangelistic services.—Margaret Leatherman, Myersville, Md., July 5.

#### Ohio

**Painter Creek.**—On June 27 our music committee put on an interesting program; the subject was the life and hymns of the blind hymn writer, Fanny Crosby. On June 18 one hundred twenty-eight mothers and daughters met for their annual banquet. Mrs. Grimley of the Pittsburg church was our guest speaker. A number of members have been added to our church recently by letter and five by baptism; our present membership is 222, which is larger than it has been for some years. Our communion is set for Oct. 10.—Mrs. Levi Minnich, Greenville, Ohio, July 5.

#### Pennsylvania

**First Church, Altoona.**—The Willing Workers class placed an honor roll in the Sunday-school classroom; there are fifty-eight names on it. A committee of three has been appointed to keep in touch with the men in the service. On the Sunday following Easter we had a large attendance at the love feast. Bro. Long baptized sixteen. June 14-25 was the time for our vacation Bible school, at which we had an enrollment of over eighty. The leaders were Mary Sell and the writer. The school closed with a program on June 27. The children made religious posters and Red Cross slippers. After the Bible school program Bro. Long gave recognition to the golden wedding anniversary of Brother and Sister Ardie Wilt. Our church joined in a laymen's campaign; Hyman Appleman, a Christian Jew, was the evangelist. At the request of Bro. Long the church appointed a committee to secure pastoral assistance. Sister Long has been ill for a long time and the burden of the church work is too much for Bro. Long alone.—Ada Sell, Altoona, Pa., June 30.

#### Tennessee

**French Broad.**—Our Sunday school is progressing nicely and the attendance has increased under the supervision of Bro. E. T. Wine. We lifted an offering for Bridgewater College. The ladies' aid has made two quilts and is going to can fruit and vegetables for the C. P. S. camps. We send an offering for Brethren Service each quarter and have reached our quota each time. The boys from our congregation are in C. P. S. camps. The cemetery association has purchased an acre of ground to enlarge the cemetery. We met in council on July 3 with Bro. R. B. Pritchett presiding. Two delegates to district conference were elected. Two of our members have died since our last report.—Pearl E. Rodeffer, Dandridge, Tenn., July 6.

## Announcing . CHRISTMAS GREETINGS FOR 1943

It is not too early to start thinking about the selling of Christmas greetings. We are proud to present the deluxe Sunshine Line. This new deluxe assortment excels in value and new ideas. There are twenty-one large 4¼ x 6 inch folders all in beautifully tinted six to eight color printing on fancy paper. They must be seen to be appreciated. Excellent for resale by B. Y. P. D.'s, aid societies or individuals.

#### DESCRIPTION

- Assortment No. 43**—Twenty-one greetings of distinction with Christmas message and Bible verses—complete with envelopes and box .....\$1.00
- Assortment No. 430**—Same as No. 43 but without Bible verses ..... 1.00
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- Assortment No. 330**—Same as No. 33 but without Bible verses ..... .50

**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**



# GOSPEL MESSENGER

Volume 92

July 31, 1943

Number 31



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(See Messenger Notice, page 14)

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## Around the World...

**Alcoholics Anonymous**, a society dedicated to the reform of habitual drinkers, recently announced that 5,000 "ex-drunks" have been given back to our nation as sober men.

**The British Broadcasting Corporation** announces an important series of talks to be given in its various overseas services beginning early in August under the general title, **Church Leaders Speaking**.

The acting executive director of the service committee of the American Unitarian Association, Dr. Charles R. Joy, has left for South America via clipper to explore the practicability of establishing colonies in that country for European refugees.

The nazi authorities in Norway have taken over several additional churches for military purposes, according to reports from Stockholm. Among the requisitioned churches one is being used to store munitions and another has been converted into a wine and alcohol store.

**Norwegian churches** have been able to continue missionary activity in Africa through the assistance of the Red Cross, it is learned by Religious News Service from Stockholm. The missionary enterprise serves in North Africa as well as in other sections of the continent.

A statement signed by 1,012 Protestant clergymen, pledging their aid in removing "discriminatory passages" from religious textbooks and religious teachings, and endorsing the work of the commission to eliminate anti-Semitic statements from textbooks, was released early in July.

A study of an excess profits tax for individuals to tax gains in income resulting from the war was authorized by the Ways and Means Committee on July 6 before Congress adjourned for recess. The study was ordered as the committee agreed unanimously to begin considering a new revenue bill on Sept. 8.

Following is the text of the ten-point statement on the future world order as adopted at Princeton, N. J., at the final session of a four-day international round table of Christian leaders convened by the Commission to Study the Bases of a Just and Durable Peace. The statement was drawn up by more than sixty churchmen representing fourteen nations.

1. That national isolationism, the monopolization of political power by a few nations, and the balance of power be repudiated as policies which contravene the purpose of establishing world order.

2. That temporary collaboration among the United Nations should give way to a universal order.

3. That drastic reduction in armaments be undertaken as steps toward the goals envisaged in the Atlantic Charter of the "abandonment of the use of force."

4. That immediate international collaboration such as is involved in (a) conferences dealing with specific problems and (b) the administration of relief and reconstruction be guarded against exploitation for purposes of power politics.

5. That if regional organizations arise they be part of an inclusive world order.

6. That a larger measure of discipline and sacrifice for the good of the whole world community be practiced by each nation as necessary to the good of that nation as a part of the community.

7. That individual citizens recognize their responsibility for their collective decisions as reflected in national policies.

8. That ethical and moral standards recognized as applying to individual conduct be recognized as applying also to group, corporate and national conduct.

9. That cultural and social collaborations be established, along with political collaboration, as essential for the achievement of world order.

10. That an adequate motivation be developed in the will of the peoples of the world to support the agencies and arrangements for co-operation, so that the sense of destiny which has hitherto led nations to seek national aggrandizement shall hereafter find its expression in works that promote the general welfare.

• • •

**Occupation authorities** in Latvia, Lithuania and Estonia have ordered all church spires and roofs to be stripped of their copper to relieve the shortage of metals needed for war purposes. Church bells throughout the Baltic area were confiscated several months ago.

**Bishop Ivan Lee Holt** is on a goodwill tour of several Latin American countries. Officially representing both the Federal Council of Churches and the Methodist Church, Bishop Holt will call on Protestant chaplains in various military centers and will visit the five union churches supported by the Federal Council in the Canal Zone.

The only African clergyman on the staff of a London church is Rev. Edenslight Ejosaosora, new curate on the staff of St. Mary's Church, Stratford-le-Bow.

Four officials of the general conference of Seventh Day Adventists have left Washington en route to Mexico, where they will study plans for the establishment of a medical training center.

Noting that the United States has been at war as long as in the last war, Dr. Louis I. Dublin, statistician for the Metropolitan Life Insurance Company, says that loss of life has been about half that of 1917-18.

A Jamaican, Dr. Harold Moody, for many years president of the League of Colored Peoples, has been made chairman of the London Missionary Society, one of the great Free Church missionary societies in Great Britain.

The rebel clergy of Norway are faced with the imminent threat of being conscripted for forced labor service as a final repressive measure by the Quisling church authorities, according to an article in a Swedish newspaper.

Prayer meeting on a national scale was engaged in recently when a thousand clergymen and a thousand laymen gathered from all over the United States at Winona Lake to pray for a nation-wide revival of Christian faith.

**American church bodies** are faced with a growing shortage of Sunday-school teachers and officials at a time when Sunday-school attendance is on the increase, according to a report released by the International Council of Religious Education.

"Christianity is deeply rooted in Japan," said Ambassador Joseph C. Grew recently. "I do not believe it can ever be crushed. . . . When the war ends . . . it is my conviction that a great opportunity and responsibility will again be offered the churches of the United States."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### The Way to Save Things

WHAT if the man who hid his talent in the ground had tried to use it, as the others did, and had lost it? That is what he was afraid of. So he thought he would play safe.

And ran into far greater danger than he escaped. By his course he made the loss of his treasure certain.

Money, muscle, mind or talent of any kind is of value only when put to use. There is risk in using these things, isn't there? Some, yes, but there is much more in not doing so.

Hoarding things is the sure way to lose them. The only way to save them is to convert them, by use, into eternal values.

E. F.

### Strengthen the Rural Church

WHY strengthen the rural church? Because in its own field the rural church is the most effective agency for developing rural community leadership. There are other rural agencies doing valuable work; but for the moral and spiritual undergirding needed, and for the dynamic to carry on through difficult times, there is nothing equal to the church.

Furthermore, the contribution of the rural church reaches far beyond its own field. "The rural church today is supplying the very bloodstream of American Christianity. If we want to evangelize the cities we must begin in the country, for the country churches are sending their boys and girls in increasing numbers into the cities. Many a city church would be poor in leadership indeed if it were suddenly bereft of those in official position who are the products of town and country churches."

Thus there are at least two reasons for strengthening the rural church: it is the most effective spiritual agency in the rural field; it is also the

principal source of the leadership as found in city churches. If as a city church you doubt this last statement, try checking the per cent of members born in the country. Students of population have long known that city people are just country folk who have moved to town. This must needs be so since family lines seldom survive more than three or four generations of city life.

H. A. B.

### The Word of God

Fourth Installment of the McPherson Conference Sermon on  
The Bible in Brethren Life

WE have seen that the words of the Bible are the words of men, divinely inspired men but still men with their human limitations plainly evident. We have also said the Bible is the word of God. There is nothing mysterious about this. It is in fact a very simple matter.

For those to whom this seems like a real problem the Book of Job is a good introduction. The larger part of this book is a debate between Job and his three friends about the cause of his misfortunes. The friends say they are the judgment of God upon Job for his sins. Job denies this, vigorously protesting his innocence. He cannot understand it but he knows there must be some other explanation. In the last chapter the position of Job is vindicated and that of the friends condemned. The message of the book is the truth that good men do suffer. Material prosperity or adversity is not the measure of character. That truth is the word of God. It is the book taken as a whole, the moral of the story, so to speak, that constitutes God's word, not the separate words taken independently of each other.

This is not to say that all the friends said was wrong or that all Job said was right. He himself confessed that he had spoken without knowledge. He had charged God with injustice. He had said much that was wrong but on the main issue he was right. So also the three friends had said many



true and fine things but on the main issue they were wrong. There are good sermon texts in their speeches but they should be used with discrimination. The standard by which the parts should be judged is their agreement or disagreement with the message of the whole. That certainly is not hard to understand.

It is precisely so with the Bible. It is the word of God, not that the words of the text are his words, but because the eternal truth which they teach when they are all rightly related to each other is his word. They come out of a long history in which men were struggling toward the light and God was struggling even harder to reveal himself to them. At last he succeeded. There were many partial and helpful glimpses of him along the way, but not until the fullness of the time came, did the story reach its grand and glorious culmination in Jesus Christ. He is *the Word of God*. In him God speaks to man clearly and completely. In him God has poured out his whole heart to the whole world.

Because the Bible is so filled with foreshadowings of him and the truth which was incarnate in him, we find that truth on its pages everywhere. It is our high privilege to feed on it and grow. Because the best of men were products of the times in which they lived, God could not show them the whole truth about himself and his purpose for mankind. Reflections of this limitation also appear on the pages of our Bible. This was to be expected and need not disturb us. We know how to make allowance for them if we have given "the more earnest heed to the things which we have heard" from God through Jesus Christ. He is the Word of God.

Disregard of this simple and self-evident principle has wrought untold harm to the Christian cause. By it the Bible has been invoked in support of almost every evil under the sun, most notably such as slavery, polygamy, witchcraft and war. Of course there are verses in the Bible which sanction all these things but *the Bible* does not sanction any of them. *The Bible* is not what certain detached verses in it say but it is what all the verses say when they are put together as the divine purpose meant them to be. What the Bible teaches on any subject is what the whole story teaches on that subject and that is what Jesus Christ teaches. He is the Bible boiled down to its quintessence. He is the Word of God.

The chief source of confusion in this matter has been the well-meant but misguided effort to find a standard of certainty that would entirely eliminate the factor of human judgment. It has not succeeded and never will. There isn't any such thing.

Leaving aside the question as to how the men who wrote the original manuscripts were moved by the Holy Spirit, in the making of the copies, in gathering them and comparing them and agreeing on a text, in the translations and the printing and finally in the interpretation—all along the way the human factor was and is indispensable. We cannot get rid of it and, what is more to the point, we ought not to wish we could, for that would defeat God's purpose for us. He wants us to grow up to spiritual maturity. Jesus asked his hearers why they did not judge for themselves what was right. They could forecast a shower but could not see that the times were ripe for the coming of God's judgment. The writer to the Hebrews reproved his readers for subsisting on milk alone when they should have been eating meat. He wanted them to have the strength of men "who by reason of use have their senses exercised to discern good and evil." God guides us by his Spirit *into* the truth. He wants us to *see* it, that seeing it we may love it and, loving it, may desire above all things to live it.

*That's our subject: The Bible in Brethren Life.*  
How can we put the Bible *there*? E. F.

### Suspense and Serenity

Is there any of life's lessons more important than that which teaches us how to be calm and confident in the midst of great uncertainties?

When an important decision is pending, for example, on the issue of which your whole future career may turn? Or when the life of a loved one is hanging in the balance and you watch through anxious days and nights for some little sign on which to build your hopes? Is mental composure or any useful activity possible in such circumstances?

It is, but only on two conditions. The first is that, insofar as you have any responsibility in the matter, you leave no resource within your power unused. The second is that, having done this, you leave the outcome wholly with the Lord.

Be sure there is nothing chronological about the order of these two conditions. We do not mean that you should try to determine the matter yourself first and trust the Lord as a last resort. We mean that you have a right to cast all your care upon him and await the result with tranquillity, only when you are doing your best with the means which God has put within your reach.

Having fulfilled these simple conditions, suspense and serenity of spirit are not incompatible. Oh, we know full well how the flesh recoils even then, but it can be done. The Lord will give victory to those who trust him. E. F.



## A BAG OF BEANS

BY RUBY FRANTZ

At ten minutes of eleven on November 11, 1935, the teacher of my sixth grade class closed his history book and pushed it aside. "Seventeen years ago today," he said, "the Armistice was signed. All over the world there was rejoicing and thanksgiving. The World War had ended and people laughed and cried as they shouted the glorious words, 'The war is over. The war is over.'" My teacher's eyes glistened as he talked. You see, he had been over there and he felt deeply the things he was saying to us. Exactly ten minutes after he'd closed that history book the sixth grade class of Clifton school stood up, faced the east and remained silent for one minute with his words still ringing in their ears. "The war is over! The war is over!"

Yes, the war was over. The bleeding and dying and killing had ceased and in every American heart was the vow, "It shall not be again." But we forgot that wars can be kept alive even after the guns have ceased firing. The World War did not end on November 11, 1918. Its embers were kept alive until Sept. 1, 1939, when the conflagration burst forth again in all its raging fury.

What was it that kept these embers of war alive? A victor's peace was imposed upon the vanquished nations. The entire blame for the war was laid on Germany. Impossible reparation payments were demanded, reparations made doubly impossible by the trade barriers against German manufactures. Colonies and territory were taken from Germany. For five months after the Armistice was signed American doughboys patrolled the streets of Berlin, adding insult to injury. We were having our revenge and we thought we had peace.

Revenge—America would have it in spite of Wilson. Revenge—Clemenceau willingly acceded to the cry of his people. Revenge—Lloyd George could not ignore the demands of the English. We loved our peace, but revenge was sweet.

Inside of Germany men were desperate and children were starving. When a little man with a black moustache appeared, gave them a gun and said, "Follow me. I'll get you the things you need," they followed and he led them to war, a war that once kindled became the most terrible holocaust in the world's history. Again America is at war. Again America longs for peace and revenge.

A Russian major, wounded and dying, left this message to the world. "When we kill Germans now we are not taking revenge. We are fulfilling a simple function of war. What I am afraid of is that when we shall begin to take our revenge there

will be found humanitarians who will start to talk about mercy and morality. These people have not seen their dearest ones shot as they travel on the wide highways. They have not been shocked by the sight of their own burning villages or found the ruins of their own houses blocking their paths. They do not know the real woe of the people.

"How will the fascists be able to repay for the losses of thousands upon thousands of Russian families? The Hitlerites should be annihilated by the dozens, by the thousands, like rats. For the sake of the future, we must cleanse the world of this black plague."

This Russian major's desire for revenge finds its echo in many an American heart. But there are warning voices telling us to beware lest after we have again been victorious, we again keep alive those hatreds, injustices and racial animosities which will break forth into World War 3. Madame Chiang Kai-Shek says we must not seek revenge, but must secure justice for all mankind. Ex-President Hoover warns us, "We can have peace or we can have revenge, but we cannot have both."

At the close of the World War the Quakers sent food and clothing to Europe, even into Germany, where it was carefully distributed. A few years ago, an American of my acquaintance was sent to do relief work in Spain. Before shifting into another territory, he had to secure the permission of a German officer, who had a reputation for being obstinate and unreasonable. The American was finally granted an interview and when he mentioned that he was working under the sponsorship of the Quakers, the German's face softened and he readily gave his permission. "You see," he said, "when I was a small boy in Germany after the war, I was hungry. But one day the Quakers came with food. If you're with the Quakers, go on wherever you desire."

A German boy who had come to this country, in explaining why he wanted to become an American citizen, said, "I was just a young child in 1918. My father had been killed in the war and mother and I were without food, clothes and a home. Some Americans, Quakers they were called, passed through our town. Maybe it was just a bag of beans they left us, but it filled our stomachs. My mother never ceased speaking of their kindness. I could never fight against America, so after mother's death and Hitler's rise to power, I came here to make my home."

I am not of the Quaker religious sect, but I am thinking that theirs is the way, the only way. Contrast their solution with that of the Russian



## For Those Who See

BY KENNETH MORSE

How richly is the earth endowed  
With loveliness for those who see!  
Sky pageantries surround each cloud,  
And beauty clusters round each tree.

And souls which open to the bright  
Illumination of the sky,  
Studded with diamond stars tonight,  
Know God has touched each eye.

*Elgin, Ill.*

officer. His has been used before—again and again. The Quakers with their relief administration touched only a few—their supplies were so limited. Thousands of children died of starvation from the blockade that held on for months after the Armistice was signed. From their deaths sprang bitter lasting hatreds. Why not try something different this time? Why not be generous and forgiving? Why not begin as soon as hostilities have ended to stamp out the last vestige of hatred in the hearts of our enemies by being considerate and kind?

Some people in the history of our country have been able to forget revenge. When Lee surrendered, Grant said to him, "Keep your horses. You'll need them for the spring plowing." Abraham Lincoln sought to do all which might achieve a just and lasting peace when he said we must have "malice toward none; charity for all. . . . [We must] bind up the nation's wounds, care for him who shall have borne the battle, and for his widow and his orphan." Woodrow Wilson sought to perpetuate peace by securing justice and equity for all men.

All of us young Americans have a dream of a home and children. It will be no inducement to us to bring children into a world that is steadily preparing to erupt in a volcano of death. A generation ago young people were told, "This is a war to end war." But that war itself never ceased and those same young people are now telling their uniformed sons farewell. They are the parents who received an official letter yesterday which said, "Dead or missing." No, their war never ended and perhaps those young people are to blame for that. It wasn't just Wilson, Clemenceau and Lloyd George that kept it going. Those leaders heard constantly the insistent demands of their countrymen for revenge. Will it be the same when the bombing, mass murder and suffering of this conflict will one day end? If America should be on the receiving end, with Germany and Japan dictating the peace terms, and if California, Washington and Oregon were taken from us on the west,

Florida, Louisiana and Texas on the south, if the Great Lakes were taken from our control, if our eastern seaboard cities were made German territory, America then would prepare for another armed conflict. If it took a hundred years, two hundred years, America would never cease preparing to avenge the injustice done to them.

America longs for peace. Our songs echo it. Every sincere prayer that is uttered contains a plea for peace. In other years, they hoped and prayed and dreamed. But what did they get? And what will America get in another twenty-five years if we selfishly scream for revenge now? The thing I am saying to you is truth. It is a law as inescapable as any law of nature. Revenge, hatred, injustice, imperialism, white domination, insistence on special privilege—all these are highly combustible. There can be no peace in the midst of these. Peace can be made only in calm deliberation, in a spirit of fairness, with the recognition of the rights of others and a sincere desire to do justice to all.

The future of the world rests upon us. Those who sit around the peace table after this war will listen to the demands of their countrymen just as those men at Versailles did twenty-five years ago. It will be up to us, you and me, citizens of the United Nations. We can give the world another war in twenty-five years or we can give its hungry people mercy and a bag of beans.

A very, very long time ago, a wise man said, "Do unto others as you would have them do unto you."

*Williamson, W. Va.*

## Preaching Under Two Flags

BY W. CARL GREENE

Condensation of a paper read before a ministerial meeting held at Lovewell, Kansas, and sent us by S. E. Thompson of Burr Oak, Kansas.—Ed.

BEING a citizen of the United States and also a citizen of the kingdom of God I have a twofold allegiance and obligation which I cannot avoid even if I wished to do so. To say that all I need to do is to be loyal to my government or its flag will not do. Such being the case, as a preacher how am I to preach? What am I to preach? What shall govern my preaching? Can I be true to God and also my country? The answers are not so easy as they may seem.

Let us shift the questions as we answer them and answer the second one first. I will preach the "unsearchable riches of Christ" to a spiritually poverty-stricken world. I would preach repentance for sin to men and the nation alike. I would try to take my place with the prophets of old and call my nation back to repentance for its sins. I would preach forgiveness to all men. I would preach



national and individual restitution up to the limit of possibility. And in all this I will be loyal to both flags.

Furthermore, I would be specific in denouncing personal and national sins. I would denounce drunkenness, but I would use stronger terms in denouncing what the nation is doing or encouraging in regard to the liquor business today. I would cry out against the corrupting of the youth of our nation by the liquor and cigarette businesses.

I would wage a continuous fight against militarism in every form. I would try to lead people to see that the only fighting equipment that the world needs is "the whole armor of God," that it is not by might but by the spirit of God that nations may prevail, as well as individuals.

I would call upon all citizens to be willing to sacrifice for peace as much as they sacrifice for war. I would preach brotherly love to all men. I would speak out against any racial hatred or prejudice. But more I would practice my brotherly love as opportunity affords.

I would proclaim the sacredness of the home and the need for parents who are devoted to God and his kingdom. I would call parents to the altar of their own homes, there to seek God in daily devotions. I would call them from the frivolities of life to the task of Christian parenthood. I would insist that home duties are a first line of defense in a democracy. I would have parents be the spiritual instructors of their own children.

In this day when the spiritual is being undercut by the secular, I would call the church to things spiritual. I would not have them stop doing the worth-while things they now have on their programs, but I would have them make all things work together for the building of the spiritual life of the membership and the winning of men to the kingdom. Let the work done by the church be

filled with the spirit of Christ or let the activities cease. That which cannot be done in the spirit of Christ cannot be done with profit to the church or the individual. Let the church seek a baptism of the spirit of the living God so that she may be indeed a living church.

Business would come in for its share of airing. I would not debate the relative values of capitalism, communism, co-operatives, socialized democracy and other economic theories. That is out of my field. I can look on and see the valuable points of the various systems, but as I am not an economist I will leave the technical discussion to those who know. But I can tell when the greed for profit grinds the poor to the dust. I can discern the ruthlessness of industry as it strains for profit. I can detect the spirit that says profits first—always first, regardless of what happens to the worker who helps to make the profit. I can insist that the worker is more valuable than the work, that human welfare is of more value than money or goods, that only as business promotes the general welfare is it even patriotic, let alone Christian. I would try always to set men and their welfare above things.

And what shall I say more? There is the movie business that is damaging our youth immeasurably in many ways; commercialized amusements that sell men's souls for a pittance; gambling that is robbing millions of their small savings; sins innumerable that on every hand drag our youth and their elders down to sinful living. I would, in the spirit of the Christ of the cross point to God's way and say, "Walk ye in it."

Now may I add another word especially for these times? As a preacher today I would make special preparation to serve the men and women who are now in the armed forces when they come home from the war. It will not be enough that we are interested in them. It will not be enough that we know the theological terminology of religious living. It will not be enough that we be greatly in earnest. These things will help, will be essential, but more is needed. Army life during war does things to the souls and minds of men that leaves them spiritually run down. Millions of our finest young men and women will come home more war-scarred in their souls than in their bodies. God grant that we find Christ's way of ministering to them. For they will be the parents of the next generation. We have two generations to save. Let us leave nothing undone that will equip us to help them find their way back to civilian life, and find it the Christian way.

Enough, my brethren and sisters. Under two flags I would endeavor to declare the whole coun-

## The Golden Road

BY SADIE MATHERS MILLER

We walk life's rugged road with him  
Over desert and hill and plain;  
Sometimes on the hilltop we linger  
And sometimes in the valley of pain.

But often the road lies all golden,  
And we travel with not a restraint,  
And the miles grow shorter and brighter;  
Ofttimes we can run and not faint.

Wherever the road leads, my brother,  
Though bloodstained and thorny it be,  
The Master himself has walked it  
And again will walk it with thee.

Los Angeles, Calif.



sel of God without fear or favor. "I would be true to the call that God gave me." I would try to keep the faith. In all things I would seek God's will and try to have courage to walk in it.

In all the sordidness of this day, in all the sorrow and loss I would keep a heart of cheer and hope and courage. I would laugh and sing and praise my God for the unspeakable privilege of being "allowed of God to be a preacher of the gospel."

*Jewel, Kansas.*

### **Loyalty, the Measuring Factor of Value**

BY ELMER B. HOOVER

WE cannot measure the value of a man in terms of his physical fitness, his moral fitness, or by his appearance. All of these tend to give way under the turmoil of war activities. Loyalty must become the measuring factor in life activities.

People marvel at the fact that we never seem to get anything finished. While we are perfecting one process, industry is working constantly to develop something bigger and better. While we are facing these physical changes, we are living in the midst of a never changing gospel. This gospel has the highest determining factor in the world. With its vast importance realized in the lives of the American people we could turn the world upside down. It is only when we come under the power of this gospel that we can measure life's activities in terms of value.

Disloyalty brings us under the seductive powers of the universe and weakens our foothold. Was it not Samson, the strongest man in the world, who dissipated his fine talents and became spiritually blind? Was it not Saul, who followed his conscience and persecuted the Christians but finally had to yield under the persuasive power of that bright light on the Damascus road?

We look at Joseph. He was loyal to his ideas, aspirations, and, above all, to his God. He never shirked his duty, or yielded to those constant temptations which today lure people away from God. Daniel was faithful to God in praying three times daily for strength equal to his tasks. In his life God was a constant source and supply.

Can we be loyal and follow our conscience? Only on one condition. If our conscience is tuned like an organ in harmony with God's will and purpose, then we may follow it because Christ lives in us. He works through the Holy Spirit. Life then becomes a 100% enterprise and we need not fear falling into the den of iniquity.

It is only by the grace of God that we are what we are. Why should we in perilous times fall into the hands of traitorous and unbelieving people—a

people who would dismantle us of our keen insight and intellectual abilities as well as of our sense of Christian duties and moral obligations?

We need to get on the firing line for God and stop being fearful, thoughtless, and heartless. It means that we must place God first, last, and always in our lives. We must pattern our lives after his life by clean living, clear thinking, and the making of sound judgments. Nobody gets along without Christ.

Above all, may we be loyal to our God, who is our refuge and strength, a very present help in time of need. He has not left us without a light to guide, a hand to lead, and a path to follow. It takes this divine omnipotence to control human nature. All the forces of this world may exert their power but when God speaks the world is changed as in the twinkling of an eye. When the Master becomes the ruler of human lives he shall control and victory shall be ours.

May we continue to pray earnestly to God for deliverance and to be made followers of him.

*Altoona, Pa.*

### **On Going to Church**

BY L. AVERY FLEMING

THE program and services of the church depend very greatly upon the faithfulness of the church membership in being present at the most important meetings. For this reason, regular church attendance should be a priority in every Christian family. The main problem here is one of planning and finding a way. Wherever employment schedules conflict with the regular church school and worship services, some adjustments and changes of time can usually be made. One of our city churches has experimented with the holding of two Sunday services. Whatever the obstacles are, they can usually be overcome.

Since the church is made up of persons, all who attend church services can feel the importance of their share in the services. Spiritual, mental, and physical readiness are all important. Christian courtesies and receptive minds are contributions every person can bring to church. In this day when so many influences pull the family apart, the church can be a center which emphasizes and encourages the unity of the family. The scene of a Christian family sitting as a harmonious unit in church on Sunday will probably never lose its sense of appropriateness and inspiration. "Don't send the children to church, take them," is sound common sense.

The Church of the Brethren, with its direction and control centered in the local congregation, offers fine opportunities for combining democratic



practices with the Christian way of life. Along with such opportunities, of course, go the personal responsibilities for making them work on a high Christian level.

Church attendance is important enough to make habitual. And one doesn't have to wait until the New Year to begin. Midyear is an excellent time to make or reaffirm the resolution to attend church regularly!

*Wichita, Kansas.*

## The Significance of Civilian Public Service for the Church

BY JAMES A. CRAIN

Executive Secretary, Department of Social Welfare, United Christian Missionary Society

Someone has well said that the church is today face to face with the conscientious objector, and come what may, we shall never get rid of him. The fact that between 6,000 and 7,000 young men, thus far inducted, in the United States, a considerably larger number in Britain, and individuals and small groups all over Europe, have refused to participate in the present war because they believe warfare to be contrary to the teachings of Jesus is a fact with which the church and governments will have to deal in the future. In addition, there are other thousands of conscientious objectors in the armed forces under assignment to noncombat duty. How many men will come back from battle fronts convinced conscientious objectors because of the futility of the horrors they have endured nobody, of course, knows. One thing is certain—the conscientious objector cannot be dismissed as a sport, a sudden variation from the norm, in Christianity. Denunciations of him as a coward and a slacker will not stick. He cannot be howled down by those whose real religion is nationalism and their other religion Christianity. Conscientious objectors today constitute the advance guard of those who believe that all men are children of God and are dedicated to the task of living together in the family of God. The doctrine is not new. It was held for three centuries by the early church and for the last 400 years it has been held by small groups of Christians like the Brethren, the Quakers, and the Mennonites. That faith is spreading throughout the whole church and no sect or communion in the church will be able to avoid dealing with it in the future.

Strangely enough some governments, especially the governments of the United States and Great Britain, seem to have more insight into this movement and its meaning than many religious leaders. The Congress of the United States has wisely provided that persons who "because of religious training and belief" are unwilling to participate in war may be assigned to "work of national importance under civilian direction." While some people feel that this merely is a shrewd arrangement that blunts the cutting edge of militant pacifism by assigning conscientious objectors to camps and to relatively unimportant tasks on farms and other projects, it, nevertheless, is evidence that responsible officials of government are aware of the significance of the movement.

Under the Selective Training and Service Act of 1940, the historic peace churches established Civilian Public Service with the co-operation of the government and a

few pacifists of other communions. In the two years that it has been in existence it has become a significant factor in the religious life of America. Thousands of Christians in all communions have become aware of their fellow Christians who are in C. P. S. camps and of the organization within which they are serving. Denominational officials, too, are aware of Civilian Public Service—some of them uncomfortably so, because the presence of men of their churches in these camps, ranging from a few dozen to as many hundreds, constitute an issue with which some of them are reluctant to grapple.

### The Challenge to Make Good on Peace Teachings

The present situation is a simple challenge to the so-called nonhistoric peace churches to make good on their peace teachings. All Christian churches have as a matter of course always stressed peace as one of the greatest of Christian virtues. They inherited the belief from the Jewish church. The two great themes uppermost in the Old Testament prophets and in the Psalms are justice and peace. Every communion has glorified Jesus as the "Prince of Peace." These teachings, however, have not prevented the churches from following their respective nations into war. In fact, religion and nationalism have been so completely identified in the minds of many people, including some theologians, that the inconsistency between teaching and practice has not been obvious to them.

But with the close of World War I a new mood came upon the churches, especially the churches in the United States and Britain. The Federal Council of the Churches of Christ in America led off with a denunciation of war as "man's greatest social sin." Religious leaders began to fall in line. Sunday-school lesson materials, young people's societies, youth summer conferences, pulpits, denominational conventions thundered against war and declared for world peace. The movement reached a crescendo in the 1930's. In a peace poll in Britain eight million out of eleven million voted against war. In the United States one denomination after another offered opportunity to their members to enroll as conscientious objectors, an opportunity of which many thousands took advantage. The case may be summed up by saying that the Christian churches of the United States and Great Britain in the twenty years that intervened between World War I and World War II, by their peace teaching laid the groundwork for the supposition that the church was henceforth committed against war. Therefore it should be no surprise to any churchman that literally thousands of young men and young women who have been the recipients of that instruction in the church have taken it seriously and have "bet their lives" on it.

### An Inescapable Decision

When it appeared that the Selective Training and Service Law was about to be passed by Congress the major religious bodies of the nation were unable to do anything beyond making a few feeble protests. They had neither the background nor the experience for effective opposition. On the other hand, groups like the Brethren, the Quakers, and the Mennonites have had centuries of experience in dealing with militarism. They rallied pacifist sentiment and secured the exemptions and alternative forms of service now found in the law. Then when government itself was perplexed because the Congress had provided no funds for carrying out the project, they organized Civilian Public Service and undertook at enormous expense to themselves to



receive and care for every man assigned to the camps, regardless of his religious affiliation or financial situation.

The assignment of these men to Civilian Public Service camps confronts the churches from which they come with an inescapable decision. They must either stand by these men in the present situation or they must desert them. If they stand by them it will mean a new commitment to peace in time of war. It will mean that the churches will make conscientious objection a valid Christian doctrine, even though it is a doctrine not yet acceptable to the majority. If they refuse such support they are in the uncomfortable position of being unwilling to accept the consequences of their own teaching and of deserting those who took them seriously. The so-called nonhistoric peace churches are today in the position of having either to accept conscientious objectors as their own spiritual children or admit that their peace teachings are impractical in the face of the stern realities of life. The cost of integrity of the latter course is so great that no religious body dare take it. Nor can the issue be evaded simply by doing nothing. Inaction would be to take the second alternative and sacrifice the respect of all thinking persons. American Christianity must either radically revise its teachings on the subject of peace, or it must give substance to them by uncompromising opposition to national and international policies that make war inevitable in our sort of a world.

#### **The Challenge of Christian Conscience**

Conscientious objection challenges the churches to defend the doctrine that conscience belongs to God and is inviolable. Civilian Public Service helps to bring the eleventh chapter of Hebrews down to date. It is easy to wax eloquent over men who long ago defied kings and governments because of their loyalty to what they believed to be the will of God. It is not so easy to stand for those today who espouse unpopular causes and suffer for them. The very least the churches can do is to follow the tolerant and understanding advice of Gamaliel, that "if this counsel or this work be of men it will be overthrown; but if it is of God ye will not be able to overthrow them."

Some church administrators today are worried because the number of men from their churches in Civilian Public Service camps impose a heavy burden on church treasuries. Self-respect will not permit them to throw the burden entirely upon the peace churches. Yet they are hesitant to undertake unreservedly the task of raising the funds necessary to carry the burden themselves, lest it interfere with other undertakings. One may well ask if the defense of the right of Christian conscience is not in itself a priority in planning the future of Christianity. Unless the rights of Christian conscience can be preserved unincriminated there really is not much point in projecting other Christian enterprises. Men and women whose consciences are not free have descended to the ultimate slavery. This is the curse of Hitlerism. The test of our devotion to free conscience is our willingness to support those who suffer for conscience's sake even when we disagree with their convictions.

#### **A New Form of Christian Service**

Civilian Public Service is demonstrating that men and women who have been captured by the Christian dream will give themselves in service to the common good without thought of material reward. The early church knew this quite well. The Roman Catholic Church

throughout the centuries has understood this motive of vicarious service and has provided for it in their system of lay orders. The response to our appeal for ministers, missionary preachers, missionary doctors and nurses, agricultural missionaries, and the like, should have made us realize that there are thousands of young men and women who are willing to give from one to five years of service to Christian projects simply on a maintenance basis if we were only willing to make provision for them to do so. The fact that young men in Civilian Public Service camps are doing this sort of service offers proof that the manpower is here. Unless in the postwar world the various communions undertake in their respective spheres the same sort of work that is now being done by the Brethren Service Committee, the American Friends Service Committee and the Mennonite Central Committee an important lesson will be lost.

#### **The Ecumenicity of Mankind**

The authenticity and validity of pacifism are now undergoing the greatest test in its history. Does conscientious objection fit into the accepted pattern of Christian doctrine? The peace churches have thrown their historic position into the conflict. If pacifism loses they lose. If it wins they may still lose, insofar as denominational gains are concerned. If pacifism wins it will be adopted by the major religious bodies and will become an accepted Christian teaching. If the larger religious communions oppose it or seek to avoid recognizing it we may expect the peace churches to gain a large number of adherents from the communions which reject or avoid the issue.

Christianity seems today to be moving toward a world church. Everywhere there is talk about the ecumenical church—the church of the whole earth. But it must not be forgotten that the ecumenicity of the church cannot be based on anything less than the ecumenicity of mankind. A world church is impossible unless the men and women who compose it are brothers and sisters the world over. If they are brothers and sisters they cannot kill each other. A universal church can be predicated only upon the universal fatherhood of God and the universal brotherhood of man. Nearly seven thousand young men in Civilian Public Service camps today are challenging the church to stand by this doctrine or to repudiate it altogether. You can't preach love as a way of life and then justify killing your brother.

*Indianapolis, Ind.*

#### **Bits of Brotherliness**

BY PAUL F. BECHTOLD

##### **Do Your Bit as a Hero of Peace**

A large truck running ahead of the bus had a flat tire. Apparently the driver was unconscious of the fact.

Calling his helper to the front, the bus driver spoke a few words to him, honked his horn, and speeded past the truck. When opposite the other driver the helper used sign language to say: "You've got an inside flat, left rear!"

A sign of appreciation indicated the message had been received. Just a matter of routine? Yes, but more! A happy expression on the faces of both drivers and passengers bore eloquent testimony to the fact that common neighborliness is really a big thing in the life of the average man.

*New York, N. Y.*



## "IF"—"AND"—"BUT"

BY CHESTER SHULER

There is an old saying which goes, "There were no 'if's,' 'ands' or 'buts' about it." However, we find these three small but significant words occurring frequently in the gospel writings. And in the fourteenth chapter of Matthew's gospel, verses 27-31, we find a rather interesting study in these brief words.

You will recall the story of the fright of the disciples that night—first because of the storm which threatened to sink their ship, and second, when they first saw the Lord Jesus walking upon the water and coming toward them. "It is a spirit," they cried in fear. "BUT straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."

"And Peter answered him and said, Lord, IF it be thou, bid me to come unto thee on the water." This is the first *if* which we wish to consider. The other disciples may have been frightened, but it was the impulsive Peter, who was first to speak. Peter was a sort of foreman for the company, it seems. But unfortunately the fellow who is first to speak is not always the wisest present! Peter probably was frightened too, but now it seems that all of his fears have vanished—all excepting one small *if*! "Lord, IF it be thou." But that one *if* is bad. It is a bad seed. It is a seed of doubt—and doubts never bring good to their possessor. It was a sort of challenge to the Master.

But Peter, always pendulous, coupled his *if* to a very great request: "Bid me come unto thee on the water!" Why did Peter want to walk on the water? His name means a stone or rock, and might have suggested that he would sink to the bottom! From despair he swings to this imprudent request for the seemingly impossible. Probably it was just one of those occasions when "he wist not what he said." However, we sometimes act as though we, too, would put our Lord to a similar test. In effect or action we say, if not in words, "Lord, if thou hast ever blessed us, give us this or that." But the gracious Lord is as patient with us as he was with the impetuous Peter that night.

"AND he said, Come. AND when Peter was come down out of the ship, he walked on the water, to go to Jesus."

Two *ands* are seen in this verse. Jesus did not stop to rebuke Peter for his *if*. He did not waste time preaching or teaching about the matter of having doubts, or about rash requests. He does not always punish us, or permit punishment to befall us at once for our rashness. He knows that often it is for the lasting good of good men to learn their folly by sad experience! He probably knew this in Peter's case, and went about teaching him a practical lesson. Peter was bidden to come. He had the Lord's permission to come. Peter's faith must have quickened sufficiently to help him step out of the boat, for when he had done this he walked on the water, even as he had requested! That is, he walked on the water successfully "to go to Jesus." And we too can do surprising things if we have divine authorization, and the courage to take the Lord at his word! We are not told in the Word just what reaction all this had upon the other disciples in the ship; we do not know whether they had the impulse to step down on the waves and try to walk to Jesus or not. Probably they were still stunned

by the sudden turn of events. The Holy Spirit is occupied with Peter. He tells us:

"BUT when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me."

Another *but*! A sorrowful *but* for poor Peter. He had started to walk to Jesus and as long as he did just that, his eye was upon the Lord; he "saw no man save Jesus only." But Peter's eye did not stay on him; he saw the "wind boisterous," the waves rolling high and felt the wind upon him. His heart began to fail him; perhaps that old *if* came back! A doubt arose. And then his feet began to fail him too! He began to sink! A terrible moment—this "beginning to sink"! But it was only the beginning, not the end! He had yet time to cry out—to pray to his Lord. The Christian who makes a mistake, who finds himself beginning to sink, always has time to cry out to his Lord, his advocate (1 John 2: 1, 2)!

Peter's prayer was short, yet full of meaning. He wasted no words, used no meaningless phrases. He knew what he wanted, and asked the Lord for it. "Lord, save me!" His eye and his faith had returned to the One who could save him. He didn't use an *if* this time! He knew it was the Lord, and he realized that he alone could help now. Trouble and despair are often great means of clearing our spiritual vision! Peter, by the way, had gotten into his present position—surrounded by dangerous elements—via the path of obedience; he had obeyed the Lord's command to come. He had made the start properly; his difficulty came along the way. Now he had the authority to appeal to the Lord for help. And then, too, we may well note that Peter was nearer to his Lord when he was sinking than when he was walking! Could this be the reason why some of us have sinking spells at times? Would we forget to look at Jesus steadily, if we did not find ourselves beginning to sink? Prosperity and health may not be wrong in themselves; they are great blessings, in fact; yet, they may be fraught with danger to us, unless we have our moments of trouble, perplexity and sorrow to swing our faith back to the blessed Lord! Maybe, too, this is one reason why "all things work together for good to them that love God" (Rom. 8: 28).

Thus we have the simple story of these several *ifs*, *ands* and *buts*, but there's one more *and*.

"AND immediately Jesus stretched forth his hand, AND caught him, AND said unto him, O thou of little faith, wherefore didst thou doubt?" (v. 31).

Three more *ands*, in fact, in this one sentence. All good *ands*, too! The Lord Jesus was prompt in answering Peter's prayer; he did not delay as he had done in some cases (John 11: 6). He first caught Peter; then taught him. This seems to be one case in which the Lord upbraided Peter. Maybe this was necessary, because Peter wasn't very good at judging himself! Are we? If we've been saved by the Lord, are we honest in our judging—in our upbraiding of ourselves for our unbelief? This is a good question to ask. And incidentally, how about our tendency, sometimes, to upbraid or judge our fellow men for some fault of theirs or some predicament into which they've gotten themselves, before we do anything to help them out of their difficulties (Gal. 6: 1-5)?

Peter had a great source of strength in his ability to trust Jesus. He also had a great danger in his liability to doubt him. Perhaps these two tendencies account for



some of the seeming inconsistencies in his walk and word. It seemed like great faith when Peter walked on the water, yet a wind soon proved it to be, as Jesus now declared, little faith. And just so, until our faith undergoes a real test, we cannot tell much about it.

We can take courage from the fact that after the Lord took hold of Peter's hand Peter did not sink any more. "And when they were come into the ship, the wind ceased" (v. 32). They reached the ship safely. Jesus entered into it with Peter. The Lord could have stilled that storm just as well when Peter was out there on the water, but he didn't. He waited until Peter had walked back to the boat through the tempest! He wanted to strengthen Peter's faith and trust for the next storm.

And Peter's experience brought blessing to all the other men, for "they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God." They no longer thought him a spirit; now they knew him! Knew him—with no *ifs*, *ands* or *buts* about it!

Harrisburg, Pa.

### God's Jewels in Black Bundles

BY NETTIE E. SENGER

It isn't what happens to you that is so important, but rather what you do with it after it happens that counts.—E. Stanley Jones.

There are so many things to understand about Christian living, and when life doesn't work out in the beautiful, blessed way we thought it would we wonder what it is all about and whether it is worth while. Will our cause be vindicated? We had so many ambitions and the body is racked with pain; life hopes are ruined. We want to work for the cause of Christ and yet we are a shut-in.

But that is only half the story, the underneath side of the embroidered mosaic. The right side must be considered to get the whole of life, for it is not what happened to you that counts but what you do with it after it has happened. Listen! brother, sister, coin that pain, that disappointment, that sorrow into opportunity. You'll be able to do many times more for the Lord than you could have done without it.

We know in the mechanical world that a repelling force must resist the impelling force if power is generated sufficient to get proper machine action. Might it not be that a good life can be turned into a powerful life only as power is generated in it? Then how generate that power? Must it not be through some reverse circumstance, temptation, sickness, or disaster that becomes the repelling force which resists your faith and love, thus generating power in the Christian life?

The cross came to Jesus, the most shameful and painful way of death for a criminal. He did not wilt under it. He did not grow bitter and curse his enemies. He prayed for them. He used it. That sad, unjust death was so unfair an end to his gentle, beautiful, useful life. But the cross coming to Jesus generated a great power in the world, which his disciples have used all over the world in every age to bring the world back to God. And it does not give out. St. Paul is an example of power generated by his good life and the resisting forces that made progress hard, but note the power he had, and how he used it!

The sickness, the sadness, the tears and reverses of life in God's world are his jewels put up, as it were, in black bundles. We so often judge the cover and do not look

inside. Thus we miss the jewels, which when taken out shine more beautifully for having been in the black bundle. God was right to put them there.

Detroit, Mich.

### That Way Spells Disaster!

BY LEO LILLIAN WISE

Russell Zartman was just leaving the house on his way to Albright High, where he is a teacher. His hand still upon the screen door he called back the parting admonition, "Now, light of my life, please don't quite finish the house cleaning today! There's another day."

"Oh, go on with you," Esther retorted, "I'll sick the cats on you! I don't expect to get done, but I'll make a hole in the mess."

True to her word Esther was making headway at her work; this varnishing was sticky labor, she mused to herself. The clock had just chimed the hour of eleven when the doorbell shrilled. "Botheration," muttered Esther as she reached up to push back an unruly lock of hair. "I suppose it is an agent, and, dear knows, I could get along without a salesman calling."

But it was not an agent! Instead a neighbor awaited her. "Good morning," said Ruth Ortman. "I can't come in, for I'm in a hurry! You see this afternoon our missionary society is meeting at the home of our pastor, Reverend Stuart. One of our church workers who returned from China on the Gripsholm is to be with us. So we are asking women of the different church societies in town to meet with us to hear her. Please do come!"

"Oh, Ruth," exclaimed Esther, "you know I couldn't turn down an opportunity like that. Thank you so much for asking me."

And when Russell returned home that afternoon from school he found that Esther had come in just a few minutes ahead of him.

"What!" he exclaimed in mock dismay. "House cleaning all done and milady garbed in her best dress!"

"Don't worry," Esther replied. "You know very well the house cleaning isn't done. O Russell, I don't believe I'd be sorry if it never got done when I think of the little lady I heard this afternoon." Briefly she outlined for him a picture of herself working away upstairs to be summoned to the door by their young neighbor Ruth. As she talked Russell eased himself into his favorite chair; his dark eyes sparkled as his wife talked.

"I'm telling you I would not have missed hearing Miss Carr for a great deal. She is a trained nurse; her station was inland from Hong Kong. She is little; her hair is very white but she has the sweetest youthful face. Perhaps she is forty-five years old, but then you know how I am about judging anyone's age." Russell chuckled, for it was a source of amusement to hear Esther judge one years younger than the actual age and another perhaps fifteen years beyond the correct number of years.

"She talked without emotion, almost detached in a way, but we hung onto each word. Miss Carr told how she had gone into Hong Kong to have some dental work done. Finding she would have to remain in the city perhaps two weeks she and a friend went out to the Catholic hospital to offer their services and were welcomed with open arms.

"They were to be on twenty-four hour duty, then off for twenty-four hours. They went back for the necessary clothing. And the next morning the Japanese had taken the place!



"About four hundred fifty white people were on the compound, mostly Americans. They could not leave for any reason. They had some rice and wheat to portion carefully for their daily meals. They did the best they could for their patients. One night at nine o'clock they were told to get all the patients ready for removal by nine the next morning. The staff worked all night, expecting of course to be evacuated with their patients. Alas! promptly the next morning at nine the trucks came for the patients, and to this day they do not know what fate befell them.

"Miss Carr said they were not molested; however, atrocity stories are true. They were taken to another compound where the food was worse and more meager. Owing to lack of fats and oils the prisoners suffered loss of hair and dryness of skin. Men lost from sixty to seventy pounds of weight.

"She said to her the word *repatriation* was one of the sweetest sounding words in the dictionary. She went on to say that the brown peoples resent the white man's attitude of arrogance, superiority and bossiness and that the white man must change his attitude in order to win the friendliness of other peoples. Then she recited a lovely bit of verse and sat down.

"Then to the horror of all, pert Betty Adams spoke up. The colored man is supposed to serve the white man; it says so in the Bible! At once we all turned to look at Miss Carr. She said in sheer surprise, 'Why, I really believe you mean that!'

"And Betty snapped, 'Of course I believe it. I've lived in the South, and the darky expects to wait on you.'

"Well! The silence could have been sliced. We wondered what Miss Carr would say, but her hands were relaxed and the whiteness of her knuckles disappeared.

## The Unseen Friend

BY CLEMENT CLAIR JOHNSON

Why try to fathom the unknown?  
God holds the key.  
To carry out his gracious plan  
He does not need advice of man  
Or help from me.

I do not know what future plans  
He has for me.  
But when the way is not made clear  
I feel his presence always near,  
My guide to be.

If I have failed to right a wrong,  
O God, forgive.  
Or missed some chance along the road  
To share a fallen brother's load,  
I failed to live.

Teach me some service kind to give.  
I only ask  
Strength to go forward and to keep  
My courage though the way is steep,  
Whate'er my task.

And when earth's sorrows come to me,  
As come they must,  
I know that through my tears and pain  
His love will strengthen and sustain,  
For him I trust.

Port Royal, Pa.

She leaned back in her chair and mildly commented, 'All I have to say is that with such ideas you are carrying a tinder box and a dangerous match with you.' Then Reverend Stuart chuckled and said to Betty, 'So you wouldn't like to take orders from a colored man.'

"As I bade Miss Carr good-by I told her I wished we church people could learn to live together more amicably. She nodded her head toward the place where Betty had been sitting and said, 'That was one striking illustration of why sometimes we meet with disaster.'

Russell looked up speculatively. "You've had quite an afternoon, haven't you? I'm glad you knocked off from the house cleaning, and in return I'll help you when I can."

"As if you hadn't expected to help!" laughed Esther as she started upstairs to change to her house dress and then get supper.

Fremont, Ohio.

## Fun at Home

BY BOB TULLY

### Picture Puzzles

A craze of a few years ago is still fun at home if handled interestingly.

The old picture puzzles (jigsaw) can be resurrected from the attic if they are brought out one at a time.

A rainy day is an excellent time for bringing out one of the easier puzzles. If the children are old enough they will not need much help. If they are young, mother should help out some, at least till the border is set, or till the puzzle is divided into piles of similarly colored pieces.

Difficult puzzles should be started on a card table or bench that can be left so that "puzzlers" can return at some future time to complete them.

For young children there are some simple puzzles. These can be purchased in most any five-and-ten-cent store.

Picture puzzles are time consuming and they do teach color, size, and shape perception. They can truthfully be considered an educational toy.

Homemade puzzles can be made by pasting a well-liked picture on cardboard and then cutting the picture into smaller pieces.

La Verne, Calif.

## "Ye Shall Know Them"

BY NANNIE BONDS

A loud knock at the door brought to view a gaudily dressed, dissipated-looking woman.

She was admitted but not in time to prevent a loud burst of abusive language from profane lips. Entering the sickroom she demanded to know who was nursing her mother. She, whom I had loved as an innocent child, was not recognizable.

In conversation her thoughts drifted to the time when I had been her teacher in the public schools. She named deeds of kindness from her humble teacher, her Christian mother and acknowledged God's goodness in even letting her live.

She became humanly sociable, even penitent, and asked forgiveness for her rude manner.

Whether man lives godly or ungodly, by their fruits you shall know them.

Hufsmith, Texas.



## Our Mission Work

### A FORTNIGHT'S JOURNEY

BY C. C. HECKMAN

#### Part 4

#### We Look at Proposed Site

The next morning, Saturday, I set off for Biu, accompanied by those of the Garkida staff who had never seen the proposed site for a new mission station in West Bura. We picked up Miss Utz at Marama too. She informed us that early that morning a leopard had entered her pigpen and had killed three small pigs. He had eaten only a small portion of one. She had put poison into a bit of the meat that was left hoping that she might get Mr. Leopard the following night.

The site for the new station is about twenty miles from Biu, still on the plateau, though probably not quite so high as Marama station. I should judge it to be about 2,400 feet high. The place which seems to be most desirable is to the south of a motor road which runs east and west, and about 350 yards back from the road. There is a slight rise where a house might be constructed. This low hill gives way at the back to a valley in which there is an abundance of water. There is a small stream which runs in the wet season, and there is water just below the surface in many springy places. This would make an excellent spot for a dry season garden and for fruit trees. This site is in the center of a number of small Bura villages in a densely populated area. None of the villages is large but they are quite close together and easily accessible for village work. It is an ideal location for a Christian community to develop.

#### Mail Lorry Wedged Full

We went back to Biu for the departure of the mail lorry, scheduled for 2 p. m. Perhaps at some time in the dim and distant past it did depart at 2 p. m., but certainly it did not on the 16th of January, 1943. When my load was on, there was very little room for anything else and it took ninety minutes to decide who was going and who was staying behind until the next week's lorry. In the little space at the back about thirty inches deep and five feet long six women crowded themselves in with their gourds and mixture of foods of various sorts. A soldier and child and another man or two sat on top of the cab in spite of the ordinance against it. The lorry generator was not charging the battery and as the battery was already so low that it would not run the starter, it seemed an even chance of anyone's getting to Damaturu. I learned later that they had a spare battery with them so I might have saved my worries for later on when I needed them more. The top gear of the lorry was bad too. The gear shift lever would not stay in place and the driver had to keep his leg clamped around it all the time. By way of a change he would shift into a lower gear occasionally even on level ground.

#### Spend Night in Damaturu Resthouse

We arrived at Damaturu at 8 p. m., by the light of the moon. I went at once to the resthouse and after eating a few sandwiches turned in for the night. The Damaturu resthouse is a large double house, roughly furnished with bed, mattress and mosquito net, washstand, tables and chairs. Usually in these roadside resthouses there is nothing furnished but wood and water, but since this one is used almost constantly, it is one of the best the country affords.

#### Entertain British Privates

On Monday a convoy of military lorries came along. There was a British private in each lorry, and when they saw there was a European at the resthouse they stopped for a cup of tea. I had little to accommodate them but by gathering their cups and mine we managed to make out. They had been in the country only a week and were immensely entertained by all they saw. They had many questions to ask and were quite shocked to hear that I had been in the country for eighteen years. They showed me two smoked turtles which they had purchased at a native market along the road. They were looking forward to a big mess of turtle soup that night. I hope they were not too disappointed!

#### Return to Jos

Finally, on Tuesday afternoon the lorry for Jos came and the piano was loaded in. There was no room left to take any more "pay load" and so I had to pay for the whole lorry, charter a car, so to speak. We had ahead of us a 300-mile trip and it cost about \$60 for myself, piano and miscellaneous loads.

It was a cold trip and although I had prepared for it as best I could, I was quite ready to stop for a wink of sleep when they finally arrived at Bauchi, 200 miles nearer Jos. We left Bauchi next morning at 10 a. m., and arrived at Jos at 2 p. m. It was a long round trip of about 1,000 miles, taking two weeks' time to make. But a lot was accomplished and the change from the usual routine was welcome. Now I must get down to work again and do the things which two women—my wife and Miss Dadisman, the schoolteacher—can think up.

*Jos, Nigeria, West Africa.*

### Messenger Notice

BY MRS. R. D. MURPHY

"To Mrs. J. R. McKimmy. Mrs. Mary Hugg is constantly referring in her letters to the splendid work you are doing and the fine co-operation she received from the Church of the Brethren. Of course I am not surprised at this because the Church of the Brethren and Friends are working together so closely in several fields. We receive in our Philadelphia storeroom tons of clothing every year contributed by your church and shipped to locations over the world in which you are interested either directly or because of a common concern with Friends.

"I know you will be interested to hear that we were able to send a shipment to Puerto Rico about a week ago for distribution there by your C. P. S. group. It has taken quite a while to get the permission and the shipping space but the shipment finally materialized and we sent 2,800 garments and 434 pairs of shoes. We also received a request from the ambassador to Spain to send outfits for 2,000 French men refugees, and 1,000 men and 1,000 women who are Central European refugees. We do not have clothing on hand for the men and are hoping to receive contributions from interested committees (for instance, French committees) to make it possible for us to purchase much of this clothing. Although the request has come from the American ambassador, it is quite evident that David Blickenstaff, your member representing both committees in Spain is behind this request. As you know, he and Janine are devoting themselves to the refugee problem.

"It is always a source of pleasure to hear about a group in which the Brethren and Friends are co-operat-



ing as closely as you are in Detroit, and I am sure the Brethren Service Committee is as appreciative as we are for your splendid support.

"Eleanor Stabler Clarke, Chairman Clothing Committee."

This letter from the chairman of the A. F. S. C. clothing committee here in Philadelphia to a representative of the Brethren committee working in co-operation with the Friends on a community project in Detroit, Mich., will, I am sure, be of interest to all Messenger readers. The work of this group is sponsored by Brethren and Friends, but includes anyone interested to serve, and is housed in a public school building. I hope we may develop more community projects as the relief need increases.

Philadelphia, Pa.

## Brotherhood Giving

For the 4-month period March 1—June 30, 1943

	Conference Budget	Brethren Service
1943 .....	\$102,262	\$84,485
1942 .....	82,020	63,385
Gain .....	\$20,242 (24%)	\$21,100 (31%)

The increased giving is commendable and all congregations helping deserve due credit. Forty-four of the forty-eight districts share in the Conference Budget increase; thirty-nine of the forty-eight in the Brethren Service increase.

The upward trend in Conference Budget giving is very much needed in order that we reach the revised Conference Budget goal, \$305,500, an increase of \$45,000 in order to care for the emergency in the general college situation. This sum of money is to be paid out of Conference Budget money to the General Education Board and passed on to each of the colleges.

"We ought to give a million this year for Brethren Service," is the way one enthusiastic local Brethren Service representative expressed himself recently. Our minimum goal is \$350,000. By all means we want to reach this but really world conditions call for whatever we can give above it. A church that has conscientious convictions opposed to the military method of settling world difficulties must naturally have conscientious convictions of some other method to meet the situation. As a part of our program, we must do our full measure in the work of reconstruction.

## What to Pray For

Week of July 31—August 3

China and her long-suffering people are before us during this week and they call us to prayer. The agony of China's millions should touch us so deeply that our petitions will be sincere and earnest. Who can pray for them without wondering how he would have met the same test had it come to him and to his fair land.

Ernest and Elizabeth Wampler and Nettie Senger are listed in the prayer calendar for this week. Our prayers need to span the world as we remember them, since two are in America and one is in interior China.

Ernest Wampler returned to China in 1941 to devote his efforts to relief and reconstruction work. He landed in Rangoon and went up the Burma Road until he was in the interior of China. Many opportunities have been his to minister to the dispossessed peoples of China. During the last year he has worked with the Church

Committee for China Relief. He has felt the weight of this responsibility, for great decisions must be made and sums of money must be used to the best advantage among the most people. Bro. Wampler has seen the depths of suffering and has become acquainted with the grief of the people. This is a weight which rests heavily on his heart and his strength. He needs our prayers.

Sister Wampler is at home in Greenville, Ohio, since she returned from China in 1941. She and her two sons, Joseph and Donald Eugene, carry on alone and help the work in China by their constant prayer. Sister Wampler tells the story of their work as she contacts the churches. No one can doubt her eagerness to return to the field as she speaks about their Chinese friends.

Nettie Senger is at present in Detroit, Mich., working especially among the Chinese people of the city. She works in co-operation with the Detroit church.

## Missionary Programs and Study Books for 1943-1944

### Programs

Each year our mimeographed programs are prepared for missionary services. They pertain to our own church and mission work. The suggestion is made that they be used during the months of September, October, November and December.

**Our Mission Girls and Women, 1943 (September).** 5c.

During the past thirteen years the women's missionary project has been largely in behalf of the girls and women on our three mission fields. The goal in money each year has been \$15,000. Frequently this goal has been surpassed. This program shows how the giving of money in Christ's name has been blessed in the transformation of life. The Christian women and girls in India, China and Africa testify to the untold value of our project.

**Between Book Ends, 1943 (October).** 5c.

Naturally one expects to find excellent, interesting books standing between book ends upon our tables. Such is the case in this program. Five splendid books are presented for reading, review and study. The books are the Bible, The Three Sisters, Moving Millions, Life of George W. Carver and The Robe.

**Biographies of Doctors in Africa, 1943 (November).** 5c.

Since the Church of the Brethren mission was opened in Africa in 1922, five medical doctors have given of their service in this field. These five doctors are Burke, Gibbel, Robertson, Bosler and Studebaker. These life stories are written so that they may be presented to an audience in a very real way.

**Christmas to the Ends of the World, 1943 (December).** 5c.

Real letters and stories sent in by our men, boys and women scattered all over the world are shared with us in this program. It bears a Christmas message from the far corners of the earth in a very real sense.

### Books

Adult groups are called upon to make their own selection between two mission study books in the year 1943-1944. Women's groups will need to decide whether they will use the foreign study book, For All of Life, or the home study book, We Who Are America. They may decide to use both books, which are excellent and contain messages which every church needs.

(Continued on Page 24)



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, August 1

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, God Delivers His People.**—Exodus 5: 22, 23; 6: 1-7; 12: 51. Golden Text, Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. Psalm 50: 15.

**Christian Workers, Real Religion in Practice, James 1.**

**B. Y. P. D., How to Be Friends on a Date.**

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### Gains for the Kingdom

**Eighteen** baptized in the Codorus church, Pa., Bro. John E. Rowland, evangelist.

**Sixteen** baptized in the Pleasant Hill church, Tenn., Brother and Sister B. M. Rollins, evangelists.

**Seven** baptized in the Panther Creek church, Iowa, Bro. T. G. Weaver, evangelist, Bro. L. A. Walker, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Isaac Wareham** of Hyndman, Pa., Aug. 9 in the Maple Grove church, Pa.

**Bro. T. G. Weaver** of North Manchester, Ind., Aug. 1-15 in the Roann church, Ind.

**Bro. Otto Laursen** of Defiance, Ohio, Aug. 22—Sept. 5 in the Deshler church, Ohio.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., Aug. 1-15 in the Brummett's Run church, W. Va.

**Bro. John E. Rowland** of New Paris, Pa., Aug. 9-22 in the Yellow Creek church, Pa.; Aug. 23—Sept. 5 in the Point church, Dunnings Creek congregation, Pa.

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### Personal Mention

**Bro. G. A. Zook**, pastor of the Osage congregation and fieldman for the district of Southeastern Kansas, paid the Messenger rooms an appreciated call on a recent Thursday.

**Elder J. S. Zimmerman** passed away suddenly the morning of July 16 at the Zimmerman home in La Verne, Calif. He leaves his wife, two daughters and four grandchildren. An account of his life will be published.

**Brother and Sister F. H. Crumpacker**, who have been living at Huntingdon, Pa., for nearly two years are locating at Elgin, Ill., and should therefore be addressed accordingly and in care of the General Mission Board, Elgin, Ill.

**Bro. R. E. Mohler's** men's work letter for July is one which others than men will enjoy reading. He writes, "I am glad I came harvesting." We are too, and especially since he decided to share with others some of the things he learned in the wheat fields. He thinks "these are good days for those who are prosperous to pay off their debts, regardless of whether they are personal or those of your church or any other worthy organization."

**Elder L. H. Eby** of North Manchester, Ind., passed away on July 19 after a lingering illness. We hope to be able to tell the story of his life and work in due time.

**Pennsylvania** visitors during the past week were Mrs. Chester Weinhold of Stevens and Mrs. Robert O. Hess of near Manheim. The latter is a sister of Mrs. Earl Kurtz.

**Bro. Mark G. Paul**, wife and daughter of Huntington, Ind., were recent visitors at the Brethren Publishing House. They had been to Camp Grant to see a son and stopped in Elgin on the return.

**Pastor Edward K. Ziegler** of York, Pa., writes to say that his new address is 709 W. King St. This comes about through the purchase of a house beside the First church, which is being prepared for a parsonage.

**Sister Katie Baldwin**, long-time church correspondent for the Yakima church, Washington, writes that her husband has suffered a light stroke affecting his sight. She craves the prayers of God's people in his behalf.

**Bro. I. D. Leatherman** of Lanark, Ill., will begin his work in the field of evangelism on Sept. 1. He will work under the direction of the General Ministerial Board. Churches desiring his service should write him or send their request to the General Ministerial Board, 22 S. State St., Elgin, Ill.

**Bro. G. Wayne Glick** of 2215 E. Broad St., Richmond, Va., is planning a camp visitation program and would like to know from the men who might wish to see him whether they will be on the post on the days mentioned. He will visit Camp Lee, Aug. 17 and Ft. Eustis, Aug. 20. There may be some cases in which relatives or friends could supply the needed information.

"At last we are to get off from Panama. We are to leave at five in the morning." So writes Sister Hazel Landis from Panama City, July 14. This means that the trip to the Africa mission field has been resumed. While in Panama City Brother and Sister Herman Landis had the opportunity to visit Gorgas Hospital, where Dr. Russell L. Robertson did his interne work.

**President V. F. Schwalm** of the General Education Board and Manchester College was the principal speaker at the college day services held at the Highland Avenue church, Elgin, on Sunday, July 18. Although our colleges are facing a real crisis the churches are responding with additional means and the colleges are reducing expenses in every way they can and preparing to make a careful study of the whole situation.

**Bro. Moy Gwong** states in a recent letter that he had received a remittance from our office for \$1,000, U. S. money, which netted to him a little over \$19,000, Chinese currency. He is deeply grateful for this money. It has been difficult to send money to him and we, too, are happy that we now have found a channel through which we can send remittances to him. He reports that many people in his province are dying because of lack of food. Part of the money which we have sent to Bro. Gwong is to be used for relief purposes. We are already contemplating sending additional money to him in order to care for the great need that is present in his territory, to save some from death by starvation.



### Miscellaneous Items

**The Marble Furnace** congregation of Southern Ohio will hold its annual all-day meeting on Sunday, Sept. 5. Basket dinner at the church. Bro. Van B. Wright of Ft. Wayne will be the speaker.

**That picture** of an even dozen Annual Conference moderators which appeared on the cover page of the Messenger for June 26 has been reprinted on a postcard which may be had from the Brethren Publishing House at the rate of two for five cents.

**In the story** about Bro. Alvin P. Wenger, see Messenger for July 17, page 27, near the top of the second column, read that Bro. Wenger was pastor of the Ephrata church, not the Elizabethtown church. Please accept editorial apologies for a misstatement.

**A sister** in the Northwest writes to say that the notice of their fiftieth wedding anniversary brought her news from a cousin she had not seen for thirty-five years. The cousin was surprised indeed, having heard that her relative in the Northwest had long since passed on.

**A home-coming and dedication service** will be held Sunday, Aug. 15, at the Deshler church of the Northwestern Ohio District. Bro. J. A. Guthrie of Metamora, Ohio, will speak at both morning and afternoon services. We hope that many nonresident members, former members and friends in neighboring churches can be present for this meeting.

**The Official Directory**, in which is listed the personnel of the general boards and committees and the missionaries has finally outgrown the limits of one page. The plan is still to publish the directory every other month but to divide the listings, putting the boards and committees in the last issue of the month of publication and the missionaries in the first paper for the month following.

**Maple Grove church** in council decided to hold a special all-day meeting, Sunday, Aug. 8, in commemoration of the fifty years of service of the Maple Grove church, which was erected in the fall of 1893. All are invited to attend. There will be services forenoon, afternoon and evening. Bring your lunch baskets and stay all day. Enjoy the spiritual and social meetings.—Florence Kelley, Secretary Maple Grove Church, Elton, Pa.

**The youth department** is recommending that Christian Youth in Wartime Service be a part of every youth worker's resource materials. This pamphlet is especially practical in that it suggests definite steps in the solution of wartime problems. It has been prepared for the United Christian Youth Movement and points the way to co-operation in action projects in the local community. Order from the Board of Christian Education, 22 S. State Street, Elgin, Illinois. 10c.

**Southern Pennsylvania** is meeting in the fifty-second ministerial meeting and the forty-fifth Sunday-school meeting at the Codorus church, Aug. 3-5. The theme is: Brotherhood Through Christ. The first session is scheduled for Tuesday evening, Aug. 3, at 7:30 p. m., Eastern War Time. The sermon will be given by Bro. M. Clyde Horst on the subject, Workers Together With God. The ministerial meeting will be held on Wednesday, Aug. 4, and the Sunday-school meeting on Thursday, Aug. 5. Sunday schools are urged to send two delegates each to the Sunday-school meeting. Ministers and others interested are urged to attend the ministerial meeting. To reach Codorus by car or bus come on Route 111 to Loganville; then turn east one mile to the church.

**The Wiley, Colo., church** will be in need of a pastor beginning the first of September. Anyone interested please write Clarence Burger, Wiley, Colo.

**Did you know** that the Pipe Creek church of Eastern Maryland was organized in 1758? "This was six years before there was a Methodist meetinghouse in America and thirty-one years before the founding of the United States government." These and other interesting facts can be gleaned from the story of this truly colonial church as briefly told in the District News Letter for July of this year.

**Action of U. S. Congress** makes it impossible to continue the training of C. P. S. men in colleges for relief and rehabilitation work in foreign lands. The exact wording of the Act is as follows: "That no appropriation contained in this Act shall be used for any expense pertaining to (1) the instruction, education, or training of Class IV-E conscientious objectors in colleges; (2) the service of such conscientious objectors outside the United States, its territories and possessions; (3) the transportation of such conscientious objectors to or from any such college or any such service; or (4) the compensation of military or civilian personnel performing any services in respect to the matters set forth in 1, 2 or 3 above after the enactment of this Act, except any services which may be necessary promptly to terminate any such Class IV-E conscientious objector college or foreign service projects existing on the date of the enactment of the Act." It is clear that Congress felt that at this time only those persons essential to the winning of the war should be granted transportation to war areas. This was a great disappointment to the men in C. P. S. The Manchester Unit will disband within a few weeks and the men will be assigned to other projects or returned to their camps. This must not decrease our interest in giving to relief and reconstruction. It is now clear that other personnel will have to be secured to represent the Church of the Brethren in relief areas. These plans will be worked out by the Brethren Service Committee and announced as soon as possible.

## *With Our Schools . . .*

### Elizabethtown College

**The summer session** enrollment is about fifteen per cent below that of last year.

**A number** of the faculty attended the Regional Conference held in York, July 14, 15 and 16.

**The prospects** for the fall enrollment are reasonably good, although it will be lower than last year.

**Charles E. Weaver, M.D.**, Manheim, Pa., has recently been elected as a trustee of Elizabethtown College.

**The regular members** of the faculty, with a few exceptions, are teaching classes in the summer sessions.

**The charter** of the college was recently amended so as to permit the enlargement of the Board of Trustees from twelve to twenty-four members. The board will hereafter have two meetings each year, one on commencement day, the other in October.

**The churches** of Eastern and Southern Pennsylvania are increasing their financial support to the college. Practically every congregation has taken action on a definite amount to be contributed each year. Since 1941, the churches in the two state districts have voted to contribute the income on more than \$125,000.



## THE BRETHREN SERVICE COMMITTEE IN ECUADOR

In the spring of 1942 the Brethren Service Committee sent a mission to Ecuador, South America. Paul and Evelyn Bowman arrived there in June; Kurtis and Gladys Naylor in July. In response to many inquiries they here report to the church.

### Surveying Our Job

By Paul Bowman, Jr.

*Backgrounds.* Between July 5, 1941, and January 29, 1942, Ecuador and Peru were engaged in military conflict over their common boundary. During these six months there were scattered military encounters and occasional aerial bombings. There of course resulted damage, mostly to the Ecuadorian province of El Oro, but the main problem was the thousands of refugees that fled to other cities of Ecuador.

During this same time Dr. Cordier visited South America and brought home firsthand information. In the spring of 1942 came the decision of the Brethren Service Committee to send a mission to Ecuador to investigate the possibilities of doing relief and reconstruction work. However, on May 13, before any of us arrived here, another disaster was visited upon this country in the form of an earthquake that struck most of the nation. These were the problems ahead of the Bowmans and the Naylor when we landed here in June and July of 1942.

*Fate of Emergency Work.* We immediately approached officials to get definite information on the conditions in the afflicted areas, only to discover that very little was known and no definite facts were available. We determined to find out for ourselves, and set out to visit the provinces of El Oro (border zone) and Manabi (earthquake zone). We came back with the needed information.

From these surveys there seemed to be only one answer concerning the plans for emergency work and that was to give it up. We did this for the following reasons: (1) the damage was considerably less than reported; (2) the refugees had returned to their lands; (3) it was impossible to count on getting personnel from the states to do reconstruction; (4) the truly urgent problems of the country were the ever-present social ones, not the so-called emergency ones.

*Making New Plans.* We then had to discover if there were other reasons for our existence here. Emergency work must be planned quickly, but effective long-term work has to be carefully planned with regard to the country and its people. By offering our services to different groups already working here, we felt we could serve while we learned, and so we filled our days with activities and study.

In Quito there is a nondenominational missionary radio station, and we have helped our good friends there whenever possible. We have participated in a half-hour choir program once a week; for several months we broadcast a weekly vesper program, and we participate regularly in the Sunday morning English service. Gladys Naylor has been carrying a full-time load as teacher in the local school of the Christian Missionary Alliance. I spent two weeks with the Methodist missionary work in Peru with the result that we have been asked to send teachers to help in their work. Gladys and Evelyn were asked to spend two weeks each with a missionary camp for young native girls, about which you will read in another article.



Our four representatives in Ecuador are Mr. and Mrs. Kurtis Naylor and Mr. and Mrs. Paul Bowman, Jr.

We have also been anxious to co-operate with the representatives of our government. For several months Evelyn worked with the American Sanitary Commission, that is spending several million dollars for hygiene and sanitation. We have conferred with the El Oro reconstruction commission with reference to co-operation in educational work. We all offered our services to the Centro Ecuatoriano-Norteamericano as teachers, and later one of us became executive secretary of this institution.

We have attempted to work with as many local and foreign groups as possible. Recently three requests have come to us. The American School of Guayaquil has asked us to furnish them a teacher for next year. A leading religious organization of the States has asked us to make a survey of religious educational progress in three South American countries. The Inter-Allied Committee of Ecuador (representing allied and refugee governments) voted to support an effort to help refugee children in Europe, and they asked us to have charge of investigation and administration.

*The Future.* South America has many problems. It is wealthy in natural resources, poor in money. It is young in spirit, but straddled with old traditions and class feelings. Economic, social and religious problems are crying for attention. At the present, economic development is stunted by the war; religious development is in the hands of the Catholic Church, while social development is pitifully absent. Here, we feel, is our place—to awaken local concern on social needs, to show what might be done, and to demonstrate that brotherhood, sacrifice and love are practical Christian principles. Our study has convinced us that the most urgent cry is that of the children, and we plan to devote our full time to helping them. Through such work it is our hope to contribute to a better way of life for our friends of South America.

### Camp Puna

By Gladys Naylor

Approximately seventy-five young people from the Evangelical church in Guayaquil have something to remember concerning summer vacations this year. Two weeks of sunshine, salt water, study and Christian fellowship linger in their memory. At this season of the year the island of Puna, located sixty miles down the Guayas River from Guayaquil, is an ideal location for



restful relaxation. Each of three groups of twenty-five spent fourteen days on the island.

From Guayaquil the groups board a river boat for a six-hour ride to the shore of a small fishing village on the mainland, Posorja. It is necessary to secure a small sailboat to cross the bay, a two-hour trip of five miles or more. The process of docking is not merely walking down the gangplank; it involved jumping in water waist-high and walking or swimming to shore. Thirty steps from the water's edge is a five-roomed bamboo house, which stands seven feet off the ground. Provisions are brought from the mainland by sailboat. The typical meal consists of rice, beans in some form, and bananas. Consequently, variety is no problem. Frequently vendors bring their wares across from the fishing village and shout, "Pan (bread)," "naranjas (oranges)" and even "helados (ice cream)." Some products are furnished by natives of the island. Don Cruz and Don Ezekiel are two islanders who lend their help at any time. During these years the two men have caught the spirit of those who vacation there; and now in one room of a tumbled-down shack they and their families, with occasional visitors, conduct their own Sunday service. In this ten by ten thatched-room dwelling they read their Spanish Bibles, sing their choruses in strained voices, and pray the prayers on their hearts. They acknowledge their Creator with the simple faith of humble men.

The one responsible for such an undertaking is Mrs. R. Alan Reed, who has been working in co-operation with the Christian Missionary Alliance in Ecuador. Mrs. Reed is a capable young lady with vivacity and personality, who has the ability to share her wholesome outlook of the best things. Mrs. Reed's staff consists of Señor and Señora Mejia, who help with the class work, and Señora Dina, who has the responsibility of the kitchen. This year both Evelyn and I were invited to the camp by Mrs. Reed. In March I worked with the younger group of girls, and in April Evelyn helped with the older group. We contributed our best in leadership and music.

The campers continue their Bible study the same as is done in the home church. Memory work fascinates each one. During the year they memorized the first ten chapters of the book of John. Naturally, the ones who excel surpass that aim. The Psalms are used for memory chapters before meals and at morning meetings. Indi-

Dishwashing at Camp Puna is no problem with a clean, sandy beach so near. Our two women representatives helped to give seventy-five young people two weeks of healthful living and Christian fellowship.



This is probably a typical Ecuadorian family, taken against their bamboo home.

vidual meditation is an essential part of the morning program just as prayer is a part of the evening. Each morning the girls have an awakening dip, then a wholesome breakfast followed by a period of meditation. Their morning class with Mrs. Reed is a lecture supplemented by written work. Once more the girls are refreshed by a dip before lunch. Afternoons are spent in recreation, quiet hour, swimming, hiking, etc. Then just as the sun sets, four separate groups find their retreat for prayer meeting. The last assembly for the day is a singing session and a book review. This year Mrs. Reed reviewed the life of Dr. Whitefield of the China Inland Mission.

The problems of the camp, if any, lie mostly with the individual. The purpose of the outing and the atmosphere built by the girls themselves are ideal for work in personal guidance. These girls and boys are all from middle and lower class families who make their way in life by the sweat of the brow. From the dry, hot streets of Guayaquil to the sandy, cool beach of Puna, from the small, dingy huts to the light, airy bamboo shelter on the shore, from the worry and fretfulness of the next meal to the quiet contentment of sufficiency, and from insincere thanksgiving to the heartfelt presence of God—these are the benefits derived from such a camp.

### Experiment in Understanding

By Evelyn Bowman

Among the efforts to promote understanding between North Americans and Ecuadorians one of the most successful is the Centro Ecuatoriano-Norteamericano. Founded by Señor Carlos Romo Davila, it has gradually grown from a few students in a couple of dark rooms to a large enrollment in a roomy apartment. This is a cultural and educational institution with the primary object of promoting a true understanding between Ecuadorians and Americans. It gives an opportunity for the lower and middle classes to learn such things as English and English shorthand along with Spanish shorthand, bookkeeping and typing. Many of the poorer people who learned English in this school have now secured good jobs with American concerns because they have the advantage of knowing both languages. There is a small fee charged for attending classes, but if a student







Kurtis Naylor found these little boys playing on the city garbage heap in Machala. With no water, no sewage systems, and no garbage disposal, these dumps are found every couple blocks.

is unable to pay, there is a possibility of earning a scholarship.

When we first arrived in Ecuador we offered our services to the Centro in the belief that it was doing a basic job of creating international understanding. Gladys taught English three nights a week and recently has started a music group two afternoons a week. Kurtis has taught English six nights a week. Paul had three nights of English and three of teaching English over the radio. I have had three nights of English and three of English shorthand. The first of January the cultural relations officer of the U. S. Embassy asked Paul to be executive secretary to work with Señor Romo in developing and expanding the work of the Centro.

Many improvements have been made recently. An art gallery has been added where young artists may exhibit their works. Contemporary American paintings are also exhibited through this medium and artists of both countries are brought closer together. From a small nucleus and from many donations, a rather limited but excellent library of English and Spanish books is offered to the public, and current magazines are also available. Music is being introduced through a chorus of Ecuadorian girls, who will sing songs of both countries. Saturday evenings are set aside for talks by Americans and Ecuadorians on travel, art, music, etc. Both Americans and Ecuadorians attend these meetings and many friendships are formed. Movies are shown in both Spanish and English to large crowds. A group of Ecuadorian teachers meets weekly with American teachers to study methods of teaching English with the aim of improving their present methods. A university group meets weekly with an American to discuss in English the problems of world affairs.

These people have not had the opportunities of a modern educational system; they have not known an institution that offers such broad educational advantages. But they are interested in our way of living, and are anxious to learn. They want to make friends. The Centro is trying to fulfill some of these needs. People from all groups and classes are being interested and this in itself is quite important. The Centro is doing a truly remarkable job of creating a feeling of understanding across national boundaries, an understanding that is based on knowledge and not hearsay. This task is not often accomplished.

## Citizens of Tomorrow

By Kurtis Naylor

When we first arrived in Ecuador, one of the most noticeable things to us was the large number of underfed, ragged and dirty children who were on the streets. It seems that they are always underfoot, and it is amazing the diverse methods they use to get even a penny. They sell lottery tickets, newspapers, magazines, candy and gum, shine shoes, beg, and engage in petty thievery.

Now that it is school time again, this horde of little men running the streets is even more noticeable. As one man well put it, "One of the saddest months in Quito is October." That is the month that the schools open, but not for all the children. It is indeed pitiful to see the long lines of kiddies patiently waiting outside the schools only to be told that there will be no reading, writing and arithmetic for them this year. They literally beg for an educational opportunity and are told to come back next year and perhaps there will be room.

It is estimated that between five and twenty-five thousand children of grade school age are not in school in Quito. That is only an estimate; as near as we can evaluate, there must be at least fifteen thousand out of school. I recently made a two-week survey, and every day during school hours I found an average of 650 little urchins running the streets just in the center of town. And Quito is not a large metropolis. It has only about 200,000 inhabitants.

It does not take a very fertile mind to imagine that juvenile crime is rampant. Government measures vary from periodically gathering up a group of them and measuring their heads to see if they are criminal types, to the catching of the little fellows and shaving their heads and eyebrows so the people can easily distinguish a potentially dangerous character. There are a number of people throughout the city who are interested, but they quail before the immensity of the task or get cold feet at the thought of launching out on a pioneering social movement.

Despite the great interest and numberless articles in the papers, the boys still run the streets and nothing is being done. Here are a great number of tomorrow's world citizens living in the gutters and gradually learning the bypaths of streetology.

We early saw the urgency of the problem and indeed it would have been easy to have set up immediately a great organization and glibly tackled the job in the good American way. But our desire to help involved more. We not only want to meet an urgent need, but we also want to demonstrate that people with sensitiveness to social conditions can, through mutual understanding and interest, co-operate across national lines.

Out of our co-operative thinking and work a boys' club is evolving—a club to which these fellows can come to play together, take a shower, read, work on hobbies or get training in vocational skills, attend classes, receive food and clothing, see educational films, go on camping trips, and receive a wholesome approach to life.

We are already receiving big dividends on our co-operative angle. First of all, the people are developing a growing consciousness of the children's problem. Secondly, they are demonstrating strong enthusiasm to do something. A committee is being formed to raise in the city fifty per cent of the money. The doctors have wholeheartedly supported the idea and have expressed a desire to give free medical attention to the boys, and



then immediately, the dentists came forward with a plan for giving dental attention.

It is at times proving difficult, but we are hoping that out of our endeavors will come a strong clasp of hands between us Brethren and the Ecuadorian people that will enable us to underwrite a program which will do something for these little citizens of tomorrow.

### Letter From Stover Kulp

Stover Kulp visited the Brethren Service Committee work in Ecuador in April on his way to Africa. The following letter was received from him by Leland S. Brubaker, who is in charge of relief activities for the Brethren Service Committee.

"I trust that by this time you have received the cable I sent telling of my safe arrival here a few days ago. It was surely good to look out of the plane window and see Paul and Kurtis waiting for me. . . .

"Paul gave me a copy of the report of their work which they had sent you. It is, I feel, a very modest statement—perhaps too modest from them. I think they have been using wisely and well the time they have had here. Although from the viewpoint of the folks in the States a report of more activity might have seemed desirable, I feel that they have been wise in not rushing into the establishing of some particular project without first carefully considering the fundamental needs. In the meantime they have been giving very efficient and welcome help in different phases of work here about which they have written.

"They have had, I think, very friendly relations with the two important missionary groups here. The one is the group headed by Mr. C. W. Jones and is interested in radio evangelism. . . . The other missionary group has been the Christian Missionary Alliance. . . .

"In addition they have worked in the Ecuador-North America Center. The Señor Romo, whom they found struggling with this work in two small rooms, said to me that these four people, the Bowmans and Naylor, are to be given the credit for making the Center what it is. And if you were to see it with its classrooms, its library, and its recreation room and some of the results of its activities, you would feel as I do that this has been very much worth while. Now that the Center has the hearty approval of the cultural relations officer in the U. S. Embassy it is sure to go forward and be a continuing means of fostering understanding and goodwill between our two nations. This is certainly a work which would come within the purposes of the Service Committee and the desire of the church. The Center will continue under the direction of Señor Romo and a committee of Ecuadorians but with the backing of the cultural relations office.

"The contacts and work with the mission groups and the Center group have given them opportunities to get to know the folks who would be interested in and willing to help with any project or projects which they might decide to undertake. Their wish has been to work in such a way as to attack and eliminate the underlying causes of the undesirable conditions which are only too apparent. We have talked over their project and I have seen the proposal for what they call the *Club de Niños* (Boys' Club).

"There are at least three things that I would like to say about this:

"(1) It is certainly working at a real need. Although Ecuador has a compulsory school law, there are not schools enough to accommodate the children.

"(2) The co-operative scheme for administration and finance is in accord with those indigenous principles that I have always advocated. This will not only make for permanence in the work but it will be training an increasing number of Ecuadorians to deal realistically with their own country's problems and needs.

"(3) The plan avoids being allied with any government scheme—whether of the United States or Ecuador. . . .

"We discussed with the folks here and with some of the Ecuadorians who are interested in the plan the religious emphasis in the work. Our Brethren folk here feel, I am sure, quite keenly, as you know that I do, that this is important. So many of the Ecuadorians, like those who have become interested in this project, have become dissatisfied with the Catholic Church and have, I believe, a desire for a vital religious experience for themselves and for a vital religion for their people. I told the folks that perhaps their mission was in a sense comparable to that of Stanley Jones' in India, that is, to give witness to a vital Christian faith to this particular class or group with whom they plan to work. It is a question of method and it will have to be through discussion groups and by the hand-picked method. I am sure that the committee and the home church need not fear that there is lack of interest in the religious needs of the people, and they are prayerfully concerned as to how they may meet these needs.

"The work of rehabilitation here is a long-time work requiring careful planning like that which the group here has been doing. My stay here has been a very happy one and I feel that the Service Committee have their work in very capable hands.

"From here on to Buenos Aires there is every indication that my journey will not be interrupted by off-loading, and I should get there in ample time for the boat on which quite a party of missionaries are planning to go to Africa."

Two little boys in one of the city markets. One is watching his mother's vegetable stand, while the other is trying to get an education, reading and writing. Fifteen thousand children in Quito (200,000 population) cannot attend school. This is the group with which the Brethren Service Committee will work.





# The Church at Work

## BRETHREN CONTRIBUTIONS TO THE BRETHREN HYMNAL

By William Beery, Elgin, Illinois

William Beery, beloved and well-known minister of music, has served the church notably and well for many years. No living member of the church has had greater opportunities to know intimately the Brethren hymn writers and their contributions to the Brethren hymnals. Brethren Contributions to the Brethren Hymnal was written in response to a felt need, represented by letters of inquiry directed to the Board of Christian Education.—L. Avery Fleming.

The Brethren Hymnal contains 499 different hymns. Brethren people shared in creating thirty-six of them. Brethren people composed the tunes for thirty-four of the thirty-six hymns. Fourteen of the hymns are Brethren products. In five of the hymns, the words and music were written by the same person. Six authors of the hymns written by Brethren people were women and six were men. In composing the tunes the men were ahead of the women, the proportion being seven and three, re-

spectively. In considering the tunes for all thirty-six hymns, it is interesting to note that thirty-four tunes were composed by six women and twenty-eight men, and two tunes were composed by non-Brethren.

In the present revision of the Hymnal thirteen of the thirty-six selections are new. Twenty-three were reprinted from the Brethren Hymnal, published in 1901. One hymn, the tune of which, Fellowship in the last two hymnals, was composed by C. G. Lint, for many years an elder at Meyersdale, Pennsylvania, appears in all three of the Brethren hymnals.

The index of hymns which follows was made from the present Brethren Hymnal. It contains the numbers and the names of all hymns which Brethren talent helped produce, together with the names of the authors and the composers.

Number	Name of Hymn	Author	Composer
13	Lord, With Devotion We Pray Thee	Edith Hillery Hay	E. H. H.
18	On the Radiant Threshold	Albert C. Wieand	
53	Hear, O Hear Us, Heavenly Father	Margueritte Bixler Garrett	M. B. G.
60	In Thy Great Name, O Lord, We Come		J. Henry Showalter
68	May the Grace of Christ Our Savior		C. G. Lint
71	Hail, Blessed Trinity	Adaline Hohf Beery	A. H. B.
122	He Loveth Me, He Loveth Me	D. E. Keeny	E. H. H.
133	See Him in the Garden Lone		J. Henry Showalter
137	Cross of Christ, O Sacred Tree		Georgè B. Holsinger
169	Breathe Upon Us, Holy Spirit		J. Henry Showalter
170	Come, Holy Ghost, in Love		William Beery
183	Blessed Bible, How I Love It		William Beery
206	Gracious King Enthroned Above	J. W. Wayland	
216	I Need Thee, Precious Jesus		J. Henry Showalter
217	The Way Is Dark, I Dare Not Go Alone	J. W. Lear	E. H. Hay
219	Close to My Savior, There Would I Be	Roy S. Mishler	R. S. M.
223	More Like Thee, O Savior, Let Me Be		J. Henry Showalter
228	Nearer the Cross of Jesus		J. Henry Showalter
254	Take My Hand and Lead Me, Father	Gertrude A. Flory	William Beery
256	Lo, a Gleam From Yonder Heaven	Adaline Hohf Beery	William Beery
261	The Lord My Shepherd Is		J. Henry Showalter
268	There Is an Arm That Never Tires		J. Henry Showalter
291	We Are Saved by the Grace of Our God		J. Henry Showalter
294	None Can Satisfy But Jesus	J. W. Lear	J. Henry Showalter
298	My God, the Spring of All My Joys		William Beery
308	Brother, Here's a Message	Margueritte Bixler Garrett	M. B. G.
312	Purer in Heart, O God		George B. Holsinger
376	In From the Highways and Byways of Sin		J. Henry Showalter
379	Hark! The Voice of Jesus Calling		George B. Holsinger
395	Lord, This Day Thy Children Meet		J. Henry Showalter
423	With Thankful Hearts, O Lord, We Come	J. S. Mohler	J. Henry Showalter
431	Eternal Source of Every Joy		George B. Holsinger
451	I Long to See the Beauty		J. Henry Showalter
461	Here at Thy Table, Lord, We Meet		Jacob H. Hall
498	Benediction—The Grace of Our Lord Jesus Christ		Jacob H. Hall

It is only fair to say that in the case of a few of the contributors to the Hymnal, the numbers therein constitute a small part of their productions, as indicated in the following index, which gives the numbers not included in the above named collection, but in the Hymnal of 1901.

**Geo. B. Holsinger**—1, 19, 35, 37, 47, 51, 76, 107, 118, 159, 176, 185, 187, 246, 247, 249, 296, 299, 330, 331, 367, 368, 369, 392, 436, 464, 487, 491, 567, 583, 587, 631, 643, 668, 673,

676, 678, 685, 687, 691, 692, 700, 703, 707, 711, 714, 716, 718, 719, 721, 724, 734, 740.

**J. Henry Showalter**—5, 6, 14, 17, 75, 130, 145, 160, 218, 223, 235, 319, 320, 337, 349, 360, 412, 458, 509, 511, 512, 543, 553, 654, 694, 696, 701, 705, 737.

**William Beery**—18, 207, 233, 248, 557, 619, 674.

**Adaline Hohf Beery**—110, 248, 430, 674, 712, 721.

**C. G. Lint**—87, 259, 261, 409, 566.

**J. W. Wayland**—252, 714.



John A. Showalter—139, 332.  
James A. Sell—689, 717.  
A. J. Showalter—603.  
D. M. Click—169.  
Galen B. Royer—232.

One person only, of those mentioned thus far, was a contributor to the first Hymnal. He happens to be the compiler of this information. At the time when this first hymnal was being compiled, he had just taken a course in harmony and composition, and was trying to learn to do by doing. He submitted two of his pieces to the compiler, and they were accepted. And hereby hangs another story.

In the years 1878 and 1879 the Brethren Publishing House, then located at Huntingdon, Pennsylvania, was getting ready to put out its first Brethren Hymnal. This meant, naturally, the employment of someone who was qualified to do the work. And, furthermore, the Brethren's Normal College (now Juniata College), which was in its infancy, was needing a music teacher. In the preface of the hymnal are these words: "In order that our selections might be the best and most appropriate, we employed the services of Brother J. C. Ewing who has made music a study for years, and is also a successful teacher." So both the Publishing House and the school were served. The other young man who figures in this story was William Beery, who was a student in the Brethren school.

Brother Ewing was not only a capable music teacher, he also became a prolific composer of hymn tunes and gospel songs. He later affiliated with the Progressive Brethren Church. This was a definite loss to the Church of the Brethren. While working on the hymnal Brother Ewing was not satisfied to use old tunes for all the hymns, but composed a number for his purpose. So here is another list of Brethren tunes, with tune names and first lines of hymns taken from the Brethren Hymnal edited and compiled by J. C. Ewing.

In the following list the last two tunes are by William Beery; the others are by J. C. Ewing.

Tune Numbers	Tunes	Hymns	Hymn Numbers
23	Juniata—Songs of Praise the Angels Sing . . .		58
54	Balm—O, When the Tear Is Gushing . . . . .		125
59	Meyersdale—The Light of Sabbath Eve . . . . .		133
60	Mt. Hope—Again the Lord of Life and Light . . .		135
66	Ottawa—Blessed Bible, How I Love It . . . . .		147
68	Beachly—Blessed Bible, What a Treasure . . .		149
74	Annie—All Hail, Happy Day . . . . .		161
82	Belmore—My Dear Redeemer and My Lord . . .		175
96	Victory—Sing Praise! the Tomb Is Void! . . . .		202
100	The Voice of Triumph—Lift Your Glad Voices in Triumph on High . . . . .		206
199	Worship—Our Pathway Oft Is Wet With Tears		391
257	Warner—When We Cannot See Our Way . . . .		516
357	Ella—Dread Jehovah! God of Nations! . . . .		747
358	Warren—Lord, in These Dark and Dismal Days		748
361	Yoder—To Praise the Ever-bounteous Lord . .		755
367	Huntingdon—Christian, the Morn Breaks Sweetly O'er Thee . . . . .		769
379	Theodorus—We Seek the Golden City . . . . .		791
388	Cherwell—When Languor and Disease Invade		812
391	Cook—O Love Divine, How Sweet Thou Art . .		818

In regard to some of the contributors to the hymnals mentioned, it should be stated that the hymns and tunes credited to them are only a part of what they have writ-

ten. Some are in other Brethren publications, and others are in songbooks put out by other publishers. The most prolific of these are J. Henry Showalter, George B. Holsinger, William Beery, Adaline Hohf Beery, Margueritte Bixler Garrett, and Edith Hillery Hay. Three of these—Geo. B. Holsinger, Adaline Hohf Beery, and Edith Hillery Hay—have crossed the "river" and are making music "over there." The other three are in the closing years of their activities.

Yet a few more names should be mentioned: John A., J. M., and B. F. Showalter and J. D. Brunk in the 1901 hymnal; Catharine Beery Van Dyke, Ida B. Blough, Irene Kurtz Summers (the granddaughter of our pioneer publisher, Henry Kurtz), Zella Benedict Book, J. O. Barnhart, and J. H. Kissinger in The Brethren Sunday School Songbook, Gospel Chimes, Glad Songs, and New Service Songs; and D. H. Eby in Bible School Echoes and Sacred Songs, which he compiled and which was published by the Brethren at Work Publishing Company, Lanark, Illinois, in 1880.

During the last half century many of the young folks, endowed with musical talent, and blessed with superior advantages, have become musicians of ability as vocalists and performers on instruments. However, there seem to be comparatively few hymn writers and music composers among them. Many of them are making themselves useful in teaching in public schools, colleges, and otherwise, and in the church. God bless them and make them a blessing in their work.

The compiler of the above does not guarantee it to be free from errors. If any one who cares to check up on it finds mistakes, he will gladly welcome corrections. His address is 915 Larkin Avenue, Elgin, Illinois.

#### ADULT DISCUSSION OUTLINE

#### Reality in Religion

Scripture: James 4  
Sunday, Aug. 22

#### I. The Peril of Selfish Desires (James 4:1-10)

James claims that wars and fighting are caused by desires that are selfish and unsocial. When selfish desires are allowed to go unrestrained they result in tragedy and sin.

Prayer will not help one obtain the objects of selfish desire. The only thing to do is repent and humble oneself before God, who will in turn give grace and the comfort of his presence. The Christian life requires an active will, an all-out effort against evil and for God. Some people have only enough religion to make them miserable.

#### II. The Love of Finding Fault (vs. 11, 12)

James considers faultfinding to be a serious offense, not only against his neighbor, but also against God. It also breaks the law of love. One cannot help forming opinions about his neighbor but they need not be unkind and unjust and do not always need to be expressed. Faultfinding may easily become a habit.

#### III. "If the Lord Will" (vs. 13-17)

Some people plan their future with God in mind; others do not. Even Christian people often neglect to figure God into their plans. God has a plan for each life and blessed is the person who strives to follow reverently that plan.

#### IV. For the Discussion

1. What does James say is the cause of church, family, neighborhood, and international strife? How may it be overcome in each of these groups?



2. How may parents help children to overcome selfishness?
3. What is the best cure for the faultfinder?
4. Why is the keeping of Sunday for worship and rest important?
5. In the light of James 4: 13-17, how would you answer the question, "Is it wrong to harvest on Sunday?"

### Missionary Programs and Study Books

(Continued from Page 15)

**For All of Life**, by Wm. and Charlotte Wiser. 60c.

This book shows how the gospel of Christ is brought to bear on all of life. The theme, Christian Ventures in Learning and Living, is clearly shown by many examples throughout the book. Some examples are quoted from the Church of the Brethren mission work in India and China. The book challenges the church to new ranges of thought and service for mission work for the postwar era.

**The Teacher's Guide**, by Sanders and Shannon. 25c.

Discussion and program suggestions on the theme, Christian Ventures in Learning and Living. The helpful materials of this guide will add much to the study of the book, *For All of Life*.

**We Who Are America**, by Kenneth Miller. 60c.

This is the home mission book. It points out the task of the church in creating a genuine unity of all Americans. It contains many facts about immigrants of another day and their descendants and shows the peril of disunity in our own day.

**The Teacher's Guide**, by Frances Heron. 25c.

Discussion and program suggestions to use with *We Who Are America*. Teachers and leaders of groups find much helpful material in the Teacher's Guide.

The Missionary Education Catalog, 1943-1944, lists all study books for all age groups, in both the foreign mission and the home mission study. You should have a copy. It is free. Ask for a catalog when you order your study books and programs. Order from the Brethren Publishing House, 18-22 S. State St., Elgin, Illinois.

## Correspondence . . .

### Our Annual Conference and the Years Ahead

Brotherhood Through Christ was the theme of the McPherson Conference, June 1 to 7. It must be the theme, the central, underlying thought, of the programs and polity of organized Christianity in the years ahead. Belatedly we have recognized the fact that humanity is on the march, that the world will never be the same again.

We shall face the responsibility of making momentous decisions as to our individual and collective attitudes on various means of establishing a new world order. Conscientious but ill-informed leaders will lead many long ways that in the end will only be blind alleys. Designing politicians will capitalize upon the desperation of the masses, using the wishful thinking of the people to their own gain. The most successful plans that statesmen devise will be the outgrowth of the spirit of brotherhood through Christ.

We cherish the faith of our fathers, but what about our attitude towards the standards of our fathers? Brotherhood through Christ is in the final analysis the product of the daily Christian life of individuals.

The Conference was almost entirely a delegate affair,

owing to travel difficulties. Two Christian doctors and their wives were consecrated in absentia, and will proceed to the Africa field by plane. Our schools and the church of the immediate future face a serious problem in that attendance of the young men at our colleges this coming year will be from fifteen to thirty per cent below normal attendance.

We thought that the pioneering days of the Church of the Brethren were behind us. They have only begun. Thousands of our young people are following their paths of duty to the farthest corners of the world. Many will find mates and remain there, especially in the English-speaking commonwealths. Two thirds of the Americans engaged in the building of the Alaska highway have voiced their desire to return to the North when the war is over.

Two years ago, here on the prairies, we thought of the huge mechanized wheat farm as something always with us, with a sparse population and attendant social problems. Now we see ahead reduced farm acreage, mixed farming and an increased population, wherein lies a greater social and religious opportunity.

Prior to the war many of the young Northwesterners had left for other fields; now the god of war has called most of those left. A prominent rural leader has produced figures to show that in twenty-five years over half of the population of Alberta will be above the age of fifty. But a brighter picture is the expected postwar immigration and a goal of population of 35,000,000 in the same time. And here we will have the problem of assimilation, which brings us back pretty close to the theme, Brotherhood Through Christ.—E. C. C. in the *Canadian Broadcaster*.

### Sunday-school Workers' Conference

The Sunday-school workers of circuit number two of Middle Pennsylvania held a third meeting in the Leamersville church on May 16. The theme of the conference was The Responsibility of the Sunday School in the World of Today; the discussion gave many valuable suggestions for each Sunday school.

There seems to be a growing interest in these meetings, as shown by the increased attendance and the willingness of members of the circuit to participate in the program. The offerings from these meetings are being used for Brethren Service. Bro. O. K. Beach of the New Paris church is president of the organization.

Claysburg, Pa.

Lena M. Helsel.

### Among the Churches in the West

My wife and I were delegates to the McPherson Conference. At the close of the meeting she returned home with other delegates from the churches in the East. It had been arranged that I do some preaching in the West and Northwest.

Bro. B. F. Stauffer took me with him in his car to the church at Rocky Ford, Colo. Here we had a pleasant and profitable meeting in their new church house. Bro. Stauffer and Bro. Royer Bish are the leaders of the church in this place.

From Rocky Ford I went to Denver, the beautiful capital of Colorado. Brother and Sister Austin, the efficient pastor and his wife, gave me a warm welcome. He showed me their splendid church and gave me a bird's-eye view of its progress and its prospective growth.

After two days in Denver I left for Seattle, Wash. Here I preached to a good-sized audience in the Seattle



church on Sunday morning. In the evening I preached at the mission point within the bounds of the church.

I have a call to preach in the Surrey church of North Dakota on my way home, after a couple of weeks' stay with our son, Earl.

Seattle, Wash.

William E. Roop.

### Our Obligations to the Church

When we covenant with God to forsake sin at the time we enter the church, something is expected of us. While we do not all have the same talents, we all can do something. We can encourage our minister by our presence at church every Lord's day and at other services.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief: for that is unprofitable for you."

By working in harmony with each other and through our united efforts the church will prosper. We must put our shoulders to the wheel and be on the alert. We cannot afford to sit on the stool of do-nothing. We must let our light shine that others may see our good works and glorify the Father who is in heaven.

Middletown, Ind.

Florida J. E. Green.

### Northern Minnesota Young People Meet

The young people of Northern Minnesota met in conference at Big Lake, Minn., June 19 to 21. Monticello entertained. Churches represented were Barnum, Guthrie, Minneapolis, Monticello, and Willow Creek, S. Dak. The total attendance was thirty-five.

Dr. Desmond Bittinger, professor at McPherson College, was the leader for the occasion. Other leaders were Lyle Klotz, Minneapolis; Donald Decker, Monticello; Harold Duncanson, Guthrie; and Ed Duncan, Barnum.

Dr. Bittinger closed the camp Sunday evening with a very impressive service. He challenged youth to let their light shine forth and not to turn back. Each person wishing to rededicate his life placed a stick upon the dying campfire and watched it flare up, symbolizing a light to the world.

Carlton, Minn.

Nada M. Neil, Camp Secretary.

### Mrs. Jennie B. Miller

Jennie B. Miller, third daughter of Mr. and Mrs. Jacob Bluebaugh, was born near Robins, Iowa, May 4, 1866, and died at a local hospital June 23, 1943, at the age of seventy-seven years, one month and nineteen days. She was a lifelong resident of Linn County, Iowa. She was united in marriage to David W. Miller at Robins, on Dec. 31, 1884. Surviving in addition to her husband are several nieces and nephews. She was preceded in death by two sisters.

In 1886 she and her husband became members of the Church of the Brethren at Robins; a few years later Bro. Miller was elected to the Christian ministry. Both labored untiringly in the vicinity of Robins throughout their entire active Christian life.

Sister Miller was a great lover of Christian songs and poems. She served as superintendent of the Sunday school and was a teacher and song director for many years. Through the years she gathered about her a host of friends both at home and through their travels in the south. The Millers spent the past twenty-three winters at Sebring, Fla. They attended many Annual Meetings and district conferences. She found great joy in keeping in touch with her friends through correspondence even

after her eyesight failed her badly during the last years of her life.

She will be greatly missed in our services, as she and Brother Miller were always regular in their attendance at church. May we with Bro. Miller find great inspiration through our memory of her devotion to the church. Funeral services were held in the Cedar Rapids Church of the Brethren on June 26, with H. L. Ruthrauff and O. A. Myer, her pastor, officiating. Entombment was made in the mausoleum division of the Chapel of Memories in the Cedar Memorial Park cemetery, near her sister, Mrs. J. K. Miller, who preceded her just a year ago.

Robins, Iowa.

O. A. Myer.

### Rufus D. Casebeer

Bro. Rufus David Casebeer was born on Nov. 19, 1882, in Somerset County, Pa., and was unexpectedly called home on May 11, 1943, at his home on Congress Street, Chicago. He was the son of Mr. and Mrs. Henry Casebeer.

He received his education in the public schools of Pennsylvania, at normal school, and in Bethany Bible School. He taught school one session when a young man.

When a youth he became a member of the Sipesville Church of the Brethren. Soon after his marriage he was called to the office of deacon, and a few years later he was called by his church to serve in the ministry. He came to Bethany for further preparation and remained to serve the institution for twenty-two years. By his endless patience and devoted service he made friends of hundreds of students, who all across our country and on mission fields will learn with deep sorrow of his home-going. He believed that he could serve his Lord best with his hands, so he chose the role of a layman, and became the Lord's workman and the Lord's treasurer. He was treasurer of First church, Chicago, for seventeen years. His Sunday afternoons and many of his evenings were spent at his dining-room table with his books. Faithful is the word that seems best to characterize his labor.

On Christmas Day, 1906, he was united in marriage with Carrie E. Maust, also of Somerset County. They lived there until 1916, at which time they came to Chicago. Their home was ever marked by hospitality and a genuine spirit of co-operation and unity of purpose in Christ.

Bro. Casebeer was a tireless worker, a good husband, a kind father, and an active churchman. His work, his home, and his church consumed his time and his thought. His last visit to the parsonage was with an idea as to how the Conference Offering, which was to be received the coming Sunday, could be increased. His idea meant some hours of labor, but he was willing to do the work. He was always at home when he wasn't at his work, or at the church. He had found and was living the simple life in the midst of the traffic of a great city. To his work, his home, and his church, he gave his all.

He is survived by his wife; a daughter, Mrs. Rufus Stoy, Somerset, Pa.; a grandson, Rufus Stoy, Jr.; his mother, Mrs. Sara Casebeer, who is in her eighty-ninth year; two sisters, Mrs. Matilda Barron and Mrs. Kathryn Bowman, Somerset.

A memorial service in charge of Harper S. Will, Albert C. Wieand and Rufus D. Bowman was held on May 13 at the First church, Chicago. On May 15 a memorial service in charge of Galen B. Blough and Cecil O. Showalter



was held at the Somerset, Pa., Church of the Brethren. Interment was in the family plot at the Sipesville church, Pa.

Chicago, Ill.

Harper S. Will.

### Elder O. E. Messamer

Orlo Elvin Messamer, son of Joseph M. and Mary Myers Messamer, was born on May 27, 1880, near Adel, Iowa, and died on May 31, 1943, at the Parkview hospital in Plymouth, Ind., at the age of sixty-three years. His boyhood days were spent on the farm. He became a member of the Panther Creek Church of the Brethren at an early age. Even as a boy, the work of the church was foremost in Orlo's mind.

On Dec. 16, 1903, he was married to Margaret A. Rebmman, who proved to be a loyal and devoted companion and a constant source of help and inspiration during Bro. Messamer's ministry. Eight children came to bless their home, seven of whom are living.

At the age of thirty he was elected to the ministry and soon afterwards began his formal training at Bethany Biblical Seminary in Chicago. He was pastor of the Douglas Park Mission in Chicago for five of the eight years there.

In 1922 he accepted the pastorate at Modesto, Calif., where he served for three years. From Modesto he returned to Iowa, where he was pastor of the Fredericksburg church for a period of two years. In 1927 he moved to a farm near Adel, Iowa, where he combined his ministerial work with farming, serving as pastor of the Panther Creek church in the community of his childhood and youth for several years.

In the fall of 1936 Bro. Messamer once again turned westward to become the pastor of the Wiley, Colorado, church, where he served for five years. In 1941 he was called to the Osceola, Ind., church, where he served until his death.

Bro. Messamer received the anointing service before going to the hospital for an operation. His was a life wholly devoted to God, to his fellow men and to the church which he loved and served so untiringly, often sacrificing much.

Besides his wife and family, he is survived by four brothers, two sisters, seven grandchildren and a host of friends.

Funeral services were conducted at the Panther Creek church with Bro. L. A. Walker officiating. Burial was made in the adjoining cemetery.

Adel, Iowa.

Nettie Hildreth Reiste.

## Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Alger-Snider.**—Raymond Alger and Barbara Snider, in the Church of the Brethren, Modesto, Calif., June 17, 1943, by L. L. Alger and Paul B. Studebaker.—Paul B. Studebaker, Modesto, Calif.

**Boose-Sensenig.**—In the Lancaster church, Pa., Dec. 25, 1942, Clyde R. Boose of Lancaster, Pa., and Violet K. Sensenig of East Petersburg, Pa., by the undersigned.—F. A. Myers, Lancaster, Pa.

**Kopp-Aulthouse.**—In the Lancaster church, Pa., April 25, 1943, J. Robert Kopp of Lancaster, Pa., and Dorothy Elizabeth Aulthouse of Columbia, Pa., by the undersigned.—F. A. Myers, Lancaster, Pa.

**Propst-Meadows.**—John N. Propst and Jane E. Meadows, both of Baltimore, Md., at the parsonage, July 10, 1943, by the undersigned.—I. S. Long, Baltimore, Md.

## Fallen Asleep . . .

**Dowhower.** Mary Ann Shriener, of Lancaster, Pa., died on Feb. 18, 1943, at the age of ninety-two years and five months. For the past twenty-three years she was a member of the Lancaster church. Funeral services were conducted at the Groff funeral home by the undersigned. Interment was made in the Landis Valley cemetery.—F. A. Myers, Lancaster, Pa.

**Ebling.** George R., son of the late Michael and Elizabeth Reber Ebling, was born May 23, 1866, in Berks County, Pa., and died at his home near Bethel, Pa., on April 28, 1943. The church and community have lost an ardent worker. Bro. Ebling was a member of the church for many years and a faithful worker in it; he served as a Sunday-school teacher for many years. In civic affairs Bro. Ebling served as Democratic committeeman of Bethel for twenty years and was director of the Berks County agricultural extension association for a number of years. Bro. Ebling was married twice; both wives, Sybilla Merkey Ebling and Lizzie Balsbaugh Ebling, preceded him in death. Two children also preceded him in death. He leaves four sons, five daughters and seventeen grandchildren. Funeral services were held in the Merkey meetinghouse by Elders Ira D. Gibbel and George G. Snyder. Interment was made in the adjoining cemetery.—Stella D. Merkey, Bethel, Pa.

**Galliday.** Robert Lee, was born on May 10, 1865, and died on June 17, 1943. His wife preceded him in death on Dec. 20, 1937. He is the father of ten sons, seven of whom are living. One son died ten days after his father's death. Bro. Galliday was a member of the Church of the Brethren. The funeral service was held in the Salem church by Bro. Cephas Fahnstock, assisted by Elder L. R. Dettra and Bro. J. E. Dettra. Interment was made in the adjoining cemetery.—Margaret M. Fahnstock, Winchester, Va., July 7.

**Graddy.** Martha, was born in Sebring, Fla., on May 16, 1932, and died on July 4, 1943. She is survived by her parents, Mr. and Mrs. Thomas A. Graddy, and several brothers and sisters. Services were held at the Church of the Brethren in charge of her pastor, the undersigned. Interment was in the Pinecrest cemetery at Sebring, Fla.—Irwin R. Fletcher, Sebring, Fla.

**Hall.** Aaron J., aged sixty-five years, died after an illness of several years. He was born in White County, Ind., on March 26, 1878, and lived for twenty years in South Bend, Ind., where he died. He was married forty-three years to Pearl Johnson, who survives. Four children preceded him in death and three survive him. He united with the Church of the Brethren six years ago and was always happy in the Lord. The funeral was held at the Hollice funeral home; burial was in the South Lawn cemetery.—Edward Stump, North Liberty, Ind.

**Hawthorn.** Phares Z., son of the late William and Catherine Zerphy Hawthorn, died June 10, 1943, aged sixty-four years. He was a retired farmer. He was a member of the Mennonite Church. Surviving him are his wife, Cora W., one daughter, four sons and two stepsisters. Funeral services, in charge of the Rev. Amos Rutt and the Rev. Simon Garber, were held at the Sheetz funeral home in Lancaster, Pa. Interment was in the Green Tree cemetery.—Mrs. Cora W. Hawthorn, Lancaster, Pa.

**Heagy.** Esther Bucher, daughter of Elder and Sister Christian Bucher, died May 28, 1943, at the home of her daughter near Elm, Pa., aged seventy-nine years, eleven months, and one day. She was married to Isaac B. Heagy, who preceded her in death. Surviving her are one son, two daughters, thirteen grandchildren and two sisters. She was a loyal member of the Church of the Brethren for many years. Funeral services were held at the Graybill house with the home ministers in charge. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

**Heisey.** Alice Young Becker, widow of Amos Heisey, died May 5, 1943, at the home of her daughter in Manheim, Pa., aged eighty years. She was a faithful member of the Church of the Brethren for many years. She is survived by four daughters, fourteen grandchildren and fifteen great-grandchildren. Funeral services were held in the Manheim church with the home ministers in charge. Interment was in the Hernleys (Mennonite) cemetery.—Susan M. Cassel, Manheim, Pa.

**Hess.** Carl, was born at Nargold, Wertenberg, Germany, on Nov. 13, 1860, and died on June 12, 1943, at the Cottonwood, Idaho, hospital. He came to the United States when he was eleven years old and lived with an uncle at Grundy Center, Iowa. There he received his common school training and became a citizen of the United States in 1880. On March 10, 1886, he was married to Mary Ellen Delp of Conrad Grove, Iowa, and to this union eight children were born, all of whom survive. Mrs. Hess died in 1933. They moved to Spokane, Wash., and in 1903 to Nezperce, Idaho. Bro. Hess had a kind and genial nature. He and his wife became members of the Nezperce church under the ministry of Bro. B. J. Fike. Funeral services were conducted by Bro. Fike. Interment was in the local cemetery.—Mattie E. Thomas, Nezperce, Idaho.

**Hinman.** Annie, daughter of Mr. and Mrs. Francis Brockway, was born at Huntsville, Ala., on Sept. 19, 1881, and died at her home in Dover, Fla., on June 20, 1943. She was united in marriage to Charles Herbert Mankey in July 1898 and to them were born seven children. Her husband, three daughters and two sons preceded her in death. She united with the Middletown



Church of the Brethren soon after its organization and remained faithful until her death. On Sept. 5, 1942, Mrs. Mankey was united in marriage to Rev. J. R. Hinman. This union, though of short duration, brought happiness to the devoted couple. Mrs. Hinman leaves her husband, two sons, one of whom, Bro. Henry Mankey, is pastor of the Church of the Brethren in Gratis, Ohio; and ten grandchildren. Sister Hinman's greatest joy came when she was in fellowship with her church. The funeral services were conducted in the Middletown church by her pastor, Bro. C. W. Warstler, assisted by Brethren Clarence Erbaugh and Harley Coppock. Burial was in the Poasttown cemetery.—Mrs. Herman Lawrence, Middletown, Ohio.

**James**, Margaret, daughter of Samuel and Mariah Smith Culp, was born on July 10, 1863, in Marion, Ohio, and died on June 29, 1943. When she was sixteen years old she came with her parents to White County, Ind. At the age of eighteen she was baptized into the Church of the Brethren and remained a faithful Christian all her life. Sixty-five years were spent in the Monticello church, where she took an active part in all church work, especially the ladies' aid. She also helped to beautify the church and its surroundings with flowers and shrubbery. She was married twice and preceded in death by both husbands, John Mattix and William James. She leaves one son by her first husband and one daughter by her second husband. She made her home with her daughter for the past twenty-three years. She also leaves one grandson and four step-grandchildren. Funeral services were conducted by her pastor, Bro. Jay Johnson. Interment was in the adjoining cemetery.—Margaret M. Hale, Idaville, Ind.

**Kuns**, William A., the youngest son of George D. and Margaret Judy Kuns, was born in Logansport on June 5, 1870. He was keen of intellect and accurate in business transactions; therefore, when he deemed it essential at the mature age of fifty-six years to unite with the church it was the result of deep thinking. Death came to Bro. Kuns on June 5, 1943, after working among his cherished flowers at his home in Sierra Madre, Calif. Those who remain to be inspired by his exemplary life are his companion for forty-six years, Miriam Gilbert Kuns; two daughters; four grandchildren and two sisters. The last rites were in charge of Bro. Grant T. McGuire of Pasadena, Calif.—Addie Gillett Kurtz, Humboldt, Ariz.

**Kempf**, Emma Meese, died at her home in Lancaster, Pa., at the age of ninety-two years and ten months. She had been a member of the Lancaster church for the past forty-seven years. She was blind for eighteen years but kept the inner light burning and was loved by all for her kindly disposition. Funeral services were in charge of Elder H. B. Yoder and the undersigned. Interment was made in the Neffsville Brethren cemetery.—F. A. Myers, Lancaster, Pa.

**Light**, Annie W., daughter of Abraham and Eliza Sams Young, was born at Tiffin, Ohio, Feb. 6, 1858, and died at the home of her son on July 2, 1943. She was married to Banks Light in 1884. Forty years ago they came to Indiana and located at Nappanee. Five years later they moved to their home near Brighton, Ind., where she lived until her death. Her husband died many years ago. She united with the Church of the Brethren when she was seventeen years old and remained a devout Christian until her death. She started teaching in the Sunday school when she was eighteen years old and continued until she was in her seventy-sixth year, when her hearing failed. The English Prairie Church of the Brethren feels greatly the loss of such a devout and faithful member. Surviving are a son, with whom she made her home, two daughters, fifteen grandchildren, seven great-grandchildren and one brother. Funeral services were held at the English Prairie church by Bro. Carl Yoder; interment was made in the church cemetery.—Mrs. Ford Aldrich, Lagrange, Ind.

**Miller**, Daniel L., was born on March 19, 1862, and died on May 17, 1943, at the home of his son in Snake Spring Valley. He was united in marriage to Sister Jane Harclerode and three children blessed this union. The wife and all the children except one son preceded him in death. At an early age he united with the Church of the Brethren and remained faithful until the end. Funeral services were held in the Snake Spring Valley church by Bro. Alva Shuss, assisted by Bro. D. I. Pepple. Interment was in the Hershberger cemetery.—Fannie E. Snyder, Everett, Pa.

**Miracle**, David C., was born Nov. 11, 1881, at Cubage, Ky., and died May 27, 1943, at Glade Park, Colo. He graduated from Pineville High School. In 1907 he was married to Rachel C. Miracle. To this union were born eight children, who with his wife and thirty-five grandchildren survive. Bro. Miracle was a faithful member of the Brethren church and a pillar of the community. He knew his Bible and was unshaken in the truth he believed. Funeral services were held by the writer in the First Grand Valley church. Interment was in the Crown Point cemetery.—O. H. Feiler, Grand Junction, Colo.

**Murray**, Missouri Hershberger, was born near Hagerstown, Md., on Sept. 7, 1847, and died in Parsons, Kansas, on June 5, 1943. As a child she attended the Broadfording church in Maryland, where she was baptized when she was in her early teens. At the age of seventeen she was united in marriage to Andrew J. Murray, with whom she lived happily for forty years. He died in 1906. To this union were born two sons and nine daughters. Five of these have preceded her in death. Five daughters and one son survive. Soon after their marriage, the Murrys migrated to Kansas, where the family has since resided. Through

all her long life Grandma Murray was an active, earnest member of the Church of the Brethren. Even during the past two years of ill-health she was always interested in the welfare of the church. Oftentimes during her later years she would speak of her childhood associations with D. L. Miller, James Sell, and others. Funeral services were conducted in the Parsons Church of the Brethren by her pastor. Burial was in the Brethren cemetery.—C. C. Beery, Parsons, Kansas.

**Ostot**, Ulysses G., was born on May 20, 1868, in Lancaster County, Pa., and died at his home in Lancaster on May 31, 1943. For the past six years he was an invalid but bore his affliction with patience. Bro. Ostot united with the Church of the Brethren at Lancaster forty-one years ago and continued in the faith to the end of his life. His wife, a son, and two daughters survive. Funeral services were in charge of Elders H. B. Yoder and J. D. Ebersole. Interment was made in the Mountville Brethren cemetery.—F. A. Myers, Lancaster, Pa.

**Rickard**, Alberta Catherine, daughter of Jonas and Frances Cupp Wakeman, died June 3, 1943, at her home near Toms-Brook, Va., aged seventy-nine years. She was married to George M. Rickard, who died on Nov. 22, 1916. She was a lifelong member of the Church of the Brethren. Surviving her are three sons, two daughters, twelve grandchildren, one great-grandchild and two sisters. Funeral services were held at the Valley Pike church in charge of Elder L. M. Helsley.—Luther B. Kohne, Maurertown, Va.

**Ruff**, Estella Mae, only daughter of Levi and Lydia Pippenger, was born on Dec. 23, 1886, in Marshall County, Ind. She was united in marriage to Oren Ruff on Feb. 7, 1904. This union was blessed with two children. She was an active member of the Blissville church and a deaconess for several years. She died on June 22, 1943, after being bedfast for three months. Besides her husband, she leaves a son and a daughter, one brother and two grandchildren. She was laid to rest in the Tyner cemetery. Bro. Edward Stump officiated with Bro. Clyde Joseph assisting.—Mrs. Mae Pippenger, Plymouth, Ind.

**Shenk**, Emma B. Keller, was born on Sept. 9, 1870, near Lititz, Pa., and died at her home in Lancaster on April 26, 1943. She had been a member of the Lancaster church for thirty-eight years. Funeral services were conducted at the Groff funeral home by Elder H. B. Yoder and the undersigned. Interment was made in the Macpelah cemetery at Lititz.—F. A. Myers, Lancaster, Pa.

**Shenk**, George N., was born in Cumberland County, Pa., Jan. 17, 1869, and died at the Milton Wright Memorial Home on June 20, 1943. He is survived by three sisters. In 1900 he became a member of the Huntsdale church. In 1924 he and his sisters moved to Chambersburg. For the past ten years he had been bedridden. Funeral services, conducted by the undersigned, assisted by Elder M. B. Mentzer, were held at the Sellers funeral home in Chambersburg. Burial was in the Morland cemetery.—C. E. Grapes, Greencastle, Pa.

**Snyder**, Ezra P., son of Brother Simon and Sister Emma Steele Snyder, was born in Snake Spring Valley, Pa., on July 15, 1887, and died on Jan. 5, 1943, as the result of a fall. He was never married. Bro. Snyder was a member of the Church of the Brethren. He leaves his aged father. Funeral services were conducted at the home by Brethren Marshall Van Horn and Alva Shuss. Interment was in the Ritchey cemetery.—Fannie E. Snyder, Everett, Pa.

**Stump**, Calvin H., son of William Riley and Mary Ann Holland Stump, was born in Floyd County, Va., on Sept. 19, 1874, and died on June 24, 1943, following an operation. As a young man he united with the Church of the Brethren, in which he held his membership at the time of his death. He was married three times, two wives preceding him in death. He was the father of five children, two of whom preceded him. In his younger years Bro. Stump was a lover of music and conducted the song services in several revival meetings. In recent years he did not live near the church of his choice. Funeral services were held at the Copper Hill church by Brethren Eugene King, C. E. Eller and the undersigned. Interment was made in the Copper Hill cemetery.—Oscar R. Fike, Airpoint, Va.

**Vanderkolk**, George, son of Seth and Amelia Vanderkolk, was born at Octavia, Nebr., on July 18, 1891, and died at the David City hospital on April 26, 1943. He was a member of the Baptist Church but attended the Church of the Brethren. He was married to Margaret Burkholder on July 1, 1913, and to this union were born two sons and two daughters. Mrs. Vanderkolk preceded him in death on June 27, 1926. Funeral services were conducted in the Methodist church in David City by the pastor, Rev. A. L. Embree. Burial was in the David City cemetery.—Mrs. Susie Burkholder, Octavia, Nebr.

**Whitcomb**, John Henry, was born on Sept. 4, 1900, at Boiling Springs, Pa., and after an illness of eight months he died at his home near Mechanicsburg, Pa., on May 19, 1943. He was married to Sara R. Miller in September 1921. He is survived by his wife, his aged mother, one brother and a half sister. During his illness his desire was to become a member of the Church of the Brethren in Harrisburg but because of his illness he was unable to be baptized, so was received by the right hand of fellowship, with the understanding that if he became strong enough baptism would be administered. Services were in charge of Elder H. B. Helsey and Bro. Beeghly of Harrisburg, Pa. Burial was in the Mechanicsburg cemetery.—Mrs. Ada Brandt, Millerstown, Pa.



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**Will, Henry Lincoln**, was born Dec. 21, 1863, at Somerset, Pa., and died at his home in Denver, Colo., on June 7, 1943. At an early age he became a member of the Church of the Brethren and remained faithful and active as long as health would permit. He was married to Barbara Ellen Berkebile in 1887. Soon after their marriage they left Pennsylvania and settled at Falls City, Nebr., remaining there until they moved to Denver, Colo., thirty years ago. For twenty-five years Bro. Will was a faithful employee of the Denver Water Company. He was preceded in death in 1931 by his first wife. Surviving are his second wife, three sons and two daughters. Funeral services were conducted at the Olinger funeral home by his pastor, Oliver H. Austin. Interment was made in the Fairview cemetery at Denver.—Zelma Dove, Denver, Colo.

**Wiltse, May**, was born on June 14, 1876, at Newport, Ark., and died at her home in Independence, Kansas, on June 23, 1943. She was the daughter of Samuel and Eliza Young. In 1879 the family moved to Independence, Kansas. In October 1900 she was united in marriage to Byron Wiltse, who preceded her in death in 1923. To this union were born three children, one of whom preceded her mother in 1922. She also leaves three grandchildren and one brother. Three sisters and one brother preceded her. Mrs. Wiltse united with the Church of the Brethren several years ago and was a faithful member until her death. Services were held in Independence by the undersigned and burial was in the Mount Hope cemetery.—Leonard Birkin, Independence, Kansas.

## Church News . . .

### California

**Live Oak.**—Holy Week was observed in our church with union services. On Easter morning we enjoyed a program by the children during the Sunday-school hour, followed by the pastor's sermon. A fellowship dinner was served in the social room and the Lord's supper and communion were commemorated in the evening with Bro. E. E. Barnhart presiding. Three babies were consecrated as a part of the morning service on Mother's Day. Appropriate services were held on Conference Sunday. Discussions were held concerning the various mission fields; the men's group talked on India; China was discussed and special music was rendered by members of the women's group and the young people gave interesting talks on Africa. Since the return of Pastor S. Paul Daugherty from Annual Conference he has been bringing to us the inspiration of the Conference through his messages. Our women's work attendance has decreased somewhat with the coming of the busy season, but we will soon start sewing for the needy children in foreign fields and we hope new interest will be stimulated to accomplish much for those in need.—Mrs. W. R. Brubaker, Live Oak, Calif., July 7.

**Los Angeles, Belvedere.**—We have started our fellowship dinners again with Helen Winslow in charge. A member from our group gave twenty-five chickens to the C. P. S. camp at Santa Barbara. The entire Sunday school participated in the Easter program and in the evening the B. Y. P. D. sang at the homes of three shut-ins. Bro. Hugh Cloppert was in charge of our love feast, with Brethren J. E. Steinour and Fred Flora assisting. On

May 8 Brother and Sister Cloppert left for Annual Conference. Bro. Cloppert was to hold a revival meeting near his home town before the Conference began. On May 9 Bro. David Waas spoke to the young people and had charge of the church hour, explaining the work camps. On May 16 Bro. Steinour preached in the morning and Bro. D. C. Gnagy in the evening. On May 22 Bro. Jesse Smeltzer brought the message in the morning and Bro. W. E. Buntain in the evening. On June 6 Bro. D. W. Shock preached for us in the morning, and in the evening the B. Y. P. D. presented a special program. On June 13 the Clopperts were with us again and we had dinner in the church annex. A young English flyer was our guest. In the afternoon we held our business meeting. On June 20 Bro. Cloppert gave a report of the Annual Conference.—Lucille Robison, Los Angeles, Calif., July 1.

### Washington, D. C.

**Washington City.**—On May 2 and 9 we had consecration services for ten babies at the morning service, and in the evening we held our semiannual communion with Pastor Warren Bowman officiating at the first service and Bro. C. E. Resser at the second. Christian family week was appropriately observed with our pastor giving a radio message. Bro. Chester Harley, the Eastern Maryland field representative, brought us a message at the evening service on May 9, while our pastor delivered a message at Waynesboro, Pa. One of our junior boys won second place in the annual District of Columbia Bible story contest. On May 11 we held our mother and daughter banquet with Mrs. John Werner as the guest speaker. Our pastor has accepted the call of the church for another three-year period beginning Sept. 1. Our Conference Offering amounted to \$415.35. On the evening of May 23 Mrs. John D. Long of the University Park church gave a message to our young people. At the morning service twelve persons were received by letter. On May 30 Bro. C. E. Resser delivered the evening message. We are much pleased to have Brother and Sister Vernon Miller with us this summer as assistants to our pastor. We are studying the Book of Revelation at our midweek service. Father's Day was appropriately observed with a sermon by Pastor Bowman. Our B. Y. P. D. has been keeping in contact with the boys at the Beltsville camp. On June 9 the women's council held their monthly meeting with Mrs. Mathes, organizer of the first Federation of Church Women, as the speaker. Our services continue to be well attended.—Mrs. Jacob H. Hollinger, Washington, D. C., July 6.

### Illinois

**Oak Grove.**—On June 13 the children gave an interesting program. On June 20 we enjoyed having Bro. W. T. Heckman of Cerro Gordo, Ill., with us. He gave a fine sermon in the morning, followed by a basket dinner. In the afternoon three deacons and their wives were installed; they are Dale Kenyon, Jesse Hardman and Roland Braun. Bro. Heckman officiated at this service, assisted by Bro. J. E. Small and Pastor M. A. Whisler. On the same evening we held our communion service with Bro. Heckman officiating.—Dorothy Braun, Washburn, Ill., July 12.

### Indiana

**English Prairie.**—Our communion services were held on June 5. On June 27 we held an all-day meeting with a basket dinner at noon. Bro. I. E. Overholzer, a missionary to China, delivered inspiring messages in the forenoon and afternoon. We all feel the loss of our faithful member, Sister Annie W. Light, who died at the age of eighty-five years. Our services are carried on much as usual with Sunday school and preaching every Sunday morning, preaching on alternate Sunday evenings and young people's discussions on the other Sunday evenings.—Mrs. Ford Aldrich, Lagrange, Ind., July 12.

**Liberty Mills.**—Since our last report eight letters of membership have been granted and six received. The Easter week brought our church a spiritual series of meetings in charge of Bro. Charles Dumond. He and our pastor visited many of the homes. One was received by baptism and since that time four more have been baptized. We are happy for the prospects of our rural church here, since in the past six months eight Brethren families have purchased farm homes in this community. Four of these are young adults. On May 30 our young people were in charge of the evening services and presented glimpses of Annual Conference in drama form. Pastor A. F. Morris represented us at Annual Conference and brought back reports of the meeting. The fathers and sons were in complete charge of the services on Mother's Day and the mothers and daughters on Father's Day. Brother and Sister I. W. Moomaw were with us in recent services.—Mrs. Lora McKee, Liberty Mills, Ind., July 7.

When you write requesting a change in your Messenger address be sure to give the place at which you received the Messenger the last time, even though for a short period. By so doing you will save us work, and unnecessary correspondence will be avoided. The way to be sure of a correct change in address is to clip out your name and address as it appears on your last Messenger and send this in with your new address.



**Walnut.**—Bro. Edward Kintner gave us an interesting address on April 14 when we observed Manchester Day. The offering for the college was \$41.39. The women recently sent cookies to the boys at Camp Lagro. Two letters of membership have been transferred to the Plymouth church. Our pre-Easter services were well attended. Bro. John Wagoner brought the messages and a Sunday-school class had charge of the devotions for each service. On Easter morning the children gave a program, followed with the message by Bro. Wagoner. The love feast was held in the evening with Bro. Kintner in charge. A Mother's Day program was given. The home festival service was observed in the evening of May 14 with Bro. Arthur Keim as the speaker. Pastor C. C. Cripe attended Annual Conference as a member of the Standing Committee and Sister Cripe was sent as a delegate from our church. The wedding of two of our fine young people was held in the church on May 9. Interest is being shown in the heifer relief project. Bro. Lee Cory of Milford preached for us on the pulpit exchange Sunday. Bro. Howard Dickey spoke to us on Conference Sunday. The children's day program was given on June 20. Council meeting was held on June 25 with Elder John Metzler in charge. An excellent report was given by the treasurer. Two delegates were chosen to attend the district conference at Camp Mack. It was decided to elect a board of Christian education at our next council meeting. Several of our intermediates are planning to attend the summer camp at Camp Mack.—Mrs. Albert Dawalt, Tippecanoe, Ind., July 10.

### Iowa

**Franklin.**—We met in council in April and elected officers for the ensuing year. We held our communion on May 2 with seventeen surrounding the Lord's table. Brother and Sister Charles Albin of Ottumwa and Brother and Sister Edgar Caster of Centerville were with us. Brother and Sister Joe R. Jennings of Chicago came to us on June 15 to serve as summer pastors. We had our community day on July 4 with a good attendance. We are planning to hold an ice-cream social on the lawn of Mrs. Long's home on July 16. On June 1 the aid society sponsored a shower for a newly wedded couple in the community.—Mrs. Ella Petticord, Leon, Iowa, July 9.

**Greene.**—Our Sunday-school picnic was held on July 5. We observed Father's Day with a basket dinner at the church. On children's day the children gave a short program, after which Bro. W. W. Blough conducted a consecration service for the children. A United States flag, a Christian flag and a service flag have recently been placed in the church. We are having the parsonage repainted and our stone church retrimmed with white paint. Two delegates were chosen for district meeting. Our Conference Offering was \$28. Bro. Blough will be retained another year as our pastor. We enjoyed Bro. Desmond Bittinger's visit here and his message about the mission in Africa.—Mrs. Ed Eikenberry, Greene, Iowa, July 8.

### Kansas

**Ottawa.**—On April 25 four were received into the church by baptism, three into full membership by letter, and two as associate members by letter. A son, Lowell Alan, was born to our pastor and wife, Brother and Sister Raymond Flory, on May 25. Bro. Flory will return to the Appanose high school as principal this fall. On the evening of May 26 a mother and daughter banquet and program were held in the church basement. Our district supervisor and wife, Brother and Sister J. F. Burton, were with us in an evangelistic meeting June 14-28. The sermons were spiritually emphatic and the flannelgraph Biblical pictures presented each evening by Sister Burton were an inspiration to all. Our elder, Bro. W. B. DeVilbiss, has recently filled our morning pulpit twice in the absence of Bro. Flory. A number of our intermediates and young people plan to attend their respective camps in August. During July and August our church is joining with the other city churches in Sunday evening services.—Mrs. H. B. Wheeler, Ottawa, Kansas, July 11.

### Maryland

**Ridgely.**—The Mar-Dela churches enjoyed two guest speakers in our church recently, Brethren A. Stauffer Curry and Raymond R. Peters. On both occasions the young people of the shore met together in the evening. Our women's work council, with Mrs. John Ebling as president, meets monthly in the homes of the members. No refreshments are served. The hostess gives a contribution to the treasury. Recent programs have been about the home and family. This group sponsored a family day on May 2. Some canning for the C. P. S. camps has been done and more will be done as produce is available. Bundles of clothing for relief work are being prepared. Congratulations were extended to our pastor and wife, Brother and Sister Paul H. Fike, when Phyllis Ann arrived on April 21. Hymn sings have been held in the homes on Sunday evenings. On several occasions both young and old attended by the way of straw rides on a farm wagon. Union services by the Protestant churches of Ridgely are planned for the Sunday evenings of July and August. The first one, a hymn sing, was held in our church on July 4. The annual Sunday-school picnic was held at the farm home of Clifton Crouse on July 5. Coal for next winter's fuel has been purchased. The trustees reported some repair work done on the church. Our council will be held on Aug. 2. The workers' conference will also be held in August. A number of boys and girls plan to attend Camp Peniel if a bus is available.—Esther K. Crouse, Queen Anne, Md., July 7.

### Missouri

**Cabool.**—Thirty-five members enjoyed the love feast held on April 26. On May 5 the Mountain Grove aid society met with the Cabool aid. A covered dish lunch was served. May 30 was young people's day. A good representation from Greenwood and Mountain Grove attended. Two very helpful addresses were given by Bro. H. Spenser Minnich; slide pictures of interesting places and people were shown at the evening hour. One of our young people, Mrs. David Moberly, graduated on May 30 from nurse's training at Drury College in Springfield, Mo. The church council was held on June 24; one letter was granted. Plans for obtaining winter fuel are being made. Three delegates were chosen to attend the district meeting at New Hope, Ark. The time for our council has been changed from the last Thursday of each quarter to the first Thursday of the quarter, so that financial reports can be more completely presented; \$139.50 was sent to Brethren Service with \$55 more to be sent for June; \$17.92 was paid to the young people's camp fund. The intermediate class sent \$20.43 to the leper colony in Africa. The birthday offerings amounted to \$11.20. There were other very encouraging reports. June 28, 29 were workdays at the young people's camp. Bro. A. W. Adkins attended Annual Conference and brought back an interesting report.—Dorothy Rust, Cabool, Mo., July 7.

**Shoal Creek.**—On June 10 the church met in quarterly council. Sunday-school officers elected for six months were Bro. Harve Harter, superintendent, and Fern Erisman, secretary. Delegates to district conference were also elected. As we failed to hold our revival meeting this spring as was planned, the ministerial committee is to secure an evangelist for an early fall meeting.—Mrs. Wilbert Erisman, Fairview, Mo., July 3.

### Nebraska

**Octavia.**—We met in council on June 25 with Elder L. L. Meck presiding. Church officers for the ensuing year were elected. Three were recently added to our church by baptism. We have been without a pastor since last October; Bro. Meck was re-elected elder and Bro. Chester Guidinger is our Sunday-school superintendent. We decided to have our love feast in August.—Mrs. Susie Burkholder, Octavia, Nebr., July 8.

### Ohio

**Beaver Creek.**—Chesta Fulmer was the guest speaker at the mother and daughter banquet held on May 4. Our pastor, E. Friend Couser, delegate to Annual Conference, gave a very interesting report on June 13. Our Conference Offering amounted to \$200. On June 21 we met in council. It was decided to take an offering on July 4 for the building program of the Donnels Creek church. Our father and son banquet was held on June 23; Rev. Carl Hicks of the Methodist church was the speaker. On July 4 we will observe children's day; a basket dinner will be served. Six junior girls are attending camp at Sugar Grove. Our pastor's wife is one of the leaders.—Martha Stewart, Dayton, Ohio, June 30.

**Brookville.**—We observed Manchester College day on April 11. Bro. Earl Breon spoke to us; \$200 was sent as our offering to the college. Pre-Easter services were observed April 20-23. Four ministers in our church, Frank Shank, Russell Helstern, J. W. Fidler and Roy Teach, took turns conducting the services. Good Friday services were held at the Lutheran church. We remembered our boys in C. P. S. camp by taking eggs for them to our church house on Easter morning. In addition to the Easter mes-

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sage of the morning the day was hallowed by the love feast in the evening. Rev. O. O. Arnold of the United Brethren church filled our pulpit on May 16. On May 26 our council was conducted by Elder E. R. Fisher. One letter was received. We decided to buy and raise five calves for the heifer project. Our church is giving \$80 to the Federated Churches of Dayton and Montgomery County for religious teaching, including a vacation Bible school for the overflow of people in Dayton and the vicinity. Bro. Grover Wine officiated at the close of the meeting, when Donald Frederick was licensed to preach. The Homebuilders met on May 18 at the parsonage; on June 1 they had a tea. While Brother and Sister Teach were attending Annual Conference Bro. Frank Shank gave the morning message. For the children's day services on June 13 the children held their regular morning worship service and a short program in the main auditorium. In June five of our folks were in the hospital at one time; they are all recuperating now. Several of our girls have attended Camp Sugar Grove.—Mrs. W. Russell Miller, Brookville, Ohio, July 10.

**Castine.**—Brother and Sister Glenn Rust are our full-time pastors for the summer months. Our church co-operated with our sister church in Castine in holding a two weeks' vacation Bible school for the children of the community. We had an average attendance of fifty-four boys and girls, with sixteen teachers and helpers present every day. The men's work has several projects under way, namely raising corn and popcorn and giving one day's salary to help replenish their treasury. The ladies are quilting and doing fancy work. They are looking forward to canning and preserving food for our C. P. S. camps. Our young people are doing nicely with their giving to the Youth Serves project. We are remembering the boys in service with boxes, cards, and letters. We are looking forward to our revival meeting the first two weeks in August with Bro. Roy Teach as the evangelist.—Mildred Wondle, Arcanum, Ohio, July 7.

**Cedar Grove.**—We co-operated with the Beech Grove church in a series of pre-Easter services. A joint communion was held on April 22. Our Easter program on Sunday evening included the presentation of a play by the young people. Because of Mrs. Petry's illness, several of the members and friends helped to move the pastor's family on May 11 to their new home, which is near the church. On June 11 our first mother and daughter banquet was held at the local schoolhouse. Pastor Edgar G. Petry represented our church at Annual Conference and brought a report to the church on June 13. On Sunday evening, June 27, Dr. Horace Alexander, a Negro minister from Connorsville, preached for us; he also brought some special music. Our children presented a short program on July 4, and a service of dedication for babies was also held. Our attendance has been good throughout the spring and summer and the interest is increasing. We are looking forward to a home-coming and anniversary service on July 25. During the coming year we want to prepare for our fiftieth anniversary in July 1944.—Mrs. Edgar G. Petry, New Paris, Ohio, July 9.

**Eversole.**—At our last council one letter was granted; we voted for the Sunday school to help support again the weekday religious education in our public school. This was tried for the first time last year and was very successful. On May 9 Bro. Jesse Bowser brought a message in honor of mothers. In the evening the homebuilders gave a program and Howard Erbaugh showed pictures of the work in the Kentucky field. On June 13 there was an all-day meeting with the love feast in the evening. The children gave a program and Bro. J. W. Fidler spoke in the morning. Bro. I. N. H. Beahm spoke in the afternoon and officiated at the love feast. On June 20 Clarence Priser gave a report of Annual Conference. On June 27 Bro. Harry Bowser and wife were installed into the ministry by Bro. Roy Teach. Our revival will be held Aug. 15-29 by Bro. Niels Esbensen of Hartsville, Ohio.—Anna M. Landis, Brookville, Ohio, July 5.

**Olivet.**—The local Civilian Public Service committee and deacons met at the parsonage with Bro. Everett Fisher as guest speaker. Many vital points of interest were also discussed. A potluck supper was served. Our pastor brought inspiring sermons at three services during Holy Week and on Easter

morning. On Easter afternoon six of our young people were baptized. The day was concluded with the love feast in the evening. On May 17 Rural Life Sunday was observed; the guest speakers for the day were the county agricultural agent, a vocational agricultural instructor and Rev. W. B. Cundiff, pastor of the Crooksville Church of Christ. Special numbers of instrumental music were rendered and a basket dinner was served at the noon hour. The children gave a children's day program on June 6. Bro. Quincy Leckrone preached for us on June 13. Mother's Day and Father's Day were fittingly observed with special sermons by our pastor. Three of our members have recently died. The ladies' aid has been quilting and doing other sewing. Many of our young men are in the army. Our congregation reached its goal, both in the district apportionment and in the support of our C. P. S. camps. We were represented at Annual Conference by Bro. Ora De Lauter.—Mrs. Floyd De Rolph, Thornville, Ohio, July 12.

**West Charleston.**—We had a very good attendance at the Easter services. Three babies were consecrated; we also had our communion service. On April 18 our Sunday-school superintendent and his wife, Brother and Sister Barnhart, celebrated their silver wedding anniversary in the basement of the church. They have been faithful workers in the church. Our mother and daughter banquet on May 6 closed with a beautiful candlelighting service. We are rejoicing in the good church attendance we have been having. Our pastor represented the church at Annual Conference. He and his wife are managing Camp Sugar Grove this summer. Father's Day was observed with special readings by Mrs. Ralph Eidemiller.—Mrs. Edith Rose, Tipp City, Ohio, June 29.

### Pennsylvania

**Conestoga.**—Our brethren from the camps at Kane and Marienville gave interesting talks regarding their work and Brethren in service at our young people's meeting at Monterey. We also had with us recently seventeen men from the Hopewell farm in Maryland. They brought us information and inspiration as they sang and spoke. On Mother's Day the ladies' chorus from the Bible College at Grantham gave us a program. Our quarterly business meeting was held with Elder D. S. Myer presiding. Certificates of membership were granted to two members who moved from our community. On May 15 we convened in love feast. Brethren Henry L. Hess and S. C. Godfrey were with us. Bro. Godfrey officiated and preached an inspiring sermon on the following morning. Two members of our congregation attended the Annual Conference. Sister Sara Groff served as our delegate and brought back an interesting report. On June 13 Bro. John D. Ebersole of the Lancaster church preached a splendid missionary sermon, after which a liberal offering was lifted for the support of our missionary, Sister Goldie Swartz, in India. Our biweekly Bible study and prayer meeting is again being held in our church at Bareville during the summer when no fuel is needed. Plans are being made for our vacation Bible school to be held in August at Bareville. One person has been baptized since the last report.—Minnie M. Myer, Leola, Pa., June 30.

**Ephrata.**—We appreciated the presence of Bro. Galen Kilhefner, who spent a day with us in the interest of Brethren Service. Edwin Steffy has been licensed to the ministry for one year and at the present time is engaged in camp work in Minnesota. The young people, assisted by the choir, sponsored a program on the evening of Palm Sunday. Pre-Easter services were held, climaxed by a three-hour community service on Good Friday. Our love feast was held on Easter day. Elder Phares Forney brought us a message and officiated at the evening service. Sister Ida Shumaker was with us for several days; she gave a number of interesting talks and splendid messages and addressed the mothers and daughters at their annual tea on April 30. On Mother's Day our pastor held a consecration service for children. Pastor C. C. Sollenberger was chosen delegate to Annual Conference and brought us an interesting report. In the morning service of June 6 various phases of Brethren Service were presented by a number of our Sunday-school workers. On children's day The Church School Parade was presented. We feel the loss of our former pastor and elder, Bro. A. P. Wenger, who died on May 28.—Mabel M. Myer, Ephrata, Pa., July 6.

**Harrisburg.**—On Easter Pastor H. B. Heisey baptized six children. On May 9 eight babies were consecrated and we also had an impressive Mother's Day service. On May 3 a representative from the Gideon Bible Society was with us for the evening worship; an offering of \$60 was lifted for this group. On May 30 our love feast was held with Bro. Raymond Baugher officiating. On June 13 the children's department rendered a fine program. Our women's work sponsored a mother and daughter tea. July 4 was our building fund Sunday, at which time we were able to pay \$2,000 on the principal. That amount was collected during the last six months. During the next six months we will try to raise another \$2,000 so that we will be able to burn the mortgage.—Mrs. E. M. Byrem, Camp Hill, Pa., July 6.

**Little Swatara.**—On April 25 the children rendered a short Easter program instead of having the regular Sunday-school period at the Ziegler house. This was followed with a spiritual message by Bro. Iram Lentz. This was also decision day and one person united with the church. Our love feast was held at the Ziegler house May 1, 2 with Bro. Michael Kurtz officiating. Other visiting ministers were Peter Heisey, S. G. Meyer, Frank



Layser and Irvin Heisey. On June 6 we enjoyed an all-day service, a local Conferenec Sunday, at the Frystown house. Regular church services were held in the morning. The afternoon session centered on the theme of C. P. S. work and in the evening the young people had charge of vespers which was followed by a missionary program and sermon. The day was concluded with an impressive consecration service. Elder Henry F. King was the guest speaker at the B. Y. P. D. meeting on June 13 at Ziegler's.—Stella D. Merkey, Bethel, Pa., July 8.

**Schuylkill.**—Our love feast was held May 15, 16; the visiting ministers were Galen C. Kilhefner, D. W. Bucklew, H. G. Fahnestock, Ira Meyer, Frank Layser, and Jacob Merkey, who officiated. Since our last report one letter has been granted and four young men have been baptized. Our revival was held May 23-30 by Bro. Cyrus B. Krall. On June 6 Bro. Harvey Kline, Jr., gave us an inspiring message. On June 13 our elder, Bro. S. K. Wenger, gave us a splendid Conference report. On June 27 Bro. J. F. Graybill brought us a missionary talk on Sweden.—Mrs. Arnold Zechman, Pine Grove, Pa., July 8.

**Snake Spring Valley.**—A program was given on Mother's Day and each mother was given a gift; the oldest and youngest mothers present were given special gifts. On Father's Day the oldest and youngest fathers were presented with gifts. The children's day program was given on June 20 at the preaching hour. Bro. Charles Helsel of New Enterprise conducted a week's meeting in our church, closing on May 9 with the love feast. As a result of these meetings twelve young people were baptized. The one hundred per cent Messenger club was secured again this year. Our sisters' aid society gave a fine report of their work; they

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have a nice sum in their treasury. Bro. Isaac Wareham preached in the Cherry Lane church May 5-9, closing with the love feast. On June 12 sixty people from our congregation went in a school bus to Amaranth, Pa., and enjoyed church services conducted by Bro. Landis G. Baker. Five of our young men are now serving in the army. Cpl. Benjamin Van Horn was home on a short furlough and enjoyed the love feast with us. Bro. D. I. Pepple will deliver our harvest meeting sermon on Aug. 29.—Fannie E. Snyder, Everett, Pa., July 3.

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### South Dakota

**Willow Creek.**—Our work for the summer opened on April 18 when Elder Joshua Schechter met with us. He preached a good sermon, after which he presided over a short business session. Easter was a lovely day and we enjoyed a program. On May 2 Lyle Jones told us many interesting things about C. P. S. camp life in Oregon. Our pastor for the summer is Bro. Ralph Martin, a student from Bethany Seminary. He preached his first sermon for us on June 6. He is increasing the attendance in the Sunday school and church by calling regularly in many homes of the community. The annual McPherson County Sunday-school convention met in our church on June 20; at all three sessions splendid addresses were the high lights. On the evening of June 24 Bro. Desmond Bittinger gave us an interesting lecture about his missionary work in Africa. Mrs. Jennie Heagley is the director of women's work; this group meets every three weeks with good attendance and all are kept busy quilting and making relief clothing.—Lena I. Heagley, Wetonka, S. Dak., June 30.

### Tennessee

**Limestone.**—We met in council on May 22 with Bro. G. W. Slagle in charge. Two delegates were elected to the district conference to be held at Knob Creek in August. The women's district work conference was held at our church on May 8 with several churches represented. The offering was \$14. Bro. A. S. B. Miller preached for us on June 20. The Conference Offering amounted to \$11. Bro. J. A. Pritchett and family of Nashville, Tenn., were at our church on June 27. Bro. Pritchett gave an inspiring message.—Honorio Pence, Limestone, Tenn., July 2.

### Texas

**Waka.**—A number of improvements have been made in the church and parsonage. The parsonage has received the first coat of stucco, a furnace has been installed, and trees and shrubs planted. A bedroom suite, dining room suite, gas stove and living room suite have been added. The women's work sponsored the placing of venetian blinds in the church. Members and friends of the church recently surprised our pastor and family with a food shower. The Pioneers had charge of the Sunday-school and church services on the occasion of completing the work for their first degree. Several parties and dinners have been given for the Pioneers and young people by their leaders. Our young people are publishing *The Sanbur*, a young people's paper. On April 26 a group from McPherson College, accompanied by Bro. Burton Metzler, gave us an inspiring program. From May 4-16 Brother and Sister G. G. Canfield held evangelistic

meetings for us. Six persons were baptized. On the Monday following the close of our meetings we observed the love feast. On the third Sunday of each month our pastor holds services in a Methodist church in Booker, Texas. Sister Maud Stump served as our delegate to Annual Conference. Bro. P. E. Rhine and family of Liberal, Kansas, who are members of our congregation, were with us on May 16.—Mrs. Ray G. Burger, Waka, Texas, July 3.

### Virginia

**Mt. Horeb.**—The regular semimonthly service was held on July 11 with Bro. William Rodeffer preaching. The attendance was good. Bro. William C. Sweitzer, our regular minister, and Bro. O. S. Garber will be with us for our next service on July 25. Subscriptions to the Messenger were recently renewed through a special offering.—Virginia Robertson, Cartersville, Va., July 12.

### West Virginia

**Boyer, Pocahontas Mission.**—We had one week of pre-Easter meetings, including a special Good Friday service. An impressive program was given by the young people on Easter evening. The men's work, recently organized by Pastor Wilmer Crummett, is progressing nicely. They have adopted the Lord's Acre plan. Our Sunday-school enrollment is increasing. Bro. Wang Tung was with us on June 13; his message gave us a greater understanding of China. An offering of \$19.14 was lifted for China missions. The aid society is planning to send a box of clothing for relief.—Mrs. Wilmer Crummett, Boyer, W. Va., July 5.

**Hevener, Pocahontas Mission.**—Our Sunday school is progressing nicely. On June 6 an offering of \$74.27 was lifted for Brethren Service. New hymnals have been purchased by the aid society. This group is now studying the history of our church. Bro. Wang Tung was with us on June 13 and an offering of \$14.75 was lifted. A men's work has been organized. Our evangelistic meeting, with Bro. Robert Byrd in charge, will be held Sept. 6-19.—Mrs. Wilmer Crummett, Boyer, W. Va., July 5.

**Old Furnace.**—At our last council meeting we re-elected Bro. Jesse W. Whitacre as elder. All other church officers were also retained. The ladies' aid gave an impressive program on Mother's Day. On the evening of May 7 Brethren A. R. Showalter and B. W. Smith met with us to install Bro. Charles Self into the ministry and to license permanently Sister Ruth Whitacre. Bro. Showalter brought us a helpful message and conducted the installation service. On the second Sunday of each month we take an offering for our building fund, and on the fourth Sunday an offering for Brethren Service. We are looking forward to our all-day children's services on July 11.—Mrs. Jesse W. Whitacre, Keyser, W. Va., July 4.

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# GOSPEL MESSENGER

Volume 92

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Number 32



**Burning the Mortgage, Fort Wayne**

Left to Right: Arthur Barrett, Chairman Trustee Board; Van B. Wright, Pastor; John R. Worthman, Finance Committee; Clyde Baker, Director of Finance  
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## Around the World...

Far-reaching proposals affecting religious teaching in day schools in Britain are outlined in a White Paper issued by the British government in connection with the proposed new education act which has been the subject of constant debate in church circles in recent months.

Outlining the government's plans for religious education, the White Paper declares that the school day, in all primary and secondary schools, will begin with a "corporate" act of worship and that full provision will be made for the religious instruction of pupils.

This is the practice in the majority of British schools, it is pointed out, but under the terms of the government's proposals, the custom will receive statutory sanction and will become universal. However, parents will be permitted, if they choose, to withdraw their children from religious observances or instruction.

Religious instruction will be of two kinds, the White Paper says. It will consist, first, of instruction according to agreed syllabuses approved by the churches and by local authorities and teachers in the districts concerned, and, second, of denominational instruction given in church schools retaining a measure of financial responsibility. The denominational or church schools will be required to bring their premises up to prescribed standards. If they cannot pay half the cost of necessary improvements, local education authorities will become responsible.

Local authorities will also, it is stipulated, assume responsibility for appointing and dismissing teachers, but must consult the school managers in the case of head teachers.

Two thirds of school managers, instead of one third as at present, will be appointed by the local education authorities. Where church schools can meet half the cost of necessary improvement, they will retain the power of appointing teachers and arranging religious teaching, although a grant from the exchequer will provide the balance of the cost.

This modification of the dual system, the White Paper states, leaves three main types of schools: schools entirely maintained by the state, with religious teaching based on agreed syllabuses, and subject, for the first time, to inspection by board of education inspectors; church schools unable to meet half the costs of improvement with religious instruction on agreed syllabuses and provision for a degree of denominational teaching and increased governmental control; and church schools paying at least half the cost of improvements and giving full denominational teaching.

The British Free churches, according to observers here, are likely to approve the program outlined by the government and a majority of the Anglican clergy is also expected to favor the proposals. Roman Catholics, however, have argued strongly in favor of the government meeting the entire cost of church school improvements, leaving control in the hands of denominational managers.—Religious News Service.

Fifteen European capitals have been subjected to air raids since Sept. 1, 1939, according to the Associated Press.

The demand for Bibles and Testaments in the army and navy and in the occupied countries of Europe and Asia has caused the American Bible Society to order 1,800,000 additional copies for distribution this year, according to Dr. Rome A. Betts, general secretary.

Nearly one hundred conferences in major cities across the nation next January will feature Methodism's crusade for a new world order for the purpose of developing Christian opinion for a just peace and for a postwar world organized on co-operative principles.

A report made to the American Library Association's convention by the incoming president, Miss Althea Warren of Los Angeles, reveals that reading room attendance has been cut in half by the millions of inductions into the armed forces and home front demands of industry.

Prisoners in the Grini concentration camp outside Oslo, Norway, have been forbidden every form of divine service. The prisoners are not allowed to possess Bibles, hymn-books, or other religious literature and the chapel in the camp is kept empty except for occasional use by the Germans as a cabaret or canteen.

The resident population of the United States rose to 133,950,000 on Dec. 1, last, an increase of 1.7 per cent over the count of April 1, 1940, the Census Bureau estimated recently.

The Presbyterian Church of England has launched a plan to raise \$1,000,000 for church purposes after the war. The greater part of the fund will be used to rebuild bombed churches, to provide churches in new areas, and to raise ministerial salaries to a minimum of \$1,700 a year.

After carrying on for 131 years with an all-male faculty, Hamilton College, New York, has added seven women to its teaching staff. Colgate University, which has had men teachers as well as men students since its founding 124 years ago, has appointed four women to its teaching staff.

Five publishers from the United States have been selected to visit Mexico, Colombia, Peru, Chile, Argentina, and Brazil under the auspices of the department of state and office of the co-ordinator of inter-American affairs. In the belief that permanent friendly relations between these nations will rest upon a free exchange of ideas, scientific discoveries, and information about life in all the Americas, the tour is intended to broaden this base.

The well-known Norwegian clergyman, Vicar Gunvald Havig of Hattfjelldal, is the first of Norway's rebel pastors to have been transferred from Norway to a concentration camp inside Germany.

Members of the 42,000 Methodist congregations in the country gave \$92,798,310 for all purposes during the year ended May 31, 1942, it was announced at the annual meeting of the denomination's general commission on world service and finance.

The Lutheran church of Hungary has accepted an invitation to join the World Council of Churches. Addition of the Hungarian church brings the total membership of the World Council to seventy-nine non-Roman church bodies.

The National Episcopal Conference on Rural Church Work has issued recommendations urging a longer tenure for pastors in rural parishes and the establishment of a training center to give theological students clinical experience in rural pastoral work.

Chaplain Maurice F. Imhoff, assigned to Italian war prisoners in the Atterbury internment camp, Indiana, is serving the people with whom he once studied in their native land. Chaplain Imhoff was ordained to the Roman Catholic priesthood in Rome shortly before Mussolini gained control in Italy.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### To Workers in Clay

God is a worker in clay. It all began when he blew the breath of life into the supreme creation of his hands in order that man might become a living soul. He has been working with and through human clay ever since.

The more responsive have been men like Enoch, Abraham, Isaiah, Peter and Paul. Some have resisted the Master Worker in clay. Even so, God is not willing that any should perish. Through chastening and encouragement, through discipline and love he continues to seek those who will respond.

Parents, teachers and preachers and all other workers in human clay can learn much from the methods of God as exemplified in Christ. Here one finds understanding, sympathy, patience and loving sacrifice. It takes all these to shape refractory clay toward that beauty and perfection which are characteristic of the Father.

H. A. B.

### The Eclipse of Idealism

DAY by day the eclipse of idealism grows more complete. Most of those who were never too sure have become saddened realists. Many who took advanced ground are wondering if they took too much for granted. Our mental state is one which suggests the need for revaluation.

Just what is the rôle of the so-called idealist when the going gets harder and harder? Does the mere difficulty of the problem argue that it cannot be solved? There are plenty of situations where it would be easier to quit, to let things drift. And yet, what man could live with himself who allowed himself to fall to such an estate?

It is just at the point of despair that faith works its miracle. There is more than sentiment in the challenge of the impossible. Most of the things we enjoy today were once beyond the realm of the probable. Man is distinguished from the lower creatures by his will to discover a way up and out. In this he shows his kinship with the divine.

Long ago it was said that where there is no vision the people perish. Recently a news commentator wrote: "If we abandon the ideal, all is lost. Indeed, it would be foolish to abandon it merely because some people have found it to be an insufficient spiritual stimulus for themselves."

The day of eclipse is really the time when all men of faith should try extra hard to carry on. For certainly such contributions as they can make are most needed in the darkness before the dawn. Brethren, let us keep our lamps trimmed and burning. This is not the least we can do when idealism has suffered eclipse.

H. A. B.

### To Get the Bible into Life

Concluding the McPherson Conference Sunday Morning Sermon  
on The Bible in Brethren Life

ALAS for our so sadly distracted world! What does it need more than the Bible in its life? How can we get it there? The first requisite, we think, is a church with the Bible in its life.

Not in its pronouncements and pulpits only, though we like to see it there. Not in its homes and family worship only, though God knows it is far too little there. But how can we put the Bible into Brethren life?

By putting into our lives the spirit of the Christ who is the aim, the heart, the goal, the end of the whole Bible story. There is no other way. We can find much help in doing this by much reading of the Bible, using him as our constant balance wheel, the yardstick of all our measuring. We have insisted that the separate parts of the Bible story must be fitted into the whole picture with discriminating judgment. There is no real difficulty here. For the most part we do this instinctively or, should we not rather say, under the guidance of the Spirit Jesus promised. It is only when we get into an argument with a theory to defend that we forget it.

We know very well what is in accord with the



Spirit of Christ. We know that the last three verses of Psalm 137 do not measure up to this but we know also their historical background and make due allowance for them. We know that Genesis 38 is not as edifying as the marvelous Joseph story which it so strangely interrupts, but it need not bother us. We can agree with Peter that some things in Paul's writings are hard to be understood but that does not mar our appreciation of 1 Cor. 13 or Ephesians 2. Peter did not tell us what he did about it but we know he did not do like some others in his day and some in our own who "wrest them unto their own destruction." It is a good guess that he just let the hard things wait while he profited by the things which he could understand.

That is the simple secret of growth in grace and in the knowledge of the truth. "Go on and seek to know the Lord and practice what you know." Seek and practice, that is the whole philosophy of progress. If you find yourself perplexed about something you might read the Twenty-third Psalm or the fifteenth chapter of John. You might pray about it first of all. You might take a walk and look at the flowers or the stars. You might get a basket and call on the widow Brown whose pantry or fruit cellar is not as well filled as yours. You might cheer up that fine and bothered young man you heard about yesterday and give him courage to go on, even in such a crazy world as this. There are so many, O so many, useful things to do while waiting for more light. You'll be surprised how the light will keep coming as you walk in what you have.

We must put the Bible into life. That means we must live the truth which it unfolds and so make others want to live it. That means we must make more room for Christ to live in us. That means more faith in him. There's the crux of this whole business. We are not sure enough that he is the way, the truth and the life, and of course the world will not believe it.

Remember Christ's challenge to his bothered followers when they thought their supreme problem was how to *get justice*. Oh, no, that isn't it, he said. The only question is: When the Son of Man comes to set things to rights, will he find the *faith* with which alone he can do it? That is the armament he uses. Once before he could do no mighty work in a certain town because of the lack of it. That is his difficulty now.

You see the weapons of his warfare and ours are not carnal but they are mighty through God for pulling down strongholds and overthrowing imaginations and bringing thoughts into captivity to the obedience of Christ. These weapons are not

made in the steel mills. They are forged of faith and when that is wanting they cannot be made.

We must put the Bible into Brethren *life* and then into the *life* of the whole church of Christ and then into the *life* of the whole world. The way to do this, and the only way, is to put Christ into life! The only way to put him into life is to put his Spirit into life.

The heart of the Bible is the Spirit of Christ. That is why and how the Bible is the word of God. The Son of God who is revealed in it is the Word of God.

E. F.

### Our Special Freedoms

HAVE you ever stopped to think what it means to be free from some of the things advertisers are working so hard to fasten upon us until they become a part of our daily lives?

For example, the writer of these lines does not smoke. But if he did, and used no more than half a twenty-cent pack per day, he would be out a total of \$36.50 per year. If the seventy-five thousand men and boys in the Church of the Brethren were to average but ten cents per day for cigarettes, the annual outlay would be \$2,737,500.

Nor does the writer or his friends indulge in after dinner cigars. One ten-cent cigar per day costs the moderate smoker \$36.50 per year. Seventy-five thousand men and boys saving themselves the expense of ten-cent cigars makes them just 2,737,500 dollars richer. Thus millions are added to other millions of dollars.

We have never tasted beer, though there have been occasions when it was impossible to avoid the smell thereof. Of course we have missed something—but something unimportant. Denying one's self a daily ten-cent swig of beer means a personal saving of \$36.50 per year and a grand total for the brotherhood of \$2,737,500.

Nor have we ever tried a whisky for an eye-opener in the morning or a nightcap in the evening. But if we had, the two or three fingers of liquor required to make a potent drink would likely cost a nickel. On this basis, giving up these two drinks per day would save the individual \$36.50 per year and the men and boys of the brotherhood \$2,737,500.

Putting all of this together it can be seen that the four special freedoms listed above result in personal yearly savings of \$146 and brotherhood savings of four times \$2,737,500 or \$10,950,000. Arthur E. Morgan was about right when he is reported to have said that freedom from servitude to various common drug habits saves more than the cost of a vast welfare program.

H. A. B.



## SOME PRINCIPLES UNDERLYING OUR PRACTICES\*

BY C. D. BONSAACK

To name all the principles contributing to our welfare from the faith of our fathers would be difficult. To interpret accurately their aims in search for the truth is impossible. We would likely differ in the relative importance of these principles. But we need to recall a few things that are unique and vital as contributing to the heritage we enjoy.

### Bible Ordinances a Means of Grace

Our position makes Christ both Savior and Lord. From the beginning, this fact was recognized and the ordinances of the New Testament were practiced that this truth might be fully established in our lives. Baptism by immersion was practiced not only because of its scriptural setting and historic authority, but also because it was most significant in its purpose. The death of Christ and the cross must always be vital with us in the hope of life, for it is "into the likeness of his death" (Rom. 6:5) that we are baptized. Thus also in the communion. We observe the bread and cup as the communion of the body and blood of the Lord with the assurance that "as often as ye eat this bread and drink this cup, ye do shew the Lord's death until he come" (1 Cor. 11:26). With us the death of Christ is love in atonement; and the resurrection hope in assurance—to all who believe! The most significant form of baptism therefore is one that includes them both in symbol and teaching.

Since Jesus saves us why not do what he says? This is the basis on which the Master himself placed the service of feet-washing (John 13:13, 14). This consciousness of the lordship of Jesus is the heart of genuine brotherhood; for Jesus says, "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8), and we are good brethren only in so far as Christ is our Master. And loving God first is the only way to successful brotherhood.

The ordinances of brotherliness have given us a collective spirit which has made us among the leading community builders of the past. We like to be in each other's fellowship. This spirit has survived differences in social culture, wealth and learning. And this makes it undesirable to go to law with one another (1 Cor. 6:6), but possible to bear one another's burdens (Gal. 6:2). The whole world is hungry for this spirit. It is the one cure for most of our ills! Lord, help us not to withhold it but to share it—lest we lose that which we have!

### No Force in Religion

Europe had seen the effect of political authority and force in religion. Alexander Mack, with others, felt that this was unscriptural and unchristian. They declared that there should be no force in religion. It was this fundamental truth that prevented them from administering baptism to any except those who could exercise the right of will upon their confession of faith. Infant baptism therefore is not practiced. It is this same great principle that has made war and military force so unchristian in our thinking.

We believe that teaching is more effective than force. For this reason, immediately after they came to this country, the Bible was printed and Christian literature was provided for the people. Schools were established for the education of their youth. Bible lessons were taught in their churches long before Robert Raikes established his Sunday school in England. To them peace was intelligent and war barbarous. Peace was the teaching of their Lord and war was the work of sin. Christian teaching rather than physical force must be the program of the church. What a needed message for these days!

### The Simple Life

Perhaps no characteristic has marked the Church of the Brethren in the last century so much as that of their effort to maintain a simple life. We need a new vision of this principle for which our fathers labored. A Christian must always be a question mark to the world. We must be different from the world in patience, in joy, in faith, in sacrifice, in righteousness, in purpose and in relation so that the Lord can send us out into the world. We must be a light to the world. "If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6:23)! We must be different in life and if that difference expresses itself consistently in conduct and clothes, then the Lord is pleased and men pause to worship!

But notwithstanding the mistakes by the way, we have developed a consciousness of the fact in our own lives that we ought to live as unto the Lord and not unto men. This is the throbbing principle back of our temperance efforts; our suffering for the cause of peace and nonresistance; our almost total freedom from the tobacco habit, freedom in such a large way from the excessive use of jewelry and extravagance in dress. These habits of devotion to godliness and piety have given us strong virile manhood and womanhood, strong minds and clean bodies. Some of the best young people in the world have gone out from our Brethren homes. The world longs for a wise and Christian interpretation of the simple life and at-

\* Excerpts from a tract, which is available in complete form. Order from General Boards, 22 S. State St., Elgin, Ill.



titude to the world! Why not gird ourselves with an intelligent answer for that longing?

#### **Evangelism**

While the Church of the Brethren was born in an atmosphere of seeking the truth rather than spreading it, of piety rather than propaganda, yet from the beginning the evangelistic spirit was evident. It was the underlying purpose of the Saur printing business at Germantown. From this press went forth Bibles and religious literature. Bro. Saur distributed free the first religious magazine published in America.

Later the fathers of the Schuylkill and Conestoga valleys did heroic evangelistic work, going westward and south through Maryland and Virginia. Then great souls in these sections joined the brethren of Pennsylvania in pushing farther west with the message of life. The same sacrificial effort in our day will encircle the earth! Theirs was a personal evangelism—the very best method; sometimes they went in teams or two and two—but they went!

We need a new sense of the spirit of reaching others. Heaven rejoices over a lost sheep returned! We must not count those in the fold only, but those that ought to be. Christianity—like love—dies if we keep it! Our fathers have given us an example that we dare not lose.

#### **Home and Family Life**

Perhaps there have been no builders of better homes than the Brethren. We have always regarded the marriage vow as holy. To us marriage has been a divine institution and the home a place of love, worship and responsibility. Let us carry the home spirit into our churches. Let love and good cheer, loyalty and devotion, kindly interest and concern for the spiritual welfare of the children of the church be as it is in our homes. Let us keep our record for home building. Keep the altars intact; keep the marriage vow sacred; make home a place for children to "grow in wisdom and stature, and in favor with God and man."

#### **Religion in Everyday Life**

From the beginning our people believed that religion was to be an affair of daily life. That was the reason that our habits, our clothes, our homes, were all considered in relation to the church. A man must pay his debts, live in peace with his neighbors and be upright in his daily life.

As we contemplate these great ideals and principles that have blessed our church; as we recall some of the great sermons we heard in our youth; as we remember the lives lived and the journeys made to propagate their faith, we feel a call to dedication and service. Will we meet it! Dr.

Guthrie once said, "We must make the world better or it will make us worse." Such is life! We must propagate our faith or lose it! "We must go, for if we sit here, we die." And if we go in his name we shall find that the Lord has gone before to share our battles and make the victory certain!

*Elgin, Ill.*

### **Eternal Values of Our Brethren Heritage**

BY JOSEPH N. CASSEL

WE profit from our ancestral background in proportion to the use we make of the things which our forefathers have left to us. This is true of both temporal and spiritual values. Here is a field for much fruitful study. Let us enter just a little and see what is happening.

Here in Southeastern Pennsylvania, to which most of our forefathers came many generations ago, we are still able to trace clearly the characteristics of our forebears of the different families to which we belong. Whether we like it or not, we still look and act like the Prices, the Harleys, the Kulps or Kolbs, the Landises, the Freeds, the Alderfers, the Nyces, the Clemmers, the Cassels and a host of other good families that we could name. The reader will understand when it is said that "Moyers will always be Moyers." "The leopard does not change his spots, nor the Ethiopian his skin." Undoubtedly there are family characteristics in the lives of all of us which the Lord would have us develop to his glory, and failings in our ancestors that will enlarge, develop or decrease in our lives, according to the measure of God's grace and power that we employ in overcoming them.

The writer's ancestors who came to this country were members of the Mennonite faith. During the religious struggle that for more than a century rocked the churches of Pennsylvania to their foundations, the branch of the Cassel family of which the writer is a member became affiliated with the Baptist or German Baptist Brethren.

An interesting narrative is told of the Mennonite bishop, named Heinrich Cassel, and his son Jacob, a minister of the same faith, who later became a member of the Brethren Church. This Jacob Cassel, when asked why he desired to make a change in his church affiliations, made this statement: "Whenever I assisted my father in receiving members into the church by the pouring method of baptism, I felt that it was not the way that the Scriptures taught." On a certain occasion he witnessed a baptism by trine immersion and was convinced at once that this was the scriptural mode of baptism.

The "thus saith the Lord" and the "scriptural mode" have always been mighty factors in the



## Our Faith

BY CLYDE S. CREEL

Our faith is like a pinch of salt—  
It seasons well each day;  
Invisible, it will exalt,  
And sing a roundelay.

It gives a lustre bright as gold,  
Divinely pure and clear;  
Our faith makes blessings manifold,  
And helps to vanquish fear.

Kansas City, Mo.

lives of his descendants. Many of them gladly testify to this fact. When the inducements were strong to leave the church of his childhood, then it was in the writer's own experience that the "thus saith the Lord" and the desire to follow the "scriptural mode" in the church ordinances of his father's faith stood him in good stead. Praise the Lord for this anchor!

For the sake of many members of the Church of the Brethren who have no direct Brethren background let me say that the greatest value, the eternal value of our Brethren heritage, can be shared and enjoyed by all. As far as I know I have no ancestral connection with the Mack or Sower families although many Cassels are thus favored. But this fact does not prevent me from sharing the rich heritage which they have left to us. As we follow them in the great events of their useful lives we are privileged to drink deeply of the springs of the Spirit that animated their souls and motivated such noble deeds.

Come with me on a little trip back to colonial days. We see the Sowers working hard and long with their crude printing press and limited type, producing helpful literature for the colonists. After the day's work is done they go forth to help those that are in need. When the stupendous task of printing the entire Bible suggests itself to them they do not falter, but patiently persist until the great task is accomplished. We see them prospering and being honored, but their great souls shine forth most in the dark days that lie ahead.

In these days the desire for freedom from England is growing among the colonists. Gifted orators are inciting the people. What attitude should the Christian take who has been taught to live in subjection to those in authority, to submit to every ordinance of man and also to "honor the king"? It does not require a stretch of imagination to conclude that Elder Sower wants to do God's will in the matter. Yet he is suspected of being pro-English. Orders are issued for his arrest, the destruction of his property and confiscation of his pos-

sessions. Imagine what thoughts must be passing through his mind as he sees all this take place. He who has such high regard for material—and especially that upon which human labor and skill have been bestowed! It must seem that all that is worth while in this world is being taken from him. How can men be so cruel?

Shamefully they take him from his home, replacing his good shoes with an old pair that do not fit his feet. They compel him to walk to the army camp at Valley Forge. General Muhlenburg, with whom General Washington often consults, pleads for Elder Sower's release. Draw in your mind's eye this picture: George Washington and his staff of military men holding trial proceedings for the disposing of a war prisoner. When they meet such a great personality as Elder Sower, it seems that as a conciliatory act of mercy, General Washington gives him an escort to bring him safely to his friend, Conrad Stam, whose home is just south of Fairview Village.

Think of the joy in his heart when the buildings of Bro. Stam's home come into his view. He is a free man again and among his friends—his faith in his God is vindicated and he is encouraged by the great father of his country. Note carefully how he receives financial help from his friends. He records the same and at once sets to work. In the cabin on the Stam farm that is now his home, he repairs old books, mends glasses, and does other work that his ingenious mind and skillful hands can do. Before he dies he is able to pay back all that has been given to him. With faith unshaken in his God and his church, he goes about in the interest of the kingdom, confirming the souls of the disciples and establishing the churches. He again visits Philadelphia, where he collects some of the pages of the Bible that the soldiers had used to bed their horses. Then, with a sad heart he returns to Fairview Village to die—as he says in his own words.

Is it any wonder that when death comes his co-worker, Alexander Mack, is too deeply moved to speak at his funeral? Sometimes I feel myself sitting by Elder Mack's side at the funeral, and sharing the great grief and loss that he, and the church he loves, has sustained.

\* \* \* \*

The eternal value of such lives all future generations may share, and the members of the Brethren faith will find new impetus as they open their hearts to the heritage that these great souls have left us. Elder Sower's body was laid in the lap of Mother Earth in the burial plot of the Stam family. The beautiful epitaph that likely he had written was placed upon the stone that marks his grave.



Death, thou hast conquer'd me;  
'Twas by thy darts I'm slain;  
But Christ shall conquer thee,  
And I shall rise again.

Time hastens on the hour,  
The just shall rise and sing,  
O Grave, where is thy power?  
O Death, where is thy sting?

If we fail to open the channel that will permit the eternal values in the lives of the church leaders of the past to flow into our lives, we will miss some of the best things that earth and heaven have to offer.

*Fairview Village, Pa.*

## Teaching Appropriate Defense

BY PAUL MOHLER

DEFENSE is so much in the public mind that it demands the attention of the Christian teacher as never before. As a teacher, I find that appeals to both eye and ear are usually better than to the ear alone. I use the blackboard as much as is practicable.

### Blackboard Analysis

In the left-hand half of the board, I list five kingdoms, beginning at the bottom of the board: Mineral, Vegetable, Lower Animal, Natural Human, and Spiritual Human. Opposite each kingdom I show the type of defense that I think God has provided for its protection. Only general terms are used, and there is no claim to infallibility. Defenses may or may not be placed in order of importance. I am not a scientist.

Opposite Mineral, I write: Stability, indestructibility.

Opposite Vegetable, I write: Protective coverings, thorns, irritating secretions and saps, replacement of parts, reproduction.

Opposite Lower Animal I write: Protective coverings, escape, punitive and destructive weapons, power to cause fear.

Opposite Natural Human I write: Protective coverings, escape, punitive and destructive weapons, power to cause fear, soft answers, goodwill.

Opposite Spiritual Human I write: Goodwill, good deeds, soft answers, forgiving love, silent suffering, escape.

### Appropriateness of Defenses

Because of its inert character, stability, resistance to change and indestructibility seem to be the only feasible defenses for minerals. "Dust thou art, to dust returnest" means that even when the mineral is temporarily changed into organic material, it is not destroyed as mineral and will finally return to its original inert condition.

Because of apparent mindlessness in the vege-

table kingdom, its defenses as listed above seem to be eminently proper and effective. Anybody who has tussled with quack grass in his fields will agree that its defenses are adequate. Those who deal with "devil grass" might not even agree that it is mindless.

Lower animals, having a measure of mind and purpose, use defenses impossible to the vegetable, and quite effective. It is possible here, however, that its existence as a kingdom depends more upon reproduction than on its use of punitive and destructive weapons. It is harder to fight insects than elephants. If humanity is ever destroyed by the lower animals, it will not be by the lions and tigers, but by the crop-destroying insects.

Natural men have used effectively all of the defenses listed, and doubtless others, against all other enemies except other men who have similar defenses. When man fights man with destructive weapons, both are destroyed. "They that take the sword shall perish with the sword" is proved true in human history. Appropriate as these weapons are in fighting lower animals, they are not appropriate in fighting human enemies. However, the other defenses listed are appropriate with human and often lower-animal enemies. "What man is he that desireth life, and loveth many days that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it."

As for appropriateness, it must be remembered that the division of our world into "kingdoms" is very broad. In each kingdom, there is wide variation. The highest forms of each lower kingdom approach very closely to the lowest forms of the next higher kingdom. When a higher kingdom uses the defenses appropriate to and entirely fitting for the lower kingdom, these defenses are appropriate only to the lowest forms of the higher kingdom. The teacher should carefully develop this fact. From this general principle, he should pass to the more specific fact that it is only to the lowest types of human life that the use of painful and deadly weapons is appropriate. War is always reversion to the lower type.

Spiritual men have the same defenses against lower animals as natural men. Even Paul "fought with beasts at Ephesus." But in meeting human enemies, the great father and founder of spiritual humanity, Jesus Christ, rejected definitely, decisively and eternally for himself and all of his children, every weapon of offense and defense designed to cause pain or death. In doing this he did not leave them defenseless; he gave them the greatest defense of all—a life that no weapon can



destroy. Just as other forms of life, the eternal, indestructible, unconquerable spiritual life appearing in all those who are "born from above" has its own appropriate defenses. A few of these are listed. Let the class discuss the appropriateness of these defenses to the "Life that is Love."

In discussing the appropriateness of any defense, it is to be remembered that the thing to be defended is the life itself. Changing that life to a lower form is not defending that life—it is as destructive as death. Changing a man to a wolf in order to defend him against a dog would not save the life of the man—it would destroy his manhood as thoroughly as would death, if not more so. So changing a man from spiritual manhood back to natural manhood in order to defend him against a deadly assailant does not save his spiritual life. When he dies spiritually in order to live naturally, he dies eternally. "Whosoever would save his life shall lose it" (Matt. 16:25).

This discussion should take in such texts as Matt. 5:38-48 not as passive texts alone, but in their positive direction unto acts and attitudes of love. With this go Matt. 18:10-35; Rom. 12:18-21 and 13:8-10; 1 Cor. 13; Eph. 3:14-21; 1 John 4:7-21 and other similar texts, all establishing the fact that the principal characteristic of the spiritual human life is positive, suffering, forgiving love, and that when that characteristic is dethroned, the life itself is lost. It is only when such love is allowed full play that life is maintained. "Whosoever shall lose his life for my sake shall find it."

#### Efficiency of Defenses

The class will not be satisfied with any defense that is not efficient, no matter how high and noble it may be. How does it work? There are many surprises here. The saber-tooth tiger is extinct along with other powerfully armed monsters. The screaming panther is no longer a terror to American children. I doubt that there is a rattlesnake in Pasadena; but I will testify that there are plenty of gophers and that they are hard to eradicate. What is the latter's defense? Just hiding in the ground. The eagles have long since been driven away from Chicago, but not the English sparrow. Deadly weapons do not seem to be as efficient as they might be thought to be.

Again, Captain Miles Standish was a valiant soldier in defending the colony against the Indians; but William Penn founded a safer colony. Until Hitler came along, the hardest man the British Empire ever found to conquer was Gandhi, who simply refused to fight.

And what does Paul say? Remember he is the man who says, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with

rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren (2 Cor. 11:24-26). He says in Rom. 8:37-39: "In all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

*Pasadena, Calif.*

### Neglect of the Great Salvation

BY BURL E. HOOVER

THE Book of Hebrews was written to Christians who, owing to the stress of the times, were inclined to fall away from their allegiance to Christ. The author proceeds to show that in Jesus Christ we have the perfect means of salvation, and depicts the superiority of Christianity over all other religions, particularly Judaism. In the second chapter and the third verse of his book he asks a very pertinent question: How shall we escape if we neglect so great a salvation? The writer alludes to the fact that even then Christians were inclined to neglect their religion. Neglect has been called the Christian's greatest fault. That being true, just how do we neglect the great salvation? Here are a few ways. There may be others.

1. Neglecting to read our Bibles. The Bible is the Christian's guide map to the road of life, yet how often we try to navigate the difficult highways and byways of the soul without its help! It is amazing how we Christians do not know our Bibles. Somebody has remarked that although the Bible is the most sold book in the world, it is probably the least read according to the numbers sold. Be that as it may, no one can know his Bible too well.

2. Neglecting to pray. Prayer is the telegraph key of the soul that contacts God. How can we maintain our salvation status without contact with the author and finisher of that salvation? We have the privilege of talking to God through prayer; he answers through his Spirit; thus a two-way communication is effected.

3. Neglecting to attend church services regularly—going only when convenient and when there is not the least interference. In this same Book of Hebrews, chapter ten and verse twenty-five,



the author admonishes that Christians should not forsake the assembling of themselves together. The reason is plain. The assembling of Christians makes for unity of thought, purpose, and action. There are some who even go other places at the very hour when a service is being held in their own church. One wonders about their conversion. To meet with others of "like precious faith" has a tendency to strengthen our own spiritual lives and gives encouragement to others. With present shortages of gasoline and tires, every Christian's loyalty to his church and her services and her program will receive a severe test.

4. Neglecting to take the children to Sunday school and church. It is perfectly obvious that if we have a future church, it will be because the parents of today's children established in the children the habit of church going. A child should begin to go to church so young that he will never remember the time when he first began to go. He should be trained to attend not only Sunday school but the preaching service as well. Perhaps the reason why so many people filter out of the church after Sunday school is that they were never trained by their parents to realize the importance of the worship and preaching hour!

5. Neglecting to attend council meetings. There are members who have not attended a council meeting for years, yet it is one of the most important of the church's activities. Here officers are elected and important decisions are made. The work of the local church surely cannot be representative unless members attend and vote. We hear much fault found at times because certain decisions have been made, yet those who grumble never attend the council. It is only good sense that those who do not attend the business meetings have no right to criticize what is done there.

6. Neglecting to give as much as one ought to the promotion of the church program. Many members have no interest in the church because they have never made any investment in the church. It is true that where a man has his investment there will his heart be. One who puts a lifetime of labor and his fortune into a farm or business is intensely interested in this investment. The ones who are most interested in the church are those who have put the most in time, talent, and money into it. The question is often asked, "How much should I give?" We, of course, believe that is an individual matter, but the government today is asking for a tenth of all incomes to be put into war bonds. If it is reasonable to put that much into the business of war, surely a tenth is not too much to put into the program of Jesus Christ and the church.

7. Neglecting to realize that the first business of the church is spiritual and not social. It is true that many phases of church work are social, but that social activity should always contribute to a larger spiritual life, and is not an end in itself. There are some who will not attend church unless they can be entertained. The church program must amuse. But we should realize that the purpose of attending church services is neither for social or entertainment reasons primarily, but rather for moral and spiritual uplift, to get a better view of God and to understand better his program for us.

8. Neglecting to overlook and forgive the shortcomings of others. It is a terrible thing for a person to allow his own sins to drive him to destruction, but it is still a greater sin to allow someone else's sins to drive him to destruction. Some people refuse to attend church, or even to join the church, because another person is not living right. We may not condone sin in others, but if we expect God to forgive us our mistakes and shortcomings, we should at least be willing to let him deal with those who have done wrong. "If ye forgive not men their trespasses, neither will your father forgive your trespasses."

9. Neglecting to keep a sweet disposition when things do not go just to suit us. One of the most common complaints is that a certain person wants to run the church. The one who makes such a remark only portrays the fact that he himself would like to run it but the other person got ahead of him. The happiest people are those who accept things as they are, if there is no moral principle involved, and if they cannot be changed. It is not sensible to go back on the church, on God, and on Jesus Christ, and to neglect the great salvation just because you become disgruntled when things are not done just exactly the way you would like to have them.

10. Neglecting to take an active part in the work of the church. Refuse to do any church work and soon one's enthusiasm lags, a don't-care attitude develops, and interest in the church and her program will all but fade out. Those who give up their Sunday-school classes, quit singing in the choir, and stop coming to extra-church activities without a good reason often in time give up church altogether. The way to keep interested is to keep active, even if it does inconvenience us or cost us something.

11. Neglecting to respect the time-honored and time-proven customs and practices of the church. There are actually some within the church who make fun of feet washing, the holy kiss, the prayer veil, the kneeling posture in prayer, and



some other things which the church has observed since the beginning. That is not all. Some make light of those who practice these things. At least, one should be charitable and respectful towards the things the church has always taught, and towards those who follow them.

12. Neglecting to find one's friends and companions among those who are Christian, or are favorable to the church and her practices. One of the best ways to forget the church is to acquire some ungodly friends who never go to church, or who have no respect for the church and her practices, and then hobnob around with them. True, Christ ate with publicans and sinners, but his most intimate companions were men who all their lives undoubtedly attended the synagogue every Sabbath, and who believed in God supremely. It is a sad fact, but nevertheless true, that many a good one-time Christian has forfeited all for some friend who was not worth it.

The shipwreck of a human soul is a terrible tragedy. Many a soul has been lost without excuse just from sheer neglect. I imagine that multitudes will come to the Day of Judgment and when they hear themselves consigned to eternal destruction will say, "Lord, Lord, I don't understand this. I joined the church once, and had my name on the membership list of the old Pleasant Vale church for forty years. I used to go there once in a while too. And sometimes when I felt like it and had everything I wanted, I would put a whole twenty-five cent piece in the contribution

box." Then I imagine I hear the Righteous Judge say, "Neglect has doomed you to eternal destruction." How shall we escape if we neglect so great a salvation? The answer is: We won't!

*Wawaka, Ind.*

## Attitudes

BY ROSS COULSON

### Number One

I HAVE read somewhere this thought: "Enemies are often made because someone did not understand the facts."

Did not understand! These few words have almost the whole key of life in their possession.

"With all thy wisdom get understanding" was an admonishment given to us in the Book of Proverbs, which, though tersely said, has really the life of peace in its contents.

Understanding is one of the keynotes of love, of peace, of friendliness. It is also the power, or insight, behind all great inventions, all meaningful controls. Without understanding there are wars, enemies, fears. Without understanding there are superstitions, magic, and "what-nots."

As John Dewey has said, "Lack of insight [or understanding] always ends in despising or else unreasoned admiration." That is, we hate or fear something we cannot understand, or else we hold it in wonder like magic, with no means of controlling it. Understanding gives us controls, gives us means by which we can manage intelligently.

If we know that a certain person has been conditioned to a certain type of response and we fail to take into consideration this tendency in our dealing with him, we can expect conflict. If we know that Tom Jones has been calling us names because he feels that we have gotten the best of him in an argument without giving him a way out, we can then control his action by failing to give him the stimulus.

Thus, if we only knew, if we only understood the other person better, if we could truly put ourselves in the other person's place, we would have less hate, fewer enemies and less conflict. In proportion that we get understanding we will have peace, contentment, and happiness.

Are we seeking to gain understanding? Are we putting ourselves in the other person's place? Do we realize that if we were having the same struggles, the same headaches and the same environment, we too might be like him? We might even have been worse. Lots of us are not culprits because we never had the opportunity to steal.

Let us hope we do not have to say, "Did not understand." Let us develop an attitude of understanding that says, "Go and sin no more."

*C. P. S. 16, Kane, Pa.*

## Light of Courage

BY RAYMOND ORNER

There's a light that's always shining  
Through the darkest, blackest night;  
There's a lamp that's always burning,  
With a radiance clear and bright.

There's a light that guides the sinners  
Out of ruts on paths of life;  
It's the light of Christian courage,  
That can overcome all strife.

It's the light our Pilgrim fathers  
Lit with courage strong and true—  
They have made this guiding beacon  
That still shines for me and you.

When the storms and trials and hardships  
Seem to hover all about,  
You can see this light still shining—  
There's no wind can put it out.

If you look to God for refuge,  
You will see this Christian light;  
It's the light of Christian courage—  
You can help to keep it bright.

*Johnstown, Pa.*



## Church of the Brethren

BY ROY WHITE

WHAT does the Church of the Brethren believe? Just what the New Testament teaches, I think.

Perhaps none of us is entirely worthy of this claim, yet it would not help if we should pattern our faith according to men's sins rather than according to Christ's righteousness.

Strange as it may seem, there are very few churches which intend to accept the entire message of Jesus or of the New Testament. It is the sad duty of many earnest religious leaders to prove that a part of the teaching of Christ and the gospel is mistaken or unnecessary. God will judge the faith of all men, yet certainly a person who begins his Christian life by rejecting a part of the teaching of Jesus and of the gospel is off to a bad start.

If we do some things which other churches do not do, we believe it is because Jesus Christ said that we should. If we reject some things which other churches allow, we believe it is because those things are forbidden by Christ or the spirit of the gospel.

We do not judge those who choose an attitude different from our own. If God is satisfied with it, they have our best wishes in it. We only say that it is our purpose to accept Jesus Christ as he is and the gospel as it was given. Even with so high an ideal our actual life will be low enough.

The halfhearted believer in Christ will think this is being entirely too strict; we believe that it would be foolish to profess Christ and then risk our relation with him by renouncing him in some things. Such a faith is childishly simple. The only difficult part is to accept it. If all who profess to believe in Christ should have this kind of faith in Christ, we believe it would mean more to them, to Christ and to the world.

*Chicago, Ill.*

## Not So With Our Shepherd!

BY CHESTER E. SHULER

IN Isa. 42: 3 we read, "A bruised reed shall he not break." There is a beautiful spiritual truth back of these words. In Bible times the shepherd had to spend many lonely hours watching his sheep. One of his means of diversion or pastime was to play music upon reeds, which grew in abundance. These reeds were very easily bruised, but when one became bruised, it was never mended. The shepherd could so easily make another one. He would snap the bruised reed, throw it away, and get another.

But the Bible tells us that it is not so with our

Shepherd. When adversity and trial and temptation come, and much of the music has gone out of one's soul—when he becomes a bruised reed, so to speak—the Master does not snap him in two and throw him away. He mends and restores.

Truly, "a bruised reed shall he not break."

"A broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17).

*Harrisburg, Pa.*

## Such as We Have

BY GEORGE W. TUTTLE

How easy to see the man, lame from his birth, who was laid daily at the gate of the temple which was called Beautiful, that he might ask alms! Some would-be humorist has said that he asked alms of Peter and John and received legs. At least he was lame, impotent, helpless without our Lord Jesus Christ, but when Christ came in with healing for both soul and body he was empowered to stand and walk, to leap and to praise, the fourfold immediate results of this miracle of healing.

Like honey of heaven in a vessel of earth were those words that fell from Peter's lips, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." How terse, how arresting, how compelling these words! Faith rose up to claim, to lay hold of its own.

Here was a live text for an apostolic sermon—a leaping, living, praising text. Well might Peter declare, "And his name through faith in his name hath made this man strong." The words in that sermon: "denied the Holy One and the just," and "killed the Prince of Life," remind us of the prophet Nathan's words to David, "Thou art the man." How plainly the way of forgiveness through Christ, and Christ alone, was pointed out. For results, look at the fourth verse of the fourth chapter of Acts: "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Five thousand lives changed, five thousand new births in the kingdom, when Peter and John gave what they had!

In these days many of us can truthfully say, "Silver and gold have I none," but are we also ready to say, "Such as I have give I unto thee"? May we not be daily givers of helpfulness and cheer? Are not our Father's blessings still new every morning and fresh every evening? Although the purse may be empty, the heart may be full. We would look up, not down. We would praise, not weep, for tears obscure the vision while praise clarifies it. We would lift up longing hearts to say, "O Lord, help us to give what we have, and may usefulness cover our lives as a garment."



## EMANUEL B. HOFF—BIBLE TEACHER

BY ERNEST G. HOFF

The Messenger is happy indeed to be able to present this account of the life and work of Emanuel B. Hoff, cofounder with Bro. A. C. Wieand of Bethany Biblical Seminary. We are sure that all those who were his students and the many who have heard of his uniqueness and ability as a Bible teacher will be glad to read this biography written by his oldest son, the editor of our Sunday-school publications. Many who read these chapters will find classroom memories refreshed and personal contacts brought to mind. From such the author would be glad for additional facts and reminiscences for possible later book publication, which would include analysis of his Bible study methods and point of view.—Ed.

### Chapter I. Of Native Hardwood



Our pioneering fathers selected the good land by the stand of native hardwood which it supported—oaks, walnut, and beech. Only now when it is late are we coming to see the real treasure in these sturdy trees. For the most part, they fell before the march of progress, giving way to corn, wheat, and cities. But in the process, something of the quality of the hardwood got into the men and women who

cleared the forests. They became strong in fiber and character. Their strength is the heritage of later generations.

Emanuel B. Hoff, the subject of this sketch, came of such stock. His forefathers had pioneered in Pennsylvania. His paternal grandparents, Peter and Sarah Blocher Hoff, found western Pennsylvania already too much occupied to suit their purpose for the building of a home. Though their first child was born in Westmoreland County, Pennsylvania, their second first saw the light in a cabin in the woods in Wayne County, Ohio. Peter's brothers, George, Henry, Jacob and Philip, came to Ohio also and hewed them out homes adjoining. This became a Hoff community, centering four miles north of the village of Smithville, Ohio.

Peter Hoff was both a farmer and a blacksmith. The writer has in his possession three account books containing records of Peter's business transactions from 1817 to 1860. This is a first-rate historical source for the way of life of those days. In it appear the industry, simplicity, frugality, thrift, and struggle of that generation and time. The eighth of the nine children in Peter and Sarah's family was John B., father of Emanuel. He was born March 27, 1833.

Emanuel's maternal grandparents were Emanuel and Sarah Berkley Buechley. Emanuel Buechley was a preacher and a doctor, living until middle life in Westmoreland County, Pennsylvania, and then moving to the vicinity of Congress, Ohio. The fifth child of Emanuel and Sarah, born June 1, 1836, was named Mary. She lived until she was fourteen within sight of tree-covered Laurel Hill which remained a standard of beauty to her even in the later years of her life when she resided within sight of the rugged western mountains.

John B. Hoff grew up in the Hoff community. His kinsfolk were mostly Lutherans, but he and his father's family were Brethren, worshiping in the Beech Grove house of the Chippewa congregation. What little formal edu-

cation he got was in a school where it was necessary to use only first names; last names were with few exceptions Hoff.

It was an event when visitors came in those days. The visit of one family in the Hoff home was of special interest to young John. The Emanuel Buechley family from Westmoreland County, Pennsylvania, was moving to Congress, Ohio, and stopped with the Hoffs en route. Their fourteen-year-old daughter attracted John. Several years later when both had had time to mature, he was riding horseback across the Killbuck Valley and hills to see Mary Buechley. They married on Christmas Day, 1855—five years after that first meeting—and settled on the western edge of the Hoff community about eight miles north of what became the city of Wooster, Ohio. Their first son did not live; their second, Ephraim J., was born January 29, 1859; their third, Emanuel B., came December 21, 1860. This third son was named Emanuel Buechley for his mother's father. In this there must have been something either prophetic or formative, for Grandfather Emanuel was a minister and Grandson Emanuel early received the call to the ministry. The mother who stood between might well have been a minister had she been of the preaching sex. She was godly, spiritual and had a forceful personality. The sound of the mother's voice praying in her private chamber became familiar to the growing children. Like Hannah of old she gave her son to the Lord but never ceased to bring him the protecting robe of spiritual interest and motherly concern.

Pioneer blood still ran in the veins of John and Mary Hoff. Taking their two small sons, aged five and three, they moved in 1864 to the Iowa prairie. They were not the first of their kin to do this. In the early fifties Martin Buechley had visited the village of Prairie Rapids, now the city of Waterloo. He brought his family in 1855. Other Brethren families joined him the next year and they organized a Brethren church. Buechley, Myers and Miller were familiar names in this group. A steady stream of settlers followed and located in Orange Township. Many were from Somerset and Westmoreland counties in Pennsylvania; some, like the Hoffs, were second generation from the Pennsylvania group, coming from way stations in Ohio. At first the journey was made by train to Chicago and by wagon the rest of the way. Then the railroad was extended to Dubuque. After the arrival of the Hoffs, it was built on through Waterloo and westward.

John and Mary Hoff bought a farm on the Black Hawk road three and one-half miles southwest of Waterloo and continued to reside there for twenty-seven years. Among other things they grew corn, wheat, apples and boys and girls. Most important of all were the boys and girls. Four girls were born to them in Iowa, only the oldest, Sarah Della, and the youngest, Mary Myrtle, living to maturity.

The Hoff home was about four miles from the South Waterloo church house built in 1868. In the snows and mud of the young Iowa community four miles were some distance. It was not always possible for the family to attend church. They went when they could and kept the fires of the spirit always burning at home. Services were held at times in the near-by schoolhouse. When there was baptism, the Black Hawk creek on the Hoff farm was the place, and the Hoff home provided the dressing rooms. The Hoffs built a roomy house and de-



veloped a substantial farm. Life was simple and wholesome in those days.

John Hoff should have been a blacksmith like his father; he was mechanically inclined and was always happier tinkering than farming. This did not keep him from being a practical farmer, but it was an interest to pass on to his son Emanuel.

The boy grew. He made something of the fourfold development—mentally, physically, spiritually, socially—that Holy Writ connects with the Master. However, he was not robust physically, and early began to look beyond the farm. There were other ways to show the fiber of native hardwood that was his.

*Elgin, Ill.*

(To be continued)

## Tots and Trinkets

BY ADA C. SELL

"Have you heard the news this morning?" Anne asked her sister as she came in.

"Yes, twice, two good commentators."

"Then please don't turn it on now. I missed the early news and I'd like one morning free. Not that I don't want to know what is going on in the world, but somehow I crave a continuation of the security I feel this morning. Lonnie's asleep and Nita's visiting the new neighbors. I hope she makes her stay short, but I couldn't refuse. The little girl from next door has asked four times that she come over."

"I know how you feel. You don't know the new folks. I don't wish to discourage you, but don't feel too secure, Anne."

"Why, Mary?"

"I don't know, but often when I begin to purr over a situation something happens to burst the bubble of content."

"Mary, aren't you ashamed! You sound like King Grouch in Raggedy Ann. I don't want to know how many Germans the Russians killed since yesterday, or when the invasion will start, or . . ."

"All right, Anne. Have it your way. I always said you were an idealist."

So the young mother and her visiting schoolteacher sister talked of other things, while they shelled peas for canning. They had been working for one hour when Nita's screams reached them, screams interspersed by irate scolding. It seemed an angry woman was escorting Nita too rapidly to her own back door. One hand clutched Nita's; the other held a fragment of a small broken pitcher. An angry rap sounded on the door.

Anne hurried to the door and took in the situation at once. Why, oh, why had she let Nita go there before she knew those folks better!

"She was clumsy, and we can never get another."

"Stop crying, Nita!" begged Anne with a mother's yearning commiseration. "What is it?"

The last words were addressed to the scolding woman.

"You heard me! She broke it! Broke it!"

"Well, can I replace it for you? May I buy you a new one?"

"No, of course not! I hope you give her the whipping she so richly deserves! But I don't believe you will! You look like one of these soft ones!"

"I never whip a child for breaking a dish when it is an accident. I break dishes myself. Don't you?"

The woman turned redder. She could not say no truthfully. But she was out for trouble and she wanted to make an issue of the pitcher incident.

"She hit me, mother!" sobbed Nita.

"Come here, child. I'm truly sorry I let you go over there. You will do all in your power to replace the broken pitcher. May I ask the original price?"

"That's not the question!" snapped the angry woman. It had cost a dime.

Anne opened the screen door, removed with firm fingers Nita's small hand from the larger one. Nonplussed, the stranger departed. It was quite some time before Anne succeeded in reassuring the little girl.

"It seemed as if I was a million miles from you, mother, and couldn't get to you, when it was only next door."

"Forget about it, darling."

"Won't Betty ever play with me, mother? I like her so much!"

"My guess is that she will. Perhaps her mother gets over being angry in a short time."

"She'd better! If ever I saw a tartar like . . ." said Mary.

"Sh-h-h!" whispered Anne.

Mary snorted and savagely started to sweep the rug, which had already been swept that day.

A hesitant rap came at the door. When Anne answered it she saw the man from next door. He was apologetic.

"My wife prizes things so highly," he said. "I have often tried to cure her of it. Please forget about it. A thing, no matter how valuable, is never worth hurt feelings. I heard the last part of my wife's words. She is feeling different now. Just act as though it had not happened."

"Thank you," said Anne.

She tried to erase from Nita's consciousness the unpleasant experience by pointing out the kindly deeds of her neighbor. The two girls became good friends.

*Altoona, Pa.*

## Fun at Home

BY BOB TULLY

### The Family Pew

Many churches could justly plan a family pew Sabbath. It may take a week or two to work up entire family enthusiasm for such a project, but it is worth the effort. A church group might rightly sponsor such a day for the entire church.

The end objective is to have each family sit as a unit while attending church.

Each family should talk this over in a family conference and begin to make its plans. It is wise to plan the entire day as an old home day. Children away from home should be invited to participate. Family dinner should be planned. At the church each family, from grandfather to great-great-grandson, should sit together in a family pew.

Prizes are not needed, but recognition might be given to the following: the largest family, the oldest mother and father, the youngest family, the family with the greatest number of local church members, etc.

*La Verne, Calif.*



## Practical Brotherhood

BY A. G. BREIDENSTINE

Bro. A. G. Breidenstine is the president of the Council of Men's Work, elected at the McPherson Conference. This organization has designated the promotion of the pension plan as one of their primary objectives. We, therefore, welcome this message from their president in support of this pension plan for ministers and missionaries.—Ed.

The Church of the Brethren is justly proud of many of its traditions. The New Testament has served adequately in place of a creed and year after year new truths are being revealed and constant adjustments make it possible to come more closely into the will of God. At one time it was the belief and practice of the church to have only a free ministry. As the program of the church became more inclusive and more time was consumed in shepherding the flock, the practice changed in many areas and full-time or part-time pastors were employed. The church has always believed in caring for its own. Children's homes and old folk's homes testify to this fact. In the local congregation the deacons, true to their calling, saw to it that none of the household of faith were found begging bread. In true Brethren fashion the golden rule was accepted.

For a long time, however, the church frowned on fire insurance. Later it became the accepted practice; we concluded that it was good management and a method by which we could help bear one another's burdens. Most members still felt strongly opposed to life insurance. It seemed to smack of worldliness and almost disrespect for God's power over a human life. The scripture in 1 Timothy 5:8 somehow caused slight concern when it said: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." After much deliberation, united prayer, and careful study, it became the custom of members to buy life insurance. Today many members sell life insurance, believing that they can render a distinct Christian service.

Many other changes in the Church of the Brethren could be traced similarly. It must be admitted that the changes were not always perfect; they were not always symptoms of real progress, but the trend has been in the right direction. The passage of the Ministerial and Missionary Pension Plan is another milestone for the church. This expression of practical brotherhood will likely receive ready acceptance. Surely the plan was not seized upon hastily. Numerous pension plans in many vocations have proved their worth. In the area of the Christian church it has likewise passed beyond the stage of experiment. Many denominations speak eloquently in its behalf. The Church of the Brethren has been tardy in caring for its ministers. Somehow it seemed salary, high cost of living, rent, doctor bills, and retirement pensions were taboo when a minister's status was discussed. Finally the vision cleared and now the channel of assistance is open.

If Brethren ministers continue the pattern of attitude manifested heretofore, it is quite evident that they will not sponsor the pension plan. They will need the united support of the laymen. If ever the laymen, whether organized as men's work or not, had a church task placed squarely upon their shoulders, ministerial pensions have been placed there. No one expects ministers to urge the plan for themselves. If the plan is neglected in the local church, the laymen had better take account of stock. But why should they?

Just what the plan will mean to the church cannot

now be estimated. If other plans previously inaugurated can be used for analogy, several conclusions seem possible. It should result in a deeper consecration of the minister when he realizes the faith and confidence placed in him by his congregation. It should inspire him to give more time and energy to the church since a plan for his retirement has been placed in operation. Young men and women should take courage in giving their lives to the service of a church that cares for its aged or disabled in a way that is respectable and convenient. Free ministers who frequently find their farms and businesses neglected because of the time devoted to kingdom business should welcome this expression of consideration.

Another real expression of practical brotherhood has become a reality within the Church of the Brethren. Brethren Service has increased the church's outreach in brotherhood. While efforts are expended throughout the world it becomes necessary likewise that every effort is exhausted to strengthen the spirit within the church. What an opportunity to enlarge the vision of the church both within and without! Surely God has led the church hitherto. Will the men and women of the laity carry on?

*Hershey, Pa.*

## Christian and Pagan Women

BY REBECCA FOUTZ

To hear those who have had contact with them tell of the life and lot of the pagan women and then compare it with the blessings the Christian woman enjoys makes us realize the great difference between them. One feels that being freed from the blighting conditions of the pagan woman should cause the Christian woman to follow gladly the gospel teachings, for it is the gospel that has given her fullness of life with the opportunities this means.

When one sees how professing Christian women insist on patterning after many of the things that belong to paganism, instead of the beauty of simplicity which is the essence and expression of the spiritual life, one has to wonder about the consequences. The children of Israel were charged with spiritual adultery when they followed the customs and sensuous practices of their pagan neighbors.

The jewelry, ornaments, painting of face and nails, the latest hair-do, revealing, freakish or sensual fashions put out by stylists (who are really pagan) are eagerly taken up by women who profess Christ as their Savior. Even the wedding ring is a relic of the time when women were the property of men. It was brought into Christianity by the Catholic Church, which mixed considerable pagan forms with its worship. Its use does not prevent unfaithfulness and divorce.

In Rev. 17:4, 5 the figure of a woman and her attire is used to depict the forces of evil. The jewels, ornaments and gorgeous apparel are part of what she represents.

The contrast with the figure in Rev. 19:8 is striking. Here the bride of the Lamb, the church, the body of Christ, shows the chaste beauty of simplicity that has no need of display or ornaments. The holy, pure and good make a shining garment that could not be added to. Any ornamentation would be cheap and tawdry. Does this not hold true in life today as well?

*Philadelphia, Pa.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, August 8

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**Sunday-school Lesson.** God Shows His People the Way.—Exodus 13: 17-22; 15: 17-22a. Golden Text, The Lord is my strength and song, and he is become my salvation. Exodus 15: 2.

**Christian Workers,** The Relation of Faith and Works, James 2.

**B. Y. P. D.,** Slot Machines, Taverns, and Friendships.

### Gains for the Kingdom

**One** baptized in the Richmond church, Ind.

**Six** baptized in the Bethany church, Del., Bro. William McDaniels, pastor.

**Three** baptized in the Muncie church, Ind., Bro. H. Jesse Baker, pastor.

**One** baptized and two received by letter in the Canton church, Ill., Bro. J. E. Smeltzer, pastor.

**Seven** baptized and two reclaimed in the Pleasant View church, W. Va., Bro. C. E. Trombley, pastor.

**Ten** baptized and three received by letter in the Salamonie church, Ind., Bro. W. C. Stinebaugh, pastor.

**One** baptized and twenty reconsecrated in the Union Chapel church, Pa., Bro. Ernest E. Muntzing, evangelist, Bro. B. B. Ludwick, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Brother and Sister B. M. Rollins,** Aug. 2 in the New Hope church, Ind.

**Bro. J. Perry Prather** of Dayton, Ohio, Aug. 8-22 in the Prices Creek church, Ohio.

**Bro. H. H. Nye** of Huntingdon, Pa., Aug. 22—Sept. 5 in the Sugar Valley church, Pa.

**Bro. O. F. Bowman** of Harrisonburg, Va., Aug. 7-15 in the Buffalo Hills church, Smith Creek congregation, W. Va.

### Personal Mention

**Bro. John W. Deeter** will terminate his pastorate of the Inglewood church of Southern California to become pastor of the Pomona church in the same district. His new address after Sept. 1 will be Pomona, Calif.

**Bro. Walter S. Coffman,** whose new address was previously announced as 346 West B Avenue, Glendale, Ariz., has accepted the pastorate at that place, succeeding Bro. B. F. Waas. The acceptance of the pastorate accounts for his change of address from Fruitland, Idaho.

**Bro. Glen M. Baird** assumed pastoral duties on Aug. 1 of the Johnstown, Morrellville church of Western Pennsylvania. He terminated his pastorate at the Des Moines Valley church, Middle Iowa, to accept the Pennsylvania charge. His new address is 406 Chandler Ave., Johnstown, Pa.

**Bro. I. M. McCune,** Irricana, Alta., Canada, will become pastor of the Grants Pass, Oregon, church, Sept. 1.

**Brother and Sister Samuel Bowser** of Ronan, Mont., recently celebrated their fifty-fifth wedding anniversary. The exact date was June 17. Bro. Bowser was born at Lineboro, Pa., some eighty-two years ago. The Bowsers had lived in Illinois, Kansas, Iowa, Minnesota and Michigan before locating in Montana.

**Moderator W. W. Peters** had a good article in the Messenger for July 24. We are sorry, however, for the typographical errors that occurred. In the numbered paragraphs, paragraph 6, we hope you read *last* for *lost* and *favors* for *factors*. In the last paragraph under 8 there is an *of* which should have been *in*.

**Sister J. A. Buffenmyer,** writing from 16 E. Big Spring Ave., Newville, Pa., desires to express her appreciation to all who sent messages of cheer to Bro. Buffenmyer during his illness, and also to those who sent messages of sympathy to the family at his death. Much as she would like to, she finds it impossible to answer each one.

**All Brethren boys** and their friends who may be located at Camp Dunlap, Camp El Centro and El Centro Marine Base, or Camp Seely, will find a welcome at the home of Brother and Sister Cecil Huff and Orpha Statler, 323 South H St., Imperial, Calif. Please send names also to Brethren Service Committee, 22 South State St., Elgin, Ill.

**Elder W. W. Blough,** pastor of the Greene, Iowa, church, died Friday, July 23, at the Charles City hospital a short while after he was taken there following a week's illness. His ministry included pastorates at the Union Ridge church, Iowa; Olathe, Kansas; Omaha and Falls City, Nebr.; and Beachdale and Garrett, Pa. Interment was in Omaha.

**Bro. Chas. Dumond** was installed as pastor of the Waterloo City church, Iowa, on Friday evening, July 16, in a special service of installation conducted by Bro. W. H. Yoder, pastor of the South Waterloo church. A reception and informal hour followed welcoming the pastor and his family, who accepted the pastorate in June. The family will soon move into the recently purchased parsonage.

**Sister Eliza B. Miller,** who underwent a major operation for the removal of a cataract from her eye at the Mayo Clinic the latter part of June, returned to her home, R. 1, Waterloo, Iowa, July 22. The operation is pronounced successful and she has recovered satisfactorily to fill speaking appointments among the churches in Southeastern Kansas and attend a camp during the month of August.

**Elder B. W. Smith** of Burlington, W. Va., who was injured several weeks ago by being thrown from a mowing machine when the horses became frightened and ran away, appreciates the kindness of many friends who sent cards to him and also to his good companion, who has been ill many months. They are both advanced in years. Bro. Smith has served many churches in the First District of West Virginia as elder. It has been impossible for him to answer personally all the messages of sympathy. He is better now and able to get about some.



**Brother and Sister J. E. Smeltzer**, 265 N. First Ave., Canton, Ill., have graciously offered to entertain Brethren boys who may be stationed at Camp Ellis or any other military center within reach of their home. Please send names to Brother and Sister Smeltzer and to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

**In the home** of Sister Lizzie Trout of Covina, Calif., who recently passed to her reward at a good age, "the Brethren church papers have been received for the last sixty-four years."

### Miscellaneous Items

**There is an opportunity** for a middle-aged or older Christian woman to share a home in a small college town with an older woman. Those interested may write Mrs. Henry Lee Brown, Winchester, Va., R. 2.

**Opportunities** for printers with linotype or hand composition experience, also for those who have worked in a book bindery, continue to develop in our organization. If interested write the Brethren Publishing House, Elgin, Ill.

**The legation** in Switzerland transmitted to the state department on July 24 the following information received through official channels from Tokio: "Cunningham reports all missionaries, including Carroll Louise Angeny and James Arthur Flory, well at La Trinidad, Benguet. Send greetings church friends and relatives."

**To Gospel Messenger Agents and Readers:** If there is delay in the delivery of your Gospel Messenger it may be because the unit number recently assigned each address in the larger cities is not included in your address. Your sending this to us will facilitate the delivery of your paper. If you do not know whether your city has been zoned consult your local postmaster.

**Urgent need for typewriters.** The Brethren Service Committee needs four typewriters for new men on detached service in the Elgin B. S. C. office. The General Mission Board needs two. Machines up to ten or twelve years old in reasonable working order can be used. We should like to correspond with you about details if you can help us. Write Edwin Grossnickle, Treasurer's office, 22 S. State St., Elgin, Ill.

### With Our Schools . . .

#### Juniata College

**Summer school** opened June 14 with an enrollment of 131. Professor Paul Yoder is the director.

**The fall session** will open September 13. The college is encouraged in the prospect of the fall enrollment.

**Dr. R. W. Schlosser** of Elizabethtown College will teach here during the second term of the summer session.

**During the Bethany extension** period a series of four evening forum-lectures dealing with rehabilitation problems will be offered.

**Dr. A. W. Cordier** of Manchester College will conduct one of these lecture-forums and another will feature several refugee speakers.

**Between twenty-five and thirty** Pennsylvania ministers of the church have registered for the Bethany extension course on August 2-14.

**Dr. H. K. Zassenhaus**, a graduate of Berne University, who left Germany before the Hitler upheaval, will con-

duct a course next year for students who are interested in rehabilitation and reconstruction problems.

**A week-end conference** of one hundred Hi-Y boys on the campus under the direction of the state Y. M. C. A. is announced for Sept. 24-26.

**Dr. Charles C. Ellis**, who becomes president-emeritus on September 1, hopes to find more time for writing and public speaking, especially in service to the church.

**The Baptist ministers** of Pennsylvania held an interesting three-day session on the campus the closing week of June. They were addressed by the president of the World Baptist Alliance and others.

**The Baptist women** of Pennsylvania held a house party the following week, attended by over one hundred women. Their session was marked by a deep religious and missionary spirit.

**Dr. Calvert N. Ellis** has accepted the presidency of the college to which he was elected by the trustees at their commencement meeting on May 31. He will assume his administrative duties on September 1. The trustees authorized a committee to plan for a formal induction at the time of the autumn trustee meeting.

**New officers** of the alumni association are: Miles Murphy, University of Pennsylvania, president; M. Allen Brumbaugh, University of Buffalo, first vice-president; Miss Bessie Rohrer, Waynesboro, Pa., second vice-president; Irvin D. Metzger, Pittsburgh, alumni trustee; Morley J. Mays, Bridgewater College, executive secretary.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

#### Received Recently

- Children of Other Lands.** Watty Piper. \$1.25.
- Lassie Come-Home.** Eric Knight. 248 pages. \$2.00.
- Walter Reed, Doctor in Uniform.** L. N. Wood. \$2.50.
- Bible Stories for Little Folk.** Edna B. Rowe. \$1.00.
- Learning From Jesus.** Armilda B. Keiser. 163 pages. \$1.25.
- George Washington Carver.** Basil Miller. 166 pages. \$1.50.
- Understanding God's World.** Mary S. Warren. 174 pages. \$1.25.
- A Treasury of Best-Loved Hymns.** Poling and Daugherty. 95 pages. \$2.50.
- John Wesley.** Basil Miller. 140 pages. \$1.00.
- The Children's Bible.** Henry A. Sherman and Charles F. Kent. 329 pages. \$2.50.
- Spurgeon's Sermons on the Second Coming.** David O. Fuller, editor. 147 pages. \$1.25.
- A Conservative Introduction to the Old Testament.** Samuel A. Cartledge. \$1.75.
- Twenty-five Excuses Answered.** S. A. Nagel. 196 pages. \$1.50.
- Man of Like Passions.** Richard Ellsworth Day. 200 pages. \$1.50.
- Stories From the Old Testament.** Maud and Miska Petersham. \$2.75.
- The Life of Christ Visualized, Books I and III.** 48 pages of colored pictures. Paper, 35c.
- A Design for Living.** Harris Elliott Kirk. 93 pages. \$1.25.
- Guiding Intermediates.** Clarice Bowman. 154 pages. Paper, 60c.



## Our Mission Work

### A LASSA MESSAGE

BY E. PAUL WEAVER

#### Eagerly Looking for News

We have heard that you at home are eagerly looking for news from Africa. Likewise we have been wondering about you. When the letters from home are few we search all corners of the Gospel Messenger for bits of news to see what our friends and the church at home are doing. It occurred to me this evening that perhaps you had looked for news from us in vain also.

#### Furloughs Are Due

Almost all of us in Africa are due to go home now. Some have spent over five years out here. Most of us are rather tired at times. Heat, fever, and isolation wear one down after a while. Missionaries are quite human.

#### We Have Continued to Hope

In vain we have hoped all year for folks to come from you to us. Time after time we have seen our hopes dashed to pieces. "Hope springs eternal in the human breast," and still we hope. I believe that many of us are just a little tired mentally now and perhaps spiritually. You at home can do something about that. When you pray for the missionaries, wherever they may be, please remember that missionaries are quite human and face very real problems. In a special way we now need the vision and the strength to meet our problems.

#### No Lack of Food

No one is suffering for lack of food. Most of us are depending on our gardens and on locally grown products. Eggs are still a dozen and a half for a nickel. The price of chickens has doubled. Wheat costs us five cents a pound. From it we make our own cereal and coarse flour. There has been an effort to produce many things locally that formerly were imported.

#### Liquor Is Fifth Columnist

I was much interested in the article in the Feb. 17 Christian Century on Canadian Liquor for Libya. If you were to walk into a grocery store here in Jos you would notice first of all hundreds of empty shelves. Then you would see dozens of shelves loaded with liquor. Although practically no tinned foodstuffs come through to Jos, the liquor supply seems to be constant. Perhaps it is Hitler's best fifth columnist.

#### Africa Bush Becomes World Conscious

The war is making Africa world conscious. Some boys from our area saw service in Ethiopia. Perhaps some will pass near other lands where our church has missionaries. Surely they will see more of the world than ever existed in the dreams of their fathers. These same boys a few years ago hid in their mud huts when the first white men came to their villages. Now they are fighting in a war that they call the white man's war. There has been no conscription here for army service. The lure of money, travel and adventure has called a few of our Buras into the army. Very few Margiis and Chibuks have gone.

#### Black Men Sit and Think

A two-day war would be a long war for our people. We as missionaries came and taught the people not to fight. Now they hear of the white man's war. In the farthest village in the hills near-nude black men sit in the shade of a tree and talk of the white man's war. Often they ask whether no one has been killed. We try

as best we can to tell them how many have been killed in this war. They wonder whether the war will kill all of the white men. They say that there must be many white men. Most bush men think of the white race as numbering perhaps a hundred or so. They conclude at last that the white man must be very brave and that he does not value human life—not even his own.

#### Here Is a Whip

Money is circulating here now. Not many years ago the medium of exchange was pretty shells. Barter without any medium of exchange is still very common. Prices of all native products have gone up. Wages have about doubled. In times like these tin mines are more valuable than gold mines. The labor for the mines must come from the villages. Margiis have a saying, "Here is meat; here is a whip." The big pay is the meat. It draws some. The strong arm of the Moslem chief, "the whip," sends others from many villages.

#### Break Down of Tribal Controls

The war is accelerating the breakdown of tribal controls. Already irreparable damage has been done. The boys and men who have been trained by the mission can get fantastic wages compared with anything that they ever knew. Some of them are leaving the mission in the hope of quick riches. Some will return some day perhaps. Others will be lost. Formerly men were good because that goodness meant a job with the mission. Now big wages beckon them away from their people and their church to jobs where Christian goodness is not the requisite virtue.

#### White Man's Things

The natives have all very often considered the existing mission schools things of the white man. Older people were not too enthusiastic for the schools. The children often spent the entire day in school and left the chores at home for the parents. The schoolboy had little time to spend with his father learning the things of his ancestors. As the child advanced in learning in the schools the gulf between him and his illiterate parents widened. Very often the children after having spent years in the mission schools left the farm for mission employment or went to the city. To some of them school was considered a much more important institution than was the church.

#### It Was the Missionaries' Hope

It was our hope to put on an intensified village program of adult education so that the literacy of the entire village should be raised. It was our hope that the church should become the most important emphasis of the entire mission. It was our hope that the African church and community, with mission counsel, should open schools that would be supported with African funds and suited to African needs. It was our hope that these new schools should fit our people for a Christian-agrarian life.

#### The Brighter Side

There is a much brighter side to the situation now. There is, first of all, in many communities an unprecedented desire for the opportunities of education for young and old. Several communities have opened schools and are supporting them. They are their own. Older men and women are now taking an active part in the work. A few weeks ago when we re-roofed the church house we found that we had almost the unanimous support of the village elders. The old men are



now beginning to feel that the work of Jesus Christ in Lassa is their work and not only a thing for school children. They are beginning to assume their rightful place.

### We Need Help

There is one thing that would help the situation out here. We need fresh help. We need our experienced missionaries who are at home now. If they were to return and bring with them several of our best pastors to work here as church builders, there would be a new inspiration for all of us. The only doctor on the field has almost reached furlough time. Lassa has hoped and waited for a doctor for three years. Garkida has all the work that two doctors could handle. In a day when the government is calling for nurses to serve their country, we dare to ask for nurses to serve their Christ in Africa. We need them now.

### We Must Keep Moving

If you have followed carefully you will agree that right now we are experiencing new problems and new opportunities. As in America and the rest of this shrinking globe, this is a day of new dangers and new hopes. Nothing much is static. If we want to stay where we are, we have to keep moving. If you see our needs here now, you will pray with me that God will direct the Church of the Brethren to accomplish his great work in Africa. Remembering the needs of the entire world may we seek the vision and the strength to do his will so that Jesus Christ may soon rule in his boundless brotherhood of love.

*Lassa, Nigeria, West Africa.*

## The Problem of Well Digging

BY ERNEST M. WAMPLER

I am still hoping some extra funds can be found for this line of work. We can pick out a few counties and then give them less of the free relief while we feed the men that do the work on the wells. The lowest government estimate for wells is around NC \$1,500 (U. S. \$75). The water is only fifteen to twenty-five feet below the surface in quite a few of the counties around Hsuechang. If funds should come in sufficient amount to justify the sending of a man from Chungking to oversee this line of work I would be very glad to help him get in touch with the government officials to secure the money for the materials. If we should have a dry spring then these wells would be very badly needed; they would be a blessing any time for most seasons. There is not enough moisture for the two crops per year which they try to get from the land in Honan.—From Have a Heart for China, May 1943, Bulletin of the Church Committee for China Relief.

## What to Pray For

*Week of August 7-14*

Hope lies dormant for many years and refuses to give up. This is certainly true in so far as missionaries are concerned in their desire to return to the field where they have served. Dr. and Mrs. Howard A. Bosler returned from Africa in 1940 and during these three years the urge to return has continued with them. A great portion of their hearts is in Africa, although they are now serving at New Paris, Ind., in a field which thinks it is a needy one in its need for the doctor's service.

Pray that the way may open for the Boslers to return to the Africa field if that is the Lord's will for them.

In a mimeographed program entitled, Biographies of Doctors in Africa, a short account of Dr. Bosler's life is given. This program has been prepared for use among the churches. Much information is given about the five doctors of the Church of the Brethren who have served on the Africa field since 1924.

Many groups and individuals will want to order this program, to study it and to pray more effectively for the medical work of our church in Northern Nigeria.

## Monthly Financial Report

During the month of June contributions for the Conference Budget and all general Boards and agencies in the Budget totaled \$58,898.23 and the total received for the year beginning March 1, 1943, was \$102,262.21. Contributions for the Brethren Service totaled \$25,935.56 for the month and the total received for the year was \$84,485.43, detail as follows:

	Receipts for June	Total receipts since 3-1-43
World-wide Missions .....	\$ 6,094.74	\$ 12,785.18
Women's Work Project .....	682.26	2,895.13
Home Missions .....	184.00	508.12
Foreign Missions .....	1,228.11	3,126.21
Junior League Project .....	79.23	282.64
Intermediate Project .....	14.40	16.40
India Mission .....	407.44	771.00
India Native Worker .....		6.00
India Boarding School .....	5.00	48.38
India Share Plan .....	137.85	449.45
India Missionary Supports .....	3,556.19	6,721.13
China Mission .....	264.79	965.47
China Native Worker .....		50.00
China Girls' School .....		5.66
China Share Plan .....	37.50	164.59
China Missionary Supports .....	3,611.02	5,094.19
South China Mission .....		125.00
Minerva Metzger Memorial .....		25.00
Africa Missionary Supports .....	1,099.91	2,868.20
Africa Mission .....	63.00	625.72
Africa Share Plan .....	71.25	227.50
Africa Leper .....	26.43	134.29
Conference Budget Undesignated ....	40,405.83	59,951.42
Conference Budget Designated for—		
Bethany Biblical Seminary (at Elgin)	102.95	283.83
Bethany Biblical Seminary		
(at Chicago) .....		115.00
Board of Christian Education .....	562.03	2,338.42
General Education Board .....	26.75	212.64
General Ministerial Board .....		7.50
Student Loan Fund .....	5.00	5.00
Conference Budget Share Plan .....		16.40
Youth Serves .....	232.55	936.74
	<b>\$58,898.23</b>	<b>\$102,262.21</b>
Brethren Service—		
Brethren Service Fund .....	15,947.11	51,863.18
China Relief .....	1,708.25	4,172.45
Civilian Public Service .....	6,782.33	24,039.97
European Relief .....	291.25	440.25
General Relief .....	1,170.62	3,463.66
Refugee Fund .....	1.00	140.92
Rehabilitation Fund .....	25.00	365.00
	<b>\$25,935.56</b>	<b>\$ 84,485.43</b>
Grand total all contributions .....	<b>\$84,833.79</b>	<b>\$186,747.64</b>

The following shows statement of condition of the following Boards as of June 30, 1943:

General Mission Board	
Income since March 1, 1943 .....	\$ 39,745.26
Income same period last year .....	51,360.77
Expense since March 1, 1943 .....	39,807.19
Expense same period last year .....	28,679.56
Mission surplus June 30, 1943 .....	77,947.39
Mission surplus May 31, 1943 .....	81,517.86
Decrease in surplus June 1943 .....	3,570.47
Brethren Service Committee	
Income since March 1, 1943 .....	\$ 84,485.43
Income same period last year .....	63,385.54
Expense since March 1, 1943 .....	116,422.83
Expense same period last year .....	80,370.49
Brethren Service surplus June 30, 1943 .....	80,759.67
Brethren Service surplus May 31, 1943 .....	86,297.35
Decrease in surplus, June 1943 .....	5,537.68



# Brethren Service

## C. P. S. PROJECTS AND PERSONNEL

For some time you have read of this or that camp. You have read over-all statistics of the number of men in camp, the number of camps, and the types of projects. Here in statistical form is the complete picture in figures of the Civilian Public Service program. If one reads carefully between the lines, an expanding and ever-enlarging program to meet human needs is discovered in the work of these men dedicated to the program of peace. These figures are as of July 15, 1943.

### Non-Maintenance Projects

#### Soil Conservation Camps

	Agency	Capacity	Total in Unit
4. Grottoes, Va. ....	M	150	115
5. Colorado Springs, Colo. ....	M	165	99
6. Lagro, Ind. ....	B	140	74
7. Magnolia, Ark. ....	B	150	93
18. Denison, Iowa ....	M	150	109
20. Wells Tannery, Pa. ....	M	150	138
23. Coshocton, Ohio ....	F	50	64
24. Hagerstown, Md. ....	MB	140	129
33. Ft. Collins, Colo. ....	M	220	160
46. Big Flats, N. Y. ....	F	160	120
52. Powellsville, Md. ....	F	155	131
67. Downey, Idaho ....	M	150	75
Total .....		1,780	1,307

#### U. S. Forest Service Camps

12. Cooperstown, N. Y. ....	F	35	36
16. Kane, Pa. ....	B	165	94
21. Cascade Locks, Oregon ....	B	225	101
28. Medaryville, Ind. ....	M	150	62
30. Walhalla, Mich. ....	B	150	120
31. Camano, Calif. ....	M	200	144
32. West Campton, N. H. ....	F	150	136
34. Beltsville, Md. ....	BFM	64	68
35. North Fork, Calif. ....	M	200	152
36. Santa Barbara, Calif. ....	B	200	114
37. Coleville, Calif. ....	F	200	210
42. Wellston, Mich. ....	B	155	135
48. Marienville, Pa. ....	B	150	68
56. Waldport, Oregon ....	B	150	129
76. Glendora, Calif. ....	F	200	200
Total .....		2,394	1,769

#### National Park Service Camps

29. Lyndhurst, Va. ....	B	150	113
45. Luray, Va. ....	M	150	121
55. Belton, Mont. ....	M	160	106
107. Three Rivers, Calif. ....	M	150	82
108. Gatlinburg, Tenn. ....	F	150	126
Total .....		760	548

#### Miscellaneous Agency Camps

27. Crestview, Fla. ....	BFM	30	20
(U. S. Public Health Service)			
57. Hill City, S. Dak. ....	M	175	116
(Bureau of Reclamation)			
59. Elkton, Oregon ....	F	150	139
(General Land Office)			
60. Lapine, Oregon ....	M	200	154
(Bureau of Reclamation)			
64. Terry, Mont. ....	M	200	147
(Farm Security Administration)			
94. Trenton, N. Dak. ....	F	160	163
Total .....		915	739

### Foreign Service and Relief Training

43. Castañer, Puerto Rico .....	B	25	20
99. Chungking, China .....	F		19
101. Foreign Relief and Rehab. ....	BFM		148
101. Administration and Research ....	BFM		187
101-1. Columbia University .....			9
101-2. Cornell University .....			11
101-3. Manchester College .....			2
101-4. Goshen College .....			49
101-5. Swarthmore College .....			59
101-6. Haverford College .....			5
101-7. Guilford .....			1
101-8. Earlham College .....			5
Total .....			7
Total .....			148

### Detached Service

National Service Board, Wash. ....	BFM		18
Mennonite Central Committee, Akron	M		11
American Friends Service Committee,			
Philadelphia .....	F		10
Brethren Service Committee, Elgin ..	B		7
Total .....			46

### Maintenance Projects

#### Mental Hospitals

41. Williamsburg, Va. ....	F	35	32
44. Staunton, Va. ....	MF	35	16
47. Sykesville, Md. ....	B	50	37
49. Philadelphia, Pa. ....	F	50	39
51. Ft. Steilacoom, Wash. ....	B	25	23
58. Farnhurst, Del. ....	M	35	35
63. Marlboro, N. J. ....	M	40	41
66. Norristown, Pa. ....	M	95	92
68. Norwich, Conn. ....	B	50	44
69. Cleveland, Ohio ....	F	30	25
71. Lima, Ohio ....	M	20	10
72. Macedonia, Ohio ....	M	25	15
73. Columbus, Ohio ....	B	20	10
74. Cambridge, Md. ....	B	15	12
75. Medical Lake, Wash. ....	F	25	24
77. Greystone Park, N. J. ....	M	60	60
78. Denver, Colo. ....	M	15	12
79. Provo, Utah ....	M	25	23
80. Lyons, N. J. ....	B	25	24
81. Middletown, Conn. ....	F	50	32
82. Newtown, Conn. ....	B	40	39
83. Warren, Pa. ....	F	25	26
84. Concord, N. H. ....	F	50	45
85. Howard, R. I. ....	M	50	50
86. Mt. Pleasant, Iowa ....	M	25	25
87. Brattleboro, Ver. ....	F	25	25
88. Augusta, Maine ....	B	25	5
90. Ypsilanti, Mich. ....	M	50	50
93. Harrisburg, Pa. ....	M	35	35
105. Colony, Va. ....	B	25	16
109. Marion, Va. ....	B	25	10
110. Allentown, Pa. ....	M	25	--
Total .....		1,135	932

#### Training Schools

62. Cheltenham, Md. ....	F	22	18
91. Mansfield, Conn. ....	B	30	29
92. Vineland, N. J. ....	M	10	11
95. Buckley, Wash. ....	B	15	15
102. Owings Mills, Md. ....	C	25	14
Total .....		102	87

#### General Hospitals

26. Chicago, Ill. ....	C	30	30
50. New York City ....	F	25	21
61. Durham, N. C. ....	Meth.	30	30
Total .....		85	81

#### Agriculture Experiment Station

104. Ames, Iowa ....	F	40	29
106. Lincoln, Nebr. ....	M	30	25



112. East Lansing, Mich. ....	B	6	6
113. Waseca, Minn. ....	B	8	-
Total .....		84	60

**Commerce Dept. and Forest Service**

98. Coast and Geodetic Survey ....	G	100	10
103. Forest Service Parachute Unit ..	M	70	68
111. Mancos, Colorado .....	G	150	20
Total .....		320	98

**Medical Research—Detached Service**

University of Illinois Research Hos- pital, Chicago .....	B	18	4
University of Illinois, Urbana .....	M	4	
University of Chicago Medical Clinic, Chicago .....	F	1	
University of Minnesota, Laboratory Physiological Hygiene .....	B	8	
Bartol Research Foundation, Swarthmore .....	F	1	
Goldwater Memorial Hospital, New York City .....	F	12	
Memorial Hospital for Cancer, New York City .....	F	1	
Massachusetts General Hospital, Boston, Mass. ....	F	7	
Harvard University Psycho-Acoustic Lab., Boston, Mass. ....	F	7	
Total .....		59	

**Dairy Farm Workers**

97-M-1. Dodge County, Wis. ....	M	20	20
97-B-2. Madison County, N. Y. ....	B	20	21
97-F-3. Hartford County, Conn. ....	F	20	5
97-M-4. El Paso County, Colo. ....	M	25	25
97-B-5. McHenry County, Ill. ....	B	21	21
97-M-6. Greene County, Wis. ....	M	20	19
97-M-7. Dane County, Wis. ....	M	20	20
97-M-8. Fond du Lac County, Wis. ..	M	20	20
97-B-9. Delaware County, N. Y. ....	B	20	18
97-M-10. Outagamie County, Wis. ..	M	20	20
97-M-11. York County, Pa. ....	M	20	21
97-M-12. San Joaquin County, Calif. ..	M	20	19
97-B-13. Susquehanna County, Pa. ..	B	20	20
97-B-14. Montgomery County, Md. ...	B	20	15
97-B-15. Chenango County, N. Y. ...	B	20	19
97-M-16. Lenawee County, Mich. ...	M	20	20
97-M-17. Genesee County, Mich. ...	M	20	20
97-M-18. Wayne County, Ohio ....	M	25	25
97-M-19. Summit County, Ohio ....	M	20	20
97-M-20. Cuyahoga County, Ohio ...	M	15	15
97-B-21. Sussex County, N. J. ....	B	20	20
97-M-22. Allegheny County, Pa. ....	M	10	9
97-M-23. Lancaster County, Pa. ....	M	10	11
97-B-24. King County, Wash. ....	B	20	
97-B-25. Orange County, N. Y. ....	B	20	16
97-B-26. St. Lawrence County, N. Y. ..	B	20	4
Total .....		506	443

**Dairy Testers (Unit No. 100)**

Connecticut Dairy Testers .....	F	8	8
Indiana Dairy Testers .....	B	6	
Michigan Dairy Testers .....	M	16	13
Nevada Dairy Testers .....	F	2	
New Jersey Dairy Testers .....	B	15	11
New York Dairy Testers .....	B	12	9
Pennsylvania Dairy Testers .....	M	25	25
Delaware Dairy Testers .....	F	1	1
Maryland Dairy Testers .....	B	4	3
Iowa Dairy Testers .....	M	3	-
Total .....		92	70

**Summary****Civilian Public Service, July 15, 1943**

Nonmaintenance projects .....	4,596
Maintenance projects .....	1,827
Total men in C. P. S. ....	6,423

**Brethren Civilian Public Service, June 30, 1943**

Regular Camps .....	1,235
Hospitals .....	290
Farms and Dairy Testers .....	181
Detached Service .....	12

Total men in Breth. C. P. S. ....1,718

**Denominational Representation in Brethren Camps**

Church of the Brethren .....	762
Friends .....	29
Mennonites .....	28
German Baptist Brethren .....	55
Progressive Brethren .....	9
Non-Historic Peace Churches .....	835

Total .....

Note: The number preceding the name of the camp is the number given to the unit in the Federal Register for the sake of clarity. This indicates the order in which projects were approved and opened. Letters under AGENCY indicate: M-Mennonites, B-Brethren, F-Friends, C-Catholics, Meth-Methodists; G-Government. The CAPACITY figure represents the number of men the unit could take care of. For various reasons units are not filled to capacity at all times.

**Plans for Manchester Relief Corps**

You read in the last Messenger about the banning by Congress of relief training and foreign service for conscientious objectors. Plans are now definitely on the way to utilize the men at Manchester in the best way possible when they are returned to camp at the end of their ten weeks' training on August 13. Some will return to regular camps to stimulate postwar education there. A few will be sent to Puerto Rico to get actual relief training at the Castañer project and to Crestview to work in the hookworm control project. Others will get medical experience in hospitals to aid in rehabilitation work or will do rural rehabilitation work in farm camps.

Although this has been a stunning blow to those who have worked for so long to get relief training and foreign service approved, it has not disheartened them. It is believed that from this disappointment may come a revitalized educational program in the camps. Meanwhile the public must be adequately informed as to the reasons why conscientious objectors desire foreign service in war areas, and of the service they can render there.

**New Hookworm Control Units**

During July M. R. Zigler of the Brethren Service Committee and Henry Fast of the Mennonite Central Committee surveyed the Florida territory surrounding Camp Crestview with the end in view of establishing a Mennonite unit and a Friends unit there in addition to our present camp. Ralph Townsend, director of Camp Crestview, will be over-all director of the three camps.

**Puerto Rico Unit Expanded**

During the last month eleven new men have gone to Puerto Rico. They are Wilbur Nachtigall, Justus Holsinger and Erwin Schrag to work in the Mennonite sub-unit which is being opened at LaPlata; Robert L. Bogue, Theodore N. Haynes, Evan Davis, Everett Crouch and Roy Schaal to work in the Friends sub-unit, which is being opened at Zaldondo; I. Harvey Horner, James Martin and Gladden Boaz to work in the Brethren unit at Castañer.

John Friesen and Stanley Harbison are expected to arrive soon, and three trained nurses are ready to go as soon as transportation is secured.



## THE USE OF PICTURES

By Mary Senger Swinger, Pleasant Mound, Illinois

I have a small but growing collection of large size color prints, mostly of well-known paintings. They range in size from nine by twelve inches to about thirty by forty inches. They have cost me from ten cents to one dollar each according to subject and size. Those that are twelve by sixteen inches or larger are most suitable for group study. The smaller ones are suitable for class study.

The pictures are mounted on white cardboard with transparent tape. I leave a white margin around the picture and put a cloth suspension ring in the middle at the top. Then they are ready to use.

I use them in my home first. A few days ago I was looking through the pictures and sorting out a few which I thought my husband might use during a two weeks' pre-Easter service. Miriam, nearly five, said, "Mother, hold that up so I can see it." At once Mark and Martha, both younger, were all attention. I held the picture up for them; then I had an idea. I dug out my music stand. After experimenting a bit to find the proper adjustment, I placed it in the living room where the light was just right. Then I placed on it the picture, *A Little Child Shall Lead Them*. Miriam asked, "Mother, won't that wolf bite the lamb? Will that lion bite the calf or the little girl? And there's a big bear and a big calf!" Then I had a chance to teach the verses from the Bible which had inspired the picture. One by one we went through the entire collection of pictures, the children asking questions or saying a Bible verse they had learned. We do not have a picture review like that every day, but I do have one special place in our living room where I hang pictures that I do not want to leave up all the time. We change them as often as we like. Of course we have framed pictures which have their own place on the wall all the time. Some of these are *Our Lord on the Mount of Olives*, *The Angelus*, *Christ in Gethsemane*, and others besides scenery pictures. Yesterday when the Messenger came Miriam said, "O mother, look at the picture." It was *Christ in Gethsemane* and today the same picture was on the little card she got in the Sunday-school class and also on the wall chart.

At church I use my pictures in various ways. This morning the picture, *Christ in Gethsemane*, was usable with the Sunday-school lesson. Our congregation is not large, so when a picture about twelve by sixteen inches is hung in the front of the room most of the people can see it. Sometimes the picture will be explained; sometimes it will not even be mentioned. But it will be noticed. A picture altogether separate from the lesson may accompany a story in the worship service before class time. This will help to develop the habit of being present on time, especially among the children. Of course pictures are usable in the Sunday-school class.

One Sunday evening at the opening of the service we hung the picture, *Christ Knocking at the Door*. A ladies' quartet sang *Knocking, Knocking*. The pastor used as his text "Behold, I stand at the door, and knock" (Rev. 3:20). Other pictures can be used in a similar manner and also with invitation songs.

One Sunday evening the B. Y. P. D. presented a pro-

gram which we had worked out on *The Life of Christ in Picture and Song*. A picture was placed on a stand, while one person read a few fitting Scripture verses. The leader then described the interesting points of the picture. This was followed with a song, either as a special number or by the B. Y. P. D. chorus. After that another picture was presented in the same manner. When the program was concluded one young man said, "I didn't know pictures were so interesting. Some rainy day I'd just like to sit down on the floor with all those pictures around me and look at them again." An elderly lady said to the one who had described the pictures, "I never did like picture study, even when I had to teach it in school, but you can make it very interesting." A program centering around Easter and another around Christmas could be worked out. There are also other possibilities in the parables and stories of Jesus.

Perhaps the most interesting place in which I have used my pictures is vacation Bible school. At the beginning of each day's work I aim to have a half hour opening with all the children together. Each

### ADULT DISCUSSION OUTLINE

#### Reality in Religion

Scripture: James 5

Sunday, Aug. 29

#### I. The Curse of Ill-gotten Wealth (chapter 5:1-6)

There is no sin in the possession of money; neither is there virtue in poverty. Two questions should be asked as to riches. How were they gotten? How are they being used? James is talking to persons who were guilty on both of these counts. They belonged to a class not unlike some with whom we are familiar today. They seem to have been heaping together unused wealth and it was ruining on their hands. They secured this wealth by defrauding the poor and righteous. They withheld wages from their hired help. They used their wealth for sin and luxury. A terrible doom awaited them.

#### II. Patience in Suffering (vs. 7-11)

Christians are expected to use every lawful means to better conditions and then to endure patiently. James encourages his people by reminding them of the nearness of Christ's coming. He reminds them of the suffering of the prophets and the tenderness and sympathy of the Lord.

#### III. Simple Truthfulness of Speech (v. 12)

A Christian's word should be such that he needs no oath to make it binding. Such a reputation is acquired by habitual truthfulness.

#### IV. The Anointing of the Sick (vs. 13-18)

Here James gives specific instructions as to what to do when sad, happy, or sick. For 200 years the Church of the Brethren has found wisdom and blessing in these words.

#### V. The Blessedness of Converting the Wrongdoer (vs. 19, 20)

James closes his epistle with an encouragement to soul winning. Christians must always remember their opportunity and responsibility to those who are not following Christ.

#### VI. For the Discussion

What admonition and teaching of James seems most urgent for our day? Tell why.



day as a group we learn a Bible verse with the reference. I find that pictures are very helpful in teaching the verses. It gives the verse more meaning and makes it more easily remembered. For instance, the first day I used the picture, The Birth of Christ, and the verse, "And she shall bring forth a son" (Matt. 1:21). For the picture, Christ Among the Doctors, I used Luke 2:52. Each day for the first week I used a different picture and verse and each day we reviewed the ones we had had before. As soon as I presented the picture the children would say the verse.

For the second week I used the picture, The Hope of the World, by Copping, showing Christ with the children representing various races. Each day during the week I told a story about a different child and

how he found Jesus. I gave the children from Monday until Wednesday to learn Mark 10:14. I promised a small copy of the picture to each child who had memorized the entire verse and reference by the close of school on Wednesday. The response was one hundred per cent. The pictures were then mounted by the children in various ways in their classes as part of their handwork. The teachers also used various pictures in the classes to illustrate the stories or just as picture study.

Picture study is most interesting and valuable if it is not made too difficult. I believe the human points of interest and Bible truths should be emphasized rather than the technical points of art.

A sample program follows:

### Life of Christ in Picture and Song

Picture	Scripture	Song
Rock of Ages		Rock of Ages
Birth of Christ	Luke 2:7, 8, 16	Away in a Manger
Christ and the Doctors	Luke 2:42-49	Christ in the Temple
The Boy Christ		Fairest Lord Jesus
Calling Fishermen	Mark 1:16-18	Fishers of Men
Christ Blessing Children	Mark 10:13-16	Jesus Loves the Little Children, or I Think When I Read
The Good Shepherd	John 10:4, 14, 15	The Lord Is My Shepherd
The Lost Sheep	Luke 15:3-7	The Ninety and Nine
The Sower	Matt. 13:3-8	Work For the Night Is Coming
The Gleaners	John 4:35, 36	Bringing in the Sheaves
The Last Supper	Matt. 26:20-22	
Gethsemane	Matt. 26:36-39	Beautiful Prayer in Gethsemane
Crucifixion	John 19:17-19	The Old Rugged Cross
Empty Tomb	Matt. 28:1-8	Christ The Lord Is Risen Today
Ascension	Luke 24:50-52	
Hope of the World	Matt. 28:19, 20	Christ for the World We Sing

A poem from The Touch of the Master's Hand was used with the picture, Crucifixion.

## Correspondence . . .

### Echoes From the Institute of International Relations

The dreams of the past decade became a reality this year when the opportunity presented itself for my going to the Institute of International Relations at Grinnell, Iowa. The theme for this conference was Our Role in Shaping the Peace and Reconstruction. These conferences are sponsored annually by the Friends Service Committee. They are not pacifist conferences; neither are they without the pacifist element. Every one was invited to attend who is interested in the above theme. There were thirty professions and occupations represented. These represented at least twenty religious sects, ten nationalities, and many more opinions and ideas.

It would be asking for too much space to mention personally speakers and themes. However, it will add a bit of interest to mention the fact that eminent thinkers from Japan, China, India, England, France, and Russia played a prominent part from the platform. These with distinguished leaders in our own nation discussed all problems pertaining to the conference theme intelligently, freely, and frankly. Thus every one had an opportunity to add his contribution in thought and voice. A few of the questions elaborated upon were Food for the World, How and When; Education; Economics; History Leading to the Present Crisis; Will Russia Collaborate?; Will the United States Block a Lasting Peace?;

Basis for a Durable Peace; Imperialism and the Four Freedoms; The Role of the Church in the Present World.

I will attempt the difficult task of summarizing a ten-day convention.

1. History reveals that all nations share the guilt of the present conflict. This war is not the crisis, but a culmination of crises unwisely met and unjustly solved. No nation involved has been entirely free from imperialism, from which we are attempting to free the world.

2. We must build confidence and trust among all nations. "We cannot trust the Axis powers," is the voice of the Allies. Can they trust us? They say not. At the close of the last war we were to foster a disarmament program. After the sinking of a few ships Great Britain and the United States decided upon equal parity. The ratio for Japan was three to our five. Japan said no. Contrary to all peace treaties an armament race ensued. Germany's army had been reduced to one hundred thousand; her navy was gone; she was denied an air force. She looked this way and said, "They are not disarming as they promised; they are building armaments; see, you cannot trust those Americans!" It is obvious that we must destroy fear and build confidence.

3. The clash of color must be abolished, beginning at home. Japan was denied race equality in public at the close of the other war. Great Britain and the United States were the chief opposers. Their delegates asked for it and were denied. They left the hall, saying, "Some



day the white race will be sorry for this." I wonder if this is the day. The plea of Japan to other races today is freedom from the dominance of the white race. Only yesterday, historically speaking, the East ruled the West. Unless we plan a just peace, only tomorrow will they do it again. The white race is much in the minority. The race problem at our own doorstep is too obvious for mention.

4. The organization and management of a postwar international economic and political structure for a world society is the major problem of the next ten years.

According to a dramatized postwar international peace conference the sentiment is that all nations should live, but live under the government of a world order with authority and power to subdue aggression and prohibit the building of arms. Disarmament of all nations is possible, if not probable. A cross-country poll reveals that 68% of American citizens desire some sort of a world order; 75% desire an active part in it; a majority are willing to pay more taxes and continue rationing. However, only 41% are willing to disarm, even if other countries do; 41% are willing to make lease-lend a gift; only 28% voted to accept foreign goods and forget reparations from defeated countries. We know what we want but we are not sure that we are willing to pay the price. Even a Jewish rabbi told me that Germany should live. Would you believe it? A Chinese notable said the same thing for Japan. This is a challenge to some American Christianity, is it not?

My greatest regret was that there was only one other of our fraternity at the conference, Doyle Fleishman, a student from Dallas Center, Iowa. It would be quite profitable for any congregation or district to aid a delegate to attend one of these international institutes and bring home the pulse beats of a suffering world.

Plattsburg, Mo.

X. L. Coppock.

### **Southeastern Regional Conference Program**

Roanoke, Va., August 29-31

**Sunday Evening, August 29**

Ralph E. White, Chairman



**E. Stanley Jones**

8:00 Choral Music,  
Combined  
Choirs of  
Roanoke  
Brethren  
Churches.

8:15 Worship, Earl  
M. Bowman.

8:30 Address—The  
World Con-  
vulsion, Has  
It A n y  
Meaning? E.  
S t a n l e y  
Jones.

Benediction,  
Millard Wil-  
son.

**Monday Morning,  
August 30**

W. H. Peters,  
Chairman

9:30 Worship, A.  
J. Caricofe.

10:00 Address—Brotherhood Through Christ, Warren D.

Bowman.

10:45 Address—Our Home Mission Program, H. L. Hartsough.

11:30 Address—Pentecost and the Problems of Today, E. Stanley Jones.

Benediction, Newton Poling.

### **Monday Afternoon**

2:30 Group Conferences.

1. For all district board members. Chairman, C. G. Hesse.

Symposium: What Our General Boards Expect of District Boards—

In Ministerial Work, Ralph E. White.

In Mission Work, to be announced.

In Christian Education, Earl M. Bowman.

Correlating the Program of District Boards, H. L. Hartsough.

General Discussion led by chairman.

2. For Sunday-school workers. Chairman, Ralph E. Shober.

Symposium: Enriching the Sunday school—

Children's Work, Ruth Shriver.

Intermediate Work, Murray Wagner.

Youth Work, D. Howard Keiper.

Adult Work, Olden Mitchell.

Building the Sunday School as a Whole, N. M. Shideler.

General Discussion led by chairman.

3. For district and local youth workers. Chairman, Flora Harsh.

Seminar for Adult Advisers. A. R. Showalter, chairman. Paul Robinson, leader.

Seminar on Youth Serves and Brethren Service. Robert Earl Houff, chairman. Flora Harsh, leader.

Seminar on the Local Youth Program. Thelma Kromhout, chairman. Grace Bowman, leader.

5:30 Fellowship meal. Toastmaster, Morley J. Mays.

Special Music, Nelson T. Huffman.

Remarks—The Outlook for Our College, Paul H. Bowman.

Address—Christianity and Modern Education, E. Stanley Jones.

### **Monday Evening**

Carson Key, Chairman

8:00 Hymn Appreciation, A. Stauffer Curry.

8:15 Worship, Henry Eller.

8:30 Address—What Is Our Message? E. Stanley Jones.

Benediction, Fred Harrell.

### **Tuesday Morning, August 31**

Guy Wampler, Chairman

9:30 Worship, Isaac Garber.

10:00 Address—Recent Trends in Our General Church Program, Paul H. Bowman.

10:45 Address—Christian Education in Our Day, Minor C. Miller.

11:30 Address—The Christian Way, E. Stanley Jones. Benediction, Raymon Eller.

### **Tuesday Afternoon**

2:30 Group Conferences.

1. For all district board members. Chairman, C. G. Hesse.



Making the Advance in Attendance Effective, Chester I. Harley.

How We Discover Mission Points, J. A. Naff.

Developing Our Home Mission Program, Norman Seese.

The Ministerial Placement Plan, H. L. Hart-sough.

General discussion led by chairman.

2. For Sunday-school workers, Chairman, Ralph E. Shober.

Building Attendance in the Sunday School, Arthur L. Warner.

An Effective Leadership Training Program, Earl Mitchell.

Materials for Sunday-school Workers, Elmer Hersch.

General discussion led by chairman.

3. For district and local youth workers.

Business Session, in charge of regional youth cabinet.

Panel Discussion: Youth and the Program of the Church, A. Stauffer Curry, chairman; Jacob Replogle; Mrs. A. R. Showalter; Paul Robinson; Olden Mitchell; John Eller.

4. For children's workers. Chairman, Mrs. Paul H. Bowman.

Program by First Virginia children's cabinet.

5. For women's workers. Chairman, Mrs. C. G. Hesse.

#### 5:30 Dinner Conferences.

1. For ministers and laymen. Chairman, Ralph E. White.

Address—Evangelism and the World of Today, E. Stanley Jones.

2. For youth and youth workers. Toastmaster, Paul Robinson; Music Leader, G. Wayne Glick.

Special Music, Bridgewater College Ladies' Quartet.

Address—Youth and the New Day, J. Clyde Forney.

#### Tuesday Evening

Flora Harsh, Chairman

8:00 Special Music, First Virginia Youth Choir.

8:15 Worship, Regional Youth Cabinet.

8:30 Address—What May a Modern Person Believe? E. Stanley Jones.

Benediction, Robert Earl Houff.

#### Report of District Mission Board Meeting

The district mission board of Southern Pennsylvania held a meeting on July 5 in the Three Springs church, Perry congregation. This was the first meeting of its kind held in the district. The pastors of the mission churches were present to give reports of the work and also to present and discuss their problems. The families of the members of the mission board and the pastors were also present. At noon a basket lunch was served in the basement of the church. Previous to the meeting, cards were mailed to the ministers in charge of churches in the district, inviting them to send suggestions which would be helpful to the board. Several responded, and their suggestions were discussed and given due consideration. Some of the problems which were acted upon had to do with organization, providing sufficient Sunday-school workers, plans for evangelistic

services, improvement of church property, expansion of the church program, surveys and administration. Several committees were appointed to give further study to some of the problems and suggestions which were offered. It was also decided to make available some books which would be helpful to our mission pastors.

We feel that this meeting was constructive and helpful to both the board and the workers, and we plan to hold a similar meeting next year at another one of the mission churches in the district. It gives both the board and workers the opportunity to discuss in detail the progress of the work, and together work out solutions. Then, too, the fellowship afforded the families was most delightful. The pastors who are now serving the mission points of Southern Pennsylvania, are: Cletus S. Myers, Perry congregation; Earl S. Kipp, Mt. Olivet congregation; Robert Dittmer, Van Dyke mission.

Carlisle, Pa.

H. M. Snaveley, Secretary.

#### Another Mortgage Burning

On Jan. 3, 1943, the Fort Wayne church burned its mortgage with an appropriate service, which was recorded by DeLoss Baker. The choir sang Open the Gates of the Temple; a noteburning litany was read responsively; after the burning of the mortgage a litany of gratitude and rededication was used. Letters containing congratulatory messages were received from former pastors: Wilbur M. Bantz, Toledo, Ohio; S. S. Blough, Sidney, Ohio; Leo H. Miller, South Whitley, Ind. Every pledge was paid before the service, a real testimonial for integrity. In six weeks \$1,292.50 was raised. The mortgage, amounting to \$2,600, was of two years' standing, representing an aggregate of all indebtedness on parsonage and church. Talks were given by our oldest charter member, Frank P. Colclessor, and others who have seen many years of service in the local church, George E. Barrett, O. B. Bosserman, Roy Langstaff, C. J. Baker, Charles L. Circle.

Fort Wayne, Ind.

Van B. Wright.

#### Companions of Fifty-Six Years

The fifty-sixth anniversary of the founding of a fine Christian home was noted by the Osage church of Southeastern Kansas, on June 27, 1943. Those honored were Brother and Sister S. H. Heryford, who were married June 29, 1887, at Fredonia, Kansas. Bro. Heryford is eighty-four years old and for the last four years has been confined pretty much to his home by poor health. He came to Wilson County, Kansas, from Vernon County, Missouri, in 1878. Sister Heryford is seventy-seven years of age, is able to do most of the necessary duties of the home, and is a faithful attendant at the services of the church. She was formerly Anna Horner, born in Pennsylvania, moving to Ohio at the age of six, and then to Kansas in 1885.

Five children, four girls and one boy, were given them to bless their home. There are eight grandchildren and two great-grandchildren.

The church helped them celebrate this happy occasion with a special service at the church in the morning. Several of the grandchildren rendered special numbers of music. At noon a bounteous basket dinner was enjoyed on the lawn of the home and with it a fine Christian fellowship. Many words of appreciation, cards, and bouquets came to them as expressions of the good wishes of their many friends.

McCune, Kansas.

G. A. Zook.

#### Mother Murray

Mother Murray was born near Hagerstown, Maryland, in 1847. She was married to A. J. Murray when she was only seventeen. Bro. Murray died in 1906. The Murrays early united with the Church of the Brethren.

The survivors are five daughters and one son, all of whom were at her bedside at the time of her death. The children are as follows: Mrs. Caroline Poole, of Topeka; Mrs. Hallie McDonald, of Tulsa; Mrs. Elizabeth Rich; Pearl and Mrs. MaBelle M. White, of the home; and M. Roy Murray, of Kansas City. Also surviving are fifteen grandchildren, fourteen great-grandchildren, and four great-great-grandchildren. Bro. C. C. Beery, the pastor of Parsons, conducted the funeral.



It was at the Springfield Conference that young Murray approached the writer and offered him the trip to the Mediterranean world and to the Bible lands that has led to such close fellowship with Bro. Roy.

This distinguished woman and long faithful member of the church lived a widow for thirty-seven years. She was of unusual character, deep in conviction, firm in devotion, and active in service. She continued a leader in all home and religious activities to almost the very last day. She knew pioneer deprivations and the conveniences of modern day. She was deeply sympathetic to everybody and always faithful in her church work. She continues to live in her children. It is only natural that her son, Roy, should be the outstanding man he is. At many times in the sojourn through foreign lands one heard over and over again that our tourist leader is a typical American. Truly was Bro. M. Roy Murray a striking figure among all nationalities. Straight and strong and active—it was virtues of the mother manifesting themselves in a new generation.

Ninety-five years of active, consecrated Christian living make a great life. Mother Murray's career was a living, vibrating, dynamic poem.

Nokesville, Va.

I. N. H. Beahm.

### Albert Ray

Albert Ray, the son of Thomas E. and Cynthia Ann Ray, was born in Middletown, Ind., on Jan. 4, 1871, and died on June 30, 1943, at the Santa Fe hospital, Los Angeles. He was one of seven children, five having preceded him in death. On April 28, 1894, he was united in marriage to Lettie Kuhen.

Bro. Ray came to California in 1892 and moved to San Bernardino approximately thirty-five years ago. In 1936 he was retired from the Santa Fe railroad after working for them forty-four years, serving as roadmaster thirty-eight years.

As a member of the church Bro. Ray took an active part in all her activities. By his untiring efforts the church has been able to add new rooms several times. He has been known throughout the whole district for his helpfulness in times of need. During the depression he ran a soup kitchen, feeding as many as seven hundred a day. Every year he gave a barbecue for the poor and laborers. For many years he has made up gift packages at Christmas for various churches.

These things, in addition to many other deeds, demonstrated his fine Christian spirit and made many friends.

He leaves his wife, Mrs. Lettie Ray, a half sister, Mrs. Rhoda Atkinson of Sulphur Springs, Ind., and several nephews and nieces.

Services were conducted by his pastor in the Shaw mortuary and burial was made in the Mt. View cemetery.

San Bernardino, Calif.

Arthur M. Baldwin.

### In Memory of Raymond K. Adams

Raymond K. Adams, only son of Harry Price and Annie Keyser Adams, died May 22, 1943, in the Evangelical hospital at Lewisburg, Pa., and was buried in the Mt. Rock cemetery, Lewistown, Pa. Funeral services were in charge of Bro. George Detweiler of Waynesboro, Pa., assisted by Bro. Harold Snider, pastor of the Lewistown church. Mr. Adams was born near Mainland, Pa., where he spent his boyhood days. At an early age he united with the Indian Creek Church of the Brethren. He was a direct descendant of Elder Jacob Price, who came to this country from Schwarzenau, Germany, in 1719 and who was one of the founders of the Indian Creek church.

In his fifteenth year Raymond entered Juniata College. He taught for a number of years in the public schools of Pennsylvania. In 1916 he returned to Juniata College as a teacher and remained there for four years. Later he became interested in mineralogy and the last years of his life were spent in the production and sale of mineral products.

Mr. Adams was a true Christian gentleman, a devoted husband and father, and was held in high esteem by his many friends and business associates.

He was united in marriage in 1916 to Cora E. Fisher, daughter of Amelia A. and the late James T. Fisher of Lewistown, Pa. He is survived by his wife and their two children: J. Willard Adams of Boca Raton, Fla., and Fay Fisher Adams. Four sisters also survive: Mrs. Kathryn Rosenberger, Lansdale, Miss Ella K. Adams, Harleysville, Miss Anna K. Adams, Philadelphia and Mrs. Alvin Alderfer, Norristown, Pa.

Lewistown, Pa.

Ida M. Fisher.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Hardy-Leffue.**—Albert K. Hardy and Annie Mae Leffue at the home of the officiating minister, Boone Mill, Va., July 8, 1943, by the undersigned.—J. B. Peters, Boone Mill, Va.

**Hoffman-Thomasson.**—David Clark Hoffman and Agnes Lee Thomasson, both of Manassas, Va., at the home of the undersigned on June 11, 1943.—E. E. Blough, Manassas, Va.

**Miller-Willard.**—Harry E. Miller and Laura Alice Willard, June 27, 1943, in the First Church of the Brethren, Chicago, Ill., by the undersigned.—Harper S. Will, Chicago, Ill.

**Thornhill-Peterson.**—Leo Thornhill and Beatrice Mae Peterson, both of Mountain Grove, Mo., June 22, 1943, at the home of the undersigned and by him.—A. W. Adkins, Cabool, Mo.

**Waite-Lamman.**—By the undersigned at the parsonage on July 10, 1943, Earl Waite and Margaret Lamman, both of Richmond, Ind.—E. O. Norris, Richmond, Ind.

### Fallen Asleep . . .

**Argenbright,** Mary Susan, wife of Bro. J. William Argenbright, died at her home near Mt. Crawford, Va., on April 9, 1943, at the age of sixty-eight years. She was the daughter of Daniel and Elizabeth Rodeffer. She had been a faithful member of the Mill Creek Church of the Brethren since 1888. She and Bro. Argenbright were united in marriage in 1905. To this union were born two sons, one of whom survives. Funeral services were conducted at the Friedons Reformed church by the undersigned, assisted by Bro. C. E. Long. Interment was made in the adjoining cemetery.—Homer J. Miller, Port Republic, Va.

**Blocher,** Henry David, son of Christian and Sarah Specht Blocher, was born in Darke County, Ohio, on March 25, 1873. A few years later the family moved to Warrensburg, Mo. In his young manhood he united with the Church of the Brethren. He attended the Warrensburg normal school and Mt. Morris College. On June 6, 1901, he was united in marriage to Evalena Porter at Burr Oak, Kansas. To this union two sons and two daughters were born. In 1908 the family moved to Texas, where he spent the remainder of his life, except for eight years in California. On July 3, 1943, he died at Palestine, Texas. He is survived by his wife and four children, three grandsons and four brothers. Funeral services were conducted by Rev. Berry of the Christian church in Palestine. Interment was in a cemetery near Buffalo, Texas.—Ruth Blocher Minnich, Pomona, Calif.

**Brown,** Amanda, died July 9, 1943, in the Hazel McGilvery hospital in Meyersdale, Pa. She was a daughter of James and Lydia Beal Murray and was born in Greenville Township, Pa., June 16, 1869. Her husband, Bro. John P. Brown, died in 1916. Surviving are ten children, twenty-six grandchildren, two great-grandchildren, a brother and a sister. She was both mother and father to her children and nobly succeeded in bringing them up in the way they should go. She was a devoted Christian mother and was highly esteemed by her neighbors and friends. Funeral services were conducted in the Hostetler Church of the Brethren by Bro. DeWitt L. Miller, pastor of the Meyersdale congregation, with interment in the church cemetery.—W. A. Shoemaker, Meyersdale, Pa.

**Brumbaugh,** Frank B., son of George H. and Margaret Baker Brumbaugh, was born at Fredericksburg, Pa., Jan. 18, 1877, and died June 26, 1943, at his home near Martinsburg, Pa. On Sept. 11, 1898, he was married to Elizabeth Shoenfelt, who died nine years ago. Surviving are five children, seventeen grandchildren, five sisters and three brothers. He was a farmer all his life until retiring a year ago. The funeral was held in the Clover Creek Church of the Brethren, of which he was a lifelong member, with his pastor, Bro. Paul Hoover, and Elder H. H. Nye officiating. Burial was in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

**Fey,** Louis S., son of William and Esther Fey, was born at Naperville, Ill., April 17, 1860. He spent his early life in Naperville and attended college there. On Nov. 22, 1883, he was united in marriage to Mary M. Netzeley at Naperville. Four children were born to them, one of whom died in infancy. Early in life he joined the Evangelical Church. In 1883 he came into the fellowship of the Church of the Brethren. He is survived by his wife, a daughter, two sons, four grandchildren, three great-grandchildren and one sister. For the last twenty-two years he had lived in Pasadena, Calif., where he died on July 9, 1943. Funeral services were conducted in Pasadena by Elder C. C. Kindy and the undersigned.—Grant T. McGuire, Pasadena, Calif.

**Fitze,** George Calvin, died at the home of his daughter in Dundalk, Md., on June 21, 1943. He was a son of the late Jacob and Susan Loney Fitze and was aged sixty-six years. He was a member of the Westminster church, Md., for many years, having lived on a farm near the town until a short time ago when his health failed. He leaves his wife, three children and three grandchildren. Funeral services were conducted in the Westminster church by the pastor, Bro. S. Earl Mitchell, and Bro. George A. Early. Burial was in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

**Harris,** Harrison, aged eighty-nine years, died at the Rockingham Memorial hospital in Harrisonburg, Va., on March 15, 1943. He united with the Mill Creek Church of the Brethren in 1937. Bro. Harris enjoyed his Christian life very much and was a faithful member until his death. He is survived by one aged sister. Interment was made at Lexington.—Homer J. Miller, Port Republic, Va.

**Heestand,** Perry Aaron, died at his home in Ashland, Ohio, on July 12, 1943, after an illness of two years. He was born Aug. 5, 1884, in Smithville, Ohio, the youngest son of the late Rev. Aaron and Emmaline Coffman Heestand. When he was fifteen years old he united with the Church of the Brethren and was an active member during his entire life. On June 18, 1912, he was united in marriage to Mildred Kilmer and to this union were born five daughters and two sons. The youngest daughter died in infancy. He is survived by his wife, four daughters, two sons, four grand-



children, three sisters and two brothers. Funeral services were conducted at the Church of the Brethren in Ashland by Bro. J. C. Inman with Bro. R. V. Bollinger assisting. Interment was made in the Black River church cemetery near Lodi, Ohio.—Mrs. Claude Wolfe, Chicago, Ill.

**Johnson, Tillie Inez**, daughter of John Elmer and Clarissa Ann Hadley, was born on June 6, 1892, at Holmesville, Nebr., and died at her home near Newton, Kansas, on June 24, 1943. She graduated from the State Teachers College in Peru, Nebr., and attended the State University at Lincoln, Nebr. She also did post-graduate work and taught art and domestic science at McPherson College, Kansas. She taught in the Holbrook and Rosalie, Nebr., high schools and supervised art in the city schools and junior college at Garden City, Kansas. She also taught private classes in art at Wichita and Newton, Kansas. At the age of sixteen she united with the Church of the Brethren, to which she remained faithful, giving of her time and talent as long as health permitted. On Jan. 9, 1925, she was united in marriage to Glenn A. Johnson and they established their home at Plattsburg, Mo. In 1931 they moved to a farm near Newton, Kansas, where she had since resided. She leaves her husband, one daughter, her mother, seven sisters and two brothers. Her father, one sister and two brothers preceded her in death. Mrs. Johnson was a loving wife and mother. During her illness she requested the anointing service. Funeral services were conducted at the Newton church by her pastor, assisted by Rev. G. W. Nelson of the Presbyterian church. The body was then taken to Holmesville, Nebr., where services were held in the South Beatrice church by Bro. Emerson Shideler. Interment was in the cemetery near by.—C. E. Schrock, Newton, Kansas.

**Kepner, Amos M.**, son of Jacob and Susan White Kepner, was born July 24, 1884, in Medina County, Ohio. He came with his parents to Michigan when he was six months old. He was united in marriage to Laura R. Bosserman on Feb. 13, 1890. He united with the church in 1884. On April 22, 1934, he had a severe stroke from which he never fully recovered; again on March 12, 1943, he had another stroke and died on April 14, 1943, at his home in Lake Odessa, Mich. He leaves his wife and many relatives. Funeral services were held in the United Brethren Calvary church in Lake Odessa with Bro. Harley Townsend officiating.—Mrs. C. N. Tombaugh, Clarksville, Mich.

**Koonitz, Charlotte**, aged eighty-four years, died at the home of Bro. C. M. Hinkle of Port Republic, Va., on June 6, 1943. She had been a faithful member of the Mill Creek Church of the Brethren since 1876. She had been an invalid since 1935 as the result of an accident. She lived in the home of Dr. and Mrs. C. P. Harshbarger for forty-five years and had been moved to the home of Bro. Hinkle only six months before her death. Funeral services were conducted at the Mill Creek church by the undersigned, assisted by Bro. Joseph Pence. Interment was made in the adjoining cemetery.—Homer J. Miller, Port Republic, Va.

**Kretchman, Lizzie**, aged seventy-two years, died in the community hospital in Somerset, Pa., on July 18, 1943. Sister Kretchman was the widow of Harvey M. Kretchman. She was a daughter of the late Brother and Sister Samuel D. and Susan Walker Gnagey of Summit Township and was one of a large family, only one of whom, a brother, survives. Funeral services were conducted at the Kretchman home in Meyersdale by Bro. DeWitt L. Miller, pastor of the Meyersdale Church of the Brethren. Interment was in the Union cemetery at Meyersdale.—W. A. Shoemaker, Meyersdale, Pa.

**Kuns, William Addison**, was born in Cass County, Ind., on June 5, 1870. In 1896 he came west, where he married Miriam Gilbert. He joined the fellowship of the Church of the Brethren in 1926. He died on May 8, 1943. He is survived by his widow, two daughters and four grandchildren. Funeral services were conducted in Pasadena by the undersigned.—Grant T. McGuire, Pasadena, Calif.

**McDowell, Margaret Ellen**, daughter of J. Earl and Adda Gardner Thomas, was born in Johnstown, Pa., on Jan. 8, 1922, and died at the West Baltimore hospital on June 27, 1943. Margaret Ellen united with the Westmont Church of the Brethren in 1938 and remained faithful to her church, always willing to serve where she could. She taught in the junior department and was very active in the B. Y. P. D. On Dec. 7, 1941, she was married to Robert J. McDowell and they made their home in Baltimore. She leaves her husband, an infant daughter, her parents, two brothers and one sister. One brother preceded her in death. The funeral services were held in the Westmont church by the former pastor, Bro. C. W. Blough, and Pastor S. Boyd Dickey. Burial was in the Grandview cemetery at Westmont, Johnstown, Pa.—Mrs. Erma Dunkle, Johnstown, Pa.

**Mikesell, Charles E.**, was born in Randolph County, Ind., on Dec. 8, 1866, and died at the home of his daughter in Union City, Ind., on July 10, 1943, the same day that his companion's obituary appeared in the Messenger. The years of his early life were spent in the home of Elder William Simmons and the time spent in this Christian home had a marked influence on his life. On May 23, 1906, he was married to Sarah E. Wise; to this union one daughter was born. At the age of eighteen he united with the Church of the Brethren. He was always interested in the work of the church and was the superintendent of the Sunday school or taught a class until the infirmities of age compelled him to retire recently. He and his wife were a great

help to the Union City church. Funeral services were conducted by the writer, assisted by Bro. Overholster. His body was laid to rest by that of his companion in the Harris Creek cemetery.—D. G. Berkebile, Union City, Ind.

**Miller, Nora Effie Adamson**, was born Sept. 8, 1876, in Delaware County, Ind., and died at her home on July 12, 1943. When sixteen years of age she united with the Church of the Brethren. On Dec. 13, 1894, she was united in marriage to John W. Miller and three sons were born to them. Her husband and one son preceded her in death. She leaves two sons, three brothers, two sisters and eight grandchildren. Services were conducted in the Eden Valley Church of the Brethren by her pastor, the undersigned.—H. D. Michael, St. John, Kansas.

**Myers, Joseph B.**, died at his home near Port Republic, Va., on May 16, 1943. He was the son of the late John F. and Emma Myers and was born in Rockingham County, Va., in 1893. He united with the Mill Creek Church of the Brethren in 1905. He served the same church as a deacon from 1925 until his death. In 1915 he was united in marriage to Sister Pearl Showalter. To this union were born four sons and two daughters, all of whom survive. Bro. Myers had been in the hospital but had returned to his home and was considered to be recovering nicely when he became suddenly worse and died in less than half an hour. Funeral services were conducted at the Mill Creek church by his elder, Bro. C. E. Long, assisted by his pastor, the undersigned. Interment was made in the adjoining cemetery.—Homer J. Miller, Port Republic, Va.

**Powell, Mae Mitchell**, wife of Curtis M. Powell, died July 1, 1943, at her home in Thurmont, Md. She had been sick five weeks prior to her death. She was aged forty years, five months and nineteen days. For many years she was a member of the Church of the Brethren at Thurmont and very active in its work, having been vice-president of the ladies' aid and a member of the church choir. She is survived by her husband and two children, one sister, one brother and her foster mother. Funeral services were conducted by the writer, her pastor, in the Thurmont church. Interment was in the Blue Ridge cemetery.—Ray A. Kurtz, Richland, Pa.

**Rohrer, Emanuel**, son of Samuel and Rebecca Rohrer, was born in Miami County, Ind., on Oct. 24, 1856, and died at his home in Plymouth, Ind., on June 24, 1943. He grew to manhood on the Rohrer farm east of Bunker Hill, Ind., with four brothers and two sisters, all of whom preceded him in death except his oldest brother. On Sept. 1, 1889, he was united in marriage to Margaret Ann Rife, to which union were born two sons, both of whom survive him, together with two grandchildren. Mr. Rohrer and his family moved to Marshall County a few years after his marriage. In 1921 he retired from the farm and moved to Plymouth, where he had since resided. When a young man he united with the Church of the Brethren and remained a faithful Christian until his death. He served in the deacon's office during many of his active years, and in his declining years added to his spiritual growth by quiet meditation and prayer. Funeral services were conducted by Brethren A. C. Keim and Clyde Joseph at the Plymouth church. Interment was in the New Oak Hill cemetery.—Mrs. Harry E. Rohrer, Plymouth, Ind.

**Royer, Ida M.**, wife of John D. Royer, died at her home in Westminster, Md., on June 28, 1943. She was a daughter of the late Mr. and Mrs. Amos Little and was seventy-five years of age. She was always much interested in the ladies' aid society and for some years when she was not able to attend she hemmed all the quilts at home. Besides her husband she is survived by a son, a grandson, two sisters and a brother. Funeral services were held in the Westminster church with the pastor, Bro. S. Earl Mitchell, and Bro. George A. Early officiating. Interment was in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

**Shaffer, John W.**, son of John and Susan Kauffman Shaffer, was born in Somerset County, Pa., on June 5, 1870. He died on May 10, 1943. He was apparently in good health and went to work in his garden, where he collapsed and died thirty minutes later. On June 5, 1905, he married Etta Noon. On March 16, 1921, he was received by baptism into the Roxbury Church of the Brethren. He was a loyal member of his church. Surviving are his wife and four children, two grandchildren, a brother and two sisters. Funeral services were held in the Roxbury church by the pastor, Bro. Lewis H. Brumbaugh, and former pastor, Bro. E. M. Detwiler. Interment was made in the Berkley Hill cemetery.—Mrs. John Brannen, Johnstown, Pa.

**Sietzinger, Mary Annis Kent**, was born in Crawford County, Ill., on May 11, 1873, and died on Jan. 17, 1943. She was united in marriage to Everett N. Sietzinger on Sept. 10, 1893. She leaves three children. She united with the Church of the Brethren in 1912 and lived faithfully until her death. Funeral services were conducted in the Russellville Christian church by the writer.—Dolar Ritchey, Lawrenceville, Ill.

**Wade, James Winston**, was born in Floyd County, Va., on Nov. 11, 1867, and died on May 23, 1943. He had been a member of the Church of the Brethren for thirty-seven years. Bro. Wade had been an invalid for eight years. Surviving are his wife and five children; two children preceded him in death. Funeral services were conducted at the Topeco church with interment in the church cemetery.—Leeta M. Weddle, Floyd, Va.

**Wampler, Clyde L.**, died at his home at Bridgewater, Va., on April 12, 1943, at the age of fifty-two years. He was the son of



Jacob and Sally Wampler and was born in Rockingham County, Va. He united with the Mill Creek Church of the Brethren in 1902. He served the same church as a deacon since 1919. For a number of years he served as Messenger agent for the church. He had been in declining health for several years but only in the last few months before his death had he been unable to attend church and take part in the church work. He is survived by his wife, Frances Showalter Wampler, and three children. Funeral services were conducted at the Mill Creek church by Bro. J. T. Glick, assisted by Bro. C. E. Long and the writer. Interment was in the adjoining cemetery.—Homer J. Müller, Port Republic, Va.

Widder, Priscilla A., was born in Lancaster County, Pa., to the late Joseph and Mary Zug, and died at the Neffsville Brethren home. She was aged eighty-eight years. Sister Widder was a charter member of the Lancaster church. Funeral services were in charge of Elder H. B. Yoder at the Longenecker church and interment was in the adjoining cemetery.—F. A. Myers, Lancaster, Pa.

## Church News . . .

### Colorado

Denver.—We enjoyed a fine program brought to us by Eugene Lichty, the young people's regional representative. His several solos and sermon were much appreciated by those present. Our vacation Bible school was very well attended and gave a splendid program at its close on July 2. By an error it was stated in the last news item that Mrs. Agnes Benton was to be the vacation Bible school superintendent; Mrs. Helen Kost was in charge of the entire school. We appreciated the visit of Bro. C. H. Deardorff, with whom we discussed plans for the addition to our church building, which we hope is not too far distant.—Zelma Dove, Denver, Colo., July 15.

### Illinois

Pleasant Grove.—We are having church services two Sundays a month, both in the morning and evening. Bro. George Morgan is our preacher. Bro. Sherman Shoemaker brought our evening message on July 11. Women's work was organized on July 11; Mrs. George Morgan was elected president. Our mission and Brethren Service dues have been paid. The church clerk reported that all bills are paid and a good balance in the treasury. We invite anyone who can to worship with us.—Mrs. Beulah Morgan, Mt. Vernon, Ill., July 19.

### Indiana

Buck Creek.—On May 8 we enjoyed our love feast with Elder Lewis Deardorff officiating. Rev. O. L. Cross of the Christian church preached for us on June 6 in the absence of our pastor. On June 9 our elder preached for us; both of these men brought inspiring messages. On June 13 the children gave an interesting program. Our business meeting convened on July 1 with Elder D. W. Bowman presiding. Two delegates were elected to the district meeting, which will be held in our church. A general committee was selected to prepare for the district meeting. Bro. Virgil L. Finnell gave us a fine address on July 4.—Mrs. Ella Oxley, Blountsville, Ind., July 16.

Pleasant Chapel.—Our council meeting was held on July 14 with Bro. Galen Bowman as moderator. The election of church officers for the coming year was held. Bro. Russell Sherman was elected as our elder. Since Bro. Kenneth Long will not be our minister after the last of August it was voted to ask Bro. Sherman to serve as our pastor. On the evening of May 20 our church people gathered at the home of Mr. and Mrs. Jacob Perkins and helped them celebrate their golden wedding anniversary. In the pulpit exchange on May 2 Bro. H. F. Richards of South Bend brought our message. Bro. W. E. Hamilton recently gave us a report of the Annual Conference. Bro. Wang Tung gave us a splendid message on June 6. On Sunday afternoon, June 27, our church was the setting for the wedding of Betty Ober and William Campbell. At our last women's work meeting it was decided to send several boxes, over a period of time, to Eldon Kessler, one of our boys who was recently inducted into the armed forces.—Mrs. John Reinoehl, Ashley, Ind., July 16.

West Eel River.—Two were baptized on June 27. On Father's Day we had a dedication service for the babies and also for our boys who are in service.—Dora Helsner, North Manchester, Ind., July 19.

### Iowa

Des Moines Valley.—Open house at the parsonage was an occasion enjoyed by all; the parsonage has recently been redecorated. Our mother and daughter banquet was held in May; it was ably served by the men and boys. Miss Agnes Helmreich, the girls' adviser of the East high school of Des Moines, was the speaker. Our men have purchased two heifers for the heifer club. They have also taken as a new project the caring for our cemetery. During recent weeks we have reluctantly accepted the resignation of Pastor Glen Baird, who has taken a larger field of service. Brother and Sister Baird have done excellent work the last three years in our church and community. A farewell meeting was held in their honor on June 28. Our treasurer reported at the last members' meeting that all our various pledges

When you write requesting a change in your Messenger address be sure to give the place at which you received the Messenger the last time, even though for a short period. By so doing you will save us work, and unnecessary correspondence will be avoided. The way to be sure of a correct change in address is to clip out your name and address as it appears on your last Messenger and send this in with your new address.

and quotas for the year were paid. Mrs. Grace Jasper represented our church at Annual Conference. She gave an interesting report at a Sunday morning service. The annual Sunday-school picnic was held on July 13. The ministerial committee has secured Brother and Sister Ross Noffsinger as our pastors. Their services will begin on Sept. 1.—Mrs. Earl Goughnour, Des Moines, Iowa, July 20.

### New Jersey

Amwell.—On April 18 we held a special service, at which time our deacons were installed. Our Palm Sunday sermon was delivered by Bro. Ira C. Holsopple. Members of the Sunday school presented a program on Easter; two members were received into the church by letter. Our communion service was held on May 16. Children's day exercises were presented on June 13. On July 4 our congregation enjoyed a special service in recognition of twenty-five years of service by Pastor Henry T. Horne. Following a brief review of experiences by our pastor Bro. Ira C. Holsopple brought a message appropriate for the occasion. Improvements have been made on the parsonage by the aid society. Plans are being made to renovate the pews. We are looking forward to our annual home-coming on Sept. 12.—Mrs. Lambert Smith, Sergeantsville, N. J., July 14.

### North Dakota

Cando.—The district conference was held at Zion and the attendance far exceeded our expectations. Delegates and members from various churches in North Dakota and Eastern Montana attended. Some folks of other denominations also visited the meetings. The outside speakers were Brethren Frank Crum-packer, a missionary to China, and James Elrod, regional fieldman. The young people had a large part in this conference. A splendid missionary offering was received. The conference will be held at Minot, N. Dak., next year.—Mabel Morgan, Cando, N. Dak., July 11.

Carrington.—Easter was observed with an all-day service. Bro. Sylvan Stemen brought the morning message; a basket dinner was enjoyed at noon and a program given in the afternoon. On June 6 Bro. D. T. Dierdorff of Seattle, Wash., had charge of the service. He will serve as our pastor during the summer months. On June 13 we held our communion service with Bro. Stemen officiating. We enjoyed having Bro. Frank Crum-packer speak to us on June 20; in the afternoon he showed pictures of the missionary work in China. June 24-26 our district conference was held at Cando. Two carloads of our members attended. On June 29 Bro. James Elrod of McPherson, Kansas, gave us a message and showed pictures of the work of the boys in C. P. S. camps. On July 11 we held our council meeting with Bro. Stemen presiding. One letter was granted. Bro. Stemen was retained as our elder and also elected as our pastor, to take charge of the work on Sept. 1.—Mrs. E. E. Wenger, Carrington, N. Dak., July 15.

### Ohio

Salem.—A sunrise service was held on Easter morning in charge of the young people. Minnie Bright gave a talk to the mothers on Mother's Day; in the evening we observed the communion service, at which Bro. Jerry Gibboney officiated. The children's workers of Southern Ohio met on May 14 in our church. Merlin Cassell and his wife were installed into the ministry on May 5; Bro. G. L. Wine had charge of the service. The five churches of Phillipsburg held a revival meeting June 1-5; it was conducted by Rev. John Zoller in the Phillipsburg school auditorium. Richard Holzworth of Ft. Wayne, Ind., conducted the song services. Lula Dell Hough, a returned missionary, gave a talk at our mother and daughter meeting. On June 27 Richard Holzworth sang for us and told of his work in the army camps; he represents the Gideon Bible Society.—Mrs. Earl Spittler, West Milton, Ohio, July 17.

Wooster.—A junior chapel was arranged for separate opening services by Brother and Sister George H. Sheets. Bro. Sheets has been directing these openings which are now conducted by the children themselves. Pre-Easter services were held in our church and we also participated in a union Good Friday service at Smithville. Eggs for the C. P. S. camps were liberally contributed. Five persons have recently been baptized. Sister Margaret Komhaus graduated from Manchester College this spring. Brother and Sister W. D. Fisher, our former pastors, were with us on May 2. Our communion service was well attended; in the absence of our elder, Bro. D. R. McFadden, our pastor presided. The Good Will circle sent a group of singers to call on Brother and Sister Brubaker. On Mother's Day two babies were consecrated. On May 16 our elder and pastor



anointed Sister Miriam Hoff Fetter. Ralph Irvin was anointed on June 20. Sister Flora Irvin Hoff is again teaching the women's class after a four-month absence in Boston. The annual outdoor service and picnic dinner was held at the Wooster park on July 4. On July 7 Bro. D. M. Brubaker died. On July 11 fourteen children were recognized for having perfect attendance during the last quarter. Seven juniors are planning to attend Camp Zion July 18-24. Merle Beavers was baptized when home on furlough. The ladies' aid formulated their annual report at their last meeting. Five comforters and \$10 have been sent to C. P. S. camps, in addition to doing some canning for them; ten dollars was given to Mrs. W. D. Fisher during her illness; we sent three large bags of relief clothing and did many other useful things. Mrs. Galen Hochstetler is the president of this organization.—Miriam Hoff Fetter, Smithville, Ohio, July 15.

### Oklahoma

**Pleasant Plains.**—Brother and Sister G. G. Canfield held evangelistic meetings here May 17-31. Their messages in sermon and in song were inspiring and spiritual. This series of meetings prepared us for our love feast on May 31. The church sent a delegate to Annual Conference and a very favorable report was brought back. We appreciate the beautiful bouquets of flowers that are contributed each Sunday by our florists. Our children's director, Sister Cecil Ford, has an inspiring story for the children each Sunday. Our women's work served a farm sale which netted \$73.10. The district meeting of Oklahoma, Panhandle of Texas and New Mexico will convene in our church Aug. 24-26.—Mrs. Lowell Prentice, Aline, Okla., July 18.

### Pennsylvania

**Green Tree.**—The children gave a fine program on June 13. The vacation Bible school was conducted June 21—July 2. Sixty children were enrolled. It was a very successful school and all those taking part should be commended. The services on July 11 were held at the old Umstead home where the Brethren met one hundred years ago and where the first love feast was held in the barn in 1832. The church service was held under the trees. There was a basket lunch, a musical program in the afternoon and a vesper service in the evening.—Mrs. Ralph E. Dunmore, Oaks, Pa., July 19.

**Hanover.**—Two sons and one daughter from our congregation have entered the armed services. Our love feast was held on May 2. Bro. S. C. Godfrey preached the preparatory sermon and officiated at the love feast. Grant Group and Walter Keeney were guest ministers. Bro. M. M. Baugher did a commendable piece of work in the editing of a periodic church paper for the Southern District of Pennsylvania. Our sunrise Easter service was held on the lawn of Brother and Sister J. Vernon Grim's home; E. E. Baugher spoke and E. R. Boucher led the choir. The children and young people later united in rendering the Easter story. On June 13 Dr. A. Raymond Cottrell spoke at a children's day service in the morning and continued his interesting talk in the evening. Elder D. I. Pepple will hold a two weeks' meeting in our church beginning on Aug. 9.—A. P. Hetrick, Hanover, Pa., July 11.

**Holidaysburg.**—We held our love feast on May 16. The educational board decided that during July and August we will merge our evening church service and the Christian Workers' and young people's meetings, putting on an unannounced program and having the pastor preach a short sermon, making a one-hour service. Five years ago we built a parsonage at a cost of \$6,200. On July 4 we lifted a special offering for this and it amounted to \$1,250, leaving a balance of \$330 to be paid. Thirty-four of our young men are now in service, one of whom is our pastor's son, Paul E. Byer; on Jan. 3 he was reported as missing in action and no other word has since been received. Our church deeply sympathizes with Brother and Sister F. J. Byer in this sorrow.—Blanche E. Nelson, Holidaysburg, Pa., July 14.

**Lower Conewago.**—The B. Y. P. D. conference of the eastern zone of Southern Pennsylvania was held at the Bermudian church on April 18 with a good attendance. Easter programs were given at the Bermudian and Wolgemuth Sunday schools. The mothers gave a program on Mother's Day at the Bermudian church. A home-coming was held at the Altland meetinghouse on May 16. This is a union house and the other churches had a part in the program. We held our love feast on May 23. Elders M. B. Mentzer, L. E. Leas and Jesse Jenkins were the visiting ministers; Bro. Mentzer officiated. Our congregation held services at the old folks' home on June 20; seventy-six of our members were present at this service. A children's day program was given at the Wolgemuth house on June 27; the services were concluded with an address by Bro. Robert Cocklin of Mechanicsburg. The Bermudian Sunday school gave \$100 for repairing and beautifying the church lot. The women's work is meeting monthly. Their work consists of sewing and making useful articles; the proceeds are distributed to many worthy causes. Kits and packets were sent to Camp Kane and Camp Lyndhurst since our last report. Our Bermudian B. Y. P. D. has services in the church grove when the weather is favorable. A number of our folks expect to attend the annual conference of the Eastern Region, held in the First church in York. Elder H. M. Snively, pastor of the Carlisle church, preached at the Bermudian church on July 11.—Ruth Murphy Harlacher, Dover, Pa., July 13.

**Mechanic Grove.**—Our love feast was held on May 29 with Bro. Henry Bucher officiating. He also preached an inspiring sermon on the following morning. Our vacation Bible school was in session June 21—July 2. The enrollment was eighty-seven. Because of the gasoline shortage we had no special revival meetings. Through the personal work done by the ministers fifteen were baptized into our church and three joined the Methodist Church. Pastor Rufus Bucher gave us an interesting report of Annual Meeting. Bro. Lester Schreiber preached a series of sermons for our Sunday evening services, which are conducted by the B. Y. P. D. Bro. James Eshelman is home from Bethany Seminary and assisting our pastor for the summer months. The Sunday-school and church attendance is very good and the work of the church seems to be progressing nicely.—Martha A. Bucher, Quarryville, Pa., July 13.

**Salisbury.**—We met in council on July 8 with Elder A. J. Replogle presiding. It was decided to hold the election of Sunday-school and church officers on Sept. 12. The union vacation Bible school was held in the Reformed church with a fair attendance. Our Civilian Public Service offering was \$28. The Annual Meeting offering was \$49.52. On the evening of July 12 Sister Anna Crumpacker talked to us about her missionary work in China. A social hour, sponsored by the Maple Glen and Salisbury aid societies, followed the discourse and all enjoyed hearing Sister Crumpacker answer many questions. We are fortunate in having her spend a few days in our community between Camp Harmony sessions, where she is scheduled to speak.—Mrs. P. S. Davis, Springs, Pa., July 15.

**Somerset.**—Bro. Frank Crumpacker was with us April 14 and showed pictures of his work among the Chinese. On April 15 the women's work served a banquet to 300 members of the Farm Bureau association; the proceeds were given to the building fund. The men's work was in charge of a Lenten service on April 21, with Pastor Galen R. Blough preaching the sermon. On Easter the morning sermon and special music were in keeping with the day. Baptismal services were held in the afternoon. Twenty-two new members have been received by baptism and four by letter this spring. An Easter service was held in the evening by the young people. A church clock has been donated by the Charles Smith family. Our love feast was held May 2 with a large attendance. Mother's Day was observed with a special program in the Sunday school and a sermon by the pastor at the morning service; four children were consecrated. Our mother and daughter banquet was held on May 9 and the women from the Brothersvalley and Geiger churches also met with us. A splendid program was presented and Sister Roy Forney of Brothertown was the speaker of the evening. On May 16 Bro. Blough and Bro. George Wright of the Rummel church exchanged pulpits. Bro. Emil Shober spoke at our evening service. The Somerset County Sunday-school convention was held in our church June 9 and 10. Father's Day was observed in the Sunday school and in our church service. The evening service

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

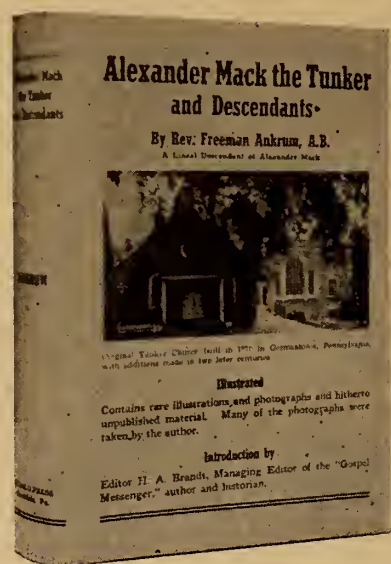
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.





## ALEXANDER MACK

THE TUNKER

AND DESCENDANTS

by FREEMAN ANKRUM

REV. ANKRUM, the pastor of the Masontown, Pa., Brethren church, a lineal descendant of Alexander Mack, has spent seventeen years in research in the field of the Mack family history. Chapter one of this book sums up what is known of the life and work of the founder of the Church of the Brethren. Chapter two tells of his son, Alexander, Jr. The remaining chapters are genealogical in character, listing over three thousand descendants, and covering the period from 1679 to 1943. Throughout the book one finds Brethren history, for the Mack line has given many leaders and workers to the various Brethren groups. There are nearly a hundred pictures scattered throughout this 352-page book. The price is \$2.75.

BRETHREN PUBLISHING HOUSE  
Elgin, Illinois

was in the form of an institute for all the churches in our circuit. The children gave a program on June 13. On June 24 Sister Ida C. Shumaker was with us. She spoke to a group of Sunday-school workers and in a service sponsored by the women's work, in which she told about the children of India. A group of children attended this service and furnished special music. The church recently voted for Bro. Blough to remain our pastor and elder for a five-year term beginning January 1944. The Blough family will soon have completed three years with us and we are happy that they will remain with us. We are now making plans for our home-coming service on Aug. 29.—Mrs. Charles A. Cage, Jr., Somerset, Pa., July 6.

**Waynesboro.**—At our annual mother and daughter meeting on May 5 a play, The Two Builders, was presented. On the evening of May 7 Bro. Frank H. Crumpacker told us of conditions in China and showed two reels of pictures. On Sunday evening, May 9, as a concluding observance of Family Week a community service was held in the Evangelical Lutheran church, at which Bro. Warren D. Bowman gave an address. Our church co-operated with the other churches of our town in the community vacation Bible school held June 7-18. On May 29 Bro. Glen H. Bowlby, a Juniata College alumnus who has completed his second year at Bethany Seminary, arrived at the parsonage to assume his duties as the summer assistant pastor. On the following day Pastor George L. Detweiler and wife left for the Annual Conference. On June 13 Mrs. Detweiler gave us some echoes of the inspirational part of the Conference. At our midweek service Bro. Detweiler gave a report of the business sessions of the Conference. On the evening of June 13 our church choir presented a program. On June 27 a consecration service for eight children was held. At our quarterly missionary meeting on July 7 a pageant, The Challenge of the Cross, was given by the young people. At our midweek services we have been studying the Book of Isaiah. At our recent business meeting Bro. Arthur Snider and wife were installed into the office of deacon. It was decided to elect two new deacons at our next business meeting. It was also decided to hold our fall love feast on Oct. 17. During July and August community services will be held on Sunday evening on our church lawn.—Sudie M. Wingert, Waynesboro, Pa., July 10.

**Westmont.**—Holy Week was observed with impressive services. On April 22 we observed our love feast with Elder L. H. Brumbaugh officiating, assisted by Pastor Boyd Dickey. Six were baptized on April 21. The young people had charge of the sunrise service on Easter and the young adults presented a pageant in the evening. We recently purchased new hymnals. At our last council meeting our pastor was re-elected. Mother's Day was observed as family day with a sermon by our pastor and a dedication service for six babies. Bro. L. H. Brumbaugh filled our pulpit on May 16, the pulpit exchange Sunday. Bro. Dickey attended Annual Conference. Our Conference Offering was \$35. Bro. Orville Pletcher of Pleasant Hill was with us on June 6. On June 20 we had a children's day program. Our parsonage debt has been reduced to \$3,000. Midweek prayer services have been in charge of the various classes; following the service the members go to the basement, draw names of our boys in the service and write letters to them. Bro. Dickey served as an instructor at Camp Harmony for the junior boys. Bro. John Brumbaugh of Conemaugh filled our pulpit. We were recently saddened by the death of a young sister, Margaret Ellen Thomas McDowell.—Mrs. Erma Dunkle, Johnstown, Pa., July 15.

### Tennessee

**Liberty.**—On June 16 Bro. James Wine of California, who was here visiting his mother, gave us an interesting talk about California and a report of the Annual Conference. On June 27 Bro. J. R. Jackson filled his regular appointment here; Bro. Jackson broke his foot recently, but he preached sitting down and gave us two Spirit-filled messages. Bro. Ova Edwards preached for us on July 11 and he and Bro. Jackson are going to hold a revival here starting on July 18.—Mrs. J. B. Isenberg, Jonesboro, Tenn., July 12.

### Virginia

**Jubilee.**—We met in council on May 10 with Elder L. R. Dettra presiding. Since our last council we have installed a clock and papered the church. The chimney blew off and it was repaired. A new culvert has been put in the driveway and some gravel placed on the driveway. The treasurer's report showed a balance of \$71.65 after all expenses were paid. It was decided to have Bro. I. N. H. Beahm hold our series of meetings beginning on Aug. 15 and lasting two weeks. Our love feast will be observed on Aug. 28. We now have preaching three times a month and our Sunday-school attendance is steadily increasing.—Margaret M. Fahnestock, Winchester, Va., July 7.

**Mt. Zion.**—We held our love feast on April 22 at the new church in Luray with Bro. L. S. Miller officiating. The children of the churches presented Easter programs at the regular worship hours at Luray and Mt. Zion. The young people honored their parents by preparing and serving a banquet to them on May 5; a program was also rendered. We observed Conference Sunday with an all-day meeting. The forenoon speaker was Pastor H. C. Eller, who spoke on the Conference theme, Brotherhood Through Christ. After a bountiful lunch and an hour of fellowship we enjoyed a missionary message by Bro. J. S. Roller. Offerings were made at both services, one for Brethren Service and one for missions. The attendance for the day was above the



average. On June 20 a group of young men from Camp Lyndhurst brought inspirational programs at Luray and Mt. Zion. A number of our folks are canning and drying vegetables for Brethren Service. The women's work is making an appeal for relief clothing again and hopes to send a large donation soon. A number of our boys and girls are attending Camp Bethel this summer. We are looking forward to a vacation church school during July. A two-week evangelistic meeting will follow the school.—Mrs. H. E. Wakeman, Luray, Va., July 10.

**Peters Creek.**—The B. Y. P. D. presented a play, Barabbas, on Good Friday. For several weeks prior to Easter we had services each Sunday evening. These services were climaxed with the love feast on Easter evening. At a recent council meeting we voted to have Pastor R. L. Strickler and family remain with us for another year. Immediately following our June council meeting an interesting report of Annual Conference was brought to us by our pastor, who served on the Standing Committee. Our Conference Offering amounted to \$80. Since our last report two inspiring speakers, Bro. Wang Tung and Sister Ida Shumaker, have been with us. Our offerings for Brethren Service and contributions of food to Camp Lyndhurst have been good. An emergency offering of \$22.37 was lifted for Bridgewater College. At the present time some much needed improvements on the interior of our church are being made. Our Bible school will begin on Aug. 1. We are anticipating the coming of Bro. J. Clyde Forney on Aug. 15 to hold our revival meeting.—Mrs. W. T. Plunkett, Roanoke, Va., July 12.

**Topeco.**—We met in council on July 3 with Bro. A. N. Hylton presiding. Delegates were elected for the district meeting, which will be held in our church July 27-29. Lunch will be sold on the church lawn. We have the pleasure of having Bro. Kermit Flory and wife serve as our summer pastors again this year. Our revival was held for ten days and one person was baptized. Bro. Flory will conduct a series of meetings at the Fair-

view church, beginning July 18. The vacation Bible school was well attended. The young people's round table of the Southern District was held at our church with a large crowd present; ten churches were represented. A banquet was given for these young people. We are having good attendance at Sunday school. Some of our juniors and young people are attending Camp Bethel.—Leeta M. Weddle, Floyd, Va., July 12.

### West Virginia

**Keyser.**—June 27 was a day of rejoicing for our church as we celebrated the liquidation of the church debt. Bro. B. W. Smith, under whose leadership the first Brethren church in Keyser was built, was to have preached the morning sermon but because of an accident he was unable to be present. At the evening service letters of congratulations were read from the following former pastors: R. G. West, B. M. Rollins, and Roy K. Miller. The sermon was preached by Bro. C. O. Showalter, under whose leadership the old building was remodeled four years ago. A large vestibule and several Sunday-school rooms were added, together with a new heating plant, an Orgatron and chimes. The climax of the evening came when all the notes were burned in an impressive service. Members representing all the departments of the church held candles which represented faith, sacrifice, and the other virtues which went into paying off the debt. After they lighted their candles at a white candle resting on the cross, the fire was applied to the notes.—Mrs. George McNeill, Keyser, W. Va., July 9.

**Morgantown.**—We met in council in April and all business was cared for in a spiritual way. At a special council it was decided that Bro. Raymond E. Martin be continued as our part-time pastor until Sept. 1. Annual Conference day was observed by our congregation and it was decided that the church treasurer and the Sunday-school treasurer be authorized to give \$15 each for missions.—Robert Sterner, Morgantown, W. Va., July 2.

## Directory of Missionaries and Relief Workers

### Missionaries

#### SWEDEN

Graybill, J. F., and Alice, R. 2, Lebanon, Pa., 1911.

#### CHINA

College of Chinese Studies, Baguio, via Manila, Philippine Islands

Angeny, Edward T., and Helen F., 1940.

Crim, Bessie M., R. N., 1940.

Cunningham, Dr. E. Lloyd, and Ellen, 1938.

Flory, Rolland C., and Josephine K., 1940.

Thomas, Susie M., 1939.

American Board Compound, Peking,

China

Rothrock, Hazel M., 1938.

Clapper, V. Grace, 1917.

Embassy Guard, Y. M. C. A., Peking,

China

Myers, Minor M., 1919.

%China Inland Mission, Sian, Shensi, Free

China

Sollenberger, O. C., 1919.

Wampler, Ernest M., 1918.

On Furlough

Bright, J. Homer, and Minnie, R. 1, Union,

Ohio, 1911.

Crumpacker, F. H., and Anna, % General

Mission Board, 22 S. State St., Elgin, Ill.,

1908.

Hutchison, Anna, 140 N. Washington St.,

Easton, Md., 1911.

Ikenberry, E. L., and Olivia, 343 Third

Ave., N. Twin Falls, Idaho, 1922.

Myers, Mrs. Minor M., Bridgewater, Va.,

1919.

Ober, Mary Velma, 1005 Princeton St., Elk-

hart, Ind., 1936.

Parker, Dr. D. M., and Martha N., R. N.,

C. P. S. Camp No. 43, Castañer, P. R. R.

A Project, Adjuntas, Puerto Rico, 1933.

Schaeffer, Mary, 2262 N. Park Ave., Phil-

adelphia, Pa., 1917.

Senger, Nettie, 3286 E. Lafayette Ave., De-

troit, Mich., 1916.

Shock, Laura, R. 2, Roanoke, Ind., 1916.

Smith, W. Harlan, and Frances, Box 505,

Cerro Gordo, Ill., 1919.

Sollenberger, Hazel, 30 Forest Ave., Los

Gatos, Calif., 1919.

Wampler, Elizabeth B., R. N., 417 Cypress

St., Greenville, Ohio, 1922.

#### AFRICA

Chibuk, Nigeria, West Africa, via Maidu-

guri

Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa

Dadisman, Mary N., R. N., 1941.

Heckman, Clarence C., and Lucile, 1924.

Garkida, Nigeria, West Africa, via Jos and

Damaturu

Faw, Chalmer E., and Mary P., 1939.

Horn, Evelyn J., R. N., 1930.

Kulp, H. Stover, 1922.

Moyer, Edna Faye, 1931.

Royer, Harold A., and Gladys H., 1930.

Studebaker, Dr. Lloyd, and Modena, 1934.

Lassa, via Jos and Damaturu, Nigeria, W.

Africa

Brumbaugh, Grayce, R. N., 1937.

Weaver, E. Paul, and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria,

W. Africa

Harper, Clara, 1926.

Shisler, Sara C., 1926.

Utz, Ruth, R. N., 1930.

On Furlough

Engel, Alice, R. N., Camp Pinnacle, R.

F. D., Vooriesville, N. Y., 1937.

Frank, Evelyn E., R. N., Irene Byron San-

itarium, Ft. Wayne, Ind., 1938.

Kulp, Christina, 1700 Mifflin St., Hunting-

don, Pa., 1927.

Landis, Herman B., and Hazel M., R. N.,

% General Mission Board, 22 S. State

St., Elgin, Ill., 1938.

#### INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.

Kinzie, Wm. G., and Pauline G., 1937.

Lichty, D. J., and Anna, 1902 and 1912.

Wartler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N.,

1940.

Blickenstaff, Verna M., R. N., 1919.

Blough, J. M., and Anna, 1903.

Shickel, Elsie N., 1921.

Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.

Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.

Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Fasnacht, Everett M., and Joy C., 1940.

Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.

Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.

115 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Bowers, Joe W., 1940.

Ziegler, Emma K., 1930.

On Furlough

Cottrell, Drs. A. R. and Laura, 305 E.

Washington Ave., Bellefontaine, Ohio,

1913.

Grisso, Lillian, % General Mission Board,

22 S. State St., Elgin, Ill., 1917.

Miller, Eliza B., R. 1, Waterloo, Iowa, 1900.

Moomaw, I. W., and Mabel, North Man-

chester, Ind., 1923.

Mow, Baxter M., and Anna B., 3450 Van

Buren, Chicago, Ill., 1923.

Shumaker, Ida C., 105 Beachly St., Mey-

ersdale, Pa., 1910.

Townsend, Ralph, Crestview, Fla., 1937.

### Relief Workers

#### China

%China Inland Mission, Sian, Shensi,

Free China

Sollenberger, O. C., 1919.

Wampler, Ernest M., 1918.

#### England

Barwick, John W., % International Y. M.

C. A., 4 Great Russell St., London, Eng-

land.

#### Mexico

Austin, Glen, % Sociedad de los Amigos,

Miacatlan, Morelos, Mexico, 1942.

#### Puerto Rico

Castañer P. R. R. A. Project, Adjuntas,

Puerto Rico

Cassel, Franklin K., M. D., and Margaret

M., 1943.

Parker, Daryl M., M. D., and Martha N.,

R. N., 1942.

#### South America

Casilla 455, Quito, Ecuador

Bowman, Paul H., and Evelyn, 1942.

Naylor, Kurtis F., and Gladys, 1942.

#### Spain

Blickenstaff, David E., and Janine, %

A. F. S. C., Rua Dom Pedro V, 7, Lisbon,

Portugal.



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# Introducing...

## third year of new primary series, Brethren graded lessons

● In October 1942 years one and two of the new series for the primary department were announced. These two years have been received with enthusiasm. Beginning with October 1943 the third year will be available. These new materials, like those for years one and two, will be more attractive, more resourceful in materials and aids and more practical in Bible helps and procedures. The courses are built on the Bible, the basic source for Christian teaching. The materials are selected according to experiences, abilities, interests and needs of six-, seven- and eight-year-old children, with a view of leading them into loving and helpful relationships with God and their fellows. The approach is broadly and soundly Christian. Here is the sort of child evangelism that builds Christian attitudes without doing violence to child interests.

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- Part two—January, February, March quarter. Available Dec., 1943. Helpers of Jesus; Indian Friends; Friends at Work and Play.
- Part three—April, May, June quarter. Available March, 1944. Jesus and His Friends; The Church at Work for Other Children [in other lands]; God Is Near; Using the Bible.
- Part four—July, August, September quarter. Available June, 1944. Doing Our Share at Home; Finding Out About Our World; We Like to Remember.

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- **Message to Parents.** Quarterly leaflets to acquaint parents with the aims of the Sunday school in teaching their children. 2 cents each quarter.
- **The old lessons will no longer be available**, except while the small and incomplete stock now on hand lasts. Order the new and avoid disappointment. Those who have worked on these materials are enthusiastic about them.

**BRETHREN PUBLISHING HOUSE . ELGIN, ILLINOIS**

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# GOSPEL MESSENGER

Volume 92

August 14, 1943

Number 33

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"The Lord's Acre work serves wonderfully to unite religion with daily life. It is a visible form of Christian accomplishment that day by day stimulates mind, heart, and body in the service of God. It is in line with the natural interests of the farmer and the members of his family. It makes more spiritually vital many passages of Scripture that spring from the life of the farmer, shepherd and herdsman, such as: 'Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.'"—Dumont Clarke.



### For Christ and the Church

The men of the Fredericksburg church, Iowa, get ready to go back to work on the farm they rented, after a dinner served by the Ladies' Aid. Fifteen men gave approximately five days each to the work on this farm.



## Around the World...

The report of the American Bible Society on its war emergency program includes the following figures.

*For the personnel of the United States armed forces and merchant marine:*

	Bibles	Testaments	Portions	Totals
Issued in 1940-42 ....	11,375	483,919	272,394	767,688
Issued in 1942-43 .....	35,114	1,135,655	379,998	1,550,767

*For prisoners of war and refugees:*

Issued in 1940-42 .....	9,581	52,340	145,913	207,834
Issued in 1942-43 .....	9,088	28,709	246,702	284,499

*Languages in which these Scriptures have been issued:*

English .....	12,291	37,367	9,628	59,286
French .....	1,771	18,838	44,696	65,305
German .....	1,742	676	3,735	6,135
Italian .....	13	2,830	32,592	35,435
Japanese .....	2	1,364	1,484	2,850
Russian .....	184	13,678	272,000	285,862

Scriptures have been supplied in twenty-eight more languages: Amharic, Arabic, Armenian, Bohemian, Bulgarian, Croatian, Dutch, Estonian, Ethiopic, Finnish, Galla, Ancient Greek, Modern Greek, Hebrew, Hungarian, Icelandic, Lithuanian, Malagasy, Norwegian, Polish, Portuguese, Serbian, Slovakian, Spanish, Swedish, Ukrainian, Welsh, Yiddish.

The total cost of the service in the three years to personnel in the armed forces was \$270,877.98; to prisoners of war and refugees, \$54,771.22; for supplies in distressed areas and for the aid of other Bible societies, \$51,444.29; total expenditures, \$500,617.30.

To meet the demands in the next twelve months, the American Bible Society will face the largest task it has ever faced.

"Take—don't send—your children to church," was the advice given by Juvenile Court Judge Philip B. Gilliam of Denver, Colo., in a talk to parents on the problem of juvenile delinquency. "We have never had an active church boy in real trouble in the juvenile court."

**Religious broadcasts** in several countries in Europe, including Axis-controlled nations, have increased in recent years, according to Dr. Max Jordan, director of religious broadcasts for the National Broadcasting Company. No religious broadcasts of any kind are provided in Germany.

A **united, block-by-block** visitation campaign to reach more than 29,000 new residents will be launched in October by all Protestant churches in the Indianapolis area. The campaign is designed to "enlist newcomers into the churches and church schools, to renew the religious life of those already members, and to prepare the way for continuous evangelistic and spiritual culture effort through the year ahead."

The **Disciples of Christ** denomination, through its "emergency million for life and work" campaign, started July 1, 1941, has exceeded its goal of \$1,000,000, according to an announcement by C. O. Hawley, executive director.

**Active persecution** of Baptists and Adventists is reported from Rumania, following recent government decrees outlawing all "irregular" sects in the country. Large numbers of these two groups are said to have been arrested and condemned to long prison terms.

A **nation-wide poll** on the peace sentiments of 4,000,000 Protestant women will be conducted on world community day, Nov. 11, according to Mrs. Ruth Worrell, executive secretary of the United Council of Church Women. The poll will be taken by secret ballot in each community at the close of a day's study and discussion program and will consist of two queries: (1) favoring co-operation of the United States with other nations in establishing a world order; (2) willingness to pay the price of peace.

The **purchase** of two million individual paper communion cups for the use of chaplains on transports and for overseas stations has been announced by the war department.

A **nation-wide church week** was observed in towns and villages throughout the Netherlands to stress the role of the church in the national life. Each church member was asked to co-operate by bringing a friend to church with him.

The **Detroit Council of Churches** is sponsoring a new temperance organization to be known as the Detroit, Michigan, Temperance Foundation. The new body will place most of its emphasis on education and law enforcement, rather than on prohibition, it was stated.

An **end** to the system of Indian wardship by which 340,000 American Indians are made mendicants of the national government was urged by Dr. Mark Dawber in a recent interview. He recommends the segregation in Indian schools should cease where public schools are available.

An **"acute shortage"** of pastors for mission congregations of the United Lutheran Church in America has been created by the enlistment of 250 clergymen as chaplains and as pastors in Lutheran service centers, it was revealed at a quarterly meeting of the Board of American Missions in New York recently.

The **reduction** in the number of theological students has resulted in a serious shortage of clergy in churches throughout Hungary. The Evangelical Church recently stipulated that laymen may give religious instruction in certain parishes, while the Calvinist Church is considering a proposal to permit schoolteachers to enter the theological colleges as extra students.

The **historic church** at Soerreisa, Norway, is threatened with destruction in order to make room for fortifications. Parishioners have urged the German custodian of antiquities in Norway to oppose the plan. The church in Narvik, which has been used among other things as a wine cellar by the occupation authorities, has again been opened to worship. The basement of the church continues to be used as a storeroom.



# Gospel Messenger

EDWARD FRANTZ, Advisory Editor

"THY KINGDOM COME"

H. A. BRANDT, Managing Editor

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## ... Editorial ...

### The Culture of Boldness

"ISAIAH is very bold," Paul said in Romans ten, referring to the prophet's striking picture of the wideness of God's mercy. Israel would not respond to God's outstretched arms, but the divine heart hunger was so intense that God allowed himself to be found even by people who were not looking for him.

That was a bold figure, surely. Its evident purpose was to wake up hardhearted Israel, if possible. Isaiah was in the habit of saying bold things. His representations of future possibilities for the world were always bold. Were they too bold? Would you venture such an intimation?

In another place Paul speaks of a certain class who, by the simple device of serving well, acquire "great boldness in the faith." Isn't that encouraging? The practice of faith in needed service makes the faith grow, and its possessor grow more bold.

Do you remember how Isaiah himself got started on his bold career? When he was a young man he was shown a picture of the terrible need of his people and he heard the question, "Who will go for us?" He replied, "Here am I, send me." He went. He got bold. In fact, he got "very bold."

Anybody who serves well gets that way. E. F.

### Not For Teachers Only

IN one of the biggest little books we ever saw we came upon the striking phrase "an aptitude for vicariousness." It was used to describe one of four leading characteristics of the ideal teacher. It is rather cumbersome and makes you wonder just what is meant. It turns out that the novelty is only in the phrasing. The idea is very old and very simple.

It is nothing more nor less than the ability to put yourself in the other person's place. It is the capacity to understand him and get his viewpoint. It is seeing why the proposition looks at-

tractive to him, or repellant, as the case may be. It is entering into his own inner experience that you may lead him out of it into a better one. It is sympathetic imagination.

As soon as one realizes what a beautiful and simple thing this is, he sees also that it is not the teacher alone who needs this quality but the leader in any and every kind of good work. It is just what every one must have who would serve this needy world in any useful way.

Wasn't it precisely this "aptitude for vicariousness" that made of Jesus Christ the wonderful Savior that he was? And didn't he get that straight from his Father? Is not that very thing the chief element in the Christian conception of God? Isn't it the explanation of John three sixteen?

It is no marvel then that one who would lead others into the light of larger truth must be much like his Lord in "aptitude for vicariousness."

E. F.

### We Can Still Be Brethren

You know how the typical American community responds when fire or flood destroys a home, or some special disaster comes to a family. Many stories could be told about the Brethren and how they have helped others in a time of need. When trouble comes there is more reason than usual to be Brethren still.

Think also how ready the creative type of person is to share the enjoyment of his special gifts. Usually the musician sings because his heart overflows with song. One finds the same generosity in many other lines. We know a pastor whose hobby is making better paring knives. We venture he could not begin to tell how many he has made and given away.

In the face of need or the realization of the higher satisfactions it is natural to share. At such times the noble in man wells up to amaze one's



friends. Many have lost their lives that others might be snatched from the burning. Brave men have gone down with the ship in order that women and children might have places in a lifeboat.

In a time of special strain people either lose control or become more composed. You have seen them go to pieces or rise to new levels of poise. Sometimes whole groups come to a day of trial. Destiny is then determined by what becomes the typical response. Let us not forget that in these days the Church of the Brethren is being subjected to new lines of stress and strain. God grant that we may rise to new levels of brotherhood. May we remain brethren still!

No words are so sad as the happy ones which might have been written. At the McPherson Conference a fraternal relations representative told how he had met up with one of our group and found him a really decent sort of person. Other chance meetings revealed that the Brethren were brethren. His people and our people were discovered to be one. What a tragedy that patience and charity failed in a crisis!

Thus we are reminded that in any emergency there are tremendous gains to be had through keeping one's head—through the exercise of the will to remain brethren still. Jesus epitomized this high level of living in personality relationships when on the cross he prayed: "Father, forgive them, they know not what they do." It is divine to be a brother indeed, sons of one great Father, because that while we were yet in sin he first loved us.

H. A. B.

### Pleasant Memories of McPherson

MORE than two months have gone by since Annual Meeting. One can now review what happened in retrospect, assessing values in terms of what abides.

In contrast to the uncertainties of the months leading up to the McPherson Conference and the hazards of travel experienced in getting there, are the pleasant memories of the days spent in this wholesome and hospitable community. The writer was one of those who arrived on Tuesday afternoon, June 1, and on a crowded train some two hours late.

Under such circumstances there seemed to be some cause to wonder what the welcome to McPherson might be. However, as the train came to a stop and one traveler scanned the scene it was to note with relief the friendly faces of Brethren J. J. Yoder and James Elrod and others, and all waiting to see what could be done for the convenience and comfort of the late arrivals.

Thus it was soon discovered that our every need

was to be anticipated. Courtesy cars provided by the McPherson Junior Chamber of Commerce took the Conference folk to their places of lodging if these had been previously arranged for, or to the Conference headquarters if not. Headquarters had been set up in the gymnasium building on the college campus. Here one registered, arranged for lodging and meals, could visit the Publishing House and General Boards exhibit, and receive or send mail.

We have ample personal proof that the members of the Resolutions Committee spoke for the whole Conference when they expressed gratitude "to the city of McPherson, its Chamber of Commerce and Junior Chamber of Commerce, its Ministerial Alliance, and its hospitable citizenry: to the trustees and staff of McPherson College, to the officers and members of the McPherson church; to the Western Region of our brotherhood and the committee of arrangements . . . and all who have contributed to make this Conference significant."

The spirit of the McPherson community provided a perfect setting for a memorable Conference. Of course the decision to hold it to a delegate meeting made it the smallest Annual Meeting in years—perhaps the smallest in the memory of any living. But what it lacked in numbers was offset by enthusiasm. Indeed, so far as the voting body was concerned, that compared favorably with other years. What was lacking was the large crowds customarily attending over the week end. But even so the McPherson Conference was in the tradition of pleasant Christian fellowship. Perhaps the strains of our times made Conference opportunities more keenly appreciated. At any rate, and in spite of the decrease in attendance, many noted the spirited singing when opportunity was given, the eagerness to make the most of periods open for personal contacts or visiting, the unity and aggressiveness when there was work to do and the will to press forward in spite of difficulties. Conference moved along on a level which will mean much for church advancement if the same spirit can be carried throughout the year.

That the McPherson Conference made history, as well as adding something to our fund of pleasant memories, is suggested by what is reported to have been said by one young person. Said this one, perhaps on Sunday, and in response to the inspiration of the hour, "I will never be the same again." In some sense this is a symbol of what the McPherson Conference seems destined to mean to the Church of the Brethren. Whether or not we can carry all of the inspiration of another mountaintop into the valley of this year's experience, the church will never be the same again. H. A. B.



**REALITY IN RELIGION**

BY MARK EBERSOLE

Two thousand years ago the Christian religion was interpreted to us through the teachings, the life, and the spirit of the Man of Galilee. To heal the sick, to feed the poor, and to love your neighbor, in a spirit like unto his, is to be a Christian. Then the great Galilean left this earth and by the end of the third century the original emphasis of Christianity changed. It compelled men to support institutions, recite formal creeds, and learn theology. It demanded that men learn about Christ, but it did not sufficiently emphasize the necessity of living like Christ. Unfortunately, from the time of its origin until today, men have tenaciously preserved this type of religion. Martin Luther led the Reformation with the hope that he might liberate us from such ecclesiastical dogmatism, but failed. Through all Christian history, men endeavored to recapture the true Christian religion, but their attempts were in vain. Thus, today our religion is too much centered around institutionalized churches, formal creeds, and systematized theology. Yet, this is not what Jesus taught; and if we briefly examine the merits of such a religion, its conflict with the Master's teaching will be apparent.

Let us first consider the effects of the institutionalization of religion. To put it bluntly, the institutionalization of religion has secularized it. The churches of Christendom, just as other institutions, have been seeking domination. History reveals that for a long time the churches were engaged in strife as to who was the greatest. The churches of today show that this warfare still abounds. In fact, religious organizations have been so busy preserving themselves, and building a defense against other religious organizations, that they have had little time to destroy the anti-christs and to save the souls of men. With the institutionalization of religion, we have created a selfish denominationalism, which has fostered a spirit contrary to real Christianity and to the expressed command of Christ. What a tragedy that religion should be treated in such a manner!

We shall next note the futility of believing that religion consists of chanting creeds and reciting sacred words. Christ did not submit such a practice to us, for he recognized that religion is more than uttering an expression of faith. No one would think of publicly chanting his belief in the multiplication table, in the law of gravitation, in the daily setting of the sun with the thought that the value of these truths lies in a public repetition of them. Obviously, the value lies in our ability to

use the multiplication table, to adjust ourselves to the law of gravitation, and to utilize the heat from the sun. Why, then, are we so blind in the field of religion? Is it not equally true that God is valuable to us, not only to the degree that we express our belief in him, but rather to the extent that we do the will of God as revealed by Christ? The mechanical reciting of creeds and sacred words is not enough, for, as the Master expressed it, "not everyone that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven."

Finally, let us examine the result of centering religion around theology. There is little relation between our theology and the way we live. One great scholar points out, two men may have the same theology; yet the one advocates equality of races, while the other harbors racial prejudice. The one may be an ardent pacifist, the other a rampant militarist. Similarly, two men may have different theologies; yet their attitudes and ideals may be almost identical. The relationship between the way we live and our theology is almost nil. What is more, we cheapen religion by continually analyzing it and arguing about it. In fact, any spiritual reality if treated in such a manner is cheapened. Like the love of a man and a woman, or the belief we have in the loyalty of our dear friends, or the grief of a broken heart, it resents being made merely a topic for discussion. Yet, we are destroying religion by continually arguing its theological aspects. The Master did not burden himself with an elaborate theological system, and he made little reference to the elements constituting a theology.

Thus far, we have tried to evaluate religion as it is often conceived by men. We shall now be more positive and suggest the elements constituting religion as exemplified by Jesus.

First, to recapture the religion of Jesus, we need not necessarily destroy our ecclesiastical organizations, but we need to destroy their desire for domination. And this can come about only if we forget about preserving institutions and proceed to function in the interest of persons. Directing baffled souls and bringing peace and healing to a wounded world must be our primary concern. As a result of such a program, we shall help persons, and there will be a living reality within the church. Let us fulfill our true mission.

Second, to be a genuine Christian, rather than a mere chanter of creeds, we must live as Christ lived. Because of Jesus' manner of life, this is not an easy task. He cared little about money; he was not interested in social distinctions; he was



not anxious to gain prestige; and he did not hamper the growth of human personality. Human nature does not answer to such lofty idealism; hence, fortitude and strength are required to live as Jesus lived. In terms of contemporary living, it would mean we desire the job that does the most good irrespective of the salary we receive; it would mean we welcome the Negro to eat at our table and worship in our church; it would mean that if we are pacifists, we will remain pacifists even though it results in social ostracism; it would mean that if working in a factory ruins our brother's personality, we will help him find new employment. Chanting creeds and reciting sacred words have little part in such a religion.

Third, the heart of religion is not theology; the heart of religion is the spirit of God. Christianity is a religion of the spirit. We are children of God only if the spirit of God is within us. The child of God is blessed with a vast reservoir of spiritual forces waiting to be liberated. And when liberated, they make men shine as the sun; they clothe him with splendid virtues, and cleanse him whiter than snow. The spirit of God opens the hearts of men, and then for the first time men, filled with love, beauty, and truth, realize what it means to live. It transforms life, and living becomes a most meaningful and joyful experience. No theology can ever do that to men; it requires the spirit of God. This is the heart of the Christian religion.

We plead for the genuineness of religion, for religion that elevates man. The religion that fortifies men to stand calmly before the Pilates; the religion that gives men the willingness to bear the experiences of a Gethsemane; the religion that empowers men to tread the hills to Calvary; yes, the religion that, if need be, will give men the courage to die on a cross. It is imperative that such a religion be ours. For in the tomorrow we see many Pilates whom we must face, and beyond them—

### The Soul Looks Up

BY ORA W. GARNER

When morning breaks and life awakes  
To greet the newborn day,  
The soul outcries and thanks arise  
For care thus far along life's way.  
The morning brings anew a sense  
Of God's all-gracious providence.

When daylight fades and evening shades  
Engulf us all around,  
As thoughts retrace God's added grace  
New cause for gratitude is found.  
And as to him it closely clings  
The soul looks up to God and sings.

*Elgin, Ill.*

gardens like Gethsemane! Farther still, hills like Calvary, and finally, the crosses of life. To bear all this and not to perish, it is imperative that we experience the reality of the Christian religion.

*Elizabethtown, Pa.*

### Qualifications of a Minister of Music

BY ELSIE BETTS GARNER

Music is again beginning to assume a place of great importance in our church services. It should no longer be looked upon as just a part of the service which custom has been demanding, or as a type of entertainment. Music, if properly used, can have as much spiritual power over people as the sermon can. It has a peculiar personal influence on both those that produce it and those that hear.

But in spite of all the power that our church music possesses, it will remain hidden and unsuspected unless there is some person to direct it and bring out its true force. It is like a powerful pipe organ in a big cathedral; it is silent and useless until a master sits at the keyboard and takes control of it. So the minister of music has a very large and important place to fill. He is the one that must so stir the people that their music will become truly meaningful. We may worship our God through music, or pray to him through songs, or consecrate ourselves to his service through songs.

Truly, the minister of music has a big job, and a worthy one. It takes a real man to fill this responsible place. He must have character and personality or he cannot be a leader; he must have real musical ability and be trained for his work; he must have a deep love for this work and well-rooted convictions concerning the importance of it; and, above all, he must be an earnest Christian with very definite goals and objectives in mind.

Personality is that magnetic power which some people possess that immediately attracts us to them; it makes us admire them and instantly like them. A minister of music is working with people all the time. During the week he may be working with individuals, small groups, or the choir. On Sunday he has the whole congregation to deal with as well as the choir. He cannot hope to succeed if he does not have the ability to make people like him. He must maintain a mental contact with people that will inspire a ready and happy response.

One of the things that go to make up personality is quiet self-confidence. A director or leader of anything has to feel that he is complete master of the situation. Feelings are contagious; if the leader doubts his own abilities, soon all the people



will be doing the same; and then no good whatever can be done.

Along with leadership abilities must be qualities of cheerfulness, tact, patience, and self-control. It is not easy to be cheerful when only about half of the choir members are there, or when things continually go wrong. Neither is it always easy to give some tactful answer to an irate member that has been deeply offended at something. But these qualities must be present. A music director has to keep his own feelings well under control. Just one angry retort can make him lose many friends and gain enemies, thereby spoiling much good that might have been accomplished. A sense of humor can often save a bad situation.

But back of personality is character. Personality is the thing about us that causes people to react either favorably or unfavorably toward us. Character is what we truly are. The musical minister must be a real man; not just a nice, inoffensive, good fellow, but a leader among men by native impulse and instinct. There must be sincerity, straightforwardness, unswerving justice, consideration for others, and true conscientiousness in an effective music director. He must be a man respected everywhere—outside the church as well as in it.

It is quite evident that the musical minister must be interested in music. It is hard to put strength, energy, and enthusiasm into something that means nothing to us. And of course musical ability and training are necessary. The degree of these two will vary in different places. The small country church will not have the need for the highly trained musician that the city church has. But every church needs a musical director that has had some training. All music education used to be very expensive, but this is no longer true. Music is now being taught in the grade schools and high schools. Students are not just being taught to sing a few pretty songs either; they are learning to read notes and sing and play at sight; they write simple melodies; they are becoming acquainted with the great music of many composers; and many students are singing and playing under conductors of real talent. How necessary it is that our church music leaders be well trained if they keep the respect of intermediate and high school students! It is always necessary to keep right on studying. The hymnal cannot be known too well. Then, also, there are always new music books and articles being published that can be of great help to the music leader who really desires to learn and progress. If any song leader feels that he knows enough and no longer needs to study, it is because he really knows so little that he does not know

how ignorant he is. Beware of the self-satisfied song-leader.

In the city churches the musical requirements of a musical minister are many. Often he has to deal with real musicians. If he has not had a thorough technical training he cannot hope to be very successful. He will have to conduct the choirs; this in itself is an art. It is the purpose of the choir to inspire worship. A feeling of worship cannot be created by singing a poorly chosen anthem in a haphazard fashion. Only things that tend toward perfection can do any spiritual good. The conductor must have such a knowledge of music that he can select suitable music for any occasion. Then, he must be able to conduct the choir in such a way that when they sing it the congregation will feel the message of the song and be stirred at new depths. The church choir director is dealing with some of the world's greatest music. He must have adequate training before he can even begin to comprehend the composer's original idea.

The competent music director will also have a knowledge of voice culture. A few well-made suggestions now and then will often help the tone quality of the choir. Then, there are often solos to be sung. The director can be of great assistance if he has a knowledge of the human voice. Just as important is a knowledge of the piano or pipe organ. The accompaniments for the singing are very important, but the organist has many other things to do as well. There are preludes, responses, offertories, interludes, postludes, etc., to be played. All these need to be planned with the music director. Often he can suggest ways for making them more effective in creating the true spirit of worship.

Important as musical training is, it alone is not enough for a good director. He needs to have administrative and executive training. It is one thing to know music, but quite another to be responsible for the entire music program of the church. It is still another to be able to put ideas over to people in such a way that they will always comprehend the meaning. Sometimes a study of English is helpful. The study of poetry is a decided help in the interpretation of all music. And even more important is a concentrated study of the Bible. The days are past when a musician can know only one thing. Now the more he knows about other related things, the better leader he is. The minister of music must be able to co-operate with others as well as lead. He must always work with the pastor, for he is under the pastor's authority. Co-operation between these two can go far towards making a harmonious church program. A good leader always tries to please others.



The greatest qualification of all is that the minister of music must be a Christian. This is the key to many of the other requirements. "Only a spiritual man, who personally knows what devotion towards God is, can properly guide the musical expression of the worship of both choir and congregation." It would be useless to try to guide people to points of spiritual rapture through song if the leader could not first experience that feeling himself.

Back of all are the ideals and objectives that the leader has. He is working for the Lord in just as positive a way as the minister is. He must fully realize this and have firm ideas as to the methods he desires to follow. Always, he must be willing to let God guide him, for he is just another small instrument in the hands of the divine Controller of all. Yet, if his life is right, he may be a great influence.

These, then, are the qualifications of a minister of music. Not many people can measure up to them. But they are goals toward which all can work.

*Mathias, W. Va.*

### **My Obligation to the Church and Sunday School**

BY GLENN WALKER RIEMAN

WALKING along a quiet street in the gathering darkness, a man saw before him the dim gray outline of a great church. Suddenly light flooded it from within, and the tall Gothic windows poured forth a radiance of exquisite color through the stained glass windows. An inner illumination had wrought the miracle of life and beauty. When the spirit of Christ enters a human heart, a like transformation takes place. All becomes glorious within. High and holy aspirations are born. Pure and lovely thoughts find a home. Then the dull, leaded windows of the life glow with a new radiance. Men beholding it see the glory of the Master himself and are wooed by its beauty. "Therefore, if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new."

This is the main reason why we are obligated to the church and Sunday school. If all real Christians were to delve into the circumstances surrounding their own conversions, they would find that these two institutions and their servants or workers are instrumental in nearly all of them. We learn to know God most easily in the shadows of his holy temple where his truths are taught and expounded.

In addition to indebtedness to the church for personal conversion, we are obligated to be loyal

to Christ and his gospel. Each one of us should be an evangelist in his own way. How many of us have ever spoken to a person outside of our immediate social circle about the message of Christ? It seems to be a tabooed subject away from church hours. How many of us are willing to defend the church when slighting remarks are made about her? We are apt to shrug our shoulders nonchalantly and think, "What's the use!" A true Christian is ever on the alert to justify and promote the gospel.

Do you believe in war? Probably not. Are you an ardent pacifist? So am I, with one exception. When dealing with sin, we are obligated to the church to be super-enthusiastic militarists. Sin is a neglected theme. Present-day preaching has too little to say about it. The preachers of several generations ago preached repentance. They reproved, rebuked, and exhorted. They called for penitents, and sinners came and wept and prayed till they found peace and pardon. Sin is a stubborn fact, a tragic reality! Sin fills our jails and penitentiaries. Sin crowds our hospitals and insane asylums. There is but one solution for it—spiritual regeneration. Jesus is the only remedy for sin.

Several years ago I had the privilege of hearing E. Stanley Jones speak during a preaching mission held in Syria Mosque, Pittsburgh, Pa. He explained that the fourth step in surrendering one's self to Christ is a matter of continuous adjustment by means of three processes: spiritual food—the Bible; spiritual breathing—prayer; and spiritual exercise—sharing his gospel with others or putting it to work. No professional man would think of going about his tasks without frequently consulting his own particular source books. The Christian's source book, for spiritual nourishment is the Bible. Is it too much to ask the average layman to devote a minimum of fifteen or twenty minutes per day to a serious study of his Word? Naturally, we may wish to read noninspired religious books of a perhaps more modern copyright, but the Bible is the one guidebook.

It has often been said that "money is the root of all evil." It seems to me that this adage is only partially true; it all depends upon whether we use money correctly. No organization can long exist without some form of material support, and we are obligated to the church and Sunday school for financial support. Is your contribution to church work in relative proportion to your spending for material comfort and well-being? We grown-ups are so prone to spend a dollar or two or ten on Saturday night for some unnecessary auto accessory or kitchen gadget and then to drop a quarter into the offering plate. So many of us think that we



cannot afford to tithe, to return a just portion of our income to the Lord. How do we know we cannot afford it when we have never given ourselves the chance to enjoy the increased material and spiritual blessings of a tither?

It is a Christian's obligation to his church to ask himself, "What would Jesus do?" before going for an auto ride, or attending a movie, or playing a game of bridge, or staying at home to prepare Sunday dinner, or "sleeping in," or playing a game of golf, or going on a picnic instead of attending a church or Sunday-school service. Some modern thinkers tell us that they can imagine Jesus approving any of the former alternatives if there were a possibility of teaching some lesson or reaching some lost soul. Nevertheless, I believe that in most cases the individual's place is in the worship service. Some of us have heard our parents or grandparents tell how folks gathered for Sunday dinner and in the afternoon discussed, talked, and even argued "Scripture" for hours. Most of our conversations seem to center around such comparatively trivial topics as the winners of various sporting events; the price of potatoes this coming fall; the stock market; the comparative merits of different kinds of cars, and so on. Let us return to the rôle of true Christians and again be examples to our community.

Jesus said: "My Father worketh hitherto, and I work." We can readily see that we are obligated to the church and Sunday school to serve. It is impossible to listen to the parable of the good Samaritan, or to the divine counsels of the Sermon on the Mount, or even to recite the "second Great Commandment," without discovering that service is a cardinal principle of Christianity. The Man of Galilee spent much of his time in bringing relief and blessing to suffering humanity. Kagawa of Japan has found that the temptations for crime of the poverty-stricken are too great for newly-converted Christians, so he is now also advocating economic consumer co-operation, which is a form of service. The Salvation Army has drifted from an evangelistic emphasis to social service, although preaching salvation should have first place and service a subordinate or equal position. Service may take various forms: helping another to find Christ, succoring the sick, removing temptations such as alcohol from the weak, supporting missions, organizing charitable societies, doing one's bit in the ladies' aid, fostering the Boy and Girl Scout groups, taking part in the various church services, and so on.

In the fourteenth chapter of St. Mark we read: "And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I?"

Why are conditions in my country and in my community so unsatisfactory? Are graft, exploitation, and vice rampant and widespread? Emphatically yes! Who is to blame? We are very prone to blame the constituted authorities, the prominent citizens, or some organized group. But each one of us is to blame in a very real and alarming sense. Perhaps if every other citizen had been as selfish as I have been, conditions would have been worse. If every church member had been as cold as I have been, the church might have met a major disaster. If I had done my best, other citizens would have caught my spirit, and the whole community would have felt the impact of my devotion to the people's good. The church would have been lifted, and the minister would have been a truer and better preacher.

Finally, it is our obligation to the church to make this sincere prayer: "God of our fathers, show us our guilt. Give us an acute consciousness of guilt as we see the sins of our times. Help us to realize the burden of failure and wrong all about us until we do something about it. Help us to be doers of the Word and not hearers only. Amen."

*McKeesport, Pa.*

## Modern Substitutes for Christianity

BY W. I. T. HOOVER

A RELIGIOUS survey was made of Los Angeles, California, in 1938. It included the Jewish synagogues and the Greek Orthodox, the Roman Catholic, and the Protestant churches. It likewise included such pagan religions as Shintoism, Taoism and Buddhism. It brought to light more than threescore organizations, perhaps better designated as movements, which were of such minor importance they were not included in the religious statistics easily accessible to any inquirer.

Why is it men and women ordinarily regarded as having good judgment go off on such tangents? This is a difficult question to answer because so many appear to be sincere in their expositions of their system of beliefs. The leaders of these movements are often excellent thinkers. In some instances it seems the monetary factor is the chief motive. Especially does it appear to be in the numerous religious fads that are so insignificant as not to be recognized by those who take the religious census. The credulity and gullibility of the American people is well known. This is accounted for partly by the newness of the country and the opportunity to make a handsome fortune, which will enable them to live on a much higher plane than the mass of the people in the countries from which many millions of immigrants have come.



The motives leading to their migration also contributed much to the character of the people and their thinking. Invention and discovery on an unprecedented scale have characterized the American people.

Man is by nature an intellectual, moral, æsthetic, social, and religious being. Hence, from lowest savagery and barbarism on up through the various stages of culture and civilization, man has responded to the demands of his nature with much emphasis on his religious self. The basic elements of his personality are in constant evidence in every stage of his developing personality. Atheism, agnosticism, and materialism as bases of philosophic speculation have made little progress during the past two centuries.

For various reasons men have endeavored to circumvent the demands of their religious self. As a result emphasis has been placed on health, wealth and happiness. Such emphasis leads to an undervaluation of the religious demands, especially those of the high moral and spiritual standards of Christianity. For some reason many people are unwilling to accept certain tenets or doctrines of the New Testament with the duties and responsibilities implicit in them. They invent some other tenets and invite people of similar attitude and inclination to join with them. Such the writer designates substitutes for Christianity.

Some of these contain a considerable body of acceptable theology, psychology and philosophy. The way of life that is often taught is quite refined and cultured. The chief criticism is the falsity or inadequacy of the basic principle or principles. Perhaps of equal importance is an unworthy end or goal, as, for instance, the very common one of health, wealth and happiness.

It is to be understood the writer is not questioning the motives of the organizers or promoters of these "isms" or "ologies." But he does question the soundness of their reasoning, logic or judgment. Of the thousands of adherents of these numerous cults many have had financial reverses; others, disappointments of many kinds; still others have deep-seated sorrows. Some are merely curious to know what is claimed by a certain cult to which attention has been called by some friend or by advertisement or leaflet or by glittering generalities over the radio. Still others are neurotics of varying degrees.

The Pacific Coast region has all the frills, isms, ologies, cults, pseudo-sciences, and fads that are found in the larger cities in the East, and then some more, because this western region faces the Oriental mysticism of eastern and southern Asia. Then, too, because of the climate and material re-

## A Little Path

BY MYRA BROOKS WELCH

A city street is like a "lifted" face;  
Expressionless and cold, it bears no trace  
Of footprints pressed upon it yesterday,  
No imprint of the pain that passed that way.

A little path, upon the other hand,  
Is part and parcel of the friendly land;  
Its course is laid to meet a common need  
And shaped by feet inimical to greed  
To wander lazily across the sod,  
At peace with all the restless world and God.

A city street sometimes may lead one wrong.  
A little path just winds and twists along,  
And if it's like the one I used to roam  
I'd trust it with my soul . . . to lead me home.

*La Verne, Calif.*

sources, adventurers of all types have been crowding into it for nearly a century. Because of the instinct of curiosity and the spirit of adventure multitudes have become credulous and gullible. This is attested to by the printed matter sent to the inquirer, by the attractive reception rooms in our beach cities and on the upper floors of many buildings in the downtown section of the city, and by the palatial residences with their lecture rooms of many promoters of these cults.

The innovator in any realm of activity does not appear until society is well on the highway of progress. Then the social fabric is heavily crusted over and permeated by tradition. And so the innovator always has a hard time to break through the crust of custom and habit of the social order. But when society is well on the way to examine its institutional life and the spirit of tolerance is operative, innovators by the scores may be expected. In the contest which follows enthusiasts and fanatics arise who are likely to challenge every institution and examine its fundamental doctrines.

Religion is perhaps the most difficult to deal with and so the last to feel the influence of the innovator. Religious doctrines and goals are valued the highest because they are tied up with the eternal welfare of individuals.

Many of these substitutes for Christianity have arisen as a protest against some theological dogmas or warped teachings of Jesus of Nazareth, or because the church has failed to live up to the high standard it taught, or because some institution the church set up failed to function ideally. Usually the censure is upon Christianity rather than upon some individuals. Critics have often failed to distinguish between what Christ taught and man's



interpretation of it. It is essential to remember that theology is man-made.

But whatever the substitute is, or however radical or inconsistent, it is never wanting for adherents. These substitutes are a conjuring up of some other way than Christ's way to satisfy the demands of man's religious nature.

"Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. . . . He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10: 7, 1).

*La Verne, Calif.*

## How Did Paul and Peter Differ as Ministers?

BY CARL W. ZEIGLER

AFTER Christ, the first great Christian preacher was Peter. The Book of Acts records other ministers such as Stephen, Philip the evangelist, and Apollos, but Acts is very largely the account of the ministry of Peter and Paul. In the work of these two ministers we see the union of Jewish and Gentile Christianity; Peter is considered as the apostle to the Jews, and Paul the apostle to the Gentiles. The ministry of Peter centered chiefly in and about Jerusalem, whereas the ministry of Paul extended "unto the uttermost part" of the then known earth.

In Peter we meet a minister without special gifts or culture, for in Acts 4: 13 Peter, with John, is called an unlearned and ignorant man. From this we are not to suppose that he was wholly without education, for the Jews made great efforts to educate their children. From his writings we are to assume that he knew Greek as well as Hebrew. He had never sat at the feet of Gamaliel, or any other of the great teachers of the Jews, as Paul had done. In short, he lacked the professional training that Paul had. Even if we are to suppose that Peter's book learning was incomplete, we should not fail to give due credit to the fact that he had a long course of practical training in the school of life and in experience with various classes of men. Best of all, though he had not been taught by Gamaliel, he had spent three years in the special training school of Jesus.

Peter's life shows what Christianity can make of a nature without special talent and culture. Two things are very evident in Peter's ministry, his intimacy with Jesus and the outpouring of the Spirit. These are sufficient to supply the lack of talent or education. It is evident that but for Christ Peter never would have been anything more than an unknown fisherman.

Paul's ministry teaches rather the opposite lesson, how Christianity can consecrate and use nat-

ural gifts and how talent and genius find their noblest exercise in the ministry of Christ. Paul would in all probability have made a notable figure in history, even if he had never become a Christian, and although he attributed all of his success to Christ, the big nature of the man entered as a factor in his Christian ministry.

As we study some of the sermons preached by Peter we notice his straightforwardness. He did not shun to speak the truth plainly and openly, and directly to the persons to whom it applied. He did not try to be offensive. Some preachers seem to take a delight in cutting and slashing, whether there is occasion for it or not. Peter did not do that. When truth was to be spoken he spoke it, and threats and punishments did not stop him. With it all he was sincere and courteous.

Peter is sometimes accused of being fickle. Perhaps he was. But upon how many cases do we base our conclusion? Two, and at the most, three. Cannot we find a truer term than fickleness? Peter was not fickle; the Word does not present him in that light; he was human. We are ever reading ourselves into the story of his life.

Even though Peter made mistakes, it is to his everlasting credit that he was willing to be corrected without being offended. The notable example here is the Antioch incident when Peter was openly rebuked by Paul for cutting off his association with the Gentile brethren even after Peter's speech in defense of Gentile Christianity at the Jerusalem council. Afterwards he speaks of Paul in the most cordial terms. He was humble and sensible under rebuke.

As we compare the two ministers, probably Paul soars the higher. Indeed, with the exception of our Lord, none deserves more to be set up as a model for the Christian minister.

Paul's sermons and recorded writings are numerous; they are polished and profound, especially when compared with those of Peter. Many of Paul's writings are considered as classics in the literature of the world.

Both ministers knew the Old Testament. Paul quotes from twenty-five of the thirty-nine books of the Old Testament. Peter, on the day of Pentecost, took his text from the prophet Joel.

Paul was not a mere evangelist. The evangelist's work is often to deal with the initial stage of the Christian life; he knows very little of what becomes of his converts after he moves on to another field of labor. Paul was as zealous for the growth of the new Christians as he was for their conversion. However small the group of Christians, it was formed into a Christian church, elders were ordained and someone was put in charge of the work.



He was always eager for news from his churches. His epistles are real monuments of his pastoral care and concern. The Christian church is still using some of the ritual laid down in his writings to the churches.

Paul was the apostle of faith, saving faith. "The just shall live by faith"; "By grace are ye saved, through faith."

Peter was the apostle of hope. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Both were men through whom the spirit of God worked mightily.

*Lebanon, Pa.*

### A Converted Modernist

BY PAUL THOMPSON

I ONCE scorned tradition, may God forgive me, for I did not know what tradition was. I am getting older now, and since I have become a man I have laid aside childish enthusiasm for custom-breaking. I am now at last beginning to realize, though faintly as through a glass darkly, that I am an "heir of all the ages in the foremost files of time." As each new day bursts fresh from eternity I thank God for the good heritage which was given me by my church and my home.

Someone who had an insight into truth said that many people when once they have "attained the utmost rung, then unto the ladder turn their back, scorning the base degrees by which they did ascend." God forbid that I should do so! My heritage has made me what I am, and I thank God that I was born and reared in the tradition that I was. I could have been born in a lesser one. But to know this is a sobering thought, "for to whom much is given, much is expected." But this is the challenge life offers, and I dare all Christians to respond according to their heritage.

Now I have not accepted my tradition credulously. My tradition has taught me not to do that. I lay hold on the beliefs of my fathers with an intelligent mind. Whatever in my tradition is beneficial to my personality I accept; if new ideas prove their worth I supplant or complement my beliefs with them.

In this day when the world seems to be falling apart and when the foundations of the universe are shaking, I find it a refuge and a security to rest upon the eternal truths of Christianity as Dunker tradition has taught them to me. He who exchanges his rich Christian heritage now for modernistic principles is indeed selling his birthright for less than a mess of pottage.

"A good name is rather to be chosen than great riches." My church has given me that good name; it has given you that good name; it wants to give others that good name. So we are challenged today as never before to keep this Brethren tradition "in the world, but not of the world."

*Chicago, Ill.*

### Attitudes

BY ROSS COULSON

#### Number Two

A PERSON is mature to the degree that he lives up to his responsibilities. To say it another way: A person is mature to the degree that he is able to sacrifice his own immediate desires and wishes in order to live up to positive, constructive principles in life.

In our living, if we are seeking to discover life abundant, we find certain positive principles that will give us life. But there is a price. Thus, we are mature to the degree that we pay the price to become.

Let me explain what I mean. In health we recognize certain rules to follow. One of these principles is to eat wisely and well—not overindulgence but temperance. Yes, we recognize that principle. We also know that our growth in living life completely will increase as we abide by its demands.

Let us carry this principle further. We are told by another to do a certain task such as unloading the truck. In proportion that we live up to that command within us that says, "You ought to help," just so much we gain maturity.

Many of us are still infants in our behavior or attitudes. We fail to keep ourselves sensitive to opportunities for service, even toward duties to ourselves. Many of us do not even recognize our responsibilities, and in so doing, lose in proportion the joy of abundant living. Then there are others who seeing the needs and obligations fail to live up to their demands, cheating themselves and others too.

Christ would have us live up to love, love of God and love of man. In proportion that we let love operate in our own lives, we will experience the meaning of the words, "I have come that you might have life and have it more abundantly."

We may call ourselves sons of God, but are we mature sons? Only as we grow in our attitudes of love will we know life abundant here and now. Try it.

*C. P. S. 16, Kane, Pa.*

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"Progress, man's distinctive mark alone,  
Not God's, and not the beasts': God is, they are;  
Man partly is, and wholly hopes to be."



## EMANUEL B. HOFF—BIBLE TEACHER

BY ERNEST G. HOFF

### Chapter II. Inspiration, Aspiration, Application

The Hoff family was much like other farm families of the time. Making a living and building up the farm consumed the best efforts of the entire family. But they were not too busy for neighborly sociability and for the things of the spirit. Often on Sunday one or more families of friends would drop in for a visit, or the Hoffes would be visiting in some neighbor's home. Families were sizable in those days. But the well-filled cellar and smokehouse or garden in season furnished adequate resources for any emergency. Visitors were always heartily welcomed. A number of cousins had been attracted to the South Waterloo community. There was visiting back and forth and a strong community fellowship developed. This provided a social fabric wholesome for the growth of young life. The Hoff home was seldom without more permanent guests—an aunt, some other relative or friend. Among these was the habitual wayfarer who had the habit of showing up occasionally as he passed that way in his arduous life of doing nothing. Color was added to life by the occasional encampment of a band of Indians, who still frequented the valleys of the Cedar and the Black Hawk.

The home and the church were the centers of education and culture in those days. These settlers at Waterloo were Pennsylvania Dutch. In the Hoff home the Dutch was much spoken in the early days. Children learned it more readily than the less used English. Emanuel was five when Baby Della came. In order to get him and his brother to using English, the mother told them: "The baby is going to talk English. If you want her to understand you, you'll have to talk English to her." With this coaching at home, the baby and the public school did the job. The boys got the habit of speaking and thinking in English.

The church of the community made a great contribution to the mind as well as to the spirit. The South Waterloo group was more ready than most Brethren congregations to accept new ways. Brethren ministers traveled and preached in those days. Revival meetings were getting under way. There was no trouble to get a crowd from night to night for periods as long as four weeks. Some day-meetings were also held. It was in one of these revival meetings (in 1877) that Emanuel joined the church at the age of sixteen. This was not a radical step for him to take, for he was a serious-minded youth. A friend of his youth says that he was always religious; "must have been born that way." He recalls that one winter day when the road was impassable, Emanuel walked to Waterloo to hear a sermon in the Presbyterian church. Upon returning he remarked that one statement made by the minister had repaid him for his seven-mile walk. South Waterloo welcomed the Sunday school at an early date. This, too, had large place in the lives of her growing young people.

One dark cloud came over the scene. The division from the main body of the church of Old Orders and Progressives in 1881-82 brought strife and bitterness. The Old Orders did not enter into the Waterloo situation much, though they did affect the Hoff relationship. One of the mother's brothers in Ohio became Old Order. But many of the Waterloo Brethren went with the Progressives. This made tense feelings. Three of the moth-

er's brothers became Progressive, as well as other relatives and friends of the family. All of the father's immediate relatives remained with the church. Church strife is bad for adults, but it is worse for children. They get the emotional results untempered by even the modicum of reason that helps to conserve spiritual values for older folks. And so it was with the South Waterloo young people.

Emanuel, however, was old enough to escape the worst effects of the division. He was grown and capable of reason. He was already thinking of the ministry. Later on he told one of his Bethany classes that by the time he was twenty he had decided that if he was to be a minister he must master grammar. And master it he did. He grew up in the time when the church was getting its rebirth in higher education. His father had only a few short terms of country schooling. But Emanuel got all that the country school had to give and thirsted for more. He and his brother attended the Prairie Home Seminary in Waterloo the winter of 1880-81. In this private school he had opportunity for mastery of grammar, mathematics and other subjects such as were needed for school teaching. He then taught in the district school at Spring Creek, a community in the southern part of Black Hawk County some twenty miles from his home. This was the winter of 1881-82. Then he taught a summer term near his home in the Orange Grove school. He attended teachers' institutes and there got further inspiration for education. A friend of his of those days says that much of his own inspiration for literature came out of reading Dante and Milton with Emanuel Hoff. But all was not work and study. The same friend recalls the games they used to play. Chess was one of them but it had to be played under cover. "Sticks" was another, and the rather shaky nerves of both of them brought on many disputes.

About that time Elder J. G. Royer began coming to the South Waterloo church to find students for the Brethren school at Mount Morris, of which he was president. Emanuel Hoff was among the first to go. Three or four may have preceded him. He went in the fall of '83 and enrolled in the classical course. He went to college to

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## The Friend of My Soul

BY ROBERT L. BYRD

Today I will walk with the Friend of my soul—  
What joy that such privilege is mine!  
He will hold to my hand as we press toward the goal  
And cheer me with courage divine.  
And I'll talk with my Friend  
As we walk in the road;  
I'll hark, when he speaks, to his word;  
I'll trust in his love, for he carries my load.  
I walk and I talk with my Lord.

Today I may stumble and fall by the way  
But the Friend of my soul lingers near.  
He'll tighten his grip on my heart, and his voice  
Will soothe and cast out every fear.  
And tonight when I come to the end of the trail  
I still would rest firm in his word;  
I know in his company I never can fail.  
I walk and I talk with my Lord.

Junior, W. Va.



learn. His ready mind devoured the learning opportunities he found there. His parents aided him in his undertaking but he helped himself financially all he could. He pared potatoes in the kitchen and did general repair work on the college buildings, fixing door latches, windows and what not about the place. He was mechanically minded, having made wire puzzles as a boy, designed a grain sack holder that might well have been patented, rigged up a telephone from the house to his shop and undertaken to build one to a neighbor's home. He also had carpentered as need required at home, building an up-to-date chicken house with windows for sun and air, which was quite a novelty in those days. These skills served him well in college as well as in his later life. But in school he chose a classical training.

He found his place in the group of "steadies" at college with folks of the type of J. M. Neff. His roommate, Prof. F. G. Muir of Pasadena, California, says he was affectionate, human and always ready to help anyone. He was a good student and exemplary in his habits. He graduated in 1886. The commencement program of June 11, 1886, carries as its first item The Civilizing Power of Faith, by E. B. Hoff. Other names of class members on the program are Abba Fager, G. L. Shoemaker, James M. Neff, M. Eliza Canode, and M. Elva Newcomer.

*Elgin, Ill.*

### Lebanon\*

BY MARY POLK ELLENBERGER

The name *Lebanon* signifies white. Whether the name came because of the snow which covers the whole summit of the range the greater part of the year, or on account of the limestone of the white cliffs and peaks is not known. On this range once grew forests of cedar and fir, from which were procured priceless materials for use in constructing the great temple at Jerusalem.

In God's promise to Joshua on behalf of the Israelites Lebanon is mentioned as a boundary of their inheritance. "From the wilderness and this Lebanon even unto the great river, the river of the Euphrates, all the land of the Hittites, and to the great sea toward the going down of the sun, shall be your coast." Rich pasture lands made it possible to nurture herds that produced an adequate supply of milk; millions of nectar-filled flowers growing all over the land and the swarms of bees gave rich promise of much honey. Then, as now, with God's promises went conditions to be complied with and responsibilities involving the co-operation of man with his plans.

The line of cultivation on Lebanon runs at the height of 6,000 feet. The features are varied; rugged limestone parts are scantily covered with evergreen oaks; the sandstone areas with pines. Every available spot is cultivated; fig trees cling to naked rock walls; vines are trained along narrow ledges; long ranges of mulberries grow on the gentler declivities; grapes are largely cultivated in all parts of the mountains. Villages cling to the sides of the cliffs and convents are perched upon every peak.

Lebanon still abounds in olives, figs, mulberries and grapes. Remnants of the pine, oak, fir and cedar forests which formerly covered it, still exist. A number of wild beasts inhabit its hidden glens and higher peaks—jackals, hyenas, wolves, bears and panthers.

\*The factual material is adapted from The Bible Dictionary.

With what immense forests it must have been covered in the days of David, Solomon and Hiram of Tyre, when they made their solemn compacts concerning timber of cedar and timber of fir for the building of David's palace and then later the temple! Solomon sent 30,000 men in monthly shifts of 10,000 men each, 70,000 men to bear burdens, 80,000 men to hew down the trees, beside the 3,300 men who ruled over the people who did the work.

Said King Hiram, "My servants shall bring them [the timbers] down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household."

"And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year after year."

The name *Lebanon* will always be a reminder of the fine friendship which existed between King David and King Hiram, and which was inherited by King Solomon.

Of the celebrated cedars on Mt. Lebanon, eleven groves still remain. The famous B'Sherah grove is three fourths of a mile in circumference, and consists of about 400 trees old and young; perhaps a dozen of these are extremely aged, the largest—sixty-three feet in girth and seventy feet high—is thought to have attained the age of 2,000 years.

Lebanon was never conquered by the Israelites, for "Israel did evil in the sight of God."

Those grim denuded mountains where giant cedars of Lebanon once reared their crests of grandeur stand today as monuments of frustrated hopes and the unfulfilled desires of a disobedient people.

May the aroma of the cedars of Lebanon linger with us, not only as an emblem of fine friendship and square dealing but as a reminder that the harder the battle the greater the victory.

*Tekamah, Nebr.*

### Beware of Perpetual Dignity

BY CHESTER E. SHULER

Truly great people know how to be dignified when the occasion demands dignity. But they also know that too much dignity is objectionable, even ridiculous at times. It is stated that the eminent President Eliott of Harvard was often seen carrying a heaped market basket, with the same grace that he performed his daily duties at the university. All of us are familiar with incidents in the life of Lincoln and Washington and other truly great Americans of the past, which demonstrated their humility and their thorough understanding of dignity's proper place. Usually, it is only "small" people who overwork dignity.

Some years ago, the writer worked in an office with a middle-aged accountant who had spent most of his business life there in the same position. He drew a comfortable salary, but many of the younger men wondered, "How does J stand it? How does he put up with his boss's demands?" At this time we wondered also. Constantly one could hear the boss shouting, "J, fill my fountain pen!" or, "J, where are my overshoes?" or "J, take this package down to my home!" We wondered, also, at



the patience of our friend J. How could he do such trivial, menial tasks with such good grace? Why didn't he tell the boss a thing or two? But J went on his humdrum way, day after day, year after year. Once when one of us seized an opportunity to ask J point-blank how he could do it, he just grinned quietly and said, "Guess I don't have much dignity, but then there's too much dignity in the world anyhow." J had learned a great truth. J at last reports was still holding his job, drawing his steady pay, and proving himself invaluable to a very dignified employer.

There are certain occupations which demand a certain amount of dignity. But even those who must use it tire of its demands. A very famous concert musician demonstrated his personal opinion of perpetual dignity on one occasion to the astonishment of his neighbors and friends. He returned to his home town following a most successful concert tour. He was tired, and felt the need of exercise and relaxation; he was eager to doff the formal attire and manner of the platform. So he left his baggage and instrument cases with the station agent, walked home, changed to his working clothes, pushed his wheelbarrow to the station and hauled his belongings home himself. Folks stared and talked. But he did not mind. He was in the mood to get some exercise, and he got it. In his case, dignity was demanded in his daily lifework, but he had no use for the perpetual kind.

There is a sort of Christian dignity which is fitting. Dignity of this sort belongs in a formal religious service. But Christian dignity is never overdone. It is not a dignity which is hurt easily. Christ taught his followers to serve others, and there is a sweet dignity in true Christian service which cannot be duplicated or counterfeited. But it is not the false brand of dignity, which recoils at the suggestion of doing some menial or disagreeable task for another. "If any man desire to be first," Jesus said to his followers, "the same shall be last of all, and servant of all" (Mark 9:35).

The Lord did not, therefore, sanction perpetual dignity of the kind we very often see in sensitive, selfish, self-filled, easily-offended folks. Rather did he stress humble Christian service as befitting his servants.

Harrisburg, Pa.

## By Way of the Blood

BY MRS. M. A. WHISLER

"I am the way, the truth, and the life." These are the words of Christ. What is *life*?

Sin closed the gates of glory against every rebellious son of Adam, but through Christ's death on the cross, he opened the way for every sinner to enter if he will into the presence of a holy God, providing that one comes through the blood-sprinkled way. "No man cometh unto the Father, but by me" (John 14:6). "For this is my blood . . . which is shed for many for the remission of sins" (Matt. 26:28).

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11).

The life is in the blood, and so it took the precious blood of the sinless Christ to bring us life. While love motivated God to send Christ to earth, and love led Christ to give his life in vicarious suffering for our salvation, yet love short of the shed blood could not atone for our sins (Heb. 9:12, 14, 15, 28).

The ninth chapter of Hebrews recounts the sacrificial offerings of the Old Testament. A blood offering was required to cleanse from sin. Sin means death, and the blood being the life of the flesh had to be spilled to bring death to the sacrifice, typifying the death of the old man in us. Christ took our sins upon himself and died, and through his shed blood, by faith in him we have life. By his blood we are purchased (Acts 20:28); we are justified by faith in his blood (Rom. 3:25; Rom. 5:9); in his blood we have forgiveness of sin (Col. 1:14; Rev. 1:5). The blood of Christ purges (Heb. 9:14), cleanses (1 John 1:7; 1 John 5:6, 8), and redeems (Eph. 1:7; Rev. 5:9). Having . . . boldness to enter into the holiest by the blood of Jesus, by a new and living way, . . . that is to say, his flesh" (Heb. 10:19, 20).

The atoning blood of Christ is never forgotten in heaven. John describes a great multitude that he saw before the throne of God; when he asked who these were, he was told: "These are they which . . . have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple" (Rev. 7:14, 15). The word *therefore* makes it clear that the blood of Christ gave them title to stand before the throne of God.

May we realize what his shed blood means to us; we are told why the blood was necessary—that we may not die but have life eternal if we will but accept him. Praise his holy name!

*Lowpoint, Ill.*

## Fun at Home

BY BOB TULLY

### Popcorn Feed

We like popcorn and apples for our Sunday evening lunch. It is really tops. Of course a popcorn feed is fun any time.

Our method of serving is simplicity itself. The entire family gets in on the popping. Dad blows and shakes. Mother shakes and salts and butters. Bobbie, aged five, supervises and tastes. Our largest pan, the dish pan, is filled with the popcorn and then each of us gets a dish, large one for daddy, middle size for mother, and a small one for Bobbie.

The apples are cored and placed on the popcorn and the triumphal procession goes to the parlor. Here the small dishes are filled and the reservoir of popcorn is placed on the floor, available for refills even to a five-year-old.

Then it is story time. The Sunday-school papers are read first, and then Bobbie's storybook. Sometimes the family listens to the radio.

Such is the popcorn feed at the Tullys'. We hope to have a fireplace sometime; then our activity will center about the fireplace. Also we are planning to read aloud *Stories of Brethren Life*, by J. E. Miller, at our popcorn feeds.

*La Verne, Calif.*

## Workmanship

BY MABEL G. BOLLINGER

Work with your hands, folks, dull as I;  
Work with your minds and on God rely.  
Work with strength on the needs about;  
Help dear souls now living in doubt.

*Lititz, Pa.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, August 15

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** God Provides for His People.—  
Ex. 16: 11-18; 17: 3-6. Golden Text, Give us this day our daily bread. Matthew 6: 11.

**Christian Workers.** Controlling Our Tongues, James 3.  
**B. Y. P. D.,** It's Good to Be Old-Fashioned.

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### Gains for the Kingdom

**Two** baptized in the Berkey church, Windber, Pa., Bro. Jacob Dick, pastor.

**Two** baptized in the Mt. Grove house, Egdon congregation, W. Va., Bro. Emra T. Fike, evangelist.

**Four** baptized in the Brick church, Greenland congregation, W. Va., Bro. Norman A. Seese, pastor.

**Six** baptized in the Waka church, Texas, Brother and Sister G. G. Canfield, evangelists, Bro. Dan L. Blickenstaff, pastor.

**Twelve** baptized, two received by letter and one awaiting baptism in the New Dale church, W. Va., Bro. P. I. Garber, evangelist, Bro. Hugh Garner, pastor.

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### Our Evangelists

Will you share the burden which these laborers carry?  
Will you pray for the success of these meetings?

**Bro. Jacob Dick,** pastor-evangelist, Aug. 9-22 in the Gahagen church, Pa.

**Brother and Sister B. M. Rollins** Aug. 16 in the Crab Orchard church, W. Va.

**Bro. Niels Esbensen** of Hartville, Ohio, in the Eversole church, Ohio, Aug. 15-29.

**Bro. I. N. H. Beahm** of Nokesville, Va., Oct. 18 in the New Fairview church, Pa.

**Bro. Cecil O. Showalter** of Sipesville, Pa., Aug. 8-22 in the Terra Alta church, W. Va.

**Bro. W. H. Zigler** of Churchville, Va., Aug. 15 in the Concord church, Va.; Sept. 20 in the Mt. Zion congregation, Luray church, Va.

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### Personal Mention

**Mrs. D. M. Byerly,** widow of the late Elder D. M. Byerly and house mother at Fellowship House, Chicago, was a recent Elgin visitor.

**On Sept. 1** Robert A. Haney will transfer his pastoral labors from Muscatine, Iowa, to Brightwood, Va., where he will serve the Madison congregation.

**Bro. Dan L. Blickenstaff** will change his pastoral responsibilities from the Waka, Texas, church to the Big Creek church of Oklahoma, Panhandle of Texas and New Mexico, the last of August. His new address will be R. 1, Ripley, Okla.

**On Aug. 5, 1900,** Bro. Graybill Royer went to work for the Brethren Publishing House. For more years than most House folk can remember he has been foreman of the pressroom. This means that on Aug. 5 of this year he has served one organization for forty-three years.

**Bro. Albert Hollinger,** graduate of Bethany Biblical Seminary with the class of 1943, is the new pastor of the Fruitland, Idaho, church. His address is Fruitland, Idaho.

**Bro. T. G. Weaver** has accepted the call to the pastorate of the Mexico church of Middle Indiana, which will terminate his work with the West Manchester church of the same district.

**Bro. Paul S. Hersch,** recent graduate of Bethany Biblical Seminary, started his pastoral work with the Covina church, Southern California, early in July. His address is 331 Third St., Covina.

**Bro. Ross L. Noffsinger,** who will receive the Bachelor of Divinity degree from Bethany Biblical Seminary at the fall convocation, has accepted the pastorate of the Des Moines Valley church, Middle District of Iowa, beginning Sept. 1. His address will be Elkhart, Iowa.

**Bro. Roy Boaz and wife** of North Manchester, Ind., were much appreciated visitors at the Messenger rooms on a recent Wednesday. Bro. Boaz is pastor of the Manchester congregation and therefore was able to give a mere editor some idea of what is required in the pastoring of a college town congregation.

**Sister Olivia Ikenberry,** one time of the China mission field but now at home with the rest of the Ernest Ikenberrys at Twin Falls, Idaho, stopped at the Publishing House on her way from Camp Mack to teach in the Lake Geneva School of Missions, scheduled for Aug. 8-14. The pleasure of meeting old friends was combined with the practical matter of assembling some teaching materials for use at the school of missions.

**Bro. Harvey R. Hostetler,** pastor of the Detroit church, brought his family as far west as Oak Park, Ill., for the annual vacation shared with the family of Mrs. Hostetler's twin brother, Wilbur Bollinger. Bro. Hostetler took advantage of the resulting opportunity to call at the Publishing House. May we repeat, we are always happy when those who get near to Elgin find it convenient to include a visit to the House.

"Thanks for the cards," writes Elder Frank Fisher of Mexico, Ind. The reference is to copies of the postcard showing the group of twelve living Conference moderators. Bro. Fisher is the only other moderator who should have been included, but who was not able to be present at McPherson. However, we are happy that Bro. Fisher can add that he is well and happy in spite of his eighty-six years.

### Notice to Ministers

A three weeks' emphasis on Stewardship and Christian Finance is proposed, beginning October 17. The themes for the three weeks are as follows: I Have a Stewardship, Spending Our Money, Every Member a Giver. Manuscripts for sermons, discussions and talks, leaflets and plays are in hand, and the kit of materials for use in the local church will be ready late in August. See Outline, page 12, July 24 Gospel Messenger. Ministers specifically desiring the materials at the very earliest date may send a special request to H. Spenser Minnich, 22 S. State Street, Elgin, Ill.



**Bro. Ammon P. Wenger**, graduate with the class of 1943 from Bethany Biblical Seminary, will take charge of the Union Grove pastorate, Southern Indiana, Sept. 1.

**Bro. Charles R. Oberlin** of the Peru church, Ind., is to hold meetings in the Buffalo church of Indiana, Aug. 23 to Sept. 6, and not at an earlier date as previously announced.

**Bro. M. J. Weaver** of Nappanee, Ind., writes that he is taking up the pastorate of the Manor congregation of Western Pennsylvania and should accordingly be addressed at R. 1, Clymer, Pa.

**Miss Esther Sherfy**, McPherson, Kansas, stopped at the Publishing House for a few hours Monday morning, Aug. 2, following the close of the summer session at Northwestern University, Evanston.

**Bro. Lloyd H. Miller** of Waterloo, Iowa, and daughters, Arlene and Sarah Jane, stopped at the Publishing House Thursday morning, Aug. 5, while visiting at the J. E. Miller home. They were en route to Chicago.

**Bro. Wm. T. Luckett** will change his pastoral duties to the Ivester church of Northern Iowa, Minnesota and South Dakota, on Sept. 1, or soon thereafter. He comes to the Ivester church from the Wenatchee Valley church in Washington. His new address will be Grundy Center, Iowa.

**Bro. G. G. Canfield** has accepted the pastorate of the Richmond, Va., church in the Eastern District of Virginia. His work will begin there Sept. 1. For the past five years Brother and Sister Canfield have served in an evangelistic ministry under the Home Department of the General Mission Board.

**Bro. W. E. West** of 205 N. Seminary, Mt. Morris, Ill., writes of the Christian spirit maintained by Mrs. West in spite of her protracted illness. She keeps jolly and patient—which we judge is more than some others might do. As a result of Mrs. West's condition Bro. West is kept busy and close at home. We are sure he speaks the truth when he writes, "Glad I can do it."

**Bro. M. Clyde Horst** is chairman of the General Ministerial Board and Bro. H. F. Richards the vice-chairman following the reorganization of the board since the McPherson Conference. We are sorry that through some misunderstanding the official set-up for the General Ministerial Board was not correctly given in the Church Directory as published in the Messenger for July 31, page 31.

**Pastor Caleb Bucher** has this wise word to say in the Royersford Brethren Beacon: "We are a divided people but the division is one of geography rather than a division of the spirit. It would seem, from apparent reactions, that the spirit of our church group has grown infinitely closer during these months of war. One thing is certain. Distances never sever the feeling of love and friendship we have for you who have gone away. Bonds such as these are too elastic to be broken."

**Miss Evalyn Fields**, McPherson, Kansas, included the Publishing House in an early morning call on Aug. 2 after visiting Elgin friends on Sunday. Miss Fields was returning from the north central section of the American Christian Ashram at Green Lake, Wis., under the guidance of E. Stanley Jones. Miss Fields will teach in the Warren Wilson Junior College, which was formerly the Asheville Farm School, Swannanoa, N. C., under the Presbyterian Board of National Missions. She has been a public school teacher in Kansas since her graduation from McPherson College and the University of Kansas.

**Bro. H. F. Richards** has accepted the call to the Lanark church, Northern Illinois and Wisconsin. His address will change from South Bend, Ind., to Lanark, Ill., some time this fall. Bro. Richards is regional member of the General Ministerial Board for the Central Region and will continue in that capacity in his new location.

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### Miscellaneous Items

**Southern Iowa** is to meet in district meeting at the Mt. Etna church, Aug. 25-27. Southern Iowa readers should keep the place and these dates in mind.

**A Brethren family** in eastern Pennsylvania on a large dairy farm would like to employ a single man or childless couple. Write Brethren Service Committee, Elgin, Illinois.

**You are invited** to read the materials dealing with men's work activities as they appear on pages 22-27 of this paper. This is the annual presentation of men's work to the brotherhood.

"**I Will Paint You a Sign, Mr. Rumseller**" is the title of a temperance poem which Mrs. Oliver C. Hoke of West Waverly St., Goshen, Ind., would like to have. Could someone send her a copy?

**The two women** in the picture on the cover of the Messenger for July 31 are Mrs. H. W. Yost and Mrs. J. R. McKimmy. The Brethren, in co-operation with the Friends, maintain a workroom in Detroit for the clothing project.

**A home-coming** at the Beaver church will be held Sunday, Aug. 29, in the Middle District of Iowa. Bro. Oscar Diehl of Stet, Mo., will be the guest speaker. We hope that many former members and friends come and worship with us.

**Fairview church** of Southern Indiana will have a harvest-meeting and home-coming on Aug. 29. Bro. Ellis Wagoner of the White church will give the morning message. A basket dinner will be served at noon and a program will be presented in the afternoon.

**If you** had been in the Oakton church of Eastern Virginia this past week end you could have enjoyed the annual district conference while the brethren considered Brotherhood Through Christ and such matters of business as required attention. We are sorry we did not receive the detail of the program in time for a premeeting announcement.

**North Dakota and Eastern Montana** is ready with their Standing Committee delegate for Annual Conference of 1944. Elder Ray Harris is the delegate and Elder D. A. Miller the alternate. May we take this occasion to remind district clerks to be sure to include the names of Standing Committee delegates in such reports of district meetings as they may send us.

**Springfield church**, two miles east of Coopersburg, Pa., has scheduled home-coming services for Sunday, Aug. 22. Sunday school at 9:30 a. m., with Pastor George W. Landis preaching the morning sermon. At the two o'clock afternoon service Bro. Henry H. Moyer will preach; the evening sermon will be given by Bro. Ralph H. Jones. Bring your friends and a basket lunch.

**Any person** knowing of Brethren folk stationed at the Sampson naval training station on Seneca Lake, in school at Cornell University, or living anywhere in central New York state, should send the names and addresses of such to Bro. Norman J. Baugher, King Ferry, N. Y., Box 62. Bro. Baugher is pastor of the Lake Ridge church in King Ferry.



## H. STOVER KULP WRITES INTERESTING LETTERS

Excerpts lifted from several of H. Stover Kulp's letters and daily comments as he flew the length of South America on his way back to the Africa mission field. These are shared with the church by Sister Kulp, Philip and Naomi, who remain behind at Huntingdon, Pa.—Ed.

*Panama, April 6.* I was off-loaded here. Another passenger had a priority ticket, so I had to give him my seat. It is really tropical here, like the west coast of Africa. The trip on the plane was a wonderful experience. The seats are comfortable. It is a bit bumpy when we take off and land, but not as bumpy as the train to Miami was. The steward passed around chewing gum to relieve the sensation one gets in the ears, which is like going up a mountain in a closed car. The scenery is beautiful. For a time we looked down on billowy clouds; later as the clouds disappeared we passed over blue sea, then over islands and we could see the sandy beaches. There were fields too in beautiful patchwork formation. Tea and sandwiches were served in the middle of the forenoon. For lunch we had cold chicken, fruit juice, chipped potatoes, sandwiches and fruit salad. It was all packed in cellophane and paper so there were no dishes to wash. It is indeed a wonderful way to travel. I did not feel sick at all.

The airport in Balboa, which is a suburb of Panama, is the large city at the Pacific end of the Panama Canal. It is a historic old place. The plaza and ground on which the old cathedral is built was blessed in 1673. That was eight years before William Penn founded Pennsylvania. The cathedral was dedicated in 1762. Today I walked right down to the shores of the Pacific ocean, and, like Balboa, I saw the great ocean. However, he first saw it from the top of a mountain. Panama City is just next to Ancon. Ancon is what is called the Canal Zone. This is a strip of land on either side of the canal which the U. S. has leased from the Republic of Panama so as to have control of and to defend the canal. In the Canal Zone, government is by the U. S. I have been much impressed with the appearance of the people here in Panama. There are, of course, the pure Spanish, but otherwise the people are a mixture, Negro, Indian, and European. There is no distinction because of race and they appear very orderly and clean. I think the cleanness impressed me most. They dress well—but not gaudily or extravagantly. Large crowds of boys in uniform move about and everything is friendly and orderly. My room opens out on the street, and it has one of those balconies you see in pictures. I feel that I am really in a Spanish American setting.

*Medellin, April 11.* This place Medellin lies on the eastern side of the western range of mountains. It is in a wonderful location among the mountains. It is an important city of about 160,000 people. At Panama we were on the west side of the Andes, so we had to cross them in order to get to Medellin. Tomorrow in going to Cali I suppose we will cross back from east to west. This morning when our windows were uncovered we could look out on miles and miles of dense tropical jungle; even what small mountains there were, were covered with heavy forest. Many of the trees had yellow and red blossoms. It was a gorgeous sight. We made a stop at Turbo on the Gulf of Darien and then crossed the Andes to this place. All along we could

see a road winding over and through the mountains and could see herds of cattle on the plateau. Above the forest lines as we came on the east side of the range there was less forest. As we came over the mountain we saw this city in a hollow, not unlike Huntingdon's location among the hills. The roofs are all of red tile, which made the city look beautiful. The plane circled over the city before landing. I have already been much impressed with the wonderful possibilities of South America. Here is a city six or seven degrees from the equator, yet with an altitude that gives it an invigorating climate. This is quite an industrial city and has leather and shoe factories. Most of the people dress very much as we do in the States, but I did see many women with black dresses and the black silk mantilla with fringe. And I also saw many men with the short capes about their shoulders. Many kinds of tropical fruits seem abundant here, bananas, avocado pears, oranges; vegetables also are plentiful.

*Cali, Colombia, April 13.* I arrived here from Medellin yesterday afternoon. The plane was a much smaller one, a twin motor affair. Every seat was taken. It was a somewhat bumpy ride, especially the first part of it. We ran into a rain storm. It was much like a ship on the rough sea; of course on a ship one can see the waves, but in a plane you cannot see the gusts of wind. We flew over a high mountain range, and then over a wide valley. On arriving here I found that the plane had already left for Quito. This is once-a-week service, so unless I can get a plane by another route I may be here until April 20. I would rather wait here than in Panama. The climate is pleasanter and it is less expensive. I have found that others are having a longer wait than I. Some who left Miami April 1 are still in Panama.

*Quito, Ecuador, April 23.* It surely was good to step out of the plane and see Paul Bowman and Kurtis Naylor waiting for me. They have very good quarters here with electricity and running water. Living is very pleasant here; the altitude is 9,000 feet, which makes it very cool. This is somewhat of a missionary center. There is a radio center, which was established entirely to do mission and evangelistic work. There are about six families connected with it. Then throughout the entire country, and in a few surrounding countries the Christian Missionary Alliance has several centers. At Quito they conduct school for missionaries and tonight I broadcast the message to you. I went around the country to see how the Indians live. They work on the landed estates of the landowners of Spanish descent. There are many things which remind one of how the Bura and Margi live. They use grinding stones much like the ones the Africans use. I leave early in the morning for Peru.

*Lima, Peru, April 26.* I came here yesterday. From Quito I came to Guayaquil, where I stayed overnight. It was hot and rainy there and very damp. Guayaquil is at the mouth of the Guayas River and is an important port. When we left Guayaquil, everything was green and the mountains and countryside were covered with forest. But before long we noticed that the country was all dry and barren. All the Pacific coast of Peru and Chile down nearly to Santiago is called the rainless coast. There is very little rainfall. At one place in Chile it hasn't rained for forty years and yet it is just along the Pacific Ocean. They say there are two



reasons for this. One is that there is a cold ocean current called the Humboldt Current and the other is the direction in which the winds blow. Here in Lima it is very pleasant and cool. This is a modern city with many fine beautiful buildings.

*Buenos Aires, May 2.* The scenery on the way from Peru to Buenos Aires was marvelous. After leaving Lima we had snow-capped mountains on the east. We crossed the Andes of Bolivia. On both sides were snow-capped mountains always in sight and sometimes we were very near them. Then some had melting glaciers underneath. We were flying 17,000 feet or over much of the way. We passed over the corner of Lake Titicaca and that high plateau in Bolivia had many lakes. We went through La Paz, Oruro, and Uyuni in Bolivia and our port of entry into Argentine was Salta. From Salta we flew to Cordoba in Argentine and then here to Buenos Aires. I was amazed during the last 800 miles of the trip by the wonderful land of Argentina. Thousands and thousands of acres—almost perfectly flat and under complete cultivation. Surely nothing like it in the world, not even in the United States. While we were flying 17,000 feet high, the atmosphere was rare, or thin, and did not have much oxygen. In order to get more oxygen, there is an oxygen tank somewhere in the plane and pipes lead to each seat and there is a little rubber tube for each passenger. He puts this in his mouth, and presses a little spring as he breathes. In this way he gets more oxygen. At one place we got out of the plane at 12,000 feet and if we moved around quickly we felt out of breath.

It is interesting to see how they use pack horses and mules here. Every morning I see a boy with a horse and a mule with cans of milk. The boy rides the front horse with several small cans of milk and he leads the mule with four big cans, two on each side. There is a market square where the country people bring fruit and other things to sell, and much of it is brought in on horses, with the regular pack saddle. This seems to be a great section for cotton goods and many fine and beautiful prints. Buenos Aires is said to have the longest continuous street in the world. The airport is thirty miles from the city.

*May 9.* I greatly enjoyed attending a Presbyterian English service on Sunday. It was the first service in English that I heard since I left Miami. I was invited to tea with a Scottish family, named MacVittie. There is quite a European colony here in the Argentine: Scottish, Welsh, English, Italian, German and others. Just before I left Mr. MacVittie brought out a little box containing small paper rolls; on each roll was a Bible verse. He handed one to each of us and we each read our verse. The last one was, "Lo, I am with you always." Then I was asked to lead in prayer.

*May 18.* Sailed for South Africa.

## What to Pray For

*Week of August 14-21*

Throughout the past year dozens of our church people have said to one another, "If only we could hear from our missionaries in the Philippine Islands." It has been a grave disappointment to everyone that no direct word comes through. No personal word has come from our eight missionaries since the cablegram of December 11, 1941, which said all were well.

All mission boards as well as government agencies have tried to make every possible contact which might bring some information. It will be recalled that in the April 17, 1943, Gospel Messenger the mission office shared with the whole church the story which came from a British woman in Egypt, who had been repatriated from the Philippine Islands. She had known our people in Baguio and could mention all their names except that of Susie Thomas. Although this word was old by many months, yet it was received with joy and again hope was revived.

In the July 16 issue of the American edition of The Shanghai Evening Post and Mercury another straw of hope appeared, for it reported that some four or five messages from internees have been broadcast daily from Tokyo by short wave radio, but on account of the mispronunciation of names and addresses many of the messages were incomplete. All were more or less of the same tenor except as to family news, and appeared to be from six to nine months old.

Then followed a list of some twenty-five names and among them is the name of Ethel Cunningham. Perhaps this should be Ellen instead of Ethel. If so, it would doubtless be our Ellen Edmister Cunningham. No further details were given.

This is the week to pray especially for Susie Thomas and Bessie Crim. Let us pray fervently that our missionaries in the Philippines are being cared for and that their lives will be spared.

Since this was written news has come through the State Department that the missionaries in the Philippines are well.—Ed.

## It Is a Lovely Spot

BY BETTY ROGERS BLICKENSTAFF

Just now, we are having a "low hill" vacation. By we, I refer to Dr. Leonard, Rosemary and myself. We are at the Pimpri rest house. This place is eight miles from Waghai and twelve miles from Ahwa in the Dangs. It is a lovely spot with the river running along just below the house. All around us are pretty wooded hills. Every day we hike in the jungle and follow the river.

We have never seen a tiger, pánther, or alligator, although our Indian friends insist that these animals are about. Sometimes we wonder what we would do should we meet a *wag* (tiger) on our path.

Today I did our family washing at the river. I washed the clothes on a large table rock. This certainly sounds as if I have adopted the *deshi* (native) method, and so I have, while here.

We are doing our cooking on a little wood-burning stove. We find it great fun to cook, wash dishes and do the housework—such as there is to do in a place like this. A boy of the Dangs carries and fills our water jars, gathers our wood and washes the heavier cooking vessels.

We are using a lantern and lamps that burn castor oil. These lights are Dr. Leonard's own creation. The transportation of kerosene from British territory into a native state required too much red tape for us to attempt to bring any coal oil along with us. The castor oil lamps work satisfactorily and we feel well pleased with them. We have all put on a fine coat of tan and we hope our hemoglobin has been nicely increased. We are looking and feeling much better. Truly, this is the best vacation I have had in India.

*Bulsar, India.*



**CIVILIAN PUBLIC SERVICE**

With no attempt to present an over-all view of Civilian Public Service, or a composite picture of a conscientious objector, we here present sections of thought, written by C. P. S. campers, and selected at random from camp papers. From these, one may become partially acquainted with some of the hopes, aspirations and deep purposes of assignees in C. P. S. camps.

A Camp Magnolia editorial says: "The lure of airplanes and fast action appeals to us all. It is a sad realization that we cannot participate in these activities when we are C. O.'s in wartime. Right now many of us would give our eye teeth to be flying in the South Pacific—if the mission of the flight did not conflict with all our beliefs. We listen eagerly for word from North Africa and we'd gladly share any hardship to spend this night with our brothers, but the purpose of taking life restrains us."

A man in Camp Beltsville writes: "During these chaotic days of blood, sweat and tears, days when millions are dying on land and sea and in the air, and when other millions are going forth to war, we need to remember that first of all we are Christ's witnesses unto all the world, and that we must be faithful."

Another in the same camp gives his personal belief: "I want to do the little bit that I may be able to do here on earth in a constructive way—not destructive. I will work and work hard at anything that will be beneficial to mankind in general, but I cannot see my way clear to belong to an organization that has its aim to kill."

A hope for the present and the future is expressed: "Man all through the ages has been moving earth to suit his fancy. Today the world is scattering great quantities of this most useful commodity in all directions; indiscreetly and destructively, with the hopes of creating a new world order. In our Civilian Public Service camp and others, in pacifist circles generally, and wherever people are thinking in terms of reconstruction, there is a different "back to the earth movement" in progress. Out of this period must come a reawakened spirit of community co-operative living, basing its precepts on the living principles of Christianity, and concentrating the efforts of all on the basic necessities of life."

A Walhalla camper says: "I am anxious that we assume the responsibility of self-government with the full knowledge that we rise or fall as a result of our own choices. We are a laboratory testing better things for a better world, and we must have an answer for our confused neighbors when we return home. We are agreed that the result must be to put Christian ethics into human relationships but the methods must be actually tested and proven here."

After explaining his reasons for coming to C. P. S., a Lagro assignee says: "Upon these convictions I hope that I am willing to stake my life if necessary. In the final analysis this is the only incontestible proof of the sincerity of one's convictions."

While commending the sentiment for a just and durable peace, a Kane camper warns against assuming that all wrongs will be righted by the drawing up of a good treaty: "In my opinion two things more are required besides the agreeing to a treaty that recognizes the needs and rights and responsibilities of all peoples on equal terms. The first of these is to provide for making changes in this treaty whenever such modification is desirable or necessary."

"The second is to bring all people to understand the basic oneness of all mankind with one another and with God. Only if they can be brought to realize that the welfare of one is bound inseparably to the welfare of all can we expect individually and collectively to have "peace that passeth understanding" for which all men everywhere yearn. This would be done through continuous and universal education for the common good. Such an education will develop in man fine attitudes toward others and self, such as sympathetic understanding of the peculiarities and weaknesses of others, appreciation of their fine qualities, and unselfishness. It will lead to an understanding of facts, ideas, and methods of study and thought which are essential to intelligent thinking on the problems of social living. Over all and in all it will provide the driving motives that will send men out to apply these attitudes and understandings. That motive must be a burning desire to help bring about that which is best for each individual and for society. This Christlike love is the cornerstone without which none of these desired outcomes of the proposed education would be effective. Obviously the church shares heavily in this, especially in implanting the motive."

"This last point is basic, yet it is not included in much of the current thought and discussion of a fair and lasting peace. If we have this essential unity ourselves with our Creator and with others we will achieve a lasting peace even though the existing international agreements may leave much to be desired. Without the guidance of this spirit of love within ourselves there can be no peace."

Three fellows in Camp Waldport defend the program of C. P. S. against those who feel it has little significance as follows:

"Is the cost justified? History tells us that decadent civilizations, amid the press of their conflicts, invariably neglect their responsibilities toward the soil. It is the radical religious social concept that constantly strives to remind man of the need to cling to his basic relationship to the soil and sweat of the brow by which both spiritual and physical life is sustained. What more significant work can the peace churches undertake than the maintaining of the fundamental activities while the rest of the country forgets them?"

"By supporting this effect, the church has retained its opportunity to awaken and train young men in a significant, basically constructive way of life. In that light, who can say that the establishment of small groups of men who discipline their bodies to hard, disagreeable labor, and their minds and spirits to a comprehension of intentional pacific ways of life, is insignificant? We pacifists are so prone to believe that we must elevate humanity from the mire that we forget that we are part of that humanity that is in the mire."

"If intent and effect are to be judged by and large, the C. P. S. program is one that history will show to have stood almost alone in a time when the nation was, except for a few, wholly devoted to destruction."

Camp Waldport takes a look into the future. "This time we must not 'muff' the peace. We in Civilian Public Service who feel an unlimited liability toward mankind must make that resolve in dead earnest. While never forgetting that the future is made today, it still behooves us to plan for the time when war is over. We must work to make the next peace more than a short gap between wars."



## Ministry to Servicemen

BY MERLIN C. SHULL

An increasing concern for our Brethren boys in the service of their country is being expressed throughout the brotherhood. The Standing Committee at the McPherson Conference asked the officers of that Conference to write to all our boys expressing the concern and prayers of the church. Our camp visitors and hospitality homes are receiving letters of gratitude for visits made and entertainment provided. And many pastors give reports of letters received and send to Elgin copies of excellent letters which they send their boys. It is utterly impossible to mention all who are having a part in this Christlike ministry to these boys in their time of need. Then when we think of the many fine things our boys say about the religious services provided for them in camp and of their appreciation for the ministry of the chaplains we realize that there is a concern throughout the nation for the spiritual life of servicemen. Ninety per cent of all Protestants are supporting the Service Men's Christian League in a united effort to enrich the spiritual life of men in camp. The General Boards of the church decided at McPherson to support this united Protestant effort.

Some quotations follow which give just a bird's-eye view of this general concern. Since this is such a small picture of the total program we feel it best to omit the use of names.

A. Servicemen write to their pastors:

A Missouri pastor received the following from one of his boys: "I really appreciate your letter of encouragement. I will say that it is without doubt harder for us in uniform when away from those we love to keep from joining the crowd, just to pass the time away. . . . Tell the church people there to write, as I love to get mail, and we can pass the time away writing and not be so lonesome."

B. Ministers who visit camps receive many letters:

To our Louisiana visitors, a young man writes: "I should like to express my gratefulness to you for your kindness and gracious hospitality shown me during the past week end. It was indeed a pleasure to have the fellowship of my home church people—it does mean so much to us who are in the army. I wish you further success in your good community work."

To the Elgin office came this fine word concerning our visitor to Camp Grant, Ill. "Since I entered service I have been fortunate in meeting one of our Brethren ministers, the one who visits at Camp Grant. He is doing a swell job there in contacting Brethren fellows, and his church is right there back of him with good homey fellowship (boy, what meals)!"

C. Mothers tell of their gratitude for ministry to their boys:

A Pennsylvania mother says: "I wanted to answer your letter sooner to thank you that you were interested in our son in Camp Kessler, Mississippi. I had a letter from him saying he received a nice letter. . . . I know he appreciated it very much."

An Illinois camp visitor received this heartwarming letter: "It makes a mother feel a lot better when she knows her son, so far away from home, has not forgotten his church. I will appreciate your writing to me and telling me about my son Raymond. Raymond was never

away from home longer than three days in his life, till he went into the army. We miss him so much. I just think at times I must see him. . . . May God bless you people and keep you and help you in your work."

A minister who visits camps wrote a mother about seeing her son. Excerpts from the mother's reply follow: "Today I received a letter from you; I was so very glad to get it; thank you very much. It was kind of you to write. . . . It means a great deal to know that one of our dear ministers and wife are near enough to visit him. May the dear Lord bless you abundantly. . . . Our boy has written to me concerning you; he is so young, and my baby. We appreciate whatever kindness you may show him and I know God will bless you."

D. The Messenger serves our boys too:

From overseas, a California boy in a letter to his parents says of the Messenger: "It's a grand paper and I can't find words to tell you how much I appreciate it."

From Texas an Idaho boy writes concerning the Messenger: ". . . Seems there is so much help in the Messenger. I often wish that more people could read it. I feel it would help them to have a better understanding of our Master and his love."

E. The Service Men's Christian League helps our boys:

A serviceman says: "I was interested in reading the pamphlet on the Service Men's Christian League. It was only a few weeks after I was inducted into the army that I joined the League."

From somewhere in Europe a boy writes: "I was very happy to receive your Bulletin and publication on the Service Men's Christian League. It really sounds like a fine idea."

A Virginia boy in a Texas camp says: "I have joined the Service Men's Christian League."

Another pen pal says: "Since there are so many young men, of different denominations, thrown together as they are, it is impossible for the members of any church to separate themselves. As a result an organization has sprung up, the Service Men's Christian League. Branches of this organization can be found all over the world, nearly everywhere the armed forces of the United States can be found. It consists of members from nearly every Protestant denomination and even Catholic and Jewish men are invited to join. The only requirement of membership is that one reaffirm the pledges made at the time of joining church or, in the case of those who do not belong to any church, accept Jesus Christ as a personal Savior. There is also an associate membership for which you accept the teachings of Christ and pledge to live according to them to the best of your ability. I was fortunate in being associated with a group in which there are five or six fine Christian young men. Together, with the advice of our chaplain, we organized a branch of the league. We elected officers and set up the necessary objectives for such an organization. We meet each Sunday evening and conduct a Bible study class, each member taking his turn as discussion leader. Occasionally our social chairman arranges for us to go either to Junction City or Manhattan [nearby towns] and meet with the young people of one of the churches. I'm sorry if I may have bored you with my description but it has been such a wonderful feeling to find something in the army that takes the same position in my life as the church, B. Y. P. D. organizations, etc., did in civilian life, that I just have to let it out."



## The Church at Work

### "THE EARTH IS THE LORD'S, AND THE FULNESS THEREOF"

By A. G. Breidenstine, Hershey, Pennsylvania

"God so loved the world that he gave his only begotten Son" is a familiar verse and couched within it is a principle which is rarely appreciated. When we love something we give generously to express our love. The more sacrificially we give the greater becomes our affection. We love our children because they are a part of our very selves. Long before their birth we calculate for their welfare. The more of ourselves we give in their behalf the more dear they become to us. This principle holds also for the church. Many persons are devoted to a certain church because to them the Lord's house is a very part of themselves. Some have scoured wooden church floors white. Some have whitewashed the cellar walls. Some have painted, varnished, or otherwise decorated the church building. There is no need to preach reverence to such, and stewardship to them means more than a drop of a coin. When they gave sweat, energy, time, and feeling they gave meaningfully. The spirit of their sacrifice could be felt throughout the church. There was a double blessing—one for the giver and one for the kingdom.

During the last fourteen years some churches have learned how to recapture this sacrificial and generous spirit. The plan used has now come to be known generally as the Lord's Acre plan. For the coming year men's work accepts the latent challenge of this plan. Thousands who have tried it testify in behalf of its benefits. They speak eloquently of how it has revived dying churches, revitalized anemic Christians, and helped others to grow fully into the stature Christ intended for them. When you give of your all to the Lord and his kingdom you are blessed and the church gets a new impetus.

The Lord's Acre plan makes its appeal to the men but it does not exclude women and children. The plan started in the country churches but the truth of its principles applies equally to the city churches. In some sections a men's group rents an acre. They plant, cultivate, harvest, and dedicate their first fruits. The Biblical command, "The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God" (Ex. 34: 26), is very real to them. In many localities this year men have planted larger gardens and since travel is curtailed they have consecrated certain first fruits from their own gardens. Children usually want pets, some rabbits, some chickens, or some other small stock to raise. A little teaching will bring ready responses and they will gladly dedicate a portion to the Lord. Many ladies take a great delight in poultry. What a project for the Lord if this year a ladies' Sunday-school class would give the Sunday eggs to the church!

It must be understood that the business man, the professional man, the craftsman, and the laborer are not immune to the blessings shared by those who till the soil. They can give the first hour of the week, the bonus, the time-and-half time, or some other portion of their own sweat of the brow. Let it be understood here that the



An Abundant Harvest of Soybeans

Lord's Acre does not replace other giving; it supplements former gifts.

It is late in the day for American Christians to begin the counting of their many blessings. For what purpose has the Lord chosen us and given us plenty in the midst of poverty, quiet homes instead of war's confusion, seed-time and harvest instead of famine and disease? Surely not because of our righteousness; certainly not because we were such faithful stewards; hardly because we won so many souls for Christ; most certainly not because many of us are white and literate. No, the Lord has chosen us to do his commandments and if we wish to claim his great and precious promises we must fulfill our share of the bargain. We can't ignore such scriptures as: "The earth is the Lord's, and the fulness thereof," or "Honour the Lord with thy substance, and with the firstfruits of all thine increase," or "Be ye doers of the word, and not hearers only," or "Bring ye all the tithes into the storehouse," or "We are labourers together with God." Visualize for a moment the transformation in many churches if after a certain date all members would pledge a portion of their toil, forethought, watchfulness, skill, and the resultant reward, to the kingdom. As always the Lord would pour out blessings so that we could not even receive them.

Men's work groups who wish to learn more about the Lord's Acre plan should contact the Reverend Dumont Clarke, Asheville, North Carolina. He can supply all types of literature on the Lord's Acre plan and at a very small charge.

### The Lord's Acre Plan Meets Fundamental Needs of the Rural Church

By Dumont Clarke, Director of the Religious Department  
Farmers' Federation, Asheville, North Carolina

It was my great privilege to give an address on the Lord's Acre plan at an assembly meeting and again at a breakfast meeting of the Church of the Brethren, and to meet many of the delegates at your convention at Asheville, North Carolina, in 1942. I was deeply impressed by the spirit of the Conference and greatly enjoyed your fellowship. Also it is not only through the Lord's Acre movement that I have continued fellowship with you, but in addition as a member of our Presbyterian committee to help meet the obligations of the



R. E. Mohler was responsible for getting together this material on men's work. Lloyd and Lyle Klotz of Fredericksburg, Iowa, and Minneapolis, Minnesota, respectively, furnished the pictures. All except one are of the Lord's Acre project of the Fredericksburg church (see article by Lloyd Klotz).

Presbyterian Church in the U. S. A. to you in your generous support of our conscientious objectors.

The Lord's Acre plan is growing steadily and widely among practically all branches of the rural church. It is growing because it is a tested Biblical plan, and when carried on under good leadership, it helps greatly to meet many fundamental needs of the rural church. Three of the major needs, as I understand them from inquiries in many states, and the contributions to these needs of the Lord's Acre plan are given below:

1. There is need of engaging in Christian stewardship all the members of the local church and Sunday school, and also of gaining the participation of others who are benefited by the church in the community. Most churches are minority-supported.

The Lord's Acre plan, as a supplement to weekly giving, gives the opportunity to each one to have a worthy part in the support of the church. Good management can use land, labor, stock, machinery—whatever each one has to offer for use in the Lord's Acre program. The plan provides a most practical means of training in Christian tithing those who are not yet tithers. It helps to provide the tithe, or to insure or to supplement the tithe for those who are already tithers. The plan, when rightly presented, does not interfere with, but almost always increases, weekly cash giving, for it develops a deeper interest in stewardship.

Also, again and again, it has been proved that many who are somewhat indifferent to the church can be brought to take part in either group projects or in individual projects, and in this way to gain a stronger sense of responsibility for the church. It is significant that every ministers' gathering, North, South, and West, to which the writer has put the question has agreed unanimously that the Lord's Acre plan offers the most practical method for engaging and training in Christian stewardship a considerable proportion of the members and also of the nonmember beneficiaries of each church.

One of the most striking results of the well-managed use of the Lord's Acre plan is that it greatly strengthens the spirit of co-operation in the membership of the church. When all or most of the members are worthily occupied in stewardship work, the congregation is enheartened and new spiritual energies are generated in the life of the church.

2. There is need in almost every church for substantial additional funds for the church life and for its contributions to the kingdom.

The Lord's Acre plan has made it possible for innumerable churches, through engaging its members in dedicated projects, to accomplish improvements or other forward movements which "were dreamed of but which were hardly thought possible." The religious department of the Farmers' Fed-

eration has gathered the accounts of these gains over many years and from many states and has published them in the Farmers' Federation News from month to month, and especially in the annual February Lord's Acre issue. New heating plants, new Sunday-school rooms, whole new church buildings, full-time pastoral support and increased missionary giving are the remarkable results recorded.

3. There is need of deepening daily the sense of duty to God, and the sense of dependence upon God, on the farm and in the home. Many worldly interests are pre-occupying the thought life of our day.

The Lord's Acre work serves wonderfully to unite religion with daily life. It is a visible form of Christian accomplishment that day by day stimulates mind, heart, and body in the service of God. It is in line with the natural interests of the farmer and the members of his family. It makes more spiritually vital many passages of Scripture that spring from the life of the farmer, shepherd, herdsman, such as: "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

The use of the Lord's Acre plan gives pastors and parents a most natural approach to speak to the workers on the farm and in the home of the things of God. The pastoral call can be made more fruitful. The parents are given almost unequalled opportunity—starting with the dedicated project, and through analogy with the laws of nature—to teach their children of God, the giver of sunshine and rain, and of the laws of spiritual growth. The use of this opportunity alone justifies the practice of the Lord's Acre plan by the rural church.

The Lord's Acre movement is destined, in the providence of God, to grow from strength to strength. When well managed, this Biblical plan of the dedicated first fruits meets fundamental needs for the advancement of Christ's cause in our day.

### A Golden Opportunity

By L. C. Carter, Bassett, Virginia

A golden opportunity is now present for the men of our church and we should not fail to take advantage of it to continue our peace message to the peoples of the world. Our Civilian, Public Service camps are the outcome of an opportunity to which our church has made a remarkable response. The boys in these camps are daily sending their peace message not only over our country but throughout the world. Our boys will continue to

Planting soybeans. Everyone from ten to seventy-five years old finds a job





make their contribution for a peaceful world as they go out from these camps, some to various parts of our country and others to the uttermost parts of the world to assist in reconstruction. I firmly believe that their greatest contribution will not be to rebuild homes, farms and factories but to rebuild the lives of those with whom they come in contact. The spirit of Christian brotherhood that has led them to the Civilian Public Service camps will permeate the lives of their friends and neighbors of the future.

There are those of us who, because of age and family responsibilities, cannot make the same contribution as our younger brothers. We all do have a responsibility and the opportunity knocks at our door just as hard. It is a privilege for us to support these boys in camp and on their missionary journeys of the future. Our prayers and our money are both needed to help them make a success. I think the Civilian Public Service program has been a wonderful success and our efforts will not be unnoticed by the world. The leaders of our church are to be congratulated on their management and supervision, and the entire brotherhood deserves the same commendation for its moral and financial support.

We must continue our enthusiastic support of a world peace program as long as we live. Let us not take it for granted that when peace again comes to our world it will be permanent. It will be permanent only as long as an international peace program is carried on. The program must never relax if we are to obtain the full benefits of our present efforts.

I think we men at home could do nothing better than to put our efforts behind the heifer project. Dietitians tell us that milk is the most nearly perfect food. If this is true it seems to me a splendid way to carry our service program to a hungry world. Surely it would open the minds of the recipients to receive the peace message, which we have been commissioned to carry to all the world. You cannot feed the souls of hungry men; first they must have food for their physical bodies so that they can retain the food for their spiritual bodies. May we continue to pray that the time may soon come that the way may be opened to feed the hungry bodies and spirits of the world.

While we are spreading our peace message to the world and attempting to build a foundation for a permanent peace, let us not forget our local church. We always have those with us who are careless and indifferent to the program of the church. For some reason they have not grown in the Christian life. They are babes in Christ, needing to be fed and given some tasks that they can and are willing to do. If they get started to putting something into the work and get the real joy that comes from doing something for others they will grow and become an asset to their church. The more members who contribute to the success of the local church the stronger that church becomes. The stronger the local churches become the more the brotherhood can spread its message of peace throughout the world. Our golden opportunity will not be lost and Christ will reign supreme throughout the world.

May the abundant life which Christ offered us centuries ago be fully realized in each of our lives as we strive to share it with others throughout the world.

### Four Years of Men's Work

By Lloyd Klotz, Fredericksburg, Iowa

Over four years of organized men's work in our church at Fredericksburg, Iowa, has convinced us of the great value of such a group. We feel that we have gained much in working together for his kingdom, as well as enjoying the work and the fellowship together. Our church is financially and spiritually in a healthy condition largely because of the men's organization. It has been found that working together on some common project helps to develop an interest in the Sunday services.

Our organization was set up in January 1939. The first meeting was in the form of an oyster supper. The group was small but interested. Officers were elected and an order of monthly meetings was decided upon. These meetings have been held regularly ever since, and are generally well attended.

Our church was in need of repairs. The floor was sagging, the building needed paint and the heating system was unsatisfactory. Obviously, there was much to be done. We needed money to work with, so we decided to rent a farm and work it co-operatively. We found a fifty-six-acre farm that we could rent. Each member signed the lease as guarantor of rent. We needed soybeans and seed corn. The members quickly donated the soybeans. We had donations of hybrid corn from so many companies that it was almost impossible to include all the seed corn in the sixteen acres we were planting. Since then we have bought our seed corn in order to get the variety we wanted. Planting day arrived and five tractors and five teams with plows, harrows and planters were there. The plowing had been started the evening before by the boys from town, and the planters started as soon as they arrived. The



Harvesting the soybeans. The men hauled beans until 12:30 at night

work was completed by late afternoon with time out for a bountiful dinner served by the ladies' aid. Cultivation was next in order, then haymaking and finally harvest. The harvest was bountiful. When we needed a crib, we called the group together and put up a one thousand-bushel movable crib, completing the job in about four hours. When picking day arrived, six or eight wagons with from two to six people to the wagon were on hand. The ladies again brought a dinner, then assisted with the picking. By evening the corn was picked and the crib was full.

Our first year of men's work was a success. We had money in the bank and had a good time making it. Enthusiasm among both the men and the women has been high. We rented the same farm in 1940 and 1941.

Our test year was 1942. We found it necessary to rent a different farm. The only one that was available and that suited was inconveniently located for our men. Moreover, it was sandy and none too fertile. Rather than go without a project, we rented it. High speed rubber-tired tractors and trailers took care of the distance and





Dinner on planting days was furnished by the ladies' aid

even some of the slower speed steel-wheeled tractors were there on plowing day. Seven tractors plowed thirty-five acres for beans and corn in about eight hours. God gave us rain and our sandy farm blossomed forth with the largest crop ever raised there, according to the neighbors. Early frost made almost all other soybeans unfit for seed, but those from the church farm matured and we stored them in a steel bin and sold them this spring as seed beans, netting \$850 on the 440 bushels we harvested. We hauled our corn crop of about 700 bushels to the crib, which we moved to the farm of one of the members. We plan to sell it in the near future.

Following is a financial report of our four years of men's work.

Received	
Offerings and dues .....	\$ 113.81
Sale of hay .....	45.00
Sale of soybean hay .....	129.58
Sale of soybeans .....	483.08
Soil conservation checks .....	381.39
Sale of corn by sealing .....	953.25
Cash sale of corn .....	548.31
Sale of timothy seed .....	66.03
From groups and individuals for songbooks .....	20.44
Pasture rent .....	10.00
Total .....	\$2,751.79
Disbursements	
Directly Affecting Church	
Flowers and fruit for sick .....	14.24
New lawn mower .....	10.00
Building materials .....	62.02
Labor, wall, painting, etc. ....	75.99
Pastoral support .....	65.00
Pastoral support (house rent) .....	325.50
For entertainment, eats, speakers, etc. ...	37.41
Camp expenses for intermediates and young people .....	42.50
R. E. A. costs wiring church .....	38.10
Check given for songbooks .....	39.00
Paint for church and corn crib .....	56.13
Material for well .....	10.00
Deposited on ladies' aid account .....	50.00
Packets for camps .....	6.08
Personal gifts, charity, assistance .....	45.00
Total .....	\$ 876.97
Expense	
Gasoline .....	107.61
Cutting soybeans, hay, timothy .....	41.86
Twine .....	7.13
Commercial fertilizer .....	83.75
Hauling .....	30.00
Combining .....	146.00
Cash rent (farm) .....	862.00
Insurance on sealed corn .....	4.32
Hybrid seed corn .....	35.74
Mowing hay .....	6.61
Cultivating .....	11.00
Soybean seed .....	50.00
Material for corn crib .....	126.90

Corn sealing costs .....	9.22
Shelling corn .....	28.56
Telephone calls .....	3.50
Corn picker .....	67.00
Balance in bank March 1943 .....	249.57
Cash on hand March 1, 1943 .....	4.05
	<hr/>
	\$2,751.79
Estimated value corn in crib .....	600.00
Sale of beans .....	850.00
Estimated value corn crib .....	125.00
	<hr/>
Approximate assets .....	\$1,828.62

As you can see in the report, we have been spending money as well as making it. We excavated a place under the church for a furnace and installed a furnace, doing the work ourselves. We wired the church for electricity and furnished paint for the church house. We needed a well and the men set to work to produce it. We furnish a house for the pastor, and minister to the sick, not only of our group, but of the community as well. We sponsor social gatherings and church programs and help finance young people and intermediates in attending camps. This year we sent a delegate to Annual Conference at McPherson. Besides the work we have fine social times. Each year we sponsor a supper for those who have helped.

This year we have rented a larger farm of 100 acres. Twelve tractors and four teams from our group have worked the ground. So we feel we are making progress. We are looking forward to purchasing a parsonage and/or a farm.

We feel that men's work has been a great asset to our church. We have had good times, have a comfortable, well-equipped house of worship, and have a reserve of cash on hand ready to meet any need that might arise.

We recommend men's work as a means of spiritual and social growth for the church, and of financial assistance.

Results of Co-operation

By Elvin Frantz, Arriba, Colorado

One of the most tangible results of the men of a community working together for the church is in the field of church finance. Many of our rural churches found themselves badly in debt during and following the depression, and had it not been for the way that men's groups took hold of this situation, many of our most valuable rural churches might have been forced to close their

Digging a ditch for drainage tile at the church





doors. Through co-operation many of our churches were able during these trying times to reduce their debts, and in some cases were able to come through these trying years free from debt. Those that succeeded in this did so because their men were not afraid of hard work and were willing to give of their time and energy for a worthy project for the church.

Another important accomplishment of men's work is that of making the church plant not only more useful, but more beautiful as well. One rural men's group with which I am acquainted has a building committee to supervise the repair of the building, and another to see that the grounds are given proper care. All of the men of the community have the opportunity to work on these projects at various times. As a result of this splendid co-operation the church is the most beautiful place in the whole community.

A great service to neighbors in need can be rendered by the co-operative effort of the men of the church. Many instances can be called to mind in which the men of this community have taken a day off to cut wood, husk corn, or do other field work for a neighbor in need. People who live in a community such as this have less cause to worry over misfortunes, or to be concerned about their economic security than have those who live in a community that does not have such a church.

The most valuable contribution that this spirit of co-operation brings to a community is the increased devotion to the church by the men themselves. Many men, nonmembers of the church, are willing to co-operate in such projects as above described, and through their co-operation and work many of them become interested in the church and become active members. Through activity in and for the church, men become church-minded and the church grows in the minds of the entire community.

#### Example of a Lord's Acre Project in Operation

The Palmyra, Pennsylvania, Church of the Brethren has an active men's work group, part of whom are sponsoring a Lord's Acre project. On one of their tracts of land they are raising cabbage, tomatoes, peppers, sweet corn, green beans, and lima beans. About twenty men have assumed the responsibility to work this project. They work under the management of Paul D. Breidenstine. The produce raised will be used for any meals needed at the church, for C. P. S. camp purposes, and for certain poor families in the Palmyra community. The age range of these men is from thirty-five to fifty years. While the men do most of the work, the women process the vegetables for storage.

Prior to the launching of the above project, there was held a special consecration service. It is the plan now to have a display at Thanksgiving time after the crops have been harvested.

#### Men's Work, Bassett Church

By W. H. Coffman, President Men's Work, Bassett Church

Owing to the gas situation in this section of the country our men's work has not had as many meetings as we would like. Otherwise the interest has been good and inspiring.

Co-operation in our projects has been growing. Our men help the needy of the church. We bought coal for one family, and take care of the light bill for another. We also provide fruit bowls for the widows of the church.

The men were asked to furnish the flowers for the Sunday services for the month of July.

The heifer program is being discussed and studied for our district. The men are showing a great deal of interest in this project.

We are looking forward to being of greater service to our Master by being loyal to the church and our fellow men.

#### General Plans and Policies for Men's Work

By A. G. Breidenstine, President of Men's Work

To provide the opportunity for every man in the Church of the Brethren to do a meaningful spiritual task is the general aim of men's work. The aim as stated implies that no one is interested in creating a lot of busy work. In most areas there is a man power shortage already. What, then, shall be the test of the task? Primarily the task must be a necessary integral part of the total church program and secondarily it must be so planned that the performance of the task will arouse enthusiasm and love for the church. Any task lacking these earmarks will soon lose its attraction.

So that the united efforts of all laymen may count for the greatest good to the kingdom, your Coun-

#### ADULT DISCUSSION OUTLINE

#### How May We Keep God in Our Work?

Scripture: Prov. 6: 6-11; Psa. 127: 1, 2

Sunday, Sept. 5

#### I. Our Problem

Our society has allowed work to become a drudgery instead of a joy. Often the rewards of labor have been unfair. Wages, hours, working conditions have been set without sufficient consideration given to the welfare of the persons involved. Christians, seemingly, have given too little thought to the problems of labor both in industry and on the farm.

#### II. What May Christians Do?

1. Strive to give God first place in work (Psa. 127:1, 2; Matt. 6: 33). Everything about our work should be in harmony with God's law of love and the brotherhood of man. Work should be characterized by honesty, unselfishness, fairness and tolerance, because of the infinite value of every human personality.

2. Christians should make an honest effort to understand the problems and aims of both the laborer and the employer. A church may study a booklet like James Myers' *Do You Know Labor?* may invite representatives of various groups to speak, may arrange visits to factories, workers' living quarters, co-operatives and headquarters of labor organizations, and encourage conferences of leaders of labor and employers both urban and rural.

#### III. For the Discussion

1. How may a church observe Labor Sunday?
2. How can church groups or ministers bring about personal friendly acquaintance between labor leaders and employers?
3. What can be done to enrich the lives of farm laborers? farm hands? tenants? owners? operators? domestic helpers?
4. How may we learn more about the problems and program of labor?
5. Can America afford to draft women for industry?
6. What religious principle is involved in the right of labor to organize?



cil of Men's Work has chosen six particular projects. In every local church, however, many meaningful duties can be left to the men according to the discretion of the church leaders. Just as it is true that "many hands make light work" so it follows that united efforts weld fervent spirits. The church leaders who practice this policy will find latent spiritual resources never before realized.

Who is able to muster sufficient wisdom to build a program which captures the vision of every layman? The executive officers of men's work admit they need much help. The Council of Men's Work doesn't boast of sufficiency either. All persons now hitched to their particular task loads must rely upon their highest Fount of wisdom, and down to the last man in each local congregation must be sent the message that he has an obligation to those in executive positions of men's work. This individual layman in the local church may have an idea, a bit of revelation, or a ray of light which can be communicated for the common good. Certainly any helpful suggestions will always be most welcome.

Who shall receive credit for a task well done? Probably it would be best to say that just as the men's work officers and the Council of Men's Work desire no floral tributes so should no one in the local congregation desire laurels. Let it be sufficient reward that all may realize God's kingdom on earth a little more completely and that Brethren laymen united for action in men's work may someday receive the commendation, "Well done, thou good and faithful servant."

## Correspondence . . .

### Eastern Region Conference

The regional conference of the Eastern Region met in the First church in York, July 13-15. Attendance was quite good considering these times of restriction. The spiritual tone was most outstanding.

The theme of the conference was A Constructive and Aggressive Program for the Eastern Region. Under the general leadership of Bro. M. Clyde Horst and with the able assistance of leaders from Elgin and the region, much progress was made in the working out of this theme. Highlights of the conference were the splendid messages of Secretaries Raymond R. Peters and H. L. Hartsough, who addressed the general session on Thursday evening.

Most of the time was used in earnest study and discussion in five sections: (1) administration; (2) young people's work; (3) women's work; (4) men's work; (5) children's work. Topics considered were evangelism and missions; the ministry; Christian education, with consideration of the work of our colleges in this time; B. Y. P. D. problems; the Christian family; the ministers' pension plan; juvenile delinquency; and the protection of children in time of war. Progress was made toward the integration of our organization. Splendid reports were given by the two regional representatives, Bro. Don Snider, who serves in the Juniata area, and Bro. Galen Kilhefner, who serves in the Elizabethtown area.

The conference passed a number of resolutions, two of which are included in this report:

1. Some churches in our region thoughtlessly allow their pastors to serve year after year without an in-

crease of salary. Then when a change of pastors is made, these churches wake up to the disturbing fact that in securing a new pastor the salary schedule must be increased several hundred dollars. Moving expenses and other incidentals must be provided. To begin with, the incoming pastor is at a decided disadvantage. He receives a higher salary; therefore, he is expected to preach better sermons, to spend more time in visitation and in every other way serve more efficiently. Frequently this unwarranted expectation estranges pastor and people to the end that the normal progress of the church is retarded.

Therefore this conference recommends that each local church in the region served by a paid pastor appoint a committee to study the financial needs of its pastor and in the light of its resources act accordingly for the best interests of all concerned.

2. It was the feeling of the administrative section which met informally this morning that local churches, our colleges and pastors should urge our future ministers to prepare themselves at our own Seminary—Bethany. We feel that this will make for unity and harmony in the brotherhood.

The good people of York were most generous in their hospitality and entertainment.

Huntingdon, Pa.

T. F. Henry, Secretary.

### Being Christians Today

Are Christians justified in killing their enemies? Under the old dispensation they would be. But God was not satisfied with the old dispensation. He saw the great amount of sin that was being perpetrated on the earth and he wanted to make a change. So he sent his only Son down to the earth to suffer and die for the sins of all the people. Thereby he established a new dispensation under which each person knowing good from evil can choose for himself either to obey the commandments of God and receive a reward of eternal life or to follow the evils of the world and be doomed to destruction.

Jesus Christ spent his life on earth teaching his followers the new way of life, but he promised eternal life only to those who keep his commandments. Christ's followers are commanded to love their enemies (Matt. 5:44). Christ said, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews" (John 18:36). Christ saved not himself. Are we who claim to be his followers better than he?

Abilene, Kansas.

J. F. Correll.

### Eby Golden Wedding

Elder and Sister L. H. Eby celebrated their golden wedding anniversary with a family dinner on May 30, 1943, and held open house for their friends on June 1 at their home in North Manchester, Ind.

They were married on June 1, 1893, at Mrs. Eby's home near Greenville, Ohio. Mrs. Eby, formerly Katie Baker, met her husband at Mount Morris College. There are two children: Paul, and Pearl Labastille, both of Downers Grove, Ill. Two children of Mr. Eby's first marriage were reared in the Eby home. They are Mrs. S. W. High and Mrs. Edna Schubert, both living in Idaho.

The Ebys lived in North Manchester from 1895-1897. Mr. Eby is the only living member of the original trustee board of Manchester College. He left the board when the Bible school became a college and took up pastoral and evangelistic work. For sixteen years the Ebys were active in church work in Idaho. They returned to North Manchester in 1925 when Mr. Eby retired from the active ministry, although he has continued to be interested in the work of the kingdom. Although Mr. Eby suffered a severe illness this winter, he recovered sufficiently to enjoy the occasion and is able to attend services at the church.

North Manchester, Ind.

Lucille Schubert.

Note: Since this has been put in type Bro. Eby has died.—Ed.



## Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Crim-Shideler.**—Kenneth J. Crim of Bellefontaine, Ohio, and Virginia Shideler of Roanoke, Va., July 22, 1943, in the Ninth Street church, Roanoke, by the undersigned.—N. M. Shideler, Roanoke, Va.

**Eller-Conner.**—Rev. John Clinton Eller of Crab Orchard, W. Va., and Jessie Mae Conner of Manassas, Va., June 9, 1943, at the Cannon Branch church, Va., by the undersigned.—Samuel A. Harley, Lyndhurst, Va.

**Foster-Parks.**—Bro. Clyde Foster of Glendora, Calif., and Sister Isabelle Parks of Covina, Calif., June 26, 1943, in the Glendora church annex by the undersigned.—Galen K. Walker, Glendora, Calif.

**Hale-Merchant.**—On July 18, 1943, by the undersigned at the parsonage in Denver, Colo., Sgt. Stanley Hale of Lowry Field, Denver, Colo., and Pauline Merchant of Rocky Ford, Colo.—Oliver H. Austin, Denver, Colo.

**Hild-Robey.**—Frank W. Hild and Katherine A. Robey, both of Baltimore, Md., by the undersigned in the First church, July 24, 1943.—I. S. Long, Baltimore, Md.

**Jones-Greenawalt.**—Staff Sgt. Edward Hall Jones of LeGrand, Calif., and Mary Katherine Greenawalt of Phoenix, Ariz., at the home of the bride by the undersigned.—Glen R. Montz, Phoenix, Ariz.

**Lilly-Sigler.**—On June 14, 1943, by the undersigned at the parsonage in Denver, Colo., Warden R. Lilly, Jr., and Lynne Sigler, both of Denver, Colo.—Oliver H. Austin, Denver, Colo.

**Moyers-Fifer.**—On June 22, 1943, Edwin Leslie Moyers of Franklin, W. Va., and Daisie Anna Fifer of Bridgewater, Va., at the home of the undersigned.—I. J. Garber, Bridgewater, Va.

**Schowengert-Fritz.**—At the parsonage in Morrill, Kansas, June 20, Dale Schowengert of Reserve, Kansas, and Vivian A. Fritz of Hiawatha, Kansas, by the undersigned.—W. A. Kinzie, Morrill, Kansas.

**Smith-Roller.**—Rev. William Franklin Smith of Wakarusa, Ind., and Sister Barbara Anna Roller of Endless Caverns, Va., in the Fairview church, Va., June 25, 1943, by the undersigned.—Samuel D. Lindsay, Timberville, Va.

**Wagner-Stump.**—Arthur Wagner of Walhalla, Mich., and Lydia Mae Stump of Elkhart, Ind., in the Elkhart City church, June 27, 1943, by the undersigned.—G. W. Phillips, Elkhart, Ind.

**Werkman-Smith.**—On June 24, 1943, Richard Malcolm Werkman of La Verne, Calif., and Evelyn Gwendolyn Smith of Ontario, Calif., by the undersigned in the home of the bride.—Galen K. Walker, Glendora, Calif.

**Wine-Fravel.**—Bro. Mark Homer Wine and Sister Bromola Catherine Fravel, both of Broadway, Va., at the home of the bride's parents in Broadway on May 29, 1943, by the undersigned.—Samuel D. Lindsay, Timberville, Va.

**Yoder-Moyers.**—Rev. Carl Edward Yoder of Bremen, Ind., and Sister Lillian Virginia Moyers of Broadway, Va., in the Linville Creek church, Broadway, Va., on June 11, 1943, by the undersigned.—Samuel D. Lindsay, Timberville, Va.

## Fallen Asleep . . .

**Baer, Kate,** was born Sept. 6, 1866, to David and Elizabeth Grady Rummel and died on April 29, 1943. She was united in marriage to John Baer, with whom she shared the blessing of over fifty years of married life. To this union three sons and two daughters were born, three of whom preceded her in death. Mother Baer lived a beautiful Christian life. She was deeply interested in the work of the church and gave herself unstintingly to it. The inspiration and encouragement she brought into the lives of her fellow workers in the church are immeasurable. Funeral services were conducted by her pastor, Bro. J. M. Geary, in the Maple Spring church, of which she was a member. Interment was in the church cemetery.—Mrs. J. M. Geary, Hollsopple, Pa.

**Berg, Laura May,** was born Sept. 9, 1869, in Illinois. At the age of fourteen years she moved to Iowa with her parents, Joseph Franklin and Jeruima Penrod. She was married to Irvin Miller in January 1888. To this union were born six children, two of whom preceded her in death. Surviving are four daughters, two sisters, three brothers, five grandchildren and two great-grandchildren. She moved to Wenatchee, Wash., in 1911 and was married to Andrew Berg in 1917; they moved to Yakima, Wash., where they lived since. She died at the family home. Interment was in the Terrace Heights memorial park.—M. G. Blickenstaff, Yakima, Wash.

**Burger, Anna Louise,** daughter of Martin and Elizabeth Moomaw, was born Feb. 17, 1873, in Tuscarawas County, Ohio, and died Dec. 26, 1942. At the age of thirteen she united with the Church of the Brethren and was an active member all her

life. She was a tireless worker in her home, the aid society, church and wherever she felt called to do a kindly Christian service. She was united in marriage to Albert B. Burger on Dec. 22, 1896. To this union three children were born, one of whom died in infancy. Besides her husband and children she is survived by a grandson and two brothers. One brother and two half sisters preceded her in death. Her pastor, Bro. G. H. Sheets, assisted by Bro. D. R. McFadden, conducted the funeral services. Interment was in the Paradise cemetery at the Wooster church.—Miriam Hoff Fetter, Smithville, Ohio.

**Curtis, Rose Anna,** wife of B. Newton Curtis, died at her home in Sergeantsville, N. J., on May 22, 1943, after an illness of only three days. She was born near Solebury, Pa., on Oct. 8, 1870, to William and Elmira Randall Dudbridge. Mrs. Curtis had resided in Sergeantsville for the last thirty-five years. She was an active member of the aid society of the Amwell Church of the Brethren, having served as its secretary since December 1923. She was a devoted wife, a loving mother and a kind friend. Besides her husband she is survived by two daughters, seven grandchildren, three great-grandchildren and one brother. Funeral services were held at the Horner funeral home in Lambertville by Elder Henry T. Horne of the Amwell church, assisted by Bro. Ira C. Holsopple. Her body was laid to rest in the Thompson memorial cemetery near New Hope, Pa.—Mrs. Ira C. Holsopple, Sergeantsville, N. J.

**Fasnacht, Amanda Hepner,** was born at Johnsville, Ohio, Oct. 9, 1858, the fourth of twelve children, and died at Wiley, Colo., June 2, 1943. She was married to Martin Bitzer Fasnacht on Sept. 25, 1879. After residing in Ohio until 1886 they moved to Sumner County, Kansas, where they remained until 1919, when they moved to a farm near Wiley. There, in December 1925, her husband died. She is survived by three sons and one daughter. The oldest son preceded her in death a number of years ago. She also leaves three brothers and one sister, eight grandchildren and eight great-grandchildren. Her devotion to her Master expressed itself in a life of active usefulness, service, and loyalty to the church. Funeral services were conducted in the Church of the Brethren by the undersigned, assisted by the Rev. Henry M. Merkel of the Wiley Methodist church. Interment was made in the Wiley cemetery.—James Ford, Wiley, Colo.

**Green, Theodore F.,** died at the St. Francis hospital in Trenton, N. J., on April 28, 1943, after an illness of several months. He was the son of Jacob L. and Elizabeth Hoff Green and was born in Sergeantsville, N. J., on Dec. 14, 1861. On Dec. 28, 1887, he was married to Jennie F. Moore of Sand Brook, N. J. Surviving are his wife and two sisters. He was a member of the Methodist church of Sergeantsville. Funeral services were held at the Holcombe funeral home in Flemington with Rev. Donald H. Gerrish, pastor of the Methodist church, officiating, assisted by Brethren Henry T. Horne and Ira C. Holsopple. His body was laid to rest in the cemetery at Sand Brook.—Mrs. Ira C. Holsopple, Sergeantsville, N. J.

**Kauffman, Lucinda,** daughter of Mr. and Mrs. John Ganger, was born near Goshen, Ind., and died July 17, 1943, at the home of her sister in Goshen after an illness of four years. She was married to Noah Kauffman, who died many years ago. She had been a member of the West Goshen Church of the Brethren for many years and always attended services when she was able. She leaves two sisters, one brother and one stepson. Funeral services were held in the West Goshen church by Bro. M. D. Stutsman. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**La Rue, Elizabeth,** was born March 5, 1859, in Jefferson, Pa., the only daughter of George and Mary Brodbeck Stremmel, and died in Astoria, Ill., July 13, 1943. More than sixty years ago she came to the Astoria community to make her home. Shortly afterwards she married Amos K. La Rue, with whom she lived happily until his death on July 3, 1940. To them two children were born, one of whom died in 1916. Mrs. La Rue united with the Church of the Brethren early in life and was always a faithful member. She is survived by her son, four grandchildren and one half sister. Services were held at the Astoria church by her pastor, Lester E. Fike. Interment was in the South Fulton cemetery.—Lizzie Riebling, Astoria, Ill.

**Miller, David D.,** was born March 19, 1884, and died Feb. 25, 1943. He was a son of Daniel and Rebecca Stull Miller. Funeral services were conducted by Bro. J. M. Geary at the home of Bro. Miller's sister. Interment was in the Blough Mennonite church cemetery.—Mrs. J. M. Geary, Hollsopple, Pa.

**Miller, Sarah,** daughter of Josiah and Sally Beeghly, was born in Garrett County, Md., March 12, 1862, and died at her home in Sabetha, Kansas, July 17, 1943. In 1882 she was married to William H. Miller of Somerset County, Pa., and in 1887 the family moved to Kansas, settling at Sabetha. Twenty years later they moved to Marshall County, Kansas, where they lived for eighteen years, but returned to Sabetha, where her husband died March 14, 1930. After his death Sister Miller made her home with her children. In early life she united with the Church of the Brethren, in which faith she lived a devoted life. She was preceded in death by four of her children, three of whom died in infancy. She is survived by four daughters, five sons, one brother, thirty-three grandchildren and fourteen great-grandchildren. Funeral services were held in the Sabetha church by the undersigned. Burial was made by the side of her husband



in the Rock Creek cemetery.—Charles A. Miller, Sabetha, Kansas.

**Netzey**, Henry, of Glendora, Calif., died on July 15, 1943, aged eighty-eight years, five months and twenty-six days. He was born near Naperville, Ill., and was married to Sister Anna Fry, also of Naperville, on March 6, 1884. His parents were Urias and Anna Martin Netzey. Brother and Sister Henry Netzey have five daughters and one son. He united with the Naperville church. He and his family moved to Nebraska and later to California, where he was a faithful attendant of the Glendora church. Elder A. D. Sollenberger and the undersigned conducted the funeral in the Glendora church. Interment was in the Oakdale cemetery near Glendora.—Galen K. Walker, Glendora, Calif.

**Randall**, Bess Marie, daughter of John and Mary Timmons Nelson, was born at Prairie City, Iowa, Dec. 3, 1895, and died at the Lutheran hospital in Des Moines, Iowa, July 11, 1943, following a major operation. She had been in poor health for some time but was always patient and uncomplaining. At an early age she united with the Church of the Brethren, to which faith she remained true. She called for the anointing service before she went to the hospital. Sister Randall lived her entire life in and near Prairie City. She was united in marriage to Richard F. Randall on Sept. 6, 1916, and spent much of her time helping her husband in the Prairie City News office. She will be greatly missed by her loved ones, for she was devoted to them; by her friends, for she was loyal to them; and by the church, for she endeavored to live the Christian life. She leaves her husband and one sister. Funeral services were conducted by her pastor, the writer, assisted by Rev. Colston, at the Christian church in Prairie City. Interment was in the West View cemetery.—B. F. Buckingham, Prairie City, Iowa.

**Reppert**, David Owen, son of J. B. and Dorothy Reppert, was born in Stockton, Calif., April 20, 1939, and died July 19, 1943. His life in this world was brief but he brought joy and happiness to the home. Funeral services were conducted by Rev. F. Carl Truex and Rev. Frank Gamon. Interment was in the Park View cemetery.—Elder J. J. Reppert, Paradise, Calif.

**Rosenberger**, Alice, daughter of Charles and Eliza Jane Reed, was born near Nappanee, Ind., July 3, 1871, and died at the home of her son in Elkhart, Ind., July 8, 1943. In early life she became a member of the Church of the Brethren at Nappanee, where she lived until twenty years ago, when her membership was transferred to South Bend and later to the Elkhart church. She lived a devoted religious life. Her husband, Arthur Rosenberger, died six years ago. She is survived by a son and a daughter. Funeral services were conducted at Elkhart by the writer, and interment was made in the St. Joseph Valley memorial park cemetery near Mishawaka.—G. W. Phillips, Elkhart, Ind.

**Wiley**, Emma Jane, daughter of George L. and Mary Anna Wilhelm Krieg, was born June 17, 1878, in Huntington County, Ind., and died July 18, 1943, from a heart attack following an operation. On Feb. 17, 1901, she was married to William Wiley and to them was born one son. She leaves her husband and son, three brothers and one sister. Mrs. Wiley was a fine Christian woman, quiet in disposition and enjoying the beauty and satisfactions of her home. She enjoyed sharing her lovely flowers and her kindly fellowship with her neighbors, especially those in need. She and her husband were members of the Reformed church in Huntington, but they usually attended the Salamonie Church of the Brethren because they lived near it. Funeral services were conducted at this church by her pastor, Rev. R. B. Meckstroth, assisted by the writer. Burial was in the near-by Lancaster cemetery.—W. C. Stinebaugh, Huntington, Ind.

## Church News . . .

### Illinois

**Sterling**.—Our communion was held on April 22. An impressive play, Joseph of Arimathea, was presented on Easter. The mothers and daughters enjoyed a banquet in May. Pastor K. C. Bechtel was our delegate to the McPherson Conference and brought home interesting reports to the congregation. The Road of Joy was the pageant presented by the children on June 13. The men and boys have enjoyed two Sunday morning breakfasts at a local park this summer. A successful vacation church school was held during two weeks in June. Through the summer months our church has participated in the union Sunday evening park services, at which Bro. Bechtel gave the message on July 25. The young people held a campfire meeting on July 26 at the Emerson Fike farm; Bro. Paul Miller of Milledgeville spoke to them. At the July business meeting the church and Sunday-school officers were elected. Bro. John Heckman was retained as elder. Our church is doing well in supporting the Brethren Service work.—Helen Hoak Eikenberry, Sterling, Ill., July 28.

### Iowa

**Ivester**.—We observed our love feast on Good Friday evening; two young men were baptized preceding the service. The young people presented a program of music and an Easter pageant, The

## On Making a Will

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of

.....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN  
INCORPORATED  
Elgin, Illinois

Resurrection of Peter, in place of the regular service on Easter evening. A council meeting was called at the close of the service, at which time Pastor Earl Frantz presented his resignation, that he might accept a position with McPherson College. His resignation was accepted with deep regret. The church and community were saddened because of the death of Bro. Noah Albright on May 12. Mrs. Charles Sheller was our delegate to Annual Conference. She brought a fine report at the morning service on June 20. On June 6 the choir, augmented by students home on vacation, gave us a splendid program. Bro. Frantz gave his farewell sermon on May 30, after which we enjoyed a fellowship dinner together. This was followed in the afternoon by a program of music and fitting tributes to the work of Brother and Sister Frantz during their ten-year pastorate here, and a presentation of a gift from the church to them. The Frantz family presented two fine French engravings to the church. We are fortunate in having Bro. Burton Metzler of McPherson College for our summer pastor. He and his family were welcomed at a fellowship dinner on June 13. The church met in council on July 6, elected officers for the coming year and extended a pastoral call to Bro. William T. Luckett. Bro. Luckett has accepted the call and will begin his pastorate here Sept. 1.—Mrs. Oscar R. Slifer, Conrad, Iowa, July 15.

**South Waterloo**.—The Fourth of July was observed in the community with a picnic dinner following an address by James Elrod, our regional secretary. Our pastor keeps in touch with all our servicemen by frequent newsletters. During the summer months open air services are held in the evening. At the quarterly meeting of the church the young people were granted the privilege of using the church basement for a recreational center. The district meeting of Northern Iowa, Minnesota and South Dakota will be held at the Union Ridge church Aug. 27-30. We are sending three delegates. Our pastor is the moderator-elect of the conference. The church is planning to send campers to the intermediate, young people's and adult camps to be held at Pine Lake Aug. 12-22. Bro. Eugene Lichty was ordained to the ministry in a special service by the pastor on May 30. Following the ordination Eugene preached his ordination sermon, This Is Our Heritage. He is president of the young people's organization of the Western Region. A young people's choir has taken over for the summer.—Mrs. R. C. Hollis, Waterloo, Iowa, July 23.

**Union Ridge**.—We met in council on June 18 with Bro. W. H. Yoder of Waterloo presiding; he was chosen as elder for the coming year. Considerable planning for the district meeting, which will be held at our church Aug. 27-30, was done. On June 20 two members of the Gideon band of Waterloo were with us. We appreciated having Bro. D. W. Bittering with us on June 14. He showed pictures and told many interesting things of his missionary work in Africa. We held open air services at the church farm on July 4; a picnic dinner was enjoyed at noon and games in the afternoon. We had pre-Easter services with our pastor in charge. Our communion was held on Easter evening. The mother and daughter banquet was held May 7. We are redecorating the interior of our church and making some repairs on the roof. Bro. J. R. Allen gave us a talk on Mother's Day. We began Sunday evening services on May 2; Bro. Johnson has charge of the group discussions and Sister Johnson gives musical instruction. The men's work has prospects for a good corn crop on the church farm; they also have a herd of cattle in the pasture. The women's work is doing some papering in the parsonage and making plans for the district meeting.—Mrs. J. R. Allen, Dumont, Iowa, July 26.



### Michigan

**Flint.**—The men's work has been organized with Verl Garrison as president. Pastor Elvert Miller was our delegate to Annual Conference; Sister Miller spent a month with relatives and friends in Washington, D. C., and Maryland. Our love feast was held on Easter. On May 1 several persons attended the workers' conference at the New Haven church. On May 9 a family banquet and program were held in place of our regular mother and daughter banquet. On May 23 the choir from the Lincoln Park Methodist church gave the program of the evening. On May 30 Bro. Arthur Taylor gave an illustrated lecture on the work of the Brethren Service Committee. He also gave a talk on Brethren Service work to the Flint Ministerial Association at their request. A parsonage has been purchased across the street from the church.—Anna Taylor, Flint, Mich., July 25.

### North Dakota

**Minot.**—On Easter a short program was given by the children's department and a new rostrum picture was dedicated by the young people. A musical program was given on the evening of Mother's Day by the young people. A chart giving the names and addresses of our men in service has been hung in the church. Socials have been given each month by the young people, the proceeds to be used in redecorating their church room. We met in council in June and chose our delegates to the district meeting held in Zion, N. Dak. We will entertain the district meeting in 1944. Bro. James Elrod, our regional fieldman, was the guest speaker at the annual Sunday-school convention of Berthold, Kenmare, Surrey and Minot, held here June 20. Bro. Elrod returned later and showed slides of the Brethren Service work. Fifty young people from Minot and Surrey had fellowship together in an overnight camp. Bro. Elrod and Bro. Frank Crumpacker shared in the activities. Sister Eunice Swank of Montana, the district B. Y. P. D. president, was also with us. Bro. Crumpacker spent some time in the community giving talks and showing slides on the relief work and needs in China. The young people have planted a God's Acre in potatoes, the proceeds to go toward financing a part in the heifer project. Many of the members have joined the tithing club, organized at the district meeting. A group of the young people spent July 17, 18 at the Y. W. C. A. camp, having Sunday-school services there. The older members joined them in a potluck dinner on Sunday. The women's work has been extended to include, besides the ladies' aid, missions, peace and temperance, home builders and Bible study. We have recently had gas installed in the church. Bro. Mark Emswiler of Montana gave us an encouraging peace talk on July 11. John Sheets of Surrey spoke to us one evening. The weekly prayer service has centered around the study of the church doctrines, with Elder D. A. Miller in charge.—Ray Harris, Minot, N. Dak., July 22.

### Oklahoma

**Thomas.**—Revival meetings were conducted this spring by Brother and Sister G. G. Canfield; two persons were baptized. The love feast followed these meetings. At present the churches of Thomas are holding a union tent-meeting revival. Local pastors take turns preaching; the attendance is good. Peace Counselor R. E. Gripe has reported the recent collection of \$106 for C. P. S. camps, in addition to the peace cup offering each month. We have met our district mission quota. The women's work has been serving weekly lunches during July to the Thomas service club. The B. Y. P. D. helps with the work and is given the proceeds of one week for their treasury. Pastor Williams recently conducted a consecration service for babies. Several new names have been added to our cradle roll this summer. At the last council a decision was passed to elect a deacon at a future time; delegates were elected to district conference and the official board was authorized to revise the church rolls.—Haven Hutchison, Thomas, Okla., July 25.

### Pennsylvania

**Geiger.**—An evening leadership training and Bible school was conducted June 21—July 2 with our pastor's wife, Mrs. Roy S. Forney, as superintendent. There were three classes for adults and four for children. The average attendance was seventy-four and the offerings amounted to \$35.60, half of which was given to missions. The summer business meeting was held July 6 with Bro. Forney officiating. We decided to share in the minister and missionary pension plan. The church plans to pay half the tuition for any Sunday-school pupil who wishes to attend the summer training classes at Camp Harmony. The church has planned to assist in the providing of clothing and food for needy folks. Brother and Sister Forney have now served the Geiger church as pastors for one year. Since their coming our congregation has been greatly blessed and the attendance increased. The ladies' aid is making plans for our annual Sunday-school picnic. Plans were discussed for the beautifying of our church grounds. Bro. D. B. Blough represented our church at Annual Conference. Two delegates were elected to represent us at district meeting at the Walnut Grove church in Johnstown. The treasurer reported all bills paid and a substantial balance in the treasury.—Wilbert G. Beeghly, Listie, Pa., July 24.

**Johnstown, Pleasant Hill.**—On April 20, 21 we had pre-Easter services with Brethren Ordo M. Fletcher and Arthur Rummel bringing the messages. Three persons were baptized. We observed the love feast on April 22. The Easter sunrise services were in charge of the young people. On May 9 ten babies were consecrated. We had our mother and daughter banquet on May

14; Sister George Wright was the speaker and gave us an interesting message. On May 16 Bro. James Murphy, pastor of the Maple Grove church, brought the morning message. Since our church is in a rural district, June 23 was fittingly observed as Rural Life Sunday. Members of the 4-H club had charge of the devotions. The assistant county farm agent, Bro. Robert Dauberman, and our pastor brought short messages. On June 6 we had a miniature Annual Conference. Rev. C. Y. Gilmer, pastor of the Vinco Brethren church, gave the main address at the afternoon service. Sister Ruth Snyder brought a message at the evening session. June 13 was observed as children's day. The Vinco Brethren choir and orchestra had charge of the evening service. A W. C. T. U., a Loyal Temperance Legion and a Youth's Temperance Council have been organized in our congregation. Several babies have recently been added to the cradle roll. On July 8 we met in council with Elder John C. Ellis presiding. The church officers were elected. During the past five months our Brethren Service offering amounted to \$568.65 and our missionary and Conference Budget offering to \$330.40.—Mrs. Ordo M. Fletcher, Johnstown, Pa., July 26.

**Maple Spring.**—On April 24 Sister Anna Crumpacker was with us. She delivered an inspiring address on mission work in China. An offering amounting to \$290 was received for China missions. A week's pre-communion evangelistic services were conducted by Pastor J. M. Geary in May. Six persons were received into the church by baptism. On July 8 we met in council and officers for the coming year were elected. Reports from the various treasurers and committees were heard; the reports were encouraging and show a steady growth in spiritual and material things.—Mrs. J. M. Geary, Holsopple, Pa., July 24.

**Oakdale.**—On June 27 Bro. Wang Tung spoke at our morning service. In the afternoon the young people held a circuit rally at Center Hill and Bro. Wang gave another fine message then and during vespers. A vacation Bible school was held during the last week in June. Pastor C. H. Rosenberger was the director, assisted by Robert G. Mock of Windber, Pa., and five other teachers. The school met in a morning and afternoon session. On Friday evening a demonstration program was held for the public. As a final result of the school sixteen young people have made application for church membership and a preparatory class is being conducted by the pastor on Sunday mornings and evenings before church service.—Helen I. Snyder, New Bethlehem, Pa., July 26.

**Summit Mills.**—We have organized a singing class and a Bible study class to meet every two weeks. Our church met on July 20 to install Pastor J. C. Beahm. An inspiring installation service was conducted by Walter Berkebile, our elder. A committee was appointed to purchase individual communion cups to be used at our communion service on Aug. 15. Our church has seven



## Foundations OF PEACE...

by WANG TUNG

Wang Tung is the first Chinese Christian from our mission in Shansi province to visit America. He has spoken to many thousands of our people in churches and camps. His convictions concerning war and peace have been published in this new book. It contains four chapters: What About War? What Peace Means; Who Are the Men of Peace? and When Peace Comes. This contribution to the peace literature of our church will interest a wide range of readers. It costs only twenty-five cents.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois



young men in service. The Sunday-school and church work has been up to the average during the summer months. Our pastor and members are working to make the coming revival a great success.—N. C. Gnagey, Meyersdale, Pa., July 22.

**Tire Hill.**—Bro. Dorsey Rotruck and family, former pastors of the Manor congregation, assumed the pastorate of this church in April; appropriate installation services were held with Bro. W. F. Erkebile, a member of the district ministerial board, in charge. Special recognition is due Brethren Edward Canfield of the Roxbury church and John Hopkins of the Maple Spring congregation, for caring for the preaching services during the months our church was without a pastor. Letters of membership were wanted Brother and Sister Kenneth R. Blough, as he is now the pastor of the Hooversville congregation. The quarterly council was held on July 12. Reports of the various committees were accepted. Some improvements are being made at the parsonage. Officers were elected for the coming year; H. C. Hess was retained as elder. We anticipate the coming of Bro. M. J. Brougher of Greensburg sometime later in the year to lead us in evangelistic services. While the gas rationing is hindering some of our people from attending church, an increased interest is manifest under the leadership of Bro. Rotruck.—Mrs. H. C. Hess, Johnstown, Pa., July 16.

#### Texas

**Fort Worth.**—On July 8 Bro. J. F. Hoke of Roanoke, La., and Bro. W. J. Horner of Rosepine, La., our elders, were at C. M. Housess. We had a members' meeting to decide definitely on the disposal of our church property. After some consideration we decided to sell all our church property—the church house and two vacant lots—and put the money in the district treasury. We will continue our organization with Bro. Hoke as elder. Bro. Horner and family are now pastors at the Rosepine church and are working with the soldiers located in three camps near there. Two delegates were appointed to the district meeting to be held July 27—Aug. 1 at Roanoke. Anyone coming to Fort Worth and desiring to get in touch with the church should contact Clyde Tillers at 2200 N. Main or telephone 6-0193.—Mrs. Cora Leicht, Fort Worth, Texas, July 24.

#### Virginia

**Roanoke.**—Our Sunday school is progressing nicely and the attendance has been good all summer. Sister Garnet Tiller of Princeton, W. Va., gave us an interesting sermon on July 25. We were also glad to have Brother and Sister Floyd Carter of Oakdale, W. Va., with us; they gave wonderful testimonies. The offering of \$5.65 went to Sister Tiller.—Mrs. Charles Martin, Emballton, Va., July 26.

#### Washington

**Mt. Hope.**—Our elder, Bro. C. E. Bontrager, was with us June 14-18 in a preaching service each night. He also officiated at our council meeting and love feast while he was here. Bro. Sherman Clapper, who has been retired five years because of poor health, celebrated his eightieth birthday on July 17 and preached for us on Sunday, July 18. The service was followed by a picnic dinner at the church in honor of him.—Mrs. Theo Danilson, Chewelah, Wash., July 18.

#### West Virginia

**Pleasant View.**—A week's pre-Easter services were held, closing on Easter evening with a cantata presented by the young people. Six of our young people graduated from high school this spring; Joe Brown, aged fifteen years, entered Montgomery College this summer. We have two young ladies in Bridgewater College and one taking a nursing course at the Roanoke hospital. The Sunday school voted to give our pastor \$10 a month to help increase his salary. The ladies' aid packed two large boxes of used clothing for relief and made twenty yards of material into garments for relief. Two quilts, one for relief and one to sell, were made, and they bought paint for the young men to paint the church floor. One young man left for Camp Lyndhurst last week and two more are expecting to go soon. The intermediate class is buying a \$25 service certificate. Because of the ill-health of our pastor we were unable to have a Bible school; the church gave him a month's vacation. On July 4 seven persons were baptized and two reclaimed. The interest and attendance at all our services is very good.—Genevieve Trombley, Fayetteville, W. Va., July 26.

**Smiths Chapel.**—The ladies' aid has sent several packets to the C. P. S. camps and money to refugees. The church has sent gift boxes to each boy from this community who is in service. Sister Ida Shumaker was with us this spring and gave a wonderful talk. Our two delegates to district meeting brought back good reports. Several of our young people attended the young people's conference at Crab Orchard on May 16. Our pastor, Sister Elizabeth Broughman, fills her regular appointments here on the third Saturday and Sunday of each month. Sister Garnet Tiller preaches for us on the first Sunday and Bro. E. H. Kahle on the fourth Sunday. The offering on the fourth Sunday is sent to the C. P. S. camps. Our pastor conducted our revival meeting July 13-25. Two persons have been baptized and six are awaiting the rite. Elder Price E. Bowman of Troutville, Va., is to be with us on Aug. 15 to hold our council meeting and conduct the regular services.—Mrs. Harry Harman, Princeton, W. Va., July 26.

## Study the International Sunday - School Lessons under Brethren Guidance

*Use the following Sunday-school quarterlies for the Brethren point of view on the International Sunday-school Lessons.*

**BRETHREN BIBLE STUDY MONTHLY**—A periodical carrying forward the benefits of the Brethren Teachers' Monthly and the Home Department Quarterly. A valuable aid for teachers in the Sunday school and an indispensable guide to one's individual worship. Published monthly; 3 or more to one address, 18c per quarter; 20c each per quarter.

**ADVANCED QUARTERLY**—A Brethren quarterly for the adults and older young people of the Sunday school. A valuable student's study book for the Sunday-school lesson; 7c each; 5c in quantities of 5 or more to one address.

**INTERMEDIATE AND SENIOR QUARTERLY**—A Sunday-school lesson study guide for young people aged 12 to 18 years; 7c each; 5c in quantities of 5 or more to one address.

**JUNIOR QUARTERLY**—A quarterly on the Sunday-school lesson written for and from the point of view of the student aged 9 to 12; 7c each; 5c in quantities of 5 or more to one address.

**PRIMARY QUARTERLY**—A discussion of the Sunday-school lesson for pupils aged 6 to 8; 8c each; 6c in quantities of 5 or more to one address.

**LESSON LEAFLETS**—Handy for class reference; 5c per set per quarter.

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# Introducing...

## third year of new primary series, Brethren graded lessons

● In October 1942 years one and two of the new series for the primary department were announced. These two years have been received with enthusiasm. Beginning with October 1943 the third year will be available. These new materials, like those for years one and two, will be more attractive, more resourceful in materials and aids and more practical in Bible helps and procedures. The courses are built on the Bible, the basic source for Christian teaching. The materials are selected according to experiences, abilities, interests and needs of six-, seven- and eight-year-old children, with a view of leading them into loving and helpful relationships with God and their fellows. The approach is broadly and soundly Christian. Here is the sort of child evangelism that builds Christian attitudes without doing violence to child interests.

### THIRD YEAR

- Part one—October, November, December quarter. Available Sept., 1943. Worshiping God Long Ago and Now; Learning About Our Church and Other Churches; Christmas Loving and Giving.
- Part two—January, February, March quarter. Available Dec., 1943. Helpers of Jesus; Indian Friends; Friends at Work and Play.
- Part three—April, May, June quarter. Available March, 1944. Jesus and His Friends; The Church at Work for Other Children [in other lands]; God Is Near; Using the Bible.
- Part four—July, August, September quarter. Available June, 1944. Doing Our Share at Home; Finding Out About Our World; We Like to Remember.

### FOR TEACHERS

- **Teacher's Textbooks.** Complete and full guidance materials; in four quarterly textbooks. 40 cents a quarter.
- **Picture Set.** Large teaching pictures in full color. Nine or ten pictures in each quarter's set. \$1.00 a quarter.

### FOR THE PUPILS

- **Pupil's Leaflets.** Four-page weekly folders containing pictures, Bible stories, verses, poems and songs. One page for parents and for home activities. 13 cents a quarter.
- **Activity Materials.** Work materials for the pupil. Prepared handwork guidance sheets. In schools where economy is urgent, the teacher could get many helpful suggestions from one set that she could use without providing a set for each child. It is desirable, however, to have one for each pupil. 12 cents a quarter.

### FOR PARENTS

- **Message to Parents.** Quarterly leaflets to acquaint parents with the aims of the Sunday school in teaching their children. 2 cents each quarter.
- **The old lessons will no longer be available**, except while the small and incomplete stock now on hand lasts. Order the new and avoid disappointment. Those who have worked on these materials are enthusiastic about them.

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# GOSPEL MESSENGER

Volume 92

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## The Rear Line First, Please

**Y**OU remember the parable of the man who went out to hire laborers for his vineyard, no doubt, and you can probably remember other gospel sayings and incidents of like tenor. Jesus devoted no small amount of his teaching to the doctrine that "the last shall be first."

Notice a few of those splendid people in the front rank of the procession. There's the elder brother, Simon the Pharisee, the other Pharisee who went to the temple, and the mother of James and John with her sons. Away back in the rear line is the prodigal, the temple publican, the woman taken in sin, another woman of the streets, the taxgatherer and a miscellaneous lot of poor and despised nondescripts.

Now look at this crowd over here jostling and pushing each other around, trying to board a train. Each wants to get in first. Far back is a frail woman with a baby in her arms. The conductor sees the situation and shouts, "Open up for that woman with the child." The crowd is cowed, the rush stops and between two walls of shamed people the woman walks into the train and takes a seat. That is a modern version of some of the things that Jesus said. "The last shall be first."

Did Jesus look lightly on moral laxity? Not at all. He was only helping people to see things in their right relation. He was rearranging the procession according to actual rank. He was trying to scrape the scales from people's eyes and it was not his fault that he had to use a grubbing hoe to do it.

He was trying to show some very nice folks the ugliness of respectable selfishness.

E. F.

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## Around the World...

A historic Lutheran church in Berg-in-Senja, Norway, has been torn down by the German occupation authorities to make room for military fortifications.

Two Catholic churches in Brussels, Belgium, have been demolished by the occupational authorities to make room for a near-by airport. Another church at Dieghem has been stripped of its fifteenth century tower to give clearance for planes.

Church contributions decreased during 1942 from \$512,200,000 to \$352,500,000, a decrease of thirty-one per cent. During this same period the national income rose from 77.2 billions of dollars to 119.8 billions, an increase of 55.1 per cent.

Announcement has recently been made of the election of Dr. John L. Goheen to the principalship of the Allahabad Agricultural Institute, Allahabad, India, to succeed Dr. Sam Higginbottom on the latter's retirement in 1944.

A survey of the religious welfare of University of Nebraska students and faculty members shows that eighty-seven per cent of the 202 faculty members who responded to the survey reported themselves as members of some religious denomination. Of these 73.7 per cent felt that the religious welfare of students should receive the attention of the faculty and administration.

Pierce College of Athens, Greece, with headquarters in Boston, is enlisting Americans not in the armed forces for a year of self-supported service in a unit of volunteer relief workers. The group will be composed of business and professional men and women between the ages of twenty-four and sixty-five and in good health. Each member will be asked to contribute \$2,500, part of which will pay for travel and living expenses. The volunteers plan to live at Pierce College. The unit plans to sail for Greece as soon as that country is liberated. The work will include a rest home for mothers and children, food distribution and nurses' aid work in hospitals.

Reflecting demands from church groups and others for more stringent liquor laws, legislation setting up "liquor curfews" or aimed at curbing juvenile delinquency is being enacted in a number of states.

According to a survey made public by the Council of State Governments, Florida, Texas, North Carolina and Arkansas are among the states curbing the sale of liquor after certain hours, while Washington, Michigan, and Arkansas took steps to prohibit sale of alcoholic beverages to minors.

Florida's new law closes bars from midnight to 7 a. m. and package stores from 8 p. m. to 7 a. m., while liquor sale on Sunday is prohibited entirely.

In Texas liquor sales are banned between midnight and 7 a. m. except on week ends, when Saturday night sales must halt at 1 a. m. Sunday sales are permitted between 1 p. m. and midnight.

North Carolina prohibits sale of beer and wine between 11:30 p. m. and 7 a. m., with violators subject to a fine of at least fifty dollars, imprisonment of not less than thirty days and revocation of license.

In Virginia a measure closes liquor stores at 6 p. m. In Texas a law prohibits the sale of bottled liquor between 9 p. m. and 7 a. m. and on Sundays.

Michigan's statute, effective Jan. 1, 1944, makes it a misdemeanor to sell liquor to minors except on prescription, and prohibits sales to persons between twenty-one and twenty-five years of age unless they possess identification cards issued by the county clerk.

Washington makes it a misdemeanor for a minor to enter a place where intoxicating liquors are sold.

Arkansas fixed penalties for selling liquor to minors at \$100 to \$250 for the first offense, and \$250 to \$500 and imprisonment for subsequent offenses.

New York's law prohibits sale to habitual drunkards.

Arizona provides that instruction in the nature of alcohol and narcotics and their effect upon the human system be included in school courses.

A world center of Buddhism, corresponding in importance to the Vatican as the seat of Roman Catholicism, is to be set up in Thailand, according to a report from Bangkok to Stockholm.

The state department holds out renewed hope that medicines and other relief supplies may before long reach American prisoners of war and internees in the Far East, including the Philippines. The Soviet government has expressed willingness to facilitate the shipment of such supplies through Soviet territory in case arrangements can be completed between the Japanese and the United States governments.

A professor of Mills College, California, who turned shipyard worker for ten months, says that the seven-day work week is ineffective. "I am disposed to think that a change to a uniform Sunday off throughout the yard and the industry would simplify and speed total production."

Twenty Christian organizations in Sweden, known as Help the Victims of the War, expect to get permission from Russia to work among German prisoners of war in the Soviet. After that they think it possible that they will be allowed to begin work among Russian war prisoners in Germany.

In response to a request for a clarification of the war department's estimate of the importance of military drill, United States Commissioner of Education, John W. Studebaker, has received a letter from Secretary Henry L. Stimson stating that military drill should not take the place of physical education in the curriculums of schools and colleges.

Famine conditions in China grow in extent and intensity, particularly in Honan, Kwangtung, Chekiang, Kiangsi and Kwangsi provinces. Crop failures, floods, droughts, and grasshoppers have been contributing causes in addition to the devastation of war. Miss Stumate of the Southern Baptist mission, responsible for three orphanages, writes: "There are probably 500,000 children in this district who need food and care. I have seen children lying on the roadside crying their lives away."

The North Carolina Public School Bible Teachers' Association has approved plans for the establishment of a Bible teachers' placement bureau and has gone on record as favoring efforts to obtain recognition from and affiliation with the North Carolina Education Association. At present Bible teachers in the state schools are not connected with the state teachers' association nor directly with the church. The association has gone on record as favoring the raising of standards of all Bible teachers in the state.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

AUGUST 21, 1943

Number 34

## *The General Forum*

### THE RETURN FROM VIOLENCE

BY RAYMOND B. FOSDICK

THE insistent voice of reason tells us that violence and hate cannot serve as foundation stones with which to build a new world. Our consciences revolt against our present pattern of thinking; and we look forward to peace, not only because it means the cessation of violence, but because we assume that the end of physical conflict will more or less automatically induce a mood in which hate and the hunger for vengeance will be dissipated.

If it were all as simple as this assumption would indicate, the future would seem less dark. The difficulty, of course, is that the mood of violence, resulting from war, tends to continue long after the actual fighting has stopped. It continues not only as a way of looking at old enemies but as a philosophy of life and conduct toward others, whether they be nations, races, groups or individuals. The emotional environment of war is carried over into peace, and passion and force tend to become accepted as legitimate weapons in dealing with human problems. Hate is like a chronic disease which does not lend itself to a quick and easy cure; and violence, if too prolonged as an accepted technique, can become a deeply set mental habit.

If, after the victory of the Allied powers, a psychiatrist could be called upon to prescribe for this sick world, he would undoubtedly say that it is as necessary to "return from violence" on the mental front as it is to cease physical hostilities. The destructive war of the spirit must be stopped. There must be an armistice for hate. The world must slough off its mood of violence if it expects to have a rational, healthy future.

What is this mental attitude of violence? Spir-

itually it means emphasis upon antagonism rather than upon co-operation, and upon fear rather than faith. Intellectually it means that emotionalism takes the place of objectivity, and that propaganda is substituted for truth. In political and social life it means selfish partisanship instead of considerations of total interest, and the substitution of factional advantage for general welfare. In short, the mental attitude of violence means the fragmentation of society, in which the whole is forgotten for its parts and the universal is lost in the partial.

These tendencies, always present in human life, are augmented by the complicated structure of modern society. The size and scale of modern life have outrun man's experience, his patience and his capacity to understand. The complexity of the social and industrial order affords favorable opportunities for the concealment of injustice. Conscious of wrong, bewildered by facts as well as propaganda, men slip into some segment of the total circle—some loyalty, however fragmentary, which seems to them intelligible. With distorted perspective their own special advantages and their small fraction of society become not parts of the whole, but the whole itself. They confuse love of freedom with their particular interest in freedom. To them whatever is justice for their faction is justice for all.

When such a state of mind possesses a group, the employment of force as a means of gaining ends becomes a logical consequence. The "state of mind of violence" breeds a "state of violence" and that which in Mary Follett's excellent phrase might have been "creative conflict" becomes social disintegration.

It is surely not too soon to discuss the problems of peace, which will prove even more difficult than



the problems of war. Nor is it too soon to plan for the return from the mental attitude of violence and begin the formidable task which this about-face will involve. This is the task of the teachers, the philosophers, the clergy, the journalists, the statesmen, the poets, the novelists, the social scientists and all who search for universal values and totality of vision. Upon these men and women must rest the burden after the war for our mental disarmament, and for seeing that the welfare of mankind is not forgotten in the conflict of lesser loyalties.

New York, N. Y.

## Our Part

BY DORA MILLER

WHAT part should we play as true Christians in these days when the very foundations of right and truth are crumbling? We see two sides going into a mighty death struggle; each side claims that victory for it will mean peace for the remaining peoples. The one claims to be fighting for a free world—democracy; the other for a protectorate over a combination of nations—totalitarianism. Now which side do we favor? Should we favor either side?

It is truly Christian that we hate the crimes and atrocities of this terrible war. It is human that we find ourselves looking with nothing short of hate upon the persons responsible. I want to stress the word *human*, for to forgive is divine. Our Master once said, "Love your enemies . . . do good to them that hate you, and pray for them which despitefully use you and persecute you." Again he said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

Has a Christian ever before been placed in such a precarious position? While all the nations are at each others' throats, trying to get a strangle hold, we as Christians are trying to find neutral ground upon which to stand firmly on the belief that all men are created equal.

There are no axis or allied powers when God begins to sift out the positions of men. He places all men under one category—sinners. "For all have sinned, and come short of the glory of God." Who are we to dispute the One who shall judge and reward every man according to his works? Who are we to say that the allies for their reward shall have victory and the axis for their reward shall have defeat? Surely God will deal out every nation's destiny. "If my people, which are called by my name, shall humble themselves,

and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land"—this is a recipe for today's ills.

It has been said by some that we as pacifists have suffered a great defeat because this great war has come upon the world. If the blame can be laid upon our doorstep, as perhaps it can, it is because we have not been the instruments in God's hands to bring more sinners to repentance. "Righteousness exalteth a nation: but sin is a reproach to any people" is just as true today as when it was written.

In these dark days we search for the light but there is no light except that which we find in Christ—the Light of the world. Jesus also said, "Ye are the light of the world." Our commission as Christians in this dark day is "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

We can work in no other manner than Jesus worked in his day when the world was also in turmoil and darkness. There is no better illustration of how Jesus worked and the part he played than in the incident of John the Baptist. John heralded the Christ; he pictured him as a great and mighty King who would do great things. He expected Christ "to chop down and burn up" all that hindered the establishment of God's kingdom on earth. He had counted on him to free the Jewish people from the government of Rome and purge the Sanhedrin at Jerusalem. While John the Baptist lay in the dark dungeon Jesus was going among the poor and lowly, giving comfort, giving sight to the blind, healing lepers, the sick, and the maimed, eating with publicans and sinners, raising the dead, preaching from boats, along the seaside and in men's houses, bidding people to follow him and be saved. He was associating with the humble fisherfolk while crowds of the lowly followed him.

Because Jesus seemed to be doing little about corruption in the government and hypocrisy in religion John sent his disciples to ask Jesus, "Art thou the Christ or look we for another?" Christ's only answer was the indirect reply of doing more miracles and associating with more humble folk to help them straighten out their sin-sick lives. He was about his Father's business. The kingdom of God and the kingdoms of the world are separate; the first is spiritual and the second material.

Satan once offered the kingdoms of this world to Jesus, but he refused them, saying, "My kingdom is not of this world." He also said, "We



have no abiding city here, we seek a better country." He was an ambassador to tell men of a heavenly kingdom and he could do nothing about the governments of the earthly nations.

The Christian is a small taper burning in a world grown dark. As Christians we must shine, for a small light glows brighter in the darkness. The Christian's voice is a small voice scarcely audible in the din and confusion of a world gone mad, yet we must keep on witnessing "unto the least of these" regardless of nationality, color or creed.

The Christian's part is not an easy one. Because Jesus lived by the standards of his heavenly Father, they crucified him. When we stand before the great white throne the Judge will not look us over for citations, medals, arm stripes, uniforms, diplomas or degrees but for scars in the service of our heavenly King.

*Lititz, Pa.*

## Our Greatest Sin

BY PAUL MOHLER

SERVE a term as juror in criminal court and you will likely think that sins differ greatly both in nature and consequence. You may even come to believe that some other sins are worse than murder. If you serve long enough, you may come to wonder what is the worst sin anyhow. It is this question that I wish to discuss.

### Great Sins

Any criminal court deals with a great variety of offenses as covered by statutes. Some are classed as major sins or felonies, others as minor sins or misdemeanors. Altogether, the effort to deal with sins costs us all a great deal of money, and when we have done all that we can, we are not done with them. Their evil consequences go on and on in the lives of the perpetrators, their victims, innocent bystanders and those who merely knew enough about them to be affected thereby. Try to follow any sin through all its consequences and you will see what a far-reaching affair it is. Then try imagining the sum total of all the sins committed in your community with their consequences in a single day. Go on from there, taking in more time and territory until your brain reels to stupefaction, and you will have covered but a tiny fraction of the sins of the world in all time. Just to take one very small measure—if you knew how much the sins of the world have added to the cost of every bite that you eat, you would be astounded. You would see that when you go to the grocery store, the main thing you pay for is the sin bill of the world, and that the food you get is just the premium given you

for making your payment on the sin bill. You may then decide that all sins are great sins.

### The Greatest Sin

In spite of the foregoing, I maintain that there is one sin of which all of us are more or less guilty that is worse, both in its nature and in its consequences, than anything forbidden in any code that I have ever seen, from the Ten Commandments to the statutes of California. The effects of this sin as committed during the Christian era are greater in their total of evil consequences as measured in weakness, loss, unhappiness, sorrow, suffering and degradation than that of all the sins listed in any and all the codes of which I know. For this sin is the basic cause of all other sins, and, therefore, is the greatest of all. It is high time we are looking after it.

### Rejection

We are fond of classifying things as positive and negative and then considering the positive as the more important, but this greatest sin is negative. It is set forth in John 1: 1-11, in which verses 1 to 10a set the glorious background against which is thrown the black horror of the sin—"They that were his own received him not."

Consider what it was that they refused to receive and that we have received in such a small degree, as John states it. The One that was in the beginning with God, through whom all things were made, who is the source of the life that is the light of men, coming into the world in the form of flesh, full of grace and truth to take away the sin of the world, to fill it with grace and truth, and to give each one that received him the right—to become a child of God, to partake of the divine nature, to escape the corruption that is in the world through lust, and to know God himself—that is what was and is rejected. That rejection is our greatest sin.

### If He Had Been Received

If we knew the total cost of all the sins in the Christian era, we should know only one side of the case—just what the world would have been spared if it had received him. But that is just the negative side. To know the whole story, we must realize what the world and what life in it would

## Light of the World

BY KENNETH MORSE

God of light and shining day,  
Send us out to walk thy way  
Across the world's black night.  
Go with us, thy radiance leading  
Where the lonely earth is needing  
This, thy holy light.

*Elgin, Ill.*



be if "filled with grace and truth." Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him"—these are the things which we all might have enjoyed if he had been fully received. It would have made heaven of earth.

#### **If I Receive Him**

I cannot undo the past, even the recent past. I can only deal with the present. I can receive him or reject him right now. If I receive him, I receive his grace and truth, his mastery of sin, his escape from corruption that is in the world through lust, his fellowship with the Father, his guidance through the Spirit, his freedom from fear, his deliverance from evil, his inheritance with God, his righteousness before God, his eternal life with God, his name which is above every name that is in heaven and in earth, now and forever, world without end, amen!

#### **In Proportion**

Apparently I can receive as much as I want of him. That is hard to understand, but that is what we are taught in the churches by example if not by precept. It is what I have acted on in the past. I received him first as a savior to free me from the penalty of sin. Many people stop with that. I wanted more and have had more, but never enough. What I receive is in proportion to my desire. I can have the treasure hidden in the field if I desire it enough to sell all that I have and buy it. I have been slow to part with many things; but I find myself learning day by day how worthless are the things that I have held back, and how much richer I would be to receive him into every area of my life. God grant us grace to receive him to fill us with grace and truth. Then shall we be free from the greatest of all sins and all of the consequent lesser sins, to the glory of God, the building of his kingdom, and the doing of his will on earth as in heaven.

*Pasadena, Calif.*

### **The Inviting Church**

BY W. M. PLATT

SOME people are very sensitive about attending divine services in a strange church. They sometimes get the idea that they are not wanted. Even when they attend occasionally they try to slip away without speaking to anyone. Such a family came into our church some years ago.

Immediately after a service I hastened to the door in time to see them going down the steps. I called to them and said, "Just a moment, please. I want to meet you, and tell you how much we appreciate your presence in the service today." By

this time others were passing out and were introduced, with the result that these good people became regular attendants and enjoyed it.

Soon after moving into our new church, it was noticed that a number of strangers were dropping into the services. Among them was a neighbor lady who belonged to one of the large churches up town. She attended her own church in the morning, but said it was too far away to attend in the evening. So she began coming to our services. And this is what she said, "I like to come to your church. The moment I step over the threshold of the door I feel a spiritual atmosphere. It is a place where I can worship God."

Is yours an inviting church—conducive to divine worship, and one that gives strangers that welcome feeling?

*La Verne, Calif.*

### **The American Way?**

BY PAUL F. BECHTOLD

FOR months and months a man has been standing on the same corner in the business district of our city. Every day he comes back with a large bundle of magazines; every evening he disappears when they are all sold. Such is the devotion of one of Father Coughlin's disciples! He not only sells Social Justice, but at every opportunity does missionary work for the cause.

Yesterday one of his regular customers passed by without buying a paper. The salesman called to him. "No, thanks!" he replied; "I'm making money now! I'm getting mine; why don't you go out and get yours?"

As I walked on down the street I pondered over this incident. Do men and women get interested in reforms only when in adversity or when rebellious about something? I thought of the many leaders of the common people who forgot all about the cause as soon as a little prosperity came their way. Is the American way, after all, a ruthless individualism?

A minister active in relief work has sadly noted the tendency of his clients to put on again the "old man" of selfishness once their stomachs have been filled. Right now some of the greatest problems of democracy are in the field of economics. Without solving them our sermons and hymns and prayers will be rather meaningless.

However, the truly American and Christian way of life will not come automatically with economic security for all. There are many good people today who are realizing that a fine quality of life requires also those values we have learned to call spiritual.

*New York, N. Y.*



## EMANUEL B. HOFF—BIBLE TEACHER

BY ERNEST G. HOFF

### Chapter III. Preparation for the Ministry

It was in 1885, the summer after his middle school year at Mount Morris, that Emanuel Hoff was called to the ministry. The exact date is not at hand. The Mount Morris college paper, *The School and Home*, under date of July 1885, carries the following item: "E. B. Hoff arrived home safe and well the day after he left the Mount, and found the folks well. We learned since from other parties that he has been called to that great and noble work, preaching the Gospel. May his labors be blessed with much good is the prayer of your writer and all interested in the School and Home."

Emanuel Hoff was not a ready speaker; we must look for other reasons if we are to learn why he was called to the ministry. He was somewhat tedious in speaking and a little awkward in delivery, having a tendency to gaze at the ceiling instead of facing his audience. But people liked him. Those who knew him respected and loved him. He was genuine. He had taught school and that gave a young man a rating in those days. Then he had gone to college. The people at Waterloo, as in other churches that valued education, had the feeling that educated young men should be put to use in the ministry. Especially was this true of those who took part in church work when they returned to their home congregations.

The South Waterloo church did much to provide a growth program for her young people and entrust them with leadership opportunities. There were Sunday evening meetings resembling the Christian Workers' meetings of more recent times. There were Sunday-school meetings, some of them all-day meetings, and these were planned with young people especially in mind. The Brethren colleges in those days conducted training courses for Sunday-school work. The church used the young people so trained when they returned. Young men who took part in such activities were likely to be elected to the ministry. Some who did not want the ministry refused to take part in the church meetings lest they be called. But Emanuel was always ready to do what he could. It was natural then that he should be called to the ministry. The church intended to elect two ministers on that occasion, but the voting indicated that three should be set apart. These were E. B. Hoff, W. H. Lichty, and Hershel Maust. Elder J. G. Royer was there at the time and most probably conducted the proceedings. Elder Royer persuaded S. H. Miller to remain with the church instead of going with the Progressives, and he was made elder on this occasion. Elder S. H. Miller was a spiritual father and adviser to Emanuel.

Emanuel was ready personally for this call to the ministry. His grandfather whose name he bore had been a minister. He was wont to say, however, that had it not been for the influence of his mother he might well have been a locomotive engineer. His home and church gave him spiritual interests. He was personally committed to the Lord. He had an unquenchable thirst for learning and a deep desire to know the Bible. He was ready to enter any door of opportunity which the Lord opened. He might lack oratorical ability, but he had consecration, faith and a willingness to work. He also had a keen mind and a real interest in people. He was thoughtful of

children. His youngest sister recalls that he sometimes took her with him to fill appointments in his early ministry. He was thoughtful of people younger than himself. Here one and there another has mentioned the interest that he took in them as new students or as young Christians. And whenever opportunity afforded he was likely to be found calling upon some elderly people or shut-ins in the neighborhood. These human interests coupled with his devotion and his keen interest in the Bible helped people to forget his mannerisms and led them to seek his preaching. His first text was the passage, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel," from Isaiah 61, the text that Jesus took as the theme for his ministry (Isaiah 61:1-3; Luke 4:16-21). This became the text not only for his first sermon but for his life.

After his final year at Mount Morris he returned to his home and there set himself to a discipline that was prophetic of the achievement he was to make in learning and Bible study. He had already accumulated a considerable number of books. He fixed up a room away from the road, covering the lower sash with heavy curtains so that he could work with a minimum of distraction. Here he put his books, got a student's chair and table, and set about to prepare himself further for the ministry. He helped with chores and farm work as occasion required, occasionally did a little carpentry, raised chickens one year to pay for his keep, and helped the neighbors at times, but devoted the major portion of his time religiously to study. He carried this on for three years, from 1886 to 1889. Something of the thoroughness of this study is evident from the fact that he went completely through Webster's unabridged dictionary marking significant words and making extensive lists of words derived from the same roots. Pinned into his sermon notebook is a list of Christian, non-Christian, and common traits of character, but the interesting thing to observe here is not this list but the fact that it is scribbled on the back of a letter from Dr. William Rainey Harper, then of Yale University, in answer to an inquiry about how to proceed in getting started on the study of Hebrew. The letter is dated April 17, 1888. This was Dr. Harper, who a few years later was to organize the University of Chicago and become one of the most influential teachers of our inquiring student.

Emanuel's sisters and their playmate, Eliza Miller, have definite memories of this study room and the proceedings there. The latter recalls tiptoeing into this room awed by its array of books and papers. The close application to study made a heavy drain upon his strength. He was thin and pale and never was rugged. Some say that in those days when he would stand up to preach they wondered whether he would have strength to go through with his sermon, but he always preached with fervor. When tired in his study, he would doze off for a few minutes and awake refreshed; sometimes he would go out and work around the place for a while, but these pauses were not ordinarily for any great length of time. He needed no teacher or approaching examination to whip up his power of concentration; he stuck to his task under his own enthusiasm.

His thoughts during this period were not all of books. He was thinking of a wife and home. His last year at Mount Morris was the first for an attractive but unassuming girl from the vicinity of Manhattan, Illinois,

(Continued on Page 13)



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, August 22

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** God Gives Laws for His People—Ex. 23:1-9; Gal. 3:23-28; 5:13, 14. Golden Text, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10:27.

**Christian Workers.** Warnings Against Strife and Presumption, James 4.

**B. Y. P. D.,** Bring Your Friends to Church.

• • •

### Gains for the Kingdom

**Two** baptized in the First church, Portland, Oregon.

**Nine** baptized in the English River church, Iowa, Bro. A. Wayne Carr, pastor.

**Eleven** baptized and two reconsecrated in the Kaskaskia church, Ill., Brother and Sister B. M. Rollins, evangelists.

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### Personal Mention

**Pastor Elvert F. Miller** of the Flint church, Mich., writes to say that the purchase of a parsonage means a change of address for the Millers from 1815 Magnolia to 1201 Stocker Ave., Flint 3, Mich.

**To Mrs. John M. Price** of Polo, Ill., district chairman of women's work, go our sincere sympathies in the passing of her husband on Aug. 10. Bro. John M. Price was one of the dependable deacons of the Polo church.

**Bro. H. Austin Cooper**, pastor of the Stony Creek congregation of Northwestern Ohio for many years, will become pastor of the Pleasant View congregation of Middle Maryland, entering upon his duties on Sept. 1.

**To Sister Mary Dadisman** of the Africa mission field and to all members of the Dadisman family will go your sympathies in the passing of Sister Ruth Dadisman, who would have completed her nurse's training on Sept. 1. She was a victim of sleeping sickness.

**President V. F. Schwalm** of Manchester College will be the harvest day speaker at the Wakarusa church of Northern Indiana tomorrow, Aug. 22. He will speak at the morning service at 10:45 and the afternoon service at 2:00. All friends and neighbors are invited for the services and the basket dinner at the noon fellowship hour.

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### Miscellaneous Items

**Spring Creek** church of Middle Indiana has scheduled a home-coming and harvest meeting for Sunday, Sept. 19. "A special invitation is extended to all who have ever worshiped with us," writes Mrs. Ada Mishler of South Whitley, Ind.

**Brethren young couple** with experience but no capital desire to settle on a farm, preferably in the Middle Eastern states. Will anyone who knows of a small farm which is available please write Brethren Service, 22 S. State St., Elgin, Ill.

**First church**, Roanoke, Va., is celebrating its fiftieth anniversary on Sunday, Sept. 5. All former members and friends are invited to come to spend the day.

**The Rocky Ford church** of Colorado held a mortgage burning ceremony on Sunday, July 25. The splendid full-page write-up in the Rocky Ford Enterprise for July 30 indicates that the service "was a huge success."

**Walking With God Today** for the fourth quarter is being printed and will be out for distribution early in September according to Editor J. Perry Prather, 18 College St., Dayton, Ohio.

**Southern Indiana** is meeting in district conference at the Buck Creek church Aug. 24, 25. The theme: Christian Brotherhood in Action. Because of prevailing conditions the conference is to cover two days in place of the usual three days.

**The convocation** on the church in town and country will be held at Columbus, Ohio, Sept. 6-8. All sessions will be held in the King Avenue Methodist church, Neil and King Avenues, Columbus. This is in the neighborhood of the state university.

**Men stationed** at the Naval Radio Technical School in Michigan City, Ind., are invited to the Church of the Brethren at 2308 E. Michigan St., and to enjoy the hospitality of the home of Mr. and Mrs. John D. Nichols, 407 S. Porter St., Telephone 1657W.

**Apropos** of a certain misstatement, in this case not in the Messenger, a certain valued contributor has this generous word to say: "But all of us make mistakes, and we need the forbearance of those who handle what we write." Isn't this rather kind when it was someone else who made the mistake?

**"The beauty of it all** is that he sets forth these profound messages of Christian doctrine with a simplicity of manner and clarity of expression that we can all understand." Thus writes Bro. John S. Flory of Basic Belief, the new book by Bro. Edward Frantz, long-time editor of the Gospel Messenger.

**Michigan** district conference is to meet with the Woodland church Aug. 25-27, with the business sessions coming on the last day. The general theme is Brotherhood Through Christ. The elders' meeting and men's work, women's work, children's workers and other such meetings are to be held from 9:30 to 12:00 on Wednesday, the opening day.

### Brotherhood Giving

	Conference Budget	Brethren Service
July, 1943 .....	\$13,939	\$28,485
July, 1942 .....	11,881	20,686
Gain .....	\$ 2,058 (17%)	\$ 7,799 (38%)
5-month period March 1—		
July 31, 1943 .....	\$116,201	\$112,970
5-month period March 1—		
July 31, 1942 .....	93,901	84,072
Gain .....	\$ 22,300 (24%)	\$ 28,898 (34%)



"We do well, both the church and the pastor, to look back over the year in order to prepare for the coming one." A fine balancing of retrospect and prospect, is it not?

The third adult camp for northern Iowa, Minnesota, South Dakota, Middle Iowa, and Southern Iowa has been in session at Camp Pine Lake, near Eldora, over this week end. We are sorry information about this camp did not come to hand in time for an earlier notice.

On Aug. 29, 30 and 31 the Southeastern Regional Conference will be held in Roanoke, Va. The day meetings will be at Central church and the night meetings at First church. Dr. E. Stanley Jones will be the principal speaker with other speakers from our own fraternity.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**A Realistic Philosophy of Religion.** A. Campbell Garrett. Willett, Clark & Company. 331 pages. \$3.00.

The title of this book sounds a bit pretentious but the treatment seems to justify the adjective. It breathes the spirit of the true Christian scholar.

It should be understood at once that most readers of this paper would not be interested in a book of this type. Like all books on philosophy, it is written for those who must have another reason for their faith besides the one Peter had in mind when he said every man should be ready with an answer for the hope that was in him. Like most such books, too, it has many sentences in it, sometimes whole paragraphs or even pages, which make me wonder whether they actually do mean something, a fact which no doubt throws more light on the limitations of the reviewer than on those of the author.

If there are parts beyond the present writer's reach, there are other parts which he can thoroughly appreciate. For instance, this:

"It is not by sinning that people come under conviction of sin, but by hungering and thirsting after righteousness. It is the pure in heart who see God, because the finer and nobler a person's conduct becomes in actual practice, the more sensitive does he tend to become to moral distinctions and the higher grows the reach of his idea. We do not catch up to our ideals by practicing them. They have a way of growing by geometrical progression while practice advances by arithmetical progression. It is not that way that people become morally smug and self-satisfied, but rather through lowering their ideals to a so-called 'practical' level, easily maintained by their socially instilled habits."

How terribly true that principle is in its application to the problem of the Christian and the war!

Here is another gem: "In our discussion of faith we have seen that it can reach its lowest ebb in the self-righteousness of respectable people as well as in the hardened evil habits of the moral outcast." Really, there is a lot of solid meat in this book, both savory and nourishing.—Edward Frantz.

**Worship Highways.** Samuel Ward Hutton and Noel Leonard Keith. Christian Board of Publication, 1943. 257 pages. \$2.00.

In this volume I find a wealth of valuable material for ministers and other church leaders, the collecting of which would take weeks of valuable time if one were forced to make his own collection. The material is well chosen and arranged in convenient form. The chapter

on Affirmations is helpful not only for worship services but unusually stimulating for private meditations. God speaks to us with a new voice while we read slowly through the pages of the chapter on Nature Services. You will be turning to this book many times.—H. L. Hartsough.

## Received Recently

**Through the Bible.** Theodora Wilson. 602 pages. \$2.50.

**The Story of Jesus** (for young people). Walter Russell Bowie. 125 pages. \$2.00.

**Letters to "Bill" on Faith and Prayer.** John Gardner. 91 pages. 75c.

**Great Nights of the Bible.** Clarence Macartney. 224 pages. \$1.50.

**Flaming Fagots.** Rosalee Mills Appleby. 252 pages. \$1.75.

**Gabriel and the Angels.** Theresa Townsend. 330 pages. \$2.00.

**The Complete Sayings of Jesus.** Arranged by Arthur Hinds. 279 pages. Cloth, \$1.00; imitation leather, \$1.50; genuine leather, \$2.00.

## With Our Schools . . .

### La Verne College

**Prof. La Mar Bollinger** of the department of business administration is taking some graduate work at the University of Southern California during the vacation months.

**Coach Bob Tully**, who leaves La Verne soon to become pastor of the Church of the Brethren at Rocky Ford, Colo., took his final examination for the master's degree at Claremont College on July 30.

**Dean Lorell Weiss** served in the summer camps of Oregon and Washington. President Davis was on the staff at Camp Beulah in Northern California and will appear later at Greenhorn.

**Fred Butterbaugh** began his work as field representative on July 1. Frank D. Howell, who had formerly served in that capacity, has just been made a district manager of the Equitable Life Insurance Company with an office in Los Angeles.

**Miss Ethel Drescher**, registrar and business secretary, was married to Charles Raymond Hollinger at the La Verne church on July 25. The service was read by President C. Ernest Davis. Mrs. Hollinger will continue with her duties at the college. Mr. Hollinger is also a member of the college staff.

**The Christian Digest** in its August number carried a condensation of the article, *Look Again Before You Doubt*, by Wm. J. Tinkle, professor of biology, which appeared in the Gospel Messenger. The article, printed in attractive tract form for free distribution, may be secured in quantities by addressing Dr. Tinkle at La Verne College, La Verne, Calif.

**Our debt reduction campaign** reached its objective and we closed our fiscal year, June 30, with all outside debts paid. We still have our annuity obligations, of course. Inter-fund debts have also been adjusted and paid until only \$1,000 remains in that category. The college territory is to be congratulated on its success in paying off its indebtedness without having to use any of the Annual Conference funds. They remain intact to help the college carry its current program through the coming year.



## Our Mission Work

### FROM THE JAMOLI CHURCH

BY ISHWERLAL L. CHRISTACHARY

On Nov. 10, 1942, Sister Sadie J. Miller came to Vakatura. During her stay here the work of this area was encouraged in a very real way.

Daily we went to different villages for night meetings. Our group was a large one, with the Christians from both Vakatura and Jamoli co-operating. The gospel teams were at their best in bringing the gospel message through song and testimonies. During the daytime Sister Miller held classes in all kinds of handwork. School children from three schools and women and girls from as many villages attended. Since our camp was in Vakatura the people of this village had the advantage. Lantern lectures and testimonies were given.

On December 15 and 16 the work was climaxed by sponsoring a gospel fair. Our speakers on this occasion were D. J. Lichty and A. F. Bollinger from Anklesvar. Some ten villages were represented. Some folks came from a distance, which brought a large crowd.

Brother Lichty addressed us from the text, Luke 4: 16, "And as was his custom." He showed us how Jesus found ways, new ways, to do his work. Today very many people are satisfied to keep on in old ways and ruts much to the disadvantage of themselves, their neighbors, their communities and their families. This greatly burdens the Lord's work in many places.

Brother Bollinger, with a lantern and pictures, gave us a helpful message on sanitation. The pictures showed how to prevent malaria and contagious diseases, and gave the farmers hints for progress in their work.

The school children sang songs and presented dialogues. The girls gave several beautiful *garbos* (rhythmic songs). These were enjoyed by those present. Games and contests in various ways added interest to both the day and night programs. An all-night program of song was given by the young people.

An exhibit was prepared, in which were shown all the different kinds of handwork, such as sweaters, scarfs, women's garments, four kinds of caps, bags, drawstrings, embroidery work and thread buttons. The final prize-giving time, as usual, interested those who had done the best work and received the prizes.



who had attended a village love feast sat in the cart silently listening to the tremendous symphony of the groaning palms and the resounding heavens and thinking of the promise of the psalmist that the righteous shall flourish like the palm tree.

A far-reaching influence has gone out from this campaign. This special effort resulted in the baptism of twenty-six souls. This strengthens the Jamoli church.

Sister Miller and her helpers stayed over an extra day. The last night here the people of Vakatura honored her with a fitting farewell when they garlanded her with flowers. Speeches were made enumerating the ways in which help had come to the village during the month the Christian group had been with us.

*Jamoli, India.*

### What to Pray For

*Week of August 21-28*

Lynn and Mary Blickenstaff are the objects of the church's prayers during this week. The Prayer Calendar gives dates and details concerning their work in India since 1921 and should be used as a guide in praying for them.

If any member of the Church of the Brethren were to land in Bombay, India, he would be given a hearty welcome by the Blickenstaffs and without doubt their home would be headquarters during the stay in this great seaport. The Blickenstaffs do not live far from the wharf. Many missionaries and friends of all denominations make their home with the Blickenstaffs as they wait for sailings or as they come to Bombay on business trips. It means much work to keep a home ready for the coming and going of guests. Sister Blickenstaff knows this art well and she is a thoughtful hostess to all who pass through her doors.

Bro. Blickenstaff is a busy office man for a vast amount of work passes over the desk of the inter-mission business office. Only those who know the work carried on in a bank with all of its attendant bookkeeping and accounts will have an adequate idea of how much work is done in this office in which various mission boards co-operate. Added to all the regular duties are the numerous problems which arise because of a global war. Such terms as drafts, telegraphic transfers, demand drafts, revolving funds, foreign balances, etc., mean little to most readers but they are of deep concern to those who are responsible for the interests of churches which give great gifts to the mission cause. Let us pray with wisdom and understanding for the Blickenstaffs.

This grove of tall, stately palms banks the dusty road a few miles to the east of Anklesvar on the way to the little village of Andada. The first impression which one has on seeing dozens of lofty trees swaying against the skyline in India is that they add much to India's charm and romance. The slim, straight trunks remind one of taut strings on a grand harp.

And when at night the wind rushes through the palm trees and deep, roaring chords sound through the trunks and swaying branches, one is reminded of a great pealing organ.

As these lines are written memory returns to an inky night when flashes of blinding light, rolling thunder, and floods of rain all added to the vividness of the deafening roar which surged among the palms in this grove. The two-wheeled oxcart and the two white oxen kept steadily on the homeward way near the hour of midnight. And the missionaries



## HEIFER PROJECT GAINS RECOGNITION

A small item in the Elgin, Illinois, newspaper regarding the Brethren Service heifers for relief project has been picked up by major newspapers all over the country through the Associated Press. From there it has been broadcast through radio news releases, and featured by news magazines. This instant interest was kindled because it is a program which shows tangible results and whose practicality no one can deny. It veers away from paper "theory," necessary as that is also, and gets into the realm that all can understand.

To the Elgin office have come responses and offers of help from those outside the Church of the Brethren who have heard of the program. A soldier reported seeing it in the ship's newspaper which compiles news from radio releases.

Is your church participating? For information on how to initiate such a program, write the Brethren Service Committee, 22 S. State Street, Elgin, Illinois.

At the request of the historic peace churches, the government has opened a camp for those conscientious objectors who believe they can make a more effective contribution in that kind of setup. More than a month ago each man in C. P. S. was asked to sign a statement indicating whether he elected to remain in projects administered by the peace churches or to transfer to a government camp. Ninety men have transferred to the camp at Mancos, Colorado, eleven of whom are from Brethren camps. The government camp provides maintenance, work clothing, medical and dental care, and an allowance of \$3.00 per month. From now on all C. O.'s approaching induction will be asked to indicate whether they wish to be assigned to a government camp or to one administered by the religious agencies. The work project is much the same as that in present C. P. S. camps.

Owen Fisher, C. P. S. parachutist with the Montana smoke-jumping unit, broke his leg during a hard parachute landing. This is about the eighth lost-time accident on the project, the crew averaging about one injury to every sixty-five jumps (unofficial tabulation), which is said to be much better than the average. Side-camps of the main unit at Missoula, Montana, are now located in the forests of three western states, Montana, Idaho and Oregon.

For the five-month period from March 1 to July 31, 1943, \$112,970 has been contributed to Brethren Service. This is a great testimony to the response of the Church of the Brethren to the needs of the world. This is well on the way to our goal of \$350,000 for the twelve-month period, but efforts will have to be redoubled to reach this goal by next March 1.

Camp Wellston, Michigan, was quarantined for a week while carrying out an influenza control experiment. Volunteers were divided into three sections. Certain individuals were sprayed with immune serum and virus, others with normal serum and virus, and still others with serum and inactive or killed virus. The ex-



This purebred Guernsey heifer calf was donated to Belgian relief by Brother Everett Cripe of Chippewa Falls, Wisconsin. It is being cared for by Chris Christensen (left) of Worden, Wisconsin. The feed is provided by the three young people's groups of the Stanley, Worden and Maple Grove churches. In the picture, representing the three B. Y. P. D.'s, are Duayne Troyer and Conrad Miller, Stanley; Luren Reppert and Irene Shilts, Maple Grove; Hester Christensen, Worden; and Emma Reits, Maple Grove. These churches are located far north in the state of Wisconsin on the frontier. Because of their distance from Brethren centers they have not been able to take much part in preserving and canning foods, and so they take this way of sharing in Brethren Service.

periment was under the direction of Dr. Francis of the School of Public Health at the University of Michigan. Object is to eliminate epidemics such as the one which occurred in 1918, in which approximately 500,000 succumbed during a four-month period.

Civilian Bond purchases tabulated June 30, 1943, show the following amounts since the beginning of the program: Mennonites, \$1,444,160.00; Brethren, \$213,248.50; Friends, \$79,622.00; others, \$114,144.00; total, \$1,851,174.50.

The B. Y. P. D. of York, Pennsylvania, is sponsoring a Brethren Service bond and stamp drive starting July 18 and continuing through four Sundays. Young people from both the west-end and the east-end church are divided into eight teams. A \$1,000 goal is set by the committee.

## Pay Deduction for Brethren Service Certificates

Many industries and public employment agencies are co-operating in a generous way with our members who wish their pay deduction to go for the support of Civilian Public Service rather than for war bonds. Good examples of this are as follows:

A nursery company in Washington writes, "Brethren Service Committee. Gentlemen: Find \$20 herewith for purchase of Brethren Service certificates which is 10% of wages paid to.....between March 5 and May 14, 1943. Please mail service certificates to Mr. .... and credit same to quota of Yakima congregation."

A board of education in Ohio writes, "We are enclosing a check of \$25 to be used in maintenance of the program of C. P. S. as provided in the Selective Service and Training Act of 1940. This amount is a pay roll deduction accumulating from Mr. ...., one of our teachers. It is his wish that the service certificate be sent to him and that you credit same to the quota of the Richland congregation."



## *The Church at Work*

### LOOKING AHEAD IN YOUTH WORK

#### **The National Youth Cabinet**

met at Elgin July 3-5, 1943. The five regions of the brotherhood were represented in the persons of Betty Brandt, Pacific Coast, Eugene Lichty, Western Region, Benton Rhoades, Central Region, Flora Harsh, South-eastern Region, and Mark Ebersole, Eastern Region. Previous to the cabinet meeting, four of these young people attended the Christian Youth Council meeting at Lake Geneva, Wisconsin. This gave them an excellent background for the consideration of our own youth program. Most of the items listed on this page were carefully considered by this group, and the ideas presented here represent the results of their thinking along with that of the personnel of the national youth office.

#### **New Problems**

face young people and adult leaders of youth. War-time conditions have brought about many changes. Large numbers of young people find themselves far away from home, and as a result groups in many of our churches are deprived of the leadership of the older youth. High school girls compose the majority in many youth groups.

A more pressing problem is the confusion and high tension resulting from indecision in the face of conflicting claims placed upon youth by widely different causes. The cause of Christ must not be shelved for the duration. Now more than ever young people need to have presented to them the life-compelling claims of the Christian religion.

#### **Changes in Local Youth Groups**

call for adjustments in our youth program. During the next year it will be the aim of the program writers to gear program materials to the high school age level. Adult leaders of youth will need to recognize the shift in age groups in their planning and working with youth. This shift calls for increased adult leadership and guidance. In many communities it has been found expedient to co-operate with youth groups of other denominations. In this way youth work in the community has been strengthened, a new spirit of co-operation aroused, and tasks which could not have been done by individual groups working alone have been accomplished through co-operation. A new pamphlet, Christian Youth in War Time, issued by the United Christian Youth Movement lends guidance in this direction. Each youth group should have a copy. The price is ten cents.

#### **The Field Program**

was considered at length at the national youth cabinet meeting. This group realized the values of face-to-face contacts with local youth groups. Each member of the cabinet stands ready to give as much of his time as possible to meeting with young people in local churches, camps, or district meetings. Eugene Lichty is giving his entire summer to field work in the Western Region, contacting an average of one church a day. This type of work has proved its value, and it is hoped that a similar field program may be inaugurated in other regions in the future.

#### **Brethren Youth in High School**

are facing the problem of giving themselves to that which is destructive or discovering some way by which they may express themselves in a constructive manner. It is not easy for high school youth to stand in the

minority. They need the sustaining interest and guidance of sympathetic adults if they are to meet the wartime program in the high school.

The youth department is making available to young people the literature produced by the Forerunners, a high school organization sponsored by the Fellowship of Reconciliation. This literature gives guidance for study, organization, and action in constructive ways. It is in accordance with the peace position of our church and deserves the consideration of youth groups.

All young people's groups should study the peace question during November following the Brethren youth programs for that month. At this time or before young people in high school should be informed of the possibilities open to them through constructive action looking toward the building of a world of brotherhood and goodwill.

#### **The Youth Serves Project**

is growing. For some years this project represented the giving of young people to the Conference Budget. A year ago giving to the Brethren Service Committee was added. This year a new emphasis—that of service in the local communities—is being added. Thus, it is felt that the Youth Serves project can truly be called a service project. In times like these every local Brethren youth group should seize upon some great need and thus revitalize its work. A number of action projects are suggested in the new program guide for 1943-1944. Refer to this listing but adapt your service projects to the needs most deeply felt by your young people.

#### **A New Feature in Our Young People**

is a column of news of Brethren and interdenominational youth. Its first appearance will be in the September 4 issue under the heading, Focus. Watch for significant happenings among our youth and send similar news items to Kenneth Morse, youth editor. Notice also the continuance of the feature, Ideas That Worked. Here are reported actual happenings in local youth groups. Urge your youth group to share with others its most significant programs through these columns.

#### **Benton Rhoades**

has been elected president of the Christian Youth Council of North America. This makes him chairman of the United Christian Youth Movement. Thus Brethren youth are linked significantly with a growing interdenominational youth movement. This movement operates on a community scale through city or county youth councils. Through these councils young people can accomplish many things which one church group could not do alone. Brethren young people should have a real contribution to make to such interdenominational work and in many cases might take the lead in the organization of local councils or in discovering and pointing out action projects which might be undertaken by already organized councils.

#### **A Letter From the Youth Department**

is being sent to all local youth presidents, advisers, and pastors, and also to district cabinet members. Among the contents of this mailing will be the B. Y. P. D. Program Guide for 1943-1944. Because of the difficulty in keeping an up-to-date mailing list, it may be possible that this letter will not reach the proper persons in your church. If this is the case contact former presidents or advisers, or write to the Youth



Department at Elgin for a copy of this letter and enclosures. Remember that the Youth Department stands ready to help in every way possible. Do not hesitate to write.

#### ADULT DISCUSSION OUTLINE

### The Christian Use of Sunday

Scripture: Rev. 1:10

Sunday, Sept. 12

#### I. The Situation

The keeping of Sunday has been observed generally by Christians since the time of Christ. People have ceased from their regular toil and endeavored to use the day to reinforce their lives physically, mentally, socially, and spiritually. One writer speaks of the fifty-two Sundays as fifty-two springs in the year. Another asserts that we might as easily evaluate the contribution of the sunshine as to enumerate the blessings of Sunday to the world. Yet there is present in our society a tendency to neglect this day and reduce it to the level of every other day or even worse. Unless Christian people strive by precept and example to keep this day truly the "Lord's day" it may be lost to us and our generation. Mere laws on the statute books will never keep the day holy. We must make it a different day or lose it.

#### II. How, Then, Shall We Observe Sunday?

1. Make it a day of rest. The body and mind demand rest. Rest means doing something different from the usual. Rest for one person will be an experience different from that for another since one works with his body, another with his mind. Housewives and mothers are expected to feed the family seven days a week. Sunday is the preacher's busiest day. Industry and agriculture are now using Sunday for work. Commercialized amusements are active on Sunday. List the different classes of people who work on Sunday and why.

2. Make it a day of worship, a day to think about God and his will for our lives. Group worship adds fellowship, inspiration, information, encouragement, comfort. Private worship in leisure and quietness adds strength of character.

3. Make it a day for cultural growth. Study the Bible and the best in literature, poetry, and art. Enjoy good music in church, on the radio, and elsewhere. Observe devotionally God's great out-of-doors, the birds, trees, flowers, and the heavens.

4. Make it a day of service. In Mark 3:4 Jesus suggests by question that it is lawful to do good on the Sabbath day. How much more on Sunday? Helping the lonely, the sick, the worried and the needy, teaching the Word of God, singing the great hymns and anthems of the church are all service of a high order. The human soul must express itself in good deeds or it will decay.

#### III. For the Discussion

1. What are the greatest hindrances to making Sunday a different day?

2. What can be done to discourage regular labor in industry and agriculture on Sunday?

3. Would it be right to harvest a sick neighbor's crop on Sunday?

4. Have you ever gone to church against impulse and found the experience valuable?

5. How may we teach children and youth the values of making Sunday different?

### Emanuel B. Hoff—Bible Teacher

(Continued From Page 7)

named Anna Gockley. Anna took great interest in Sunday-school work, earning one certificate after another for normal study and delighting to teach primary children. She could sing too, leading music as opportunity afforded. She was about seven years younger than he, and any special interest which he may have had in her then was not apparent even to her. But a year or so later while she was teaching, she got a letter from Emanuel B. Hoff. She asked her landlady's counsel as to whether she was worthy to answer it. With encouragement she did answer. Her autograph book carries an entry under his hand dated June 30, 1887; "Life—we speak of its stupendous work; but oh, eternity—. . . we are hushed into a silent, reverent awe. A humble sharer in friendship's ties. E. B. Hoff." There was the awesomeness of love in the developing friendship. He visited her home, and in the holiday season of 1888 she visited his home. That was her senior year at Mount Morris, and besides the commencement exercises, June 18, 1889, brought the marriage of Emanuel B. Hoff and Anna Gockley at the home of Elder D. L. Miller, the graduating class being guests. Besides Anna Gockley, that graduating class consisted of the following: Ida Shellenberger, E. A. Markey, Vinna Stoner, C. E. Carpenter, T. M. Miller, Alice J. Boone, Lewis Ikenberry, Salome A. Stoner, W. B. Stover, Nettie Royer, and C. E. Lahman. One of the prized possessions of the writer is the marriage certificate in the handwriting of D. L. Miller. To complete the day a meeting was held in the evening to organize the Mount Morris College Alumni Association. W. B. Stover was made president and E. B. Hoff, vice-president.

That night the bride and groom took the train for his parental home at Waterloo. A primary source of information for the period following is Anna's diary begun on that day and running until the next June 16, two days before the birth of their son—but that is getting ahead of the story. When the newly married couple came into church the first Sunday evening at Waterloo, they sat down together on the women's side, which was an innovation for the South Waterloo Brethren church.

Elgin, Ill.

## Correspondence . . .

### Closer to God's Word

During a recent illness I desired to go to my eternal home because of my distress, but if it was the Lord's will that I should be restored to health again, I desired that he give me wisdom and understanding so that I might be able to do more for the advancement of his kingdom here on earth. These words came vividly to my mind, "The harvest truly is great, but the laborers are few." We have many young women in the Church of the Brethren who are filled with the spirit of Christ and who would be eager to work in the Lord's vineyard if they were not restricted by man. When God said, "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy," he made no difference between the man and the woman. He did not say that the woman must be restricted and be given just about one third of the privileges of the man. When God pours out his spirit on anyone he wants that person



to use that spiritual gift to its fullest capacity without any restrictions.

So, Brethren, let us study Joel 2:28, 29; Acts 2:16-18; Gal. 3:26-28; then let us work together for a closer adherence to God's Word and a more marked advance in his work.

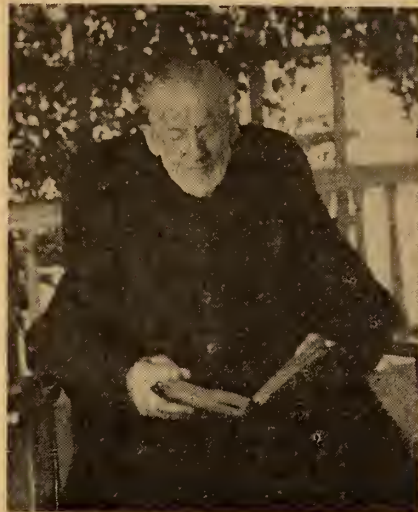
Joel 2:28, 29. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

Abilene, Kansas.

J. F. Correll.

### David Byerly

Elder David Byerly was born and lived his entire life in Allen County, Ohio. He died on June 11, 1943, aged seventy-nine years, nine months and twenty-nine days.



On Dec. 25, 1887, he was married to Mary C. Roeder. To this union ten children were born, nine of whom are living. His first wife died on Feb. 11, 1908; five years later he was united in marriage to Blanche Lentz, who died on March 24, 1930.

In 1888 he united with the Church of the

Brethren. Two years later he was called to the ministry, and for forty years he was very active in the work of the Pleasant View, Sugar Creek, and Lima churches. He was also one of the active and leading elders in Northwestern Ohio. He was always glad and ready to use his time, talent, and money to promote the work of the church.

For the past twelve or fifteen years his activity in the church community and home was only such as his failing health would permit. In his passing the church loses a devoted and sacrificing leader, the children a noble Christian father, and the community a respected and influential citizen.

He leaves, besides his children, nineteen grandchildren, four great-grandchildren, four brothers and two sisters.

The funeral was held at the Pleasant View church. Bro. V. F. Schwalm of Manchester College was in charge, assisted by the pastor, Bro. C. E. Bowman.

Lima, Ohio.

Blanche Kiracofe.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Blocher-Nikos.**—By the undersigned in the First church, Portland, Oregon, July 18, 1943, Arthur E. Blocher, Silverton, Oregon, and Elsie G. Nikos of Portland.—Ralph R. Hatton, Portland, Oregon.

**Frazer-Ziegler.**—By the undersigned at Vancouver, Wash., on June 18, 1943, Pvt. Fred W. Frazer and Eva K. Ziegler, both of Underwood, Wash.—Ralph R. Hatton, Portland, Oregon.

**Hollinger-Dresher.**—Charles Raymond Hollinger and Mary Ethel Younker Dresher, both of La Verne, Calif., July 25, 1943, in the La Verne church, by the undersigned.—C. Ernest Davis, La Verne, Calif.

**Kimmell-Frantz.**—By the undersigned on July 2, 1943, at the home of the bride's mother at Holmesville, Nebr., Elder Charles Kimmell of Sheldon, Iowa, and Miss Bertha Frantz of Holmesville, Nebr.—Earl M. Frantz, McPherson, Kansas.

**Kniss-Wilt.**—Robert Kniss and Ruby Wilt by the undersigned in his home on Dec. 28, 1941.—William H. Rummel, Johnstown, Pa.

**Mayo-Wright.**—Massie Vernard Mayo of Schuyler, Va., and Wenonah Blanche Wright of Bridgewater, Va., June 26, 1943, at the home of the bride by the undersigned.—N. D. Cool, Bridgewater, Va.

**Rummel-Carney.**—Dean Lavelle Rummel and Virginia Carney, both of Johnstown, Pa., in the bride's home June 19, 1943, by the undersigned.—William H. Rummel, Johnstown, Pa.

**Sheller-Freed.**—In the Ivester church, Iowa, July 16, 1943, Howard Sheller of Eldora, Iowa, and Katherine Freed of Whitten, Iowa, by Bro. Burton Metzler and the undersigned.—Earl M. Frantz, McPherson, Kansas.

**Tigner-Hartwick.**—By the undersigned in the First church, Portland, Oregon, June 30, 1943, Malcolm Tigner and Marseillaise Hartwick of Portland.—Ralph R. Hatton, Portland, Oregon.

### Fallen Asleep . . .

**Beanblossom,** Martin, son of Peter and Barbara Beanblossom of Circleville, Ohio, was born Feb. 4, 1856, and died in Burr Oak, Kansas, on July 25, 1943. He came to Nebraska and Kansas while yet a young man and had lived in and around Burr Oak since then. He was married to Elizabeth Beanblossom on Feb. 12, 1892, and to this union were born one son and three daughters. Three of these children are living. He united with the Church of the Brethren forty-eight years ago and was very faithful to it. He never missed a service when it was possible to be there. He was in church and in good health on the Sunday before his death. He leaves his wife, three children, two stepsons, one half sister, seventeen grandchildren and eight great-grandchildren. Funeral services were conducted by the undersigned in the church at Burr Oak. Burial was in the cemetery close by.—S. E. Thompson, Burr Oak, Kansas.

**Brubaker,** Elizabeth, the oldest member of the Dickey church, died July 24, 1943, in her ninety-seventh year. She died in the same house in which she was born and had lived her entire life. Her father, Bro. David Brubaker, was one of the early Brethren preachers of the community. Miss Brubaker's health remained good until within a few weeks of her passing. She was the last of six children. Funeral services were conducted in the Swank-People's funeral home in Loudonville by the undersigned. Burial was in the McFall cemetery.—C. A. Helm, Ashland, Ohio.

**Bucher,** infant daughter of Brother and Sister Cyrus Bucher of Biglerville, Pa., was buried in the Biglerville cemetery June 12, 1943. Graveside services were conducted by Elder W. A. Keeney.—Mrs. Walter Keeney, Gettysburg, Pa.

**Duft,** Lulu, daughter of Cyrus and Susie Ghare, was born March 25, 1880, in White County, Ind. When she was nine years old her mother died and she went to Oakley, Ill., to make her home with her uncle and aunt, James and Mary Sensenbaugh. Later they moved to Iowa. On Aug. 8, 1906, she was united in marriage to Frederick Duft. She died at the farm home where she had lived since her marriage. In 1891 she united with the Church of the Brethren and remained faithful until her death. Surviving are two sons, a brother and a sister, and one granddaughter. Funeral services were conducted by Brethren J. A. Eby and G. W. Keedy in the Iowa River church. Interment was in the local church cemetery.—J. A. Eby, Marshalltown, Iowa.

**Foster,** Silas Casper, son of Benjamin and Elizabeth Foster, was born near Luray, Va., on May 29, 1878, and died suddenly near Winchester, Va., on April 20, 1943. He was a faithful member of the Church of the Brethren for the past thirty-five years. He was united in marriage to Mary Ellen Bowen in 1902. Surviving are his wife, three sons, seven daughters, two grandchildren, one brother and one sister. Funeral services were conducted by Bro. George W. Beahm at the Greenwich Presbyterian church. Interment was in the church cemetery.—Ruth Graybill, Nokesville, Va.

**Zimmerman,** A. E., son of John Adam and Sarah Baron Zimmerman, was born Dec. 21, 1873, and lived his entire life in Ashland County, Ohio. He died on July 6, 1943, after a short illness. His marriage to Minnie Zimmerman took place on Jan. 4, 1898. On Dec. 9, 1894, he united with the Ashland Dickey church and remained an active and influential member until his death. He served as deacon for thirty-five years, was a member of the ministerial board for many years and taught a class in the church school for forty years. He knew his Bible and was skillful in teaching it. He is survived by his wife, a son, three daughters, a brother and three sisters. Funeral services were held in the Dickey church by the undersigned and Bro. T. S. Moherman, assisted by Bro. L. V. King of the Brethren Church. Interment was in the adjoining cemetery.—C. A. Helm, Ashland, Ohio.



## Church News . . .

### California

**Covina.**—In the past six months \$108 has been contributed for relief work. Our Conference Offering was \$1,149. Officers were elected at the June meeting of the mothers and daughters. The aid society continues to meet every week, quilting, knotting comforters, and sewing for the Red Cross. Fancy work is done at home by some of the women and a few of them are meeting one day a week with other Red Cross workers. After the painters were through on the inside of the parsonage the women washed the windows, put up new shades and got it ready for the coming of our pastor. A new roof was also put on. The men have met several evenings to work in and around the church and the grounds, after which the women had dinners prepared for them. The building fund is growing. Rev. Lyndal from Los Angeles was our pulpit guest one Sunday in May. Our pastor, Bro. Paul Hersch, and wife are nicely settled in their new home. Bro. A. O. Brubaker of La Verne, chairman of the district ministerial board, was with us on July 11. He gave the message, after which he conducted the installation service and gave the charge to Brother and Sister Hersch and to the congregation. Bro. Ben Hepner, a member of the local ministerial board, welcomed the Hersches in behalf of the church. At the close of the morning service dinner was served in the church dining room. During the noon hour we were pleasantly surprised to have Mrs. Leland Brubaker of Elgin, Ill., join our group. She and Bro. Brubaker were our pastors when the parsonage was built. Mrs. Brubaker gave a talk at the Sunday-school hour on July 18; she told about her work of teaching the Bible in the public schools in Elgin. Bro. Hersch gave his first message on July 18. The church wishes to thank Bro. Alva Long of La Verne, who has done most of the preaching since our former pastor left last October.—Mrs. Temple E. Funk, Charter Oak, Calif., July 20.

### Colorado

**Fruita.**—We met in council on July 23 with Bro. Ralph Hoover in charge. Two delegates were chosen to attend the district meeting at Pine Crest on Aug. 14, 15. Our love feast will be held on Nov. 14. The treasurer's report showed a very substantial balance. A committee was elected to work out a suitable prayer service. It was decided to try the cottage prayer meetings each Wednesday night. On July 18 Bro. Ira Frantz filled our pulpit, giving a splendid sermon. On Monday evening the members and friends of Brother and Sister J. R. Frantz met at the church to bid farewell to them. They left on the following day with their son for their new home in North Manchester, Ind. They have lived in and around Fruita for thirty-two years and Bro. Frantz has been very active in all church work, especially the ministry. Because of advanced age they have not been well lately. Yet he was in his place at church whenever able. For more than a year our church and the First Grand Valley church, which is six miles from here, have taken turns holding a fellowship meeting on the last Sunday night in each month. Very interesting programs are given and this fellowship has brought us closer together as brethren.—J. A. Austin, Fruita, Colo., July 30.

### Illinois

**Cherry Grove.**—Communion services were held on May 2 at the Lanark church. On May 7 the mother and daughter banquet and program were held at the Lanark church. Beautiful plants were given to the oldest mother, the youngest mother and the mother having the largest family. Mother's Day was appropriately observed. On Memorial Day Pastor Merle R. Hawbecker preached an inspiring sermon. Our communion was held on June 6; a number from surrounding congregations attended.

## Announcements . . .

### REGIONAL MEETING

Southeastern Region—Roanoke, Va., Aug. 29-31.

### DISTRICT MEETINGS

Illinois, Northern, and Wisconsin—Mt. Morris, Sept. 4-6. Illinois, Southern—Hurricane Creek, Aug. 28-30.

Indiana, Southern—Buck Creek, Aug. 24, 25.

Iowa, Middle—Robins, Sept. 4-6.

Iowa, Northern, Minnesota, and S. Dak.—Union Ridge, Aug. 27-30.

Iowa, Southern—Mt. Etna, Aug. 25-27.

Michigan—Woodland, Aug. 25-27.

Ohio, Northeastern—Camp Zion, East Sparta, Aug. 31—Sept. 2.

Oklahoma, Panhandle of Tex., and N. Mex.—Pleasant

Plains, Aug. 24-26.

West Virginia, First—Egdon, Maple Spring house, Sept. 10-12.

### LOVE FEASTS

#### Colorado

Nov. 14, Fruita.

#### Illinois

Oct. 4, 8 pm, Walnut Grove.

#### Indiana

Oct. 7, Middlebury.

#### Ohio

Sept. 6, 8 pm, Deshler.

Oct. 3, Mohican.

Oct. 3, 7 pm, New Philadelphia.

#### Pennsylvania

Sept. 4, Sugar Valley.

Oct. 10, 2 pm, Kemper house, Spring Grove.

Oct. 17, 7 pm, New Fairview.

#### Virginia

Oct. 16, Christiansburg.

We met in council on June 11 with our pastor presiding. Delegates were chosen for the district meeting. On June 20 a service was held to honor the fathers in our congregation. In the evening the young people served a lunch to the soldier boys at the U. S. O. center in Savanna, Ill. On June 27 Bro. Ralph Fry of Chicago preached for us. His family was present too. Another of our young men was recently called into service. The young people's class is having a picture of all its members in service framed. We have a large group of young people and they are very energetic in the service of the church. The ladies' aid expects to serve a number of farm sale dinners this fall and winter. A recreational and religious program has been sponsored in Lanark for seven weeks; a few of our members are helping with it. Our pastor preaches at the Ideal church every Sunday evening.—Pearl Puterbaugh, Lanark, Ill., July 27.

**Polo.**—Bro. Wang Tung spoke to us at the morning and evening services on May 2. On May 9 Mrs. S. L. Cover of Franklin Grove spoke at our mother and daughter tea. Our pastor gave the baccalaureate sermon at the high school on May 16. Brethren M. E. Clingenpeel and John Heckman represented our church at Annual Conference. The children's department presented an interesting program on June 13. That evening the fathers and sons met for a fellowship meeting; Harold Hoff of Mt. Morris was the guest speaker. Our annual Sunday-school picnic was held at Lowell Park on July 5. A number of our members donated corn for use in C. P. S. camps. Several are also canning fruit and vegetables for the C. P. S. camps and Bethany Hospital.—Mrs. Robert Stauffer, Polo, Ill., July 28.

### Indiana

**Goshen City.**—May 2 was the pulpit exchange Sunday and Bro. G. W. Phillips filled our pulpit. The mother and daughter banquet was held on May 3. Mrs. Cleon Swartz, wife of the pastor of the Christian church, was the speaker. The oldest mother and the youngest mother were each given a plant. On May 4 our council meeting was held. Bro. T. E. George was chosen as delegate to Annual Conference. Delegates were also elected to the district meeting at Camp Mack. Our communion was held on May 11 with a good attendance. On June 6 the Rev. J. E. Hartzler of Goshen College delivered the sermon in the morning, and in the evening Bro. Lawrence Rule, Jr., filled the pulpit. The Conference Offering was \$225.68. A large group of juniors and intermediates attended Camp Mack. Camp Mack Sunday will be held Aug. 1. Those who attended camp this year will give a short program.—Mrs. Earl Slagle, Goshen, Ind.

**Middlebury.**—Pastor Harold Miller was our delegate to Annual Conference. He was also one of the leaders for the junior camp at Camp Mack. On July 4 a male quartet, formerly of the Union Center church, gave us a program in song. At our recent council meeting Bro. Miller was re-elected elder. It was decided to have our love feast on Oct. 7. Bro. C. D. Bohnsack will hold revival meetings here during the second week in January. We will have a Sunday-school picnic in the near future. The church has received four heifer calves to be raised by several of the members and sent for relief to the occupied countries of Europe whenever the way opens. The ladies' aid has spent time and money remodeling their room in the basement of the church. Brother and Sister Raymond Ridsen are with us for the summer; they will take up a pastorate in Wisconsin on Sept. 1. The ladies' aid had a tea towel and pot holder shower for Mrs. I. E. Oberholtzer. Brother and Sister Oberholtzer, who have been with us the past year, are taking a pastorate in Ohio on Sept. 1. Oh.

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Aug. 1 we had an all-day meeting at the church. It was a harvest meeting, missionary Sunday and a farewell for the Oberholtzers. There was a basket dinner at noon. Mrs. Oberholtzer spoke in the forenoon and Bro. Oberholtzer in the afternoon on their experiences in China.—Mrs. Gladys L. Schrock, Goshen, Ind., Aug. 2.

### Maryland

**Pleasant Hill.**—In commemoration of the one hundredth birthday of our church a special celebration is being planned for Aug. 22. There will be an all-day meeting, including a service at night. An interesting program is being arranged and everyone is invited, especially those who have been members here. Invitations have been sent to the pastors of all the churches that have ever been a part of this congregation. A basket lunch will be served at noon. Our Sunday-school outing will be held on Aug. 8; a basket lunch will be served at the close of the morning service. On July 18 a special service was held in memory of Isaac Watts, the great hymn writer. A number of his hymns were used as special numbers by the choir and were also sung by the congregation. Our children's service was held on July 4. A group of young people, accompanied by several adult workers, presented a Sunday evening service in the Presbyterian church at Ellicott City several weeks ago. Twelve have been baptized since our last report. Ten persons from our church attended the adult round table for the district held at the Pipe Creek church on July 18.—Edith B. Lease, New Market, Md., Aug. 2.

### Ohio

**Bear Creek.**—The mother and daughter tea was held on June 6, at which time Mrs. Homer Bright was the main speaker. The sunshine sisters exchanged gifts and selected new sisters for another year. On May 15 our church purchased a parsonage; on July 11 a service dedicating the house and grounds to God was conducted by Bro. Roy Teach of Brookville, Ohio. Our summer pastor, Bro. John Weaver, is serving us well. He is especially interested in the young people's work. Our delegate to Annual Conference was Bro. Parker Filbrun, who gave us a report of this meeting on June 13. At a special council Bro. Paul Wright was called to be our pastor. This call was accepted and Bro. Wright and his family expect to occupy the parsonage in September. An installation service is being planned for Sept. 12. A district children's workers' conference will be held here Sept. 24.—Mrs. Quinter Erbaugh, New Lebanon, Ohio, July 31.

### Oregon

**Grants Pass.**—We are now enjoying the presence and work of our summer pastors, Glen I. McCune and wife, who will attend Bethany Seminary this fall. A pound shower was held for them on June 29. Bro. McCune has been helping in the union vacation Bible school sponsored by the ministerial association. The home builders held their meeting on June 27. We are glad to have C. D. Fager and wife of Paradise, Calif., move into our midst. Some of our young folks are home from college and are a help in the services. Our Sunday school enjoyed a picnic dinner at the R. C. Flory home on July 5. Two of our young men, John Hanawalt and Robert Drake, have been called into the service. A number of our families attended Myrtlewood camp July 19-25.—Teckla Olsen, Grants Pass, Oregon, July 26.

### Pennsylvania

**Chiques.**—On May 16 a peace meeting was held at the Mt. Hope house. Bro. Abraham Hess of Bareville, Pa., was the guest speaker. The Hess quartet furnished the special music. Our love feast was held at the Chiques house May 25, 26; the visiting ministers were J. F. Graybill, Christian W. Gible, Harry Eshelman, Otho Hassinger, Aaron Heisey, Samuel S. Shearer, Frank Layser, and Clyde Weaver, who officiated. Our delegates to the Annual Conference were Brethren B. G. Stauffer and David G. Gible. They brought us interesting reports. A children's meeting was held at the Mt. Hope house on June 27 with Bro. Ralph B. Heisey as guest speaker. The children's meeting was held at the Chiques house on July 18 with Bro. Clyde Weaver as guest speaker. On Aug. 1 a temperance meeting was held at the Chiques house. Bro. Frank S. Carper gave the main address. An all-day home-coming meeting will be held on Sept. 12 at the Chiques house. Everybody is welcome and asked to bring his own lunch. Our evangelistic meeting will be held at the Mt. Hope house beginning on Nov. 14. Bro. Abraham N. Eshelman is the evangelist. Since our last report we have lost one member by death.—Mrs. Henry B. Shearer, Manheim, Pa., Aug. 1.

**Lancaster.**—The annual mother and daughter meeting was held on May 13. The pageant emphasizing the value of the home was presented. The offering of \$50 was given to Bethany Hospital. Fourteen of our women helped at the annual dinner of the Blind Association. The ladies' aid has been meeting regularly; they have enough work to last one year. On May 16 Bro. J. F. Graybill preached the sermon; the Conference Offering amounted to \$278. While Pastor F. A. Myers and wife attended Annual Conference and visited their families in Illinois the pulpit was filled by Brethren John Ebersole on May 30, H. B. Yoder on June 6 and W. E. Glasmire on June 13. On the evening of May 30 the B. Y. P. D. sponsored the church hour and had Dr. A. R. Cottrell as their speaker. On the evening of June 6 Grace Hollinger spoke to the group. During the past quarter two workers' meetings have been held during the evening church hour to encourage larger attendance. On June 6 Bro. W. E. Glasmire led the

discussion and on July 18 Sister Leah Glasmire. Our council meeting was held on June 22. Bro. J. M. Moore was re-elected elder. It was decided to discontinue evening services during July and August and to substitute a prayer service. The music committee was authorized to buy 100 new hymnals. The trustee board was given permission to investigate the possibilities of renovating the church basement as a social room for the B. Y. P. D. Permission was granted the B. Y. P. D. to place a memorial bulletin board in the church in honor of the boys in service. The Sunday-school officers were elected. On June 27 the children's missionary convocation was held with Mrs. H. Stover Kulp as speaker. The children received their project banks for the year. In the evening a male quartet from Elizabethtown College presented the program. On July 11 Bro. Carl Myers, the son of our pastor, was licensed to the ministry. At this same service Brethren Earl Kreider and Alexander Glasmire and their wives were installed as deacons. Elders H. F. King and N. K. Musser were in charge of the service. Twelve young people attended the B. Y. P. D. conference at East Fairview on July 11. During the summer months the young people have been holding outdoor worship services; they have started the publication of a semimonthly news letter to be sent to all the boys away from home. Our revival date is Nov. 29—Dec. 12; Elder M. J. Brougher will be the evangelist.—Mrs. M. Alexander Glasmire, Lancaster, Pa., Aug. 2.

**Lebanon.**—On July 3 Bro. H. Spenser Minnich spoke to us in our morning service. On July 5 we met in church council. The Sunday-school officers for the ensuing year were approved. Letters were granted and received and reports were read and approved. Our church treasurer handed in his resignation, as he is waiting a call to service in a C. P. S. camp. His office was filled with a selection by the official board. On July 10 Bro. Alvin Brightbill spoke at our evening service. Most of our social meetings had to be called off because of the ban on pleasure driving; however, our attendance and offerings at the regular church services remain normal. On July 24 the young people invited neighboring young people to our church to hear Bro. Wang Tung. On Sunday morning Bro. Wang spoke to a large audience.—Ruth B. Reinhold, Lebanon, Pa., July 31.

**Myerstown.**—Brethren Donald Martin and Harry Eshelman were the guest ministers at our love feast on May 22. On June 22 the young people sponsored a musical program by the Sanger quartet. On the morning of June 27 the children gave a children's day program. Our Sunday school is fortunate in having a large number of children enrolled. The local W. C. T. U. held a public meeting in our church. On July 11 Bro. Ammon Meyer delivered an interesting welfare sermon.—Mrs. Clarence F. Dubble, Myerstown, Pa., July 30.



### SYMBOL OF BROTHERLY LOVE

● A beautiful plaque made of pressed wood. The hands on the original design are those of J. E. Miller and C. D. Bonsack. The cup is one taken from the mother church at Germantown, Pennsylvania. Here is a plaque with special meaning and significance for all members of the Church of the Brethren.

Price, postpaid—60c

BRETHREN PUBLISHING HOUSE

Elgin, Illinois



# GOSPEL MESSENGER

Volume 92

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Number 35

## ANNUAL CHINA NUMBER

*Theme: Strength Through Reconstruction*

"O thou that tellest good tidings,  
Lift up thy voice with strength."

**Padmi\***

BY ANNA MATILDA BILLE

You perfect birth  
Of water and earth!  
Pure white, pure light, pure gold!  
Wealth never bought a pearl so fair,  
And never wrought in gold so rare,  
Your silver sheen leaves moonlight bold.

But why, within your purity,  
Your golden heart of chastity,  
Gleams luminous an unshed tear?  
Knew you aught of sins that sear  
Before you rose in robes of light,  
Transfigured in illumined white,  
To crystalline virginity?  
Or did vicarious sin or fear,  
Like mirrored clouds in waters clear,  
Distill this golden-cradled tear?

\* Sanskrit for lotus; meaning mud-born.



For centuries the lotus has been the symbol of summer for the Chinese. It also symbolizes purity and righteousness in an evil world. With its roots in the filth and slime and blackness of rotting things it brings forth blossoms of exotic beauty and a fragrance of gentle richness.



## *Around the World...*

The Chinese Women's Relief Association of New York has launched a campaign for the purchase of water buffaloes to be used on farms on which crippled Chinese soldiers are now being settled in Western Hunan Province.

Nine out of every ten people in China cannot read. Eighty-eight of every hundred in India cannot read. Our own army and navy are teaching thousands of illiterates in camps. One billion, two hundred million inhabitants of the world can neither read nor write.

Casualties among army chaplains number thirty-four to date (July 29). Three were killed in action, five died as the result of enemy action, seven died following illness, one of them in a Japanese prison camp in the Philippine Islands. Seven are missing in action.

Cornell University is offering an intensive course in contemporary Russian civilization in a sixteen-week program, from July 8 to Oct. 23, set up in the belief that war and our future relations with Russia have made a knowledge and understanding of that country an essential part of American educational experience.

Opposition to the formation of separate Japanese churches for Japanese Americans released from relocation centers has been voted by the committee on administration of Japanese work of the Home Missions Council. "We believe that the evacuees should become members of the existing church and participate in its services."

Plans for a national child evangelism campaign in the fall have been approved by Lutheran leaders. The campaign will be directed at the seventeen million children in the United States who have no religious instruction of any kind. Newspaper, magazine, and outdoor advertising, radio programs, pamphlets and tracts will be used by the American Lutheran Publicity Bureau to promote the campaign's message.

At the request of the Chinese government, the American government has secured a number of agricultural technicians for service in China. Among those who have already gone to China are the following: Dr. Walter C. Lowdermilk of the United States Department of Agriculture for soil conservation; Dr. Theodore P. Dykstra of the Department of Agriculture for plant breeding; Prof. Ray G. Johnson for animal husbandry; Dr. R. W. Phillips, Department of Agriculture, for animal breeding. A number of other technicians will be sent later on. In addition to the agriculturists, the Chinese government has asked for three advisers on co-operatives. Dr. W. Mackenzie Stevens, who spent two years in China in the early thirties, is already in China. These experts in their various fields will act in an advisory capacity and help formulate programs in their specialized fields.

As of July 20 there were 65,058 Axis prisoners in the United States, divided among thirty-seven permanent camps located in twenty different states. Of these, 19,641 are Italians; 45,355 Germans, and sixty-two Japanese. The Japanese are all at Camp McCoy, Wis.

Special commemoration services will be held weekly in German Catholic churches for the victims of aerial bombardments, beginning August 1. Collections will be taken at the services for relief of families made homeless. Pleas will also be made for the adoption of German children orphaned by the war.

Distinguished service medals will be awarded annually by the International Council of Religious Education and its member agencies to laymen and laywomen who have made outstanding contributions to the advancement of Christian education through personal leadership and influence. The award will be given in memory of the late Russell Colgate.

The council of churches of Durham, N. C., has inaugurated a type of religious census designed to operate on a permanent basis and remain up-to-date. The city has been divided into twenty-five districts, in each of which zone and block "wardens" have been named to serve on a voluntary basis. These leaders are responsible for reporting promptly families who leave and information on religious preferences of new persons moving into the neighborhood.

During a "polio" epidemic in Dallas, Texas, which necessitated suspension of classes for children, Sunday-school lesson study was carried on by mail and radio.

Church deaconess establishments in Germany, numbering 50,000 members, continue to engage in relief work in bombed areas in spite of strong Nazi opposition to all church-sponsored social service enterprises.

Twenty-eight Norwegian children were recently baptized in a private house in Lillehammer by a visiting clergyman faithful to the imprisoned Bishop Berggrav. Refusal to have the rites of the church performed by Quisling appointees has meant that baptisms and marriages in Norway must often be delayed for long periods.

A twenty-one-member church and labor council has been set up at Dayton, Ohio, by a combined panel of clergymen and labor leaders. At its initial meeting the council agreed that its program should include a study of local problems, including race relations, economic stabilization, price rollbacks and similar public issues.

A plan for the introduction of religious education in the public schools of Atlanta and Fulton County, Georgia, has been approved by the Atlanta Christian Council. The plan provides for the use of the Bible as a textbook, with classes three to five times weekly for voluntary study of elective courses in junior and senior high schools with credits allowed.

The Congregational-Christian Churches of the United States have created a service committee to handle emergency relief and rehabilitation work at home and abroad. The committee will be administered by the Council for Social Action of the denomination. The committee will co-operate with the American Board of Foreign Missions on overseas relief projects, and with the Board of Home Missions on problems connected with "tension areas" in the United States.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### The Yeast and the Dough

A PREACHER observed in a recent sermon that you cannot make bread rise by any outside applications. The yeast must be mixed with the dough if it is to leaven the lump.

His point was that no analysis of conditions in congregation or community or organization or situation of any kind, however accurate, or denunciation of evils, however just, can avail much for the improvement of that situation unless one actually gets into it with a better program.

The good people may stand in the balcony of superiority and lecture the jostling multitudes below, but that will not help much to bring order out of chaos, not nearly as much, at least, as will entering into their problems with the sympathy and understanding of experience and heart-to-heart contact.

The yeast must be mixed with the dough, not wrapped around it nor stacked up on top of it nor set off in a little pile by itself, but mixed with it. That is its only opportunity to leaven it. E. F.

### Concerning Self-Expression

MUCH has been said in favor of self-expression. Think of the timid souls whose contributions never get made for lack of encouragement to speak or otherwise share the light within. How much a little sympathetic help can do to release those who are bound!

However, the case for self-expression rests on the assumption of something to express. Suppose, then, that the seeming underprivileged finds that he has nothing important to say! He could sit down, as did the would-be preacher who discovered that he was empty. One does not persist too long in trying to draw water from a dry well.

Or he might continue to talk as did the radio speaker who blandly confessed that he came to the microphone with no clear idea of what he would say. Chancing on a stray idea he rang the changes

until at least one listener grew tired and dialed him to oblivion. Yes, it takes more than the opportunity for self-expression to deliver a message. Even more basic, is something to express. H. A. B.

### Future Opportunity in China

BY LELAND S. BRUBAKER

Secretary General Mission Board

As we think of the church of tomorrow in China, we must think of it in a different setting. Many people who have spent long years of service in China are saying today, "When missionaries can again enter all of China, they will be going to a new China." True, the villages will be there and will look about the same as they always did. The blackened ruins of some villages will be mute reminders of the days gone by, but the social and political stirrings this war has caused and is causing will without doubt change the whole complexion of China. We are expecting to return to a politically free China. This in itself will not solve all of our future problems. It will care for some of them, but it will also create some new and more difficult ones. We can say, as did Bishop Mondol of India recently through the pages of the India Witness, that to change the ideologies of either China or India by the ideals and principles of the kingdom of Christ demands a continuous and energetic program.

China is in a transitional period at the present moment. Dr. W. B. Djang, one of the Executive Secretaries of the Church of Christ in China, states that this transitional period is a time of important radical and epoch-making changes which will certainly have their bearings on the church in China. He mentions three important changes which he believes will take place. The first big change is from war to peace. This will give us some assurance of religious freedom. The second big change is the new international status of China, which is already recognized by the recently signed Sino-British and



Sino-American treaties. These will put China on the same footing with the other great powers of the world. This will mean that Christian work in China will cease to be a treaty concession and will become a religious movement in China and of China. The third change is that China will become a united nation under a democratic government under which due freedom will be granted to all religions. This will mean that the Christian church will struggle on the same basis with other major religious groups in China, such as Buddhism and Islam. If we accept these as likely changes, and to be sure it seems it means that, the Christian church in China will need new power and vitality in forwarding the claims of Christ.

One of the amazing things of the Christian faith is its ability to appeal to all peoples everywhere regardless of their background, culture and training. In order to hold such people loyal to the Christian church, they must soon feel that this is their church carrying with it all the rights and privileges to change in order that it might be and remain strongly indigenous. This does not weaken the Christian faith, but rather sends its roots deeper into the culture of the people, making it richer and more attractive. Dr. R. B. Manikan, Executive Secretary of the National Christian Council of India, in speaking about the necessity of developing an indigenous church there, states, "India has her own language of the things of the spirit in her own long search for God, and there is an acute need for mastering that language for the presentation of the eternal gospel in the Indian situation." This same thing is true in China. A part of our great spiritual task in China is to help the Chinese to develop and build and maintain their own indigenous church.

Christian fellowship needs to be strengthened around the world and particularly so in China. The Archbishop of Canterbury has recently stated, "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation and binds citizens of them all together in true unity and mutual love. This is a result of the great missionary enterprise of the last one hundred fifty years. Here is one great ground of hope for the coming days." No spot in the world is over sixty hours away by plane, so we are continuously told through the press. As we look ahead, we can already see that a stronger, deeper, more genuine and lasting fellowship is absolutely essential for our world. Dr. George W. Carpenter of the Foreign Missions Conference has well stated this when writing on the church as a world institution. "Thinking men are coming to see clearly that the

basis we seek must be spiritual, that a stable world order can only be founded on those principles of truth and justice, of mutual service and comradeship which derive from the Hebrew prophets and from Jesus of Nazareth." This is our task today and tomorrow—to develop a fellowship which will include all men, bringing them into a great feeling of oneness in the Christian church.

Another great need for our future work in China is unity and co-operation. A group of church leaders discussing this problem came to this conclusion: "We are in danger of not moving along together either now or in the postwar era because of the agency pressures upon Boards to serve their own constituencies and to accomplish their own separate tasks. Yet the new age requires more united thinking and action. Until we develop a program that drives us to do the thing together, something to which we bring as much thought and energy as separately we bring to our denominational jobs, we should have deep questionings of the spirit." The work is too important, too big and too urgent to go separately. We must go unitedly and in the name of Christ and his church.

The spiritual emphasis and dynamic is the backbone of our need. Christian faith, hope, courage and joy need to pervade our whole enterprise. Without these any hope we may have to enlarge the borders of the kingdom will diminish and vanish; but guided by the gospel and drawing heavily on the great spiritual resources of God, we can and shall go forward in Christ's name in China. Let the Church of the Brethren, being guided by her past experience in China, realize the great opportunity which is at hand and set aside personnel and money in order that she can do all that is to be required of her in the days that are ahead.

### The Gospel of Contagion

"THE personal contacts of great souls beget similar characters." So they do, far more than their admonitions, however wise and salutary these may be.

The best teaching and preaching is done through the quiet influence, inspiration and enthusiasm of Christlike personalities. The transforming processes of contagion are more effective than pedagogical precepts.

Which fact tells us, not to dispense with the latter, but to depend mostly on the former. And to be fully as much concerned about sound living as about sound teaching.

In this lies the promise of the kingdom's triumph, for the kingdom is like the leaven hidden in the meal. Leaven works transformation through contact.

E. F.



## THE CHINESE CHRISTIAN'S OUTLOOK

BY WANG TUNG

CHINA has been engaged in a struggle between life and death for six years. The Chinese people as a whole have suffered from the Japanese aggression, but we still look toward the future of China with great hope. The people of the world have realized the courage, the hardships and the endurance of the Chinese people. China is already an inspiration for mankind. The Chinese people are convinced that China will have a great future. She is the vanguard on the march toward a new world.

The Christians in China today are the people of influence and leadership. We lead our nation carefully toward the brightest way of the world. We want to win the war in a moral sense rather than in a military sense. The Chinese leaders' prayers are not only for the Chinese people but for the Japanese people also. Since the war broke out between China and Japan the Chinese Christian students have set a certain date in each year with the Japanese Christian students to pray for peace. We are opposed to the Japanese militarism but not to the Japanese people themselves.

China is a great nation. The Chinese people are peace-loving. We are opposed to the ideas of aggression, of greed and of revenge. China has no idea of dominating other nations. The hope of China is freedom. We want to be free from the aggression of other nations. We like to live with other nations peaceably. Our ideal of peace is to be free from outside interference. If the Japanese army leaves China today, China will take Japan as a friend tomorrow. The idea of revenge is meaningless. It shows immaturity, whether in a nation or a person.

The struggle of China today will determine the destiny of China tomorrow. China has won the war in a moral sense because she has awakened the conscience of the people of the world. The unequal treaties have been abolished by the nations who had these privileges in China themselves. China has won the sympathy, understanding and friendship of other nations. The Chinese people have made Japan ashamed of herself. Therefore, Japan wants to close the war in China. When Japan respects China as an independent nation, peace will prevail.

The Chinese Christians have the same hope for China as the other Chinese people. We want China to be a nation of freedom, of democracy, of equality and of industry. The only other thing the Chinese Christians would have is to make Chris-

tianity the foundation of the new China. We hope the Christian churches can reach every one of our people. China needs help from the missionaries of America, as well as from other Christian lands. We do hope our world can be united through the missionary enterprise. The Christian ideals of the fatherhood of God and the brotherhood of mankind must bind the world together as one family.

The opportunity of the Church of the Brethren in missionary work during the postwar reconstruction of China is tremendous. Churches need to be developed, schools need to be established, and hospitals need to be opened. The postwar reconstruction of China in a spiritual sense is as important as in an economic or political sense. The Church of the Brethren missionaries are suited to work with the Chinese people because of their rural background and the precious heritage of the church. Personally, I hope the Church of the Brethren can reach everyone in the province of Shansi. We can have a ten- or twenty-year plan for work toward this goal. Everything is possible if we have a strong faith in God.

The Church of the Brethren in America is interested in foreign missions. The church at home must be ready to meet the new situation in postwar China. First, the new missionaries for China must be trained. *Missionary* is the general name for Christian workers in other lands. They may be classified into four groups: evangelistic, medical, educational and administrative. The training for these missionaries is different one from the other. The evangelistic missionaries are the preachers, the women workers, and children's workers. The medical missionaries are the doctors and nurses. The educational missionaries are the teachers. The administrative missionaries are the business managers. Of course, Bible training is necessary for every one of them. The missionaries must be trained as specialists for China because the needs of China are different. In the second place, the churches at home must raise funds for the expansion of the mission in China after the war. We hope the local churches are supported by

### Field Editor of Special China Gospel Messenger

When the special field numbers of the church paper are due, it is well that missionaries assume responsibility for the chief assignments. For this China issue we are indebted to Sister Anna Crumacker. She wrote to fellow missionaries requesting them to make their contributions and they have responded most willingly. Recent letters from China arrived just in time to make a welcome addition. If only eight letters had come from the Philippine Islands, then we would feel that this China issue would be perfect.—A. C. M.



Mme. Chiang Kai-shek is perhaps the most widely known and dearly loved human being in the world today.

Both her parents were Christian at the time of her birth. They gave all six of their children, both boys and girls, the best opportunities they knew for social, intellectual and Christian development. All six are making outstanding contributions to world betterment.

Soong Mei Ling came to the United States when she was about twelve years of age. She graduated from a private school in Georgia and later from Wellesley College.

Then back to her homeland she went, eager to find a place of service. One can imagine how her heart must have burned within her as she saw the dire need and injustices inflicted upon her own people and their inability to rise above their hardships. Ere long she met and married the present generalissimo of China.

Perhaps the world began to get the first glimpse of the greatness of her soul when her husband was captured and made prisoner at Sian Fu. Her devotion to her husband and her country and her keen insight inspired confidence first in China and later in all the countries of the United Nations.

In China's terrible catastrophe, no one seemed to see more clearly, nor could any one act more effectively than she. War orphans are fed and clothed, widows are provided for, young women are trained as nurses and teachers, provision is made for the sick and the wounded, and social reforms are inaugurated in many areas of life.

One of her rich legacies to the world is her plea for the "end of hate." She said, "No matter what we have undergone and suffered we must try to forgive those who injured us and remember only the lessons gained thereby."

Her great courage and philosophy of life ought to inspire us all to be better citizens of the kingdom which Christ came to establish.



Courtesy United China Relief

the Chinese Christians, but the missionaries must be supported by the home churches. Personnel and finance are two cornerstones of the expansion of the mission in China. Both of them must be prepared right now at home.

Helping people become Christlike is the object of missionary work. China is a big field for the Christian workers because millions of Chinese people are eager to learn of Christ. They appreciate what the church has done economically, physically and educationally. The ideal of the Church of the Brethren is brotherhood. To win the people of the world for the kingdom of God is the mission of the Church of the Brethren. Jesus said, "Ye are the salt of the earth and the light of the world." We hope the day of brotherhood for the people of all the nations is coming through the missionary enterprise all over the world.

*Chicago, Ill.*

### Will China Realize Her Age-old Ambitions?

BY FRANK H. CRUMPACKER

THE word *China* means Middle Kingdom. The people of China have often interpreted that to mean that some day their great nation would play the role of being a central distributor of wisdom to the rest of the world. It really begins to look as though that might actually come to pass in the near future. Let me mention a few things that really are outstanding in that direction:

1. The visit of Madam Chiang Kai-shek. She

was one of the greatest goodwill ambassadors, if not the greatest, that ever visited our country. What made her great? It was the message she brought to us. In time of war she could tell the world that they of China are depending on the Christ way to bring permanent peace, not on the maneuvering of political war lords. To me a message like that is an outstanding appeal, and she and her nation deserve to be called the Middle Kingdom, from which will come a teaching that has a right to influence the whole world.

2. The Generalissimo Chiang Kai-shek has made two trips to India to plead the cause of another backward nation. He has dared to ask the American and British leaders a very pointed question. He said, "If this war is to bring democracy and freedom to all, even to the subject nations, why not begin at once by liberating the suppressed peoples of India?" This is a challenge that again does credit to a representative of the Middle Kingdom and is a plea that deserves attention by all of the more pretentious nations. Surely if such teaching as this emanates from China, why has she not the right to be called the Middle Kingdom, from whence will come knowledge that will be good for the whole world?

3. Another of Chiang's outstanding appeals is to prepare for peace and rehabilitation now. He is carrying on several colleges and universities that are definitely preparing young men and young women for the time of reconstruction. He also



says that he will not use in the army the young men and young women who have special preparation for reconstruction. That surely is good sense and might well be adopted by all of the allied nations. These young people are not only taught the sciences but also have a really great opportunity to know Christ and his way of life, for many of their Chinese and foreign teachers are outstanding Christian leaders. For a third time, I say this is a teaching that might well help them to realize that they have a destiny to perform in the world of nations.

4. The Chinese leadership is putting a real Christian emphasis on leadership. They tell the world by deed and action that the leaders in all walks of life should read their Bibles and pray every day for guidance from the Holy Spirit of God. Friends, do not these outstanding ideals give to China the right to her age-long claim that she has a worth-while message for the rest of the world?  
*Elgin, Ill.*

### Keeping Faith Now

BY W. HARLAN SMITH

It will soon be six years since the Church of the Brethren mission area in China became Japanese occupied territory and three of our missionaries disappeared. The Chinese church, which had been started and partially developed by American missionaries and Chinese Christians, still kept its light shining in spite of the difficulties until the Pearl Harbor incident. Since then we have heard very little from our churches in Shansi, but we have heard enough to know and to have faith that many of the members of these churches are still carrying on the church program as best they can. No doubt difficulties have increased for them, since our missionaries had to evacuate the province in December 1940. But on the other hand, we believe that the Holy Spirit has had an opportunity as never before to manifest his power and wisdom through these faithful Chinese Christians. Surely their faith in and experience with God have been strengthened. They may even have more freedom and better response to their evangelistic messages than when we were in their midst.

Members of the Church of the Brethren in China and members of the Church of the Brethren in America had always worked together in a very fine spirit up to the time of evacuation and the Pearl Harbor episode. We were both interested in the development of the Chinese Church of the Brethren. The missionaries were the connecting link between the two groups. Church of the Brethren folks in America have always had faith in their brothers and sisters in China since the be-

ginning of our mission in that land. That a Chinese Church of the Brethren might become a reality in their land we have sent them money and missionaries year in and year out for over thirty years. They have had faith in our God and in us that we would stand by them until the task we jointly set ourselves to do was completed. The task was not yet completed when the connecting link had to be broken because of war in that part of the world.

Our Chinese brothers and sisters are still in that occupied territory, holding up the banner of Jesus Christ in the simply organized churches of the faith which our missionaries took to them. They are no doubt looking for the missionary representatives of our church in America to return to them some day. When that day will be neither they nor we know; only God knows. But in the meantime, we must keep faith with them because we believe they are keeping faith with us. There are several ways in which we can do this. I will briefly mention a few of them.

*First*, we can keep on praying for them, just as we did when we were sending missionaries and money to them and getting reports back from the missionaries and the Chinese Christians. Our prayers for them at present should be more earnest than before. If you do not know the names of any of these Chinese Christians, any of the China missionaries at home will be glad to furnish you with a list of names upon request. Many of you have seen Bro. Wang Tung and can visualize the Church of the Brethren groups in China today as folks somewhat after his pattern.

*Secondly*, we can be making plans to help them in their church and evangelistic programs after the war is over and communications have been restored. We should be trying to interest young people in missionary and reconstruction work in China. We should be giving more to foreign missions than ever before, so that the Mission Board can lay up a large reserve fund to send every willing young person as soon as the war is over, and our Chinese Brethren begin calling for help.

*Thirdly*, we can make every effort to increase our interest in and knowledge of China and her people in general. Then we will be eager to cooperate with them in a larger and better way and in a more sympathetic manner than ever before. Read everything about China that comes to your attention. Talk with China missionaries whenever you have the opportunity. Try to absorb some of the enthusiasm which they have for China and the Chinese Church of the Brethren.

*Fourthly*, we can increase our gifts to the Brethren Service Committee so that they can send more



money to China for relief and reconstruction. Ernest Wampler and O. C. Sollenberger, who are over there in China, will see that it gets to the needy places which are so numerous.

*Fifthly*, we can agitate for equal treatment of the Chinese along with other foreign nationals in our government's immigration laws. We can work for the abrogation of the Chinese Exclusion Act.

*Sixthly*, some of us may be so located that we can show a spirit of goodwill to the Chinese who are living in America today.

There may be other ways of keeping faith with our Chinese Brethren now. If we are diligent in the ways I have set forth, none of them will say that we failed them in their difficult hour, no matter how long it continues. Whatever else you do not do, do not stop praying for the Chinese Church of the Brethren folks.

*Cerro Gordo, Ill.*

### "Why Do You Want to Go Back to China?"

BY E. L. IKENBERRY

ON every furlough from the field we have heard the question, "Why do you want to go back to China?" Since Pearl Harbor it has taken the negative form, "You never expect to go back to China, do you?" Even some of my congregation, who no doubt tire of my sermon illustrations from China, think it abnormal that one should express desire to leave peaceful Twin Falls and go far from home and fireside to help in the emergency in Free China. Well, many church members never fully understand the meaning of the call to service on a foreign field, anyway. I well remember how twenty-two years ago a good old-fashioned Brethren preacher in Tennessee said to me, "Why do you want to go to China? I hear they are dirty people. They have lice, fleas and many diseases and no sanitation. I don't want any of my children to go there as missionaries! Why do you want to go?"

The first and chief reason why I want to go back to China is that I have been there many years and have seen the results of mission work, and experienced much satisfaction working there. Not all the Chinese are dirty, flea-bitten, illiterate and undesirable associates. In spite of the opinion of the Tennessee brother there are hundreds of Chinese Christians who are just as clean, just as literate and just as spiritual as Americans are. Yes, some seem even more concerned about taking the gospel message to others and to the whole world than are many of the members of the Church of the Brethren in the homeland.

And from the standpoint of evangelism the China picture is brighter than the picture in America. In China a missionary spends about 80% of his

time with the unsaved who are those interested people called "inquirers"; in America the pastor is supposed to spend about all of his time with the "saved saints"! He must continually keep calling on them to keep them spiritually minded enough to attend church, and he wears himself out keeping the machinery of one self-centered group, called a church, running. No, this is not my own description of pastoral work in America. Many authorities have diagnosed the chief "sickness" of American Christianity this way. I only suggest that American pastors would do well to announce to their congregations something like this: "Consider it a compliment if the pastor does not call on you. It means that you are considered to be neither physically nor spiritually ill." Thus you are called on to serve rather than to be served. Such a movement put into action in American churches might turn the tide in our American church situation. The church is losing out in national life much more rapidly than most of her members are aware of in these days.

Concerning the problem of "inactive members" the Church of the Brethren in China is undoubtedly ahead of the home church. In China people will walk many miles to church. Some of them are women crippled because their feet were bound in childhood! Yet here in this beautiful, peaceful land among the average so-called Christian communities of our nation people do not feel such an urge to attend church service. Here in this city of Twin Falls with a population of well over 10,000 people and with more than twenty beautiful

### To One Detained From Home

BY HAZEL S. MARSHALL

(To Bro. Minor Myers)

Is it for naught he walks behind the bars,  
And paces the prison camp both up and down?  
Is it for naught he gazes at the stars,  
Remembering them above a little town?

Is it for nothing he, too, wears a crown  
Of cruel thorns to leave its bitter scars . . . ?  
That compassionately he waits, since hatreds  
drown  
Love for those who are not odium's avatars?

No! Not for naught is all his sacrifice!  
There may be one—yea, many more than one—  
Who knew his faith when hope seemed of no  
avail;

And these may some day see the paradise  
In which he lives, and as brothers to God's Son,  
Break blessed bread and drink from a Holy Grail.  
*Washington, D. C.*

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churches, less than three thousand will go a few blocks to the house of God on a Sunday morning. My fellow ministers are elated if 25% of their members attend church. They tell me that the 50% attendance at our Brethren church is very high. I found it very stimulating to preach to people who had enough religious interest to walk to church in China. I'll confess that I get discouraged with calling many times on members who could ride to church in comfort, but who rarely, if ever, attend. Some of them find it possible to see the Saturday night movies. And I am sure that my experience is not very different from the experience of many pastors in America.

In the second place, I want to go back to China to have a share in the Christian movement in China. It is thrilling to think of the prospect of China becoming one of the truly great Christian nations. It is remarkable to see how wide open are the doors of China now to the gospel. Back in the '30's many of the high government officials sanctioned the decrees forbidding mission schools to teach the Bible. But now many of those same leaders are studying the Bible and not a few have been baptized. Most of us heard those remarkable radio addresses made by Madame Chiang Kai-shek in her triumphal tour of this country. I was struck by the fact that they were much more Christian in depth and in viewpoint than have been the speeches of most of the leaders of our Western Christian countries. They were not propaganda but they were sincere convictions of a very devoted Christian Chinese leader, who has much influence in her own country. Our Brethren missionaries will long remember the warm spiritual glow and the earnest appeal of Generalissimo Chiang Kai-shek, when he spoke to Shansi missionaries in 1934 at Taiyuan. "China," said he, "is rapidly changing. The old religions and the old morality are rapidly breaking down. The only hope of salvation for China is Christianity." Then he urged the missionaries to redouble their efforts. I think we China missionaries agree with this 1934 statement of Generalissimo Chiang, and it is even more true now than it was then. The doors open to the gospel are being widened by the work of so many missionaries feeding the millions of starving victims of flood, famine, and war. Among this missionary force are our own men, Wampler and Sollenberger. And these deeds of mercy done for the hungry refugees in the name of the Lord will bear a great harvest in the Christian movement in China. With such great Christian leaders one can hope that China will rapidly become Christian and probably more truly Christian than the sending countries. The younger churches of the Far East may yet outstrip the older

churches of the West unless we soon have a revival of religion.

A third reason why I would like to return to China is that there is at present great need for experienced workers. With experience in administration, relief work, and evangelism, my conscience bothers me when I think of the over-worked missionaries in Free China in every field of work. When so many thousands of married men are leaving home and fireside for the grim business of war, why should not I go back to Free China as an ambassador of goodwill? When I ride over this prosperous valley of Idaho in a comfortable car, making pastoral calls on comfortable people, I feel troubled. As I eat good food and see the luxury and waste about me, with liquor flowing so freely and commercialized recreation (if movies, dancing, night clubs, etc., can be called recreation) taking most of the time and spending money of the masses—well, I'll confess that I do often have a great longing to get back to China. An inner urge seems to bother me when I read

China Book Shelf

- Foundations of Peace**, by Wang Tung .....25c  
A short book written by the first Chinese Church of the Brethren member to come to America from North China. It is just off the press.
- Bright Sky Tomorrow**, by Mary Brewster Hollister, 50c  
Story of the Chen family, who join the westward trek in China and who find in the vast hinterland a new home and a new field of service. Children will enjoy this book.
- China Rediscovered Her West**, by Yi-fang Wu and Frank Price .....60c  
Almost unbelievable development in West China is described in eighteen challenging chapters.
- China Shall Rise Again**, by Mme. Chiang Kai-shek .....\$3.50  
This book is a candid revelation of conditions in China and the undaunted will of a nation to survive and grow.
- Dangerous Opportunity**, by Earle Ballou .....60c  
The book presents the background of the Chinese church, its life and ministry and its courage in the present crisis and how it is molding the new China.
- Dawn Watch in China**, by Joy Homer .....\$3.00  
Vivid pictures of experiences while traveling with missionaries in China in most of China's bombings.
- Far West in China**, by Stanton Lautenschlager .....25c  
Amazing development goes on in far western China in spite of all handicaps. The chapter on Indusco is one that will awaken every reader to brand-new facts.
- Honorable Goat**, by Helen Croy Bliss .....\$2.00  
A clear picture of the children of modern China who will inherit her vast reconstruction problem as seen in the life of a little Chinese boy.
- Life Has No Ceiling**, by Frank T. Cartwright .....50c  
A homeless boy and an unwanted girl cared for by missionaries and sent to America for training. They became two strong leaders in new China.
- My Country and My People**, by Lin Yutang .....\$3.00  
True to its title this book is a vivid and intensely interesting description of China's people.
- Moment in Peking**, by Lin Yutang .....\$3.00  
The tumultuous years of transition from the old to the new China are shown in Yutang's own unique manner.
- Stand By for China**, by Gordon Poteat .....60c  
Chinese family life is delightfully described and a vivid account of the growth of the Christian movement is given.
- Three Sisters**, by Cornelia Spencer .....\$2.00  
The delightful story of the three Soong sisters who are China's outstanding women in this day of crisis. Madame Chiang Kai-shek is the youngest sister.
- \* Available through Loan Library.



these words written by Ernest Wampler to his wife: "Ikenberry asks in his letter what there would be for him to do if he were over here. Well, if he were here I'd put him in charge of this million dollar well-digging project here in Honan." In my imagination I can see those miles and miles of flood devastated villages and the thousands of refugees. I can see their gaunt faces, the distended stomachs of little children who have been eating chaff, grass roots, and even clay. How I wish I were there to help in that work of rehabilitation and have a part in the opportunities for preaching the gospel. I find it hard to be content as a pastor of a church here in America when so much need is calling in China today. Of course, I know that the need will be very great when this war is over and that opportunities will be unlimited for reconstruction and new mission work when that time comes. We are glad that the General Mission Board is now preparing new workers to go with us when we return and we pray that that glad day may come soon.

*Twin Falls, Idaho.*

### While Waiting to Go to China

BY LOUISE AND ANDREW HOLDERREAD

JESUS said, "If any man would come after me, let him deny himself, and take up his cross, and follow me." This denying or renouncing of one's self has to do with a central and thorough-going change in life motivation and goal. He who has renounced himself has but one concern, to do God's will. Everything else is of secondary importance—family, position, wealth, and even physical life itself. Only the renounced in soul, bearing his cross after the Master, can truly sing:

"I'll go where you want me to go, dear Lord,  
O'er mountain, or plain, or sea;  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be."

This bespeaks an emptying of self and refilling with God, a selfless devotion to God and humanity.

Although appointed to the China mission over a year ago, we are yet thousands of geographical miles from that field and chosen work. However, this need not be considered a wasted time, a twiddling of thumbs for the duration. If our renunciation, or positively, if our love for God and our fellow men is sincere and daily kept so, then the nationality of the field in which we labor is incidental. The important fact is this: God in holy love is in the process of redeeming the souls of men who are tangled and lost in sin and blighted by sin; by grace we, and all the followers of Christ Jesus, are called to be co-laborers with God. This evaluation of life is denied by practically every

aspect of our modern world; in fact the temper of our day is absolutely foreign to this basis of life. God grant that it be less so in the days to come.

In the meantime, to borrow the phrase so beautifully used by Dr. C. C. Ellis, we are enjoying the work of the church here in Washington. We trust that we are also growing in that work, preparing for wider service in the kingdom.

*Olympia, Wash.*

### In Their Own Handwriting

Grace Clapper and Hazel Rothrock wrote these letters to their relatives and friends. They sent them to E. M. Wampler by a long devious route and Wampler sent them to Elgin by air mail. So eager is everyone to hear from them that large portions of their letters are shared with the church at large. Much has happened since the first of March. From O. C. Sollenberger's letter we gather the fact that Grace and Hazel and M. M. Myers—all three are at Wei Hsien.—Ed.

No. 21 M. E. Mission, Peking, China, Feb. 28, 1943

DEAR Ones at Home: Again I am attempting to get a message through to you, but will make all of these short until I hear that at least one has finally gotten through.

This again is Sunday afternoon. I wrote to John and Bertha about three weeks ago. We are still going strong and are well blessed with the necessities of life even though the prices are sky-high. Our allowance so far, which comes to us through the medium of the Swiss government, has been sufficient to keep us well fed, and as far as clothes and shoes are concerned, well, nobody ever thinks of making such purchases! So we are getting a chance to wear out our old things and are thankful that we have them.

There are always rumors of moving, concentration, repatriation, etc., but we have gotten so used to them that we can sleep through them. I guess you all know I have passed another milestone and it was quite a happy one too. The M. E. folks never let birthdays go by unnoticed, so I got many nice but inexpensive reminders and all useful too, as the ornamental has dropped out of existence.

We are having lovely spring weather but certainly spring cannot be here yet. I am thinking of all of you and praying for you every day. I will get some more news to you as soon as I hear from you. That is all for this time. As I am writing I am gazing into Janet's sweet little eyes on my table—soon be six—the dear little dimpled darling! How long till I see her and all of you?

Love and prayers, Grace.

Methodist Compound, House 21, Peking,  
March 3, 1943

Dear Folks: We want to get off our monthly letters a little earlier this time. A very welcome letter came last week from Mr. Wampler giving some news of former co-workers here. He said that he hoped soon to have some messages to send on





Jung Chih-Fei, the Chinese Christian, who prepared this cutout along with others, many of which were sent to America by the missionaries, laid down his tiny, crude knives a little over four years ago. One day his hands grew weak and his head faint. By evening time his spirit had gone home. The work which he was doing for some of us was never finished, yet his genius in creating symbols and patterns of loveliness has thrilled the hearts of thousands.

His home was across the narrow street from the church at Ping Ting. He had seen his father, the head of the clan, become a Christian in the early years of our work. Then fol-

lowed a number of others of the large family. For four hundred years the family had lived here, and perhaps the artistic genius of all the generations was centered in this our dear brother, who could interpret through brush and crude knife much of the vital, spiritual force of his great people.—Minnie F. Bright, Union, Ohio.

from our home folks, and I am strongly hoping the same. Since beginning a relay letter once a month since last October, I have counted on your reply possibly getting back by January. Well, it was the Red Cross message of last May instead, for that arrived on January 18, as I told about in my February letter to you. But even though that old, it was a grand thrill to receive something directly from you with personal home news. And now the most recent word comes from the Hansens, Assembly of God missionaries here in the city, who recently got a letter from Mrs. Hansen's sister in Tonasket. I think that is the relationship. Anyway, there was this for me from it: that you are all well.

Spring is just around the corner, and I am very glad. We did not have a very severe winter, however. One beautiful snow came in January. The coldest temperature was around fourteen above. There was a terrible lot of suffering from lack of food and clothing. Prices are sky high and mounting constantly on many things. But exchange has also gone up in recent months, so that in paying back at some future time the monthly allowance given us aliens, it will not take so much home money. At first we got \$250 each per month, but it has been increased twice and is \$60 more now. Grains are around \$1.50 and \$2 per pound; eggs are 4½ for a dollar; spuds are 80 cents or thereabouts per pound, and so on. But even so we are not suf-

fering, as so many around the world are in these times. Prices are high with you too, I am sure. Maybe the apple business is somewhat better than in former years.

I have kept well, have a big appetite, sleep all night, and seldom have any aches or pains. Grace and I are still here in the Methodist ladies' house, seven of us now. So it is often a busy place. We have a good cook and one other servant who does laundry and all the cleaning but our own rooms. Mr. Myers is still living just a stone's throw from our big front gate where he has been for a year and a half. So we see him often.

A group of us just finished a class in bookkeeping yesterday. It was directed by a young fellow from the Presbyterian compound. I know a little more now about double entry and debit and credit and so on, and trust that some day it may all prove to be of practical value. There are various other study groups here and there among the foreigners—a Greek class, one reading Emil Brunner's books on theology, one on geography, and so on.

There are to be special Lenten services at the Union church; that is, not more services than usual, but more unified, with a deeper emphasis on the spiritual. The Tuesday prayer meeting subject is to follow up the previous Sunday sermon, and the same person is to preach for two consecutive Sundays. Three of the young men have been chosen for the six Sundays during Lent,



an Englishman from the London mission, another Englishman from the Assembly of God and the third, an American from the Yenching faculty. This past Tuesday there were about seventy-five at the Union church for the monthly union prayer meeting and a supper together before the meeting. Beginning next Sunday all our weekday meetings and also the one on Sunday will begin at five o'clock, a half hour later than usual. I nearly always attend Chinese church in the morning, usually here in the compound but sometimes at another place where we used to go almost every Sunday when living at Teng Shih K'ou.

These past several months I have gotten acquainted with such a lovely Norwegian girl, who has a room in one of the houses across the compound in which a Chinese family lives. She was formerly in Kalgan, a nurse there. But she could do no work there and came to Peking. It has been interesting to see pictures of her home and family and Norwegian scenery. She told the other day about the very long days when it is scarcely dark at all; then the birds sleep for one hour between twelve and one and are awake and singing the rest of the time. She is a member of the state church, the Lutheran. One of the special blessings of the past year and a half or two has been acquaintance with and appreciation for many Scandinavian people whom I had not known before, most of them Pentecostal missionaries. The revival convention of a year ago last fall surely brought foreigners together here in Peking as they had never been before, although it would have been even better had more entered in. But since then, and particularly since the eighth of last March, attendance has increased at the Union church because these Scandinavians as well as others are coming.

Well, I am finishing this on Friday morning, the fifth, and it is wash day for me. I did curtains last week. Time for some real spring housecleaning will soon be here. The weather is getting so much milder steadily, and yesterday I noticed some green grass showing here and there. The forsythia with its yellow bloom will be first, then the white and pink of cherries and peach trees, along with the green of the grass and trees, all of which make this compound so beautiful every spring.

Friends in Shanghai have been segregated in certain places, but we still enjoy our homes here and trust it may remain so. I am not worrying, for I know we are in the loving care of our Father and that nothing too great for grace to bear will come.

How green and beautiful the home valley will be getting these coming weeks and gardens will be the chief occupation of many. We have heard through letters of the encouragement, at least in

the cities, to plant all possible space to gardens.

Give my love to all the dear friends and neighbors. I hope a real letter from you may come sometime, but do not be a lawbreaker either, for we received notice of ban on communication with those in certain countries except by Red Cross. It seemed not to apply when going your direction, however. With love to one and all and an earnest God bless you.

Hazel.

### O. C. Sollenberger's Recent Letter

#### *Rejoice With the Coming of Spring*

WE are having beautiful spring weather here now. Our heavenly Father has been giving us plenty of rain and sunshine, so that the trees and flowers and growing crops are showing up very beautifully. The Ashcrafts, with whom I am living, have a beautiful yard and garden. The many varieties of roses, blooming shrubs and trees fill the air with fragrance. We appreciate this new life of nature perhaps more than usual because of the ruins of warfare all about us, which are more or less depressing.

#### *Our Three Missionaries at Wei Hsien*

Likely you have already heard that the British and American folks living in Peking and other parts of occupied North China have been moved to a concentration camp in Wei Hsien, Shantung. A few days ago I met two young Chinese doctors who were formerly connected with the P. U. M. C. and had recently come from Peking. They were acquainted with our three missionaries living there and had seen Minor Myers shortly before he left for Wei Hsien, but Grace Clapper and Hazel Rothrock they had not seen so recently. They said Minor appeared well and cheerful, and they supposed the two ladies were well too, otherwise Minor would have said something about them. Only four Americans were permitted to stay in Peking so far as they were able to find out, Dr. and Mrs. Hopkins and Mr. and Mrs. Fergeson, all long-time residents of Peking.

#### *Wei Hsien Concentration Camp*

The concentration camp at Wei Hsien, as I understood them, is a spacious mission compound where there are a number of large foreign buildings. Apparently not much preparation for the camp was made beforehand, and sanitary conditions were not good at first. Fortunately there are some doctors among those in the camp, who, if given an opportunity, will improve conditions in the compound and also take care of the sick. Dr. Loucks, formerly of the P. U. M. C., whom all our missionaries know, is there. He is a good surgeon, and had quite a lot of medicines and surgical instruments which he intended to take along. Be-



sides his own, the Chinese doctors gave him some of theirs. I also understand their food is furnished by those in charge of the camp, and that each person is given five dollars per month for incidental expenses. I asked about sending letters to our folks in the camp and they thought it best to address our letters to them in care of the Swiss Consul, Peking, North China. Apparently this consul has the names of all those in camp and will forward our letters to them. I have already sent your enclosed letters to Minor and Hazel, addressed thus. Hope they receive them and are permitted to send letters to us.

#### *Famine Conditions*

Famine conditions in this area of Honan are still very bad, but the American advisory committee has been sending us an increasing amount of money, so that in spite of the high cost of grain, we have been able to continue our relief program. Furthermore, after telegraphing and writing to H. H. Kung, minister of finance, telling of the terrible famine conditions in this area, he has been giving us a monthly grant to match the amount which the advisory committee gives us. Aside from that the Canadian Red Cross has given us a couple special grants, so that our total relief disbursements for the past few months have amounted to considerably over a million dollars per month. We also informed Mr. Kung that many farm animals in this area have either died of starvation or been killed for food, so that there are not enough left for the farmers to cultivate their land, and he has given a loan of five million dollars to the farmers to buy more animals. This money has been put into the hands of the various county officials for distribution, as they are to be responsible for collecting the loans. And at last a lot of grain has been shipped into the province from Shensi, which together with the good wheat harvest coming on has

brought the price of grain down considerably. Because of this prospect of better days ahead, the grain which has been held back has been released, and the various county governments have been co-operating better with us and doing considerably more relief. It is too bad they did not get on the job sooner, before so many starved. However, we are glad for what they are doing at this late hour.

#### *Worked in Eight Counties*

The territory of our relief work as stated above takes in eight counties. To these eight counties monthly grants for relief have been given which have been distributed among the poor people by the Christian leaders of the various native churches scattered throughout these counties. Last fall it was my duty to visit these various relief centers and inspect the relief work that was being done in them. In former letters I have told you how many left their homes last fall and went west where grain was cheaper and work more plentiful. Many of those who remained have either had to sell or kill their live stock, sell a part or all of their land, and even some of their clothing in order to buy food. The privations and sufferings which some have endured are beyond words to describe, and in spite of all they could do to prevent starvation, many have died.

#### *Wheat and Kaoliang Seed*

During the past month I have made two trips to the country. On one of the trips I helped the county officials of two counties distribute fifty thousand dollars to the poor farmers for buying kaoliang (a variety of nutritious grain like kaffir corn) seed. Similar special grants were likewise made to the other counties of our area. Last fall we gave out nearly eight hundred thousand dollars in this same area to buy wheat seed, which I also helped to distribute. The grain was not so expensive, and

(Continued on Page 18)

#### **Chinese Quads Find Refuge in Free China**

These two boys and two girls are heroically named "Heroic China," "Increasing China," "Free China," and "Powerful China." Wouldn't it be fun to know which are the girls' names and which are the boys' names? It does make one think of Hosea, doesn't it? News of the quadruplets' existence spread throughout Kwangtung province. The government has now given them a house and an allowance. These are believed to be China's only quadruplets, since no word for quadruplets exists in the Chinese language.

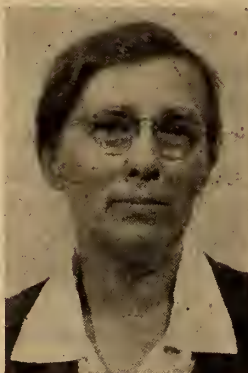


Courtesy United China Relief



## LET THIS BE OUR LITANY

*Pray for our China missionary families separated by thousands of miles:*



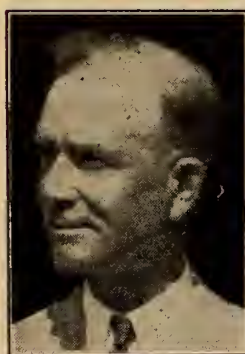
Mr. and Mrs. E. M. Wampler

For Ernest Wampler, who is far in the interior of China carrying on relief work among the thousands of stricken people.

That his efforts shall be blessed manifold.

That he shall have strength sufficient for every task.

For his family at Greenville, Ohio. His two small sons miss their father.



Mr. and Mrs. O. C. Sollenberger

For O. C. Sollenberger, who works among the Chinese thousands of miles from the coast.

That he may have good health in spite of dangers all about him.

For his son Howard, who has started to China to carry on relief work again.

For Sister Sollenberger who has never been physically strong, yet bears her share of the burden.



Mr. and Mrs. M. M. Myers

*Pray for our China missionaries who are interned in China:*

For Minor M. Myers, who is at Wei Hsien, where 2,500 allied nationals are segregated.

That he may be kept in good health.

That his confidence and hope for the future will not waver and that he may realize a deep inner peace and comfort.

For his family living at Bridgewater, Virginia. Each one feels deeply concerned and longs for the day when Bro. Myers will return for a well-earned furlough.



Grace Clapper and Hazel Rothrock

For Grace Clapper, who we have believed to be still in Peking but who may also be at Wei Hsien.

That she may have strength of body.

That she may dare to hope for the day when China shall realize her highest hope.

That she be comforted by a constant divine presence.

For Hazel Rothrock, who is with Sister Clapper.

That her surroundings be such that bodily wants shall be supplied.

That no untoward suffering may come to her.

That she shall have the assurance of God's protection.



*Pray for the missionaries interned in the Philippine Islands:*

For Dr. and Mrs. Lloyd Cunningham, who are interned at La Trinidad, Benguet.

For their little four-year-old son, Larry.

For the doctor as he ministers to many fellow missionaries in the camp, trying to make limited rations go as far as possible.

For Ellen in the women's dormitory that she be granted a great portion of courage and dauntless cheer.



Dr. and Mrs. E. Lloyd Cunningham

For Rolland and Josephine Flory, who are in the camp at La Trinidad, Benguet.

For James Arthur, born since they are in the internment camp.

That they have enough food to eat and necessary physical supplies.

That they shall live by an inner strength granted abundantly to them.

That their confines shall be bulwarks of safety and peace.



Mr. and Mrs. Rolland Flory

For Edward and Helen Angeny.

That Carol Louise may be well and have necessary care.

That although they are separated by man-made barriers, they shall be strengthened by a constant divine companionship.

That their faith fail not, but grow in magnitude.

That they may know that their prayers and our prayers are being answered.



Mr. and Mrs. Edward Angeny

For Susie Thomas, whose name did not appear on any list reaching us, until one month ago.

That she is safe and well.

For Bessie Crim, who as a nurse is doubtless serving the women and children in the camp.

That God's protecting care may surround her.

*Praise God for the July Report That All Eleven Are Well and Safe.*



Susie Thomas and Bessie Crim



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1942-43

Brethren Faith in Action

### Calendar for Sunday, August 29

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Israel's Sin and Restoration.—Exodus 32: 7-10; 34: 4-9, 27, 28. Golden Text, The Lord is slow to anger and abundant in loving-kindness, forgiving iniquity and transgression. Numbers 14: 18.

**Christian Workers.** Social Justice and Christian Living, James 5.

**B. Y. P. D.,** About Church Membership.

### Gains for the Kingdom

**One** baptized in the Linville Creek congregation, Va.

**Ten** baptized in the Sycamore church, W. Va., by Bro. Olen S. Lantz.

**Two** baptized in the Maple Grove church, Wis., Bro. Lewis Hyde, pastor.

**One** baptized in the Three Springs church, Pa., Bro. Cletus Myers, pastor.

**Twelve** baptized in the Happy Corner church, Ohio, Bro. Rufus P. Bucher, evangelist.

**Nine** baptized in the Bethel church, Unity congregation, Va., Bro. Marshall R. Wolfe, evangelist.

**Five** baptized in the Brick church, Germantown congregation, Va., Bro. G. W. Bowman, Jr., evangelist.

**Three** baptized in the Mt. Olivet church, Timberville congregation, Va., Bro. E. A. Lambert, evangelist.

**Eight** baptized in the Canaan church, Sandy Creek congregation, W. Va., Bro. Nevin Zuck, evangelist, Bro. Russell K. Showalter, pastor.

**Sixteen** baptized, one awaiting the rite, one received on former baptism, and three reclaimed at the Crummett Run church, W. Va., Bro. Ernest E. Muntzing, evangelist, Bro. R. V. Simmons, pastor.

### Our Evangelists

Will you pray for the success of these meetings?

Will you share the burden which these laborers carry?

**Bro. Nevin H. Zuck** of Uniontown, Pa., Oct. 18-31 in the Rummel church, Pa.

**Bro. A. P. Musselman** of Anderson, Ind., Aug. 30 in the County Line church, Ohio.

**Bro. R. W. Schlosser** of Elizabethtown, Pa., Aug. 22—Sept. 5 in the Myersville church, Md.

**Bro. Hiram Gingrich** of Annville, Pa., Sept. 19 in the Kemper house, Spring Grove congregation, Pa.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., Aug. 22—Sept. 5 in the Hiner church, Va.; Sept. 12-26 in the Crab Run church, W. Va.

### Personal Mention

**Brethren O. T. Funkhouser** and **Elmer Wampler**, president and treasurer of the men's work group of the Greenmount church of Virginia, report a church basement improvement project involving materials amounting to \$378 and 600 man hours of labor. It seems the men at Greenmount have a mind to work.

**Bro. Lewis Hyde**, who has served the Stanley-Worden-Maple Grove parish for a period of ten years, should now be addressed at Lewiston, Minn. He is now the pastor of the Lewiston church.

**Bro. Harry E. Thomas**, formerly pastor at Pomona, Calif., was a recent caller at the Publishing House. He and his family were on their way east, as Bro. Thomas plans to enter Yale Divinity School, 409 Prospect St., New Haven, Conn.

**Bro. Ernest Carl** and family were recent Sunday visitors in the home of their relatives, the L. S. Brubakers. At church they met Elgin friends. Bro. Carl is well known in Southern California church and educational circles. For seven years he was director of Camp La Verne. At present he is executive officer in Western Reserve College, Kalamazoo, Mich.

**Bro. George Fulk** of Arlington, Va., who has pioneered in furthering the cause of peace through international organizations and the study of the problems involved, is the author of a popular study course booklet on organizing the peace called *Winning the War on the Spiritual Front*. Copies may be secured from the offices of the Commission to Study the Organization of Peace, 8 W. 40th St., New York 18, N. Y.

**The Return From Violence**, the article by Raymond B. Fosdick used in last week's Messenger, page 3, is a section from the Rockefeller Foundation Review for 1942. The foundation spent \$8,227,867 during last year, principally in the fields of public health, medical sciences, natural sciences, social sciences, humanities and its program in China. The distinguished president of the Rockefeller Foundation is the younger brother of Harry Emerson Fosdick.

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**Brother and Sister H. L. Hartsough**, after some months during which they were obliged to sample different types of living quarters, will be pleasantly and permanently located at 26 N. Dubois Ave., Elgin, Ill., after Sept. 1.

**Bro. Joseph E. Whitacre**, minister of the Pine Creek church of Northern Indiana, has accepted a call to the Woodbury church of Middle Pennsylvania. He will begin his services in his new field Sept. 1. After that date his address will be Woodbury, Pa.

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### Miscellaneous Items

**Charleston church** of Southern Ohio, ten miles east of Chillicothe, will hold a special home-coming and rededication program on Sunday, Sept. 12. Everyone is invited. Bring a basket dinner and enjoy a day of fellowship.

"**The Uniontown church** of Western Pennsylvania voted enthusiastically to support the Ministerial Pension Plan tonight at our church business meeting." So writes James Fearer, official board chairman, under date of Aug. 11.

"**I want to tell you** how much I appreciate your biographical sketches of your esteemed father," writes one who knew the late E. B. Hoff and who is following the series of articles running in current Messengers entitled Emanuel B. Hoff—Bible Teacher.

**Newberg church** of Oregon extends a cordial invitation to all neighboring churches and friends to attend the annual home-coming on Sunday, Aug. 29. All are asked to bring their baskets and enjoy the potluck lunch at noon. Regular services will be held in the morning with Sunday school and sermon.

"**Every local church** may well have a study group facing realistically the problems and issues wrapped up in the postwar world. Even though the group is small it may be able to exert a powerful influence." So writes Bro. D. D. Funderburg in an article, Church Should Study Postwar Problems, in a recent issue of The Protestant Voice.

**The Boarding Club** of Bethany Biblical Seminary is in need of a cook for the coming year. The work requires about six hours of time spent in the preparation of two meals, lunch and dinner, and a good wage is paid. Since school begins the second week of September, anyone interested should write at once to Miss Mary Keever, in care of the Seminary, 3435 Van Buren St., Chicago, Ill.

**Sipesville church** of Pennsylvania will celebrate the twenty-fifth anniversary of the dedication of their present church building on Sept. 26. All former pastors, their families, former members and friends are invited to come and celebrate this day with the Sipesville congregation. It will be an all-day meeting with addresses by former pastors, a history of the church, and special musical features.

**At the National Conference** of the Brethren Church to be held at Ashland, Ohio, Aug. 23-29, fraternal greetings will be exchanged on the afternoon of the concluding day of the conference. Bro. Rufus D. Bowman will speak for the Church of the Brethren and Bro. Charles A. Bame for the Brethren Church. There should be wide interest in this meeting with many near-by Brethren taking advantage of the opportunity to attend. The date is Sunday, Aug. 29; the hour, 2:00 p. m.

**Hickory Grove house**, of the Silver Creek congregation, Ohio, will observe home-coming and dedicate the remodeled church house on Oct. 10. Bro. Rufus D. Bowman will be the speaker. There will be forenoon and afternoon services, with dinner at the noon hour. A cordial invitation is extended to all.

**Pension Remittance Blank** for pastors or church treasurers as printed on page 30 of this issue of the Messenger is your convenient form for sending your monthly payment. The plan is to print this blank in the last issue of the month. This will serve both as a reminder and as a handy form for making payments.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

### Received Recently

**If I Were Eighteen.** Helen Kingsbury Wallace. 84 pages. \$1.00.

**Children Need Adults.** Ruth Davis Perry. 136 pages. \$1.50.

**How to Reach the Jews for Christ.** Daniel Fuchs. 116 pages. \$1.00.

**The Influence of the Jews Upon Civilization.** Jacob Gartenhaus. 80 pages. Paper 50c.

**Successful Church Publicity.** Carl F. H. Henry. 220 pages. \$2.00.

**The Pacific Garden Mission.** Carl F. H. Henry. 144 pages. \$1.25.

**Youth in Quest of Truth.** William A. Mierop. 79 pages. Paper, 50c.

### With Our Schools . . .

#### McPherson College

**The fifty-sixth** academic year of the college will open formally with the college reception to the faculty on September four.

**Two new faculty members** have been announced by the trustees: Miss Mildred Siek of the class of '35, and for the past two years of the University of Wisconsin, teacher of home economics; and Miss Minnie Mugler of the class of '32, professor of public school music.

**Six members** of the class of '43 have accepted teaching positions for next year; four will be engaged in secretarial and office work; five are in some form of armed service; three will be seminary students; two are farming; two are chemists; two are medical students; one is a librarian; and one a graduate student in the department of genetics at the University of Wisconsin.

**The enrollment** for next year promises to be as large or larger proportionately as that of colleges like McPherson which have no military contingents supported by the government.

**Among the new students** that have applied for admission this coming year are representatives from twelve different states.

**A large amount** of work is being done on the painting of college buildings during this summer vacation. Considerable regrading was done on the campus, made necessary by the tearing down of old Fahnestock Hall and the building of New Fahnestock Hall and the Frantz industrial arts building.



## O. C. Sollenberger's Recent Letter

(Continued From Page 13)

it is estimated that the wheat seed bought with that money sowed about five thousand acres. Each acre will produce from twenty to twenty-five bushels, so you see the farmers will soon be reaping the benefits of that gift. And praise the Lord for giving the rain and sunshine; otherwise, these folks would have no hope this year.

### *Yellow River Flood*

My last trip out in the country was to a village near the Yellow River where the levee was broken in 1938, allowing the river to carve out a new course across the country. Although this helped to prevent the invasion of West China, yet many people suffered thereby. This, too, I have told you more or less about in former letters. The above mentioned village and country around is one of the most desolate looking places I have seen. Some of the village buildings have already been washed away, and unless I miss my guess the whole village will be washed away this summer when the rainy season sets in. Not only has the village suffered from flood; it has also been shelled from forts across the river. This village before the war was a thriving business center, Mr. Ashcraft tells me, and in it his mission had a flourishing country church. The church was struck by a couple of cannon shells and almost demolished. Since then many of the Christians have starved or moved away. Out of a population of about three thousand, it is reported that over three hundred starved during the past winter.

### *Relief Camp*

Just recently a relief camp opened up in the village which I went out to inspect. In it there were over three hundred people being fed, and they were so poor and weak that they could hardly walk; many probably would have starved had they not been taken into the camp. Grain is furnished in this camp by the Cheng-Chou county government, and at the request of the county officials, our relief committee appointed the evangelist and other Christian leaders of the village to supervise and do the work. There are several other relief camps in and around the city of Cheng-Chou, recently opened up and run on the same basis. This is another evidence of the confidence the government has in the honesty of the Christian people, and this example of Christian service will do more to win the confidence of the people in that community and lead them to Christ than anything which could be done at this time.

### *In Charge of Grain Store*

For the past few months my work has been mostly in the city. I have had charge of the grain

store at which grain is received when bought and from which it is distributed to the various camps and school for refugees. Besides that, I supervise the industrial work in one of the camps, for all physically able are given some work to do, such as spinning thread, weaving cloth, knitting socks with machines, twisting hemp into rope, making shoe soles, women's hair nets, spinning wheels, wheelbarrows, etc. Of course, you understand I have Chinese to help me in this work, and they deserve more credit than I do for what is done. There is also a gang of workmen in the camp who for the food they receive transport the grain to the various camps with wheelbarrows and another gang who bury the dead. Many of the refugees, when they first come into our camps and school, are so nearly starved that some of them soon die in spite of all we can do to save them. I should also mention in this connection that the school for refugee children has an industrial department in which some of the students knit stockings, weave cloth, make stationery and do printing. The enrollment of the school is over six hundred, and there is about the same number in the refugee work camp.

### *Four Relief Centers in the City*

Besides the above-mentioned camp and school, we have four relief centers in the city and suburbs, in which last fall we fed about four thousand poor refugees who lived at home or in some of the wrecked buildings and came to these centers for one meal per day. When grain became scarce and so expensive that we were unable to buy sufficient to feed them, we gave them some money every ten days to buy whatever they could find to eat in the city and country about. Although what

(Continued on Page 22)

## What to Pray For

Week of August 28—September 4

In imagination let each one who reads this column take a trip to Garkida in Northern Nigeria, Africa, to visit the Faws. If we could visit them in person it is true that we should then be able to pray for them intelligently and with earnest and sincere devotion.

Chalmer and Mary Platt Faw sailed for Africa in 1939. They were located at Garkida and this has been their home until the present time. Their service covers various interests such as special language research, evangelistic work, the church, women's work, and all of these are closely related to educational activities.

After a missionary learns the native language and is able to use it, there is never a moment but that he is forced by the constant pressure of duties to be on the job. The missionary's life is a busy life. The Faws have found this true. They request our help through prayer.



## EMANUEL B. HOFF—BIBLE TEACHER

BY ERNEST G. HOFF

### Chapter IV. Work, Joy, Grief

A series of meetings was under way at South Waterloo, conducted by T. T. Myers. The second evening after the bride and groom's arrival, when they returned from church they found a party of neighborhood boys approaching to give them a "belling." The diary charitably calls it a "serenading." Naturally, the boys would not stop until they had seen the bride.

The work for the first summer and fall of married life was to consist of preaching in the scattered points of northern Iowa and encouraging Sunday schools. The Brethren in those days had great evangelistic enthusiasm and seemed not to be contented until there were religious services in as many schoolhouses as possible. The South Waterloo church itself had numerous outposts, such as Hudson, Spring Creek, Eagle Center, Laporte, Crane Creek, Maple Grove, Sandhill schoolhouse and Dunkerton. Other churches of the district had outposts also. Wherever a few members could be gathered, meetings were held in schoolhouses.

On June 21 the bride started "helping 'Manuel arrange parts of a few sermons." On June 26 they got one pony for their team and a set of harness. On July 6 the first trip was taken—to Dunkerton. "A warm and dusty ride, having had to travel through a great deal of sand. Found a sick mother with seven children. Here I had one of my first experiences with children, such as we shall expect to meet quite frequently in our travels," comments Anna in the diary. "'Manuel preached on Love the Fulfilling of the Law, Romans 13:10." In the evening he preached at the Mount Hope service from John 4:8, God's Love for Man. Monday's entry says: "We stopped by the way both Saturday and today to gather bouquets of wild lilies."

The next two trips did not turn out very well. On August 3 they drove to Grundy, only to find the schoolhouse locked and no meeting appointed because the arrangements card had not been received. The following week end they drove twenty-seven miles to Spring Creek and found a Sunday school of twelve but preaching had been recalled. They got their new buggy on August 14 and started two days later on a trip that was to continue until cold weather drove them home. On this trip they covered northern Iowa from Greene to Sheldon. They held meetings at Greene, at Reed's schoolhouse and Union Ridge schoolhouse in Franklin County, in schoolhouses at Clarion and Goldfield, in Hancock County near Corwith, in Clay County, at Sheldon, in Cherokee County and in Ida County. Everywhere they stayed with members or friends of the church. They had to go to a hotel only once when night found them among strangers on the return trip.

There was not much expense; the members fed the ponies as well as the preacher and his wife. Sometimes in traveling they picked up corn on the road for the team. The only references to income for the three months are as follows: "After service they collected \$5.10 for us" (August 23). "A kind lady slipped a quarter in 'Manuel's hand" (August 28). "Mrs. E. gave me a silk handkerchief and Bro. E. gave 'Manuel \$1" (September 8). "The members made up \$4.25 for us" (October 16). When they started for home in November they carried gifts: eight slips of cacti and three pairs of pigeons.

Some interesting snatches from the account of this trip may be quoted. "We talked all day. Bro. H. was such a talker. 'Manuel spent most of the afternoon in the timber working up his sermon." "Preached on baptism to a well-filled schoolhouse of people." "Interest and attendance quite good at this place." "Stayed at N's for breakfast, but I wouldn't care for a second meal there." "Helped 'Manuel some on his sermon.

In the afternoon I clipped his hair and his beard." "Looked up some references for 'Manuel." "'Manuel conducted his first funeral at Luni (September 29)—for a seven-year-old child." "Bro. L. sent one of his boys around to announce the meeting." "'Manuel got a letter from a teacher of Hebrew." "'Manuel is reading the Miller and Sommer debate besides his ministerial duties." "It rained hard. 'Manuel and one of the boys went to the schoolhouse but no one else came." "After the drive it took us nearly all afternoon to warm up." Few tangible results of the trip could be seen, but seed was sown and encouragement was given to many isolated folks who were trying to maintain and propagate their faith.



Emanuel B. and Anna Gockley Hoff

Favorite sermon themes and texts used on this trip were: God's Goodness to Man in Creation, Genesis 1; The Fall of Man, Genesis 3; Bondage in Sin and Freedom in Christ, Exodus 1:17 and John 8:31-36; The Bruised Head and the Bruised Heel, Genesis 3:15; The Prodigal Son, Luke 15; The Fiery Serpents, Numbers 21; Jesus Knocks, But in Vain, Song of Solomon 5:12; Love the Fulfilling of the Law (sometimes extended to two sermons, including the commandments and ordinances as we observe them), Romans 13:10; Faith and Repentance, Acts 2:38; John 14; John 15; Hebrews 3:7-10; James 1:21-25; 1 Corinthians 11; The Mustard Seed and the Leaves, Matthew 13:31-33; God's Love to Man in Redemption, John 3:16, 17; Baptism, from selected New Testament texts.

Returning to the Hoff home at Waterloo, they moved his library downstairs and gradually got a room into shape for housekeeping. They spent much time in reading and Bible study together, working on sermons and on a systematic study of the Gospel of Matthew. They helped with the work of the household and farm. Emanuel spent many days and half days in the timber



## Answered Prayer

BY ROY WHITE

I came to God who made, in love,  
All things below and things above.  
To him, in matchless wisdom there,  
I offered up my earnest prayer.

Intent, profound, without a word  
He listened well until he heard  
My full petition to the end—  
So kind is he, so true a friend.

Only my breath the silence broke.  
I listened long before he spoke:  
"My child, your attitude is good;  
You brought this to me, as you should;

"Yet this would spoil a work I've planned;  
I hope that you will understand  
It would increase the weight of woe;  
I am obliged to answer, 'No.'"

Chicago, Ill.

cutting cordwood. Nearly every Sunday he was preaching somewhere—at the home church, the Waterloo city church, Sandhill, the Strayer schoolhouse across the creek or at Spring Creek. They read Butler's Bible Work, Parker's sermons, and numerous other books.

The last half of March Anna took a trip to McPherson, Kansas, to visit her mother, sister and brothers who had moved there. While she was gone, Emanuel moved their belongings twenty-seven miles to Spring Creek and started putting in shape an old house at the edge of the timber. She came on the twenty-eighth and supervised the completion of the home. One step in the process was the killing of sixty rats—"which gives us more rest." They located at Spring Creek in order to build up a church. Sunday school was held in two schoolhouses, and preaching also. They planted a garden with the opening of spring, also hatched out turkeys and chickens. The members brought them a sack of flour and some groceries, and once a load of hay. It was a labor of love, faith and struggle.

The diary stops on June 16, 1890. On the eighteenth, the anniversary of their marriage, their baby came, a son. They called him Ernest G. The G is for Gockley, mother's maiden name. On May 26 they had set six hens with one hundred and four eggs, so it is likely that the sermon for June 22 did not get as much preparation as most sermons of Preacher Hoff. With chicks and a baby there was plenty of activity that week in the Hoff household.

There is little information about that summer and the following autumn. Their living was very scanty, too much so for mother's health, especially when the rigors of winter came on. Tuberculosis developed and the home had to be broken up the following February. A trip was made to St. Louis for medical aid, and then they went to McPherson, Kansas, to her mother's home. Death came on April 23, 1891. Grandmother Gockley accompanied the bereaved husband and ten-month-old babe on the sad journey to Waterloo for burial in the Orange cemetery near the South Waterloo church.

The companionship between father and mother was

thus broken after only a year and ten months. It was precious while it lasted. Not only were they congenial and much in love, but she fitted beautifully into his work and life interests. The notebook of sermon notes and jottings partly in his handwriting and partly in hers gives tangible evidence of this. She was neat and precise. Her diary, essays and letters look like the pages of a well-kept copybook. She had the sweetness and the cheeriness of disposition that he needed to keep up his spirits and inspire him to be his best. Her death was a great blow to him. He returned to his parents with his motherless child, and made his home with them for more than three years.

Elgin, Ill.

## Prayer Power

BY REBECCA FOUTZ

The Scriptures have much to say about prayer. This is because it is such a vital matter. An impressive statement as to its power and effect is found in Rev. 8:3-5: "And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake" (R. V.).

But someone may say, "Why the present state of the world if there are real results from prayer?" Who can say that we prayed enough? And did our petitions have a concern beyond our own circle? On the other side, what would be the condition of mankind if there were no praying?

Let us not become faint or lose confidence. For the assurance of James 5:16 yet holds: "The supplication of a righteous man availeth much in its working" (R. V.).

Philadelphia, Pa.

## Fun at Home

BY BOB TULLY

### Swinging High

Reports from induction centers indicate that the boys of the United States are weakest in the upper torso and arm muscles. That means that we have been developing the muscles of the legs in our sports and games, but have neglected the arms and shoulders.

Three things outside of shovel and hoe work (these two should not be neglected even on a mechanized farm) are good developers of the arms and shoulders. First and most natural on the list is a swing. Every child soon learns to love a swing. Every home should strive to provide a good one. It should be strong enough to carry dad's or mother's weight and they should test it once a week.

A second plaything for upper torso development is a bar. Two types are suggested. First, a stationary bar that a child can climb upon, can chin himself on, and can skin a cat on should be built in the back-yard playground. The second is a trapeze bar than can swing.

The third plaything is a rope to climb. Remember those in the hay loft? Put this one in a tree. A ten to twelve foot hand-over-hand climb is good enough for a developer.

Rocky Ford, Colo.



## Brethren Service

### RELIEF WORK IN INDIA IN 1942

When it became apparent in 1942 that there would be much scarcity of food in the rural areas surrounding our mission stations, the mission decided to ask for relief funds to help these hungry people. At that time the war situation was such that it was considered possible that Bombay might be evacuated, and if this should happen our mission was situated so that evacuees might come through our territory. With this possible need (which, thank God, did not happen) and the acute situation in regard to food because of crop failures before us, we asked the Brethren Service Committee for \$2,000. This money was granted, and was administered through our regular mission setup, under a committee composed of D. J. Lichty, L. A. Blickenstaff, and E. M. Zigler.

We received for relief a grant of Rs. 5,500. Up to January 31, 1943, we had spent Rs. 2,586. Since we have not needed to use any of the fund for the relief of evacuees, we shall continue to use it for relief of the poor. The committee has insisted from the first that the money be used for people who have no other resources and who are willing to work at some useful project in order to earn the money.

The work projects were necessary work which benefited the public, and at times and places at which day labor was not available. If the government was building a road near a village, and those who wanted day labor could work on the road, we did not give relief to that village. Nor did we give relief work at times when planting, weeding, and harvesting work would bring in a few annas a day. Projects were approved at Vali, Vyara, Bulsar (including Khergam and Jalalpor), Anklesvar, Dahanu, and Palghar. These projects were road improvement, well improvement, improvement of school grounds, and a few other types of village improvement. Since it was difficult to find and supervise suitable projects in all the villages, some projects were carried on in the mission stations, and people walked many miles in order to do this work.

It hurt our hearts to see the ragged, hungry little boys and girls in our village schools. Some did not even attend school, for how could they sit all day in school without having anything to eat? Therefore, many hungry children in the neediest sections were fed or given grain. Mrs. Brooks describes these projects thus as carried on in the Vyara section: "The children came to their schools hungry, and at noon would play around the school instead of going home where there was no food for them. The Christian masters could not happily eat their own noon meal, knowing their school children were hungry, and often fed the hungriest. Relief money was used for hot gruel for these children. As they sat to eat, it was explained to them that God, our heavenly Father, had provided for their need through Christian brethren in America. Then most thankfully grace was said, and hungry mouths were pressed to the steaming food."

Because of the increasingly high prices, last year found many of our school children unable to buy books. Small projects of village improvement were started in order to give them work enough to buy their school textbooks. In one village, the children began a project of repairing the road to the school, working one hour a day. After one day's work, the fathers and brothers of the children came to the teacher and said, "The



children can't do this work. They're hungry." The teacher said, "Well, what can we do about it?" The men said, "Let us come and work out the amount needed for the books." And they did.

One exception to the rule that able-bodied adults should do work for any relief given was made in the Anklesvar territory. Early in August, the people of Bor Bhatta Bet and Jhardeshwar Bet were driven out of their homes by flood waters of the Narbudda River. Many of their huts were damaged, and some were washed away. During the heavy rains no relief work projects were possible. For their immediate need, about 1,280 pounds of grain were distributed free to about fifty families. If we had not had this relief fund, the suffering among these destitute Christians would have been terrible.

In most villages the wealthier citizens and officials were most happy to co-operate with us. Many of them gave their time in supervision. Some villages gave half the money needed for the projects. They also contributed carts and materials. Through these means we developed new friendships and a splendid spirit of co-operation. In the village of Wankal, where we have a large day school, there were many people in desperate straits. We had a headmaster in the school who was capable and willing to direct a project. During the monsoon the road from the main part of the village to the school is practically impassable for school children. As a relief project, we undertook the repairing of this road. The village people contributed the use of carts, and a committee of leading men gave their time to oversee the work and manage the laborers—these needy people from their own village and from other near-by villages. The headmaster of the school kept the accounts and paid the workers. The project was most successfully carried out.

At Vyara one group of men walked each morning and evening five and one-half miles to and from their homes to earn about twelve cents daily for their families. Work was thus provided for over one hundred people for about thirty dollars. One very needy man was offered grain free during the period of heavy rains when he could do no work. When he did not come to get the grain, the teacher from his village explained that he was ashamed to receive charity and would



continue to exist by eating a sort of bitter root that grew wild in the forest. After the rains had stopped, this Christian brother gladly came and worked, accepting the money without shame.

The people of this area have been most grateful for the help received through the Brethren Service Committee. Of course we barely touched the surface, helping in places where we had contacts and where we could arrange for the supervision of projects. Many people went hungry, and many more went deeply into debt to the moneylenders, because of these hard times. We are glad to report that last year most farmers had good crops, and with the present high price of farm products are in happier circumstances. But the day-laborers, whose wages have increased very little and who have to buy all their grain, are in difficulty, as the price of food grains has increased about 400%. The difficulties of poverty-stricken India are not solved, but God has given a good harvest, and we hope that this year will bring enough food for all.

### News Briefs

A refugee who has just returned to the United States gives a fine report of the work which David Blickenstaff is doing in Spain among the stateless refugees interned in Spanish prisons. He says, "I cannot express too much admiration for his work and what he has been able to accomplish."

With systematic giving in jars at the tables, the campers at Camp Harmony, Pennsylvania, gave \$185 for the church. They decided to divide the money in this way: one third east—helpers for Europe; one third west—relief for China; one third for camp improvement.

Conscientious objectors cannot be employed in the Kentucky school system, according to a ruling by the state attorney general's office. The memorandum concluded that the possession of conscientious objections was sufficient in itself to justify the revocation of any teacher's certificate. "It is most definitely against public policy and decency to permit an individual of this type to hold public employment and receive public funds in such a place that he might disseminate ideas that undermine the very structure of our society," it stated.

The intermediate department of the Wenatchee Valley Church of the Brethren display the peace certificates and Brethren Service stamps they have bought. They take an offering for the peace program the third Sunday of each month and put on some competition in the buying of peace stamps and certificates. Thirty-four dollars and ninety cents covers the stamps and certificates in the PEACE picture.



Dr. William A. Bryan, superintendent of Norwich State Hospital, Connecticut (a forty-three-man Brethren C. P. S. unit is stationed here), will conduct a one-day course of preparation for mental hospital service in Camp Marienville or Kane, or both, late in August or in early September. Thirty-five men have signified their interest in the course. This is experimental and may set the pattern for like courses in other camps.

First aid instruction has made an outstanding record in Civilian Public Service. Especially in support of such a statement is the record of Camp Magnolia, Arkansas. Their records indicate that 165 have completed the standard first aid course, 54 the advanced course, and 28 the instructors course.

Ninety-four campers and a few who were visitors from the Mt. Vernon church at Stuarts Draft participated in a communion service at Camp Lyndhurst. It was carried out in full Brethren style. Director Samuel Harley states, "I can truly say that I never attended a service in a Brethren church where there was more reverence and a finer spirit manifest. I was highly gratified with the results."

The National Service Board for Religious Objectors, with the help of the Service Committees and the Fellowship of Reconciliation, has compiled a country-wide list of 300 or more advisers to handle local C. O. problems. The work of keeping these individuals and groups up-to-date on matters of Selective Service classification, regulations and correct procedure is handled by Mrs. Huldah Randell, Box 1636, Washington, D. C.

### O. C. Sollenberger's Recent Letter

(Continued From Page 18)

they got was not sufficient to satisfy their appetites, yet most of them were kept from starving.

#### Infants' Home

We also have an infants' home for babies whose parents have died or who have been left at our compound gates at night by their starving parents. These are cared for by Miss Clark of the Canadian Church mission, who was in the Peking language school when Hazel and I were there. At present there are thirty-three babies in the home. She has a young Chinese Christian lady helping her in the supervision, and several Chinese mothers to nurse and care for the babies. Some of the babies are so poor and weak when brought into the home that they soon die, and I cannot help but believe they are better off. However, Miss Clark believes they should be given a chance, so she is playing the part of the Good Samaritan. In connection with the home there are over one hundred poor mothers who, not having sufficient food at home for themselves and babies, come each day for a meal, when they are also given a gospel message and told how to care for their babies. Likewise, in the camp and school mentioned above, there are daily devotional services and classes in Christian teaching, so that many have accepted Jesus as their Savior since entering the camp.

Honan Province, China.



# The Church at Work

## CHILDREN'S WORK IN YOUR CHURCH AND MINE, 1943-44

Our children have ahead of them the job of remaking a very angry, chaotic world. For that they need all the mental and spiritual resources we can help them build within themselves from a vision and understanding of past and present human activities and relationships. If men's minds are to be turned from selfish pursuit of power and possessions to a passionate and untiring search for opportunities to serve, we must do some fundamental thinking about the quality of education we give young and old, and the disciplines, both religious and intellectual, which are involved in becoming an educated and a moral person.

As with our educational system, so with many of the other community services we need. Let us never lose a sense of urgency about the needs of children. They go on whether wars rage or not. As Dorothy Canfield Fisher has said so aptly: "You can interrupt the improving of a road and then years later go on with it where you left off, but if you interrupt decent care for children and ten years later begin again to feel responsible for them, you can by no means begin where you left off."

The above is excerpted from a recent address by Secretary Frances Perkins, of the U. S. Department of Labor, at the Children's Welfare Federation Auditorium, St. Mary's Hospital, New York City.

### New Problems for 1943-44

1. What should our local church be doing for wartime needs of our own children and those of the community?

See list of materials on the Wartime Crisis and the Local Church. An exhibit packet of these materials will likely be at one of your district conferences; and packets are available on loan from the Elgin Loan Library.

2. How can home and church work more closely together?

Their Rightful Heritage—Home and Church Working Together for the Christian Nurture of Children. 1942. \$1.00.

Home and Church Work Together. 1943. 15c.

3. Are we doing enough for our children in temperance education?

Our Brethren graded lesson material has a temperance emphasis; study the Loan Library Catalog and the Christian Education and Missionary Literature Catalog for additional materials.

4. What can the Church of the Brethren nationally do for child welfare, and what should our local church do?

Appoint a person or committee to be studying the needs. This person should be appointed so as to be responsible to the deacon board of the board of Christian Education, with perhaps an associate relationship to the children's workers of the church; he should write to the children's department at Elgin for guidance materials. As preparation for appointment, the May 1, 1943, issue of Information Service—sent to each pastor in May, 1943—would be of valuable help.

5. See that each teacher and departmental worker has a copy of the 1943-44 guide sheet for his or her department.

Free guide sheets for 1943-44 for nursery, beginner, primary, and junior leaders will be available by Sept. 1, 1943.

6. Examine, if possible, all new books, pamphlets, and other materials that have come out recently.

See list entitled New Materials for Your Program of Children's Work 1943-44; also Brethren Loan Library Catalog for 1943-44; also Christian Education and Missionary Catalog for 1943-44.

### ADULT DISCUSSION OUTLINE

#### The Work of the Deacons

Scripture: Acts 6:1-10; 1 Tim. 3:8-13

Sunday, September 19, 1943

Note: The leader will do well to secure a copy of The High Calling of the Deacon recently prepared by an Annual Conference Committee. Write General Boards, 22 S. State St., Elgin, Ill., for free copy.

#### I. The Situation

Every congregation of the Church of the Brethren has deacons. Not all are active; some are. In recent years efforts have been made to enlarge the service and contribution of these officials. In some congregations young men are being called and are being challenged with an enriched program. The congregation should understand their duties and help them accordingly.

#### II. Duties of the Deacons

1. Deacons, being men of character and ability, will be placed on the various committees of the church. They are expected to be interested in the work assigned to trustees, finance boards, ministerial committees, and the like. A deacon or two on these committees would not be out of place.

2. The deacons are charged with arranging the physical equipment for baptisms, love feasts and communion services, and when requested by the minister may assist in performing these rites. Every effort should be made to make the surroundings beautiful and helpful.

3. Deacons may be used by the minister to make the "Annual Visit" prior to the love feast. This may be made unto edification if properly done.

4. Deacons should visit the sick and assist in the anointing. If no minister is available he may administer the anointing service. In case where there is need of physical help the deacons should see that it is provided.

5. Deacons should assist the ministry in settling differences according to Matthew 18.

6. Deacons shall minister from the pulpit when needed. The deacons of the early church went everywhere preaching the gospel. See Acts 6-8.

7. Deacons are to assist in the work assigned to the Brethren Service Committee. They are to work in the local community, present the world needs and to cooperate with the Brethren Service Committee in Civilian Public Service, peace, and relief.

8. Deacons are to be an example of everyday Christian living.

#### III. For the Discussion

1. How many deacons does our local church have? What is their average age? How are they organized?

2. What part of the deacon's duties are our deacons doing well?

3. How could the church help the deacons do their work more efficiently?

4. How many deacons have you called in the last ten years?



7. Subscribe to as many of the periodicals relating to children's work and children as possible.

Recommended: Children's Religion, \$1.35 per year; International Journal of Religious Education, \$1.50 per year; Parents Magazine, \$2.00, per year.

8. Have a monthly fellowship meeting of children's workers either in connection with the general workers' conference or separately. The pastor and the Sunday-school superintendent attend this meeting as advisory members.

Recommended: Program for the Workers' Conference—Longman. 20c; The Workers' Conference—Heck. 1937. 10c; Workers' Conference Manual—Shaver. 1938. \$1.00.

9. Appoint a director of children's work annually if possible. She should be appointed by the church after nomination by the board of Christian education or the regular nominating committee.

See The Local Director of Children's Work. Free.

10. Let every children's worker plan a growth program for the year, in whatever way seems best to the individual.

See Enlisting and Developing Church Workers. 15c; The Library in the Local Church. Free; Growth in Christian Service. 1937. 15c; First Series Courses of the New Standard Leadership Curriculum. 1940. 10c; Second Series Courses of the New Standard Leadership Curriculum. 1941. 20c.

11. Have a representative of the children's workers (your director, if you have one) on the Board of Christian Education, pastor's cabinet, or official Board, in an advisory relationship.

See Brethren Minister's Manual, page 34, section 17.

12. Check on all your curriculum materials, to see whether you are using the best for Sunday school, vacation church school, Junior League, weekday church school.

For Sunday school use Brethren Graded Lessons. The beginner and primary courses have been completely revised. The junior courses are being revised. Or use Brethren Uniform Lessons for primary and junior children.

13. Are you using Brethren story papers?

For juniors Our Boys and Girls is recommended; for primaries Our Children. Both of these will carry specific materials about Brethren Service projects.

14. Study your building and equipment needs for the next ten years.

Read: Building and Equipment for Christian Education. 1941. 40c; Equipment and Arrangement for Children's Groups in the Church. 1941. 5c.

Order all recommended materials from The Brethren Publishing House, 22 S. State Street, Elgin, Ill.

### New Materials for Your Program of Children's Work 1943-44

All materials listed below can be ordered from the Brethren Publishing House, 22 S. State Street, Elgin, Illinois, at the same price as from the original publisher.

#### I. New Sunday-school Lesson Materials

A. Brethren Graded Primary Lessons (ages 6, 7, 8), completely revised and available October 1, 1943

##### First Year

Learning God's Way For Us, Teacher's Textbook.....\$0.40  
Primary Lesson Stories, Pupils', Year 1 ..... .13  
Activity Materials ..... .12  
Large Pictures for Teachers: for each Part ..... 1.00

##### Second Year

Working With God, Teacher's textbook ..... .40  
Primary Lesson Stories, Pupils', Year 2 ..... .13  
Activity Materials ..... .12  
Large Pictures for Teacher: for each Part ..... 1.00

#### Third Year

Working and Learning in God's World, Teachers' Textbook .40  
Primary Lesson Stories, Pupils', Year 3 ..... .13  
Activity Materials ..... .12  
Large Pictures for Teachers: for each Part ..... 1.00  
Seasonal Covers for Pupils' Stories, each ..... .04  
Message to Parents ..... .02

B. International Uniform Primary Quarterly, adopted September 1, 1942

Primary Quarterly, 5 to 8 years, single copy, per quarter, 8c; 5 or more copies to one address, per quarter, 6c each.

C. Nursery Department (three-year-olds)

Religious Nurture in Nursery Class and Home. Teacher's Book .....\$1.00  
My Book for Fall, My Book for Winter, My Book for Spring, My Book for Summer, pupils' material. Each.. .15

#### II. New Vacation Church School and Weekday Church School Texts

Write to Brethren Publishing House, 22 S. State Street, Elgin, Ill., for 1943 leaflet, Vacation Church School, 1944. Available after March 1, 1944.

#### III. New Junior League Helps for 1943-44

Junior Society Quarterly. \$1.50 per year. Week-by-week programs.

List of Junior League Helps for 1943-44. Free. Ready September 15, 1943.

Mission Study Books for 1943-44

Grades 4, 5, 6—Far Around the World, Grace McGavran. Cloth, \$1.00; paper, 50c.

Grades 1, 2, 3—Welcome House, Jessie Eleanor Moore. Cloth, \$1.00, paper, 50c; The Friendly Missionary, Nina Millen. 25c.

Grades 4, 5, 6—A Teacher's Guide on Christian Ventures in Learning Living, Margaret Winchester. 25c.

Grades 1, 2, 3—How to Use Welcome House, Jessie Eleanor Moore. 25c.

Home Mission Study Books for 1943-44

Tommy Two-Wheels, Robert N. McLean. Cloth, \$1.00; paper, 60c.

A junior teacher's guide on The Church and America's People's, Elizabeth Hoffman Rose. Plans and procedures for using Tommy Two-Wheels. 25c.

The Pigtail Twins, Anne M. Halladay. Cloth, \$1.00; paper, 60c.

#### IV. New Devotional Helps for Children, 1943-44

Then I Think of God, Mabel Niedermeyer. 1942. \$1.25. A book of devotionals for children between the ages six and ten. The material is arranged by months with an additional litany for each season.

Thoughts of God for Boys and Girls. Summer Issue, 1943, May 1-October 1; Autumn Issue, 1943, October 1—November 28. 15c each. 25 copies or more, 13c each.

And When You Pray, by Grace McGavran. 25c. For teachers and parents.

V. New Books in the General Field of Children's Work, 1943-1944

Your Child's Religion, by Mildred and Frank Eakin. 1942. \$1.75.

Junior Party Book, by Bernice Carlson. 1939. \$1.50.

Knowing Children Better, by Hazel A. Lewis. 1941.

The Faith of Our Children, Mary Alice Jones. 1943. \$1.25.

#### VI. New Magazines 1943-44

The American Family. A monthly magazine for home living. Launched November, 1942. Subscription rate \$3.00 per year. Write Brethren Publishing House for free sample copy.

#### VII. New Books for Children's Workers With Specialized Interests

Camping and the Community. Report of the 1942 camp seminar at George Williams College. \$1.00.

Favorite Stories Old and New, selected by Sidonie Matsner Gruenberg. \$2.50.

Standards of Child Health, Education, and Social Welfare. Publication No. 287. 1942.

You Can Whittle and Carve, Hallum and Gotshall. \$2.25.

Cavalcade of Toys, Ruth and Larry Freeman. 1942. \$5.00.

Children's Centers, edited by Rose Alshuler. Paper, \$1.00; cloth, \$1.50.

A Brand New Baby, Margaret Stanger. 1942. \$1.75.

Brethren Community Service. Dan West. 1943. 15c.

Proceedings of the National Conference of Social Work. 1942. \$5.00.

A Book of Little Crafts, Margaret Powers. 1942. \$2.50.

Children's Camp Series, edited by Mildred Grater.

Nature Study and Activity in Junior Camps, Ernest M. Shull, 5c.

Cabin Counseling in Junior Camps, Wilma L. Stern, 5c.

Crafts in Junior Camps, B. Mildred Grater. 5c.

Food for Junior Campers, Sara E. Rummel. 5c.

The Child in Camp, Behavior Problems—Wilma L. Stern. 5c.

Music in Junior Camps, Marion A. Whitely. 5c.

Health and Safety, by Ethel H. Baker, R. N. 5c.

Opportunity, T. Arthur Turner. The National Society for Crippled Children. 1942.

Yearbook of National Probation Association. 1942. \$1.25, paper; \$1.75, cloth.



Catalogue of Educational Motion Pictures, Bell and Howell. Filmsong Library. 25c.  
**Volunteers for Family Service.** Family Welfare Assn. of America. 1942. 65c.  
**A Child's Grace,** Burdekin and Claxton. \$1.50.  
**How to Hold a Conference on Visual Education.** International Council of Religious Education. 1943. 10c.  
**Rebuilding the Town and Country Church.** Interdenominational Bureau of Architecture. 1942. 50c.  
**Make-It for Children.** Public Affairs Committee. 50c.  
**Christmas Helper No. 26,** Rodeheaver. Hall-Mack. 25c.  
**Bible Story Books to Color,** Theodore Engstrom. 10c.  
**Trash Craft,** C. Rosenberg Foster. 1940.  
**Penny Puppets,** Jagendorf. 1941. \$2.00.  
**Religious Education and the Public School,** O. Frederick Nolde and George E. Hill. 1942. 25c.  
**A Lad's Lunch, Stories of Stewardship.** 25c.  
**Training Volunteers for Recreation Service,** George D. Butler. 1942. 50c.  
**Rag-Bag Toys: Instructions and Patterns for 11 Toys.** 1942. 75c.  
**The Children's Party Book,** Mary Breen. 1941. \$2.50.  
**Dressed Soft Toys,** Edith Moody. 1938. \$1.25.  
**The Play-Leaders Manual,** Margaret E. Mulac. 1941. \$2.75.  
**Homes to Live In.** Public Affairs Pamphlet. 1942. 10c (on housing problems).  
**Administrative Organization for Mental Hygiene,** 1942. 5c.  
**Mammoth Collection of Children's Songs,** Lyon and Healy. \$1.00. (Prof. Halladay's recommendation). Non-church materials.  
**Best Short Stories for Boys and Girls,** Bernice Leary. 1941. \$1.20.  
**Leadership at Work.** Fifteenth Yearbook of the Department of Supervisors and Directors of Instruction. \$2.00.  
**Rural Library Service.** Farmers' Bulletin 1847, Department of Agriculture.

#### VIII. Materials on Children in Wartime

(Can be purchased. Also available in Loan Packets from Elgin Loan Library for two weeks at a time.)

##### Church-centered Materials

**Teaching Our Children the Ways of Peace,** Dan West. Reprint from the Gospel Messenger, 1942. Free.  
**Parents' Influence on Children in Time of War,** Lucille West. Reprint from the Gospel Messenger for January 17, 1942. Free.  
**Brethren Community Service.** Dan West. 1942. 15c.  
**The Christian Family in Wartime.** Board of Christian Education, Church of the Brethren. 1943. Free.  
**The Church at Work in Defense Industrial Areas.** Christian Commission for Camps and Defense Communities. 1942. 10c.  
**A Call to Service: A Guide to Church Volunteers Serving in Defense Areas.** Inter-church Committee for Volunteer Service in Defense Areas of the Christian Commission for Camp and Defense Communities. 1942. 10c.  
**The Church, the Community and the Child.** Information Service. Federal Council of Churches. 1943. 5c.  
**Personal Application of Mental Hygiene in Wartime,** William B. Terhune, M. D. Commission on Religion and Health, Federal Council of Churches. 1942. 10c.  
**Brief Summary of Data on the Effects of War on Persons.** Department of Research, International Council of Religious Education, 1943. 10c.  
**Christian Education in Wartime.** Department of Religion and Health, Federal Council of Churches. 1943. 10c.  
**Children of the Church in Wartime.** Missionary Education Movement. 25c.  
**Programs and Suggestions for Boys and Girls in Christian Clubs in War Emergency Areas.**  
**In the Service for Children.** Mary Alice Jones. 1943. Free.  
 Series of leaflets calling attention of parents and the adult membership to certain imperative needs of children in wartime:  
**Your Home Here and Now.**  
**It's Church Wherever You Are.**  
**Your Child Needs Faith in God.**  
**What Doth It Profit?**

Sample Pricing: \$6.75 per 1,000; \$25.00 per 5,000.

##### Non-church Materials

**To Parents in Wartime.** Children's Bureau, 1943. 50c.  
**Children's Bureau Defense of Children's Series:** Children Bear the Promise of a Better World. 1942-43. Set of 12 leaflets on health, home life, recreation, education, child labor, etc. 55c a set.  
**Volunteers in Child Care** (not in the packet, but must be secured directly from your local defense council office). Free.  
**Children's Charter.** Children's Bureau. Free. (Extra copies must be ordered direct from Washington, D. C., Children's Bureau.)  
**Child Man-power,** Gertrude Folks Zimand. Child Labor Committee. 1943. 10c.  
**Day Nursery and Day Care Helps,** edited by Rose Alshuler. 1943. Paper, \$1.00.  
**What Is a Nursery School?** American Association of Childhood Education. 1940. 35c.  
**Food for Young Children in Group Care,** Mildred E. Lowenbug. 1942. U. S. Department of Labor. 10c.  
**Helping Children Work Alone.** 1942. American Association for Childhood Education. 20c.

## Correspondence . . .

### A Call for Nurses

The need for nurses at Bethany Hospital, 3420 W. Van Buren St., Chicago, Ill., is so critical that we are printing below some excerpts from a letter written by Bro. E. M. Studebaker, together with a portion of the appeal Rev. John T. Neufeld of the Mennonite Church has sent out to Mennonites in the hope that nurses from a sister denomination might be able to relieve the situation.—Ed.

Bro. Studebaker writes: "I am attaching hereto the copy of a communication which was sent out to leading pastors of the Mennonite Church, some missionaries, and to others of that denomination who might be interested. The Rev. John T. Neufeld, who mailed this circular letter, learned of the need for nurses at Bethany Hospital and volunteered to make an attempt to interest Mennonite graduate nurses. This manifests an excellent spirit of co-operation with the ministry of healing under the auspices of our church. . . .

"Thousands of nurses throughout the United States have gone into army service and the industries. This situation has affected us materially; so much so that we have been compelled to close the first floor until we can find more nurses. We, therefore, have turned away many patients who have sought admission here."

Excerpts from Rev. Neufeld's appeal: "The Bethany Hospital, owned and operated by the Church of the Brethren, recently had to close one of their floors because of a shortage of nurses.

"We of the Mennonite Church who have so much in common with the Church of the Brethren, greatly deplore the fact that this reduction in Christian hospital service had to be made. Those of us who are so often called upon to visit the sick in hospitals especially feel the need of Christian care for the sick. Since we do not have a Mennonite hospital in or near Chicago, we feel that here is an opportunity to help in this field without any outlay of funds on our part.

"As pastor of the Mennonite Bible Mission I have had frequent contacts with the Church of the Brethren here in the city. When I heard of their great need for nurses, I thought that perhaps here was an opportunity to work together for a common cause. I consulted with Mr. Studebaker, the superintendent of the hospital, in regard to the possibility of getting Mennonite nurses to work at their hospital. Mr. Studebaker heartily endorsed this plan, also Miss Snell, who is in charge of nurses. We felt that it would be another step to bring these churches closer together. We have been driven to work together in a war emergency and there is no reason why we should not continue in other activities for the upbuilding of the kingdom of God and to fulfill our responsibility to the needy of this world."

### God's Blessings

In my youthful ministry, when one was elected to that office the custom was to let the newly chosen minister do no more than open or close the services. This he did for two or more years before he was given the privilege of delivering a message. Somehow in my case this custom was dispensed with and I was given the privilege to deliver a morning message. Having taken a course of study in college, I chose for my subject The Philosophy of Life. I began to reason into the nature of things like a philosopher, making a big sputter over my subject for one-half hour. When services were dismissed and congratulations were in order



an aged sister came forward complimenting me upon the wonderful discourse I had just delivered, but imagine my surprise when she added, "I had great sympathy for you while you were giving your message, for you have had no experience and did not know what you were talking about." She noted my lack of spiritual power—that I depended too much on education.

I am now past fourscore years and from experience know more about life. Often in youth we talk and preach our theology or philosophy of life as though we understood it all, or as though we were masters of the whole program. However, age and experience finally come along and show how cheap was our book knowledge without the balance of experience. Putting the two together brings one nearer the goal. A combination of age and youth keeps any church more in line with the kingdom of God.

Young preachers are much like Henry Ward Beecher who, even when young, was able to sway his people with his eloquence and intelligence, but the results never went much farther than the sound of his voice. Later he was afflicted and came to himself. God touched his soul. He had a wonderful experience and was restored to health. He then went into a pulpit, not as Henry Ward Beecher, but as a new creature in Christ Jesus, born of the spirit and power of God. He was able to touch the souls of his listeners and multitudes came to repentance.

So it was no wonder that an aged washer woman would tell a young preacher that he had a fine flow of words but lacked spiritual power—that he did not know what he was talking about. Why did God choose Peter, the fisherman, to represent him on the day of Pentecost? It was because of his attitude toward God and the Holy Spirit.

It is only through the channels of the spiritual soul that the souls of others can be made alive in Christ Jesus. No one can give to others a thing which he does not have himself. Today the appeal and cry from our people is, "Give us a more spiritual ministry!"

Lena, Ill.

Ezra Lutz.

### Elder J. S. Zimmerman

Jacob Samuel Zimmerman, son of Elder and Sister Samuel P. Zimmerman, was born July 7, 1871, in Somerset County, Pa. He died at La Verne, Calif., July 16, 1943, at the age of seventy-two years and nine days. He united with the church at Maple Spring, Pa., at the age of seventeen, during a series of meetings held by Elder D. H. Walker.

On July 31, 1892, he was married to Catharine Cable, who has been his constant, faithful, and efficient companion in service for more than fifty years. On Oct. 2, 1893, he was elected to the ministry in his home church. He was a schoolteacher and taught seven terms. Several years were spent in diligent study at Juniata College. While in college his spiritual eyes were opened to the great truths of the Bible and, with this vision of God's Word, he decided that his life would be spent in active service for his Lord.

In 1900 the Zimmermans moved to Waterloo, Iowa, from which point Bro. Zimmerman served under the district mission board of Northern Iowa, Minnesota and South Dakota for two years as district evangelist and Sunday-school secretary. He entered Bethany Bible School in 1909 and spent three years there, being or-

dained to the eldership during that time. Then he served in Bethany Biblical extension work in Seattle, Wash., for two years, and as evangelist and Sunday-school director for the District of Washington. At the Seattle Annual Conference he was chosen a member of the General Sunday School Board. His place of service, for two years, was the Yakima, Wash., church as part-time pastor. In 1920 the Zimmermans accepted a call to the pastorate of the church at Long Beach, Calif., where for seven years he rendered outstanding service and greatly strengthened the church. For shorter periods of time he was a blessing to the churches at Hermosa Beach and Modesto, Calif. The Zimmermans were called to the pastorate of the church at Fruita, Colo., in 1936 but because of Sister Zimmerman's health they returned to California after two years of service. Since that time they have made their home at La Verne.

He is survived by his wife; two daughters, Mrs. Alfred Dumas and Mrs. Dwight Christy, both of Los Angeles; four grandchildren; and a brother, C. B. Zimmerman, of Hooversville, Pa. Two sisters and his parents preceded him in death.

Funeral services were conducted in the La Verne church by C. Ernest Davis, assisted by J. Z. Gilbert. Many of the ministers of the District of Southern California and Arizona were present and seated in a group. Above all, Bro. Zimmerman was a great teacher. His pastoral and evangelistic work was characterized by great Bible teaching. This fact was fittingly recognized in the funeral sermon, the text of which was Daniel 12: 3. Interment was in the Evergreen cemetery near La Verne, Calif.

La Verne, Calif.

C. Ernest Davis.

### Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Billiey-Parker.**—By the undersigned at the home of the groom's parents in Muncie, Ind., Delray Lee Billiey of Muncie and Betty Lou Parker of Royerton, Ind., Aug. 7, 1943.—J. Andrew Miller, Muncie, Ind.

**Page-Brinson.**—By the undersigned at the home of the bride's parents in Gaston, Ind., Aug. 9, 1943, William Lloyd Page of Eaton, Ind., and Elaine Alice Brinson of Gaston.—J. Andrew Miller, Muncie, Ind.

**Palmer-Thompson.**—By the undersigned at the home of the bride's parents in Middletown, Ohio, Pfc. William Palmer and Betty Jean Thompson.—C. Walter Warstler, Middletown, Ohio.

**Shrock-Stiverson.**—By the undersigned at the home of the bride's parents near Tonasket, Wash., April 11, 1943, Robert Shrock of Okanogan, Wash., and Edith Stiverson of Tonasket.—C. E. Holmes, Tonasket, Wash.

**Thomas-Coleman.**—By the undersigned at his home, Pvt. Vern Frank Thomas and Juanita Mae Coleman, both of Middletown, Ohio.—C. Walter Warstler, Middletown, Ohio.

### Fallen Asleep . . .

**Bohn, Jennie,** died at her home near Mallard, Iowa, July 10, 1943, aged sixty-nine years, five months and twelve days. She had been in ill-health for several years and suffered a stroke six days before her death. After she was orphaned in early childhood, she lived with an uncle. On Feb. 6, 1895, she was united in marriage to Frank Bohn and they made their home on the farm where she spent the remainder of her life. To this union were born nine children. Early in their married life Brother and Sister Bohn united with the Church of the Brethren and remained faithful till death. Surviving are seven sons and one daughter, twenty-one grandchildren, one great-grandchild and one brother. Her husband preceded her in death in 1928. She was of a kindly and sympathetic nature and always willing to take care of the sick. The funeral services were held in the Methodist church in Mallard by Bro. George H. Brallier, assisted



by Rev. Harvey Walker, the Methodist pastor.—Eva M. Brallier, Curlew, Iowa.

**Brumbaugh**, Daisy, daughter of Alex and Louisa Hoover Mauk, was born May 16, 1886, at Fishertown, Pa., and died at her home on June 28, 1943, after several months' illness. She was the widow of A. C. Brumbaugh, who died in 1934. She united with the Twenty-eighth Street church and remained faithful until her death. As long as health permitted she was a regular attendant at Sunday school and church. She is survived by three daughters, four grandchildren and two sisters. Funeral services were conducted at the family home by her pastor, Bro. Glen Norris. Interment was in the King Union cemetery in Bedford County.—Valma Bittner, Altoona, Pa.

**Brumbaugh**, Elizabeth, daughter of Nathaniel and Nancy King Stiffer, was born Oct. 24, 1869, and died at her home in Altoona, Pa., June 29, 1943, after a long illness. At an early age she became a member of the Church of the Brethren and continued in the faith to the end of her life. Sister Brumbaugh was a member of the ladies' aid as long as her health permitted. In 1890 she was united in marriage to Dan S. Brumbaugh. She is survived by her husband, one son, one daughter, four grandchildren, one great-grandchild, three sisters and two brothers. Funeral services were held in the New Enterprise church by Bro. Glen Norris. Interment was in the adjoining cemetery.—Valma Bittner, Altoona, Pa.

**Coen**, Frances Fausnacht, aged sixty-eight years, died at the Olney sanitarium on Aug. 4, 1943. She was the last survivor of eight children. She leaves her husband and son and two grandchildren. Funeral services were held by her pastor, Bro. Oliver Dearing, at the Olney funeral home, and interment was made in the Haven Hill cemetery in Olney.—Mrs. Oliver Dearing, Calhoun, Ill.

**Dunham**, Elmer, son of David and Ina Dunham, was born near Rossville, Ind., Dec. 12, 1912, and died July 23, 1943, at Camp Shelby, Miss., after a short illness from sunstroke. He lived most of his life in Flora, Ind. He leaves his father and three brothers. Funeral services were conducted at the Church of the Brethren with Bro. Ray E. Zook in charge. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Enterline**, Annie Kaylor, was born Oct. 29, 1869, and died April 28, 1943. She was united in marriage to John Enterline on Dec. 13, 1883; he preceded her in death fifteen years ago. To this union were born three sons and four daughters. One son died in infancy. For fifty years she was a faithful member of the Church of the Brethren, attending services regularly until two weeks before her death. Funeral services were held at her late home in Rheems, Pa., followed by preaching services in the local church by Brethren S. S. Shearer, Abram Eshelman and Harry Eshelman. Interment was in the family plot in the Green Tree cemetery.—Mrs. Clarence B. Myers, Florin, Pa.

**Fike**, Annie, was born Jan. 17, 1868, near Meyersdale, Pa., and died May 30, 1943, after an illness of a week. She had made her home with her sister, Mrs. Frank Boyd, near Berlin, Pa., for the last thirty-eight years. She united with the church at the age of fifteen years and was always faithful to it. Funeral services were conducted at the home of her sister and in the Meyersdale church. Her pastor, Roy S. Forney, officiated. Interment was in the Meyersdale cemetery.—Mrs. Susan M. Knepper, Berlin, Pa.

**Fouts**, Webster, son of Samuel L. and Fanny Cripe Fouts, was born near LaPlace, Ill., Aug. 3, 1878. At the age of fourteen years he united with the church. He was anointed a few days before his death. This service brought him much joy and peace. He died on July 6, 1943. He leaves three brothers and three sisters. Services were conducted by the undersigned in the community church at Salida, Calif. Interment was made in the Wood Colony cemetery.—L. L. Alger, Modesto, Calif.

**Gahagen**, Elizabeth, daughter of David and Elizabeth Hoffman Shaffer, was born March 21, 1857, in Somerset County, Pa., and died July 8, 1943, at the home of her nephew in Windber, Pa. She was united in marriage to Alfred Gahagen, who died twenty years ago. She was the last surviving member of a family of thirteen children. She united with the church in June 1874 and remained faithful to the end. She was bedfast for five years. Funeral services were conducted in the Meek funeral home by Bro. N. D. Cosner, pastor of the Windber church. Interment was in the Berkey cemetery.—Mrs. Mary Allison, Windber, Pa., Aug. 7.

**Garner**, Emma, wife of the late Lewis Garner, died April 23, 1943, at the home of her daughter in Pottstown, Pa. She had been bedfast since March 10, 1942. A daughter of the late Thomas and Elizabeth Connell, she was born in Terre Hill, Pa., moving to Harmonyville at an early age. She became a member of the Harmonyville Church of the Brethren and was an active member. For twelve years she was superintendent of the primary department and a teacher. Twelve years ago she moved to Pottstown and took an active part in the First church, teaching the ladies' Bible class for four years and working in the ladies' aid society. She leaves two daughters, a son, six grandchildren, six great-grandchildren, three sisters and four brothers.—Mrs. Lloyd Vanderslice, Pottstown, Pa.

**Gibble**, John R., aged sixty-four years, eleven months and sixteen days, died suddenly on June 28, 1943, at his home near Mastersonville, Pa. He had been in failing health for several months. Surviving are his wife, one son, two daughters, five

brothers, one sister and several grandchildren. Funeral services were held at the Chiques house by the home ministers. Interment was in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Graybill**, Hiram B., was born near East Petersburg, Pa., March 28, 1858, and died at the home of his niece in Lancaster, Pa., July 20, 1943. Bro. Graybill and his wife located in the Lancaster congregation in 1896 and helped to build the present church building. He was elected to the office of deacon in 1897 and served faithfully until his death. His wife preceded him in death eight years ago. He enjoyed good health and was very active until a few weeks before his illness and death. Funeral services were held at the church in charge of the undersigned and the home ministers. Interment was made in the Brethren cemetery near East Petersburg.—F. A. Myers, Lancaster, Pa.

**Hach**, Susan Jane, widow of David M. Hach, was born April 17, 1863, in Center County, Pa., and died Aug. 4, 1943, at the home of her daughter in Fayetteville, Pa. She was a member of the Ridge Church of the Brethren for forty-four years. Surviving are two daughters and a son. Funeral services were held at her daughter's home by Bro. Robert Cocklin, pastor of the Ridge church, assisted by Rev. Howard Brinton of the Methodist church of Fayetteville, and Joseph Burkhart of Shippensburg. Burial was made in the Fogelsanger cemetery at Shippensburg.—Laura H. Austin, Fayetteville, Pa.

**Hylton**, Cora, was born in Virginia Dec. 11, 1880, and died at her home near Tonasket, Wash., July 10, 1943, after a lingering illness. Her husband, A. H. Hylton, and one daughter preceded her in death. She is survived by two sons, three daughters and ten grandchildren. At an early age she united with the Church of the Brethren and remained faithful until death. Funeral services were conducted by Elder C. E. Holmes, assisted by Elder H. M. Rothrock. Burial was beside her husband in the Loomis cemetery.—Mrs. C. E. Holmes, Tonasket, Wash.

**Johnson**, Bert Ray, was born in Richmond, Ohio, on Feb. 3, 1877, and died on July 18, 1943. On Dec. 23, 1905, he was united in marriage to Greta F. Burger of Grand Junction, Colo. To this union four children were born, all of whom survive him. In 1914 he brought his family to Idaho, where he engaged in farming. In 1918 he located in the Emmett Valley, where he had since resided. He is survived by his wife and children, five grandchildren, two sisters and three brothers. He was a loyal member of the Christian Church for many years. Funeral services were conducted by the undersigned and Clyde Carter.—Sam Bollinger, Emmett, Idaho.

**Johnson**, Emma A., was born to John and Nancy Clark near Flora, Ind., on July 13, 1874, and died on July 23, 1943. In 1894 she was united in marriage to Pearl Johnson; to them was born one son, who, with her husband, survives. She also leaves six grandchildren, one great-grandchild, two sisters, and two half sisters. She was a faithful member of the Church of the Brethren for many years and after receiving the anointing service in April she bore her long illness with the patience of a real Christian. Funeral services were conducted at the church in Flora with Bro. Ray E. Zook in charge. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Karns**, Etta, daughter of David and Mary Evans, was born in Miami County, Ohio, Jan. 2, 1884, and died at her home in Tipp City, Ohio, May 29, 1943. She was married to Korah Karns on Jan. 9, 1902. She is survived by her husband and five children, eight grandchildren, one brother and three sisters. The funeral services were conducted at the West Charleston church by her pastor.—C. V. Coppock, Tipp City, Ohio.

**Kern**, Anna Louise, wife of Aaron D. Kern, died Aug. 1, 1943, at the age of thirty-one years, two months, and four days. She was the daughter of Ella Markey and the late David Markey. She was a faithful member of the Church of the Brethren for a number of years. She leaves one daughter and three sons, her mother, five sisters and two brothers. Funeral services were conducted in the New Fairview church by Elders Michael Markey and D. Edward Keeney. Interment was in the adjoining cemetery.—H. B. Markey, York, Pa.

**Nagle**, Ruth, daughter of Brother and Sister Francis M. Galatin, was born in York, Pa., June 10, 1915, and died May 1, 1943, at the home of her parents. Ruth and her twin sister and their father were baptized Nov. 13, 1927. On Oct. 3, 1937, she was married to Gordon Nagle. Her husband, two daughters, her parents, three sisters and one brother survive. Services were conducted in the home of her parents by her pastor, the undersigned, assisted by the Rev. J. Elmer Leas of the Lutheran Church. Burial was in the Mummerts cemetery near East Berlin, Pa.—M. A. Jacobs, York, Pa.

**Oaks**, Ogilvia Rollin, son of Columbus and Calista Oaks, was born in Montgomery County, Ohio, Oct. 3, 1872, and died in Dayton, Ohio, June 24, 1943. He was married to Pearl Fritz on May 11, 1893. He was baptized into the Middle District Church of the Brethren on May 10, 1943. He is survived by his wife, one son and three grandchildren. Funeral services were conducted at the Middle District church by the pastor, the writer.—C. V. Coppock, Tipp City, Ohio.

**Pearce**, Robert Lee, was born on Oct. 20, 1867, near Bartow, Fla., and died at his home in Okeechobee, Fla., on July 26, 1943, while working in his garden. He was married to Martha Amanda Walker on Nov. 3, 1891. He is survived by his widow, four daughters, three sons, fourteen grandchildren, four great-grandchildren and one brother. He was a well-known cattleman for



many years. He had been a member of the Church of the Brethren for eighteen years and a regular attendant at services. Funeral services were conducted at the Okeechobee church by his pastor, F. M. Hollenberg, assisted by Robert LaMartin.—Mrs. Victor Domer, Okeechobee, Fla.

**Petticofer**, A. Pauline, the wife of Earl Petticofer, was born Jan. 26, 1919, and died June 18, 1943. She was the daughter of the late Jonas and Mae Hollinger. She had been an active church member for the past nine years. She is survived by her husband, an infant daughter, her mother, a brother and a sister. Funeral services were conducted by the home ministers and burial was made in Graybill's cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Raffensperger**, Elizabeth, was born in Salunga, Pa., Dec. 13, 1874, and died May 12, 1943. She was the daughter of the late John and Elizabeth Herr. She was a member of the Church of the Brethren for many years. Since the death of her husband, Reuben, ten years ago, she resided with her son. She is survived by two children, four grandchildren, a brother and a sister. Funeral services were conducted by Elder P. J. Forney and burial was made in the cemetery of the church at Salunga.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Rohrer**, William and Mary J., husband and wife. Mary J., only child of Martin and Eliza Cunningham Ballinger, was born in Miami County, Indiana, Oct. 6, 1864, and died March 3, 1943, after a three-month illness. William, oldest son of Samuel and Rebecca Shank Rohrer, was born in Miami County, Ind., Nov. 24, 1832, and died July 12, 1943, after an illness of three weeks. They were married Aug. 9, 1883, and lived all their active married life in Marshall County, Ind. Six children were born to them. Two sons and one daughter preceded them in death and two sons and one daughter survive, with ten grandchildren and one great-grandchild. Mrs. Rohrer is also survived by one stepsister. Mr. Rohrer was the last of his generation. They had been members of the Church of the Brethren for sixty years and were faithful until death. Forty years ago they were called to the deacon's office. On Feb. 26, 1943, both enjoyed the anointing in an impressive double service from which they received strength and comfort. They spent their last twelve years in the home of their only daughter. Funeral services for both were held in the Walnut church by their pastor, Bro. Joseph E. Whitacre. Interment was in the Walnut cemetery.—Mrs. Edith Rupel, Walkerton, Ind.

**Shoemaker**, Dora Ellen Showalter, was born in Roann, Ind., Oct. 1, 1861, and died at her farm home near Overbrook, Kansas, July 24, 1943. She was left an orphan at the age of eighteen months. She came to Franklin County, Kansas, with her foster parents, Daniel and Anna Barnhart, in 1866 and resided in this county the remainder of her life. She was united in marriage to John Franklin Shoemaker on Feb. 26, 1882, and seven children were born to this union. Her husband and three children preceded her in death. Surviving are one daughter and three sons, ten grandchildren and seven great-grandchildren. She united with the Church of the Brethren early in life and remained a faithful member until death. Funeral services were conducted in the Appanoose church by the writer. Interment was in the cemetery near by.—D. H. Heckman, Lawrence, Kansas.

**Stamp**, Ernest, son of William and Julia Stamp, was born in Ogden Township, Mich., on July 31, 1872, and died in Detroit, Mich., on his seventy-first birthday. On Oct. 13, 1915, he was united in marriage to Effie Klotz, who, with one brother, survives him. Funeral services were conducted at his farm home by Bro. J. A. Guthrie. Burial was in the Memorial park at Sylva, Ohio.—Gertrude E. Guthrie, Metamora, Ohio.

**Steele**, Catherine A., the daughter of Henry and Cassiah Gearhart, was born in Columbiana County, Ohio, on June 1, 1849, and died at her home in North Liberty, Ind., on July 11, 1943. At the age of five years she moved with her parents to Indiana and located four miles southeast of North Liberty, where she lived until twenty-three years ago, when she moved to the home in town. For the last eight years she was blind, but patiently bore her affliction. On Jan. 5, 1868, she was united in marriage to Jeremiah Steele and to this union were born ten children. Surviving are two daughters, one son, nine grandchildren and sixteen great-grandchildren. Soon after her marriage she united with the Church of the Brethren, remaining faithful unto the end. Services were conducted in the Methodist church by the writer, assisted by Rev. C. V. Bigler. Burial was in the North Liberty cemetery.—Ervin Weaver, North Liberty, Ind.

**Stive**, Rollie, son of Hiram and Josephine Stive, was born in Fulton County, Ohio, on Aug. 30, 1884, and died at his home near Delta, Ohio, on July 14, 1943, having spent his entire life in Fulton County. For forty years he followed his chosen occupation of farming. On May 27, 1902, he was united in marriage to Myrtle Gross, who, with one son and one daughter, survives him. Funeral services were conducted by Bro. J. A. Guthrie at the Newell funeral home in Delta. Burial was in the Baker cemetery.—Gertrude E. Guthrie, Metamora, Ohio.

**Vanderslice**, Mary Cressinger, widow of Isaac Vanderslice, died at the home of her son in Pottstown, Pa., March 31, 1943, at the age of seventy-seven years. She had made her home with her son for the past five years. Her husband died in 1924. Mrs. Vanderslice was a faithful member of the First Church of the Brethren in Pottstown and was active in the ladies' aid society. She leaves three children. Funeral services were conducted in the First church by Bro. Wilbur A. Martin, her pastor. Burial

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was made in the Oak Grove cemetery at Parkerford.—Mrs. Lloyd Vanderslice, Pottstown, Pa.

**Weaver**, Elsie Mary, died June 10, 1943, at the home of her sister in Gettysburg, Pa. She was born June 19, 1884. She was a member of the Marsh Creek congregation. Burial was in the Marsh Creek cemetery. The services were in charge of Elders W. G. Group and W. A. Keeney.—Mrs. Walter Keeney, Gettysburg, Pa.

**Wolf**, Nettie Florence, wife of Bro. Jonas P. Wolf, died at her home in York, Pa., July 17, 1943, aged sixty-three years, four months and twenty-two days. She was a member of the Evangelical Church but attended services regularly at the Church of the Brethren at long as health permitted. Surviving are her husband, three sisters and one brother. Funeral services were conducted at the Guy B. Creep funeral home by the Rev. H. D. Hill of the Evangelical Church, assisted by the undersigned. Burial was in the Mount Rose cemetery in York, Pa.—M. A. Jacobs, York, Pa.

**Wright**, Nettie, daughter of Annie and Wilson Fitzwater, was born near Bergton, Va., July 21, 1890, and died in Washington, D. C., July 4, 1943. She was united in marriage to J. W. Wright in 1909. Their home was blessed with three sons and one daughter. Sister Wright was baptized in 1912. Besides her mother, husband and children, she is survived by two granddaughters, two half sisters and one brother. The funeral was conducted in the Valley View church by Bro. O. D. Mitchell, assisted by Bro. G. W. Beahm. She was laid to rest in the church cemetery.—Ruth Graybill, Nokesville, Va.

**Yost**, Jane, who, with her husband, Oliver P. Yost, had served the church for over forty years in the deacon's office, died at her home at Empire, Calif., June 3, 1943. Sister Yost was the daughter of Lorenzo and Susan Reed and was born near Warsaw, Mo., Dec. 23, 1872. She was married to Oliver P. Yost on March 10, 1891, and to them were born four children. Her husband and three children survive her. Sister Yost's quiet dignity and outstanding Christian character account for her success in her home and church. Funeral services were conducted by Brethren Deardorff and Harvey Livingston at the Empire church. Burial was in the Oakdale cemetery in Glendora with Bro. A. D. Sollenberger conducting the graveside service.—E. J. Glover, Bakersfield, Calif.

## Church News . . .

### California

**Long Beach.**—At their May meetings both the men's brotherhood and the women's missionary society elected new officers. Clarence J. Smith is president of the men's organization and Mavabelle Cripe of the women's. We were represented at Annual Conference by Pastor S. L. Barnhart. Our Conference Offering was \$200. A two weeks' vacation Bible school was directed by Mrs. E. J. Cline. The offerings, amounting to \$37.73, were sent to China war relief. The Sunday-school picnic was held on July 10. A good representation of boys and girls enjoyed the summer camps at Camp La Verne. A number of our young people served as leaders and Mrs. M. T. Killingsworth as Bible director for the younger girls. Our pastor will direct the young people's camp, which will be held Aug. 6-8. During the past three months we have been favored with a number of guest speakers, among them Miss Nannie Gibbs, the Spanish teacher of a local high school. Her talk on Central and South America was illustrated with colored pictures. Cynthia Pearl Maus spoke on Christ and the Fine Arts. Dr. Edgar J. Goodspeed spoke on The Development of the English Bible. The following ministers from our district have also preached for us: William J. Tinkle, Mervin Baker, Harry E. Thomas, Fred Butterbaugh, John W. Deeter and E. J. Cline. The ladies' aid is sponsoring a birthday banquet on Aug. 4.—Cora May Fike, Long Beach, Calif., Aug. 2.

**Los Angeles, Calvary.**—On July 8 the ladies' aid had its annual picnic. Mrs. M. S. Frantz was elected director. Brethren Waldo Tindall and Forrest Eisenbise filled the pulpit during the pastor's absence at Annual Conference. Communion was observed June 27. Sixteen boys and girls attended Camp La Verne this year. Four of the girls who attended were baptized Aug. 1. There was recently a march of dimes in the Sunday school, resulting in \$51.21 being added to the mortgage fund. M. J. Brock's class challenged Mrs. Edith Harter's class in turning in bonds, resulting in \$525 being turned over to the mortgage fund. We are rejoicing in the wonderful response, as almost \$7,000 of the \$9,000 indebtedness has been pledged, with \$6,000 having been



paid. Three letters have been received.—Ethel C. Smith, Los Angeles, Calif., Aug. 1.

**Santa Ana.**—At our June business meeting the church officers for the new year were elected. Bro. John M. Wyne is our elder. Pastor Lee Whipple and his wife were leaders in two of the camps at Camp La Verne July 6-20. In their absence our guest speakers were Rev. Jacob C. Nininger from St. Louis, Mo., and Bro. Fred Butterbaugh, field representative for La Verne College. When our pastor was called away for service in church conferences President C. Ernest Davis and Dean Lorell Weiss of La Verne College were our speakers. On May 16 Bro. D. C. Gnagy, director of the Santa Barbara C. P. S. camp, preached at the morning service and Merlin Clark of La Verne College at the evening service. Brother and Sister Herman Landis, who formerly held a pastorate here and are now on their way to the Africa mission field, were with us on May 23. Brother and Sister Simeon Gross attended the Annual Conference and upon their return Bro. Gross gave an interesting account of the Conference. Since the last report our pastor and his wife were ordained into the eldership; the service was in charge of Elders Edgar Rothrock and John Wyne. On June 20 an invitation was extended to the congregation to visit the home of the pastor; a surprise gift of money from the membership was given to Brother and Sister Whipple. The church as a whole and our women's organizations are making substantial gifts of needed articles and money to the various fields of Christian service, including the C. P. S. camps, the work camp at Farmersville, and other relief and missionary enterprises.—Iva Carl, Santa Ana, Calif., Aug. 2.

### Illinois

**Walnut Grove.**—Bro. D. A. Ridgely was our delegate at Annual Conference. Plans are being made to reroof and redecorate the church. Our council was held on Aug. 7 and officers were elected. Two delegates were elected to district conference. Our pastor, who has been giving half-time here and half-time to the Kaskaskia church, will soon take up full-time work here. Our revival will be held Sept. 19—Oct. 3 with the pastor as evangelist. Our love feast will be held on Oct. 4 at eight o'clock. Three of our intermediates are attending the camp at Decatur this week. One person was recently received into the church by letter.—Mrs. Oliver Dearing, Calhoun, Ill., Aug. 9.

**Woodland.**—Bro. Clinton Kessler brought an inspiring message to us while our pastor attended Annual Conference. On July 28 our business meeting was held and officers for the coming year were elected. Bro. Lester Fike was retained as elder for another year. We will be represented by two delegates at district meeting. Bro. I. D. Leatherman will begin a revival meeting here on Sept. 7 and we will hold an all-day love feast at the close of the revival on Sept. 18. The vacation Bible school was a decided success this year.—Mrs. Reuben D. Wickert, Vermont, Ill., Aug. 9.

### Indiana

**Spring Creek.**—Elder Moyné Landis presided at our council on Aug. 2. The election of officers for the Sunday school was held. Two delegates to district conference were chosen. One letter was granted and two received. Plans were discussed for our coming revival meeting, beginning Sept. 19 and conducted by Bro. C. D. Bonsack. A committee to have charge of the Thanksgiving service is to be appointed. A home-coming and harvest meeting will be held on Sept. 19.—Mrs. Ada Mishler, South Whitley, Ind., Aug. 7.

**Upper Deer Creek.**—One week of pre-Easter services were conducted by Bro. Otto Laursen. Bro. Laursen was our regular pastor thirteen years ago and we appreciated his presence again very much. The auditorium of our church has been redecorated and a new roof added. The attendance at Sunday school has increased recently. The ladies' aid sent cookies to the boys at Camp Lagro. On July 18 Elder H. U. Fisher filled the pulpit in the absence of our regular minister, Bro. F. P. Hostetler.—Mrs. Isabelle Zimmerman, Galveston, Ind., July 25.

### Iowa

**English River.**—We observed June 20 as Annual Conference Sunday. All the adult classes were combined and taught by Elder W. H. Brower. Bro. C. A. Albin of Ottumwa gave the morning sermon. A basket dinner at noon was followed by some special music and a report by our Annual Conference delegate. The evening service was in charge of Sister W. H. Brower, our director of missions. The missionary sermon was given by Pastor A. Wayne Carr. At the close of the service nine young people who had been attending a church membership class dedicated their lives to the service of the church and were received into fellowship by baptism. On June 21 we held our love feast. On June 27 Brother and Sister William H. Miller celebrated their fiftieth wedding anniversary. They have always been interested and active in the work of the church. On July 4 our pulpit was filled by Bro. Harold Bremer, a director of Methodist youth. On July 25 Bro. Raymond Flory of Ottawa, Kansas, preached for us; Bro. Flory is one of the young men of our congregation who has gone out to serve in the work of the kingdom.—Virgil S. Coffman, South English, Iowa, July 25.

### Michigan

**Muskegon.**—Bro. R. J. McRoberts from Thornapple is our elder and Bro. Elmer Leckrone is our pastor for another year. On May 20 Bro. Charles Deardorff was here to advise us regarding a new church. We had our mother and daughter and father

and son banquet on June 11. On June 6 Bro. Cornelius Hagle was installed into the ministry and on July 18 Brother and Sister Ralph Sells were installed into the deacon's office. Brethren Hiram Peters and R. J. McRoberts conducted these services. At our last council meeting we decided to build a top on our church basement. The Sunday school purchased a table and chairs for the beginners and primaries. Three of our intermediates attended Camp Mack. We had our Sunday-school picnic at Mona Lake on July 28. We are looking forward to evangelistic meetings this fall with Bro. Hiram Peters as evangelist. The ladies' aid meets once a month.—Mrs. Ralph Sells, Muskegon, Mich., Aug. 8.

### Missouri

**Warrensburg.**—On July 25 we held our annual birthday celebration. There was a good attendance at the Sunday school and preaching service in the morning and at the bountiful basket dinner served at the noon hour. A program was held immediately following the meal and letters from nonresident members were read. The collection taken at the tables, together with the birthday offerings sent in by the absentee members, amounted to \$165; this money will be spent to improve our church and for any other good cause to which we wish to contribute. Letters were sent to our men in service, and a service flag was dedicated. In the afternoon we held our council with Bro. James M. Mohler in charge. All matters of business were disposed of and we felt that we had spent a very profitable and pleasant day in the Lord's work.—Grace S. Greim, Warrensburg, Mo., Aug. 8.

### Ohio

**Mohican.**—On May 9 the mothers had charge of opening the Sunday school; they gave some readings and musical numbers. On May 12 a mother and daughter banquet and a program were held at the church. On May 30 we had a surprise service for Pastor and Sister D. E. Sower in honor of their anniversary; there was an all-day meeting at the church and Bro. J. C. Inman was the guest speaker. The congregation expressed its appreciation for the Sowers' service here by raising \$63, which was given to them as an anniversary present. The ladies' aid has been sewing for relief, making aprons and spreads, and quilting. Our council meeting was held on July 29; we re-elected our pastor for another year and elected new officers. We decided to have an all-day harvest meeting on Oct. 3 and have our communion service in the evening. We extend a cordial invitation to anyone who wishes to spend the day with us.—Mrs. Edna Derr, Ashland, Ohio, Aug. 3.

**New Philadelphia.**—Eight persons have been baptized in our congregation. We are now planning for an evangelistic service beginning Sept. 19 and closing with a love feast on Oct. 3 at 7 p. m. This meeting will be conducted by the pastor and the local workers. Bro. Russel V. Bollinger of Ashland, Ohio, will be our guest speaker for the rally day services on Sept. 26. There is to be a fellowship luncheon at noon and services at 10:30 a. m. and 2 p. m. A vacation Bible school was conducted June 5-18. Missionary rally day was observed on June 20 under the direction of our missionary committee; Elder Charles D. Bonsack of Elgin, Ill., was the guest speaker in the morning and afternoon services. Our annual election of officers took place at the council meeting on July 13. Our pastor and his wife are to represent our congregation at district conference. Our ladies' aid has been busy. At present they are working on layettes and boys' suits for the Brethren Service Committee, along with quilting and other sewing.—Emma E. Miller, New Philadelphia, Ohio, Aug. 6.

**Stony Creek.**—While visiting his parents in this vicinity, Bro. James Berkebile of Custer, Okla., preached for us on June 27. On July 4 Bro. Robert Byerly of Ripley, Okla., preached for us. Our pastor was called to Maryland because of the illness of his father, so our aged brother, Elder B. F. Snyder, preached on

## Announcements . . .

### REGIONAL MEETING

Southeastern Region—Roanoke, Va., Aug. 29-31.

### DISTRICT MEETINGS

Illinois, Northern, and Wisconsin—Mt. Morris, Sept. 4-6.

Illinois, Southern—Hurricane Creek, Aug. 28-30.

Iowa, Middle—Robins, Sept. 4-6.

Iowa, Northern, Minnesota, and S. Dak.—Union Ridge, Aug. 27-30.

Ohio, Northeastern—Camp Zion, East Sparta, Aug. 31—Sept. 2.

West Virginia, First—Egdon, Maple Spring house, Sept. 10-12.

### LOVE FEASTS

Colorado

Nov. 14, Fruita.

Illinois

Sept. 18, all day, Woodland.

Oct. 4, 8 pm, Walnut Grove.

Indiana

Oct. 7, Middlebury and Pleasant Valley at Middlebury.

Ohio

Sept. 6, 8 pm, Deshler.

Oct. 3, Mohican.

Oct. 3, 7 pm, New Philadelphia.

Pennsylvania

Sept. 4, Sugar Valley.

Oct. 10, 2 pm, Kemper house, Spring Grove.

Oct. 17, 7 pm, New Fairview.

Virginia

Sept. 11, 7:30 pm, Johnsville.

Oct. 16, Christiansburg.



July 11. On July 4 we met in a called council to discuss the securing of a pastor. The ministerial board was instructed to secure the services of Bro. I. E. Oberholtzer as our pastor, to take up the work Sept. 1.—John W. Vetter, DeGraff, Ohio, Aug. 9.

### Pennsylvania

**Chambersburg.**—A two-week vacation Bible school was begun July 5. Despite this year's transportation hindrances, it was one of the best schools held. The average attendance was 127. Mrs. Rarick was again the director; the musical phase of the school, which was especially outstanding, was led by Mrs. Ernest M. Angle, with Mrs. Harry Kramer contributing the instrumental accompaniment. On July 18 the Sunday-school attendance was 288; at the preaching hour the church was packed to capacity to hear the concluding program and witness the interesting handwork exhibit of the vacation school.—Ralph G. Rarick, Chambersburg, Pa., July 30.

**East Petersburg.**—The mothers and daughters enjoyed a fellowship meeting at the church on May 6; Mrs. Austin Fellenbaum of Lancaster gave a challenging message. On Mother's Day the Bucher quartet from Elizabethtown rendered a splendid program. Bro. Clyde Weaver, our delegate to Annual Conference, gave an interesting report on June 13. On June 5 the wedding of Norman Cherry and Martha Hershey was solemnized in our church by Elder P. J. Forney. At the children's day service on June 20 the pageant, Who Bids, was given by the children and young people of the East Petersburg Sunday school. The Salunga Sunday school observed children's day on July 18. On July 4 our elder conducted a consecration service for three infants. The East Petersburg Sunday school closed its twentieth Bible school on July 23. The school was in session each evening from seven to nine o'clock. In spite of transportation difficulties the average attendance was 175. The offerings, which will be used for Brethren Service, amounted to \$71.10. Death has claimed two of our members since our last report.—Mrs. John P. Gingrich, East Petersburg, Pa., Aug. 2.

**Mechanicsburg.**—We met in council on Aug. 3 with Bro. J. Lloyd Nedrow in charge in the absence of our elder, Bro. W. G. Group. The various treasurers gave very encouraging reports. On May 9 Bro. F. H. Crumpacker gave us a timely missionary message. The offering lifted for missions was very liberal. On the evening of the same day the women's work gave a Mother's Day program. Our union vacation Bible school was held June 14-25 in the Arch Street school building. Mrs. Herman Bowser from our church was one of the instructors. The closing program was given on June 27 in the United Brethren church. On June 20 we observed Father's Day, and a basket lunch was served on the church lawn. The day was spent in fellowship and music, and an offering was lifted for China relief. On June 27 Bro. Jacob Stoner, our Brethren Service representative, brought the morning message. On July 18 the children gave a pageant-cantata, A Spring Song. We were represented at the regional conference at York by Bro. Nedrow and Bro. Ira Hart. The union vespers are being held each Sunday evening from July through September on the lawn of Mt. Marks Lutheran church. The Sunday school sent one of our young girls to Camp Conewago. Several others also attended this camp. Our pastor took his vacation the last two weeks of July; one week was spent at the Harmony Assembly. During his absence the pulpit was filled by Bro. Ira Hart.—Mrs. J. Lloyd Nedrow, Mechanicsburg, Pa., Aug. 5.

**Mt. Olivet.**—During the illness of our pastor this spring Brethren Luke Buffenmyer and McKinley Coffman filled the pulpit. Our offerings for the Brethren Service fund went over the top. On May 23 Dr. A. R. Cottrell, medical missionary to India, gave us an inspiring address. Our missionary offering amounted to \$395. The Sunday morning and evening services in June were devoted to evangelistic meetings. Through the inspiring messages of Bro. McKinley Coffman four young people were added to our number. The women's work has not been doing much sewing during the summer months but is getting materials together to work on after the summer season is over.—Mrs. Cloyd Rhoades, Newport, Pa., Aug. 6.

**Pottstown.**—We held a missionary conference this spring with a native Indian girl as our speaker. She is a student of the National Bible Institute of New York City. Revival services were held May 10-16 with Bro. Anthony Zeoli in charge. On May 18 we held our mother and daughter banquet. Mrs. Alderfer of the Norristown church was the guest speaker. On Mother's Day our pastor spoke on the need for Christian mothers. Carnations were given to each mother present. At this service three babies were dedicated. On May 23 seven persons were received into the church by baptism and one by letter. In the evening we held our love feast with Bro. W. G. Nyce in charge. Our pastor and deacon visited in the home of each member of our church on two Sundays previous to our love feast. On June 13 the children presented a fine program. The father and son banquet was held on June 18 with Rev. Carvell, pastor of the Trinity E. C. church, as speaker. A new heating system has been installed in the parsonage. Pastor W. A. Martin spent the week of June 28 as an instructor at Camp Harmony. He was also an instructor at Camp Arcola July 19-24. Our daily vacation Bible school will be held July 26—Aug. 6.—Mrs. Lloyd L. Vanderslice, Pottstown, Pa., July 26.

**Spring Grove.**—Our love feast was held at the Kemper house on May 9. Brethren Milton Hess, Amos Martin, William Forry, and Benjamin Stauffer were with us and brought the messages.

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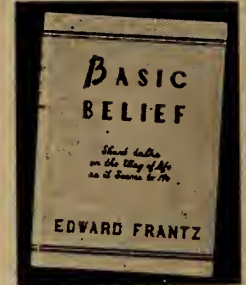
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Bro. Stauffer officiated. Sisters Anna Mary Stauffer and Mary Schaeffer served as delegates to the Sunday-school and missionary meeting held at Bareville on July 5. They brought us an interesting report of the services. On July 28 our church met in council with Elder Noah Martin presiding. Sunday-school officers were elected. Two delegates were chosen to attend the district meeting which will be held this fall. It was decided to have a harvest meeting at the Kemper house on Aug. 29. There will be services in the morning and the afternoon. Our love feast will be held on Oct. 10 at 2 p. m. at the Kemper house. Since our last report one person has made application for church membership.—Mary Esther Stoner, Lititz, Pa., Aug. 2.

### Virginia

**Browntown.**—Bro. P. I. Garber assisted the pastor in a series of meetings. The interest and attendance were excellent. Eleven were received into the church on June 27. On July 11 Elder L. S. Miller was the guest speaker at the annual home-coming. There seemed no decline in attendance and interest from that of former years. The worship and fellowship were very fine. The church offering was \$41 during the meetings and \$15 on the home-coming day.—Henry C. Eller, Luray, Va., July 27.

**Central Plains.**—Our semimonthly service on July 25 was conducted by Bro. O. S. Garber from Roanoke. Sister Garber read

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the scripture and spoke to the ladies about missions and relief work. James Robertson and Claude Elgin were elected to serve as deacons. Bro. Rodeffer has returned to his home at Elkton; we will miss him in our services.—Virginia Robertson, Cartersville, Va., Aug. 3.

**Christiansburg.**—Six members have been received by baptism and one by letter; two of our sisters have died. We had a very good Bible school during the last two weeks of June. During July and on the first Sunday of August the five churches in our town held union meetings in the theater on each Sunday night; ministers from a distance were invited to do the preaching. The same services for August and the first Sunday night of September are to be held in our different churches with the local pastors exchanging pulpits. On July 14 our council was held and officers were elected. Bro. Guy E. Wampler was retained as elder for another year. The women's organization has been holding regular meetings on the third Wednesday of each month and extra meetings have been held for quilting and other work. We hope to do more work after the canning season is over. We are planning to begin our fall meetings on Oct. 3 and hold a love feast on Oct. 16. Bro. David B. Wampler has been secured as the evangelist. Our men's organization is planning to do some remodeling in the church basement in the near future.—Mrs. J. D. Reish, Christiansburg, Va., Aug. 6.

**Daleville.**—Family night was observed on May 7. A covered dish meal was served and an interesting program given. On Mother's Day our pastor delivered a splendid sermon. On June 10 a consecration service was held for seven children. The junior choir had charge of the music. Our children and young people were well represented at Camp Bethel. Elizabeth Glick assisted in a vacation Bible school at Pleasant Dale. A program of song was held each evening for the young people. July 5-18 Bro. Edgar S. Martin supervised a vacation school at Daleville. Our council was held on July 11. Officers and committee members were elected; they will be installed on Oct. 3. At a previous meeting we decided to rebuild our church at Daleville. The building committee presented a four-year pledge form for funds. The building project will proceed as soon as adequate funds and material can be obtained. On May 30 Bridgewater Day was observed. Bro. R. Douglas Nininger gave a fitting address and a good offering was given for the college. The women's work has shown an increase in attendance and interest. Their project is to secure funds to equip the new church kitchen. The men's group is continuing their suppers. The food is provided by groups of families; the meals are free but an offering is taken for the projects of the men's group. At present they are furnishing supplies for making garments for relief. One boy's expenses at Camp Bethel were paid. We look forward to having Bro. C. D. Bonsack with us in a revival meeting the first of November.—Mrs. J. W. Ikenberry, Daleville, Va., Aug. 1.

**Mt. Joy.**—On July 6 the women workers met to plan some work to be done; since then they have painted the church floor. On July 11 Bro. H. A. Hoover brought our message and after the service we held our business meeting; all the officers were retained for another year. On the third Sunday in July Bro. O. L. Bryan filled his appointment here and gave us a fine sermon. On Aug. 1 we enjoyed the home-coming service. Bro. Hoover brought the morning message and in the afternoon we had several speakers: Sister Elizabeth Broughman, Brethren O. L. Bryan and R. L. Clutter, and Bro. Shilder. A children's choir had a part in all the services. A Negro choir also rendered some impressive music. We are looking forward to the home-coming at the Bethel church on Aug. 15.—Irene Wymer, Buchanan, Va., Aug. 2.

**Nokesville.**—The Bible school had an enrollment of 160 and an average attendance of 129; this was a community school with seven denominations taking part. Bro. Perry Huffaker was with the children during the second week and they had a musical and spiritual time together. We had meetings at night under his leadership and were richly blessed in this ministry of music. Bro. Huffaker also brought the message on Sunday morning. The hymn festival program was given that night. Some of the young people and older members of the district held a work camp at the Madison church farm the week end of July 31. There were forty-eight campers; Ernest Lefever, last year's president of the National Youth Cabinet, was present. Some of our members are planning to attend the regional conference in Roanoke. Three delegates from our church were sent to the district conference this week. At our council meeting on Aug. 5 the church officers were elected and the vacancies on the boards were filled. Sister Anna B. Mow spoke at our service on Aug. 8.—Ruth Graybill, Nokesville, Va., Aug. 8.

**Roanoke, Ninth Street.**—On May 30 Bro. J. M. Henry of Bridgewater brought our message. An offering of \$50 was lifted for the college. We have twenty-three young men in service. Our organist left recently for a C. P. S. camp. The district women's work conference was held in our church on June 24. Sister Margie Garst represented us at Annual Conference and shared with us the inspiration of the meetings. Our morning church services were broadcast over WSLs during July. The Sunday morning attendance has been good. The Wednesday evening meetings have been a series of study and discussion on the doctrines of the church. Beginning with August and continuing for several weeks, outside speakers will be used. Pastor and Mrs. Shideler are taking a vacation during August.—Mrs. C. E. Bowman, Roanoke, Va., Aug. 6.

**Troutville.**—At our council on July 12 all church officers were re-elected. The matter of ministers' insurance was discussed and directed to the pastoral committee for study and information. A proposed budget of \$2,000 for congregational expenses for the coming year was approved, as was also an increase of fifteen per cent in our mission budget. A two weeks' vacation Bible school, under the direction of Mary Phelps, was held at the Baptist church and closed with an interesting program on July 25. Bro. E. H. Kahle is continuing to fill the preaching appointments in our church. Sister Elizabeth Broughman will conduct a revival in the New Bethel house beginning Aug. 1 and continuing ten days. We are looking forward to having Bro. C. D. Bonsack with us for a two weeks' meeting beginning Oct. 24.—Frankie Showalter, Troutville, Va., Aug. 2.

### West Virginia

**Greenland, Brick.**—On May 16 the district B. Y. P. D. round table was held at our church. There were 117 registered delegates. Our ladies' aid served the evening meal. Bro. Stauffer Curry was the guest speaker. Our pastor attended Annual Conference and on June 13 brought us an interesting report. Through the efforts of Sister Willie Poling we have a seventy-five per cent Messenger club. All of our families who are active church workers are taking the paper. Our home-coming was held July 4. Our pastor brought an appropriate message in the morning session. In the afternoon Bro. Lester Evans of Cumberland, Md., and Honorable Owen S. Schaeffer, a member of the state legislature, were guest speakers. On July 11 our pastor baptized four young ladies. This makes six who have been received into the church since our last report. We are giving regularly to Brethren Service and relief. Our B. Y. P. D. is very active. They meet twice each month for worship, study and recreation. Several of them are planning to attend Camp Galilee.—Anna B. Seese, Petersburg, W. Va., Aug. 3.

**Greenland, Oakdale.**—We are planning to have our revival in September. Our church suffered the loss of Brother and Sister James Evans in May; they contracted measles and died sixteen days apart. Three of our boys have gone into the army and several have moved to other communities. Our pastor preaches every first and third Sunday. A number of our young people are joining with the B. Y. P. D. of the Brick church in their meetings. Some of our group are planning to attend Camp Galilee.—Anna B. Seese, Petersburg, W. Va., Aug. 3.

**Spruce Run.**—Bro. Ernest E. Muntzing of Harrisonburg, Va., held a revival here July 11-25. He did much personal work and visited in many homes. The church has been spiritually strengthened by these meetings and five persons accepted Christ; three were baptized into our church and two went to the Methodist church. Others await baptism in the near future.—Lena B. Shaver, Lindside, W. Va., Aug. 1.



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by WANG TUNG

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# GOSPEL MESSENGER

Volume 92

September 4, 1943

Number 36

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The bell pictured here was owned by the mother of Sister D. L. Miller. Elder and Sister Miller had lived in the home of the W. E. Wests at Mt. Morris, Illinois, for several years before Elder Miller's death. Before Mrs. Miller died in 1926 she presented the bell to Mrs. West, who now presents it to her friend, Mrs. E. G. Hoff of Elgin, Illinois, for her collection. The bell was over one hundred years old when it was given to Mrs. West.



## Around the World...

The Y. W. C. A. has centers for service women in Egypt, Iraq, Eritrea and North Africa. They serve British, American and French women.

A small group of earnest Congressmen have met in Washington once a week for the past year at an early breakfast meeting where there was Bible reading, discussion and prayer.

Eskimos at the Cambridge Bay Anglican mission in northern Canada have contributed a large sum in fox furs in the hope that they can "buy a missionary." There has been no missionary in charge at that post for three years.

The Negro population of towns and cities increased 23.1 per cent from 1930 to 1940, according to figures from the Census Bureau. Since 1940, 966,866 Negroes have migrated to cities with a Negro population of more than 2,500. Forty per cent of the Negro population resides in 315 such cities.

The Council of Friends of Reunion, an interdenominational society in London, has adopted a resolution endorsing the aims of the South India Church Union Scheme, which calls for the merger into one single church of representative bodies from each of the three major Protestant groupings—Anglicans and Methodists, Presbyterians and Reformed, and Congregationalists.

Church life in some sections of Germany has "suffered very considerably" because of recent Allied air offensives, according to a statement by the Council for Spiritual Affairs of the German Evangelical Church. The Allied raids "have taken on such proportions that not only have thousands of our countrymen, particularly aged people, women and children, died, tens of thousands seen their lifework undone, and untold numbers of families been dispersed and deprived of their homes, but also the life and work of church congregations have suffered."

There are several bills before Congress which aim to repeal the Chinese exclusion laws, place Chinese immigration on a quota basis, and permit the Chinese to become naturalized citizens.

These laws came into being as a result of the importation of Chinese laborers to the West during the gold rush days in the early 1850's. The Chinese built railroads, operated mines and reclaimed California's swamp lands. By 1880 there were 105,000 Chinese in this country. Then, the rough work of pioneering done, race prejudice and political agitation forced the passage of the Chinese Exclusion Act in 1882. Other restrictive measures followed, until by 1924 a total of fourteen restrictive laws had been enacted.

The Chinese are not allowed to enter the United States on the same quota basis as European immigrants. A special certificate is required in addition to a passport before a Chinese professor, minister, student, merchant or traveler can obtain an American visa. The Japanese have never been forced to produce certificates. Moreover, the Chinese can enter the United States only at certain designated ports.

The fundamental issue, from the Chinese side is that they are ineligible for citizenship by naturalization.

Proponents of the measures before Congress urge legislation for three reasons:

1. As a measure of war expediency, to strengthen Chinese morale.
2. As an act of overdue justice to a friendly people against whom humiliating discriminations have been made.
3. As a means of cementing the goodwill of a great nation with whom postwar trade will be highly profitable.

Postwar education in Germany was the theme of a recent conference held in London. Refugee pastors and professors as well as an English bishop, a canon of St. Paul's, the director of religious broadcasting and other well-known leaders took part. Dr. Hildebrandt, one of the best known refugee pastors in England, said re-education in Germany and elsewhere must begin with the preaching of the Word of God.

The German church continues its fight against nazi influence, according to reports received at Stockholm. The Free Churches have a total membership of approximately 250,000. Although the work of the Free Churches has been hindered because all religious publications have been forbidden and because the majority of members have been mobilized, they nevertheless continue to hold the Christian front against opposition. They look forward and plan for the great task which they will have to perform after the war.

The children attending the junior-hi camp of the Kansas Presbyterian churches this summer received forty-five minutes' daily instruction in narcotics.

Two and one quarter million cords of pulpwood are needed to manufacture paper required for packaging food, munitions and supplies to be shipped overseas in 1943.

Reasons for the enormous sales in books have been given by students of the situation as (1) making books readily available at low prices, and (2) increasing the number of sales outlets.

One hundred and twenty-three thousand working days a year, it is estimated, are lost in the three war production cities of Hartford, New Haven, and Bridgeport, Conn., on account of arrests for drunkenness.

Director H. L. Lehman of the Office of Foreign Relief and Rehabilitation announced that his organization is ready to rush seed and agricultural machinery to Europe, as well as food supplies, when the conquered lands are freed.

For the first time in its history, the Society of Friends in England has chosen a woman as presiding clerk of its yearly meeting. The new incumbent is Mrs. W. Maude Brayshaw, who became a member of the society at the age of sixteen.

In an effort to save the Greek people from the hostage system, the Metropolitan of Athens, Archbishop Damaskinos, has offered to let the nazi authorities take his own life and the lives of the Greek Orthodox clergy, according to a radio report of the British Broadcasting System. "You kill farmers," he told the nazis, "and after their death, families are broken and without support or bread. You kill sons and families lose their material and moral aid." He showed them a list of names of Greek clergy, beginning with his own, and said, "These you may shoot without hurting Greek homes."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

SEPTEMBER 4, 1943

Number 36

## ... Editorial ...

### Don't Call It Intervention

Is God the Lord of the unusual alone or does he also control the common and familiar? How much of this world is he concerned with? Whose power is this that we see manifest in the sprouting of the seeds and in the holding of the stars in place? What is the range of the divine activity?

Such questions answer themselves if we face them squarely, which is exactly what we seldom do. In one breath we acknowledge God as the creator and sustainer of all things, and in the next we talk of his intervention in the natural order, as if somebody else were running that. Processes beyond the power of human understanding are going on all around us every day without our notice, but let some new inexplicable thing take place and we say at once: "God must have done it." Of course he must have, but the "must" is no more imperative in this case than in the other. Who makes the flowers bloom?

There is but one God, the Scriptures teach, and so Christians profess to believe. Yet many of us seem practically to have made of nature or natural law another god. At least we seem to predicate in the usual order of nature some other power than God's power, when we speak of his miraculous exercise of power as intervention. Why suppose him to come in where he is already?

But if he is indeed already there, it is a simple matter to think of him as sometimes using methods or laws with which we are not familiar. Who are we that we should presume to have learned all about God's ways with the infinity of energy at his command? The so-called miracle, especially in these days of increasing wonderment over new discoveries, is no stumbling block either to true faith or to true science, but intervention and suspension of law are bad names for it.

Law is not a force. Law is a way, a path, a channel in which a force acts in a given set of condi-

tions. The power is not in the law but in what operates it. The Bible teaches that this operating power, throughout the world of nature, is God. Would it not be the part of good sense as well as of humility, to confess frankly that there may be secrets in the divine processes which the smartest of us have not yet found out?

Whence then this tendency to deify the laws of nature and limit God, our God, to the occasional and different, thus compelling him to "break in"? Why not let him have full sway everywhere throughout the universe which he has made? Why not give him *all* the glory and dominion and power?

E. F.

### God's Purpose in Our World

It may seem presumptuous to attempt to interpret God's purpose in our world. Yet, if we are to be co-workers with him it is certainly important to try to understand what God is doing. One is encouraged to try this because we read that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him." If the revelation of God through Christ means anything, it is that he is not willing for any to perish, but desires that all should enter into fullness of life.

Now the broad lines of God's purpose in the world are evident in what he began to do at the very beginning. We understand that in those times the earth was without form and void. Into this confused and disorganized chaos he began to introduce order, sequence, control. We see order manifest in the separation of waters and the appearance of land, in plants and animals producing after their kind. We observe sequence in the progress of the seasons, in the life cycles of living things. We can see the idea of control in the relation of the sun to the planets, in man's dominion over the resources and creatures of earth. "Order



is heaven's first law," according to one of our poets.

Thus God's purpose on the level of the things of the material universe certainly is largely that of bringing order where there was chaos. However, the coming of man thrust new factors into the situation on the level of man's relation to man. His tremendous potentialities for evil, as well as for good, have resulted in baffling confusion and bloody conflict. Yet, if man was to have sufficient freedom to make real choices there were risks to run. If men were to be able to develop as persons, then suffering and sin, and all that is required to heal or atone for these, were problems sure to follow. Even so, God took the chance and assumed the risks.

It is on this second level of life that the greatest confusion reigns and God seems to be getting so little done. We would like to see accomplished in a lifetime what he has set as the far-off goal for the human family. Here, also, God is working toward the blessed order that is intrinsic in real brotherhood. But man, being what he is, and often discouraged if not openly rebellious, continues to delay the consummation of God's purpose for us.

But you wonder what a lone individual can do? Not much, of course. Yet everything in the final analysis. Not much because one person seems to count for so little. Yet patience can do something to hold the ground already gained, and faith can do much to add something more. In dark ages perhaps the most that can be done is to hold on; in golden ages real progress can be made. After all, the progress of God's program depends upon the spirit of individuals. One evil philosopher can destroy a nation; one good prophet can save his people. This is why the individual can do so little—or so much.

As we eliminate conflict on the level of man's relation to man, we do another and equally vital thing. We improve our relations with God. It is rather commonly supposed that the first step in realizing order on the higher levels is to get right with God. Yet Jesus shows that we must begin on the level of man's dealings with man. He who would worship must first be reconciled to his brother. It is then and only then that the gift can be fitly offered.

Likewise John would have us to understand that the love of our fellow men is basic. "If a man say, I love God, and hateth his brother, he is a liar." How can one love the unseen God if he finds it impossible to love the brother he can see?

This, then, we seem to know about the purpose of God in our world: On the level of the natural world we see him working for order, sequence, control. On the second level God is seeking these

values in the relationships of man to man, but under conditions made more difficult because of man's potentialities. But what we realize on this second level fulfils the first condition for achieving the third and final level of purpose—oneness with Christ and the Father himself. H. A. B.

### Changing Pastors Gracefully

It is inevitable that churches must change pastors. Especially in times like these, it may happen that a shift is necessary in the middle of a pastoral year. But even so, the inevitable can be done with attention to conserving the utmost in all essential values.

Not so long ago there came to hand something of the inside story of how a large congregation was able to change from one to another pastor and do it with real grace. Of course, the large end of the credit must go to the committee in charge.

Perhaps the most commendable thing about the members of this pastoral committee was that they did not feel that their work was completed when they had secured the services of the new pastor. They did everything possible to prepare their people to receive graciously the ministry of their new pastor. This was real Christian statesmanship.

On the Sunday before the arrival of the new pastor the committee asked a former pastor to speak on the subject, *I Was a Pastor*. The writer does not have access to his talk, but he is sure it was stimulating and suggestive. Following this the dean of the college, a faithful layman of the church, spoke on the subject, *If I Were a Pastor*. For a suggestion to other churches who may be changing pastors this year, we quote from his remarks:

"If I were a pastor, I would expect every member to give me a reasonable time to get acquainted before passing critical judgment on me.

"If I were a pastor, I would expect my members to remember that I will not do things as my predecessor did them.

"If I were a pastor, I would measure my members in the following ways: more by the way they supported the program of the church than by the vigor of their handshake; by their willingness to work day after day no matter where they are hitched; by their continued loyalty after being defeated in church election and after others speak unkindly of them; by the thoughtfulness of those who budget their time so that the church gets its share.

"If I were a pastor, I would want my members to remember that not all my sermons will be strong and that the way they listen will make a great difference."

H. A. B.



## PERTINENT TEXTS ON THE CHURCH

BY WARREN W. SLABAUGH

### I. Christ the Founder

*Text: "On this rock I will build my church and the gates of death shall not be strong enough to hold it" (Matt. 16:18).*

JESUS founded the church. In carrying out the commission which he had received from the Father, the building of the church was an essential part. The importance which he attached to the church is indicated in the words of the text. He solemnly declared that it was to be a permanent institution; death, the common lot of all things physical, would not be its end.

What is the church of which Jesus spoke so naturally? The word which he used was a familiar one, probably the Aramaic form of the Hebrew word *kahal* meaning *assembly*. In the Greek text it is *ecclesia*, the word which appears most frequently in the Greek translation of the Jewish Scriptures when reference is made to the community of Israel. Some critics hold that Jesus did not speak these words or those of Matt. 18:17, which are the only occurrences of the word in the four gospels. However, it is a matter of surprise that the word does not occur more frequently. It was a word of common usage among the Jews, and along with its companion word *synagogue* expressed an idea that was basic in their religion, brotherhood. And Jesus used the word because the fellowship of the saints would be at the very heart of his new movement. In the church would be realized the first fruits of the kingdom of God, and through it as an agent, the kingdom in its larger and final aspects would be promoted.

When did the church begin? The generally accepted answer is, "At Pentecost." But in reality the church began with Christ, and the apostolic church was only the continuation and expansion of a movement already begun by him. The activities of the historical Jesus fall into not two but three divisions. On the one hand was his religious experience of God as an individual, the mystical, expressed in his prayer life, generally apart from men. On the other hand was his public ministry to men in healing and teaching. But there was a third division that lay between the other two, the creation of a fellowship of disciples about himself. It was in this intimate fellowship with him and with one another that the fullness of spiritual blessing which he bestowed was realized. Mark records that Jesus chose the Twelve "that they might be with him." Early in Luke it is stated that there were certain women also who accompanied with them. Jesus was continually inviting

men and women into this fellowship. It promised little in the way of material rewards. Jesus rebuked the would-be disciple who profusely promised to "follow wherever thou goest." And yet it brought values so great that it left lasting effects on all who shared it, social and spiritual blessings, possessing which its members could be careless about material things. Its hold on men is illustrated in the story of the two at Emmaus, who recognized Jesus in the familiar act of breaking the bread. This joy of fellowship was shared by Jesus; at the last supper he said with a note of poignancy, "With desire I have desired to eat this passover with you before I suffer."

So Jesus founded the church and it was to him and his followers a present reality. Historically its pattern was Jewish, builded on a sense of corporate solidarity, and having for its central symbol the fellowship meal. But it was intended to go beyond its Jewish prototype; that was built after a national and cultural pattern. The church which Jesus was creating was not nationalistic; built on the idea of the fatherhood of God and the brotherhood of man, it was destined to become a universal movement. It was unique in that it was built around a person who was its Savior and the source of its spiritual life. It was not concerned with political power, or with the dominance of a particular cultural group. But its membership was open to all who would accept the proffered salvation of God and enter into its fellowship.

*Bethany Biblical Seminary.*

## The Majesty of Law

BY C. A. BARNHART

### A Meditation

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in his law doth he meditate day and night" (Psalms 1:1, 2).

AMID the ever-changing patterns of life, patterns which please us, inspire us, thrill us, shock us or destroy us, patterns which grow tiresome because of their sameness, yet amazingly incomprehensible because of their infinite capacity for change, there remains one clear, definite, irrevocable fact, and that fact is law.

On the great screen of life the reels are changed daily, hourly. The show is never repeated. True, the same plots are worked over and over (there are only thirty-six different dramatic situations, it is said), but the characters are being changed constantly.

On the coast of Maine a great rock hangs out over the water. For ages it has hung there, bold,



taunting and unafraid. The waves of the wild Atlantic have been hammering at its base for unnumbered centuries. They have been reaching up for it menacingly, like a hungry wolf snapping at the prey which is just beyond its reach.

The rock is but one of thousands of such rocks. It has seen its neighbors go down, one after another, hammered to pieces at its base, and sink beneath the water. Century after century the incessant hammering has continued. Every year has brought the lapping of the waves nearer to their victim. Every day the foundation of the rock has grown less secure. Every moment the hand of irrevocable destiny is approaching nearer to it; even while I have written this the rock fell.

At the base of other rocks it will be ground to sand, and the undertow will carry it far out and spread it upon the sea floor. Here minute particles of lime, the bones and shells of marine animals, will be mingled with it. It will harden like cement and become rock. Ages hence it may be lifted by some great upheaval of the sea floor to form a new continent or shore line. This new shore line in turn will be beaten by waves. Thus the show goes on and on. It is law.

A dark cloud rises in the west. The sun is high in the zenith. The cloud rolls and expands. The atmosphere is hot and oppressive. The sky is darkening and the winds are howling. Birds fly about bewildered. Cattle come stampeding in from the pastures. Animated life trembles. Lightning flashes. Thunder crashes. Rain falls in torrents. The majesty of the storm is supreme. Yes, supreme for an hour; then it passes. The sky is clearing. Birds flit about merrily. Cattle return to their grazing.

We go forth to view the work of the storm. It has been a cloudburst. The gentle creek in the pasture has become a raging torrent. The great oak tree, the landmark of the countryside, is lying prostrate across this gushing current.

For centuries it had weathered the storms. When George Washington was a boy it was already a sturdy oak. The prowling Indians once plied their simple arts under its canopy. When the woodman's ax took its neighbors, for some unaccountable reason it was spared. Birds nested in its branches annually. Cattle sought shelter from the midday sun in its shade. They refreshed themselves on the waters that lapped its feet. Generations of small boys fished among its roots. It sheltered the old swimming hole.

But year after year the spring freshets had encroached upon it, carried away the soil, loosened the tentacles that bound it to earth, and today it fell—fell in response to law.

A volcano breaks through the earth's crust beneath a tropical sea. It builds up a volcanic cone. The cone reaches the surface of the water. Coral polyps take hold and form a colony. A million generations live and die to form a coral island. Ocean currents bring coconuts, and waves toss them among the reefs. They grow into coconut groves. Shipwrecked sailors, clinging to bits of rigging, fight their way to land and life. They live and die by law.

An aged woman stands in her daughter's kitchen. She looks out upon the world with glassy eyes. She says, "Well, I must go home."

"No," the daughter says, "You are home. Breakfast is ready. Here is where you eat."

The aged woman says, "No, I have had breakfast. Mary is with me. We must go home."

The daughter says: "Mary who?"

The old lady replies: "Mary Wax."

Mary Wax! Who is Mary Wax? Memories! The old lady remembers. Age always does. But, alas! Mary Wax is dead. Her friend of yesteryears lives on.

But she is right. We must go home. We have had our breakfast, and perhaps our dinner and supper too; however, we must go home. It is the law.

A youth with undaunted courage turns the nose of his plane skyward and seaward. He trusts to the mechanical perfection of his plane, and risks his all. His plane proves trustworthy and law fails him not. Law never fails and never can fail. The youth reaches his coveted goal and becomes a national hero. He leads the way across the Atlantic. Others can and do follow, because it is according to law.

The youth returns to his native land, marries the daughter of a wealthy ambassador, and builds himself a fifty-thousand dollar lovenest. The story is stranger than a fairy tale. According to law a child is born into the home. Perhaps no child was ever born under more favorable circumstances. It grows to be a happy little lad of twenty months when the villain appears upon the scene. The child is stolen away in the night. It is the darkest of crimes, but it is according to the working out of law.

It is quite possible to conceive that by changing a factor here and a factor there in the formative periods of the hero and the villain, their places might have been reversed. The villain, with a proper background, might have become the hero, and the hero, during the earlier periods of his life, might easily have been developed into a kidnapper. They were both developed in strict accordance with law.



It is evident that behind the scenes and in the dressing rooms, animating every actor on the stage of life, whether animate or inanimate, is a strange and mysterious force which operates according to fixed laws. These laws are irrevocable, unchangeable and eternal.

It is only as we become acquainted with these laws and understand their operations that we will be able to change the potential villains into heroes and make all of the actors on the stage of life conform to the standards which we now consider ethical.

The scene on the stage today is a farce. It is comedy. It is exceedingly dramatic. It is tragedy raised to its *nth* power; but it is all according to law. Things are developing normally. Effect is following cause in proper sequence.

We are amused, shocked, horrified, and overcome with emotions. We can hardly believe our eyes and ears. There is one thing of which we are certain. That thing is this; that back of all the changing fortunes of a surging humanity is law—irrevocable, unchangeable and eternal.

When we see those things with which we usually associate the idea of permanence and stability come crashing down to earth, we are likely to feel a sense of utter helplessness and futility. This is as it should be. This marks us as normal human beings. It puts us in our proper place in the general scheme of things. It makes us teachable.

The psalmist must have had this feeling when he wrote: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" And again: "As for man, his days are as grass: as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

It is in the presence of great danger or in the dark that the child will reach for the hand of its father or mother and will say, "Hold me tight." So it is man's feeling of helplessness and inadequacy that causes him to seek the aid and comfort of that higher power which moves the universe.

Thus it is that religions are born. The psalmist expressed this legitimate and universal need when he wrote: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." John Henry Newman must have felt the need when he wrote:

"Lead, kindly Light, amid th' encircling gloom,  
Lead thou me on;  
The night is dark, and I am far from home;  
Lead Thou me on!"

Or Charles Wesley when he wrote:

"Jesus, Lover of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high."

And it has not been in vain that men have sought the comfort and consolation of religion. The evidences of the historic past, as well as of the present, have been most eloquent. Men's failures have been no less eloquent than their successes. The present war proves the folly and insecurity of those peoples who trust their lives and fortunes to a narrow nationalism and an economy built on selfishness and greed. We in America are not free from guilt.

Science cannot create a universe or run one after it has been created, but it can discover for us many of the laws by which the universe is governed. Science can teach us how to build a ship and how to rig the sail so the wind will carry us to our desired haven. Science and religion can teach us to observe the laws which govern our physical, moral, intellectual, emotional and spiritual growth and maturity. Religion can give our lives purpose and can direct the use of those things which science has given us. The misdirected use of such instruments has added greatly to our difficulties.

Seeking after the true religion is the occupation of the wise, and not the foolish. Practicing the true religion is a sign of strength and not of weakness.

The minister of the true gospel of Jesus Christ is not a lobbyist trying to get the Divine Legislature to modify or repeal a universal law for the benefit of a client; he is a shepherd to his flock, or an engineer teaching men how to build their lives square with universal law, so that they will stand the shocks of time and eternity.

It is within the province of men to adjust their lives so that they may find peace, happiness and security, even in the midst of alarms. Wise men have learned to build their houses upon the rock, but even the rock is not forever permanent, as we have seen; it is more permanent than mortal man and his earthly house. How foolish then to build upon the sand, the broken fragments of a hope which is already lost!

Man may harness the forces of nature and make them do his bidding, or he can oppose and ignore them and be crushed. It is man's privilege to be a co-worker with God. If man will dress his garden and keep it, he may dwell therein in safety and content; if he neglects the great salvation, the forces of nature will crush him. "The judgments of the Lord are true and righteous altogether."

John Burroughs, the great naturalist, found



nothing in the majestic march of time to give him fear. He wrote:

"Serene, I fold my hands and wait,  
Nor care for wind, nor tide, nor sea;  
I rave no more 'gainst time or fate,  
For lo! my own shall come to me. . . .

The stars come nightly to the sky;  
The tidal wave upon the sea;  
Nor time, nor space, nor deep, nor high,  
Can keep my own away from me."

Whittier wrote:

"I know not where his islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond his love and care."

And finally, the Twenty-third Psalm is the eloquent testimony of one who had found his Master's hand and was willing to go all of the way with him.

*Columbus, Ohio.*

## Whither and When?

BY CHARLES A. BAME

INFORMED persons will not deny that the world is in a swift moving transition. Old standards are shunted, forsaken or lightly regarded; new ones allure and entice. Democracy, Christianity and even morality as conceived, advocated and practiced in former times are obsolete to multitudes, hopelessly lost to older people, unattractive to many youth.

Neither do we pray for a world that is static. We know well that it has not been, nor do we wish it or expect it. Our world is as fluid as water, as vapory as air. With each new discovery and invention peoples and nations become more interdependent, and most things, either for good or ill, are coveted or accepted as necessary by aggressive peoples the world around.

In times past, this country had an almost unlimited supply of materials for all our needs because our needs were so few, but modern living has multiplied apparent needs and made us dependent on other countries for such simple things as coffee, tea, spices, rubber, tin and manganese. Yet, even this may not continue so. Americans with all their ingenuity try always to find a way to overcome seeming obstacles and we have a very definite idea of our self-sufficiency. Nothing any longer seems insuperable.

Acceding that we are in transition, where we are going and when we shall arrive are pressing questions. Is the destination good or evil? Shall the world and ourselves benefit or lose? Shall Christian people have anything to say when the next station is reached? Are they to do any of the

guiding or is a single person or nation or group to do it? Are we to arrive at democracy or autocracy, Christianity or paganism, morality or licentiousness? Are we trying to direct it to the extent of our ability or placidly yielding to others who will forget our interests? Let us think!

I have just laid down a small magazine, in a single issue of which are two leading articles which started this line of thinking; one suggesting a world of federated nations and the other an improved Christianity, each about as presumptive as any dream that any person ever dreamed he was dreaming.

The world federation plan is offered by a scholarly man of wide experience in the League of Nations. Widely heralded, it is an improvement over the plan of the League, dream child of the late President Wilson. The suggested improvement is the proposed use of commitments and sanctions instead of force.

The great idea that the war to end war had been fought and won gripped the world briefly. But we were very soon disillusioned. It was a passing dream and no more. Wars had not ceased. They soon started to rage with a new ferocity. The world was not ready for a common plan of government and will not be ready until a new common denominator of purpose can be found.

A common denominator of freedom cannot be expected of all nations until there are a common purpose and a determination for righteousness. This cannot be achieved by sanctions, commitments or resolutions. Such a level can be reached only through teaching, training and environments that produce more uniform thinking than is now possible. Some of us still believe Christianity to be the only instrument to achieve it. I believe that it is proved that Buddhists, Mohammedans, barbarians, infidels and Christians are not easily

## Jesus Our Savior

BY RUSSELL GREENE WEST

(A candlelight prayer for those in service. See The Church Remembers, page 24)

Jesus our Savior, Lord of all nations,  
Redeem our souls from sin, we pray!  
Teach us to love thee, help us to serve thee,  
That all the earth may know thy love.  
Leave us, no, never, guide us forever,  
That all the world may know thy peace!

Fires on thine altar, fires brightly burning,  
Tell of our love for those afar!  
Bless them, our Savior; guard them from evil,  
Till songs of heav'n and earth proclaim  
Jesus forever! Jesus is Savior!  
And all the earth shall know thy peace! Amen.  
*Pampa, Texas.*



amalgamated and none of them is likely to yield soon to a common plane of agreement on any subject. Moreover, there are almost impassable gaps among the many forms of government. Bridging them has been tried but has never succeeded.

The hope of a rule of righteousness on the earth is no idle dream. It is dynamic in the religion of both Jews and Christians and revives in times like this. Neither does it rest on a single declaration of scripture; it is expressed hundreds of times in the Old and New Testaments, and the last command of Jesus was to teach the whole world and every creature in it. The hope of a righteous world is carried forward quite fully in the epistles and the idea entirely dominates the Book of Revelation. It is the hope of all religions that there shall be a world made beautiful, happy, beneficent and warless.

Then, too, there is planned an improved Christianity. The first and most important item is the union of all denominations. To some, this is the most fantastic and futile of all the dreams. In this country we have had some effort to this end and while progress has been made, it is quite apparent that the net result is not fewer divisions but more. While a great majority of church members are in the large denominations, which are perhaps coming closer together, the smaller denominations are by no means ready for union, much less for making any effort toward it. To them it means the loss of doctrines, precious ideas of salvation and the adoption of liturgies and rituals distasteful to them. To them it seems that such an improved Christianity is a vaporized substitute which Paul says is none at all.

A common denominator in any two conflicting ideas is reached by shaving off some part of the ideas, forgetting or silencing differences and stressing agreements. But serious believers who accept Jesus as the final authority and spokesman for the God of heaven will not reduce any command he ever gave. Christianity is so good and so precise that to yield any fraction of it would be to lose the rock on which they stand.

We well know that we are proceeding and have not yet arrived. Instead of love, we now nurture hate; instead of peace, war; in place of the gospel, we send instruments of destruction and unashamedly boast of the destruction wrought on the enemy whom we are commissioned to save. Had we spent millions to save them, we might not now be compelled to spend billions to save ourselves and all we hold dear.

Though Americans want victory to come to their side, they fully realize the ruin it must entail on the enemy. We want our way of life to come to

the whole world, knowing that we must pay the price of denying it to ourselves until victory is won. Regimentation is not liberty even though it may be the price of future liberty. Germany now further away from Christianity than for centuries has created a missionary problem that will not be solved for generations. Russia has forsaken Christ nationally, if not unanimously. China, against her principles, is warring against her pagan bandit neighbor for her freedom.

Surely this is a time for all true Christians to gird themselves for the better day which we believe will come when the forces of right will again have sway, and progress toward a better world looms clearly on our horizon. If we must recall missionaries from the foreign fields, let us use them here to fortify faith in the homeland and make it again the storehouse, workhouse and bank for future evangelization of Christless peoples, from which task there is no vacation.

The time may soon come, after the futility of war has been driven home, when missionaries will be more welcome in pagan lands than they have ever been. All peoples will then, we hope, turn

### Volunteers

**Stenographers.** The list of men in military service is increasing daily. There is a need for two people—a stenographer and a typist—who will serve on a maintenance basis for one year or more. Two stenographers also are needed to help operate the Volunteer Service program. Anyone interested or desiring further information should write the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

At the Asheville Annual Conference, the Brethren Service Committee recommended to the Council of Boards that it request the Annual Conference to authorize the inauguration of a year of volunteer service in the following language:

"Since the youth of the church have been serving for a number of years in areas of human need, giving one year of their lives without compensation, and since the needs of the world have so greatly expanded for a ministry of this character, the Council of Boards recommends that the Annual Conference approve the principle of voluntary service by members of the church with the understanding that those who volunteer one year of service shall be chosen and assigned with great care to such service as they are amply qualified to render and that the church provide the actual expense of such ministry on a subsistence basis.

"Admitted as business.

"Answer: Request granted."

The men in Civilian Public Service during the past several years have been in reality serving on a volunteer basis in the interest of peace and goodwill on a maintenance basis. Initially the Selective Training and Service Act called for men to serve one year. When war came, the time was extended to the duration. Because of this heavy responsibility upon the church, very little was done to use men and women on a volunteer basis as authorized by the Annual Conference. A committee, consisting of Leland Brubaker, Raymond Peters, W. Harold Row and M. R. Zigler, was appointed by the Brethren Service Committee to administer the program.

Our workers in Mexico and South America are serving under this plan. Others have served thus during the past ten years.



to the only Savior who has ever been able to help in the dire extremities of life.

Our immediate task is already apparent. We must keep faith with Christ and in the Christian way. Our course was long ago charted for us. We are to hold the line for the only righteous redemption of the peoples of the earth according to God's plan. If we do, we shall help to determine both the where and the when of our future. If we fail, we shall dissipate our own strength in shallowness and leave the directing of the course of the world to other men who, though they may be less selfish and cruel than some, still are far from able to redeem us from future hells and holocausts.

It will not be easy or popular. It will take courage of a rare kind to lead to a righteous world, but our duty is plain. No disciple will fail because the task is hard or unpopular. Only as we are faithful in that which is least will we be able to do the greater things and prove our fidelity to commitments and heritages bought at no mean price. In the measure of our heroism, zeal and fidelity we may help to determine the where and the when of our course and do our part in the redemption of the race.

*Carey, Ohio.*

### **"If You Don't, Someone Else Will"**

BY J. CARSON MILLER

OFTEN it does not require a prophet to tell what is going to happen to us day by day. This is true in regard to the above expression, in the sense in which I propose to use it. The thought was suggested to me some time ago when a couple drove in to my place to be married. On investigation, I found that one of the parties had a living companion. Therefore, in accordance with my practice and belief, I could not marry them. A neighbor remarked, "You might as well marry divorced people; if you don't, someone else will." I acknowledged that the latter part of his statement was true, but I took issue with him on the first part. I explained that in order to be consistent with my preaching I could not conscientiously perform the ceremony, referring him to Paul's language on the subject (1 Cor. 7:11). The apostle's statement of the matter always seemed clear and positive, and I felt that I needed no instruction from any other source.

It is not my purpose to consider in this article the question of divorced people remarrying. I leave that to the reader and the Apostle Paul. However, I have noticed that the expression in my heading is used to justify many things of doubtful propriety. It is not good reasoning to say: "You may as well do it; if you don't, someone else will."

Surely we are not justified in doing a thing simply because someone else sanctions it and is even ready to do it in case we do not. Frequently an opportunity presents itself whereby we may profit financially by a little crooked procedure. Perhaps a friend who is looking on will say, "You might as well go ahead and profit by this; if you don't, someone else will."

We are too much inclined nowadays to measure ourselves by our imperfect selves and to compare ourselves with other people. Let us hear what St. Paul says in regard to this. "We dare not make ourselves of the number, or compare ourselves with some who commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves are not wise." The man of the couple above referred to called my attention to the fact that a certain minister (a member of our church) did not object to marrying those who were divorced. If I had compared myself with this brother and had accepted his view of the case, I would have performed the ceremony. But I explained to him that in view of the teaching I had been giving on the subject my conscience required me to be consistent at least and refrain from marrying them. With this explanation the gentleman seemed to be satisfied, and drove away to another minister.

Take a case that I have seen repeated many times in the past sixty or more years. A signature is desired on a certain paper that contains some features objectionable to a Christian. The signature of one influential person is all that is needed, and I am asked to sign it. Is it good reasoning for me to sign it because some one else is ready to do so? Some would argue that because others do things that are not right, they are justified in doing the same. I have even heard church members try to defend a questionable action by saying, "There are worse things in the church." It is not safe to compare ourselves with others. It is said that Mrs. Judson, wife of the missionary, once saw an article in a newspaper that compared her husband to some of the apostles. She was amused at this and showed it to her husband. He, however, was disgusted with it, and said, "I do not want to be compared to any human being; my model is Jesus Christ, and I want to be like him."

When the liquor men were casting about for a good lawyer to defend their case, they came to Charles E. Hughes and offered him \$150,000 to defend them. On his refusal, they went to William Howard Taft, and placing before him a signed check they told him to fill it out for any amount he desired, and assured him that they would stand for it. Mr. Taft's reply is memorable and deserves



to be committed to memory. "Gentlemen, you could not pile enough gold on this continent to induce me to take your case before the courts and before the people. I will have you know that my conscience is not for sale." Plenty of lawyers would have been glad for such an opportunity, and it was clear that if Mr. Hughes and Mr. Taft would not accept such offers, there were others who would. There are many questionable things in which you and I might engage, which might even be financially gainful. When a proposition is presented to us with the assurance that we are favored with the first choice, although there are others who would gladly accept it, we need to be on our guard, to consider the actual worth to a Christian of the proposition, and not be influenced by the fact that there are others ready to accept it if we do not.

*Moore's Store, Va.*

## Effective Rendition of Beautiful Music

BY RALPH G. RARICK

I AM lingering in the glow of a great hymn sing held on a recent Sunday evening in one of our churches. There were people in attendance from as far as fifty miles, and the church was packed, with more joining in the best they could from the immediate outside. Besides our own folks as participants, there were others of the "tie that binds our hearts in Christian love," and likewise singing Christians.

The more than two hours in session seemed very short. A number of choristers led in the congregational singing of outstanding sacred songs. Also there was a line of related songs sung from memory. As every heart was lifted up in inspiration to pour forth heavenly melody, it was suggestive of what it will be like "when all redeemed singers get home." Interspersing the congregational singing were many special numbers. It was pure delight to see and hear some of this done by fathers and mothers in Israel. All in all it was effective rendition of beautiful music.

We Church of the Brethren people have established a noteworthy record in our church music, and particularly our congregational singing. Perhaps the most outstanding instance is the singing at our great Annual Conference, when we have in normal times a brotherhood assemblage numbering thousands. And this year when the number present was far less than usual, the Conference music was of especially high order. It definitely did something to us and went far in making it a Conference to be remembered.

Brethren and sisters, let us continue to sing, and continue to make it the Brethren way of life! It

is fitting and proper to make hymn sings such as the one related a common occurrence among us. And good music, that which comes from study, planning and practice, should characterize all our gatherings, with special emphasis on it in each local church. With all our tuning in on radio music, much as that is in place if wisely done, we must give diligence that no interference comes to our giving vent to the heart's overflow of good music in the home, for music of our own spontaneous processing can contribute so much in making a "home, sweet home."

We are Brethren, which means, if everything is in the clear, that we are Christians. And Christians are predominately musical in the very nature of things, and more musical indeed than any others of this world are in position to be. Not dependent solely on outward things and circumstances but having divinely implanted in us the "hope both sure and steadfast," which cannot be destroyed by time or by any earthly adverse circumstances whatsoever, we can even, as Paul declares, "rejoice in our tribulations."

It largely simmers down to us being individually musical. "Impression without expression leads to depression." The impression which we received on the happy day of our conversion and which we have in enlargement today in our glorious faith calls for an expression in genuine and abounding Christian life and service. We especially owe it to a world at war to use to the fullest a singing and

## McPherson Conference—1943

BY CYRUS FUNDERBURG

From far and near we come to hear  
The message for our day,  
For leaders true must bring to view,  
And plan the future way.

Our Brethren strive to keep alive  
The way of peace and love;  
They humbly teach, and truly preach,  
The ways of God above.

In sacred walls, in college halls,  
The Brethren can be seen;  
With friends they meet, in church and street,  
Or on the lawns so green.

A happy band of workers grand  
Are there to learn and do;  
They listen well as speakers tell  
The course that they pursue.

Quickly days pass, until—alas—  
The meetings all are passed;  
Then home we go, with faith aglow,  
To better do our task.

*Springfield, Ohio.*



musical ministry, as well as to be obedient to every other heavenly vision, that mankind may the more find the way to true victory as it is in Christ Jesus our Lord.

*Chambersburg, Pa.*

## Our Mite and Might

BY ZACH NEHER

WHEN we make a contribution of any sort—either money or talent—do we throw in our mite or might? Perhaps we could do both. As the poor widow gave her two mites she gave her living—her might. Very often we give our mite and not our might. If the small amount that we give has no force—no prayer—to back it up then it is merely a mite. When it is given energy and life it becomes a might—a power and a force for good.

The five loaves and two fishes were a mite for a multitude. Jesus said, "Bring them hither to me." He blessed them and gave to the disciples to distribute to the multitude until all were filled. When they took up the fragments there were twelve baskets full. Wonderful indeed what the mite that we may have can do if given up to the Lord! The man who was given only one talent thought it hardly worth while to use it. He hid his money. At the reckoning even that one talent was taken from him and given to him who had increased his ten talents. We either use or lose both our mite and might.

*Reeds, Mo.*

## Labor Day Message

Issued Through Department of the Church and Social Service,  
Federal Council of Churches

The worth of the individual is established in the love of God as revealed in the concern of Christ for him. He and his fellow men are in truth brothers; for God holds them all in the same love. Hence Christians, in loyalty to their Lord and Master, must judge all economic arrangements by their bearing upon human dignity and brotherhood. Christians today must feel within themselves a "divine discontent" with any economic order wherein human worth and brotherhood are flagrantly and complacently violated at many points. They will express this discontent in prayer—"Our Father... give us this day our daily bread and forgive us"—and through their everyday responsibilities and practical relations as consumers, producers, citizens, and members of the church.

A Christian society must assure meaningful occupation for everyone willing and able to work. Full employment is an unfinished business of the American people. When we set out to become the arsenal of democracy, some eight million workers were unemployed. The current surge of employment is war-stimulated, hence artificial and transitory. The problem of unemployment in peacetime is still unsolved. Maximum production and maximum employment will be required in the postwar world as safeguards against the injustice and frustration which breed racial tensions

and social desperation. Government, management, labor, and the church, as well as every responsible citizen should consider full employment as a prior claim and obligation upon us all in planning for postwar reorganization of our national economy.

We of the United States must realize our responsibility not only to our own people, but to all the peoples of the world. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" The needs of a destitute and war-ravaged world will tax the productive capacity of every country. We of the United States must not measure our obligation in terms of what we can produce for our own requirements. We must continue to make available for the needs of all peoples the enormous productive capacities which we have demonstrated in time of war. The postwar world will demand of the American people self-discipline and generosity. In all probability the United States will have to accept a large measure of the responsibility of providing for the needs of many peoples of the world both for relief and economic improvement.

Along with other American groups, labor has the high calling under God, to bring vision and purpose to America's role in fashioning international political and economic institutions designed to assure a world ordered by law in the interest of peace and justice. It is encouraging that organized labor here and abroad gives evidence that it is preparing to take its part in behalf of justice and brotherhood in postwar international reconstruction not only for itself but for the nation and for the world as well.

The basic ideals and objectives of the labor movement are in principle closely akin to many of the social purposes of the Church. That these ideals and objectives are comprised at times by labor is unhappily characteristic of the cleavage between profession and the practice of all institutions and organizations, the Christian church itself not excepted. Organized labor needs to be ever alert to its own shortcomings; for any lack of integrity, any racial discrimination, or undemocratic procedures, even in exceptional cases, become seeds of destruction not only within the labor movement itself, but within the national community as well. On the other hand, church people should discount reports that treat with silence the good in the organized labor movement, but give exaggerated emphasis to its shortcomings. It is the obligation of church people to extend recognition and encouragement to that host within organized labor—many of whom are themselves members of churches—who build into their unions the principles of integrity, justice, and brotherhood.

A labor movement, strong in numbers, and in active co-operation with management, agriculture and government, is a social necessity in order to sustain democracy on the home front, make it effective in the world conflict, and aid its extension in the postwar world. Such a labor movement can be a strong ally of the Christian church in promoting justice and well-being on behalf of Christian democracy in the service of postwar reconstruction. May the church, and labor and all other economic groups dedicate themselves with new vision, unselfishness and determination to the task of achieving in human society God's purpose for righteousness, justice and peace based upon the worth and solidarity of all men.



## PRAYER CEILINGS

BY CHESTER E. SHULER

A minister found a member of his flock very ill. "I'm sorry to see you flat on your back," the pastor said.

"I'm flat on my back all right. And I've done a lot of praying while I've been here, too," the sick man replied.

"That's fine. I've heard it said that one can pray better when flat on one's back, because he can look up more easily. Have you found that true?"

The other's face clouded. "Can't say that I have, pastor. Indeed, I've felt that, although I have prayed much, my prayers have not gone past the ceiling!"

It required some wise counsel and encouragement by the minister to show the sick man why his prayers had a ceiling upon them. He was successful, however, and the patient later stated that his prayers were going through to the throne.

There are prayer ceilings, as well as price ceilings, air ceilings, and some other varieties of ceilings. And usually, the one function of a ceiling is to keep things down below it, to keep them from going higher. Some ceilings are useful; others are detrimental. Obviously, prayer ceilings are among the latter kind.

Satan likes to see prayers with low ceilings! He chuckles with unholy glee when our prayers, like those of the sick man, do not go past the ceiling. He is happy even when the particular ceiling happens to be that of a very tall and costly church edifice and the prayers emanate from the lips of a popular preacher. Just so those petitions stop short of the throne of grace, Satan is well pleased.

Do our prayers—yours and mine—have ceilings? If we don't know, we ought to find out. But we shall probably know it, if they have. When the Holy Spirit of God makes a definite connection with our spirit, or vice versa, we are conscious of the fact. If we are suspicious that there is a ceiling interrupting, it is probably true. Our job is to see that it is removed promptly.

It may be well to think for a bit about some ceiling conditions which interfere with efficient praying. But first, it is well to determine whether we really have a ceiling on our prayers.

Satan would like to make us think we have, even if we do not! When God for some very wise reason delays answers to our prayers, the adversary enjoys having us conclude that such prayers will not be answered and that we might as well stop praying for that particular thing. He tries to stop us before we have prayed sufficiently.

There are times when the very silence of the Lord is in itself an answer to prayer. Take, for example, the incident recorded in John 11. When Lazarus, brother of Mary and Martha, fell ill, they sent word to Jesus. They wanted him to come at once and heal their beloved brother; doubtless they fully expected that he would do this. In verse six we read, "When he had heard therefore that he [Lazarus] was sick, he abode two days still in the same place where he was." This was not at all the way Mary and Martha expected their Friend to act! They must have waited in agony of spirit—just as we sometimes wait when the answer is delayed! The record distinctly states that "when he had heard...." he delayed, deliberately, going to

help Lazarus. There was a divine reason for this delay, but we cannot doubt that to the distressed sisters that reason was not plain just then! It seems that they had asked not for too much, but for too little, for they had requested only the healing of their brother's body. Jesus intended that this incident should serve a far greater purpose. The death of Lazarus, Jesus stated, was not simply unto death, "but for the glory of God, that the Son might be glorified thereby" (John 11:4). Now, if Mary and Martha, who dearly loved Jesus, had realized this, they would have been very glad indeed that even the sickness and death of their brother might bring glory to their Friend.

Thus the Lord sometimes withholds the answer to our own prayers because we are not yet ready to receive all that we have asked for. Or it may be that we, like the sisters, are ready to receive far more than we ask (Eph. 3:20). In any event, he desires to answer our petitions in such manner as will best glorify God. And this, of course, is also the desire of every born-again Christian who truly loves his Lord.

We see clearly that delayed answers are not necessarily denials. They may also be faith-strengtheners, intended for our best good. The weak muscle in our arm is best strengthened by proper exercise. So with weak faith: it is most surely strengthened by trials, or delays, or other testing events.

Delayed answers are not necessarily prayer ceilings. The delay may not be caused by or due to any fault on the part of the pray-er. As stated previously, Satan would like us to think that it is our fault. He ever seeks to discourage the Christian.

Two common errors on the part of pray-ers are these: (1) praying once or twice with great fervency for our heart's desire, and then, because answer is delayed, concluding that the thing sought is not God's will and stopping our praying too soon; (2) blindly, thoughtlessly demanding a certain thing from God (it may be our heart's desire also) without first ascertaining, or even considering, whether such a thing may be his will.

We have shown, above, some of the reasons why the first practice is in error.

In the second case, when we demand something from God, which happens to be our heart's desire we are likely to receive it. There are examples in the Book in which God granted the desire of men's hearts to their own injury, as, for example, the Israelites' desire and petition for meat (Num. 11:20; Psa. 21:2; 78:29). True, a merciful God frequently withholds from us wrong petitions, even the thing we seek fervently, earnestly, demanding, when such petitions, if granted, would work harm to us, or when they would be for our good rather than our best. That is his prerogative as our heavenly Parent—just as the earthly parent withholds, mercifully and wisely, the keen-bladed knife which his small son pleads for. But the demanding of something thoughtlessly and blindly is nevertheless a highly dangerous thing. Our vision is so short; we cannot see beyond our immediate horizon, but God sees the end from the beginning. With the passing of time, we ourselves can frequently realize that the answering of past prayers would not have been for our best. We were asking things outside God's will for us.

It is true that God does answer many prayers—sometimes immediately (Isa. 65:24; Dan. 9:21-23; 10:12; Matt. 14:28-31). Other prayers are answered after



a delay (Luke 18:7; John 11). Some are answered quite differently from the way requested or expected (2 Cor. 12:8, 9). In other cases, God sees best to allow the thorn to remain, but gives needed grace to endure, as in Paul's case. It is helpful to remember these facts.

"Ye ask and ye receive not because..." (James 5:3). It is also true that some prayers are not answered at all. These prayers have definite ceilings—conditions which prevent their being answered, or heard by God. We can refer, in a brief article, to only a few of them.

1. Sin deafens God's ear. This is made very plain in the Record. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1-2). Thus we see that our prayer is hindered by our sin. This is a ceiling beyond which no prayer, however eloquent, can ascend. When we attempt to spread forth sin-besmirched hands to him, he will neither look nor listen. "And when ye spread forth your hands, I will hide mine eyes from you" (Isa. 1:15). God loathes sin; he hates sin with a fierce, unrelenting hatred. Therefore, he can and will have no fellowship or communion with a sin-befouled person, and when such a one seeks to pray, without asking forgiveness for his sin, God will not look, hear or answer. There are "secret sins" (Psa. 90:8); there are open and manifest sins (1 Tim. 5:24); "presumptuous sins" (Psa. 19:13), and besetting sins (Heb. 12:1). In any case, God's warning is clear: "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). If we would have power in prayer, we must be merciless in dealing with all sin. "Search me, O God, and know my heart: try me, and know my thoughts" (Psa. 139:23).

2. An unforgiving spirit. This, of course, is just another form of sin. But a person with an unforgiving spirit cannot hope to have been forgiven by God. Says God's Holy Word: "If ye forgive not men their trespasses, neither will your father in heaven forgive you" (Matt. 6:15). Someone has so fittingly stated that the door to one's prayer closet must have two hinges: one, "Love God supremely," and the other, "Love thy neighbor as yourself." The door will not swing on broken hinges, or on one hinge. Yet it is in the closed prayer closet that God has promised to "recompense" (Matt. 6:18). It certainly does not pay to retain an unforgiving spirit if we would get things from God. It forms one of the lowest prayer ceilings of all.

3. A wrong motive in asking. James states plainly: "Ye ask and ye receive not because ye ask amiss that ye may consume it upon your lusts" (James 5:3). Or that we may spend it upon our pleasures. This is a very personal passage! Only we who do the praying within our hearts can know for a certainty why we ask for a certain thing. Others may think and believe that we are asking quite unselfishly, but we know definitely why, and God knows also! Our selfishness is paralyzing our prayers, if we ask with this selfish motive. Why do we ask for even the finest blessings? Why do we plead for the Holy Spirit's power in our lives? Do we want it alone to bring glory to God, or so that folks may point to us and remark concerning our depth of spirituality and power? This is a searching question. It strikes to the depths. Why do we plead with God to heal our disease, to restore our health? What

made us ill in the first place—our own negligence, indulgence, or dissipation? Why do we wish to have our life lengthened—for God's glory or to make more money and have more selfish pleasure? Why do we pray for a revival in our church—for God's glory and the salvation of souls in whom we are truly interested, or in order that our church membership may grow and our church be the largest and most influential in town? Why do we ask to have our darling child saved—because we may give him as a missionary if God so desires, or just because it will be nice to have a Christian boy and to have it said that we did our duty as parents? Yes, motive makes all the difference. And God knows our motive.

4. "Because..." This reason will cover all the rest of the unanswered, low-ceilinged prayers which we pray. We alone can supply the missing words. If we cannot, God will doubtless aid us in finding any secret reason, if we ask him earnestly to do so. If our prayers seem dead, we shall do wisely and well to make searching inquiry into the depths of our prayer life and personal life. There may be a secret sin causing the ceiling.

And then, when God mercifully points out the secret sin to us, as he surely will if we sincerely so desire and petition, we must deal mercilessly in putting it away with his help. There must be no quarter shown. It may be a very pet sin, something that has heretofore seemed quite harmless, and so pleasant: that little vice which we have cherished since childhood, perhaps, and which we have never quite been willing to admit was really wrong; maybe that liking for a certain form of literature which, while popular, is not clean, not uplifting, not edifying, not fitting for a Christian's mind; perhaps that pastime which, though nearly everybody indulges in it, we know is not the type of recreation which is conducive to spiritual health and rejuvenation of soul and mind; or possibly, that social custom which we hesitate to drop or ignore because of what others think of us.

Even in seeking to know our secret sins, if any, the matter of the right motive is so important! It is so easy to ask a perfectly good thing with a wrong motive! But even in asking to have our secret faults pointed out, we must do so for the glory of God and not for personal comfort or ease of conscience!

Prayer ceilings are important things to think about. Let us ask God to make it clear in case we really have one over our prayers.

Harrisburg, Pa.

## Emanuel B. Hoff—Bible Teacher

BY ERNEST G. HOFF

### Chapter V. A New Start

In the fall of '91, Grandfather Hoffs left the old homestead at Waterloo and moved to McPherson, Kansas. Father went with them and helped them to move a house and put it in shape on a plot of ground near the young Brethren college. Grandmother Gockley already lived at McPherson; also Auntie Flack, the oldest sister of Grandmother Hoff. Auntie Flack's adopted son, Freeman Muir, was a teacher in the college. McPherson offered the associations of a college faculty and environment, and father valued these. His younger sister became a student in the college.

It was at McPherson a couple of years later that he



first met Albert C. Wieand. The meeting took place on the college campus west of the old dormitory. It introduced a fellowship out of which was to come the lifework of both of them. Wieand was a young man from the Ohio community where father was born. He knew father's uncles there and friendliness with the Hoff family developed immediately. Father cordially invited him to come and see his library. He showed him Young's Analytical Concordance, Godet's Commentary on John, and other precious books. And what was better, he invited him to come and use the books whenever he wished. Wieand was not yet in the ministry, and father's interest and preaching made a deep impression upon him. He says he liked to hear father preach better than others because father's sermons showed deep insight into the Scriptures. Mannerisms didn't bother him.

Father was gone from home for about a year, so long in fact that his little son scarcely remembered him when he returned. He preached on the northern frontier in Dakota. And he attended the Hygienic College in St. Louis for a time. It was while there that he helped to nurse through a siege of fever a good friend of Anna's, Ida Wagner. This association opened the way for another intimate companionship.

Ida Wagner was a member of the Mount Morris graduating class of 1890. Her interest developed along lines of health and medicine. Besides the Hygienic college at St. Louis she attended Hering Medical College in Chicago and received the M. D. degree in 1894. Her first meeting with E. B. Hoff was at his wedding with Anna Gockley. She says she wondered then what Anna saw in him. But time and opportunity changed things. The Gospel Messenger for October 16, 1894, carries the following correspondence item from the Franklin Grove church, Illinois: "Last Sunday evening, September 23, at our usual service, Bro. Emanuel B. Hoff of McPherson, Kansas, preached in an earnest manner a very acceptable discourse from Psalm 119:11. At the close of the services he stepped down into the audience and led Sister Ida M. Wagner, M.D., to the altar, and they were there united by Bro. Daniel Dierdorff in the holy bonds of wedlock. They left the same night for the West, with many kind wishes for their prosperity. Sister Ida was reared in this community, and with her education and talents will make Brother Hoff a most excellent helpmeet in the work of the Master."

They had rooms in Grandfather Hoff's home at McPherson for a few months. It was of this period that Dr. G. H. Van Dyke says: "I knew him first at McPherson. He was kind, tenderhearted, unselfish, a fine and safe counselor, sacrificing his own interests to help anyone in need. In this spirit he and his wife came to our home the evening we were elected to the ministry in McPherson. His kind counsel, encouragement, and prayer, can never be forgotten. He presented to us some helpful books which I have used much and still prize highly." Others recall the great earnestness and enthusiasm of his preaching at McPherson. He was ordained to the eldership there.

After a wagon trip over the western plains for health's sake, E. B. and Ida Hoff took charge of the recently organized mission in the city of Des Moines, Iowa. The son, Ernest, now five years old, was so well at home with his grandparents and aunties that he was left behind, and their home was his home until he had one of his own. However, he spent periods of a month

or so on various occasions in the home of his father and stepmother. Little information is at hand regarding the work at Des Moines. The Gospel Messenger indicates that the mission was organized with thirty members. A correspondence item in 1896 reports that by that time there was a lively Sunday school of 130 and a preaching service with still larger attendance.

At the Annual Conference at Ottawa, Kansas, in 1896, the Mission Board extended a call to E. B. and Ida Hoff to go to India to help to stabilize the newly established mission there, but the medical examiner at Des Moines said father was not in physical condition to endure the India climate. They continued on in Des Moines.

In October of the next year, 1897, they pulled up stakes and he entered the Divinity School of the University of Chicago. Here his passion for Bible study had its day. Dr. William Rainey Harper, the president of the university, was master of Hebrew and famous as a teacher of Old Testament. Father had been in correspondence with him nine years before regarding the study of Hebrew. Dr. Ernest D. Burton, an outstanding man, was teacher of New Testament. And there were others, Shailer Mathews, for instance. Father would not line up for a degree. He had no taste for systematic theology or church history; he wanted only Bible and Biblical languages. He studied intensely, repeating some of his courses in order to master them. He had struggled along for so many years by himself and with such limited resources that his university opportunity was almost too good to be true. Here as in many later projects that enriched his life and usefulness, Ida's financial resources proved a blessing. They brought him books and the best of conditions for study.

A. C. Wieand and Edward Frantz lived in the Hoff home at the university during the summer term of 1899, and both say room and board that summer were without cost to them. A. C. Wieand has a vivid picture in his mind of father down on the floor studying Hebrew. Dr. Burton's exegetical method proved of special interest to father. I recall being in father's home, near the university, in the summers of '98 and '99, and attending the Naperville Annual Conference with him in '98. But what an eight-year-old boy remembers of an Annual Conference or a university does not belong in this kind of a story.

John Luke, the first-born of Emanuel and Ida, was born in Chicago, June 6, 1898.

Father remained in the university through August 1899, and then went to Manchester College as dean of the Bible school and teacher of Interpretative Study of the Bible. Here he found his stride in Bible teaching. He remained in the college for two years.

On March 30, 1900, the second son of Emanuel and Ida was born. He was named Amos Harper.

This leads to the threshold of a new experience that brought father into his real lifework.

*Elgin, Ill.*

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A speck upon your ivory fan  
You soon can wipe away;  
But stains upon the heart or tongue  
Remain alas for aye.

The workman who wishes to do his work well must first sharpen his tools.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, September 5

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** Israel Called to Be a Holy People.—Leviticus 19: 1-4, 11-18, 32-34. Golden Text, Ye shall be holy; for I am holy. 1 Peter 1: 16.

**Christian Workers,** How May We Keep God in Our Work?

**B. Y. P. D.,** What We Believe About Church Leadership.

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### Gains for the Kingdom

**Nine** baptized in the Guthrie church, Minn., Bro. Peter Kauffman, evangelist.

**Nine** baptized in the Brownsville church, Md., Bro. Roy K. Miller, pastor.

**Two** baptized in the South Brownsville house, Md., Bro. Howard Whitacre, evangelist.

**Five** baptized and one restored in the Antietam congregation, Pa., Bro. M. C. Valentine, elder.

**Eleven** baptized in the Stonewall church, Va., Bro. J. I. Byler, evangelist, Bro. William F. Vest, pastor.

**Nine** baptized and four awaiting the rite at the Bethel church, W. Va., Bro. Emra T. Fike, evangelist, Bro. Peter I. Garber, elder.

**Six** baptized in the Libertyville church, Iowa, Brother and Sister Otto Laursen, evangelists, Bro. Glen Carr, pastor.

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### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Charles R. Oberlin** of Peru, Ind., Sept. 20—Oct. 3 in the Rock Run church, Ind.

**Bro. J. I. Byler** of Martinsburg, W. Va., Sept. 3-17 in the Allegheny church, W. Va.

**Bro. R. W. Schlosser** of Elizabethtown, Pa., Sept. 5-19 in the Brownsville church, Md.

**Sister Martha Keller** of Worthington, Minn., Sept. 12-26 in the Wakenda church, Mo.

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### Personal Mention

**Brother and Sister F. H. Crumpacker**, until further notice, are pleasantly located at 923 Highland Avenue, Elgin, Ill.

**Bro. M. S. Frantz**, pastor of the Calvary church, should now be addressed 5306 Denker Ave., Los Angeles 37, Calif. Note the zone number.

**Bro. L. John Weaver**, graduate of Bethany Biblical Seminary with the recent class, has accepted the Eaton pastorate of Southern Ohio district, beginning early this month.

**Bro. James Ford** will transfer his pastoral duties from the Wiley church, Colo., to the Root River church in Minnesota, in the Northern Iowa, Minnesota and South Dakota district. His address will change accordingly to R. 2, Preston, Minn.

**Bro. Oscar R. Fike** changes his address from Airpoint to Boone Mill, Va., beginning Oct. 1. On that date he becomes pastor of the Boone Mill and Bethlehem congregations.

**Brother and Sister Raymond Ridsen**, formerly of Bartlesville, Okla., have taken up the pastorate of the Stanley, Worden and Maple Grove churches in Wisconsin. Their new address is 213 S. Franklin St., Stanley, Wis.

**Elder H. M. Coppock**, who has been pastor of the Cincinnati Church of the Brethren for the past eleven years, is taking charge of the work at Clovis, N. Mex., Sept. 1. He should be addressed at 413 West Fourth St., Clovis, N. Mex.

**Pastor H. L. Ruthrauff** of the Cedar Rapids, Iowa, church, Mrs. Ruthrauff, daughter Lorene, Bro. Ralph Allen and Mrs. Allen made up a party of five who found it convenient to visit the Publishing House on their way to Chicago.

**Bro. S. Loren Bowman** returns to the pastorate of the Mt. Vernon church in Second Virginia district, Sept. 1, after some months directing Civilian Public Service Camp No. 48 at Marienville, Pa. His address will be Stuarts Draft, Va.

**Bro. James H. Beahm**, who has terminated his pastorate of the Marion church of Indiana, is taking up the work at Bremen in the Northern District of the same state. He should now be addressed at 411 S. Montgomery St., Bremen, Ind.

**Miss Wilma Stern**, who teaches at Swarthmore, Pa., but recently on her way to a convention at Lake Geneva, Wis., was an over Sunday guest of friends in Elgin. She had an appreciated part in the Sunday evening services which consisted of camp experiences as reported by some intermediates and young people. The concluding evaluation of camping was given by Sister Stern.

### Statement to Ministers on Withholding Tax

The treasurer's office of the General Boards has received numerous inquiries on the question of whether ministers are subject to the withholding tax. The following statement pertains to the pastors who are serving full time for a congregation and receiving pastoral income as their primary source of earnings.

Mr. Thomas C. Mooney, Deputy Commissioner of Internal Revenue, states that ministers are not subject to the withholding tax. This means that the finance committee or church treasurer or whatever group pays the pastor should not withhold the Federal tax from the minister's pay in the regular salary periods. However, the pastor is still subject to the Federal Income Tax. He should pay the income tax in the same way and at the same time as was the custom up to the date at which time the Victory Tax was put into effect. It follows that the pastor will therefore submit on a regular Federal government tax blank, by March 15, an accounting for his income received during the twelve months which ended with December 31 prior to his March report.—*Edwin Grossnickle.*



### Miscellaneous Items

The annual hymn sing of the New Fairview church of Southern Pennsylvania will be held at Pine Grove Park, Sunday afternoon, Sept. 12.

Home-coming day at the Hartville church, Ohio, will be Sept. 12. Dr. A. W. Cordier will speak. Basket lunch at noon. Everyone is invited.

"The cover page on the Brethren Evangelist for Aug. 21 had an inviting and a familiar look. And then we saw the credit line said: "Photo by E. G. Hoff."

Annual Meeting Minutes are now ready for mailing. District secretaries, if they have not already done so, should order the proper number of copies of the Minutes sent to each church of their respective districts.

Bethany Biblical Seminary convocation service will be held Wednesday evening, Sept. 8, at 8 o'clock. Bro. Floyd E. Mallott will be the speaker. Some degrees will be awarded. Everyone is invited to attend.

"Wanted, members of the Church of the Brethren who are interested in making a change." So writes Bro. Ira L. Shank, clerk of the church at Monticello, Minn. It seems that improved farms in this community are for sale at attractive prices.

Rock Run church of Northern Indiana announces the harvest meeting scheduled for Sunday, Sept. 19, with morning and afternoon services. Bro. L. W. Shultz is the speaker. Basket dinner at noon. All are welcome.

Blue River church of Northern Indiana will hold an all-day harvest meeting and home-coming on Sunday, Sept. 5. Bro. Howard Kreider will be in charge. Basket dinner. On Sept. 12 there will be an illustrated temperance lecture. Everyone is welcome to share in these meetings.

Opportunities for those with linotype, printing and bindery experience continue to develop in our organization. Consideration will be given to those who would like to learn these trades. Stenographers and typists are also needed. If interested, write the Brethren Publishing House, Elgin, Ill.

Dunnings Creek congregation will hold their 1943 home-coming service in the Holsinger church, Sunday, Sept. 12, an all-day service with basket lunch at noon. Sermon at 2:30 by Bro. Jacob Dick, who will also conduct the revival services beginning Monday evening, Oct. 4, and continuing for two weeks.

Home-coming at the Green Tree church, Oaks, Pa., will be held Sunday, Sept. 12, with the sermon in the morning by the minister, David K. Hanawalt. In the afternoon session the newly installed memorial windows will be dedicated and Bro. Ross D. Murphy of First church of Philadelphia will bring the sermon. Bro. Trostle P. Dick of the Coventry church will preach the sermon in the evening. Special music throughout the day and a basket lunch at noon.

Annual Report blanks for congregations of the Church of the Brethren for the year ending Sept. 30, 1943, will be mailed from the office of the General Ministerial Board about Sept. 22. Each local congregation will receive a set of four blanks. The white blank is to be sent to the Elgin office; the blue one to the regional member of the General Ministerial Board; the pink one to the district ministerial secretary; and the yellow one is to be kept in the local files. For congregations in which there is more than one meeting place, a set of blanks will be sent for each meeting place of the congregation. The

Annual Report blanks will be sent to the pastor or elder or some other person in the local church. The blanks are very similar to the report forms requested in recent years. By Oct. 10 the Annual Report is to be filed in the proper offices.—General Ministerial Board.

## With Our Schools . . .

### Manchester College

The opening address of Manchester College this fall will be given at eleven o'clock on September 8 by Dean A. J. Brumbaugh of the University of Chicago.

Two of Manchester's professors have spent some time this summer visiting and giving addresses in a number of the C. P. S. camps. Dr. R. H. Miller visited Eastern camps and Dr. C. R. Keim visited in the Western ones.

Considerable work has been done this summer on the campus. The library, the band room, and the administrative offices received special redecoration and improving.

During ten weeks of the summer school, Manchester College has had a group of about seventy C. P. S. men on the campus in a special training school for relief work. A rich program of lectures and discussions by capable national leaders was provided for them.

J. H. Mathis began field work for Manchester College on August 1. He will work in the field with Mr. Breon during the coming school year on the financial aspects of the college program. Mr. and Mrs. Mathis have purchased a small farm in North Manchester and plan to make their home here.

College enrollments, always difficult to predict, are almost wholly so in times like these. Judging from outward evidence, however, it appears that Manchester will have its usual quota of women. For some time the girls' dormitory has had all rooms reserved and has had a waiting list.

More men will be available than was anticipated. There are quite a number under eighteen who have signified their intentions of attending, along with some who have been rejected by Selective Service, and others who have been deferred to complete their studies to become doctors, dentists, chemists, ministers, etc.

The conference for the Central Region will be held at Manchester College, Oct. 18 to 21. A number of prominent leaders will participate. Among those now arranged for are President Rufus Bowman of Bethany Biblical Seminary; Bishop Ralph Cushman of Minneapolis, Minn.; Roy D. Burkhart of Columbus, Ohio. Details of the program will be announced later.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Six Kings of the American Pulpit.** Clarence Edward Macartney. Westminster Press. 210 pages. \$1.50.

This is a book of a biographical nature. The six men of whom the author writes are George Whitefield, Matthew Simpson, Henry Ward Beecher, Phillips Brooks, T. DeWitt Talmage, and William Jennings Bryan.

The book is written in a simple but impressive way. As one reads one catches a portrayal of powerful personalities and something of the secret of the power of



these men, each in his own way. One is forced to conclude that there is no one pattern to be followed in all its details for great preaching. Each expressed his own individuality. Some of these great preachers spoke largely extemporaneously, some from well-prepared manuscripts. But they all were able to wield a dynamic influence over the audiences to which they spoke. Their success seemed to be the result of deep convictions and a devoted effort to the work of preaching. Intellect, imagination, devotion to a cause, and a love for men all fired by the Spirit of God made of these men great forces in their day.

The author gives a number of quotations from some of their sermons to show their ability to use pictorial description and dramatic appeal in their preaching. They were all masters of these arts.

The writer of this review feels that the book ends with something of an anticlimax. The last person considered is William Jennings Bryan. While Bryan was a great orator and a great Christian statesman, something seems to be lacking as the author places him alongside these great preachers of the past. He probably was influenced here by a personal acquaintance and friendship.

This book should serve as an inspiration to greater and more powerful preaching on the part of the ministry of today.—E. F. Weaver, Haxtun, Colo.

**The Man Christ Jesus.** John Knox. Willett, Clark and Co., 1942. 100 pages. \$1.00.

The author insists that the historicity of Jesus is authenticated beyond question, but that anything like a complete biography is obviously impossible. The gospel narratives show strong legendary characteristics and are so late that they omit much detail we might wish for and "reflect a stage of relatively advanced theological and institutional development." None of the writers knew Jesus personally, but the gospels do give us a very good report of the impression the personality of Jesus made on the early church. Thus, despite the difficulties involved, the character of the man Jesus can be fairly well determined. He was "an individual of vastly more than ordinary stature"; one who could command the "love, interest and admiration" of his contemporaries and people of later periods; one whose ethical standards and practices were unquestionable; one whose thought centered about the kingdom, will and love of God; one whose words were the "accent of personality"; one who had an "exceptional capacity for love." Though the man Jesus was truly human he was also essentially identical with the spiritual Christ, the very Son of God who had emptied himself to become flesh.

Such was the man Christ Jesus as the author sees him. While recognizing a strong element of truth in this delineation, each one will evaluate it in the light of his own critical and Christological views. The book will stimulate thought if studied carefully, although you may feel impelled, as does the reviewer, to withhold approval from some of the author's conclusions.—Ora W. Garber.

**In the Time of Sorrow.** Wm. J. Bonner. Zondervan, 1943. \$1.00.

The efficiency of a minister is often measured by his thoughtfulness, his genuineness and his skill in the time of sorrow and death. Deep friendships or unforgivable blunders are often made at these times when men's hearts are very tender. There is usually little time for

preparation for such services. For a minister to have at his hand a compilation of material of good quality that will stimulate his thinking and provide comforting and appropriate scriptures to read may mean the difference between success or failure. Wm. J. Bonner has done well in supplying such a volume for busy pastors. In the first section he offers dignified committals for the service at the grave. In the second section he has collected rich and appropriate scriptures for all occasions of sorrow. In section three he has a long suggestive list of subjects and outlines for the sermon. Last of all he gives a fine collection of poems that could be used with genuine profit to bring comfort to those who are in sorrow.—H. L. Hartsough.

**Martin Niemoeller.** Basil Miller. Zondervan, 1942. 160 pages. \$1.00.

The story of Martin Niemoeller has not been well known among us. This book gives us that story in a readable, interesting form. Passing rapidly over Niemoeller's boyhood days, but not without evaluating their influence upon him, his biographer traces some of his experiences in the first World War as a subordinate officer in the German navy and later as a U-boat commander, then leads us into a study of his postwar career as a farmer, theological student, church administrator, pastor of the influential Dahlem congregation in Berlin, leader of the Confessional church in its struggle against the nazi attempt to paganize the German church, and finally as prisoner in a nazi concentration camp. At many points Niemoeller is compared to Martin Luther. This book offers a rewarding study for one who wants a brief yet comprehensive account of Martin Niemoeller's life.—Ora W. Garber.

**Amische Lieder.** J. W. Yoder. J. W. Yoder Publishing Company, 1943. 114 pages. \$1.50.

Amische Lieder is a hymnal compiled for use by the people of the Amish denomination in their church services. The title signifies, not that these hymns were written by the Amish people, but that they are a group of hymns that they use. A large percentage of the hymns are taken from the Ausbund, the oldest hymnbook in the world, and were written by the martyrs around 1400 to 1600 A. D. The tunes are based on the Gregorian chants.

The book is unique in several respects, the most outstanding of which is that the tunes are here printed for the first time. Hitherto they were passed on from ear to ear for more than two and a half centuries, because of a dislike of anything "new." Mr. Yoder is well qualified to produce such a book, being the son of Amish parents, reared in an Amish community, Kishacoquillas Valley, Mifflin County, Pa.; and having affiliated and worked with them during the years of his life he has maintained the confidence of his people. And, too, his education, interest in the project, patience and perseverance on were in his favor.

Obviously the only way to get these tunes on paper was to hear them sung and by means of the musical staff and notes to represent them. This was a painstaking task and had to be done in spare time, so that it took three years to accomplish it. The engraving of the scores and notes is the work of the author himself, and the beauty and neatness of it are indeed a marvel. The book contains ninety hymns, some of which are of a more modern type and are used on occasions other than church services.—William Beery, Elgin, Ill.



## DEVITAMINIZATION

### A Guinea Pig Project

On detached service from the two Brethren Civilian Public Service camps in Michigan, eight conscientious objectors are serving as human guinea pigs in the laboratory of physiological hygiene at the University of Minnesota. One other C. O., a psychologist, is assisting.

The nine men are working in an ultra-modern fatigue laboratory, which is a development from the laboratories established at Copenhagen University and at Harvard by the League of Nations and the Rockefeller Foundation. These laboratories attempt to meet the needs of international standards for formulation of health service policies. This one was founded in 1937.

Not being merely concerned with the problems of fatigue due to excess work, research is also being carried on in related areas including vitamins and undernutrition. Recent work has been done on the problem of determining the least amount of vitamins necessary to sustain healthy adult life. The present standards of the National Research Council, accepted throughout the nutritional medical world, are safe, but may be impractically high under some conditions. The researches at Minnesota are directed towards a more accurate definition of a true minimum. The results should be valuable in making possible better use of available supplies, especially during the postwar period. If present standards are unnecessarily high, it will be possible to aid more people by reducing the quantities of vitamins allocated for each person.

### The Guinea Pigs

All the "pigs" are pedigreed and the following information was gleaned from their "official records."



Fellow "guinea pigs" are shown here. The rats are used for biological assays of vitamins and other purposes. One of the fellows in the unit cares for them, including daily weighing and feeding. Trevor Sandness is doing the honors in this picture.

Each man is assigned to a job in the laboratory during non-guinea pig hours; hence the indication of his duties.

**Norman Miller:** athlete of the unit . . . calls Gettysburg, Ohio, his "burg"... Wellston camp... just 20 ... Church of the Brethren... doing lab maintenance work.

**Wilbur Dunbar:** was senior history major at Manchester College when drafted... 21... Church of the Brethren... in lab kitchen.

**Walter Carlson:** predraft student at George Pepperdine College, Los Angeles ... from Cleveland ... the veteran C. P. S'er, 19 months at Wellston ... member Church of Christ ... lab gas analyst.

**R. Selwyn Copeland:** from Mansfield, Ohio ... was student at Ashland College... Church of the Brethren... 22 ... lab shop assistant ... preparing for rural ministry ... Walhalla camp.



Dr. Taylor and Walt Carlson are shown here during the taking of the 247th blood samples. These are then analyzed for metabolic products, as lactic acid, etc.



**John O'Leary:** Ann Arbor, Michigan . . . before C. P. S., social work was his career in Philadelphia . . . Wellston . . . Unitarian . . . lab kitchen worker . . . 25.

**Joe Blair:** Congregationalist from Kent, Ohio . . . graduate of Kent State University . . . of same town . . . from Walhalla . . . 23 . . . lab statistical work . . . preparing for relief work.

**George Caine:** graduate of University of Wisconsin . . . home in Madison, Wisconsin, too . . . another Wellstonite . . . 27 . . . was in paper mill lab when drafted . . . Methodist . . . chemist here.

**Harold Guetzkow:** graduate of University of Chicago . . . was teaching fellow at University of Michigan and had finished Ph.D. preliminaries when drafted . . . has done vocational guidance work . . . 28 . . . non-affiliated . . . Wellston . . . only non-guinea pig in unit . . . assisting in research as psychologist.

**Trevor Sandness:** unit theologian . . . was in seminary when drafted . . . graduate of Moorhead State Teachers in Minnesota . . . plus three years of graduate work at University of Minnesota in English and French . . . 32 . . . Lutheran . . . five years' teaching experience in junior high school . . . unit leader and lab librarian . . . Wellston.

Harold Guetzkow is recording psychological tests on Walter Carlson who is on a small treadmill. Each man runs five minutes on the treadmill, which is moving at seven miles per hour. Then various tests are taken, including measurements of heart rate. This gives a test of the effect of deficient diets on ability to withstand fast, strenuous work. About four hours per day are spent on the large treadmill which moves at the rate of about 3.5 miles per hour and is set at a 10% grade.



The fluoroscope is used to check internal effects of deficient diet. Here shown are Norman Miller and Dr. Taylor.

### Inside Their Cage

You enter the laboratory of physiological hygiene by an out-of-the-way door, which opens into the suite of fifteen or more rooms occupied by the laboratory in the University of Minnesota stadium. A few of the rooms on the north have ceilings that slope downward on one side, reminding one that the laboratory is right underneath the stadium seats. There is a staff of fourteen persons besides the conscientious objectors. The coordinated efforts of all revolve around the main project which, at the moment, is concerned with the reactions of the eight conscientious objectors. A few experiments are being conducted on white rats which are kept in cages stacked in one of the rooms. The men comment, "We 'guinea pigs' try to appear as intelligent as we can so as to put as much difference as possible between ourselves and the true rats."

### Outside Their Cage

Social work in the Twin Cities settlement houses offers opportunity for significant community service during the men's spare time. John O'Leary works two evenings a week at the Elliot Park House in Minneapolis, while Norman Miller leads a recreation group at the Community Service Center in St. Paul. The men devote one night a week to building toys for child welfare institutions in the Twin Cities that are sorely in need of such equipment. This is a group project, making use of the well-equipped laboratory shop. Two of the men are attending classes at the university. Joe Blair is taking courses in the social sciences in order to become better prepared for work in postwar reconstruction. Selwyn Copeland is enrolled in the agricultural school. This will help prepare him for his rural pastorate service. Trevor Sandness plans to enroll in seminary courses next fall and begin his formal preparation for the ministry. On Sunday he often is guest pastor in some of the smaller churches in the Twin Cities. One of the men has become very active in the Minneapolis Church of the Brethren; others attend churches in the surrounding communities.

Harold Guetzkow is acting Brethren C. P. S. representative for other University of Minnesota projects.



## Our Mission Work

### O. C. SOLLENBERGER'S RECENT LETTER

(Continued From Last Week)

#### *Camp for Starving Children*

Now I must tell you of one of the camps recently opened up in the city for little boys and girls—many whose parents have starved to death the past winter. During the past few weeks these children had been roaming the streets begging and stealing to keep from starving. This is one of the camps for which the government furnishes the grain, but which is supervised by our committee. Mr. Simpson, a young missionary of the Canadian Church mission, is in charge of it. At present there are over three hundred such children enrolled in the camp; they are given two light meals per day. When they entered the camp they were dirty, weak and stupid, but now they are somewhat cleaner, alert and active. Mr. Simpson had their heads all shaved, a bath given them and their clothing deloused in order to prevent typhus from breaking out in the camp. Each day they are told Bible stories and taught to sing Christian songs, and God only knows the influences for good these few weeks in camp will have on their future lives.

#### *One Seven-Year-Old Boy*

During the past few weeks I have picked up several such little children on the street and taken them to this camp. One little ragged boy told me he was seven years old and lived in a village eighteen li from the city. His parents had recently died of starvation, leaving him and his little brother all alone. They were unable to bury their parents and being nearly starved themselves, they left their home and started out to find something to eat. The younger was too small and weak to walk very far, so this older brother left him and went on to beg. After succeeding in finding something, he went back to where he had left his little brother, but could not find him. Then this older brother continued to wander about in the country, begging a little food here and there, eating tree leaves, roots and leaves of plants by the roadside, or whatever he could find to satisfy partially his hunger. Finally he wandered into the city and now is in the camp with other boys and girls, eating two meals a day. Each boy and girl in the camp has his own sad stories to tell, but the boys and girls in this camp are not the only ones left without a home to go to and parents to care for them. There are hundreds, yea, thousands just like them. Madam Chiang Kai-shek is supporting several schools for war orphans, but she will not be able to help them all. We have already sent a letter to the American advisory committee asking for funds for about five hundred orphans and widows who will not be able

to take care of themselves after harvest. We are also prevailing on the local and provincial authorities to give these orphans their serious consideration. After all, they are their problem, but since they have been in our camps and school, we will have to take care of them until they can find work or the government takes over the responsibility. The local government officials have already promised some grain.

#### *People Appreciate Help*

Although it has been a bit depressing to live in the midst of so much ruin, and see so many starving people, nevertheless folks have been very appreciative of the help we have given them, and it gives us great joy to know that many lives have been saved from starvation, some of whom have already accepted Jesus as their Savior and some whose hearts have been receptive to the preaching of the gospel. Moreover, I have had a fine group of folks to work with, and the fellowship with those of like precious faith has been stimulating and encouraging. And it is marvelous how the Lord has answered prayer. At times when money was about all gone and our supply of grain nearly exhausted, with thousands of people depending on us for food, we became a little anxious, but never ceased to let our requests be made known to God with supplication and thanksgiving, and he has supplied our every need far above our expectation.

#### *Wampler and Sollenberger May Go to Sian*

I am expecting Ernest here any day since his

### What to Pray For

Week of September 4-11

Those who have attended Bethany Biblical Seminary and those who are the alumni will be glad for the opportunity to



breathe a prayer for the school each day during this week. And those who have desired to attend and who still

wish to go will pray that Bethany will always draw those who desire to prepare themselves for definite Christian service.

Thirty-eight years ago the school was founded and it has proved a blessing to each class that entered its doors, sat in its classes, took part in its activities and entered into its spirit.

Let us pray that Bethany Biblical Seminary will continue to be a source of deep inner blessing for our church.



work will close down for the most part at harvest, and probably be reorganized on a different basis to take care of a few orphans and widows. I will not likely be needed here, so may accompany Ernest on the rest of his tour back to Loyang and thence to Sian. We then want to make further inquiry about getting back into Shansi or sending some relief to our folks there if possible.

#### Contact With Shansi Folks

About a year ago we sent a thousand dollars to the Liao Hsien country post office and the same amount to the T'sin Hsien country post office for our Christian friends there who we heard were having quite a hard time getting along. The post office manager at Sian recently reported to Ernest that the folks at Liao finally received their thousand dollars, but that sent to T'sin Hsien never got through and has been returned. We have not had any letters from our folks in Shansi for a long time. There have been reports of considerable fighting in that area the past few months, so I suppose postal service between here and there has been suspended. I wish we could get up into that territory for I am sure those folks need our help as much as the people here, but that may not be possible until after the war.

#### Returning Home Depends on Conditions

If we cannot get back into Shansi this fall, and the war continues another year, perhaps we might return home late this fall. However, that will depend on traveling conditions at that time. Ernest has written to L. A. Blickenstaff in India, inquiring about travel from there on, but has not had any reply. Perhaps he is not there. If it will mean being held up for a long time at various places on the journey, as some report, I would rather stay here in China at some place where I am better acquainted. Chengchu is a little too near the front for one to feel at ease. Now and then there have been rumors of an invasion in this area. Just now there is such a rumor and there are some things taking place which are giving us a little anxiety. I hardly think it will come to that, but some unexpected things have happened the past few years. Most of the foreigners here are making some preparations to leave if necessary. If invasion comes I pity these poor people who after suffering so much the past year or so now have a good wheat crop and could look forward to a better year. Some folks are saying that the wheat crop this year is better than they have had for many years. If it would happen to fall into the hands of the enemy, it would be too bad. I am praying that this will not be.

*Honan Province, China.*

## A Very Little Chinese Boy

A very little Chinese boy was seen digging down below the foot of silt that the Yellow River flood left over the fields last summer. The relief worker found him getting peanuts that had been covered by the silt. The lad said he got enough in a day's time to keep him in food.—*Ernest M. Wampler.*

## Monthly Financial Report

During the month of July contributions for the Conference Budget and all general Boards and agencies in the Budget totaled \$13,939.13 and the total received for the year beginning March 1, 1943, was \$116,201.34. Contributions for the Brethren Service totaled \$28,485.25 for the month and the total received for the year was \$112,970.68, detail as follows:

	Receipts for July	Total receipts since 3-1-43
World-wide Missions .....	\$ 2,153.89	\$ 14,939.07
Women's Work Project .....	562.85	3,457.98
Home Missions .....	324.20	832.32
Foreign Missions .....	612.68	3,738.89
Junior League Project .....	346.72	629.36
Intermediate Project .....	7.00	23.40
India Mission .....	211.75	982.75
India Native Worker .....	6.00	12.00
India Boarding School .....	31.83	80.21
India Share Plan .....	143.75	593.20
India Missionary Supports .....	2,243.24	8,964.37
China Mission .....	186.10	1,151.57
China Native Worker .....	50.00	100.00
China Girls' School .....		5.66
China Share Plan .....	6.25	170.84
China Missionary Supports .....	864.83	5,959.02
South China Mission .....	20.00	145.00
Minerva Metzger Memorial .....		25.00
Africa Missionary Supports .....	1,158.40	4,026.60
Africa Mission .....	323.07	948.79
Africa Share Plan .....	20.00	247.50
Africa Leper .....	32.13	166.42
Conference Budget Undesignated .....	4,165.11	64,116.53
Conference Budget Designated for—		
Bethany Biblical Seminary		
(at Elgin) .....	15.00	298.83
Bethany Biblical Seminary		
(at Chicago) .....	95.04	210.04
Board of Christian Education .....	41.90	2,880.32
General Education Board .....		212.64
General Ministerial Board .....	7.50	15.00
Student Loan Fund .....		5.00
Conference Budget Share Plan .....		16.40
Youth Serves .....	309.89	1,246.63
	<b>\$13,939.13</b>	<b>\$116,201.34</b>
Brethren Service—		
Brethren Service Fund .....	17,949.50	\$ 69,812.68
China Relief .....	2,217.52	6,389.97
Civilian Public Service .....	6,888.96	30,928.93
European Relief .....	133.61	573.86
General Relief .....	1,178.06	4,641.72
Refugee Fund .....	31.60	172.52
Rehabilitation Fund .....		365.00
Postwar Reconstruction .....	86.00	86.00
	<b>\$28,485.25</b>	<b>\$112,970.68</b>
Grand total all contributions .....	<b>\$42,424.38</b>	<b>\$229,172.02</b>

The following shows statement of condition of the following Boards as of July 31, 1943:

#### General Mission Board

Income since March 1, 1943 .....	\$ 49,049.95
Income same period last year .....	62,568.18
Expense since March 1, 1943 .....	47,474.43
Expense same period last year .....	42,135.84
Mission surplus July 31, 1943 .....	79,584.84
Mission surplus June 30, 1943 .....	77,947.39
Increase in surplus July, 1943 .....	1,637.45

#### Brethren Service Committee

Income since March 1, 1943 .....	\$112,970.68
Income same period last year .....	84,071.71
Expense since March 1, 1943 .....	148,469.61
Expense same period last year .....	109,202.04
Brethren Service surplus July 31, 1943 .....	77,198.14
Brethren Service surplus June 30, 1943 .....	80,759.67
Decrease in surplus, July, 1943 .....	3,561.53



# The Church at Work

## RELIGIOUS EDUCATION WEEK

September 26—October 3

This is the thirteenth year that religious education has been observed by the Protestant churches of this country. All of us believe in Christian teaching but we are aware of our limitations and often inefficiency. We can get a real boost through the program outlined for religious education week—especially if all church and church school leaders get back of the idea. The program is further enhanced when our people are conscious of the brotherhood and nation-wide observance of religious education week. Our church with forty-two other Protestant denominations as well as 117 city, state, and provincial interdenominational church councils and religious education agencies are co-operating in this observance.

The influence of religious education week has reached beyond the framework of the church. Outstanding people throughout America have been and are impressed with the significance of this special week.

The following excerpts are taken from articles written by outstanding American citizens. These articles have been written at the request of the International Council of Religious Education and are released to us through its public relations department.

In Calling All Citizens by James L. Kraft, president of Kraft Cheese Corporations, Mr. Kraft states, "As acting president of the International Council of Religious Education, an interdenominational organization working in the field of Christian education, I call upon all Americans to observe fittingly September 26 to October 3 as religious education week. I urge that throughout the United States and Canada all ministers preach appropriate sermons, that churches in thousands of our communities plan programs and activities of a community-wide nature around the general theme, Community Foundations, and that citizens everywhere give serious thought to immediate ways of bringing Christian teaching to the millions of children and youth now without it through no fault of their own."

Arthur B. Langlie, governor of the state of Washington, states, "Today the citizens of America must have something fine and sound and indestructible to which they may cling as a deep set anchor. We are meeting heartbreaking grief in the loss of our husbands and sons in battle. We face the approaching need of creating a new world from chaos . . . and such a world cannot be rebuilt unless it be on the rock of truth, justice, and godliness. . . . Let us see to it that we create, by our example, a rebirth of strong and vital faith, which will bring conviction that right will prevail always in dealings between man and man, whatever his color, race or creed. A renewed recognition of spiritual values will build a new and better world. Peoples everywhere are groping for such an anchor, and if given the opportunity will join in that true faith."

"To the end that we may set aside a period for reverent consideration of spiritual values in our lives, I commend the observance of religious education week."

Andrew H. Phelps, vice-president of the Westinghouse Electric and Manufacturing Company, in Citizens and Workers of Tomorrow says, "It is hoped that religious education will emphasize anew the vital active transforming force of the life of Jesus Christ and the way he taught his followers to live. All people must

feel a transforming power through Christ which, supplemented by the teaching of Christian ethics, should be a vital force to guide people in the way they should live their lives."

Eric A. Johnston, president of the Chamber of Commerce of the United States, says, "America needs dedication to higher standards in public life and of conduct in business. We need each individual to rededicate himself to religious study, that he may fulfill his birth-right as a child of one God. Only in humility engendered through religious education may those individuals who compose society attain the highest concept of service to themselves, their fellow men, their America and world peace, prosperity, and happiness."

William Green, president of American Federation of Labor, says, "The spiritual impoverishment of the world is very largely reflected in the world war which is being waged in such a destructive manner. This fact ought to serve to arouse within every thinking person a new sense of the need for Christian teaching and the practice of religion. Perhaps one could justly charge that the sufferings which have been imposed upon the people in all nations throughout the world are very largely due to our failure to accept and apply the principles of religion and to give wider, broader and more comprehensive support to Christian teaching. . . . For this special reason I extend my personal and official endorsement to the thirteenth annual observance of religious education week, September 26—October 3, 1943."

### Programs for the Week

The suggested theme is Community Foundations. The program will need to be worked out to meet the needs of each local community. For our churches I would suggest the following calendar:

#### Sunday, September 26—Emphasis on Personal Christian Character.

The strength of the community is in the character of its citizens. Community life grows in proportion to the prevalence of honesty, kindness, social responsibility, and a spirit of mutual helpfulness among its people. Since it is the task of Christian education to produce such character, community welfare depends upon reaching every person with Christian teaching.

#### Monday, September 27—Emphasis on Christian Leadership.

Feature a workers' conference. Leadership is the key to the church. Training and inspiring leadership for the people and community is essential. In these busy days leaders must be led to commit a definite share of their time to the program of the church.

#### Wednesday, September 29—Emphasis on Church School and Public School Relationships.

Feature a reception for public school teaching staff. Churches and schools have many interests in common. They should work in close co-operation. A fine way to initiate a closer co-operation is for the church and school to entertain the public school teaching staff at a reception. The content of the program should emphasize the major goals of the church and school. There should be a spirit of kind feelings and mutual goodwill.

#### Thursday, September 30—Emphasis on the Christian Family.

An Every Home Visitation might be planned. This is



especially needed with the rapidly shifting population. Definite suggestions should be given to the visitors. An outline for family night might be featured. Families need to take time out to meet their common needs and objectives.

**Saturday night, October 2—Emphasis on Youth Fellowship.**

Some people feel that it is impossible to feature youth night on Saturday night. Other communities have found that under creative leadership Saturday night is one of the best for church-sponsored social and recreational activities.

**Sunday, October 3—Emphasis on the Church in Its Community and World-wide Relationships.**

If there is no united organization in your community to feature a community emphasis on religious education, the Brethren leaders could well take the initiative. Spiritual welfare of the neighboring churches in the community has a definite bearing on the spirit and opportunities and programs of our own churches.

Rally day and promotion day can well be a part of religious education week. Some people prefer the first Sunday, Sept. 26; others would like to bring the week to a climax in a well-planned rally day program on Sunday, October 3.

The budget for the Board of Christian Education is underwritten by the Conference Budget. During the past year the Easter offering has been designated for the work of the Board of Christian Education. This year the schedule for the special offerings for the Conference Budget has been rearranged so that any money designated for the Board of Christian Education should be given in connection with religious education week. A generous offering to the work of the Board of Christian Education would be a fitting climax to the week's activities. Envelopes free of charge may be secured from the General Boards.

**ADULT DISCUSSION OUTLINE**

**The Work of the Trustees and Sexton**

Scripture: Phil. 2:1-11

Sunday, September 26

**I. The Situation**

Trustees are important. Every church organization must have them. The laws of the various states make certain requirements as to trustees and their work. Most churches do not inform the congregation as to the necessary qualifications of trustees when electing them in open council. Trustees often are not aware of their full responsibilities.

**II. Qualifications of a Trustee**

1. Trustees should be regular members of the church. In some states this is required by law.
2. They should be mature persons with reputations for handling property and business matters in a Christian way.
3. They may be ministers or deacons.
4. They may be men or women.
5. They should have a sympathetic understanding of the material needs of every part of the church program.

**III. Duties of a Trustee**

1. Trustees are to hold property and transact legal business for the church.

2. They are to demonstrate to the world the Christian way of doing business.

3. As state laws differ in regard to church property, they must acquaint themselves with their own state laws.

4. They should organize and hold regular meetings.

5. They must act as a unit. No act of an individual trustee is legal unless authorized by the board at a regular or special meeting.

6. Trustees are subject to the law of the church and must work in harmony with its form of government.

7. Trustees are responsible for the upkeep and other necessary service to church housing and equipment unless provided for by a special committee appointed by the church. Constructing, repairing, painting and decorating; storing equipment, cleaning, heating and ventilating; landscaping and gardening; transporting equipment are some items for their consideration.

8. Trustees should report regularly to the congregation as to what has been done and future needs.

**IV. For the Discussion**

1. How can this congregation make it easier for the trustees to do their work as it ought to be done?

2. What good reasons are there for putting women on the trustee board?

3. How important is it for a church to transact business in a Christian way? What is meant by *Christian way*?

4. What are the duties of a sexton of the church? How may the church help him? Let the sexton make suggestions. How important is it to have the church properly ventilated and heated?

5. Should the church always expect businessmen to give discounts or wait indefinitely for their pay?

**Correspondence . . .**

**The Church Remembers**

"For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you" (1 Sam. 12:22-24).

The lights of man are going out, but the lights of God are coming on. How wonderful it would be if in these hours of darkness we come to the realization that Jesus is the Light, and the only Light, of this world. This, after all, is the message of the gospel. It should become the burning message of the church. In this there should be no wavering of opinion, no dissenting voice, no blackout. When the lights do "come on again all over the world," let us hope and pray that they shall be the lights of God.

It should be a source of inspiration and comfort to our 8,000 (estimated) Brethren men in all lines of service to know that the church remembers. This fact is evidenced by the \$324,999.53 our brotherhood gave last year for Brethren Service, by our \$350,000 budget for the coming year, by the extensive supervision of the Brethren Service Committee and their counselors, by our co-operation with all other constructive Christian movements, by our chain of Civilian Public Service camps and all their consecrated leadership, by our ministry to men in armed service through Bro. Shull



and his ever-increasing volume of correspondence, and through the pastors all over the brotherhood who visit the men in camp, by our extended projects all over the world reaching out in missions of relief and reconstruction, and by the constant sacrifice and prayers of a thousand congregations. Yes, the church remembers, and it should make us all rejoice. She remembers her brokenhearted fathers and mothers, her disturbed home life, her neglected children, her bewildered youth, her men in service, and her heart goes out in love and mercy to the peoples of a war-torn world.

An example of how one church remembers is found in the weekly candlelighting service in the church at Pampa, Texas. Our pastor, Bro. Russell G. West, has painted a life-sized picture of the triumphant Jesus standing by the fallen cross in the glow of an Easter sunrise. This forms a fitting background for our altarpiece, which symbolizes victory through Christ. On this altarpiece we have placed a candle for each of our men in service. This includes some young men who are not members of the church, but whose parents belong to, or worship in, our church. An extra candle is also kept on the altar to represent the names of people who write in for prayer and the names which visitors wish to have remembered.

This service is very brief and simple, and yet it has come to have a rich meaning for those involved. During the prelude each Sunday morning our pastor lights a candle, which represents the church. Two people come up the aisle, light the candles and stand one on each side of the altar for prayer. The congregation usually stands and sings a few verses of some appropriate hymn. One number which is often used is a special prayer hymn written by our pastor, a copy of which appears on page 8. This service is purely a matter of intercession for the spiritual welfare of all concerned. It steers completely clear of the idea of honoring anybody or glorifying the institution of war.

At the close of this service, which takes about as much time as the usual prelude, call to worship and invocation, our worship continues without a break. During the winter months the candles burn during the entire worship service; during the spring and summer, however, because of open windows and our ceaseless Texas breeze, they are extinguished at the close of the candlelighting service. This, we find, saves both candles and eyes, and is just as effective.

Those who wish a supply of the prayer hymns may have them free of charge by writing our pastor at 709 North Frost St., Pampa, Texas.

Pampa, Texas. Mrs. W. T. Smith

### Faith of Our Fathers

As I turned the dial on the radio a few Sundays ago I heard a choir just beginning to sing the great hymn, Faith of Our Fathers. It had been my privilege to sing in the Conference choir at Ocean Grove, and this hymn brought back memories. Anyone who was present at the Sunday evening service in the large tabernacle will remember the singing of that hymn by the entire congregation. The church was looking forward to a great year of service—Brethren in Reality—by resolving to uphold the convictions of our Brethren forefathers and go forward in new avenues of service.

The radio choir, with soft organ background, sang on through the second stanza and faded away. But

where was the third stanza? It was not time for station identification; the radio minister raved on with words in direct contradiction of those which he had probably preached three years ago. Then he would have talked about love; now his theme was hate.

I am afraid it would hurt many of us today if we were to sing that third stanza and really think about what we were singing.

... We will love  
Both friend and foe in all our strife;  
And preach thee, too, as love knows how,  
By kindly words and virtuous life.

Rockville, Md.

Dan Deaton.

### Spiritual Garments

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame (Rev. 16:15).

A great many people today are heeding our government's warning about conserving our material garments, but are we heeding Christ's warnings about keeping our spiritual garments?

Where do we get spiritual garments? We are to secure white raiment from Christ in the churches (Rev. 3:18). These garments are made white in the blood of the Lamb, and we are to keep them "always white" (Eccl. 9:8).

White symbolizes purity, peace, a mission of peace and a surrendered life. To certain Greeks it was a symbol of victory; the victorious athlete walked in white to receive a crown of victory. It is the accepted color of the wedding garment of the bride, the Lamb's wife.

Our first spiritual garments are the garments of salvation (Isa. 61:10). Certain garments do not belong to this wardrobe. We are not to wear the rags of self-righteousness, the cloak of hypocrisy, the spotted garments of sin or the moth-eaten garments of unjust money (Jas. 5:1-5). We should be doubly careful not to put on the garments of vengeance. These belong to God and he will put on the garments of vengeance when his justice goes forth (Isa. 59:17). "Vengeance is mine; I will repay, saith the Lord."

The garments of praise are comely garments and we should wear them often to honor God and his wonderful works to the children of men, but we should be clothed with humility when we hear our own efforts praised.

The story of the young man who left his garments and fled when someone attempted to question him (Mark 14:51, 52) implies that we should wear the garments of conviction and wear them securely in times of unpopularity as well as in times of popularity.

The mantle of Elijah has become a symbol that has brought forth worthy deeds. May the mantle of Elijah fall today on many young leaders of our churches as they assume leadership when our present worthy leaders are called from the ranks.

Let us not forget the cloak of charity to cover the faults of others.

In Israel a garment was a pledge of redemption. This is explained in detail in the story of Ruth and Boaz in the fourth chapter of Ruth. Surely God has some message in this story for us concerning spiritual garments and spiritual redemption.

Finally we shall put on the robe of righteousness and receive the crown of life.

Indiana, Pa.

Cora Fyock.



### District Conference of North Dakota and Eastern Montana

Our district conference was held this year in the Zion house of the Cando church on June 24 to 27, starting with the ladies' aid program on Thursday afternoon. They changed the name this year from ladies' aid to women's work, and the district aid officers are to appoint directors for the various divisions of women's work.

Following the aid program we had our first men's work meeting. No topics had been assigned, so miscellaneous talks and questions made up the program.

On Thursday evening we enjoyed a half hour of song by the combined Cando-Zion choruses, and several numbers rendered by a mixed quartet from the Menonite church of Welford, N. Dak. After this Elder James Elrod of McPherson, Kansas, gave a splendid message, his subject being The Ministry of Reconciliation.

The Christian education program on Friday forenoon was under the leadership of Bro. John Sheets. Elder Frank Crumpacker spoke on Our Children and This War; Bro. William Loucks on The Family Altar. Sister Erma Petry, our children's director, was in charge of five talks by local directors of children's work. Two speakers were not present, and the time was used in general discussion, which proved very interesting and lively.

The district business session held on Friday afternoon was very well attended by young people as well as older folks. Elder Ralph Petry was chosen moderator and Elder D. A. Miller assistant; Sister Eunice Swank was chosen reading clerk. This year we changed from a district organization of various boards to a Board of Administration, which is composed of the following: president, D. A. Miller; mission secretary, Willard Smeltzer; ministerial secretary, Mark Emswiler; secretary of Christian education, Mrs. Lloyd Maust; financial secretary, Elmer Smeltzer; secretary of the board, John Sheets; B. Y. P. D. representative, Eunice Swank; district fieldman, Ralph Petry. Ray Harris and D. A. Miller were elected Standing Committee delegate and alternate, respectively. Dan Lewallen, Walter Miller and E. E. Winger were chosen on the district trustee board. John Sheets was chosen district writing clerk, with Ray Harris assistant.

On Friday evening the high light of the district mission program, under the direction of Ralph Petry, was an address by Frank Crumpacker, We've a Story to Tell to the Nations. The offering for district missions amounted to \$120.50.

The B. Y. P. D. program began Saturday afternoon. The following talks were given: Opportunities to Serve in My Home and Community by Dorothy Harris of Minot, Serving in Our District by Mary Jean Maust of Cando, Ways for Youth to Apply the Golden Rule by Rachael Snowberger. The address, The National Outlook of Opportunities, was given by James Elrod. Frank Crumpacker gave an address in the evening on World-wide Christian Opportunities.

The officers of the B. Y. P. D. chosen for the coming year were: president, Dorothy Harris; vice-president, Delbert Lewallen; secretary, Beverly Smeltzer; treasurer, Donald Harris; chorister, Mary Jean Maust. The Sunday morning offering, which in past years has been put in the B. Y. P. D. treasury, was turned over for China relief; it amounted to \$140.25.

We appreciated very much having with us James Elrod and Frank Crumpacker, who added greatly to the spirit and interest of the conference. We were also glad to have with us Elder Harry Swank, a former member of this district, who for the past several years has been living in Florida.

The attendance and interest were much better than had been anticipated, for our churches are widely separated and rationing adds to the difficulty in getting to a conference point. Our conference next year will be held in the Minot church.

Minot, N. Dak.

Ray Harris, Writing Clerk.

### Elder John A. Buffenmyer

Elder John A. Buffenmyer was born near Ephrata, Pa., on March 27, 1887, in the bounds of the Springville congregation, where he united with the church on Nov. 5, 1899. Desirous of receiving training for his life work, he attended Elizabethtown College for several terms. He was married to Sister Stella Hoffer on Dec. 24, 1907. To this union were born six children: John, Mark, Luke, James, Ruth, and Naomi. The mother, John, and Luke are in the ministry of the church. There are six grandchildren, one of whom was born about twelve hours after Bro. Buffenmyer's death.



He was elected to the ministry by the Elizabethtown church on May 8, 1919, and on April 1, 1920, he entered upon the pastorate of the Uniontown church. For twenty-three years he served as a pastor in six churches—Uniontown, Connellsville, Scalp Level, Lost Creek, Newville, Pa., and Alliance, Ohio.

On May 31, 1923, he was ordained at Connellsville by Elders M. J. Brougher and T. R. Coffman. He served as elder of a number of churches. During his ministry he held ninety-four evangelistic meetings with 490 confessions and baptized 369 persons. For a number of years he served as a member of the ministerial board of Western Pennsylvania and did a large amount of work on committees to churches. He also took an active part in the special meetings of the church and spoke with conviction.

On Feb. 14, 1943, he preached his last sermon. After an illness of several weeks he was taken to the Carlisle hospital for observation and brought back to his home, where he was bedfast until his death on July 10, 1943.

Bro. Buffenmyer was earnest in the expression of his beliefs; he was sociable and sympathetic in his pastoral visitations; he had a heart devoted to the program of the church.

Services were held at Newville by Elders H. M. Snavelly, J. E. Trimmer, and Rev. Love of the Presbyterian church at Newville. The day following another service was held at Bunkertown in the Lost Creek church. These services were conducted by Elders H. M. Snavelly, H. D. Emmert, and R. W. Schlosser. He was buried in the beautiful cemetery near the church, of which he had been pastor for eight years.

Elizabethtown, Pa.

R. W. Schlosser.



### Daniel M. Brubaker

Bro. Daniel M. Brubaker, a minister in the Church of the Brethren for over fifty years, died at his home on July 21, 1943, following an illness of two years. For the past year he had been bedfast.



He served for a number of years as the minister of the Wooster Church of the Brethren and formerly had served at Williamsport, Ind., at which place he was ordained to the eldership. He also served as pastor at Liberty, Ill., and at the Maple Grove church, Ohio.

On Oct. 22, 1858, Bro. Brubaker, the son of Harriet Martin and Daniel Brubaker, was born in Clearfield County, Pa., the youngest of six children. His parents moved to Stark County in 1869 and to Wayne County near Smithville in 1879.

At the age of twenty years he united with the Church of the Brethren. On Nov. 23, 1879, he was united in marriage to Mary Bowser, who survives him.

He entered the ministry on Nov. 8, 1892, in the Chipewawa church (Beech Grove), Ohio. For a number of years he did supply work. While he made many sacrifices to carry on his work, it was a great joy to him. He made many friends wherever he lived, especially among the young people, whom he loved.

During the years of his service to the church his wife was his faithful companion. Their home life won the admiration of their friends. They shared not only their fiftieth wedding anniversary but also their sixty-fourth.

Brother and Sister Brubaker moved to Orrville about six years ago. Two children, Nettie Brubaker Boyer and Jesse Brubaker, preceded him in death. Surviving besides his wife are four children: Della (Mrs. Max) Long, Anna (Mrs. O. P.) Ulrich, Betty (Mrs. Glen A.) Kinney and Paul Brubaker, all of Orrville; ten grandchildren, and seven great-grandchildren.

Funeral services were held at the Wooster church, conducted by Bro. D. R. McFadden assisted by Brethren W. D. Fisher and G. H. Sheets. Interment was made in the Paradise cemetery.

Smithville, Ohio.

Miriam Hoff Fetter.

### Columbus Vacation Bible School

The Co-operative Brethren church of Columbus, Ohio, held its daily vacation Bible school from July 12 to 23. This was the fourteenth consecutive vacation Bible school we have conducted here, and again the school was considered very successful. On the last Friday evening the school held its closing program; the church was well filled with the parents and friends of the children. A display of the children's Bible notebooks, prayer motives, travelogues, and handcraft was arranged by classes in the primary rooms.

Thirteen earnest and faithful workers assisted the pastor in conducting the school. Besides our own church workers we greatly appreciated the help of Miss Mildred Etter, of Dayton, Ohio, and Mrs. Conrad Snavely, of Indiana, both public school teachers. The enrollment was ninety-three with an average attendance of eighty-six. Sixty-six per cent of the pupils were present every day.

Our school this year was divided into two groups for the Bible story. The younger group consisted of two classes, the beginner and first primary; the older group of three classes, the second primary, junior, and intermediate. After the morning chapel period the younger group met in the primary assembly room and the older group remained in the church auditorium. Each group was taught the Bible story and correlated songs as a unit. To make the Bible story more interesting and vivid the teachers in both groups made much use of flannelgraphs. Then after the Bible story each class went to its own room for the Bible expression period and handcraft.

Our emphasis in the school was upon Bible memory work. The children in the older group were urged to carry their Bibles to Bible school. During the Bible story each child in this group had in his hands an open Bible. A period each day was devoted to memorizing Bible verses and copies of these Bible verses were given to the children to take home to learn.

The vacation Bible school here in Columbus is always a means of Christian service in our community. It is a real blessing to our Sunday school and church. We pray God's blessing on all who make this Bible school possible year after year. It is such a vital part of our church work here that the Columbus folks look forward to it from one year to the next. We ask an interest in your prayers for the progress of the Lord's work in this big city.

Columbus, Ohio.

D. R. Murray.

### Brother and Sister J. G. Evans

James Gabriel Evans was born Nov. 6, 1869, and died April 29, 1943. He was a son of John and Jane Keplinger Evans of the Streby community, and was brought up in the faith of the Brethren. He was a successful farmer and stockman. His philosophy of life was one of simple living and straightforward dealing that won him a host of friends. He will be greatly missed from his neighborhood. He united with the Church of the Brethren in August 1918.

Arnie Gertrude Evans was born Feb. 11, 1879, and died May 15, 1943. She was a daughter of Henry Becker, who came to this country as a young man from Germany, and Elizabeth Arntz Becker.

Arnie's father and mother were members of the Church of the Brethren, but their community was so far from any church that attendance upon religious service was rare. Consequently, no decision had been made in her life prior to her marriage. Her first child stayed with her but nine weeks, and when she discovered that she was again to become a mother, she came to the decision that every child has the right to a Christian mother, and for her that meant her child.

A revival meeting was in progress at the Brick church, under the leadership of Bro. Silas Hoover. She had not been in attendance, but the meeting gave opportunity for the carrying out of





her resolve. So to the church she came, made known her desire and applied for Christian baptism. The day was extremely cold and the stream where baptism was to be performed was full of floating ice.

And a Christian mother she was to all her children, who have all been baptized into the church; one, Lester, is a minister of the gospel. A sincere, loving, faithful Christian mother and friend, who loved her church, her minister and her friends with a deep and enduring affection. It was largely through her appeal and prayers that her husband later came to the church. She loved her church and was active in its work. Nothing but dire need ever kept her from its service.

The Evans home has been the "Mary and Martha" home of the Oak Dale parish. In making it this her husband was in full harmony with his wife. His simple hospitality made friends of all who came. No words can ever express to the public the full meaning of that hospitality to the pastors that enjoyed it.

James Evans and Arnie Becker were married on Dec. 24, 1894. Their passing was but sixteen days apart. They leave a host of friends and the following children: Minor, Martin, W. Va.; Mrs. Charlotte Weimer, Maysville, W. Va.; Lester, Cumberland, Md.; Mrs. Susan Bergeson, Pierre, S. Dak.; Tracy, Laurel Dale, W. Va.; and Florina, Laurel Dale, W. Va. Also there are nine grandchildren and two great grandchildren.

Funeral services were held in the Brick church, conducted by their pastor, Bro. N. A. Seese, and Bro. Ernest Muntzing of Harrisonburg, Va. Interment was made in the Maysville cemetery.

Scherr, W. Va.

Ollie F. Idleman.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Antonides-Goadt.**—At the Walnut church, Ind., by the undersigned on May 9, 1943, Russel Antonides and Kathe Goadt, both of Argos, Ind.—C. C. Cripe, Argos, Ind.

**Brye-Odean.**—Earl Brye and Bernice Odean in the Sugar Ridge church, Mich., June 25, 1943, by the undersigned.—Homer Kira-cofe, Custer, Mich.

**Cline-Jenkins.**—Pvt. Conway T. Cline of Dayton, Ohio, and Ethel Florence Jenkins of McComas, W. Va., by the undersigned at the home of the bridegroom's parents on Aug. 7, 1943.—Henry T. Barnhart, Dayton, Ohio.

**Heisey-Miller.**—Wilbur Heisey of Midland, Mich., and Mar-jorie Miller of Franklin Grove, Ill., at the home of the bride's grandparents on Aug. 15, 1943, by the undersigned.—Walter J. Heisey, Midland, Mich.

**Johnson-Vaughan.**—Elwood T. Johnson and Ruby A. Vaughan at the Methodist church in Redlands, Calif., on July 11, 1943, by Rev. E. T. George of Pasadena, Calif.—Elwood Johnson, Gridley, Calif.

## Fallen Asleep . . .

**Andrews, Laura,** daughter of Mr. and Mrs. A. J. Sexton, was born Dec. 1, 1879, at Sparta, N. C., and died on March 17, 1943. In June 1898 she was married to Jasper Andrews, and to this union were born one daughter and two sons, who survive. Four sisters and five brothers also survive. She united with the Church of the Brethren forty years ago. Despite the fact that she had been a widow for the past thirty-eight years, she set a beautiful example in giving her time and money to the church. She was quiet but deeply firm in her convictions. Funeral services were conducted by Brethren Fred Dancy and W. H. Handy. Interment was in the church cemetery.—W. M. Sexton, High Point, N. C.

**Brown, Lottie,** daughter of A. W. Austin, deceased, died at her home in Canadian, Texas, July 16, 1943, at the age of sixty-nine years. Mrs. Brown was born in Ogle County, Ill.; from there she moved with her parents to Lincoln, Nebr., and later to Lime Stone, Kansas. The next move was to Burr Oak, Kansas, and after that to Belleville, Kansas, where the family spent five years. Because of the ill-health of her father the family moved to a stock ranch in Cook County, Texas. While there Lottie became the bride of George W. Carver and they made their home in Canadian, Texas. Mr. Carver died in 1919. In 1923 she married J. G. Brown, who died three years later. She had been a constant reader of the Gospel Messenger for fifty years. Sister Brown was isolated from the Church of the Brethren most of her married life so she united with the Baptist Church, of which she became a very active member. She was also active in the W. C. T. U. She had a great concern for her family and was loved in her community and church. She leaves two brothers and nine children.—J. A. Austin, Fruita, Colo.

**Hines, Emma Cecile,** was born near Libertyville, Iowa, March 29, 1894, to Brother and Sister Ira S. Burger. In 1901 she moved with her parents to Minco, Okla., where she united with the Baptist church since there was no Church of the Brethren in that

vicinity. On Dec. 8, 1913, she was united in marriage to Edgar Hines of Minco. To this union were born eleven children, two of whom died in infancy. She was a member of a family of four brothers and seven sisters. The parents, brothers and sisters, nine children and five grandchildren survive her. In 1927 she and her family moved to a farm near Binger, Okla., where death came as a welcome release from a long period of severe sickness which had held her bedfast for over a year. The last services for her were conducted in the Binger Baptist church by the Rev. John McDaniel, pastor of the Hazeldale Baptist church, who was a former schoolmate; he was assisted by the pastor of the Binger Baptist church.—Dan L. Blickenstaff, Waka, Texas.

**Kirkpatrick, Charles Howard,** was born May 7, 1912, at Evansville, Ind., and died June 16, 1943, at Modesto, Calif. His father, Charles Ross Kirkpatrick, died in 1919. In 1920 Howard, his mother, Mrs. Edna Kirkpatrick, and her other children moved to Hagerstown, Ind., and from there to Waterford, Calif., in 1928. On June 13, 1936, he was united in marriage to Lorraine Fike and one daughter was born to their union. He leaves his wife and daughter, his mother and grandmother, two brothers and one sister. He was baptized at the Waterford Church of the Brethren in 1931 and remained loyal in his interest and support. The funeral was held in the Sovern funeral home at Modesto by Elder J. W. Deardorff and his pastor, the undersigned. Interment was in the Modesto cemetery.—C. H. Cameron, Waterford, Calif.

**Martin, Mary M.,** was born near Greencastle, Pa., Aug. 1, 1879, and died April 30, 1943, at her home in Greencastle. Her husband preceded her in death several years ago. She is survived by one brother and one sister. Sister Martin had been in declining health for several years but she bore her affliction with Christian fortitude. She was a charter member of the Greencastle Church of the Brethren. Funeral services were held at the Minnich funeral home by her pastor, the writer, and burial was made in the Brown's Mill cemetery.—C. E. Grapes, Greencastle, Pa.

**Maust, Max Jerome,** aged twenty years, the only son of Myron and Florence Newman Maust, was killed in the crash of his training airplane near the navy air training school at Ottumwa, Iowa, on July 28, 1943. He was born in a Cumberland hospital while his parents were residents of Salisbury, Pa. They later moved to Sewickley, where funeral services were conducted, after which his body was taken to Salisbury for burial. Services were conducted at the cemetery by Bro. A. Jay Replogle, pastor of the Salisbury Church of the Brethren, and Rev. S. D. Sigler of the Lutheran church. Max was a member of the Church of the Brethren. He leaves his father and mother and one sister. Interment was in the I. O. O. F. cemetery.—Mrs. P. S. Davis, Springs, Pa.

**Rohrer, Jacob A.,** died at his late home in Mount Union, Pa., Aug. 4, 1943, aged eighty-four years, nine months and five days. He had been a retired farmer for ten years and he and his wife, Annie Glock Rohrer, resided with their daughter. He was a long-time member of the Church of the Brethren and interested in its work. The funeral was conducted at the Stone church by Bro. Lawrence Ruble. He is survived by his wife, one son, four daughters, eleven grandchildren and two great-grandchildren.—Mrs. R. R. Palmer, Mt. Union, Pa.

**Stull, Emma Jane,** daughter of Peter and Margaret Coblentz, was born Dec. 31, 1867, and died May 30, 1943. At an early age she united with the Lower Miami church and was faithful to the end. She was united in marriage to Charles A. Stull, who preceded her in death. Surviving are two sons and three daughters. Funeral services were held in the Lower Miami church by Brethren Galen B. Royer and John Garst. Interment was in the Lower Miami cemetery.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

**Switzer, Anna Mary,** was born Dec. 9, 1877, in Whiteside County, Ill., and died at Oakdale, Calif., Aug. 9, 1943. At ten years of age she and her parents, Franklin and Emma L. Mathias, moved to Shickley, Nebr., where both parents died when she was fourteen years old. She was married to J. A. Switzer at Holmesville, Nebr., on Dec. 24, 1899, and to their union eleven children were born. From Holmesville they moved to Colorado and from there to Waterford, Calif., in 1942. Sister Switzer is survived by her husband, eleven children, twenty-seven grandchildren, one brother and one sister. She joined the Church of the Brethren when she was twelve years of age and served the church until her death. Funeral services were conducted at the Sovern funeral home in Modesto and interment was in the Modesto cemetery. Services were conducted by the undersigned, her pastor.—C. H. Cameron, Waterford, Calif.

**Vandevier, Clifford J.,** son of David Edward and Alice Heald Vandevier, was born in Los Angeles, Calif., April 30, 1910, and died at the Los Angeles County general hospital July 28, 1943. He was united in marriage to Hazel Christiansen in May 1933. He graduated from the Los Angeles college of chiropractic in 1942 and hoped to be useful in relieving distress among suffering humanity, but a brain tumor brought about his untimely death. Surviving are his mother, an aged grandfather, one brother and one sister. A few months before his death he accepted Christ as his personal Savior. Services were conducted at the Pierce Brothers funeral chapel in Los Angeles by the writer, assisted by Elder J. E. Steinhour. Burial was in the Valhalla cemetery near Burbank, Calif.—Hugh Cloppert, Los Angeles, Calif.



## Church News . . .

### Canada

**First Irricana.**—Since last September the First and Second Irricana churches have been served by one pastor, Bro. Harold Michael. During the winter the services were somewhat irregular but spring brought a better outlook. At their monthly meetings the ladies' aid of First Irricana works on quilts for the Red Cross. The boys of the community who are in service are remembered with parcels. The ladies have made substantial contributions to the parsonage equipment and rent. A tea and program were recently held in the flower-decked basement of the church. The Second Irricana church entertained the annual district conference July 13-16. A spirit of mutual benefit and co-operation pervaded the meeting under the direction of Bro. Frank Crumpacker and the district speakers and workers. The offering for Annual Conference was \$62.82, while that for the district amounted to \$102.62. From Aug. 2-6 Virginia Cawley conducted a vacation Bible school in the village church. An average attendance of twenty-five was made up of children from the village and rural areas. The children displayed their work and gave a program on Aug. 8. Mr. and Mrs. Dayton Root of Latón, Calif., spent three weeks visiting in the Irricana district this summer. Bro. Michael and family are leaving in late August to take up work at Bethany Seminary. It is the earnest prayer of our churches here that the work at Irricana may be continued and that leadership will be forthcoming very soon.—Ruth Michael, Irricana, Alta., Canada, Aug. 9.

### Illinois

**Virden.**—Twenty new members have been added to our church by letter and baptism. On the evening of May 7 the third family night and birthday dinner for our entire church group, sponsored by the adult Bible class, was held. This served also as a reception for our new members. Bro. R. C. Wenger of the Springfield church was our speaker. A service flag was presented and dedicated to the church by the young adult and B. Y. P. D. groups. The women's council presented an American flag and a Christian flag to the church. A splendid delegation of our young adult group attended the Stuart Street Christian church in Springfield on May 9. It was a special dedicatory service for the new organ recently installed. Several of our group helped with the program. A large number of our women attended the May luncheon sponsored by the Virden council of church women. Mrs. O'Neal, the state vice-chairman of W. C. T. U., was the speaker. Mrs. Henry Guthrie has been elected chairman of the Virden W. C. T. U. An individual record of our church attendance for a period of six months was kept by the ushers; this was summarized and a copy mailed to each family. A report from our treasurer showed that the unified plan of finance is functioning satisfactorily. Our business meeting was held Aug. 4. Our parsonage has been painted and some minor repairs made. One of the members of our young people's class is home on a thirty-day leave from the navy.—Mrs. John Harshbarger, Girard, Ill., Aug. 5.

### Indiana

**Eel River.**—On May 9 the mother and daughter banquet was held with Mrs. R. H. Miller as the guest speaker. Bro. D. H. Fouts is our summer pastor. On Aug. 1 Bro. Robert Nichols preached for us. We will have our home-coming on a Sunday in September; there will be a basket dinner at noon. Bro. A. W. Cordier will be the speaker in the morning and the afternoon.—Mrs. Mary E. Miller, North Manchester, Ind., Aug. 4.

**La Porte.**—On Mother's Day the young people presented each mother with a small corsage; we had a nice program and the speaker of the morning was Bro. Charles Dumond from Chicago. Bro. Ira Long of Buchanan, Mich., was with us for the pulpit exchange Sunday. On June 20 we had our Father's Day program. On July 5 we held our annual Sunday-school picnic. The missionary society is growing in interest and attendance. This group sponsored a mother and daughter fellowship supper on May 20; Mrs. Charles Dumond gave an interesting message. On July 27 the missionary society held a picnic at the country home of Sister Maude Yazel. In the afternoon Sister Umphlet finished reviewing the book, *On This Foundation*. The ladies' aid society held its annual picnic on Aug. 4. During the summer the men have been coming to prayer meeting a little early and working on the church lawn.—Mrs. Paul Wolfe, La Porte, Ind., Aug. 2.

**North Liberty.**—Mother's Day was observed with two special addresses by Sister Anetta Mow of Elgin, Ill. Our quarterly council was held May 31. Two delegates were chosen to attend the district conference at Camp Mack. Bro. Ervin Weaver represented us at Annual Conference. On Conference Sunday Bro. Ben Cross of LaPorte brought the morning message, and the evening service was in charge of Bro. M. I. Whitmer of Pine Creek. The Sunday-school picnic was held at the local park on July 4. Three juniors, ten intermediates and three of the young people attended their respective camps at Camp Mack. The ladies' aid met Aug. 12 and the mite boxes were opened; their contents totaled \$40. The ladies have been busy the past year sewing for Bethany Hospital and preparing clothing for relief.—Anna Steele, North Liberty, Ind., Aug. 16.

**North Winona.**—We held our council meeting on July 25; Elder J. S. Zigler presided. Two letters of membership were received.

All reports showed an increase in giving. We decided to have a home-coming service this fall. We are looking forward to Bro. John D. Metzler's coming on Aug. 15 to bring us a message about the Brethren Service work. Our aid is planning to can food for the C. P. S. camps. The church and Sunday-school officers were elected for the coming year; Bro. N. H. Miller was elected elder. Two delegates to district meeting were selected. On July 18 six were received into the church by baptism and on July 29 three more were baptized. Our pastor was unable to fill our pulpit on July 11 because of illness. Bro. Emerald Jones brought the morning message. On Sunday evening, Aug. 1, the young people from the Walnut Creek United Brethren church met with our young people for a religious program and a social hour. All classes and church activities are progressing nicely.—Mrs. Alma E. Hanawalt, Piercetown, Ind., Aug. 6.

**Pleasant Dale.**—Our elder, Bro. Russell H. Weller, presided at our recent council meeting; officers were chosen for the coming year. Bro. Frank Mulligan preached for us on Aug. 8 and will preach for us again next Sunday while Bro. Weller recuperates from a recent operation. The attendance at our services is good. The men's organization is interested in the heifer project for relief. They are also planning to raise the parsonage and put in a basement. We recently finished paying for the parsonage. Bro. Weller and family moved into this property a year ago. During the past year our aid society has sent bedding and kits to Camp Lagro and a number of boxes of clothing for relief, and canned 500 quarts of food for the camps. Our harvest meeting and home-coming will be held Sept. 26.—Victoria Stoneburner, Decatur, Ind., Aug. 9.

**White.**—We met in council on July 11 with Bro. Ellis Wagoner in charge. The regular business was conducted and two were received into the church by letter. Sister Walter Miller was installed as a deaconess. On Aug. 22 we will hold our harvest meeting and will also celebrate the fiftieth anniversary of the building of our present church. A guest speaker will be present and there will be a basket dinner.—Anna Rogers, Darlington, Ind., Aug. 4.

### Iowa

**Fairview.**—We enjoyed having the young people's conference of the eastern section of Southern Iowa meet with us in June. A fine program was brought to us by Dr. Kurtz and others. Bro. Richard Burger, our summer pastor, has been much help to our church; he will soon be leaving for another year at Bethany Seminary. The women's Bible class took charge of the preaching hour on Aug. 15 under the leadership of their teacher, Mrs. Lelah Whisler, while our pastor was conducting an intermediate camp. On the evening of June 24 our church people and friends gathered at the home of our elder and wife, Brother and Sister Orlando Ogden, and helped them celebrate their golden wedding anniversary. A short program was given in their honor. Letters were recently sent to our ten boys in service. Two delegates to district meeting have been elected. Our ladies' aid is not meeting this summer.—Ola Tarrence, Udell, Iowa, Aug. 16.

**Monroe County.**—Several of our young folks attended the

## Announcements . . .

### DISTRICT MEETINGS

California, Northern—Modesto, Oct. 7-10.  
California, Southern, and Ariz.—Undecided, Oct. 16-19.  
Florida and Georgia—Undecided, Oct. 8-10.  
Illinois, Northern, and Wisconsin—Mt. Morris, Sept. 4-6.  
Indiana, Middle—Manchester, Oct. 7-9.  
Iowa, Middle—Robins, Sept. 4-6.  
Kansas, Northeastern—Lone Star, Oct. 2-4.  
Kansas, Northwestern—Burr Oak, Oct. 15.  
Kansas, Southeastern—Osage, Oct. 23-26.  
Kansas, Southwestern—Pleasant View, Oct. 8-11.  
Maryland, Western—Fairview, Oct. 9.  
Missouri, Middle—Warrensburg, Oct. 2-5.  
Missouri, Northern—Rockingham, Oct. 22-24.  
Nebraska—Bethel, Oct. 8-11.  
Pennsylvania, Southern—Upper Conewago, Oct. 26, 27.  
Pennsylvania, Western—Johnstown, Walnut Grove, Oct. 27, 28.  
West Virginia, First—Egdon, Maple Spring house, Sept. 10-12.

### LOVE FEASTS

**Colorado**  
Nov. 14, Fruita.

**Illinois**  
Sept. 13, 7:30 pm, Okaw.  
Sept. 18, all day, Woodland.  
Oct. 4, 8 pm, Walnut Grove.

**Indiana**  
Oct. 7, Middlebury and Pleasant Valley at Middlebury.  
Oct. 3, 7 pm, Rock Run.  
Oct. 10, all day, Pleasant Hill.

**Kansas**  
Sept. 12, Burr Oak.

**Michigan**  
Sept. 12, Lake View.

**Ohio**  
Sept. 6, 8 pm, Deshler.  
Oct. 3, Mohican.  
Oct. 3, 7 pm, New Philadelphia.

**Pennsylvania**  
Sept. 4, Sugar Valley.  
Oct. 3, 6 pm, York, First.  
Oct. 10, 2 pm, Kemper house, Spring Grove.  
Oct. 17, 7 pm, New Fairview.

**Virginia**  
Sept. 11, 7:30 pm, Johnsville.  
Sept. 19, 7 pm, Hevener.  
Sept. 26, 7 pm, Boyer.  
Oct. 3, 7:30 pm, Bridgewater.  
Oct. 16, Christiansburg.  
Oct. 24, 7 pm, Mill Creek.



young people's conference at Fairview June 11-13. Our pastor and wife had charge of the vacation Bible school in June; the enrollment reached thirty-nine. The school was closed with a program; we feel much encouraged with the results of this school. At our last council meeting two delegates were elected to attend our district meeting at Mt. Etna. The church was able to make the last payment on the church debt and we are now looking forward to the mortgage-burning. On July 25 a basket dinner was enjoyed and in the afternoon installation services were held for our two elected deacons: Brethren Wilbur Henderson and Marion McMulin and wives. Two of our young girls are attending camp at Pine Lake.—Mary Reeves, Albia, Iowa, Aug. 16.

**Mt. Etna.**—We met in council on June 27 after the church service and a basket dinner. Harry K. Rogers was elected elder. A good financial report was given. Plans were made for the district meeting to be held here Aug. 25-27. The church has recently been painted; the ladies' aid is sponsoring the painting of the basement. We have a one hundred per cent Messenger club. The church lawn has been cared for by a few men, and a nice display of flowers has been carefully tended by Mrs. Lotie Dotson. We honored our twelve boys in the service at a union candlelighting service at the Methodist church on July 18; Ex-governor Turner gave the address and seventy-eight soldiers were honored. Our attendance has not been large but the financial reports from all departments are good.—Miss Doris Gossard, Mt. Etna, Iowa, Aug. 3.

### Kansas

**Olathe.**—We held our council on Aug. 8 with Bro. L. A. Whitaker presiding. The church decided to retain Bro. Whitaker as pastor for another year. Several of our boys are in the armed services. Our church was grieved to learn of the death of Bro. W. W. Blough of Greene, Iowa; he and his wife had charge of the Olathe church for eight years. We are looking forward to the coming of Brother and Sister J. F. Burton to conduct evangelistic services in September.—Lilly M. Riffe, Olathe, Kansas, Aug. 10.

### Maryland

**Baltimore, Woodberry.**—An examination service was held prior to our spiritual communion service. Each mother present on Mother's Day was remembered. In the evening the Evangel choir presented a songalogue, Earth's Dearest Name, Mother. On May 16 there was a dedication service for babies. On May 25 a mother and daughter social was held in the church basement. The B. Y. P. D., under the leadership of John Shope, has decided to support a missionary. The children had a special part in the services of June 27. Following the morning service on July 3 we had a basket dinner at the church, followed by a program. We are happy that boys from near-by camps are frequently attending our worship services. Three have recently been added to the church, one by baptism and two by letter.—Mrs. William T. Horn, Baltimore, Md., July 26.

### Missouri

**Kansas City.**—The services on May 23 were dedicated to the boys of our congregation who are in service. They now number fifteen and several of them are overseas. The theme of our mother and daughter tea, held in May, was Precious Cups. An interesting program was also given. We were privileged to have Bro. W. Harold Row, the director of Brethren Civilian Public Service, speak to us on May 30. Consecration services for nine babies and small children were held on June 20. An ice cream social was sponsored by the Friendship class on July 27.—Mrs. Hattie Easterla, Kansas City, Mo., Aug. 10.

### Ohio

**Happy Corner.**—As the sun was setting on Aug. 9, members of the church gathered on the bank of a near-by stream and twelve young people were baptized. Bro. Rufus Bucher was the evangelist at the two-week revival. He returned to preach at the morning church service on Aug. 15. The election of church and Sunday-school officers was held at the last council meeting. Bro. Paul S. Bowman is the summer pastor of one of our churches in North Dakota. He represented our church at Annual Conference. The attendance of the young people's class has shown a large increase. This class has doubled the amount given at this time last year to the Southern Ohio young people's project. The writer attended the Turkey Creek, Ky., work camp. Bro. J. Henry Showalter, author of many of our church hymns, addressed the congregation on Sunday afternoon, Aug. 1. At this time an all-day meeting was held, with dinner served in the church basement. Brother and Sister Huber Blackburn were elected to the office of deacon at the May council.—Glenna Lambert, Dayton, Ohio, Aug. 16.

### Oklahoma

**Bartlesville.**—We met in council on July 18 with Bro. George Eller in charge. We were happy to have Bro. D. Eugene Lichty, regional young people's chairman, speak to us on Aug. 1. One was received into the church by baptism on Aug. 1. We were glad to welcome our new pastor and wife, Brother and Sister C. D. Brendlinger from Pennsylvania, on Aug. 4. After the services on Aug. 8 we had a basket dinner in the park. On Aug. 11 installation services were held for our new pastor, with Bro. Eller in charge. The ladies' aid has reorganized. Our love feast was held on May 23.—Mrs. Fannie Oliver, Bartlesville, Okla., Aug. 12.

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

### Virginia

**Barren Ridge.**—Our church met in council on Aug. 15 with Elder N. W. Coffman in charge. The officers for the coming year were re-elected. We plan to have a one-week revival sometime this fall if possible. Mrs. V. A. Phillips brought us a splendid report from Annual Conference. We plan to send two delegates to the regional conference at Roanoke. The children gave a good program on Aug. 8. We now have one member from our church at a C. P. S. camp and several in army camps. We were glad to have Bro. William Wilhelm preach for us on Aug. 1.—Mrs. Crystal Allen, Staunton, Va., Aug. 16.

**Johnsville.**—Our church has been progressing nicely this summer under the leadership of Pastor O. S. Garber, who has been faithful in preaching for us each second Sunday of the month. We regret that Sister Garber has not been able to be with us as much as usual because of ill-health. We recently lifted an offering of \$25 for Bridgewater College. We are also continuing our Brethren Service giving. Our annual election of officers was held on Aug. 8, at which time Bro. O. S. Garber was re-elected to serve as our pastor and elder for another year. Bro. Ed Barton, speaking on behalf of the church, pledged our loyalty and support to Bro. Garber. We are looking forward to our revival meeting to be held Aug. 22—Sept. 5 by Bro. M. G. Wilson of the Cloverdale church. Our love feast will be held on Sept. 11 at 7:30 p. m.—Clyde Starkey, Catawba, Va., Aug. 10.

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**Mt. Hermon.**—We met in council on May 15 with Elder J. B. Peters in charge. Four letters were granted. Two delegates were elected to attend the district conference in July at Topeco. The minutes were read and approved. Bro. Guy Wampler of Boone Mill, Va., has been secured for our pastor. He and his family will move here and take up the pastoral work Sept. 1. Our evangelistic meeting was held June 20—July 4 with Bro. M. R. Wolfe as the evangelist. Each message was very inspiring. The attendance was good. Six persons united with the church; baptismal services were held on the following Sunday. Bro. Wolfe visited in a number of homes. Our prayer meeting service is held on Saturday night so that more people will be able to attend. The junior league is progressing nicely; this group has a new leader, Bro. Henry Eaves.—Ruth Wood Nolen, Bassetts, Va., Aug. 10.

**Red Oak Grove, Stonewall.**—We organized a Sunday school last spring and now have 100 on the roll. Bro. Harold Byler is the superintendent and he and his wife are both teachers. The Stonewall church and community are very glad to have them work with us. We were favored to have Bro. John Byler and wife from West Virginia hold meetings here July 19—Aug. 1. They visited in a number of homes. Eleven additions were made to our church and four others expressed their desire to unite with the Methodist church. We hope Bro. Byler can be with us again sometime.—Mrs. Morris A. Vest, Copper Hill, Va., Aug. 15.

**Roanoke, First.**—In May we had our communion, our mother and daughter banquet, and a wonderful Mother's Day program. We remembered the fathers on Father's Day with gifts, as we had done with the mothers. Mrs. Emma Ronk and Mrs. Ralph White represented our church at Annual Conference. The men's work was successful in getting a one hundred per cent Messenger club. The women's work has been having some good programs once a month; they have raised \$172.43 this year and have given \$125 for the support of the girls' mission school in India. At the July business meeting the church and Sunday-school officers were elected. Bro. John Showalter was retained as elder. Our average church attendance has been 211 in the morning and 87 in the evening. We have seventy young men in service and the B. Y. P. D. keeps in touch with them each month. A placard has been erected in the vestibule of our church with their names on it. A successful vacation church school was held during two weeks in July. We are to have the regional conference at our church each evening from Aug. 29-31. We are looking forward to our fiftieth anniversary celebration to be held Sept. 5. It is to be an all-day meeting and all of our former pastors have been invited. A splendid program has been prepared. We hope to have Bro. Otho Winger hold our revival for two weeks beginning Sept. 26. Cottage prayer meetings will be held prior to these meetings.—Mrs. Mark Bower, Roanoke, Va., Aug. 14.

**Sangerville.**—On May 16 Bro. Cecil Ikenberry delivered the morning sermon. During the latter part of May Bro. Murray L. Wagner was with us in a 'two weeks' evangelistic service. The membership was inspired to better living and two youths were baptized. On July 11 Bro. C. A. Click was ordained as elder in an impressive service conducted by Brethren John T. Glick and O. S. Miller. On Aug. 8 five men from Camp Lyndhurst were with us for the morning and evening services. We have recently lost two of our elders by death. Pastor I. J. Garber and wife attended Annual Conference. On Aug. 15 Bro. Adam Miller preached at the morning service.—Mrs. Hattie Simmons, Bridgewater, Va., Aug. 15.

**Unity, Bethel.**—On Sunday evening, June 20, a Father's Day program was given by our young people. On June 27 Pastor Samuel D. Lindsay gave an interesting report of the Annual Conference. In the evening Bro. Earl Bowman, pastor of the Harrisonburg church, gave an interesting talk. Bro. Marshall Wolf of Bridgewater was with us in a revival meeting July 18-25. Nine persons united with the church. Our council was held on Aug. 4 with Bro. C. E. Nair as moderator. We are looking forward to having a harvest sale this fall.—Mrs. Mary Fristoe, Broadway, Va., Aug. 16.

**Unity, Fairview.**—On May 30 Rev. Myers, pastor of the John Wesley Negro Methodist church, brought us an interesting message and Mrs. Myers gave us several selections of music. On June 13 Bro. Ernest Muntzing from Harrisonburg brought us some Annual Conference reports, and on June 27 Pastor S. D. Lindsay also brought a report. It was an inspiration to have visitors from Chicago, North Manchester, Ind., and Maryland worship with us on June 27. Some of our group attended the revival held at the Bethel church by Bro. M. R. Wolf. Three of our intermediate boys and three of the girls from the young people's class attended Camp Bethel; they brought back messages of their work at camp, and on Aug. 1 gave a demonstration of some of the camp activities; they played games, had a campfire and gave a worship program. On Aug. 1 we had in our Sunday school eight of the girls who are working in the work camp at Lynchburg. They were in charge of the worship service. A number of our young people, with the young people from Linville Creek and Timberville, attended the week-end camp at Wakeman's camp Aug. 7, 8. Several girls from this section are helping in the work camp at Lynchburg.—Anna R. Roller, New Market, Va., Aug. 15.

### Wisconsin

**White Rapids.**—Our summer pastor and wife, Brother and Sister Vance Sanger, have closed a successful summer here. On Sunday evening, Aug. 15, we had sunset services around a campfire. Three were baptized on Aug. 16; this service was followed by the love feast. We will miss Brother and Sister Sanger very much and we pray God's blessing on them.—Mrs. Glenn F. Smith, Wausaukee, Wis., Aug. 16.



## The Family Spirit

**THE FAMILY** is developed to its highest state in America. It is a combined unit of love and hope and faith in one another that transcends other human relationships.

The members of a church "family" are also bound together by powerful ties. Relationship through name, ideals, beliefs, gives people a oneness and a strength of purpose that often withstands outside influences against great odds. Occasionally, however, there are conditions which insinuate themselves into the workings of a church family to change its unity of purpose. This can happen in the buying of lesson materials . . . a church stops patronizing its own publishing house . . . the "family

spirit" is ruptured . . . the whole church and its teaching suffer.

If you have allowed your purchases to slip "outside the family" we urge you to do your part to re-create a spirit of cooperation in your midst. Unify your purpose. Take advantage of the high quality, carefully prepared lesson materials of your own publishing house. Have your church school avail itself of the special educational services to which it is entitled. Your church, your official publishing agency, and the Christian teaching program as a whole will benefit by your action.

This is a joint message from twenty-eight members of the Publishers Section of the International Council of Religious Education, for the purpose of promoting full cooperation between individual churches and their own publishing houses.



**Action!** If you will write to Publishers Section, P. O. Box 67, Chicago, Illinois, giving your name, address, national church affiliation, and office, you will be sent full details and prices of your own official publications.



## Bible Games and Quiz Books...



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The plan of playing is similar to the Lotto game. The leader reads the first part of the quotation. The players try to complete it from their large cards. The first player to complete his cards wins the game.



**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**



# GOSPEL MESSENGER

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Left to right: Clarence B. Fike, pastor at Freeport, Ill.; Oscar R. Fike, pastor at Boone Mill, Va.; Phineas L. Fike, free ministry, Peace Valley church, Mo.; Lester E. Fike, pastor at Astoria, Ill. The father and two sons were on the Standing Committee of the McPherson Conference; the third son was a delegate to the same Conference. Bro. Phineas Fike, the father, has spent thirty-seven years in the ministry, serving his home church and others in communities twenty-five miles from his home. A fourth son is also a minister and the fifth a deacon. Two daughters have married ministers.

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## *Around the World...*

Railroads in the United States are operating more than 2,500 special trains each month for the movement of troops.

More than 22,000 women, all especially trained for their particular jobs, are now employed by the Pennsylvania Railroad as conductors, repairmen, cleaners and oilers, the company announced recently.

In Cape Town, South Africa, an international clubroom has been opened as the result of a joint effort by a body of European and colored Christians. Its purpose is to provide, in a center where color prejudice is often strong, a place where Christians can meet with other races.

Three million petitions opposing the Bryson bill, to reach Washington by the time the Congress reconvenes after the summer recess, was the aim of the wets in a campaign started in St. Louis the latter part of July, as announced in the Beverage Retailer Weekly. The Bryson bill calls for wartime prohibition.

The Church of the Brethren, the Methodist Church (American), and the Irish Presbyterian Church have united in the establishment of the Union Theological Seminary at Baroda, India. It will be housed in the property of the former Nicholson School of Theology (Methodist) in Baroda and will have both men and women Indian students. The first class has enrolled and numbers sixteen candidates for the ministry.

The Selective Service has amended its regulations so as to allow occupational deferment to undergraduate students in certain scientific and specialized fields who will graduate from their courses of study within twenty-four months from the date of certification. The list of scientific and specialized fields in which deferment was granted up to July 1, 1943, included heating, ventilating, refrigerating, air-conditioning, safety, and transportation engineering.

Book publishers cannot keep up with the tremendous public hunger for books. Many publishers have been forced to ration their books to their distributors, and extension of these controls is looked upon as inevitable within the industry.

The Oxford University Press informed the trade early in July that it would accept no further orders for Bibles and Testaments until Oct. 1. A few days later the firm was forced to announce that it would begin rationing its books. The World Publishing Company, large scale producers of Bibles and dictionaries, has been refusing further orders in these categories since June 15 to give itself opportunity to catch up with a current backlog of 1,000,000 orders.

One of the oldest and largest publishers of reprints, Grosset and Dunlap, says its business is up sixty per cent and "might just as well be up 600 per cent if we could get the books to supply the demand."

The total sales of the four-year-old Pocket Book firm topped 20,000,000 books in 1942. The Modern Library's sales have more than trebled since 1938.

Some of the best qualified students of the situation believe that one reason for great strides in book sales is the fact that books are more readily available to the reading public in inexpensive editions. Sales of the paper-bound edition of Mr. Willkie's book, *One World*, at one dollar are running four to one ahead of the cloth binding at two dollars. The same ratio was true of another book, *Report From Tokyo*. It is almost a general rule that circulation is in inverse proportion to the cost of the product—newspapers are the cheapest and most widely circulated forms of reading matter, followed by the five-and-ten-cent magazines, and on up the price scale to the most expensive books.

A second cause for the book boom is believed to be the large increase in the number of sales outlets in recent years. The number of places where newspapers are sold is beyond reckoning. The *Saturday Evening Post* can be bought at 101,000 outlets; the twenty-five-cent *Pocket Books* are on sale at 52,000 outlets, but the two-dollar and three-dollar books can usually be purchased at only a few more than 2,000 outlets. Millions of inexpensive books are now sold in chain stores, on newsstands, and in drugstores. Even hardware stores and automobile accessory stores have taken up the sale of books.

An expansive program is under way for two federal housing projects near Dayton, Ohio. The Zion Evangelical and Reformed church will erect a parish house near one of the projects, while a tent for regular services is planned at the other plant. In the latter, there are seventy-six families with 140 children, ninety-six of whom attend no church or Sunday school.

More accidents take place at highway railroad grade crossings on Saturday than any other day of the week.

Plans were completed early in July for the opening of a new supply route to China—a 4,500-mile rail and truck line from Karachi, in India, via Baluchistan, Iran, and Siberia, to Chungking.

An appeal to the nation to create an atmosphere in which there can be no race riots has been signed by 138 eminent Americans from all walks of life. The appeal has been released by Dr. William A. Neilson, president-emeritus of Smith College.

During the first seven and a half months of 1943, 75,000 tons of bombs were dropped on Germany by the RAF, an average of 10,000 a month. That was more than twice the load dropped on Germany in all 1942 and more than twice the load that fell on Britain during the twelve worst months of the blitz.

Protestant Episcopal ministers of Massachusetts now have access to the resources of modern psychology and psychiatry in the solution of many problems brought to them by their people. A clinic has been set up in Boston to give help "to persons suffering from the lighter forms of neuroses or conditions which are generally agreed to be the result primarily of the way the individual thinks."

The University of Minnesota is planning a new procedure in the examination of freshmen this fall. Every entering student, after taking his or her physical examination, will receive a special five-minute test of speech efficiency. Those who show speech defects will be advised to take curative work in the clinic. The new policy is adopted because of the "extreme value of speech in a person's effort to lead an effective life."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### The Inside and the Outside

WHEN I was a child I often wondered why there was such an amazing difference between the front and the back side of so many common things. You know how it is with pictures on the wall, the couch in the living room, many of the buildings that are the most pretentious.

Older people know that there is a front and a back side to all of life. We are not saying that front and back should be identical. There are functional differences. What makes a good front would not always make the best back. But when the hidden parts are cheapened just because they are hidden, then an ethical problem emerges and there may be reason for moral indignation.

It was the unjustified difference between the seen and the unseen which stirred Jesus to speak as he did concerning the Pharisees. "Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." H. A. B.

### How to Use Paper Stretchers

THE new workman in shop or office is sometimes sent on what turns out to be a strange mission. This is most likely to happen when he is young and inexperienced. Perhaps you have heard of some youngster sent for a left-handed monkey wrench, a paper stretcher, or some other mythical tool.

There is at least one printshop badly infested with type lice. Curious people have learned some surprising things about the life and habits of these tiny creatures. But not all strange or amazing things are to be found in the cities. The countryside has its wonders.

It is an open question as to who has the most to learn, the newcomer in the city or the tenderfoot in the country. Indeed, there is no one quite so helpless, so naive, as a city person in a rural setting. City folk may not like to admit this, but

their efforts to cover up produce some of the best boners.

But we must not forget to say a few words about the proper use of paper stretchers. In one case the search for such an instrument proved to be an innocent yet effective way of teaching one young person to think twice before answering to just any request. Hunting for paper stretchers, one comes to the realization that not all is gold that glitters.

H. A. B.

### Spiritual Necessity

THERE is an urge in the soul of man more powerful than anything else in the world, even though the dynamo which drives it makes not a sound. It is the still small voice which says that right makes the might which will come out final victor in the fight. It keeps on saying that till it is heard. It always has. It always will. Nothing can stop it now.

Some weeks ago we found occasion to make some remarks about military necessity, how utterly pitiless and unscrupulous it is, how it sweeps everything before it, how it justifies not only the most barbarous inhumanities but also the most flagrant disregard of truth. It lives on lies. Deception is its master stroke of strategy.

First cousin to it, if not twin sister, is political necessity. To attain or maintain power is its primary objective. It too justifies whatever is deemed necessary to accomplish this. Making promises not intended to be kept is a commonplace example. A journalist of high repute did this very thing in the last presidential campaign, and that without a trace of shame. In fact, he plainly admired its cleverness.

We little realize how far this want of integrity has found its way into our business relationships and what it is doing to the national character. A dry cleaning establishment fails to return the



clothes at the promised date, repeats the offense several times and still does not see that any apology is due the customer. A painter says he can do the job in about six weeks and when this time has elapsed he says it will be two months yet. The point of special interest is that he does this sort of thing without being aware that he owes the patron an explanation. These people expect you to believe them and then when they do not make good, affect a pained surprise that you did believe them. This is the sort of moral confusion which results when business necessity colors common honesty.

But all this, thank heaven, is not the whole story. There is another factor in the picture. It is a long time since a great and good man, gifted in the art of musical cadences, said in his haste that all men are liars (Psa. 116:11), but he had no more than said it when he realized that he had spoken in haste. It was not that bad. There were so many liars it seems as if there were no other men. There were, though, and there are now. There are those who see the situation in all its rottenness and they are making bold to say so. That is the hope of the future.

Henry J. Taylor, an outstanding interpreter of world events and war correspondent for the North American Newspaper Alliance, has written a book called *Men in Motion*, from which liberal excerpts were made in the August Reader's Digest under the title, *Boondoggling on a Global Basis*. In explanation and justification of his pointed criticisms he said: "The fundamental error of our theorists is that they have never understood the place which integrity has in all the ramifications of life."

A wise word, that. These liars in high places, military, political and commercial, all know that integrity is the basic necessity in all human relationships, but they discount its value in present emergencies. It costs too much right now. "Some day of course we must get over to that more enduring basis in church, state and international life, but—" And so they go on temporizing and postponing indefinitely the better day because they are not willing to pay the price in present personal prestige. They identify the *cause* with their own continued leadership. To maintain that becomes the primary objective, regardless of what *that* may cost.

"Buy the truth and sell it not"? Not they, for they are realists (?) and so they put the time-tested maxim in reverse. They sell the truth for an immediate advantage. They will not buy it at its one and only price. The pearl of *great* price is not for such as they.

But there are those who know that truth is worth what it costs and they will not sell out. They know that only truth can make men really free. The other people know this too but it hurts some to pay the price and they don't like that. No sensible person does like pain but sensible persons prefer light afflictions with an eternal weight of glory to light glory with an eternal weight of pain, the pain of bitter disappointment in the loss of life's richest values.

There are then the three great necessities so-called, military, political and commercial. They are very powerful. They drive men to do many terrible things. There is another more powerful than any of these or all of them together. That is spiritual necessity. It has its roots in an unshakable conviction that the ultimate energies of the universe are on the side of right, and that this right will serve the well-being of all men. This means in simpler phrase that truth and love are the things of lasting worth and that we'd better build our lives around them without waiting for a more convenient season.

To see this bedrock fact for what it is, to throw the searchlight of truth upon it that others may see it through the thick moral fog which has settled down upon us, to nourish faith in its all-conquering mightiness—this is our high privilege today. Four great necessities confront us, military, political, commercial, spiritual. Only one will abide.

E. F.

### After the Mortgage Burning

"THESE are days of rejoicing and victory for many churches because debts are being paid and mortgages are being burned." The writer of this sentence then goes on to say that this is as it should be, but what is being planned for after the mortgage burning?

Will there be nothing more to do after the mortgage is burned, or will the clearing of the church debt make way for some other worthy project? Maybe a parsonage remains to be added to the church property. Or maybe it is a rural church that is now free to think of a small church farm for the pastor or for garden plots.

Then there are many great and worthy projects beyond the immediate and local needs. In our church one might list missions and relief, the C. P. S. program, financial help for the colleges, the work of other boards or committees in the home field.

"Nothing can ruin a church quite so quickly as being without any special burden which will strain the members to meet." What do you think?

H. A. B.



## THE BRETHREN COLLEGES AND THE WAR EMERGENCY

BY RUFUS D. BOWMAN

### *In Three Parts—Part One*

THIS past Sunday I awarded a diploma and conferred a degree upon a man who made this significant statement to me. He said, "I am thrilled to be a preacher of the gospel of Jesus. The Church of the Brethren becomes more precious to me every day. I am happy to live by the ideals which captured the lives of our fathers." That young man went to a Brethren college and seminary and loves the church.

Compare that statement with the remarks to me of another young man who was educated outside of the Brethren atmosphere and heritage. "What can we do to change the Church of the Brethren?" he said. My answer was that the future of the Church of the Brethren will be worked out by those who love it most and who earn the right through sacrificial service.

The future of any church lies to a large extent in its leadership. The direction of the church's leadership depends mostly upon their training. The problem of the future of our Brethren colleges in this war emergency has in it a definite relationship to the future of our church. The ministers and missionaries of today and tomorrow will come through our colleges. This is a church problem and one of the greatest our church has faced in any generation.

### *A look at our educational history*

The Church of the Brethren was born in intense Bible study. The founders of our church were seekers for light. In the true sense they were educated. Christopher Sower Jr. was a member of the board of the Germantown Academy and was for a time chairman of that Board. The Sower printing press was a leading educational light among the Germans in colonial America. Our people had Sunday schools in Pennsylvania before Robert Raikes. A wholesome emphasis upon education is consistent with our history and heritage.

The persecutions of the Revolutionary War, the oath law and the destruction of the Sower printing press set our people back seventy-five years in educational development. We became a frontier people and moved into many states. By 1850 Brethren people had touched the Pacific. The geographic foundations of the church were laid. Around 1855 there came the revival of printing under Henry Kurtz. Along with printing came a new interest in education. From the revival of printing until 1905, when Bethany was founded,

there were many sporadic efforts at founding educational institutions. Many of them were short-lived but the educational program of the present day took form and the institutions which now bless the church were founded. During forty years there has been a period of educational development wherein the colleges have developed their faculties, worked out their divisions of territories, established high academic standards, increased their student bodies, expanded their curricula, built up their endowments, and, in short, created standards of strength to challenge the creative minds of the church. During this period of development, the foreign missionary movement was born. The colleges were the centers of strong missionary influence. Missions and education have developed hand in hand.

There is another factor which should be taken into account. Our colleges were not only developed by the churches; they were created by pioneering minds, great leaders, and interested communities. These communities brought many students from other denominations who are loyal alumni of our colleges. This community factor, the necessity for meeting strict academic standards, the need for endowment and equipment have been absorbing things in the last half century of

### **Communion Offering in the Early Church**

For Christians since the earliest times the act of communion has found its natural culmination in sacrificial sharing. Justin Martyr, writing in the second century, tells us of a communion service in the early church:

"Afterward we all rise and offer prayers and thanksgivings; as I said, when we have ceased to pray, bread is brought and wine and water, and the president likewise offers up prayers and thanksgivings as he has ability, and the people assent, saying 'Amen'. . . . Each one gives what he will, according to his own judgment, and the collection is deposited with the president, and he assists orphans and widows, and those who through sickness or any other cause are in want, those who are in bonds, and the strangers that are sojourning . . ."

For many of us, on the first Sunday of October, 1943, the breaking of the bread in an act of world communion will have added significance as we become "one in the body of Christ" through sharing, vicariously, the burdens of those who suffer in the disaster areas of this war-torn world.

We shall know more fully the true blessedness of Christ as we take upon ourselves the trials of women and children made homeless and hungry by the ravages of invasion, bind up the wounds of civilian victims of bombings, care for those who know the horrors of famines and epidemics that follow in war's wake, bring the warmth of Christian compassion and the courage of the Scriptures to lonely boys and girls in the prison and concentration camps, make it possible for the orphaned missions of the world to continue their Christian ministry, or lend a helping hand to the "strangers within our gates" who have sought sanctuary against the terrors in their own country.

Christ died for us all.

In the name of Christ, give—that they may live.



our educational life. The record has been marvelous. Much of the program has been due to creative minds who have pushed ahead against overwhelming odds.

We have now entered into another period of our educational history which is more critical than any educational period we have faced. It is more critical than the early struggles to found our schools. It is the period when the state is assuming more and more control of education and when a liberal arts education hangs in the balance. It is a period when the minds of youth are being militarized and without strong Brethren colleges the genius of our church will be imperiled. It is a period when the financial structure of our colleges is shaking and can only be steadied by the support of the church. Let us not deceive ourselves. One of the most critical problems now facing the Church of the Brethren is the college problem.

*Bethany Biblical Seminary.*

### Religion in Weekday Clothes

BY ERWIN L. SHAVER\*

RELIGIOUS education week is more than rally day. The latter originated in the Sunday school and has rendered a great service. Its purpose and spirit may well be incorporated in the longer and greatly enriched program. During religious education week the forward-looking church and community will make its plans for adult education, religious teaching in the home, co-operation with youth-serving agencies, schools of missions and social action, vacation church schools—in fact any and every agency through which they may become more effective in developing Christian personality.

To this list of ways and means “something new has been added”—the weekday church school, more frequently known by the more general name of weekday religious education and sometimes by the less desirable title of teaching religion in the public schools. More accurately speaking it is a plan whereby public school children, whose parents make a written request for it, are released or dismissed from their usual public school program to study religion one or more hours a week in classes sponsored by the churches singly or co-operatively. Weekday church schools are definitely *church* schools—planned, financed and administered by the churches. Parents and public school officials co-operate with the churches in this plan. This new type of school of religion has not developed as a substitute for the Sunday church school but as a mean of both extending the time for religious education and of improving its quality.

\* Director of weekday religious education, International Council of Religious Education

### A Thousand Communities and a Million Pupils

Within the past few years this new movement has had a remarkable growth, one so great in fact that accurate figures are difficult to secure. A very conservative estimate would be that at least a thousand American communities in over forty states are following this plan. The total number of public school pupils, whose parents are asking their release to attend a second school, is probably a million or more. Weekday church schools began in our smaller sized cities and towns. They are now set up in many of our large metropolitan centers—New York, Chicago, Boston, St. Louis, Buffalo, Rochester, Kansas City, St. Paul, Minneapolis, Toledo, Chattanooga, Fort Worth, Portland, Oregon and others. Rural areas as well have adopted the plan, notably in Virginia and Vermont. It began as a “middle America” project; it is now a continent-wide enterprise.

It has not had organized and centralized promotion. It is truly a “movement” which takes its life springs from a sense of need. The problem facing those who believe in its possibilities is to give it wise direction and careful guidance rather than wholesale propagation. Practically every religious group has shown an interest in it, with the exception of a few minority groups which, because of their small numbers, have found practical difficulties in setting up classes or are apprehensive lest the principle of separation of church and state be violated. With this principle the writer is in strong agreement and bases his faith in the weekday church school upon the right of the church and the home as well as the state to share in the total education of the child and to have a fraction of the child's time and that, too, when he is not fatigued or engaged in play. It ill behooves democratic America to have all of a child's education directed by the state, as is done by those countries which are avowedly antidemocratic.

### Not a Passing Fad

It looks as though the weekday church school has come to stay as a part of the church's total educational program. It is now more than thirty years old. On the basis of this extended experience we have come to know what has worked and what has not worked successfully in its program and methods. We are in a position to set standards for the future, which is being done in many states and communities. Briefly, the ideals which its supporters have for it are summed up in the determination to teach religion as well as the public school subjects are taught. Any lower standard will tend to bring the movement into disrepute.

The greatest needs of weekday religious education today are suitable curriculum materials and



trained teachers. The former is being cared for as rapidly as possible. The latter is not so easy. On my desk at the moment are six requests—all for trained teachers in communities which will pay salaries commensurate with their public school scale. America is committed as seriously to high-grade weekday religious education as it has been to maintaining its splendid public school system on a high level.

#### For Such a Time as This

We have come to a time when we realize we must now teach human relationships and the spiritual oneness of the world as earnestly as we have taught cultural and technical subjects in the past. It is not easy to teach ideals, for they are interwoven with our contemporary and "lowest common denominator" ways of living, particularly when their teaching is done by politically dominated agencies. The church has specialized in character formation for two thousand years and now has an unusual opportunity before it.

"Freedom of religion" is one of the four great freedoms. This means more than to worship. It means freedom to *teach* religion, and that too with all the intelligence and skill that we can muster. This is no mere academic question. In the face of great advances in knowledge and skill in all areas of life, the church is challenged to take the lead as teacher and prophet in community life, lest it become but one (and perhaps a weaker one) of a hundred community agencies.

#### Religion in Education and Education in Religion

Our founding fathers believed wisely in the separation of church and state. But they were equally insistent that religion be fostered as an indispensable factor in a democracy. Experience has shown the wisdom of not introducing sectarian instruction in the public school. But the weekday church school plan rounds out the child's total education, including religion in his program of studies by having it taught by the churches during that time given by common consent to his training for complete living.

It is equally necessary to put education in religion, to teach religion with all the resources which educational science and art have made available. The best is none too good in religious education. All that we know about teaching should be used by those who are seeking to develop spiritual character as well as those who teach the usual subjects of the public school. The weekday religious education movement has this as one of its primary aims—that the church should be a teaching church with its teaching standards as high as those of any other educational agency.

#### In Everyday Clothes

It is a significant fact that many unchurched children (one fourth of those enrolled are not connected with any church or Sunday school) come to this new kind of church school because it allows them to dress as they do when in public school. This has more import than the practical fact indicates. It means that religion has become identified with their weekday as well as their Sunday life. It means that it is no longer in a separate compartment. It means also, as the curriculum and teaching methods demonstrate, that religion is being taught in terms of its practical application to life problems and that the Bible has "become flesh" in the everyday lives of boys and girls.

#### Remember the Weekday

When church educational leaders are discussing the problems of religious education, let them remember the possibilities of this new and tested type of church school. When they are asking how they can secure more religious education, it offers them one or two additional hours each week, doubling or tripling the present limited Sunday period. When they are calling for better methods, it raises immediately a standard which is on a par with the best that is known and used by general educational leaders. When they are wondering how the churches of the community can be brought to work together more efficiently, it challenges them to co-operate on the basis of a project in which there is a common interest. When social workers and all others interested in the welfare of childhood and youth face the problems of juvenile delinquency and the need for positive character building, it presents its aims and results as proof of

#### He That Spared Not

BY MILDRED ALLEN JEFFERY

He that spared not his own Son  
But delivered him up for us all—  
How shall he spare us, his children  
Who've accepted his message and call?

Do we think we'll escape our own portion  
Of heartbreak and trouble and pain?  
Of testings and grave condemnation  
Such as he suffered again and again?

We too must learn through submission  
And forgiveness and meekness and love,  
The "blessed are ye's" of his kingdom  
And the graces that come from above.

For he that spared not his own Son,  
And spares not his children's renown,  
Shall also with him freely give us  
The victory, kingdom, and crown!

Hawthorne, Calif.



its contribution to these programs. When home and church and school are told to work hand in hand, it at once becomes an Exhibit A. When we try co-operatively to "reach every person with Christian teaching," it is able to show that it registers in its classes one third of the unreached one half. Surely here is an agency of spiritual growth which ought to be taken into account in planning our total church educational program.

## Pertinent Texts on the Church

BY WARREN W. SLABAUGH

### II. Some Characteristics of the Early Church—Part One

*Text: "And they were devoting themselves to the teaching of the apostles, and to the fellowship, to the breaking of the bread and to the prayers" (Acts 2:42).*

The conception of the early church which is commonly held is that of Pentecost, with its objective demonstrations, particularly that of speaking in tongues. That phenomenon was undoubtedly symbolic of the presence of the Spirit, and the day marked the beginning of the evangelism of the church. But the verse above relates the story of the quieter and yet more significant movement of the Spirit in the experience of the church. A study of the verse will yield valuable knowledge of the church.

#### 1. The Teaching of the Apostles

We are wont to think that the early church was built on the Jewish Scriptures since the Christians created no Scripture of their own immediately. The Jewish Scriptures were valuable to the church; they saw more and more how Jesus had fulfilled the law and the prophets. But the church was built on a person, Jesus Christ. It is significant that from the beginning the story of Jesus was told and retold as the gospel, the good news. Later when these stories, which were passed on by word of mouth, were written down, these books came to be called gospels.

And along with the telling of his life and teachings came the formulation of faith in him as the Anointed One of God who had come to reveal God to men and to be their Savior. This was the beginning of Christian theology and we can trace its development in the New Testament. For he was more to them than a historical person, a great prophet; he was a unique person in his moral relationship with God, and unique also in his office as Messiah. He was therefore a living spiritual presence in their midst, the source of vision and power.

There is a tendency today in certain areas of the church to belittle theology, as though it makes lit-

tle difference what a person believes, that only the good life counts, forgetting that it does make all the difference what the professing Christian believes about Christ, that Christianity has always been first a way of belief, and then a way of life. The latter must spring from the former.

#### 2. The Fellowship

Note the text says, "the fellowship," not fellowship in general but something that was a definite and well-known phenomenon. The Greek word is *koinonia*, which comes from *koinos*, common. There was a commonality of spirit as well as a community of goods; there was a common faith and a common interest.

What was this fellowship which is given such a place of importance? It is the same as that described in the first installment of this paper, the fellowship which Jesus had created about himself and which had not come to an end. There were fateful hours at his death when the disciples' faith had faltered, when their hopes that he was the one who would redeem Israel had gone into the dust. But they did not disband immediately; the force of attraction which had held them together had not died; the resurrection morning found them still together. Then with vision and hope restored they went forward. The physical presence of their Lord was exchanged for his spiritual presence, and thus the fellowship of the church has become perpetual, Christ's presence in his church down through the centuries.

What is the nature of this fellowship? The church has been sometimes described as a voluntary association of like-minded people. This falls far short of the full truth. It is a fellowship of saved persons, devoted to their Lord, and in turn to one another. For salvation is more than an individual matter—it begins with the entrance of God's spirit into the heart of man, but it finds its fulfillment in the communion of Christians, the church. It is both individual and corporate. It may be likened, by way of parable, to a pile of loose pins under which is a magnet. There is a line of magnetic power flowing from the magnet to each pin, preventing it from straying and holding it fast, sometimes in what seems to be an awkward position. But the line of attraction is not alone between magnet and pin; there is also an attraction on the part of each pin for its neighbors. The explanation is that a magnet tends to magnetize each object, so that it in turn becomes a magnet, thus creating two lines of power through the pile, one from the master power, the magnet, and the other, a mutual affinity of pin for pin. But the source of power is not in the pins but in the magnet; take



that away and the power will fade and the group will fall apart.

The church then is a fellowship, held by a line of spiritual power to Christ and then to one another. It is thus rightly called the *koinonia* of the Spirit. But this is more than a mechanical force, like that which holds the pile of pins together. This power operates in the warm atmosphere of the principle of *agape*, love. The love of Christ becomes incarnate in his disciples. The community of goods described in the Book of Acts was but an expression of *agape*. They had no theory of communism such as is taught in Russia; we have here an exhibition of the love of God in Christ, which had been poured out into their hearts.

Chicago, Ill.

### To Be Considerate

BY I. N. H. BEAHM

TEMPERANCE is the timely balance of anything. Temperance is the use of anything. Every material thing within itself is good. As the Holy Scriptures teach, "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer" (1 Tim. 4: 4, 5). Intemperance is the *ab-use* of a thing. It is the abuse of anything.

It is evident, therefore, that temperance is the timeliness of anything and of everything that we may do in life. It really runs the entire gamut of human action. It is wisdom in motion. It is the perpetual balanced budget of life in action. "He that striveth for the mastery is temperate in all things" (1 Cor. 9:25). It was President McKinley who said, "The victories of peace are greater than the victories of war."

It seems that the entire world is getting into a topsy-turvy condition. It is, therefore, a major time to be considerate and to weigh everything well and to get things in line again for true service among the peoples of the earth.

Ten years ago it was the ideal of the incoming President of the United States to have international peace and universal good fellowship and good neighborliness among the nations of the earth. We surely have descended from that lofty ideal of humanitarianism. To get our bearings now once more, we need to be considerate.

Today, in a way, I stand where the President stood ten years ago. But what a change has come about! In looking the terrible present world crisis right in the eye, one really wonders what it is all about. Why cannot nations get a hundred per cent on good behavior as well as individuals or pupils in school?

### To One Far Away

BY ORA W. GARBER

Since many miles between us lie—  
I here, and you far, far away—  
Our hands no friendly help can give  
Unto each other day by day.

But still we do not need to feel  
We cannot help in any way.  
There is one kindness we can do:  
For one another we can pray.

Elgin, Ill.

For men to live together in a group for harmony, efficiency, and human welfare is the ideal of Christian education. Christian brotherhood, the brotherhood of Jesus Christ, is the true ideal which we should project upon the screen of the future for every one to behold and to seek to achieve.

In the United States, which we like to call "the land of the free and the home of the brave," we should now recall that the colonies were accustomed to quarreling with each other, but when they began to have a common enemy, they became conscious of a common interest, and united against the enemy. From this the United States evolved and has come to be the greatest in many ways among the nations of the earth.

It is now time for the several nations of Europe to recognize that war among themselves is their common enemy and that they should now seek a common interest and a common government and a common language and become a homogeneous people.

It is poor idealism to attempt to restore the status quo of a Europe of ten or five years ago. It is poor idealism to try to destroy one nation and set the other nations of Europe up as they were. It is good thinking to plan for the future harmony and future welfare of the European countries. They should now have an international federation. They should become a United States on the order of our own country, and then each individual nation or state should have its own individual rights suitable alike to the rigor and ruggedness of Norway and to the sunny fields of Italy and the placid climate of Greece.

"*E pluribus unum*" is our motto. I recommend this motto to all of Europe, insular and continental. The reader may ask, "How can this be done?"

The answer is simple. It is to be done by a negotiated peace, or a peace without victory in calm consideration around the conference table.

Almost anybody may be able to raise a disturbance, but Jesus of Nazareth, who spake as never man spake, enunciated the great proposition on the



mountain in Galilee, "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9). The time is now here for the disciples of Jesus Christ to be considerate and to enjoy "the peace of God which passeth all understanding" (Phil. 4:7).

Nokesville, Va.

### God's Handiwork

BY H. A. CLAYBAUGH

THE Greek word *poiema* is used in two places in the New Testament. On both occasions this word is in Paul's writings and in both instances it is freighted with meaning. In Rom. 1:18-32 God, through the apostle, is giving one of the most graphic pictures of sin that is found anywhere in the Word. The text reveals to what depths man goes when he leaves God out of his program. The word *poiema* is used in verse twenty of this section. It was necessary for the translators to use five English words in order to give us in some measure the meaning of this Greek word. The English words, "the things that are made," give us the content of the Greek word. You will note that *poiema* has some resemblance to our word *poem*. It also has something of the same meaning as the word *poem*. The idea in this verse twenty seems to be that "the things which God has made" (referring to all creation) unfold to man in a harmonious and gracious manner something of the "eternal power and divine nature of God." Because of this revelation of God as found in nature "man is therefore without excuse." The psalmist must have understood this teaching if we judge from his statement, "The heavens declare the glory of God and the firmament sheweth his handywork." The sun, the moon, the stars, the trees, the flowers, the elements, the body of man and of beast—all nature reveals to man the glory of God.

In the first half of the second chapter of Ephesians, the writer tells in a very impressive way what man was without Christ, what he is with Christ, and what he shall be. In verses eight and nine of this second chapter we understand that it is by grace that we have been saved through faith. Salvation is a gift from God and a possession toward which we can make no contribution. In verse ten is the second place in the New Testament in which *poiema* is used. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." *Poiema* in this verse is translated *workmanship*. Man redeemed by the grace of God through Christ is God's *poiema*, or God's handiwork, or God's poem.

What man is when he is redeemed is entirely the work of God. The text further says that man was redeemed for good works, not redeemed by good works. Here is revealed one of the things that was in the heart of God when he gave his Son. Man was to be reconciled to God for good works. Man's good works do not create him in Christ, but the created man is for good works! This also teaches that God "before ordained" (or planned before) just what these good works should be. In other words, the things that redeemed man is to do for God are to be discovered in the will of God. We must keep in mind here that man as he is created in Christ by the hand of God is God's *poiema*, designed to reveal something of the glory of God in this age and in the ages to come.

Many sincere, conscientious folk are very much concerned about what to do with their time, talents, money, etc. And many wonder just where their lives should be lived and just what God would have them do and be. And no doubt, no more serious and vital questions ever enter the mind and heart of the child of God. Do not the expressions, "God's workmanship" and "created in Christ for good works," answer the above queries? *God's workmanship* is greater in content than *good works*. Or what God does for us is greater than what we can do for him. The second logically follows the first. Someone said, "We must receive a life from God before we can live a life for God." "What we do for him is because of what he has done for us. Redeemed man, the handiwork of God, is the greatest evidence of the "eternal power and divine nature of God."

Now how about those good works? If redeemed man contributes to God's glory, then a redeemed man's works should do the same. If you are one of those sincere folk, wondering just what to do or where to go, is there not just one question that needs to be asked in regard to our thinking, speaking, and doing? Do the things about which I think or meditate glorify God? Does my conversation always glorify God? Do the places where I go, Sunday, Monday through Saturday and Saturday night, help me to manifest the glory of God? Do the clothes that I wear or any thing that I may use to help make me more presentable or perchance more attractive cause folk to think of the glory of God? Will the money I spend or give finally contribute to God's glory? Am I making provisions day by day to satisfy the cravings of the flesh or is my desire to put on or to be clothed with the Lord Jesus Christ?

All nature is a manifestation of the handiwork



of God. Man redeemed is a manifestation of the handiwork of God. A redeemed life, yielded to the will of God and lived for God, is a manifestation of God's glory. "I therefore the prisoner of the Lord, beseech you to walk worthily of the vocation wherewith ye are called.

*Goshen, Ind.*

### The "Higher Powers"

BY DAVID METZLER

PAUL in writing to the Christians at Rome told them about the "higher powers" and how God uses them, and their own relation to them and to God.

First of all, Christians are to be dispensers of God's love, thereby revealing him and his love to others. They are to bless those who persecute them, and to render to no man evil for evil, and not to avenge themselves, because vengeance belongs to God which he administers through the higher powers. But if their enemy hungers they should feed him, and if he thirsts they should give him drink. They are not to be overcome of evil but to overcome evil with good (Rom. 12:14-21). They must not kill, or steal, or covet, but they are to love their neighbors as themselves. Love works no ill to one's neighbor. And finally they are to put on the Lord Jesus Christ and make no provision for the flesh to fulfill its lusts (Rom. 13:9-14). This complete surrender to Christ enables him to reveal himself and his love through them, thereby promoting his work and kingdom in the world.

Furthermore, Christians are to be in subjection to the higher powers, who are dispensers of God's wrath. Their subjection, however, is necessarily limited by God's use of them as dispensers of his love. Therefore they can not become parties with them in dispensing his wrath. The difference between the two is a matter of principle. The one returns good for evil, the other evil for evil.

Paul also says the higher powers are "ministers of God" and of "wrath." God ministers to his people through them as dispensers of wrath. But that does not make them godly ministers. Neither does it make their use of the sword godly or Christian. Paul in 1 Cor. 6:1-9 characterizes them as "unrighteous" and "unbelievers"; and he reproves the Corinthians sharply for using them and their principles through their lawsuits in adjusting their church difficulties, thereby becoming partakers of their unrighteousness and pending judgment. Dispensers of love do not and can not function as dispensers of wrath.

At the time Paul wrote to the Romans about the higher powers, Nero, who later beheaded

Paul, and who was perhaps the most wicked of all men, was reigning and was one of them. Surely no one would want to justify him, or call him a godly minister, one who yielded himself to God for his service. The murderous Herod whom the angel of the Lord smote for his wickedness was another one of them. So was Pilate, the self-seeking, cowardly politician, and others of like character. The state as such never was Christian, but that did not and does not keep God from using it for his purpose. God can and does "make the wrath of man to praise him." Men make themselves what they are and God uses them as they are if he uses them at all. Some make themselves "vessels unto honor and some unto dishonor" and God uses them accordingly. Paul told the Christians at Rome that "there is no power but of God, and the powers that be are ordained of God." And we are told further that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over the lowest of men." Through the power or political authority given by God to wicked men, he has promoted and does promote his plans and purposes for his people and kingdom. These facts, however, do not justify the conduct of evil men.

The foregoing is made clear by Paul. He tells the Roman Christians about the sovereign rulership of God among men and refers to Pharaoh, the wicked and rebellious king of Egypt, to whom God said: "For this very purpose did I raise thee up that I might show in thee my power, and that my name might be published abroad in all the earth." Through Pharaoh's stubborn and sinful rebellion against God and his commandments,

#### Questions and Answers on the Ministerial and Missionary Pension Plan

**Question:** When may I become a member of the Pension Plan?

**Answer:** At any time; however, the sooner you begin participation in the plan the greater will be the accumulation of contributions and interest credits.

**Question:** What shall I do to become a member of the Pension Plan?

**Answer:** Fill in and send to the Pension Board the Agreement to Participate blank which will be mailed to all pastors, or may be obtained on request.

**Question:** How shall my payments be made?

**Answer:** Authorize the treasurer of the church to deduct from your monthly salary the amount of your contribution and include it in his remittance to Elgin of the amount due from the church.

**Question:** Are there special forms to be used in making these remittances?

**Answer:** A form which may be used for this purpose will be printed in the Gospel Messenger the last week of each month.

**Question:** To whom should payments be made?

**Answer:** The payments should be made to The Pension Board, 22 S. State Street, Elgin, Illinois.

For additional information and literature write the Pension Board.



God's power was revealed to all the earth through the plagues he sent upon Egypt. And through the slaying of the Passover lamb through which the people were delivered from bondage, his plan of redemption through Christ was foreshadowed, and we now can more fully understand and appreciate the atonement through Christ. He was a vessel of dishonor used by God in spite of himself for the good of his people. God ministered to his people through Pharaoh's wickedness.

Pilate, one of the higher powers of Rom. 13, according to Jesus' statement, received his judicial power "from above," and he used it to condemn Jesus to be crucified. Through his wickedness Jesus was put to death, and Jesus told him that he sinned by doing what he did. Nevertheless, through the instrumentality of his sin and God's wisdom and power, salvation was brought to mankind. The higher powers with their God-given authority to rule have no more right to transgress divine law than anyone else has.

What wonderful blessings God has brought and is still bringing to his people by overruling the wickedness of men for his glory! But that does not justify them in their wickedness. Sin will not go unpunished. God is no respecter of persons, and every transgression and disobedience will receive a just recompense of reward.

The rulers of the nations of the earth are where they are not by accident; but they are what they are by choice. Neither will the final result of this unprecedented conflict be determined by the councils and purposes of evil men. The powers of darkness do not count with God. The great need of Christians today is just what it has always been—to yield themselves unreservedly as dispensers of love and light in this needy world to the sovereign Ruler of the universe, and rest securely in him who knew and planned the end from the beginning. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

*Nappanee, Ind.*

### From the Beginning

BY JULIA GRAYDON

THOSE who witness an accident are asked to testify to what they saw, even though they do not know the people involved in the accident. The mere fact that they saw the accident makes their words valuable.

In John 15:27 we read these beautiful words of Jesus to his disciples: "And ye also shall bear witness, because ye have been with me from the beginning."

Only a few years had they had the privilege of

being with Jesus, but how much they saw and heard in that short time!

Of one of them, John the Beloved, we read: "And he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw" (Rev. 1:1, 2).

We too can witness for Jesus in our daily lives, telling of his love to us and his answers to our prayers. But first of all we must know him through his Word.

*Harrisburg, Pa.*

### Attitudes

BY ROSS COULSON

#### Number Three

WE all have the tendency of reading good or bad into a situation. But, my friends, it makes the biggest difference in the world in our living with our fellow beings just which it is. It makes the biggest difference in our personal lives whether we express positive attitudes, or whether we champion negative attitudes.

In most cases, our seeing will determine what is seen, since we usually see what we wish to see. Incidentally, "for the pure all things are pure." Why do we not take for everybody involved the best possible meaning that one could give to a situation?

If there is another person's action or expression involved, why should we cheat ourselves or the other person by taking the negative attitude in regard to what has been said or done? Should we not give the other person the benefit of the doubt? We should trust him, for we in turn would like to have our own expressions or actions taken well.

I believe that even when we are wrong in having this faith in our fellow beings, the price we pay is small in proportion to that which we would pay were we always to read the worst into every situation. Whether we know it or not, if we fail to trust human beings, it is likely that we ourselves cannot be trusted. Mistrust sows mistrust.

Christ would have us put our faith in men in order to realize the possibility of men, that men can become the mature sons of God!

Do we have that faith, that tendency to look for the best in every happening? Are we practicing that love of God that "thinketh no evil," that "believeth all things," that "hopeth all things"? Love would have us do that. Christ would have us do that. God would have us do that. Let's!

*C. P. S. 16, Kane, Pa.*

• • •

He who knows others is intelligent; he who knows himself is enlightened.



## AUNT ANGELINE

BY KATHRYN WRIGHT

Down among the Kentucky hills, along U. S. 25W, only a few miles from the Cumberland national forest, is a little one-room log house in which a seventy-some-year-old woman lives all alone. Mrs. Angeline Foley is known to the people of the region, and even to the travelers who stop in, as Aunt Angeline.

A lean, bronzed woman of many years, she has candid, clear eyes which look into other people's with disarming and unruffled equanimity. She has lived much and seen much, even though all her days have been lived in one valley.

For years Aunt Angeline has had a garden to the east of the cabin. A vegetable garden and a flower garden usually flourish side by side, as if to show her beliefs in having both bread and hyacinths. But never, although travelers and friends often stop in summer, will she sell a single flower. All the blossoms that she presses into others' hands are her gifts of beauty to her visitors.

Still, though never a flower can be bought from her, there are other works of her hands which can be purchased. Her hands have long been skillful and busy in piecing quilt tops of colorful printed materials and crocheting bedspreads, doilies, runners and scarves. She enjoys spreading out her current display of handiwork and listens shyly to the ensuing comments and exclamations.

Aune Angeline does live alone in her single-room cabin, but a son lives down the road less than a quarter of a mile from her. Now that she is older and tending the gardens is more of a task, members of her son's family come up to help her with her work, particularly in summer.

Her cabin has a small lean-to porch, and hung on one side of it is a large bell. Not many people know the reason for its presence. On one occasion a traveler who had stopped in was standing on the porch and, without thinking, gave the cord a tug and rang the bell. Aunt Angeline came anxiously from the inside of the cabin where she had gone for a moment and urged him to desist, explaining that the bell was for her to use in an emergency to summon her son who lived down the road.

The stranger apologized and took his leave. As his car rounded the bend near the cabin, he saw a man hurrying toward him along the road. Suspecting that this was Aunt Angeline's son, he stopped his own car and explained to the man that the bell had been rung by mistake. The son heard him gravely, but added that he wished to go on to see that his mother really was all right. As the tourist drove on, he reflected that he would have done so himself, had it been his own mother.

Aunt Angeline maintains a quiet independence and a self-

sufficiency that command admiration from neighbors and strangers alike. At times her spirit of independence has its amusing side. Not long ago, some people from the near-by town of Williamsburg came to see her and were amazed to find her up on the roof of her cabin, hammering away at some loose shingles.

Her faith is certain and simple, centered as it is on her Bible. Many of the summer days motorists can see her sitting in a straight chair by the door on the tiny lean-to porch, usually reading her Bible. During the week her friends and neighbors hold a prayer meeting with her in her cabin. In a world that lacks so much calm and faith in eternal verities, it is refreshing and encouraging to find one like Aunt Angeline, who has faith and lives by it.

*Williamsburg, Ky.*

## Spiritual Communication With Those in Wartime Service

BY L. AVERY FLEMING

If it is difficult for the church to maintain spiritual communication with those who are with us, how much more difficult it is to keep open the spiritual lines of communication between the church and its younger members who have been called to serve in many branches of wartime service. And yet this important task must be attempted. The Catholic Church is organized rather effectively for this important service. The Young Men's Christian League, which publishes *The Link*, represents united Protestant efforts for spiritual ministrations to the men in the armed forces. The Brethren Service Committee, through its administration of Civilian Public Service camps, visitations of its representatives to military camps, and the special services of the church's pastor to nonresident members has performed a notable service in spiritual communication. Many Brethren homes have graciously opened their doors to servicemen who have the opportunity to accept this fine, Christian courtesy.

There remains the opportunity of our local churches





to look to their lines of spiritual communication. Only the local church can give that intimate, direct-from-home service which has such significant spiritual meanings to those who are far from home and very lonely. In our church the absentee membership includes fully one tenth of our entire membership. They have an important claim on our services.

Several churches send a special news sheet to all of their absentee members. The entire membership assists in keeping the addresses correct and complete. Individual members select persons from the list of names and write letters to them. Selected Sundays have been used to remember all the absent loved ones in a special manner through the united prayers of the entire congregation.

Our messages and letters to those in wartime services should reflect our courage. We should share our concerns without unloading our complaints. Our messages should as far as possible be pictures of family and church living of which we wish our absent ones to be a part. Let us not forget to tell them of the little incidents which they can weave into a shelter that will protect them from the cold of loneliness or the heat of battle. We can let them know something of the ways in which we are remembering them and seeking to hold their hands in the warm clasp of fellowship. We can send them snapshots of those back home who love them. We can share with them our hopes and dreams for the future, as well as seek to increase their convictions that much good can result from our co-operative efforts to make their sacrifices and loyalties count for the highest possible amount of good. And we can reveal to them a future pattern of living into which they can fit and find abundant living.

Wichita, Kansas.

## Emanuel B. Hoff—Bible Teacher

BY ERNEST G. HOFF

### Chapter VI. Travel and New Plans

Father left his Manchester home August 26 and was joined in Ohio a couple of days later by A. C. Wieand for an eight months' trip to Bible lands. The trip had been planned in the summer of '99. Father's diary of the trip is at hand and invites a more detailed account than we have space for. Careful preparation had been made for the trip so that it might yield the highest values. Lists were prepared of places to be visited, with all Bible references recorded so that they could be read on the ground. The guide books were supplemented by a notebook full of facts and things to look for. Thanks again to Ida's financial resources, this trip was possible for father. In accordance with A. C. Wieand's personal preference, however, they traveled third class and hunted their own way instead of taking guided tours.



A. C. WIEAND

The ship they took was bound for Italy. They found themselves in steerage with about 200 Italians, mainly of the working class. Living conditions were so bad

that a special arrangement was made for a bunk. This was better than open steerage but the bunk got full benefit of the odors from the kitchen and the pitching of the waves, being located in the prow of the ship. After a day in Naples, they went on to Athens, Corinth, Ephesus and Smyrna, passed Rhodes and the coast line as Paul did on his journeys, stopped at Messina for Tarsus, and left ship at Beirut. From there they journeyed by train through the Lebanon mountains to Baalbec and Damascus, making a horseback side trip to the cedars of Lebanon. Leaving Damascus for Tiberias on horse with two Arabs, they came to Banias (Caesarea Philippi), the upper Jordan valley, and the Sea of Galilee. On the forenoon of October 20 they read the Matthew and Mark accounts of Christ's Galilean ministry beside the lake which featured so prominently in his ministry. The next day they spent boating on the lake and swimming in it. Then they journeyed on to Nazareth, Esdraelon, Sharon, Joppa, and Carmel, arriving at Jerusalem on October 30.

On the first afternoon in Jerusalem, father said, "Let's go to the Mount of Olives." He had lived with Jerusalem in his mind to such an extent that he readily found his way around. His traveling companion says that father saw everything first and made quick conclusions as to sites and meanings. Most of these conclusions proved valid, but A. C. Wieand put them to the test of analysis and scrutiny and occasionally found them erroneous. Together they saw and learned more than either could have done alone. Father had little patience with ecclesiasticism and the commercialization of sacred sites, but was greatly appreciative of real Biblical settings and places. He left to Wieand the matter of bargaining and making of arrangements.

Father carried a heavy camera and glass plates in order to get pictures on the trip. He lacked experience in photography but brought home some very good pictures. He wanted to get pictures of olive trees, fig trees, oaks, and other things out of the common life depicted in the Bible. He felt his limitations in photography to such an extent that he said, "I am going to get Ernest a camera as soon as I get home so that he will know how to take pictures when he travels in Bible lands." Father got me the camera and started me on an interesting and useful hobby, but so far the trip to Bible lands on which to use it has not materialized.

Father had a month of serious illness in Jerusalem of which he makes no mention at all in his diary. Polluted water was probably the cause of this illness. On December 6 they started a fifteen-day horseback trip through Samaria, Galilee, and Perea. Then in January they went to Egypt. Cook's asked three hundred dollars for their tour up the Nile. Father and Wieand went for the most part on the same boat and saw the same things at comparatively little expense but with more inconvenience and risk. Leaving Egypt February 13 they returned to Italy and visited Rome. Coming up through Switzerland, they parted at Geneva, Wieand staying there and in Germany for a year's study but father returning home via France and England.

There was more to this trip than the increase of Bible knowledge which it brought. A. C. Wieand had long pondered in his heart the founding of a Bible school for the Brethren. He had talked about it to almost everyone who would listen. In the summer of '99 at the university he and father talked it over by the hour. Father was under contract with Manchester then and nothing



was said about his participating in it. All the time A. C. Wieand was prospecting for the right man to help him in founding the school. It was while they were riding horseback in Palestine that he "proposed" to father. Father said he too had been thinking much about the matter. Near the place where Jesus loved to be the school was christened. The diary account reads: "Stayed an hour or more under an olive tree on the side hill overlooking Bethany. Here we read the Scriptures and had prayer and christened 'B. B. S.'" That was December 21, 1901.

Many museum specimens were collected on this trip and shipped home ultimately to become school equipment. There were an Oriental plough, a mill, costumes, and a great many other things. The summer after his return he used these things in lectures and Bible institutes. In the fall he went to Chicago, and was a student in the university for the autumn and winter quarters. He then took charge of the work of the Chicago church on Hastings Street. There he labored for two years and planned for the opening of Bethany.

Elgin, Ill.

## Combating Crime Through Religion\*

BY JOHN EDGAR HOOVER

Director Federal Bureau of Investigation, United States  
Department of Justice

This period marks the thirteenth anniversary of the nation-wide observance of Religious Education Week. It is encouraging to know that throughout the United States, in communities large and small, concerted attention is being given to this important subject and definite plans are being made for its further application to the problems of the home, the church, and the nation.

Religious education has an important part to play in the teaching of our youth. Its value in that respect cannot be overestimated. If more American homes were cognizant of the leading role which the Sunday school, young people's meetings, and similar groups have to our youth, we would not now be confronted with the rising tide of juvenile crime. Many Americans have ignored the all too apparent facts. During the first year of war juvenile crime increased to astounding proportions. The statistical records compiled by the Federal Bureau of Investigation from thousands of fingerprint cards submitted by police departments in the United States show that in 1942 the greatest number of criminal arrests were made in the eighteen-year-age group for boys and twenty-one-year-age group for girls. Young people under twenty-one years of age accounted for 15% of all arrests for murder, 34% of all arrests for robbery and larceny, and 50% of all arrests for burglary. This trend continues for 1943 with many classes of crime still in the ascendancy. Homes in which the parents are working in partnership with God and in which the children are given the benefit of proper religious education can do much to combat this trend before it becomes an insurmountable obstacle.

A truly religious community is a law-abiding community; the law enforcement bodies of the nation could direct more of their time and energy to combating the spies and saboteurs if the war on crime were not an

ever-present engagement. The church which is the center of religious thought and education of its community occupies a position more important than ever before in maintaining the essential balance between our moral and spiritual lives. Wartime communities have grown up near centers of production. Religious education must be extended to them and the proper facilities provided to care for this added need.

Many adults consider religious education as a subject worthy of attention only in their youth. The teachings of Christ have been misinterpreted, for some adults are still adolescents so far as their religious knowledge is concerned. There is much to be learned if only we avail ourselves of the opportunities. Teachers are needed with the increased loads placed upon the teaching staffs to replace those who have left. The war has added many responsibilities to each of us but in addition we must all give more of our time and energy to this need which is so ever present.

America was founded upon religious principles by God-fearing, hard-working, clear-thinking men. Religious education has always played an important part in maintaining the structure of the American family life. That is the bond which cements our homes to the solid foundation of a religious America. In many homes during the early days of America the Bible was often the only book available. No nation can survive the test of centuries which does not maintain its structure upon its religion and its humbleness in the sight of God.

Every church organization should take an active interest in the problems of the young people and see that their idle hours after school and during week ends and holidays are filled with wholesome recreation, teaching and understanding guidance.

If the proper application of the aims of Religious Education Week is made, I am certain that the work of the future months will be reflected in the results of the nation-wide fight against child delinquency.

## Following Your Master's Call

BY CHAS. A. WAGNER

Would you follow if you heard today  
Your loving Master's call?  
Like James and John on Galilee  
Leaving business, boat and all?

Do you love your Master's business?  
Does it seem worth while to you?  
Don't you hear your Master saying,  
"In my field there's work to do?"

"But, Master, I have things to do  
That keep me busy all the day.  
Would you have me leave my work  
And friends, to follow in your way?"

"Yes, friend, I need your service.  
I need you in my field  
To gather in my golden sheaves;  
You'll be happy when you yield."

"Yes, Master, I will follow.  
I've heard your urging call.  
In my heart you've touched a tender cord;  
You may have my life, my all!"

Outlook, Wash.

\* This article was written at the request of the International Council of Religious Education, Chicago, endorsing the thirteenth annual continent-wide observance of Religious Education Week, September 26—October 3, in the United States and Canada.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, September 12

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Israel Marches Toward Canaan.

—Num. 10: 11-12, 29-36. Golden Text, Come thou with us, and we will do thee good. Num. 10: 29.

**Christian Workers,** The Christian Use of Sunday.

**B. Y. P. D.,** What We Believe About Church Government.

. . .

### Gains for the Kingdom

**Nine** baptized in the Pulaski church, Va., Bro. I. D. Hoy, evangelist, Bro. David Wampler, pastor.

**One** baptized in the Hutchinson church, Kansas, Brother and Sister G. G. Canfield, evangelists.

**Eight** baptized and two received by former baptism in the Hiwassee church, Pulaski congregation, Va., Bro. David B. Wampler, evangelist.

**One** baptized at the Kelly schoolhouse in the Sandy Creek congregation, W. Va., Bro. Emra T. Fike, evangelist, Bro. C. A. Thomas, elder.

**Six** baptized, one reconsecrated and one awaiting the rite in the New Hope church, Ind., Brother and Sister B. M. Rollins, evangelists.

. . .

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. W. K. Kulp** of Kittanning, Pa., in the Oakdale church, Pa., Sept. 13-19.

**Bro. S. Earl Mitchell** of Westminster, Md., Sept. 12-26 in the Lebanon church, Pa.

**Brother and Sister B. M. Rollins** in the Connellsville church, Pa., Sept. 20—Oct. 3.

**Bro. Ralph Schlosser** of Elizabethtown, Pa., Oct. 24—Nov. 7 in the Cocalico church, Springville congregation, Pa.

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### Personal Mention

**Elder J. F. Hoke** is Standing Committee representative from Texas and Louisiana to the Conference of 1944. Elder J. B. Firestone is alternate.

**Bro. Cyrus B. Krall** is now the pastor of the Newville church of Southern Pennsylvania and correspondence should be addressed to 16 E. Big Spring Ave., Newville, Pa.

**Bro. Cletus O. Deardorff** of North Manchester, Ind., has accepted the call to become the pastor of the Ladoga church and should therefore be addressed Ladoga, Ind., R. 1.

**"Arrived all well."** This is the three-word message from Brother and Sister Herman Landis received on Aug. 30 from Capetown, Africa. The probable sailing date from Buenos Aires was Aug. 13. For a safe journey thus far, and for good news from other missionaries, we have much to be thankful.

**Bro. J. O. Winger**, who has served as pastor of the Akron church of Ohio the past year, has begun his work as pastor of the Nappanee church of Nappanee, Ind.

**Elders E. E. Neff** and **I. N. H. Beahm** will represent Eastern Virginia at Annual Conference for 1944. The alternates are Elders Davis Nolley and Jacob W. Via.

**Elder A. W. Adkins** is Standing Committee representative to the 1944 Annual Conference from Southern Missouri and Arkansas, with Elder P. L. Fike as alternate.

**Bro. W. H. Yoder** was elected to the 1944 Standing Committee from the Northern Iowa, Minnesota and South Dakota District with Bro. D. D. Harner as alternate.

**Brethren Jesse O. Jenkins** and **Arthur H. Hess** of York, Pa., did a good turn for a fellow Yorker which brought them as far west as Elgin, including also a visit to the Brethren Publishing House.

**Bro. Grant T. McGuire**, formerly of 122 N. Hudson Ave., Pasadena, Calif., should now be addressed at 501 South 2nd St., Yakima, Wash. We understand that Bro. McGuire is taking up regional work as an associate of Bro. J. W. Lear.

**Elder James A. Sell**, according to word received from Bro. W. C. Sell, is in good spirits and well, though there are times since the passing of Sister Sell when he feels lonely as he must sit in the darkness and can hear little. Bro. James Sell was born on Nov. 23, 1845, and so will be ninety-eight in November of this year.

**Bro. I. W. Moomaw**, who spent almost a score of years on the India mission field, was a recent Elgin visitor. While most of the day was gone when he got to the Messenger rooms, there was still time for a pleasant chat about the future of the church and rural life. Bro. Moomaw has promised that he will share some of his thoughts in this field with Messenger readers before so long.

**Elder W. J. Horner** of Rosepine, La., was killed in an accident on Wednesday morning, Sept. 1. Such was the sad news which arrived at the Publishing House about noon the same day. Bro. Horner represented his district on the Standing Committee of the McPherson Conference in June. For nearly a year now he and his good wife have rendered most effective service to our Brethren boys in the several military camps in Louisiana. Through the years they have served in many needy fields at great personal sacrifice. May the Father's blessings rest upon all who mourn their great loss. A more extended account of Bro. Horner's life will no doubt appear later.

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### Miscellaneous Items

**Midnight Tallow** by Russell Greene West which appeared in the Messenger for Dec. 12, 1942, was reprinted in the Indian Witness for May 27 of this year. It was re-titled When Study Is Needed.

**The Hyndman**, Pennsylvania, congregation is remodeling, and installing hot air heat in their church building. There will be a home-coming and dedication held sometime in September, date to be announced later.



Be sure to read the word about the China missionaries on page 19 of this Messenger.

Center congregation of Northern Indiana will hold their annual harvest meeting Sunday, Sept. 5. Bro. Theodore Miller of Nappanee will bring the message morning and afternoon.

At Camp Shekinah, Sept. 24-26, is to be held an Eastern Regional Youth Retreat. All members of district youth cabinets are invited, all adult advisers of cabinets, and all other youth leaders of the region. The camp will begin on Friday evening, the 24th, and will end the following Sunday at noon.

Our attention has been called to the fact that Bro. H. Austin Cooper, who has lately become the pastor of the Pleasant View congregation of Middle Maryland, was pastor of the Stony Creek church of Northwestern Ohio for two years, and not for "many years" as was stated in an item in the Messenger for Aug. 21.

Western Pennsylvania readers should note that any business from the churches for the district meeting to be held at the Walnut Grove church on Oct. 27 and 28, and any calls for ordination to the eldership that are to be presented to the elders' meeting, should be in the hands of Clerk Arthur S. Rummel, Johnstown, Pa., R. 1, Box 76, not later than Oct. 15.

"Many historians have said that two title pages were prepared and that only in the second one was the word Parallelen misprinted as Parllelen. In all of the copies examined the word is incorrect and I am wondering if any now exist with the word in its correct form." The reference is to the Sower Bible for 1743, and if you have any information write Eldon Burke, C. P. S. Unit 101, 4035 Spruce St., Philadelphia 4, Pa.

It would seem from the reading of the concluding sentence in the last full paragraph on page 19 of the Messenger for Aug. 28 that here is mention of a new parable—The Mustard Seed and the Leaves. However, since we are unable to find a sponsor for this rendering, it now looks as though we will have to charge it all up as a typographical error and be content with The Mustard Seed and the Leaven (Matt. 13: 31-33).

**Walking With God Today**, the convenient daily devotional booklet which many found answered their needs through the first two quarters of this year, but which could not be printed for the third quarter on account of the paper situation, is to be available for the fourth quarter—October, November and December. Order your copies now, and through the Brethren Publishing House, Elgin, Ill. They are ten cents each. See the statement on page 29 for further particulars.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

### Received Recently

- The Animated Circus Book.** Edward Ernest. \$1.00.
- The Harmony of Science and the Bible.** C. Theodore Schwarze. 155 pages. \$1.25.
- Prayer for These Times.** Harry G. Post. 166 pages. \$1.75.
- The Darker Brother.** Bucklin Moon. 246 pages. \$2.75.
- Glory Road.** Alice Keenen Cripps. 183 pages. \$1.00.
- Enemy Brothers.** Constance Savery. 313 pages. \$2.50.

"This is to let you know that we miss you when not in services. Our church school needs you also. . . . The ladies' trio will bring a message in song on Sunday morning." This is the way the pastor at Oklahoma City calls attention to what can be gained through regular attendance at services in God's house.

Unique in the annals of Church of the Brethren educational history is the fact that when Calvert N. Ellis became president of Juniata College, succeeding Bro. Charles C. Ellis, it was a case of son following father in the presidency of a college. So far as we know this is the first case of such a sequence in Brethren educational history.

## With Our Schools . . .

### Bridgewater College

Twelve degrees were conferred at informal commencement exercises concluding the summer trimester on Aug. 13. The ceremonies followed a dinner at which members of the faculty and of the graduates' families were guests.

Enrollment figures for the new session which opened Sept. 1 show a greatly reduced but substantial attendance. The freshman enrollment in particular is most gratifying. The college therefore will operate through the year in a fairly normal manner.

Orville R. Hersch, of Manassas, Va., was elected a trustee of Bridgewater College by the Eastern District of Virginia at its meeting in the Oakton church on Aug. 13. A dairyman, Mr. Hersch succeeds J. M. Kline, also of Manassas.

New members of the faculty include Dr. John Woodard, a graduate of the Universities of Missouri and Chicago and formerly a member of the faculties of the University of Illinois, Park College, and Wittenberg College, who will be acting professor of biology; and Miss Helen Ruby, of Champaign, Illinois, a graduate of the University of Illinois, who will be dean of women and head of the home economics department.

The other new faculty appointees are Mrs. Fred D. Dove, instructor in foreign languages; William F. Smith, a graduate of Manchester College and formerly pastor of the church at Wakarusa, Ind., assistant professor of commerce and director of physical education; W. Donald Clague, instructor in chemistry and dean of men; and Miss Margaret P. Dixon, instructor in home economics and dietitian.

The W. J. Showalter Library has come to the college as a legacy. The late Dr. Showalter was at the time of his death several years ago chief of the division of research of the National Geographic Magazine, a position he had held since 1914. He was a student at Bridgewater from 1894 to 1896 and received the honorary degree of Doctor of Laws in 1930. For his extensive studies in South America he was decorated by the government of Venezuela in 1912. The volumes of the library are predominantly of travel lore.

The new three-part calendar began to operate with the opening of the new session. The new plan advances the opening several weeks in order to allow for the completion of the first trimester (the name for each calendar period) before the holiday recess. The events of the first week included the reception of freshmen, faculty meetings, upper-class registration, and convocation.



## *Our Mission Work*

### TOURING AMONG THE VILLAGES

BY SADIE J. MILLER

#### Will Youth Hunger Be Met?

What has the average village for its youth? It has very little. There is the constant routine of herding cattle and goats, sitting on the watch-tower of the kafir corn field, shouting at the intruding destructive birds, keeping wild pigs out of the crops; driving the oxen in the plow or the cart; going to the hayfield to cut grass, weeding the crops and plowing the fields. Aside from performing these duties the young man has no ambition. Beyond them he has no outlook.

When grown he brings a wife into his father's household and she must adapt herself to the proverbial mother-in-law. Should the girl desire a chance to go to school, she will be censured. The mother-in-law who is least merciful to a daughter-in-law asks her over and over again, "Who is going to reap benefit from an education? Did not our forefathers get on well enough having no education?" Thus it is that the older members of the home unendingly remind the young people that an education is but an expensive and useless accomplishment. The father of the home may spend a considerable sum of money for tobacco, but not a rupee for education. He will tell you that it hurts him to see money going into schoolbooks and supplies.

Yet through ignorance he has become the victim of the moneylender. He has to go far back into the jungle where land is homesteaded, for he lost his own farm and home. There he digs stumps to clear land and sad to say, he works not for himself, but for the land owner to whom he is so indebted he will never again be free. He will never again be able to own a piece of land. His fate is that of a mere slave and the tragedy of the whole matter is that not only is he a slave, but his children for whom he gave no thought of an education are also slaves. Their chances are also gone forever.

#### Two Baptismal Services in One Day

In one village we wended our way to the creek for baptism. More than twenty-five were baptized. As we returned from this service four youth came hurrying all out of breath and said, "What, are we missed? We, too, were to have had baptism. How we hurried from the hayfield with our bundles of hay, and now we find that we are too late."

"Never mind," said the administrator. "We will go back for you and you shall be baptized." So they returned to the stream and there was a second service. What a day it had been for us and for them.

#### A Sunday-school Lesson With Village Women

We had the lesson about the baby Moses. The picture was shown in which the baby in the basket in the bulrushes was just being lifted up and given to the king's daughter. Every mother in the class looked seriously at the picture as the story was told and Scripture passages were read. When the reading was finished the women still sat musing, looking at the picture. One mother said, "I'm afraid I never could have put my baby down in such a dangerous place. I'd be afraid an alligator would come." "But," said another, "we must remember that it was a matter of life and death. There was more danger to keep the baby at home than to hide him in the bulrushes." Then followed a lot of comments which showed the way the women were thinking: The mother knew that the dear little sister was watching

as near by as she dared. Was the mother not anxious while she was making the basket waterproof? How she must have thought it all out. Likely she lost many a night's sleep. We should be thankful we have no such cruel king here in India. But today in many lands people are harassed and persecuted, even more than was Moses' mother. Today mothers in Europe and China are suffering. Many have lost their children and many children have lost their parents. Our hearts go out to these distant lands.

All breathed a sigh of relief as we closed our meeting and remembered that we were able to worship God unmolested.

When we left the camp in which we had spent three weeks we found it hard to say good-by to those who had given us such a warm welcome. As we were bidding farewell tears trickled down over faces. The people assured us that they would come to our new camp. This somewhat relieved the keenness of the separation.

*Umalla, India.*

### Death of Dr. J. Fraser Campbell

BY HILDA BANKS

(Many Church of the Brethren missionaries in India knew and loved Dr. Campbell. All who knew him considered it an honor to be placed on his long list of friends. A. C. M.)

With the passing of Dr. J. Fraser Campbell in Rutlam at the age of ninety-seven, the last living link with the opening of our mission in central India has been broken. In 1875, four branches of the Presbyterian Church in Canada were anticipating union. The foreign mission committee had decided to open work in India. That year Dr. Campbell was appointed to this work and released from the Halifax Presbytery. He worked for awhile with the Church of Scotland mission in Madras but in July 1877 he proceeded to central India. There on the advice of some American missionaries in Gwalior it was decided to open up work in Indore State.

Dr. Campbell made extensive tours all through the district, mostly on horseback. He visited the Nimar valley, in which Mandleshwar station is situated. He also passed through Dhar on to Rutlam, where he spent the greater part of his life. Dr. Campbell's relations with the Maharajah of Indore were always happy. The Indian officials regarded him as a real friend.

Dr. Campbell had to learn Hindi without the aid of language schools and the trained language teachers we newer missionaries have had. He always had high standards of perfection in the acquisition of the vernacular and was keenly interested in the production of Christian literature in Hindi. He wrote many books, pamphlets and tracts and composed many hymns. Some of these he thought out when traveling on horseback. The rhythm of his horse's pace seemed to help him. At an advanced age, Dr. Campbell had recordings made of two evangelistic addresses. How his old friends rejoiced to hear Papa Ji's beloved voice speaking to them so clearly!

Shortly after coming to central India, Dr. Campbell married Miss Mary Forrester, who had been sent out under the woman's boards. She was a very loyal helper in all his hard pioneering work. As a young bride, she had vowed never to let her own concerns come between him and his work for God. Not even his accidental



crushing of a new hat she had hoped to wear at the general assembly ruffled her serene spirit.

When the great famine struck central India, both Dr. and Mrs. Campbell were able to rescue hundreds of people from starvation. The training of these famine orphans was a great responsibility. The prayerful patience and the wise practical training they gave the young people meant that fine Christian men and women became valued mission workers in various parts of central India. All rejoiced that Dr. Campbell lived long enough to see some of the results of his early teaching and preaching in the Rutlam district. Of late years there has been a great movement among the Bhils toward Christianity and whole villages are asking to be taught and baptized.

Dr. Campbell loved children and one of his great joys came last year when at the age of ninety-six, he baptized James Moir Waters whose father he had also baptized. Dr. Campbell always managed to be busy at something. Even deafness did not prevent him from going out and speaking of his glorious Christ to his friends in the bazaar. They loved to have the old man come to see them. The verse, "Not slothful in business, fervent in spirit, serving the Lord," well describes Dr. Campbell, and we know that he is still serving that same Lord.—From *The Missionary Monthly*.

## Interned China Missionaries to Be Repatriated

BY LELAND S. BRUBAKER

The good news that Grace Clapper, Hazel Rothrock and Minor Myers are to be included among those who will be returning to the United States on the second trip of the *M. S. Gripsholm* was received in the mission office on the morning of August 25. This was the first time that any list of those who might be repatriated had been sent out by the State Department. A few months back a partial list had been sent out and in this appeared the name of Minor Myers.

We are told that this list does not guarantee that these folks will be on the *Gripsholm*, but it does mean that there is a very good chance that they will be included among the passengers. Definite and official word will be given to us after the ship has cleared Mormaguao in Goa, Portuguese India. The *Gripsholm* is supposed to leave New York around the first of September and return about the end of November.

Minor Myers had been transferred from Peking to Wiehsien, where he was interned with American, British and other nationals. Miss Clapper and Miss Rothrock have only recently joined him there. They were detained in Peking for several months because of the illness of Miss Clapper. However, in a letter received from Miss Clapper. However, in a letter received from Miss Rothrock, she stated that Miss Clapper was now sufficiently strong to make the journey to Wiehsien and they had been ordered to leave Peking. Reports from Wiehsien indicate that the internees were in fairly good health and receiving rather good care.

We are all very happy to know that these folks now have a chance of returning to the States. The *Gripsholm* on its return voyage is scheduled to call at Port Elizabeth, South Africa, and Rio de Janeiro, Brazil, where mail may be addressed to the prospective repatriates, % the American Consulate and American Embassy respectively. We are sure that all of our church will be

glad to have this latest news of our missionaries in Occupied China and we are very thankful to our heavenly Father for his care and protection over them during these times.

*Elgin, Ill.*

## Why Protestantism in Latin America

BY MURIEL GRACE DAVID

Two years ago, in the city of Lima, Peru, representatives of the Protestant youth of all Latin America gathered for their first continental congress. Among them were young doctors and lawyers, theological and other students, young business people, office workers, and one manual worker.

Oddly enough, this one manual laborer was the official representative of the most important place, numerically, on the South American continent, and certainly the proudest—the city and district of Buenos Aires. He was president of his own regional youth organization; he was church secretary in his local church; he was superintendent of the young people's department in the church school; he sometimes wrote religious plays, sometimes directed them, sometimes himself took a part. His most recent experiment has been the writing and directing of a play for Easter. He has been the editor of the local church bulletin.

He was Cesar Bruno, water-front slum boy, a factory worker at the magnificent salary of thirty-five dollars a month. That year when he went to the Lima Congress, he was twenty-nine. He had a wife and one child.

Two things stand out in the fact of Cesar Bruno's having been sent to Lima by the Protestant youth of Buenos Aires.

The first is that, slum boy though he was, he was prepared and worthy to go, a leader among leaders. He had never had a chance to go to a great school, or ever, for very long, to any school. He had gone only as far as the fourth grade when he had to leave school to help look after four fatherless brothers and sisters. Since then there had been the factory.

His church, too, was then only a one-room affair on a noisy street. It was in its beginnings, as he was. But it offered opportunity—opportunity and obligations.

First, there was the call to teach a Sunday-school class; later, there came the chance to become a local preacher of the church. Even in a one-room mission there was room to try a young man's powers and to stretch them, room to become a leader—in teaching and exhortation first, and then as the program grew in youth work all around the city. There was the chance to know another horizon than the factory, other and more cheering sounds than the monotony of the machines.

Like millions of other laboring men in Latin America, Cesar had little use for the Catholic Church; to him it is synonymous with oppression and greed. Had the Protestants not come into that water-front slum, the factory would have been the end of Cesar Bruno's world and of Cesar Bruno.

A second reason for Protestant missions in Latin America is evident in Cesar's own comment when he got back from Lima. Speaking of the other delegates—the doctors and lawyers and teachers—he said, "They treated me like an equal—just like one of them!"

There are weighty reasons for the existence of Protestant missionary effort in Latin America, and many of



them. This is a case study—a case study in opportunity. There are fellowships and there are attitudes that help make up for never having gone to school beyond the fourth grade. It was Protestant Christianity that got Cesar ready for a continental congress, and it was the same kind of Christianity that got a youth congress ready for Cesar.—Reprinted from World Outlook.

## Such an Ignorant Mother!

BY OLIVE WIDDOWSON

Yesterday a mother came to see her little daughter who has been here in school for two years. This mother was the picture of ignorant motherhood. She looked as if she had lost her last friend. She told me she had had fever for several weeks and I believed her. It seemed strange that she could be the mother of the bright, intelligent child who stood by her side.

The parents are Hindus; however, they are related to Christians. The mother and father had parted. When they brought the little girl into the boarding school, they were living together and they had promised to pay fees for her each month. This they did for several months and then the payments ceased. Things have gone from bad to worse for them and the mother had paid no fees. Her explanations were long and pathetic. I accepted her story and she went away without paying even so much as a *pie* (one-sixth of a cent). I felt very sorry for her.

Later it was learned that before coming to the school she had gone into a liquor shop and spent what little money she had. I thought how much better it would have been for both the mother and the child had she helped her little girl ever so little instead of spending her coins for drink. And I tried again to think through the problem which forces itself upon us so often. How can we deal wisely with such ignorance and poverty when they call for varying degrees of compassion and treatment? I prayed for wisdom.

*Vyara, India.*

## Vyara, India, News

BY JOY CULLEN FASNACHT

### People Are Eating Again

The crops are good. The rains quit just in time for the monsoon crops like rice to be harvested. People were worried for a while that the rains were going to spoil the rice. So for the laboring class, a little work is coming in, and those who had monsoon crops planted are eating a little better.

### Schoolboys Preach in Three Groups

The Vyara boys' boarding school is divided into three groups. Each group has two leaders, one drum beater, one or more song leaders, one Scripture reader; the rest take turns telling Bible stories, leading in prayer, etc. Each Sunday night, Everett has made plans to send out two groups to different places. One group goes to a near-by village while the other goes out four or five miles or farther. It is work for the boys, but how they do enjoy it.

### We Went to Chickli

Last Sunday night, one group went to Chickli. Kathryn Kiracofe, Baby Paul and I went along in the tonga. Chimarnlal Master and Everett were also there. They had walked to the village with the boys. A group of

about seventy was present, counting the twenty-five schoolboys. The other group went to Bhatpura and had an audience of one hundred.

### Both Groups Out Again

Tonight again, the two groups went into the villages for services. The group that went to a near-by village has just returned home saying they had a good meeting with about one hundred in attendance. The other group and Everett went to Kapura. They will not be back until late tonight.

### Vegetables From the School Garden

In our school garden, the tomato plants are large and blooming. Other small plants are ready for transplanting. The boarding school has been having *binda* (lady-fingers) about four times a week for some time. They also have some pumpkins and *dudi* (similar to squash). Other things will come on later. Our beets, carrots and Swiss chard up to the present have refused to grow. It seems the soil is not very suitable for some of these.

*Vyara, India.*

## News From Africa

BY MARY P. FAW

### Boiling Water Is Spilled

About the middle of May, Mary Petre met with an accident which might have proved serious. A large tin of boiling water was dropped accidentally and she was unable to escape the water which poured over both of her feet. It was fortunate that her body was not burned.

### S. U. M. Missionaries Hold Meetings

Mr. and Mrs. Sanderson of the Sudan United Mission came to Garkida and held several meetings in the Leper Colony. Mrs. Sanderson's home is in South Africa. Her people, who are from Scotland, went there a generation ago. Their meetings were well attended. They spoke in the Hausa language and then it was translated into the Bura. They were delightful guests among the Garkida missionaries.

### Enjoys Her Vacation

Myrna Faw spent three weeks at home during May. Her little holiday passed by too quickly to suit her or her family. What fun our children had together!

## What to Pray For

*Week of September 11-18*

During this week the attention of the whole brotherhood is directed to remembering new missionaries in prayer. During the past three years our church has set apart and commissioned twelve missionaries to sail to the foreign fields just as soon as the way opens for them to be sent. These people are eagerly waiting to go. For them these are days of waiting and also days of preparation.

It seems all too easy for a church to feel that darkness has settled over missions when the accustomed program is changed and when plans and schedules are not carried out in the old familiar ways. But this is the time when faith needs to be strong enough to see beyond the clouds and when members of the church are convinced that the missionary program goes on and that it is not twilight but noonday in foreign missions.

Shall not our church pray that her belief in missions will never waver? Pray that doors will soon open. Pray that many strong men and women will hold themselves ready to go and serve in Christ's name.



## Brethren Service

### NEEDS OF THE HOUR— YOUR CHALLENGE

War always leaves in its wake physical destruction, wrecked economies, homeless people, starvation, disease, and death. Today's war is no different in this respect, except that the battle line has been moved back to include all civilians and has been extended to include practically all nations. This means that more people are being affected and larger areas are being destroyed. Our modern total war will leave the world prostrated as never before in history.

Reports continue to come in with tragic accounts of the results of repeated bombings, large scale naval actions, mechanized warfare, and the continued blockade of the Continent. Factories, railroads, public buildings, homes, hospitals, churches, and schools are being wiped out. It will take years of untiring effort to create and build these destroyed centers into productive units again.

But urban centers are not the only sections affected by war. Agriculture has suffered as well. War brings an increased demand for agricultural products, but at the same time man power becomes scarce, seed and fertilizer stocks dwindle, machinery breaks down and cannot be repaired, grease is used up and cannot be replaced, draft animals are requisitioned, and good agricultural land is laid waste. Thus crop production drops to dangerous levels. Decreased food supplies soon find expression in stricter rationing, then hunger, and later starvation.

Acute shortages of bread in France have recently resulted in serious "bread riots." But there is no bread to be had. Not only is bread scarce in some areas, but other food-stuffs have become practically nonexistent. Meat has been rationed at four ounces per week per person, and this includes the bone! To prevent the spread of bread riots in France, Vichy authorities have begun a drastic agricultural program. As soon as grain ripens, whether wheat, barley, rye or corn, it is immediately harvested, threshed, and milled. The flour is then rushed to the bakeries where potato meal is added and it comes forth as "bread." Consistent application of this procedure means that conditions are so bad that the 1943 crop is being consumed in 1943. Little imagination is needed to realize what is in store for the people of France in 1944.

A recent report said that "the estimated decline in livestock in allied countries as a result of the lack of feeding stuffs, requisitionings and slaughter for food is in the region of eleven million cattle, three million horses, twelve million pigs, and eleven million sheep." This has brought down milk production by more than a third and meat by nearly a half. In addition, there has been a serious reduction of breeding animals, which will make recovery in the postwar period a difficult and slow process.

Probably the most severe conditions of famine during this war have been in Greece. In Athens alone, more than 100,000 people, or 10% of the population, have died of

starvation. In one day last year, 1,600 famine deaths were reported in Greece, and the daily average remained at about 600. Fortunately, the British government finally allowed food shipments to go through the blockade, and now the regular, though meager, shipments reaching Greece are helping to ease the situation to some extent.

But Greece is not the only country suffering from the lack of adequate diet. Based on a normal European intake of 3,000 calories per day per person, the Belgians are receiving 67%, the Poles 61%, the Norwegians 59%, the French 55%, the Italians 53%, the Greeks 29%, and the Jews 20%. But human beings not only need calories to stay alive, but certain protective foods as well. Protein is probably the principle protective food, and the normal diet calls for about 66 grams per day. Forty-four is considered the lowest possible minimum. The Norwegians, Poles, Italians, Greeks, and Jews are all below this rock-bottom figure.

What this means in terms of health can readily be inferred from many recent reports coming through to America. Physicians in Lyon, France, report that the average French manual worker has lost twenty to thirty pounds in weight because of undernourishment. In Belgium the tuberculosis rate among children has risen to as high as 60% in some sections and has even reached 100% in a few. This story can be repeated for all other countries in Europe, and can be substituted for many other diseases. Even if food and medical supplies could be sent in to these starving people today, recovery would be slow, for much irreparable damage has already been done.

But people are not only hungry and sick; millions find themselves forced to live and work away from home and friends. About ten million men, women and children are either working in forced labor or are confined in concentration camps throughout Europe. In addition, there are at least seven million men interned as prisoners of war. Once the war ends, these millions of displaced people will be on the move looking for lost relatives and friends and trying to make their way back home to start life anew. The registration and migration of these millions of people must be carefully planned and regulated if total chaos is to be avoided.

Modern warfare not only leaves wholesale physical damage in its wake, but it also produces many stresses and strains which result in a variety of spiritual and emotional upsets. The war will leave people tired. Faith in God and humanity will have been severely shaken. Hatreds and antagonisms will have risen to new levels of intensity. The relief worker who goes abroad to be of help must be prepared through a philosophy of love to assist in meeting these essential human needs. Even though the picture looks dark, there still are many who will be ready and able to supply leadership and imagination in constructing their country anew. This underlying desire to help themselves must be respected and encouraged by all who look upon foreign relief work as the first step in creating world peace.

**The Christian church** has never allowed such needs

The church plans for relief and reconstruction know no geographical or religious or racial or political boundaries. If a fellow human-being is in need in mind, body, or estate, he or she, old or young, exalted or humble, worthy or unworthy judged by human standards, is an object of profound interest to the Church of Jesus Christ, and on the basis of need alone. . . . The money we raise and the people we commission to distribute the funds secured: the food, the drink, the shelter, the clothing, the medicines, the relief from devastating idleness—all these are the Messengers of Mercy sent by our Lord, through us. Messengers of Mercy to convince fellow human beings that there is still alive and active a God of Mercy, and men and women who in His name would be merciful.—Lewis Seymour Mudge.



as these depicted in the preceding paragraphs to exist without bending its energies to meeting them. People with the Christian spirit have given themselves and their resources in alleviating the suffering of their brothers. The Christian tradition and the teachings of Christ point strongly to the responsibility of us who call ourselves Christians for doing something to meet these human needs today. Never in history has there been a greater call to Christians and to the church for help and guidance. If we are to maintain our own self-respect and integrity and command the goodwill and influence we would like to have with others at home and abroad we need to exhibit goodwill, generosity, and a spirit of self-sacrifice in this hour of desperate need. If we are to build the kingdom of which we so glibly speak we must begin now to implement our faith with good works, seeking to create and to guide the building of a new society with our Christian testimony.

The first job demanding all the resources that can possibly be spared is rebuilding the health and physical well-being of people at home and abroad in order to lay the foundation for keeping alive the spirit, faith and hope which are essential bases for any decent society. Only through creating this environment and helping people get back on their own feet can we hope to attain a place of real leadership for the church in the years following the war.

With such a tremendous task ahead in restoring local communities and foreign areas to normal and decent conditions private relief agencies can be of significant service. On several occasions former Governor Herbert L. Lehman, now chief of the Office of Foreign Relief and Rehabilitation Operation, has said that there will be a place for private agencies in postwar relief in spite of the fact that the larger job of feeding millions in Europe and Asia will necessarily be a government function. If all relief operations are to be co-ordinated under one over-all agency of an in-

ternational character private agencies may be called upon to furnish trained and experienced personnel to fit into this organization. After the military phase of the emergency is over private agencies will probably be allowed to operate independently, but until the time when they may do their own chosen work it seems wise to plan to co-operate with a governmental agency in as effective a manner as we can conscientiously do. Private agencies have the especial merit of being free of the pressures to which governmental agencies will be subject and can for this reason do the necessary but unpopular jobs. It was because of the pacifist background of the Brethren and Friends that their workers were able to get into

Spain to feed children on both sides of the lines of the civil war. In this way the private agencies may be able to carry on experimental services that are peculiarly symbolic of our faith and at the same time be very influential in setting patterns to be followed by larger governmental agencies. In any event the needs are going to be so great that no governmental agency or group of agencies is going to be able to fill them and there is bound to be a place of service for such an agency as the Brethren Service Committee, filling in the gaps that have been left.

If the Service Committee is to be an effective channel of our church for expressing its Christian concerns it must have the sacrificial support of all our members. It is not enough in this crisis to support only the usual programs of the local churches. Those programs ought to be expanded to meet the increased needs of their communities. And to meet the tremendously increased needs in foreign fields the program of the Service Committee must be expanded. This can be done only if our people express their love and concern for their fellow men by giving more sacrificially of their time and resources. There is a tremendous challenge before us. The fields are ripe with the harvest. The question remains: Are we going to meet the chal-

(Continued on Page 25)



Tina, whom you meet on the new 1943-44 poster of the Church Committee on Overseas Relief and Reconstruction, is a very real refugee child.

Tina's home in Belgium was destroyed by bombs. She learned all the horrors of war—hunger, cold and separation from parents, terrible days, when dear familiar things lay in ruins, terror-filled nights, with shrieking bombs raining from the skies.

How bravely she faced it, though her eyes which had once snapped with eager merriment became great dark shadows and the firm little mouth quivered with loneliness.

How grateful she was when the kind people to whom American Christians had sent money to help such children as this found her, and fed and comforted her! How glad she is that they managed to get her out of the invaded territory, across France, and into friendly Switzerland, and that here, again through help sent by the American Protestant churches, she finds food, shelter, and a spirit of Christian kindness that is making it a little easier for her to forget some of the horrors of war through which she has passed.

Over twenty Protestant denominations are uniting to bring a ministry of Christian love and understanding to war victims such as Tina—to women, children, the old and infirm, the men in prison camps, faithful pastors of destroyed churches, "orphaned" missionaries, embattled Chinese peasants, or men and women hungry for the comforting word of the gospel.

You join in this effort when you give to the relief and rehabilitation fund of the Brethren Service Committee.



# *The Church at Work*

## **WORKING WITH INTERMEDIATES**

### **The Sunday School**

The Sunday school offers an excellent opportunity for work with intermediates. Here are gathered more intermediates than at any other time under church auspices. Limited as is the time in comparison to the hours spent in weekday schools, still a well-planned program and a Sunday-school hour conducted under competent leadership may be powerful enough to give direction to all of life.

Sometimes local church leaders become discouraged when their groups are small. Very often success is measured by numbers or the degree of organization of classes, departments, etc. Where groups are small it is well to keep the intermediates in one or two classes which are large enough to provide a workable social group. If the teaching of the Sunday school is to mean a great deal in the lives of boys and girls it must be backed by the support of a constant like-minded social group.

One of the chief difficulties raised by intermediate teachers is the selection of study materials. The Brethren Graded Lessons are recommended as the best we have been able to secure for our church. The intermediate Senior Quarterlies of the Uniform Lesson Series are very helpful especially in older intermediate groups. No one series of materials will meet fully the needs of any one group. Much depends upon the ability of the teacher to sense the interests of her class and to adapt her study materials to those interests. Occasionally the creative leader will break away from all lesson helps in order to follow out an interest or need of her group. Intermediates like variety and the wise teacher will provide it in the subjects and methods of presenting them. The Graded Lessons are particularly rich in suggestions for variety in approaching the lesson subject.

The Sunday-school class period is not enough. The best lesson period will spread out to include projects which need to be carried on Sunday afternoon or evening or at some time during the week. Such additional activities will knit the class into a social group and enrich the class period itself. There is a special project arranged for intermediates in supporting the medical mission work of our church. See the Pioneer Project Leaflet.

### **In the Church**

The intermediate needs to feel that he is a part of the church. If he attends only the Sunday school he is likely to fail in this. Attendance at church will acquaint him with the total group and thus build a sense of oneness with the church. The church-going habit should be well established and maintained during these years.

For intermediates merely to attend church is not enough. We are bound to the thing to which we give something. One of the best ways to develop church loyalty among intermediates is to give them responsibilities in the church. These boys and girls are capable of helping in many ways, and the wise adult leader will use every opportunity to engage intermediates in the work of the church. One excellent way to enlist intermediates in the church program is to set aside one Sunday each year to be known as Intermediate Sunday. On this day the intermediates are given the responsibility of planning and conducting the church service with the exception perhaps of the sermon. The evening service, too, might be turned over to the intermediates. See the leaf-

let, *An Intermediate Sunday in Your Church*, for additional suggestions.

But an Intermediate Sunday is easily forgotten the other fifty-one Sundays in the year. There must be some provision for intermediate co-operation throughout the year. Intermediates have proved themselves worthy of responsibility in many church activities, though of course they always need adult help and guidance.

Intermediates meet as a group on Sunday evening in a number of churches. For such meetings there is a wealth of discussion material available to the leader. See *Materials for Intermediate Work*. In churches where there are but a small number of intermediates it may be advisable to combine them with the young people. In many churches the older youth have been drained away from the B. Y. P. D. leaving only high school young people to carry on. Thus there is often little difference between the intermediate and young people's age groups and co-operation is more advisable than it might have been a few years ago.

### **In Club Work**

The gang thrives during the intermediate age. To take advantage of this characteristic a church-centered club program has been developed. The Pioneer Club Plan for Boys and Girls is the answer of the Board of Christian Education for the Church of the Brethren.

The Pioneer Club Plan provides for meetings, organization and projects of many types in the area of the physical, mental, social, and spiritual aspects of life. It gives credit for work done in the home, school and community, and thus ties all activities into the church program. Manuals for the guidance of both leaders and pupils are available.

Church leaders of intermediates need to be aware of the values and opportunities in various types of group work. Rural boys and girls receive much from participation in 4-H club work and church leaders should attempt to give direction to such work. It is to the advantage of both church and club if well qualified church people provide the leadership for these clubs.

In urban communities other types of club programs flourish. Here even more than in the 4-H club it is well to give attention to the type of work being carried on. Intermediate boys and girls placed under an ardent militaristic club leader will have difficulty in reconciling church and club interest and ideals. A club program is almost entirely what the leader makes of it. There is need for more church leaders to give their time to club work.

### **In the Home**

For the most effective work the intermediates' parents and church leaders must work together. Much can be done in the way of mutual understanding and encouragement by the parents. Church leaders of intermediates should inform parents of their objectives and activities so that the home will be in a position to co-operate and fit its schedule with the church program.

The building of a social group which will surround and sustain the intermediate is one means by which parents may help their children. Sustaining friendships which have lasted throughout the years beyond intermediate age have been built up through careful planning by parents who made their homes attractive places for other intermediates to gather. Money used in providing games and entertainment in the home is well spent.



Parents of intermediate boys and girls face many common problems which can be solved through co-operative effort. Parents or intermediate leaders may take the initiative in calling meetings of this group and present to it the possibilities of united effort. Such practical items as allowances and time for getting in at night might be discussed and agreed upon by parents. A common front on these problems would make the solution easier for both parents and children.

### In Camps

Great numbers of intermediates have had the privilege of attending our camps this summer. Here they have discovered new friends and received many new ideas and ideals. The local church leader needs to be on the job to use the enthusiasm of returning campers. Many of these campers have gained a new sense of possibilities and are ready to attempt new things in their home groups. It is the privilege of the local leader to direct this enthusiasm into constructive channels and to keep it alive during the coming months. Local church leaders are finding it a good idea to provide overnight camps for their intermediates. A pastor who takes his intermediate boys on an overnight camp finds in the experience a marvelous opportunity to arrive at a new understanding with his boys and to develop a greater church loyalty. Likewise the leader of intermediate girls will find in the overnight camp the opportunity to share in a more vital way in the life and thinking of her girls. See suggestions in Overnight Camps.

### Among the Leaders

Finding teachers for the intermediate classes is a hard task in many churches. The remarks of intermediate teachers range from, "I'm going to quit; I can't get anything across with that bunch," to "Teaching that group has been the most satisfying experience of my life."

Such varied reactions indicate a number of things. Ranging high among them is the degree of understanding of the intermediate boy or girl. The person who cannot understand the intermediate's expression of seemingly boundless energy or be sympathetic with the ups-and-downs of his moods is bound to be unhappy and ineffective as a leader. On the other hand the leader who can understand these manifestations of rapid growth and change and enter into the unfolding life of the intermediate boy or girl finds a real opportunity to influence life in a vital way.

Leaders grow in understanding of intermediates by working with them. The Sunday-school class offers one opportunity, but it is not enough. Formal meeting and discussion are opportunities in helping but it is the informal association in work and play that will bring about the most complete understanding. Intermediate leaders must provide for these informal occasions if they wish to do their best work.

Leaders of intermediates can prove of real help to each other. Those who are responsible for planning district meeting should be awake to the opportunities of gathering intermediate leaders from local churches to share experiences and discover new ways of developing the intermediate program. Where there are district intermediate directors this responsibility falls upon them.

Leaders may grow through reading and study. There are a number of excellent books which will be of help in understanding and in presenting techniques for working with intermediates. These books may be purchased from the Brethren Publishing House or secured from the

Brethren Loan Library. Send 5c postage for each book ordered from the library. A brief list follows:

Teaching Intermediates, by Desjardins .....	\$0.40
Guiding Intermediates, by Bowman .....	.60
Building an Intermediate Program, by Desjardins .....	1.00
Do Adolescents Need Parents? by Taylor .....	2.50
Re-Discovering the Adolescent, by Dimock .....	2.75

### Materials for Intermediate Leaders

Intermediate Manual .....	Free
Intermediate Sunday in Your Church .....	Free
Materials for Intermediate Work .....	Free
Our Intermediate Program .....	Free
Intermediate Needs .....	Free
Overnight Camps .....	Free
Pioneer Project Leaflet .....	Free
Pioneer Leader's Manual (Boys or Girls) .....	10c
Pioneer Pupil's Manual (Boys or Girls) .....	15c

### ADULT DISCUSSION OUTLINE

#### The Job of the Ushers

Scripture: Psa. 84: 10

Sunday, October 3

Note—Ushers in the House of God, by Charles E. Resser, will help you in this study. Your pastor or men's work officers may have it. Otherwise send to Brethren Publishing House, 22 S. State Street, Elgin, Illinois. (Price 25c.)

#### I. The Need for Good Ushering

Every church needs ushers no matter how small. Their job is more than finding seats for strangers when the house is crowded. The congregation needs to understand and co-operate with them. Not everyone is fitted for this job. Ushering, like many other things, is an art. The usher in the church plays much the same part as the host in the home. Good ushering helps to increase church attendance and helps to evangelize.

#### II. Duties of Ushers

A. Greet the people and help them to feel at ease. Fellowship often begins with the handshake, smile or friendly word.

B. Seat the worshipers so they will have the greatest comfort and the least embarrassment.

C. Regulate the temperature, light, and ventilation to avoid exposure and to give comfort.

D. Give guidance to people on special occasions such as funerals, weddings, etc., and to provide for special groups when desired.

E. Take charge of emergency situations such as sickness and fire; preserve order in times of strain.

F. Receive the offering of the church quietly and efficiently.

G. Provide for overflow crowds, observing fire ordinances and laws pertaining to public buildings.

H. Seat the late-comers at times and places that will cause the least disturbance.

I. Arrange floral offerings so as to aid the worship. Ordinarily they should be banked in front of the pulpit so as to focus attention on the altar and the minister.

#### III. Qualifications of Ushers

A. A regular attendant at church.

B. Dependable and interested in the church's welfare.

C. Capable of greeting people effectively.



D. Pleasing personality, neat, friendly.

E. Spotless character and good reputation in community.

#### IV. For the Discussion

A. What duties and qualifications would you add to the lists above?

B. How many ushers does your church need?

C. Shall they be elected or appointed?

D. How long should one serve?

E. When is a person too young or too old to be an usher?

F. What can be done to help your ushers do their work better?

G. Who should occupy the front seats and when?

H. Why do so many of us insist on sitting near the aisles?

### Needs of the Hour—Your Challenge

(Continued From Page 22)

lunge with vision, initiative, and faithfulness in this hour of crisis? Without doubt the answer is yes!

*"Lord, make me an instrument of thy peace; where there is hatred, let me sow love, where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.*

*"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in dying unto ourselves that we are born to eternal life."*—Prayer of St. Francis of Assisi.

## Correspondence . . .

### Southern Ohio Women's Conference

The Southern Ohio women's conference was held at the Oakland church on July 14. More than three hundred were present. Sacred music was amplified from the church belfry as people were arriving and during the worship services.

Mrs. Ruff as chorister and Mrs. Mikesell at the piano lead the hymn singing throughout the day. The morning worship was directed by Mrs. Theodore Eley. Mrs. Friend Couser conducted a Bible quiz.

Among several items of business was the confirming of Sister Etta Flory as Southern Ohio auxiliary representative to the Bethany hospital board. Also temperance was announced as an added national project for our women's work. Mrs. T. S. Eikenberry presented temperance pledges prepared for each district organization. It is hoped that these will be signed by all family members and kept in the family Bibles.

The morning message on The Family in War Time was brought by Mrs. V. F. Schwalm of North Manchester. It was vital to everyone present. The Southern Ohio women appreciated her coming very much.

Mrs. Janet Eby gave the beautiful reading, The Patchwork Quilt, which struck a responsive chord with all quilt-loving women. The morning offering taken for Brethren Service amounted to \$88.73.

During a social period the noon meal was served in the church basement. The afternoon worship was led by Sister Ida C. Shumaker. A short period was given to an open forum conducted by the president, Mrs. G. L. Wine. A number of questions and suggestions were received and time was given for discussion.

Ida C. Shumaker gave a dynamic message on the missionary work in India. All who are well blessed surely cannot close their hearts to the heart throbs of India. Miss Shumaker is always an inspiration to all who know her.

The Oakland ladies' chorus sang God Is a Spirit, and Beautiful Savior. The afternoon offering received for Brethren Service was \$118. Mrs. John Robinson of Johnstown, Pa., dismissed the meeting with prayer.

Gettysburg, Ohio. Mrs. J. Q. Neher, Secretary.

### Government Civilian Bonds

Through an arrangement previously discussed in these pages, the historic peace churches through a Civilian Bond Committee serving them has arranged with Secretary of the Treasury Henry Morgenthau, Jr., that we will co-operate in the purchase of government bonds which are not marked for war purposes. The plan provides that orders for bonds will be sent to Provident Trust Company, Philadelphia, Pennsylvania. These orders, in turn, are transmitted by the Provident Trust Company to the treasury department and officials of the government understand that these purchases represent the interest of the members in the historic peace churches and others in expressing their convictions in this manner. Bonds normally are to be owned and are registered in the name of the purchaser. Quite a few buyers, however, desiring to contribute these bonds indicate that they should be registered in the name of the General Mission Board, Inc., or Brethren Service Committee, Inc., giving addresses at 22 S. State Street, Elgin, Illinois.

Below follows a table of civilian bond purchases since this arrangement was made:

	July, 1943	Total Purchases To July 31, 1943
Mennonites .....	\$ 71,157.50	\$1,508,097.50
Brethren .....	67,405.00	280,653.50
Friends .....	4,918.50	84,540.50
Others .....	12,827.50	126,971.50
	<hr/> \$156,308.50	<hr/> \$2,000,263.00

A pamphlet explaining this bond arrangement and an order form for making purchases may be secured free by writing to the Brethren Service Committee, 22 S. State Street, Elgin, Illinois.

### Do You Have an Older Member?

On Aug. 8 the East Nimishillen congregation, Church of the Brethren, had the pleasure of having in the worship one of her members who is past ninety-eight years of age. Up to her ninety-eighth birthday she was a regular attendant at our church services; since that time she has not been able to attend services so regularly. She does not hear anything the minister says, but she loves the fellowship of the members. The members all like to meet her and shake hands with her. I am wondering if we have any older members in the church. She was ninety-eight on March 4, 1943.

Her mind serves her quite well, considering her age. As her Sunday-school teacher I requested that the members remember her in some way this coming week. I thought it might interest you to know that we have such an aged member in the church, full of zeal and activity. The sister's name is Sarah Fausnight; her address, Louisville, Ohio.

Hartville, Ohio.

S. S. Shoemaker.





Sandy Creek Parsonage

The Sandy Creek congregation, which is composed of seven churches, is a large rural congregation in the First District of West Virginia. The church program has been under the direction of Russell K. Showalter, pastor, and Elder Chester A. Thomas. The records show that 225 members have been added to the congregation by baptism during the past four years.

Brandonville, W. Va.

Mrs. Florence Showalter.

### The Tree of Knowledge

God created man in his own image. Since God is a spiritual being, man is a spiritual being also. When man fails to live up to the spirit of God he falls into sin. The first son of Adam was a murderer. Natural man is always proud of his knowledge and selfish being; his thoughts are evil. He becomes self-righteous. God has prepared a way whereby man may save his soul for everlasting life but not to the flesh.

When the first woman obeyed Satan and ate the forbidden fruit, her eyes were opened and knowledge of sin was hers. Animals have no knowledge of sin. A baby may take money from the table, but he does not know it is stealing.

God removed man from his spiritual paradise and condemned him in the flesh. Life for the God-like spirit of man is God's gift to man.

Scobey, Mont.

C. P. Fisher.

### Women's Work Conference of the Eastern Region

The Eastern Region women's meeting was held at York, Pa., on July 15, 16. Mrs. Zola Detweiler presided during the business session. Mrs. Geo. Wright was elected secretary-treasurer for a three-year term. An offering of \$16.64 was given toward the regional expense fund. Another offering for the relief of starving European children amounted to \$54.06. A joint recommendation from the women's regional council and children's division workers was presented to the open session and was passed as follows: "The children's division workers and women's work of the Eastern Region, in session at the annual regional conference held at York, July 15, 1943, recommend to the officers of this session that a unit on temperance and one on our own mission work be planned and also graded for children of all departments by our General Board of Christian Education and that these units be undated and prepared for use at the discretion of the local church."

### Sandy Creek Mortgage Burning

On July 4, 1943, the Sandy Creek congregation burned its mortgage on the new parsonage with appropriate services. The all-day program included a sermon by Bro. C. O. Showalter of Sipesville, Pa., a fellowship dinner, addresses by Elder C. A. Thomas and Judge C. P. Wilhelm, the treasurer's report, and the note-burning service in which the pastor, Russell K. Showalter, the building committee and the congregation took part.

The new, modern nine-room parsonage was completed at a cost of \$7,000 and was dedicated on Aug. 31, 1942. The mortgage of \$2,000 was of one-year duration. This day's program celebrated the completion of a \$15,000 building and improvement program over a four-year period.

Mrs. Ross Murphy presented the need for clothing in many places. It was decided to send a night letter to Anetta Mow, who was unable to be present to take her place on the program. Mrs. H. S. Kulp and Miss Mary Schaeffer very ably spoke on the theme, This Is Our Task.

The devotional services were led by Mrs. Don Snyder and Mrs. J. I. Thomas. An open forum, Conserving the Christian Family, was conducted by Mrs. Wright.

We were urged to observe the prayer minute each morning from 9:00 to 9:30. Each district is to give a minimum of \$1.00 to the women's department of the Pennsylvania Council of Churches, and a minimum of \$5.00 to the regional expense fund. The attendance was exceptionally good and the spirit of the meeting fine.

Windber, Pa.

Mrs. George Wright.

### Death of Elder John L. Driver

Elder John L. Driver, a prominent minister in the Church of the Brethren and a well-known resident of Sangerville, Va., was born in Augusta County, Aug. 29, 1871, and died July 7, 1943, following a stroke of paralysis. Although he had been in declining health for some time he had been able to be about his church work. He had preached two weeks before and had attended church on July 4. His death came as a great shock to his family and friends.

He was elected to the deacon's office in 1904. Since 1911 he had served as a minister and for ten years as an elder. During his ministry Bro. Driver had conducted approximately fifty evangelistic meetings and filled many appointments. He labored two summers in Highland County and West Virginia. He performed many marriage ceremonies and conducted funeral services and anointing services.

He was always ready to go when anyone called. He preached the Word with power and won many souls to Christ.



Early in life he was married to Sarah C. Garber, who died in 1936. Later he married Gertrude Pritt, who survives. He is also survived by one sister, Barbara McGee of Camden, Ohio; two brothers, William Driver of Oakton, Va., and Jacob Driver of Eaton, Ohio.

Funeral services were held in the Sangerville church, conducted by Bro. L. S. Miller of Harrisonburg, who was assisted by Bro. I. J. Garber. Interment was in the Beaver Creek cemetery.

Bridgewater, Va.

Mrs. Hattie Simmons.

### Elder W. W. Blough

Elder W. W. Blough, son of the late John J. and Dinah Walker Blough, was born Dec. 23, 1874, at Berlin, Pa., and died July 23, 1943, at the Charles City hospital, Charles City, Iowa.



He was the last of six children; a sister and two brothers died many years ago. W. M. Blough of Laporte City, Iowa, died in 1940 and Rev. A. P. Blough died in November 1942.

He received his grammar and normal training in the schools of Berlin, Pa., later taking further training at the Presbyterian Theological Seminary at Omaha, Nebr. He started teaching at the

early age of seventeen and taught for twenty-three consecutive years in the public schools of Somerset County, Pa., and Richardson County, Nebr.

On Aug. 15, 1894, he was united in marriage to Lucy A. Baldwin at Berlin, Pa., by the Rev. S. J. Taylor. There were two children: a son, Harold William, who died in 1921; a daughter, Mrs. W. K. Peck of Falls City, Nebr.

He united with the Church of the Brethren on June 18, 1899. In October 1899 he was called to the ministry by the Garrett, Pa., church and was ordained to the eldership in 1902. He was pastor of the Beachdale and Garrett congregations from the time he entered the ministry until May 1, 1909, when he accepted a call from the Falls City, Nebr., church. He remained until May 1917, when he took the pastorate of the Beatrice, Nebr., church. Other pastorates he served were Omaha, Nebr., Rockingham, Mo., Summerfield and Olathe, Kansas, Union Ridge and Greene, Iowa.

Surviving besides his widow and daughter are three grandchildren and one great-grandson.

Funeral services were conducted at the Greene Church of the Brethren by the Rev. H. F. Mercer, pastor of the Methodist church, and Rev. John A. Lude-mann, pastor of the Presbyterian church. Burial was by the side of his son in the West Lawn cemetery, Omaha, Nebr. Graveside services were conducted by Bro. Milton Early, pastor of the Omaha church.

Falls City, Nebr.

W. K. Peck.

## Matrimonial . . .

• Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Armey-Kitchen.**—N. R. Armey of Ft. Wayne, Ind., and Caroline Kitchen of New Haven, Ind., in the church at Ft. Wayne on July 24, 1943, by the undersigned.—Van B. Wright, Ft. Wayne, Ind.

**Crisler-Spohn.**—Lt. Robert Morris Crisler of Columbia, Mo., and Shirley Spohn of Conway, Kansas, at the Monitor church, Kansas, Aug. 18, 1943, by the undersigned.—J. J. Yoder, McPherson, Kansas.

**Frantz-Starbuck.**—Vernon L. Frantz and Florence M. Starbuck, both of Camden, July 9, 1943, by the undersigned at his residence.—Clarence D. Sink, Flora, Ind.

**Keller-Stohler.**—On Aug. 15, 1943, James Ludwig Keller and Olive Ruth Stohler, both of Ephrata, Pa., by the undersigned, in the Church of the Brethren.—C. C. Sollenberger, Ephrata, Pa.

**Kline-Zimmerman.**—By the undersigned on Aug. 14, 1943, in the sanctuary of the Elizabethtown church, Harvey S. Kline of Lebanon, Pa., and Ruth Evelyn Zimmerman of Martinsburg, Pa.—M. Clyde Horst, Elizabethtown, Pa.

**Lucas-Hershberger.**—At the home of the bride by the undersigned on Aug. 8, 1943, James Lucas and Harriet Hershberger, both of Argos, Ind.—C. C. Cripe, Argos, Ind.

**Miller-Nason.**—Addison Miller and Barbara Nason in the Cedar Springs Baptist church, June 16, 1943, by the undersigned.—Homer Kiracofe, Custer, Mich.

**Myers-James.**—Douglas Woodrow Myers and Leatrice May James of Ft. Wayne, Ind., by the undersigned in the Ft. Wayne church, July 26, 1943.—Van B. Wright, Ft. Wayne, Ind.

**Pickelsimer-Haney.**—By the undersigned at Central, Calif., June 10, 1943, Pvt. Leamon Pickelsimer of Arkansas and Girtha Mae Haney of Fresno, Calif.—W. T. Liskey, Raisin, Calif.

**Reinke-Gish.**—Calvin Reinke of Walton, Ind., and Betty Gish of Hammond, Ind., Aug. 8, 1943, in the home of the bride's grandmother by the undersigned.—Clarence D. Sink, Flora, Ind.

**Ussery-Thomasen.**—By the undersigned at the parsonage on July 20, 1943, Floyd Ussery of Arkansas and Dorothy Thomasen of Caruthers, Calif.—W. T. Liskey, Raisin, Calif.

**Wenrich-Seese.**—Leroy H. Wenrich of Denver, Pa., and Wanda J. Seese of Ephrata, Pa., in the Ephrata church July 25, 1943, by the undersigned.—C. C. Sollenberger, Ephrata, Pa.

**Whaley-Teater.**—Lloyd Whaley and Darlene Teater, both of Farnsworth, Texas, Aug. 8, 1943, in Farnsworth by Rev. William E. Fisher.—Dan L. Blickenstaff, Waka, Texas.

## Fallen Asleep . . .

**Atkins,** Hattie Ardele, daughter of the late George W. and Eliza E. Calhoun, was born May 2, 1877, in Augusta County, Va. She spent her girlhood days here, and later married W. W. Atkins, who preceded her in death eight years ago. Much of her married life was lived near Bridgewater, where she had many friends who loved and admired her quiet, sincere manner. She was a devoted Christian mother, not only to her own children but to five grandchildren, whom she mothered when one of their parents died. Sister Atkins is survived by two daughters, three sons, sixteen grandchildren, one great-grandchild and one sister. She had not enjoyed the best of health recently, but death came suddenly on Aug. 2, 1943. Funeral services were held at the College Street Church of the Brethren, where she held her membership. Bro. J. S. Flory was in charge of the services. She was laid to rest in the Oak Lawn cemetery.—Mattie F. Wise, Bridgewater, Va.

**Beckner,** Walter Ethan, more generally known as Willie, was the son of Mr. and Mrs. J. W. Beckner. He was born near Copper Hill, Va., July 10, 1914, and died Aug. 5, 1943, in Bluefield, W. Va. For some time he had been living in McDowell, W. Va. His wife and two children survive him. Funeral services were conducted by Rev. R. L. Chadwick and the undersigned in the Starkey Baptist church. Interment was made in the Wimmer cemetery near Copper Hill.—Oscar R. Fike, Airpoint, Va.

**Capman,** Essa Nora, daughter of Brother and Sister Adam Kaub, was born Sept. 9, 1884, near Brighton, Ind., and died Aug. 17, 1943, at her home at White Pigeon, Mich. On Feb. 19, 1902, she was married to Henry Capman and to this union were born five sons, two of whom preceded her in death. She leaves her husband and three sons, her aged mother, one brother and two sisters. Early in life she united with the Church of the Brethren at English Prairie and remained faithful until death. Funeral services were conducted at the English Prairie church by the writer, and burial was in the near-by cemetery.—Carl B. Yoder, Howe, Ind.

**Carrier,** Mary L. Faulkinstine, was born Sept. 8, 1864, at Astoria, Ill., and died July 28, 1943. She was a faithful member of the Church of the Brethren and was loved by all who knew her. She was preceded in death by her husband in 1933 and by two sons. She leaves six sons and five daughters, forty grandchildren and sixteen great-grandchildren. Sister Carrier had made her



home for the past few years with her daughter in Coyle, Okla., but at the time of her death she was visiting in the home of her daughter at Winfield, Kansas. Funeral services were conducted at the church at Clarkson, Okla., by Bro. D. J. McCann and Rev. V. A. Doty. She was laid to rest by the side of her husband at Clarkson.—Pearl Henderson, Coyle, Okla.

**Cook**, Aranda Fidelia, daughter of Wash and Mary Conger, was born Oct. 30, 1863, in Quincy, Ill., and died suddenly on July 23, 1943, while visiting her youngest son in Detroit, Mich. In 1883 she was united in marriage to Perry Ellis Cook and to this union were born three sons and one daughter; one son preceded her in death. On Easter Sunday in 1937 she joined the Church of the Brethren at Topeka, Kansas, and soon after that moved to San Bernardino, Calif. The funeral was held in Topeka and she was laid to rest beside her husband, who had preceded her in 1929, in the Mt. Hope cemetery at Topeka.—Arthur M. Baldwin, San Bernardino, Calif.

**DeVeney**, Myrtle, died at the St. Joseph hospital in Ft. Wayne, Ind., Aug. 18, 1943, at the age of fifty-one years. She was a member of the Church of the Brethren. She spent much of her life in and around Huntington, Ind. She had one son by a former marriage, and a stepson, whom she reared as her own. She cared for an aged father and mother in their days of need. She was a dressmaker by profession. She was a patient sufferer during her illness. Services were conducted at the Baily funeral home in Huntington by the undersigned. Interment was in the Lancaster cemetery.—Van B. Wright, Ft. Wayne, Ind.

**Etter**, Harry Alvin, was born May 24, 1869, and died at the home of his son on June 22, 1943. He was engaged in farming near Brandt's church for a number of years and later moved to St. Thomas, where he did carpenter work. He was a faithful member of the Church of the Brethren and was always interested in the advancement of the church. He was elected to the office of deacon in 1923 and served as a trustee at the time of his death. He was also the Sunday-school superintendent for a number of years and treasurer until ill-health prevented his serving in this office. His wife, Sister Susan Etter, preceded him in death a few years ago. To this union were born three sons and two daughters. Two boys also preceded him in death. Bro. Etter was a kind and unassuming Christian friend. Funeral services were conducted by Elders M. B. Mentzer and Edgar Landis at Brandt's church and burial was in the St. Thomas cemetery.—Elizabeth Heckman, Lemasters, Pa.

**Garion**, Michael G., of Penn Laird, Va., was born Oct. 2, 1852, and died Aug. 12, 1943. He was a son of the late Mr. and Mrs. John Garion and was born near Bridgewater, Va., where he lived the greater part of his life. His wife preceded him in death twelve years ago. Bro. Garion was a member of the Mill Creek Church of the Brethren and was held in the highest esteem by all who knew him. He is survived by three daughters and two sons. Funeral services were conducted by Bro. Homer J. Miller at the Mt. Pleasant church. Interment was in the church cemetery.—Mrs. Eva Mundy, Port Republic, Va.

**Hamer**, Guy L., son of Charles and Hattie Hamer, was born near Hardin, Ohio, Feb. 11, 1888, and died July 12, 1943, at Lima, Ohio. In 1906 he united with the County Line Church of the Brethren, in which faith he died. On April 25, 1908, he was married to Mabel Ann Nelson and to this union were born two sons and three daughters. He leaves his wife and children, his aged father, two brothers and three sisters. Funeral services were held at the home of Oscar Fisher near Ada, Ohio, by the writer, assisted by Bro. Ellis Guthrie. Interment was made in the Candler cemetery.—J. L. Guthrie, Lafayette, Ohio.

**Harshbarger**, Bettie, was born at Goods Mill, Va., on Sept. 12, 1871, to John S. and Frances Whitmer Long. When Bettie was five years old her mother died and some of the most formative years of her life were spent in the home of her grandfather, the late Elder Isaac Long. She learned early to love the Church of the Brethren, of which she became a member at the age of twelve. In 1896 she was married to Dr. Charles P. Harshbarger and for forty-six years they lived within the shadow of the Mill Creek church and gave to it freely of their time and means. Their home was always open to those who had need of its hospitality, and their hearts always responded to the needs of others. As the wife of a country doctor, a mother, a Sunday-school teacher, and a leader in women's work, she made her contribution to her community and her church, continuing active until she became ill in September 1942. She bore with patience the long months of illness and died at her home on July 16, 1943. Funeral services were conducted by her pastor, Bro. Homer Miller. Mrs. Harshbarger is survived by her husband and three children, a foster son, six grandchildren and four brothers.—Mrs. Eva Mundy, Port Republic, Va.

**Harvey**, Martha, aged thirty years, died at the St. Joseph hospital in Ft. Wayne, Ind., on Aug. 15, 1943, after a long illness. She is survived by one daughter, her husband, two sisters, one brother, and her parents. She came to this country from Switzerland when she was five years old. She was a devout and faithful Christian and attended church services whenever possible. Services were conducted at the church in Ft. Wayne by Elder Leo H. Miller and the undersigned. Interment was in the Greenlawn cemetery.—Van B. Wright, Ft. Wayne, Ind.

**Hedrick**, John William, son of Daniel and Luticia Ann Simmons Hedrick, was born on April 10, 1857, and died on Aug. 17, 1943, after a lingering illness. He lived in and around Marble Furnace all of his life, making the church the center of his existence. On March 9, 1882, he married Sarah Alice Hammond

and to them were born four children, one of whom preceded his father in death in 1930. Last March he and his wife celebrated their sixty-first wedding anniversary. In March 1886 William united with the Marble Furnace Church of the Brethren. He leaves three children, five grandchildren and one great-grandchild. Funeral services were conducted by the undersigned, assisted by Bro. Walter Swinger, in the Marble Furnace church. Interment was in the Marble Furnace cemetery.—Paul J. Wright, Peebles, Ohio.

**Hein**, Mary Virginia, died on Aug. 9, 1943, in a hospital in Walla Walla, Wash., as the result of an accident while riding her bicycle. She was the daughter of Mrs. Grace Hein and was born Mary 14, 1929, at Pasco, Wash. She was a member of the Church of the Brethren in Weston, Oregon. Funeral services were conducted at the Church of the Nazarene in Milton, Oregon, by the Rev. Carl T. Lindbloom, assisted by Rev. Eph Tucker of Weston. She is survived by her mother and six brothers and sisters. Interment was in the I. O. O. F. cemetery.—Mrs. Grace Hein, Milton, Oregon.

**Hinze**, William Fredrick, was born April 2, 1871, at Pekin, Ill., where he spent his childhood. His mother died when he was three years of age, leaving the father to care for five small children. Later the father and his family moved to Thayer County, Nebr., where Mr. Hinze spent most of his young manhood days, except for a few years in Kansas. On Oct. 25, 1894, he was married to Emaline Heckenberg at Burr Oak, Kansas. Soon after their marriage they moved to Thayer County, Nebr., where they made their home for some years, engaging in farming. Thirty years ago he and his family moved to Haxtun, Colo., where he again farmed. He and his family were very active in church work; he was the Sunday-school superintendent for seventeen years. His wife died on May 18, 1932. Three years ago he retired from farming and came to California, where he spent the remainder of his life with his nephew and niece. Here he died on July 31, 1943, after a short illness. He is survived by his daughter, four grandchildren and one sister.—Lee G. Whipple, Santa Ana, Calif.

**Holl**, Alvin R., son of Manasseh and Sarah Reemsnyder Holl, was born Feb. 27, 1861, in Summit County, Ohio, and died at his home near Mogadore, Ohio, July 25, 1943. He was one of a family of eleven children, but only one brother and one sister survive. On Oct. 4, 1885, he was married to Amanda Carper and to this union were born two daughters. He was baptized in 1886 into the Springfield Church of the Brethren, where he had since held his membership. In May 1901 he was elected to the deacon's office and was faithful in his duties. He kept a record of the important matters of the church and when information was needed Bro. Holl's record was reliable. He had called for the anointing some time ago and received much comfort from that service. He had made all the necessary arrangements for his funeral. Brother and Sister Holl celebrated their fiftieth wedding anniversary in connection with a home-coming service at the church. He is survived by his wife and two daughters, three granddaughters and one great-granddaughter. Funeral services were conducted in the Springfield church by his pastor, Bro. L. R. Holsinger, assisted by Bro. M. S. Young. Burial was in the Maple Hill cemetery.—Mrs. Marie Rininger, Mogadore, Ohio.

**Yankee**, William, son of Jackson and Cynthia Ann Yankee, was born on April 20, 1872, in Adams County, Ohio, and died in the general hospital in Portsmouth, Ohio, on Aug. 7, 1943. He had lived in Portsmouth for thirty-five years. Surviving him are two brothers and two sisters. Funeral services were conducted by the undersigned in the Dunker Ridge Church of the Brethren. Burial was in the Dunker Ridge cemetery.—Paul J. Wright, Peebles, Ohio.

## On Making a Will

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of

.....dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

**General Mission Board**  
OF THE CHURCH OF THE BRETHREN

Elgin, Illinois



## Church News . . .

### Louisiana

**Roanoke.**—One Sunday afternoon sing has been held and more are planned. A successful union vacation Bible school was held in the school building in Roanoke under the leadership of Sister Ruby Butson; there was an enrollment of 100 pupils. Our building fund is growing and we hope to make substantial additions to our building when materials are available. Brother and Sister G. G. Canfield held meetings for us two weeks in July. Their music was especially enjoyable. We were privileged to entertain the district meeting July 29—Aug. 1. It was a spiritual treat to hear the messages of Brethren W. W. Peters, Raymond Peters, James Elrod, Brother and Sister G. G. Canfield, and other visitors.—Mrs. Glenn Harris, Jennings, La., Aug. 17.

### Maryland

**Bear Creek.**—On Sunday evening, July 4, we observed our love feast with Pastor Arthur Scrogum and Bro. Foster Bittinger officiating. We were very happy to have Bro. Bittinger, pastor of the Westernport and Frostburg churches, with us and were inspired with the appropriate messages he delivered each evening of the week preceding the love feast. In May our B. Y. P. D. joined with the other young people of the district in a rally and foodless banquet at the Westernport church. Our group had the largest percentage of members present and was presented with the silver loving cup in recognition of this splendid showing. Our ladies' aid is very active; Sister Marie C. Scrogum is the president for the present year. Our pastor and wife held a revival meeting in the Fairview church July 11-18. Sister Ida C. Shumaker, returned missionary to India, filled our pulpit on Aug. 1. On Aug. 15 we were favored with a splendid message by Bro. Marshall Wolfe of Bridgewater College.—Kathryn A. Speicher, Accident, Md., Aug. 16.

**Westminster.**—A children's day program was given by the Sunday school on June 6. Pastor S. Earl Mitchell and Mrs. Mitchell gave interesting reports of Annual Conference at the evening service on June 13. A vacation Bible school was held June 8-18; it was directed by Sister Marie Hull. There were sixty-one children enrolled. The offerings for missions amounted to \$17.40 and for Brethren Service, \$9.67. An excellent closing program was given on June 18. At the church council on July 8 the Sunday-school officers were elected. A number of the juniors, intermediates and young people attended Camp Peniel this summer. Bro. Mitchell was director of the young people's camp. A leadership training class in principles of teaching was held each Tuesday evening for five weeks, beginning July 13. The class was taught by our pastor. An enjoyable Sunday-school picnic was held July 14 on the parsonage lawn. The church attendance has been splendid this summer.—Mrs. H. Edgar Royer, Westminster, Md., Aug. 20.

### Missouri

**Plattsburg.**—At the council meeting on Aug. 5 Pastor X. L. Coppock was chosen as elder for another year. The officers and committees for the church program were elected. All reports show the church work progressing satisfactorily. Brother and Sister Coppock attended Annual Conference. Sister Coppock was our delegate and brought an interesting report on the Sunday following Conference. On May 16 Bro. Hylton Harman, pastor of the Kansas City, Kansas, church, and our pastor exchanged pulpits. Our pastor attended the Institute of International Relations at Grinnell, Iowa, the week following Annual Conference. On May 25 a mother and daughter tea was sponsored by the women of our aid society. A program of music and a panel discussion of problems relating to the home were followed by a social hour. Bro. D. Eugene Lichty of Waterloo, Iowa, spent an evening with the young people of the church. Some of the young people will attend one of the camps in Iowa this year. The women's society meets once each month to work and enjoy a program. They have just finished a study of our mission fields. They are planning to can food for the C. P. S. camps and they also have some bedding to make before winter. Our Conference Offering amounted to \$181. Our church has joined with the other churches of the community in union services during the summer. Our home-coming service will be held Oct. 3. Former residents and friends are invited to attend. Bro. George Hoover has been very ill for several months after a stroke of paralysis; Sister Susie Tibbetts fell and broke her hip six weeks ago and is now improving. At an installation service held recently Bro. Earnest Vandereau was granted a license to preach one year.—Ada Sell, Plattsburg, Mo., Aug. 10.

**Wakenda.**—Our council was held on Aug. 14, presided over by our pastor, Bro. Oscar Diehl. The church and Sunday-school officers were elected for the coming year. Two delegates to district conference were elected; this meeting will be held the latter part of October at the Rockingham church. On Sept. 12 we expect Sister Martha Keller to begin a series of meetings here. The love feast will be held at the close of the meetings. The treasurer reported all bills paid and a nice balance in the treasury. The aid society treasurer also gave a good report, and the missionary secretary reports that the church and Sunday school are giving liberally to missions this year. Because of the busy season the women have met only once a month during the summer, but they expect to start all-day meetings in September and meet oftener. They have ordered Venetian blinds for the church.

## Walking With God Today

FOR OCTOBER, NOVEMBER, DECEMBER

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for Brethren family and personal worship

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Elgin, Illinois

A gift was recently presented to the president for her services in the past.—Sara E. Fifer, Hardin, Mo., Aug. 20.

### Pennsylvania

**Back Creek, Brandt's.**—We enjoyed worship and praise services during the week of Aug. 8; these were conducted by Elder Elmer Leas of York. Each subject of the evening was illustrated by the use and interpretation of suitable hymns. The meetings were well attended and enjoyed by all.—Elizabeth Heckman, Lemasters, Pa., Aug. 17.

**Connellsville.**—Our attendance and interest have been good during the hot summer months. Twenty of our boys are in service. Each one has been presented with a pocket Testament on leaving and the church bulletins are mailed to them regularly. Our mother and daughter program was held with an attendance of fifty-four. Mrs. Alice Sell was the speaker. The father and son banquet was held on May 18; Bro. W. C. Sell was the toastmaster. An impressive candlelight service was held on May 16; it was entitled 'The Early Apostolic Church.' We sent our pastor to Annual Conference as a delegate. Our pastor and wife attended the state council of churches in Harrisburg. We are co-operating with the other city churches in the union Sunday night services. The men's chorus meets every Sunday afternoon. The True Blue class has sponsored the purchasing of an American, a Christian and a service flag; these will be dedicated in September. On July 11 Mrs. Sell conducted a service for the consecration of babies. We are looking forward to our revival meeting which begins Sept. 19 and lasts two weeks; Brother and Sister B. M. Rollins are the evangelists. On Oct. 3 we are celebrating

## Announcements . . .

### DISTRICT MEETINGS

California, Northern—Modesto, Oct. 7-10.

California, Southern, and Ariz.—Undecided, Oct. 16-19.

Florida and Georgia—Undecided, Oct. 8-10.

Indiana, Middle—Manchester, Oct. 7-9.

Kansas, Northeastern—Lone Star, Oct. 2-4.

Kansas, Northwestern—Burr Oak, Oct. 15.

Kansas, Southeastern—Osage, Oct. 23-26.

Kansas, Southwestern—Pleasant View, Oct. 8-11.

Maryland, Western—Fairview, Oct. 9.

Missouri, Middle—Warrensburg, Oct. 2-5.

Missouri, Northern—Rockingham, Oct. 22-24.

Nebraska—Bethel, Oct. 8-11.

Pennsylvania, Southern—Upper Conewago, Oct. 26, 27.

Pennsylvania, Western—Johnstown, Walnut Grove, Oct. 27, 28.

West Virginia, First—Egdon, Maple Spring house, Sept. 10-12.

### LOVE FEASTS

#### Colorado

Nov. 14, Fruita.

#### Illinois

Sept. 13, 7:30 pm, Okaw.

Sept. 18, all day, Woodland.

Oct. 4, 8 pm, Walnut Grove.

#### Indiana

Sept. 25, Fairview.

Oct. 7, Middlebury and Pleasant Valley at Middlebury.

Oct. 2, 7 pm, La Porte.

Oct. 3, 7 pm, Rock Run.

Oct. 10, all day, Pleasant Hill.

#### Kansas

Sept. 12, Burr Oak.

#### Michigan

Sept. 12, Lake View.

#### Ohio

Oct. 3, Mohican.

Oct. 3, 7 pm, New Philadelphia.

Oct. 6, 7 pm, Union City.

#### Pennsylvania

Sept. 12, 7 pm, Mt. Pleasant.

Oct. 3, 6 pm, York, First.

Oct. 10, 2 pm, Kemper house, Spring Grove.

Oct. 17, 6:30 pm, Waynesboro.

Oct. 17, 7 pm, New Fairview.

Nov. 7, 6:30 pm, First church, Philadelphia.

#### Virginia

Sept. 11, 7:30 pm, Johnsville.

Sept. 19, 7 pm, Hevener.

Sept. 26, 7 pm, Boyer.

Oct. 3, 7:30 pm, Bridgewater.

Oct. 16, Christiansburg.

Oct. 24, 7 pm, Mill Creek.



## A MESSAGE FROM PHILADELPHIA

**P**ERHAPS the wealthiest member of the Church of the Brethren, and humble with it, was Mary S. Geiger, confirmed and baptized a Lutheran. One of her younger friends was Katharine Langstroth Drexel, whose mother was firm in the faith of the Brethren. Her father was a Roman Catholic. She has long been Reverend Mother Katharine in a spacious convent which her great wealth founded. Do you wish to know more about the lives of these devoted saints, which circumstances turned each from its original course?

### The History of a Church

is now in press and is promised about December 1. It features the First Church of Philadelphia—a tolerably well-behaved but precocious child of the Mother Church at Germantown!

The story is replete in biography, births and deaths, burial ground, accessions, baptizing facilities, resignations and dismissals, annual and district meetings, laws and regulations, problems faced and differences overcome, marriages, ministry, missionary movements, statistics from every angle, and over one hundred other equally important subjects. Each topic is woven around a layman's comments which the times and the nature of the historical text have suggested.

It takes the reader through seven hundred pages of romantic history and historical romance supported by an impressive spiritual background over an active period of one hundred thirty years.

The author has endeavored to tell the truth, although not all the truth! He has aimed to keep clear of personal criticism and yet avoid the weakness of veneering; in short, to produce a book unique in the annals of congregational church history, with a brotherhood appeal.

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the twentieth anniversary in our present location and we will endeavor to liquidate our church debt. We are planning to burn the mortgage in November. Hiram Lepley of Lancaster, Ohio, donated 144 world banks which were distributed to our members for collecting funds for our twentieth anniversary. Several letters have been granted and four received. Four members have died; they were Hazel Truxall, Cyrus Davis, Dr. J. F. Cogan and John Hyatt. Our Sunday-school picnic was held in East Park on July 22.—Paul V. Lepley, Connellsville, Pa., Aug. 13.

**Manor.**—We had been without a pastor after Bro. Dorsey Rotruck ended his pastorate with our congregation to assume the pastorate of the Tire Hill church in Johnstown, until the coming of Bro. M. J. Weaver of Nappanee, Ind., on Aug. 1. He was installed in a special service on Aug. 12. Our elder, Bro. C. W. Blough, assisted by Bro. M. J. Brougher, had charge of these services. During the time we were without a pastor our Sunday school, under the leadership of Superintendent Mark Fyock, kept up the attendance and interest. We are looking forward to a revival service to be held by our pastor sometime this fall.—Cora Fyock, Indiana, Pa., Aug. 16.

**Rummel.**—On May 16 we were glad to have with us, through the pulpit exchange, one of our former pastors, Bro. Galen Blough. Pastor George Wright spoke at the Somerset church. In the absence of our pastor, who attended Annual Conference and served on the Standing Committee, Bro. Blair Helman of Bethany Seminary brought the morning message on May 30. In the evening the junior league brought a message on Bible characters. On Sunday morning, June 6, Bro. Roy Hiteshew gave a challenging message about life in a C. P. S. camp. In the evening the Scalp Level young people presented a play, Blessings on This House. On June 20 we dedicated the Christian and American flags presented by the ladies' aid society, and an honor roll for our boys in service, presented by the young people's class. Our vacation Bible school closed with a program on July 4. We had an enrollment of 108. Their offering of \$44.44 will be used for feeding the children of China. A number of our young people spent a day at Camp Harmony in construction work. Bro. Joe Holsinger brought an interesting report from the workers' meeting at Somerset. On Sunday evening, July 18, while our pastor was teaching at Camp Harmony, Sister Wright gave a report on the regional conference held at York, Pa. Forty of our young people attended Camp Harmony, in addition to several leaders. Our Sunday evening services were recalled on July 25 and Aug. 1 so that our folks could attend the Camp Harmony assembly and B. Y. P. D. rally held at Berkey. Our council meeting was held on Aug. 11 and we decided to adopt the Ministerial Pension Plan. Our Sunday-school picnic was held Aug. 14. Bro. Newton Cosner was the guest speaker. Our attendance and offerings are commendable. Since the last report we have received two members by letter, granted one letter, and lost by death our oldest member, Deacon Jacob Knavel. Bro. Nevin H. Zuck will be the evangelist for our fall meetings to be held Oct. 18-31.—Mrs. Alton Statler, Windber, Pa., Aug. 15.

**Sipesville.**—We met in council on July 4 with Elder C. O. Showalter presiding. The reports of all the treasurers showed a larger balance in the treasuries than at any time in the church history. It was decided to hold an election of two deacons at the next council. Plans were made and a committee appointed to plan further for the twenty-fifth anniversary of the dedication of our present church building. This celebration will be held on Sept. 26 and will be an all-day meeting. All former pastors and families and all old friends and members of the congregation are invited to celebrate with us. In spite of gas rationing Sipesville has been rather active this past summer. The B. Y. P. D. holds vespers every other Sunday evening on the lawns and hillsides of the members' homes. We held our Annual Meeting day on June 6. Many families brought a basket lunch. Bro. Dorsey Rotruck gave the afternoon message. A number of our young people spent some time at Camp Harmony. We contributed \$100 as payment on the camp debt, which was cancelled at the Camp Harmony assembly. We miss our young men who are in service and our members who are absent in defense work. An honor roll for those in service has been placed in the vestibule of the church. The Sunday-school picnic was cancelled this year because of gas rationing, but a basket lunch was held in the grove immediately after the church services. After lunch a program was given by the Sunday-school classes. Our evangelistic services will be held the last two weeks in October. Our pastor's brothers, Brethren R. K. Showalter of Bruceton Mills, W. Va., and A. R. Showalter of Keyser, W. Va., will be the evangelists. The meeting will close with the love feast. Two new members have been received by baptism and two on former baptism.—Mrs. W. R. Critchfield, Sipesville, Pa., Aug. 11.

**Uniontown.**—Sister Ida Shumaker was with us for the morning and evening services on May 16. We had a workers' conference on May 19; Miss Beulah Kennedy, director of Christian education of the Great Bethel Baptist church, was the guest speaker. At our midweek service on May 26 we had a service of prayer for our young people in service. In the absence of our pastor, who was attending Annual Conference, Bro. Luke Ebersole preached for us on June 6. Pastor and Mrs. Nevin H. Zuck gave an interesting report of the Conference on June 13; in the evening four young Negroes conducted a discussion on race prejudice and gave some special numbers of music. Our Bible school began on June 14 with Sister Thelma Cunningham directing, and continued two weeks. The offerings, which amounted to \$30, were given to



the Puerto Rico project. Bro. Zuck was dean of the junior boys at Camp Harmony. E. F. Sandow, secretary of the local Y. M. C. A., had charge of the evening service on June 27. Twenty-six of our children and young people attended Camp Harmony. The young people's group has been reorganized into two groups, the one composed of junior and senior high school ages and the other the young adult group. Our council meeting was held on Aug. 11 and our pastor presented some plans for our church in the coming year. The Ministerial Pension Plan was adopted. All officers were elected. We have received four letters since our last report. Bro. Leland Brubaker will be with us in a meeting the week of Oct. 3.—Mrs. James Fearer, Uniontown, Pa., Aug. 16.

### Virginia

**Bridgewater.**—The churches of Bridgewater co-operate in a vacation Bible school each year. On June 14 this school began in the school building with our pastor, C. G. Hesse, in charge. The school continued for two weeks. Forty of our children attended. Bro. Hesse represented our church at Annual Conference. Bro. Stauffer Curry and Prof. Wolfe were representatives on the Standing Committee from the district. June 6 was observed as Conference Sunday with Bro. J. S. Flory in charge. The Negro children of the town gave us an interesting program on May 30. June 20 was observed as children's day, at which time the children were in charge of the morning services. July 4 was observed as fellowship day. Dinner was served at the church and the afternoon was spent in a social way. We have had one baptism and received one member by letter since our last report. Council meeting was held on July 21 and officers and committees were elected for the coming year. Bro. N. D. Cool was elected as our elder. We decided to adopt the Ministerial Pension Plan in co-operation with the Conference decision. Twenty-five of our young people attended the various camps at Bethel. Our church furnished leadership for each group. The supply truck for Camp Lyndhurst visits our community each month and many contributions are made. On Aug. 2 a Bethany Seminary extension school began at the college for two weeks with Bro. W. W. Slabaugh in charge. On Aug. 6 the women's work held its annual outing with the daughters as guests. On Aug. 11 a number of our members attended Brethren Day at the Massanetta Bible Conference, sponsored each year by the Presbyterian Church. The union services in which all the churches of our town co-operate during the summer have been well attended and stronger ties of Christian brotherhood have been formed. Our communion will be held on Oct. 3 at 7:30 p. m.—Mattie F. Wise, Bridgewater, Va., Aug. 23.

**Ewing.**—Our young people met on Aug. 22 to reorganize their B. Y. P. D. Paul Crumley was elected president. Our group

was well represented at the Tennessee B. Y. P. D. conference. Four of our young men are serving in C. P. S. camps.—Cleo Jones, Ewing, Va., Aug. 24.

**Hollins Road.**—We are looking forward to our revival which will be held Sept. 13-16 by Bro. A. R. Showalter. Our vacation Bible school was held July 19-30 with an average attendance of 108. An offering of \$12.41 was taken for China relief. On the Sunday following the close of Bible school the children gave us a good program. A picnic lunch in the church basement followed the morning service. Our mission and Brethren Service offerings have been very liberal this year. A ministers' fellowship conference was held at our church on July 5. We are sending monthly church bulletins to the fifty boys in service from our community.—Violet Janney, Roanoke, Va., Aug. 23.

**Mill Creek.**—Our church is progressing nicely and the attendance has been good all summer. Our young people have been very active, giving programs at several near-by C. P. S. camps; several of them attended Camp Bethel. On several Sundays during the summer we have had all-day meetings with church services in the morning, a picnic lunch and Christian fellowship at noon, and aid society meetings, W. C. T. U., and B. Y. P. D. in the afternoon. This was done to conserve tires and gasoline and provide an opportunity for more of our members to attend. Our church met in council on Aug. 15. The regular business was carried on with reports from different committees approved and accepted. It was decided to have our communion service on Oct. 24 at 7 p. m. We are looking forward to the coming of Bro. C. D. Bonsack in the latter part of August for a series of services. Our church is doing very well in supporting the Brethren Service work.—Mrs. Eva W. Mundy, Port Republic, Va., Aug. 18.

### Washington

**Yakima.**—At our council meeting we voted to ask our pastor, Bro. Miles Blickenstaff, to stay with us for another year. We also decided to increase his salary. On July 4 our Sunday school sponsored a picnic for the entire church. Games and entertainment were in charge of Frank Durand, director of the work camp at Yakima. We are looking forward to the evangelistic meetings planned for this winter. Rev. Benjamin C. Davis, a Negro minister from Seattle, will direct the meetings. We are planning to paint the floors of our church and the outside of the parish house. The ladies made draperies for the windows of our parish house. The young people are doing a fine work in the editing and printing of a church paper, which they call The Echo. A number of our young people are making plans to attend the summer assembly at Patterson Lake, Wash.—Mrs. Ivan Riffey, Wapato, Wash., Aug. 15.

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Every minister, minister's son, teacher, or leader of youth ought to read this story of Gabriel, who was fourteen and without a mother. His experiences in high school are accurately and sympathetically portrayed. How he faces difficult situations with humor and courage makes a fascinating story.

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# GOSPEL MESSENGER

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## *Brotherhood Through Christ*

There is a brotherhood which comes of blood, giving the ties of family and clan. There is a broader brotherhood of color and culture which puts meaning in race and nationality. There is an inclusive brotherhood of idealism, uniting diverse minds and hearts for the common good. If the ideals thus beloved are clear and final they lead to the ultimate brotherhood through Christ, in whom there is neither bond nor free, east or west. Come, then, brothers of this faith. What matter if our hands are dark or white! Our world is one in spite of race and hemispheres. Together we can build the better world which is to be.—H. A. B.



## Around the World...

Despite difficulties of transportation, seventy-three missionaries have embarked from the United States for mission fields in Africa and Asia in the past eight months, according to the secretary of the Foreign Missions Conference.

An X-ray machine in Japanese-occupied territory in China was rescued by the joint efforts of the Chinese Industrial Co-operatives, the Southern Baptist Missions and the Friends Ambulance Unit. The nine-kilowatt machine is now installed and in use in a bomb-proof cave belonging to the Paochi Canvas Co-operative.

"Our public worship must be adapted to evangelistic purposes," the Archbishop of York wrote recently. "The regular churchgoer loves and understands the liturgy and offices, but we need something simpler for those who come for the first time into contact with Christian worship, or who only come in contact with it on special occasions."

Five high executives of publishing houses—the MacMillan Company, Silver Burdett Company, Pocket Books, Doubleday Doran Company and the McGraw Hill Company—visited Mexico, Colombia, Peru, Chile, Brazil and the Argentine during the summer with the purpose of achieving a better understanding between the publishers of those countries and those of the United States.

Mills College, Oakland, Calif., is giving an intensive six weeks' summer program of training in eight foreign area studies, including Chinese, French, German, Italian, Japanese, Portuguese, Russian and Spanish. The courses are intended to give a practical knowledge of the languages and a survey of the important facts which should be known about the people, customs, and general conditions of the areas studied.

"We need men who live in the country," said the Archbishop of York, writing recently in his diocesan leaflet. "men who have the sturdy virtues of foresight, initiative, patience and endurance which come from those who are in daily contact with nature. A nation consisting exclusively of townsmen lacks an element essential to its welfare."

"Before the end of the war we must be ready with our plans if some proportion of the men now in the services are to be attracted to work on the land. If agriculture is to have its right place in the life of the nation . . . the farmer must be certain that he will receive a fair price for what he produces and must be helped with the capital expenditure necessary to replace obsolete machinery and buildings."

"We shall never get men either to remain in the country or be attracted to it unless there are houses with modern conveniences to which they and their wives can go."

"The replacement of machinery and raising of wages will be unavailing unless at the same time thousands of additional cottages are built. . . . I believe that the church has a great contribution to make to the revived countryside. . . . More of the younger clergy should be urged to have a sense of vocation for lifelong work in the country."

The death toll from typhoid fever in the ninety-three large cities of the United States for which data are available has been reduced by fifty per cent in two years, according to The Journal of the American Medical Association.

The opening of a Christian institute of Jewish studies in England this fall has been announced by Conrad Hoffman, Jr., director of the International Missionary Council's Committee on the Christian Approach to the Jews. This is a revival of a fifty-seven-year-old organization which was forced to flee Germany in 1934 and Austria in 1938.

In Camden, N. J., a group of citizens have organized an agency known as the Child Center, Inc., to provide supervised recreation and day care for the children of parents engaged in war work, and, incidentally, to help combat the increase in juvenile delinquency. Although the center is nonsectarian, rooms have been provided by a large Methodist church and spacious outdoor playgrounds at the home of an interested citizen. Plans are being made to take care of a hundred children daily from 7 a. m. to 5 p. m.

Chinese Information Bulletin reports a great increase in land value in the big cities of Free China, due to the influx of refugees from occupied China. This trend reaches its height in Chungking, where land formerly worth \$100 (Chinese) is worth more than \$70,000 (Chinese).

Religious instruction for every student desiring it will become a daily part of high school work in Salt Lake City, beginning in September. Decision on the question came after protests from parents, stormy public hearings and a split school board. Scholastic credit will not be given for the studies.

Two interned leaders of Norway's provisional church council, Prof. Ole Christian Hallesby and Vicar Ludwin Hope, are carrying on considerable religious activity among fellow prisoners in the Grini concentration camp outside Oslo. There is no chaplain and the possession of Bibles and prayer books is prohibited.

A statement signed by ten Methodist ministers of Miami, Fla., declared that the county school board would violate the principle of religious freedom if it discharged Edward Schweitzer, a teacher of science for ten years, because of his beliefs as a conscientious objector. The school board recently voted to file charges of incompetence against Mr. Schweitzer.

Members of the W. C. T. U. of Missouri have raised \$2,000 for the purchase of a Clubmobile for men stationed miles from recreational centers in Africa. The Clubmobile is in charge of three young women working for the American Red Cross, trained in both motor vehicle mechanics and recreational activities. It carries books, magazines, writing materials, a phonograph, motion picture equipment, as well as a doughnut machine and coffee maker.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## *The General Forum*

### THE DUTY OF CHURCHES TO THEIR PASTORS

BY CHARLES W. BLOUGH

The following message was given at the installation service in the Morrellville church, Johnstown, Pa., when Bro. Glen Baird was formally installed as pastor.

"Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do" (1 Cor. 16: 10).

THE Word of God is a perfect rule of faith and practice. It is not only profitable for doctrine and reproof and correction, but for perfect instruction in righteousness, that the man of God may be furnished unto all good works, for every station and office has its corresponding duties.

For instance, there are parental duties which devolve upon parents, and there are filial duties which rest upon children. There are pastoral duties which devolve upon ministers of Jesus Christ; to these our dear brother has this day been fully and specially directed. There are also necessary corresponding duties which devolve upon Christian churches. To call your attention particularly to these is the object of this occasion.

There are many passages of Scripture which present this subject before you. In Heb. 13:17 we read, "Obey them that have the rule over you." To the Philippians the apostle writes, "Receive him therefore in the Lord with all gladness; and hold such in reputation." To the Thessalonians he is more explicit: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you." The same spirit and design is expressed in reference to Timothy in the text, when he wrote to them and said, "See that he may be with you without fear."

There are two outstanding thoughts in this verse which should be noted. They are: first, a reference to the nature and design of the min-

isterial office; second, the obvious duty of the church to see that such are with them without fear.

The minister works the work of the Lord. He is called to his office by the Lord. He is qualified by the Lord. He is employed in doing the Lord's work. The means and instrumentality of doing it are laid down by the Lord. His great object is to glorify the Lord and diffuse knowledge and the glory of God. His success is from the Lord and his final reward the Lord, the righteous judge, confers upon him.

It would be of interest to discuss all of these important topics, but we refer to three only—

1. The work of the minister is solemn; it is work connected with the mind and with the spirit, with the undying souls of men. It is work which comprises, within its own legitimate sphere, all that is momentous in time and eternity. It is inseparably connected with the eternal glory or everlasting misery of our fellow beings.

2. The work of the minister is arduous. It is work which requires the outlay of the whole man. It is work which calls for all the energies of the body, all the capacities of the mind, and all the emotions of the spirit. It is arduous from the lofty sublimity of its theme, from the array of its opponents with whom it has to contend. It is arduous as it requires all devotion of time, means, energy and resources which the most highly favored human being may possess. A Christian minister must devote all he has to God and the requirements of his office. It is a work pertaining to every day, every season, and every place where he lives or moves.

Well might the apostle exclaim, "Who is sufficient for these things?"

3. The minister is responsible. The Christian



minister is but a servant or steward, and he must render a clear and complete account of himself to God. God will reckon with him and reward or condemn according to the employment of talents he has had committed to his trust. That responsibility is connected with the eternal destiny of those under his charge. The blood of souls, if he should be faithless, will be required at his hands.

Such is the office and work of the Christian minister. Let us now consider the obvious duty of a Christian church to her minister.

He is to be with you without fear, and in order that he might do this the church needs to supply his material needs. Do not let him fear as to his temporal support. If he is engaged in providing for spiritual things, how reasonable that you should supply him with needful temporal things. I do not state the amount, but surely the charge and care of souls is vastly more momentous and deserving of much higher remuneration than common labor. On this point two principles should decide: the necessities of your pastor and the ability you possess. If you cannot remunerate him adequately you should do all you can; and this he has a right to expect. Let this be done respectfully, with great courtesy and in the spirit of love and promptitude.

Give him your confidential and affectionate countenance. Show him that he has favor in your eyes; that he is deeply planted in your regard; that you receive him as from God, and honor and love him as such.

Be regular on the means of grace. Let him not fear the acceptance of his ministry among you. This he has a right to expect. If he must study and preach, it is yours to be present and hear what has been prepared for you. Be not guilty of religious vagrancy and telling the world of the poverty of your own homes, by being found seeking a morsel here and everywhere. Forsake not the assembling of yourselves together.

Unite with him in every holy enterprise. Let him not fear in his efforts to do good. He may do a little singlehanded. So did Moses during Israel's engagements with Amalek. Like Moses he may fail, unless you are near him and with him to encourage him and hold up his hands. I trust it will be said of your minister, "And there went with him a chosen band."

Then you should pray fervently and continually for him and let him not fear devotional neglect. How anxious Paul was for this! "Brethren, pray for us" was his request. Do this in your secret closet, with your families, as well as in the meetings at your church.

Exhibit the holy fruit of his labors and let him

not lose his reward in the great day. Live his sermons. See that the ends of preaching, and ordinances, and pastoral duties, are answered in your holy lives. Be living epistles. Be the joy of his heart by your holy fruitfulness and good works, by your Christlike spirits.

If your pastor be with you in fear he cannot be happy. He will be your slave. His sufferings will be extreme. Would you have him happy and cheerful? Then see that he dwell with you without fear. Have him to labor with you without fear, for it is to your profit and the church's welfare. A happy and comfortable pastor is indispensable; without such a one the church will have no attractions to those outside, and no joy for those within. If you are to have peace within your walls you must have a happy pastor, yet he can be happy only as he labors with you without fear. May he be with you, without fear, for he works the work of the Lord.

Mount Pleasant, Pa.

## Pertinent Texts on the Church

BY WARREN W. SLABAUGH

### II. Some Characteristics of the Early Church. Part Two

*Text: "And they were devoting themselves to the teaching of the apostles, and to the fellowship, to the breaking of the bread and to the prayers" (Acts 2:42).*

#### 3. The Breaking of the Bread

The fellowship referred to in Acts 2:42 was first of all a spiritual thing, but its most constant expression was in the brotherhood meetings. These early Christians in Jerusalem did not cease to be Jews when they believed in Christ; they little dreamed that the movement was destined to expand beyond Judaism. It is stated in 2:46 that they were congregating in the temple by day and "breaking bread at home," that is, conveniently distributed in houses (*katoikon*). This was the beginning of the brotherhood meetings, an institution which was to play a distinguished role in the propagation of the church. And an important part of this meeting was the social meal which they ate together. We have noticed how important it was to Jesus and his group. Its importance to Paul is shown in 1 Cor. 11, in which he condemns the behavior of the well to do, who refused to wait for their poorer brethren and to share their larger store. Paul vehemently declares that such practice is not the Lord's Supper (note the term) and predicts that dire results will follow. Jude refers to the meal as a love feast (the Greek word is *love*, alone). Thus the early Christians, assembled at a common



board, shared their joys and sorrows, drawing close to one another.

But "the breaking of the bread" included more than the social meal, important as that was. Jesus on the occasion of the last Passover had in solemn fashion broken a loaf and passed a cup of wine, declaring that they were his body and his blood. He had done this with his impending death in mind, trying by symbol to teach his disciples the significance of the coming tragedy and to bind them through loyalty to him, even though they could not as yet understand. This act now took on a fresh significance; it had laid hold on their imagination, and now with a growing vision of the place of the cross, they exalted this act into the very center of Christian worship.

#### 4. The Prayers

The early church was a worshipping church. There is a tendency today in certain areas of Christianity to sneer at hymn-singing Christians, to imply that that may be a proper exercise for weak emotional people, but not for aggressive people who want to get things done. Many worthy movements are attempted by church members with a minimum of prayer. It is as though it were a waste of time.

Worship is the highest expression of Christian faith; it is basic and primary in importance.

Christianity without worship ceases to be a religion. Christ went to the prayer room on the mountain before ministering to the waiting multitudes. There is no indication that he counted it a waste of time, or a disagreeable task to be gotten over. The early church spent much time in corporate worship. There was little formality and no ritual at first, but there was a devotion to their God and to their Lord which expressed itself in sincere worship.

There needs to be a renaissance of worship today, not only to make it more beautiful but to recapture the mood of the early Christian, who found the secret of true worship, that sense of the presence of God and the awareness of others when a door is opened upward to God and horizontally doors are opened to fellow worshipers. It is in this face-to-face fellowship, human and divine, that power is generated to carry on the work of the church as it goes forth on its mission in the world.

Chicago, Ill.

### The Brethren Colleges and the War Emergency

BY RUFUS D. BOWMAN

#### Part Two. The Function of a Church College

A CHURCH college should offer a strong academic program, as a basis of broad culture, which helps to prepare for the professions. Our Brethren young people will not be satisfied with second-rate colleges. A weak program will throw them into the arms of other schools. This means outstanding teachers and high standards. In creating standards for accreditation in the American Association of Theological Schools, the Bethany faculty members took the position that Brethren ministers should go to a school where the standards are second to none and where the faculty members are as strong as at any other place in the country. The Church of the Brethren doesn't want anything cheap in the field of education.

Many of our young people will be farmers. Some will be ministers, missionaries, teachers, businessmen, and doctors. The colleges will lay the basic groundwork in all fields of knowledge, especially of the professions.

A church college will not only provide a broad liberal arts education; it will cultivate the spiritual life and give a spiritual interpretation of knowledge. A church college is interested in the souls of students, endeavors to throw around them a spiritual atmosphere, and encourages them to develop their habits of devotion. I want my children to go to a college where it is easy to pray

#### Questions and Answers on the Ministerial and Missionary Pension Plan

**Question:** How can a local church become a participant in the Pension Plan?

**Answer:** By voting in regular or special council meeting to contribute to the Plan a sum equivalent to 4% of the salary of the pastor. (If a parsonage is furnished rent free, 15% is added to the pastor's salary and the dues calculated on the total amount.)

**Question:** Is there a form to be filled in for the congregation to indicate its decision to join the Plan?

**Answer:** Yes, a blank has been prepared for this purpose to be signed by the church clerk.

**Question:** We have been without a pastor for some time, but have called a minister who will begin his services for us December 1. May we join the Plan as of September 1?

**Answer:** If the minister who comes to your church is not already a member of the Plan, and if he agrees, you may make the decision to participate retroactive to September 1 and authorize the treasurer to remit to the Pension Board the contributions for the previous months.

**Question:** Our next council meeting will be held the first week in October. What would be the beginning date of our participation in the Plan?

**Answer:** The congregation may decide to begin participation immediately by sending in the October contribution with the Congregation Agreement to Participation blank properly filled in; it may decide to begin November 1; or it may vote to make entrance into the plan retroactive to September 1.

**Question:** Will it be necessary to add penalty for previous months when entrance into the Plan is retroactive?

**Answer:** No, the penalty of five cents per month per contribution is required only when payments are not made as due after date of entrance.



and where there is always a pull on the heart-strings of devotion. This spirit of devotion not only comes through the college air that is breathed; it moves into student hearts through the spiritual interpretation of all knowledge. In a university course in psychology, the professor said one day, "We are going to study the human mind, but I want the class to know that I believe the spirit of man is eternal." Psychology may be taught with a sense of the eternal. The function of the Brethren colleges is to teach all knowledge with a sense of the Infinite, so that the student sees the relation of religion to all of life. Religion is faith in a reality beyond our common eyes, the dynamic through all of life, the thing which puts life together, the bringing of all of life into relationship with the Unseen. The reason why so many young people lose their faith is that they are taught psychology, economics, chemistry, and physics without relationship to the Eternal. A college with Christ at the center shows the relationship of all knowledge to eternal verities.

The third function of church colleges is to develop a church consciousness on the part of youth and to be a creative center of church ideals. A church college exists to help give youth a church consciousness, church loyalty, and to help prepare them for service in the church. The function of a church college is to provide courses in Bible study, Christian doctrine, and Brethren history and ideals which lead young people to a basic understanding and loyalty to the church. A church college should be a center of creative Brethren ideals, pioneering in the application of these ideals to modern problems. A church college is not only to help prepare youth for their lifework, but to show the meanings of the church in everyday life.

The fourth function of a church college is to lead out in recruiting for the ministry and missions and other forms of church service. Most of our ministers and missionaries now come through our colleges. Still the problem of recruiting is a great one. We do not have enough strong young ministers to fill our churches. The church of the future needs the best characters and brains that we can find. One of the great functions of a church college is to seek out and call the best young people for these high forms of service. Our institutions are recruiting grounds for future church leadership.

The fifth function of church colleges is to preserve democratic education which shows the true worth of life. In the magazine entitled *Christian Education*, for March 1943, there is an article entitled *Education—A War Casualty*. The writer

says that liberal education in the United States has been wounded seriously by the war; that the army is exercising an increasing control over educational institutions, that the authoritarian methods of the military do not agree with the ideals of democratic education, that the control of the military over educational institutions will not be relinquished freely and church boards of education and denominations should be made aware of this situation.

Democratic education is threatened. Many educational institutions are now financed by the military. This means an increasing military control of education. One of our college presidents told me that in his state our church college was the only one not under government contract. The problem is this: State colleges and even church colleges are coming increasingly under the control of the government. This means military control to an increasing degree.

By democratic education I mean education which is Christian, which puts the true worth of life at the center, which is built upon a sharing process between faculty and students, which places the best interests of man at the center. I mean education with God at its heart, the highest welfare of man as the direction of education, and democratic procedures in the process. But much of the modern education in our day is leaving God out, and man out, and the church out, and democracy out. Yes, and moral standards are being left out. The smoking, the dancing, the loose moral standards, the young mothers today whose babies have unnamed fathers, the disintegration of home life, the militarization of the minds of youth, all speak of the necessity of protecting Brethren youth and of the necessity of Brethren colleges, which are creative centers for Brethren ideals. There is no other way to go.

Another problem which is serious is the High-School Victory Corps, which may militarize the minds of our youth before they get to college. Our homes and local churches should guard this situation carefully.

Added to this, the navy has announced its V-12 plan of enlisting seventeen-year-olds just out of high schools as apprentice seamen and providing for their training in approved colleges and seminaries as chaplains. The navy wants more of a direct entrance into the program of the seminaries. Your seminary will continue the path of being true to the program and ideals of the Church of the Brethren. Nevertheless, there are problems in the future for institutions which do not co-operate with the state program.

*Bethany Biblical Seminary.*



## EMANUEL B. HOFF—BIBLE TEACHER

BY ERNEST G. HOFF

### Chapter VII. Part in Bethany

Perhaps we had better let father tell his own story of the Bethany project as he told it at the tenth anniversary exercises on October 3, 1915. The account is from the Bethany Bulletin of October 1915, taken by stenographic report from his address.

"If we were to talk about the development of our school and the remembrances of things gone by, a good many things took place even before we had our services ten years ago. A good many things took place before we got together as men, Brother Wieand and I. A good many things took place after we got together. A good many things took place while we were riding donkeys in Palestine. We got the name of our school decided on the eastern edge of Olivet, under an old olive tree overlooking Bethany. We got a good many things besides that while we traveled together. We could not talk to anybody else. We separated a while and he went back to Germany and I settled in Chicago, here, helping in the church work at Hastings. He told me I should find a location for Bethany somewhere, so I tramped all over the west part of town, I do not know how many times; put a bid on a house west of Garfield Park, and did not get it; went out to Elgin and looked up a location there and got the consent of the church and we planned to start out there, but that was upset for us.

"By and by the problem seemed to point towards starting in a little old frame house over at Hastings. We dug out the basement for a dining room. We fixed up the upstairs for our schoolroom, and some of us lived in the story below, and then we crowded ourselves into the basement and left the other half for storage and for the rats—more rats than storage, however.

"We stayed there until the thing was crowded. We crowded out one partition after the other to make room. Sometimes when we sang real hard the house would shake, until someone threatened to report us to the city officials for endangering our students. We hammered away and found the posts fairly solid yet, and we stayed still longer. We crowded those walls until the thing almost burst. That simply gives me an illustration for what I wanted to say along the line of our spreading. I do not think those walls, those low ceilings and shaky posts are very much more out of harmony with what they ought to have been than was the narrowness of our own work. I guess most of you know what it means to start work and build up courses and classes of this kind. I know sometimes, in the courses I taught, things were rather shaky and I do not know but that the ceilings were low. The faculty was about like that building, too, when we started. There were just three of us—Brother Wieand, Sister Van Dyke and I. Brother Wieand taught pedagogy and Bible elocution; Sister Van Dyke taught music, and I taught what Bible work there was. We went along the best we could. I am sure there was much room for improvement in study, in student body as well as in faculty. I think it was in exquisite harmony all the way through. And I am sure, very sure, that if the Lord had not put a whole lot of grace into us it would have been all failure; but the Lord in his mercy graced the thing through in every sense of the word. He graced

it through in the matter of financial development, with much earnest prayer and hard work. For actually, my dear brethren and sisters, we believe in prayer and hard work going together; not working alone and not praying alone, but we have found out long ago to our satisfaction that much prayer and much work go together to make success along any line that is worth while. Through much prayer and much hard work we have grown to this place here.

"We have worked for a faculty until we have a number of devoted workers who are being well prepared. None of us are prepared as we should be for the work. I can assure my dear people that our courses have developed very much. Our curriculum shows it some, but our courses, if you could see the inner workings of them, would show it very much more. Teaching Romans is not the same as it was ten years ago. Teaching John or Matthew is not the same. Teaching the prophets is not the same, I dare say, and probably the pedagogy and psychology are not the same as they were ten years ago.

"By the grace of God we went along. In the university I used to say that if I got my schooling in ten years I would be satisfied. I would like now to say, 'ten years more.' I do not know whether He will allow it or not, but I would like to prepare myself very, very much better now, and then work ten years more. I would like, if Bethany could spare me, for five years right now and then work ten years more. I see so many, many things I have touched very little. I must thank God this afternoon for his rich grace, and I want to say that what cheers us up is the earnest prayers that have been offered up for us throughout the whole brotherhood. How many scores of good, strong men and women have come to me and said, 'We are praying for you.'

"While those brethren have been praying, they have been helping too, financially. Some of them have gone to their reward. Many hard-earned dollars have come in here. We have not gotten in large Rockefeller endowments and millions, but we have gotten little dribblets and medium-sized dribblets of money, of hard-earned labor. And I would not be doing right not to say that much that has helped me, very much that has helped me to do what I have been able to do by the grace of God, is that the hard-working parents of my good wife years ago, before we were building Bethany Bible School, laid up money for us that we might build and be better endowed for this work. God has rewarded them and rewarded us in this work. Those out in the field farming are teaching within these walls. God bless them, every one. Unconsciously they are doing these things, not enjoying the blessings as we are here—these songs and prayers, these encouraging words, but God will mark them out every one and bless them. Let us remember them wherever they are, toiling hard and giving of their earnings to the work of the Lord."

The facts contained in this statement might have been summarized in much less space, but the quotation has been given in full to show father's spirit—which is more important even than the facts. Not a great deal more need be said here about father's part in starting and building up Bethany. A. C. Wieand should write the story of Bethany; it is a big story in itself. A few things, however, may be made definite here.

Father and stepmother purchased the two-story house across the street from the Hastings Street church, and

(Continued on Page 13)



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, September 19

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** The Sin of Moses and Aaron.—Numbers 20: 1-13, 27-28. Golden Text, Be ye angry, and sin not. Ephesians 4: 26.

**Christian Workers,** The Work of the Deacons.

**B. Y. P. D.,** What We Believe About the Love Feast.

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### Gains for the Kingdom

**Three** baptized in the Pittsburg church, Ohio, Bro. John Grimley, pastor.

**Seven** baptized in the Smithfield church, Pa., Bro. D. I. Pepple, evangelist.

**Three** baptized in the Hanover church, Pa., Bro. D. I. Pepple, evangelist.

**Two** baptized in the Chambersburg church, Pa., Bro. Ralph G. Rarick, pastor.

**Seven** baptized in the Locust Grove church, Md., Bro. Clyde Morningsstar, evangelist.

**Four** baptized in the Bethel house, Yellow Creek congregation, Pa., Bro. D. I. Pepple, evangelist.

**Seven** baptized in the Deshler church, Ohio, Bro. Otto Laursen, evangelist, Bro. Glen Fruth, pastor.

**Eight** baptized in the Cross Roads house, Clover Creek congregation, Pa., Bro. D. I. Pepple, evangelist.

**Twelve** baptized, one reconsecrated and two united with another church at Crab Orchard, W. Va., Brother and Sister B. M. Rollins, evangelists.

• • •

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. B. M. Rollins** in the Wooddale church, Pa., Sept. 12.

**Bro. Edgar S. Martin** of Daleville, Va., in the Green Hill church, Va., Oct. 18-31.

**Bro. C. C. Ellis** of Huntingdon, Pa., in the Plum Creek church, Pa., Oct. 31—Nov. 7.

**Bro. C. C. Sollenberger** of Ephrata, Pa., in the Georgetown church, Ohio, Oct. 3-17.

**Bro. Galen R. Blough** of Somerset, Pa., in the Mount Joy church, Pa., Sept. 27—Oct. 10.

**Bro. Harold R. Myers** of Circleville, Ohio, in the Waynesboro church, Va., Oct. 3-17.

**Bro. J. E. Whitacre** of Woodbury, Pa., in the Maple Grove church, Ind., Sept. 20—Oct. 3.

**Brother and Sister W. C. Sell** of Mt. Pleasant, Pa., in the Markleysburg church, Pa., Oct. 4-17.

**Bro. J. A. Robinson** of Johnstown, Pa., in the Spring Creek church, Hershey, Pa., Sept. 20—Oct. 3.

**Bro. Albert M. Haught** of Masontown, Pa., in the Asher Glade house, Markleysburg congregation, Pa., Sept. 20—Oct. 3.

**Bro. D. I. Pepple** of Woodbury, Pa., in the Shrewsbury house, Codorus congregation, Pa., Sept. 6; in the East Fairview church, Pa., Oct. 11.

### Personal Mention

**Bro. David O. Schechter** is changing his address from 809 S. Fifth St., Champaign, Ill., to 3435 W. Van Buren St., Chicago, Ill., for the school year.

**Bro. B. R. Cross** of La Porte, Ind., writes to say that he has returned to labor in the home church at La Porte, having finished his work with the Center church of the same district. He is open for supply preaching.

**President V. F. Schwalm** of Manchester College will be the forenoon and afternoon speaker at the harvest meeting of the English Prairie church of Northern Indiana on Sunday, Sept. 26. There will be a potluck dinner at noon. Everyone is invited.

**Elder and Sister J. D. Brower** of Maxwell, Iowa, wish to express their deep appreciation for the many expressions of sympathy which have come to them as a result of the news of the tragic accidental drowning of their son Franklin. The tragedy occurred recently near South English, Iowa.

**Bro. K. O. Thralls** writes as follows: "We have just moved to the Antelope Valley church in the Garber Billings community, taking over the pastorate for one year, beginning tomorrow. The conditions and prospects are very favorable for a small rural church." Accordingly his address is changed from Helena, Okla., to Billings, Okla.

**Miss Imogene Porter's** journey to Puerto Rico, which began in California, had progressed as far as Elgin, Ill., by the morning of Sept. 7, when she made a last brief call at the Publishing House to give friends and new acquaintances good-by. With her go our prayers for a safe journey and all good wishes for the ventures which lie ahead.

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### Miscellaneous Items

**Michigan City church** has rally day scheduled for Sunday, Sept. 26, with morning and afternoon services and a fellowship dinner over the noon hour. Bro. Lester Young is to be the speaker for the day.

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### Annual Conference for 1944

The Annual Conference for 1944 has been located by the Locating Committee of the Eastern Region. It will be held in Huntingdon, Pa. The Juniata College buildings will be available June 7-14. This will accommodate a delegate Conference. Huntingdon is on the main line of the Pennsylvania railroad from New York to Chicago, and on U. S. Route 22. Other details later.

H. F. King, Chairman, Committee of Location, Myers-town, Pa., R. 2.

**The Antioch** (Killbuck) church of Southern Indiana will hold annual home-coming services on Sunday, Sept. 19. There will be the regular Sunday morning services, a basket dinner at noon, and a program in the afternoon.

**Holsinger church** of the Dunnings Creek congregation will hold their home-coming as an all-day meeting on Sunday, Sept. 19. We are sorry for the typographical error in the Messenger for Sept. 4, which placed this meeting one week earlier.

**World Wide Communion Sunday** is October 3. The observance begins in Wellington, New Zealand, at the 10:30 a. m. worship services, while it is yet 6:00 p. m., Saturday, in Chicago. The observance throughout the world on Oct. 3 will be according to each denominational practice.

**Stone Bridge church**, Middle Maryland, will hold the annual home-coming service on Sunday, Sept. 19. Bro. Edgar Landis of Mercersburg will be the guest speaker at both the morning and the afternoon services. A basket lunch will be served at noon. All former members and friends are invited.

**Greencastle church** of Southern Pennsylvania will observe its annual rally day Oct. 3 with a sermon at 10:30 a. m. The offering will be for the building fund. In the evening at 7:00 o'clock there will be a community hymn sing. All friends, neighbors and former members are invited for the day.

**Royersford** congregation will celebrate the fiftieth anniversary of the dedication of the church on Sunday, Sept. 26. The morning sermon will be given by Bro. J. Linwood Isenberg, a former minister of the congregation. In the afternoon at 2:30 o'clock Bro. William G. Nyce will deliver the historical address. The candlelighting service at 7:30 p. m. in charge of Pastor Caleb W. Bucher will conclude the activities for the day. It is interesting to note that three charter members are still active in the work of the church. They are W. S. Price, Miss Elmira Price and Miss Emma Tyson. All former members and friends are invited to these services.

"Have noticed that a number of issues of the Messenger have been seemingly only about half the pages of the usual issues. At the same time the paper wants to come apart." Our correspondent goes on to say that he supposes this is due to war restrictions and limitations. Yes, that is the main reason. We are now operating under a ten per-cent restriction in the amount of paper which can be used, and are expecting further reductions at any time. Up to the present we have taken care of most of this reduction by issuing one half-sized Messenger per month. You can see how serious our paper problem will be if further restrictions as to paper materialize. However, paper supply is but one of our problems. Please bear with us as we try to do the best we can under adverse conditions over which we have no control.

**Wanted:** fireman for high-pressure steam boiler. Brethren Publishing House, 16-24 S. State St., Elgin, Ill.

**Rally day** and home-coming services will be held all day in the Maitland church, Maitland, Pa., Sept. 19.

**Mohican church** of Northeastern Ohio will hold an all-day meeting and the love feast in the evening of Sunday, Oct. 17. The change from Oct. 3 to this later date is necessary in order that the pastor can be present.

**The major national interdenominational** agencies have planned a series of one-day Christian World Order Missions to be held the first twenty days of November in carefully selected cities. The General Boards and Service Committee are eager to have our people participate in these missions wherever possible. We hope that our people will give special attention to World Order Sunday, Nov. 7. Special material has been prepared for the pastors. A list of dates and locations of the missions near which are Brethren churches follows: California: San Diego, Nov. 10; Los Angeles, Nov. 11; Sacramento, Nov. 16. Colorado: Denver, Nov. 4 or 5. Delaware: Wilmington, Nov. 3. Illinois: Decatur, Nov. 2; Peoria, Nov. 3; Chicago, Nov. 4. Indiana: Indianapolis, Nov. 9. Iowa: Des Moines, Nov. 2 or 3. Kansas: Topeka, Nov. 8; Wichita, Nov. 9. Maryland: Baltimore, Nov. 4; Hagerstown, Nov. 5. Michigan: Lansing, Nov. 4; Pontiac, Nov. 5. Minnesota: Minneapolis, Nov. 9 or 10. Missouri: Kansas City, Nov. 5. New York: Ithaca, Nov. 15. Oregon: Eugene, Nov. 1; Corvallis, Nov. 2; Portland, Nov. 4. Pennsylvania: Reading, Nov. 1; Philadelphia, Nov. 2; Johnstown, Nov. 3; Greensburg, Nov. 4. Tennessee: Nashville, Nov. 17; Knoxville, Nov. 18. Virginia: Richmond, Nov. 8; Lynchburg, Nov. 10; Roanoke, Nov. 11. West Virginia, Fairmont, Nov. 10. Wisconsin, Eau Claire, Nov. 8 or 9.

### *With Our Schools . . .*

#### Elizabethtown College

**Miss Dorothy Dupler**, a graduate of Bridgewater College and Catholic University, has been elected dean of women and will begin her work with the opening of the fall semester.

**The class of 1943** recently presented a check for \$251 to the college administration with the request that it be used in improving the college dining hall. The furnishings will include Venetian shades, pictures and slip covers for the chairs.

**During the summer sessions** sixty-eight different students attended Elizabethtown College for a period of three, six, nine or twelve weeks.

**Oct. 16** is the date for the next regular meeting of the college board of trustees.

**The college library**, finding it necessary to expand, will add to its space the room formerly used as a machine room.

**Camp Conewago** this summer completed its fifteenth season on the campus of the college. The total enrollment during the three-week period was 227. This year, for the first time, the camp was operated without using the college kitchen and dormitories. The gym, garage and a large tent served as living quarters. During the summer months the Boards of Christian Education of Eastern and Southern Pennsylvania took steps to secure a 330-acre tract in the Blue Mountains to be used as a permanent camp site in future years.



## Our Mission Work

### MARY REED OF CHANDAG HEIGHTS, INDIA

BY ANETTA C. MOW

Word of the death of Mary Reed will stir the hearts of missionaries all around the world and touch tender memories among thousands of her friends who knew her not because they have met her but because they have read of her and know her marvelous story. On April 4, 1943, she died at the age of eighty-eight years and four months within her beloved home on Chandag Heights, high in the great Himalaya range.

For more than fifty years, Mary Reed was a missionary to the lepers at the isolated colony at Chandag Heights. From the day she knew that she herself was afflicted with the dreaded disease, she believed that she should devote her life to the care and teaching of thousands of lepers in India.

Her life story has ever been one of thrilling interest. She had been in Cawnpore, India, as a missionary during one term of service and had returned to her home in Ohio for a furlough in 1890. One day, after a successful surgical operation, Mary Reed was aware of a strange sore on the tip of her right forefinger. Although the physician treated it, it continued to get worse. The doctor was nonplused. Mary suddenly knew that incurable sore was leprosy and she told the doctor so. How well Mary Reed knew the horrors of this incurable disease!

She immediately made plans to return to India and she resolved to leave without telling her family the true nature of the ailment. Mary sincerely believed that she was giving her parents and friends her final good-by. Only to one sister did she reveal the truth, but she had pledged her to secrecy.

Mary Reed threw herself wholeheartedly into the work in the isolated leper colony at Chandag Heights. Only thirty-seven patients were there when she arrived, but she knew there were hundreds of others who should be there for special care. She made plans to purchase and clear more land. New buildings were put up. It was not long until more than ninety lepers had entered the colony.

In spite of great pain, which at times was almost unendurable, Mary worked on. Those who knew her best said that the greater her pain the harder she worked. Some years after her arrival at Chandag Heights the pain became less, and after awhile there was evidence of decided improvement. By 1896 she was declared by physicians to be completely cured, despite the fact that the leprosy committee to India insisted that leprosy was without exception incurable.

In 1903 she returned to America on furlough, spending nearly three years in the Holy Land on the way. In November 1906 she returned to Chandag Heights and took up her duties with renewed vigor. Both the English and the American Mission to Lepers were now giving financial assistance to the colony. Chandag Heights has grown until it occupies more than one hundred acres of land with separate homes for men and women, a chapel, a hospital, dispensary and treatment centers for the various stages of leprosy.

In 1917 Mary Reed was given the Kaisar-i-Hand gold medal for her service in teaching agriculture and self-support to those in the leper colony.

During the last forty years of her life, her greatest aim was to bring comfort and hope to the lepers under her

care. The little bungalow which was her home she named Sunny Crest. Infrequent visits of friends and missionaries were highly prized by her. Mrs. W. H. Wiser, co-author of this year's mission study book, *For All of Life*, tells of her happy visit with Miss Reed and of the beautiful rose which Mary Reed gave to her.

Thus has come to its peaceful close a life that counted not her life as dear unto herself, but knew that "work with Christ is sweet till day be done."

*Elgin, Ill.*

### Our Dispenser's Life Was Spared

BY SARA SHISLER

We have just had quite an experience with meningitis. The emir asked that we send a dispenser to Sohoja, a village out from our Marama area. He has often asked us to go outside of our area. Sema was sent with medicine. He came back on Wednesday and on the following Tuesday he complained of a sore throat and backache. On Thursday morning early he went into a deep coma. We sent a bicycle messenger for Dr. Studebaker, but since the doctor had gone on a business trip to Yola he could not get here until Friday morning around nine o'clock. It seemed like ages as we waited his coming. As soon as he arrived he began to give Sema medicine intravenously and intramuscularly and also to feed him intravenously. We prayed earnestly too that if possible he might be spared, for we need him so badly. On Saturday he began to regain consciousness gradually and before evening he talked a little. He said he was hungry. He has been making a very remarkable recovery since then. How we praise God for answered prayer!

*Marama, Nigeria, West Africa.*

### What to Pray For

*Week of September 18-25*

Few mission stations throughout our whole mission territory, whether in India, China or Africa, lend themselves more completely to the usual idea of foreign mission work than does Ahwa, which is located in the beautiful Dangs forest of India.

Here live Howard and Hattie Alley and Ella Ebbert. They direct the evangelistic and educational work among the people.

The Alleys went to India in 1917 and they have lived at Dahanu, Palghar and Ahwa. All three of these stations are located among the Marathi-speaking people. During this third term the Alleys have devoted their time and strength to the people of the Dangs. (This name is pronounced as if spelled with an o instead of an a). Their work is both at the station and in the surrounding villages. It will be recalled that the beautiful little church building at Ahwa is a memorial to J. H. B. Williams, who loved the people of the Dangs forest when he visited them in 1920-1921.

Ella Ebbert also went to India in 1917 in the same party with the Alleys. She has lived at Dahanu and at Ahwa and has given special attention to work among the girls in the schools. However, not all of her work has been with girls, for there are also boys in the school and some of them are sons of the Dangi kings.

The missionaries at Ahwa feel as did John the apostle when he saw his children walking in the light. Let us pray for them.



## Brethren Service

### MINISTRY TO SERVICEMEN

By the time this reaches your home on the pages of the Gospel Messenger our new bulletins containing a special message from the Standing Committee of Annual Conference will have gone to some 5,400 Brethren boys in all parts of the world. Your boys can still have copies of this bulletin if you send their names and addresses immediately to the Brethren Service Committee, 22 S. State Street, Elgin, Illinois.

Letters continue to come from our boys and from just about every nation on earth that has mail service with the United States, with the exception of South America where we have no record of Brethren men in the armed forces. Excerpts from a very few of these letters follow, excerpts which have been selected because we felt you would be especially interested in them at this time. One comes from a serviceman who was able to attend the McPherson Annual Conference. We felt you would be able to see some of the outreach of this ministry if we quoted from a letter from a serviceman and also from one written to the Elgin office by his wife.

**One pen pal** says: "The coming of the bulletin recently reminded me that I should answer your most welcome letter, now three months old. . . . I recently returned from a very short five-day leave in McPherson. I attended the Sunday morning and evening sessions of the Conference. Words fail me to describe the thrills of pride and joy I experienced as I attended these sessions. I'll admit that I wasn't at all sure I wanted to attend Conference when I first began to contemplate it. But as we came into the crowded church building, of which I'm always proud, and were greeted by many friends immediately, as we took our seats to watch others assemble and note old acquaintances whom we must see, as I listened to the beautiful music from our new organ (I'm an inveterate lover of good music), as we joined in the singing of the fine old hymns, and finally as I listened to Dr. Frantz's quiet, simple, logical message on the Bible, I was overwhelmed with a feeling one can experience but hardly describe. Living in a minister's home and being around McPherson College for fourteen years have enabled me to become acquainted with a lot of our church leaders. The warmhearted way in which they greeted me, and the genuine interest they had in me and my family is something I can never forget."

**From somewhere in the South Pacific** a California pen pal writes: "We are fortunate in having good religious services here on the island. Three other fellows and I from my tent have been attending chapel services every Sunday. We enjoy them very much. . . . Two weeks ago today a chapel was dedicated at an outpost a few miles from us. It is only a crude structure of dried leaves, but it symbolizes the zeal and interest of our chaplain plus that of some of the native men. The name of the chapel is The Chapel in the Wildwood. A baptism took place in the river back of the chapel immediately after the dedication—one of the fellows who is in my tent. You might be interested in knowing that our tent has devotions together each evening. We use the Bible as our daily devotional guide. . . . My wife told me that she had written to you. . . . She is my constant inspiration every day. She is truly a brave wife. . . . We enjoyed as happy a Christian home as any two young married people could, and believe you me, it was no easy parting we had. It was very hard to break up house-

keeping. I'm not ashamed to say there were tears shed by both of us. But we prayed earnestly that the Lord would give us sufficient strength to bear up under our disappointment. He has blessed us in a wonderful way. Even though my wife and I are separated by an ocean, we still feel as one in our hearts. In fact, time and distance make our love for each other stronger and more binding. . . ."

**The wife of the serviceman in the South Pacific** says: "I am the wife of—. I want to tell you how much I appreciate your writing to him. It has helped him more than I can tell you. In helping him, it has helped me. He has sent each letter . . . on to me to read. I have enjoyed reading them very much. . . . We were both brought up in the church. I can't tell you what it means to know my husband has the background he has to help him meet the temptations, and face the trials that he has to face in the future. . . . I'm very thankful for the Brethren Service Committee, for people who are living Christian lives and who are trying to help others do the same. . . . I thank you from the bottom of my heart for writing to my husband and helping him as you have so far."

**An Indiana boy** writes as follows: "Received your summer bulletin today, and was overjoyed by it and the enclosed pamphlet. My outfit is in the middle of the desert, so we are quite a ways from organized churches. Also the outfit is without a chaplain. We go to service at a camp part of the time but most of the Sundays are spent writing letters and then in the evening we gather around a piano and sing hymns out of the army songbook. Hope our prayers for peace are answered soon and that it is possible for us to start quickly to build a new world about the church of Christ. Always enjoy hearing from you and the contents give us plenty of food for thought."

**From New Jersey** a Pennsylvania boy writes: "Your most welcome letter came today and I enjoyed it so much. . . . Would like very much to receive one of the Servicemen's Christian League cards as I am sure it would help a lot and also a serviceman's Testament as I have been unable to get one as yet. . . . We have services here and we all enjoy them very much as it brings one's heart closer to God and the things the church stands for."

**From Massachusetts** a Pennsylvania boy writes: "I received your pamphlets and was very glad for them. After reading over them I am convinced that everyone in the service looks forward to receiving mail. My wife is a very devout member of the Church of the Brethren."

**A Virginia boy** writing from Oregon says: "I received your pamphlets and enjoyed reading them very much. Your first letter was certainly a pleasant surprise to me, especially in knowing that you Brethren have not forgotten the boys in the service. I will always be very proud and thankful to be a member of the Church of the Brethren. . . . Your letters are always welcome."

**From overseas** a California boy writes: "Just a line to let you know I have received three copies of the Service Bulletin, one around Christmas, one at Easter and the summer bulletin. . . . I certainly appreciate these bulletins and wish to express my thanks to the church for having an interest in those of us who are away from home because of this war. It really means a lot to know that the people at home think of us once in a while."



## The Church at Work

### A PRIVILEGE—A DUTY

By Raymond R. Peters

It is an opportunity and a privilege to work in a local church. Some of the richest experiences of life come from the intimate association in classroom, committee meeting, worship hour, personal counseling and home visitation. Nothing is more thrilling than the experiences that come from guiding growing persons in the Christian way of life. Too bad that some people find church work a boresome task.

A large number of persons must give time and energy to the church in order that the Christian values are kept alive. In too many churches too few people do too much of the work. The church program moves along in a much better fashion when a large number of the members carry responsibility. So, at the beginning of the year in the installation service the total membership can be led to a new commitment to the work of the church.

#### Suggested Outlines for Installation Services

Installation and Consecration Service for Church School Officers and Teachers, the Minister in Charge, by Rufus D. Bowman. Free.

Service of Installation, by J. Clyde Forney (prepared for women's work but can be adapted). Free.

Installation and Worship Service for Youth Officers, by DeWitt Miller (can be adapted). 5c.

#### The Installation Service

By H. L. Hartsough

The time has come when we should give thoughtful consideration to the installation service for the newly elected church and Sunday-school officers. This should be one of the most impressive and meaningful services of the year. If we are sure to take out of this service all the elements of parade and empty formality and put into it the thrilling experience of commitment to a challenging, Christian task it will add strength and efficiency to our year's program.

Two questions face us at this point. Why should we have an installation service? What is the best method? There are three answers to the first question: First, the installation service furnishes an excellent opportunity to teach the place and technique of Christian leadership. We need teaching at this point badly. Jesus said to the would-be leaders, "He that would be first let him be your servant (minister)." At the same time he urged the disciples to give wholehearted co-operation, loyalty and support to those who have been called to the place of leadership. The Church of the Brethren can well afford to take time out to correct our thinking in this area. Second, the installation service provides an excellent opportunity to impress on those called into special service the importance of their distinctive tasks, and the relation of those tasks to the coming of the kingdom. This, if well done, will put new meaning and dignity into their work. Many of us lose our enthusiasm doing the details of our work. The teacher in the smallest Sunday school is definitely helping or hindering the coming of the kingdom of heaven to men. In the third place, this service affords another opportunity to impress on all the importance of commitment to a noble task. At Annual Conference when new missionaries are consecrated the floodgates of our deepest emotions are opened. In those moments thousands of people in the audience rededicate

their lives for Christ. The best in us comes to the surface. If we who sit in the pews are so moved what transforming emotions must move the hearts of those who are being dedicated! The only difference between the Conference experience and the one at the installation service is that we unfortunately evaluate the task of the missionary so much higher than that of the one who serves faithfully and sacrificially in the local church.

The second important question is: What is the best method? There is no best method. The method that makes the most lasting impressions and accomplishes most completely our objective is the best method. Some of us are too much afraid of a formal service. We use a great deal of form, to good purpose, at our communion service, at baptism and in the ordaining of elders. Perhaps we should not be afraid of form in this service. However, sometimes form gets in the way and defeats the objective we hoped to accomplish.

Some have found a quiet dinner meeting, when the newly elected officers and teachers take their place in the official church family, a warm and effective way to make deepest impressions. It is something like Jesus calling his disciples to come aside to rest a while. Some have secured best results by setting aside a part of the morning service when the newly elected teachers and officers are seated in a body and in the presence of the entire church take vows of fidelity to the office to which they have been called and are then dedicated by special prayer. Still others have found best results by setting aside an entire Sunday evening for this service, at which time a special speaker prepares the entire audience for the installation service.

Regardless of when or how it is done let us always keep uppermost in mind the real objective of the service; we should be satisfied with nothing less than the best. The proper dedication of life in the beginning of our year's work may bring rich rewards for the kingdom of God. There is nothing more beautiful and inspiring than to see earnest, sincere men and women commit their lives to a Christian task. When we are discouraged and are tempted to give up we will go back to the scene of our commitment and take new courage.

#### ADULT DISCUSSION OUTLINE

##### The Job of the Music Leaders

Scripture: Eph. 5:17-21

Sunday, Oct. 10

Note. See article in Gospel Messenger, August 14, 1943, page 6, Qualifications of a Minister of Music, by Elsie Betts Garner.

##### I. The Place of Music in Worship

Music has an important place in the services of worship. It may have as great influence over the worshiper as the sermon. The music leaders are responsible for freeing this potential power. Good congregational singing is natural and inevitable in any church where the conditions are favorable. The obstacles to good music in our churches should be removed.

##### II. Duties of Music Leaders

1. Select hymns for the congregation that are expressions of the highest and best in Christian aspiration and experience. The selection of the hymnbook is important. So, also, is the choosing of the hymns to fit occasions and needs.



2. See that the hymns, anthems, and solos are sung in no careless, haphazard way. Church music leaders will be dealing with the world's greatest music and must know how to interpret it. No training is too good for these leaders.

3. Teach new hymns effectively. Both the music and words must be interpreted, understood, and appreciated. The choir may help the congregation to do this. Sessions of practice in hymn singing may be provided in the homes or the church at times other than worship.

4. Drop from use the less desirable hymns and songs. This may take time but certainly needs to be done in most churches.

5. Search out the musical talent in the congregation and use it. Young people are now learning in school to sing and use instruments well. The church music leaders must find a way to use them to the glory of God.

6. Co-ordinate all of the church's music: choir, congregation, organist, song leaders of various groups.

### III. Qualifications of Church Music Leaders

1. Understanding and appreciation of music.
2. Christian character and personality.
3. Poise, patience, and kindliness.
4. Ability to co-operate with others.
5. Ability to organize and administer.

### IV. For the Discussion

1. What does your church expect of her music leaders?
2. What efforts have you made in the last year to improve your church music? Hymn practice? Music institute? Money appropriated for music? New books?
3. What led your church to select its present hymn- and songbooks? Was it the price? Binding? Quality of hymns?
4. Does your choir use young people? How young? How many?
5. Does your congregation sing? When? How well?

### Emanuel B. Hoff—Bible Teacher

(Continued From Page 7)

fitted it up for use in the opening of the school. They financed the whole project. Father's library became the school library and classroom. Other classes were held in the church as the school grew. Bethany opened October 3, 1905, with thirteen students. The total enrollment the first year reached about thirty-five. The attendance the next year was larger. The house was too small. The third year in order to make room for the school the family moved out. They got a plot of ground at Maywood where they had room for boys, a garden, chickens, a horse and a cow. This was rather difficult of access to the school, especially while it was on Hastings Street, but it proved a great blessing to the health of the family. Father enjoyed the relaxation of his little farm through the years. It also provided facilities for corn huskings, wiener roasts, and many other social events with groups of students. On one occasion, there were one hundred fifty-three in such a gathering. There were other occasions that were more intimate in which a single family or one person alone enjoyed the hospitality of the home with an opportunity to know the Hoffs and get light on vexing problems from a sympathetic counselor.

After the Des Moines Conference in 1908 the Van Buren Street block where the school now stands was purchased. The first building was built in 1909 and the

school moved into it in the fall. The phenomenal growth which made this move necessary was partly due to an advertising booklet which the Hoffs financed to the extent of \$1,500. This booklet was carried far and wide by the students. The enrollment doubled and enough money came in to purchase the block. The sacrifice in those years made a strong appeal. Both father and President Wieand supported themselves for the first thirteen years of the school's history. This was more difficult for Wieand than it was for father, but father filled full his measure of sacrifice by giving liberally in addition. He and stepmother gave a hundred dollars a month to the scholarship fund for a time, contributed \$2,000 to one of the buildings, and helped at other points too numerous to mention. This seriously depleted their resources but was the source of great joy to father. His heart, head and purse were in the work of Bethany.

His twenty-three years of teaching showed very few absences from the classroom, except when he was away for an institute or on some other special mission. He did not have rugged health, but kept going whether he felt like it or not. He was happier teaching than doing anything else. He seldom came to his classes without thoughtful preparation, regardless of how frequently he had taught the course or how great was the pressure of events. He took another trip to Bible lands in the middle twenties, taking his wife, and John Luke and Amos and their wives. He kept pursuing research and studying.

*Elgin, Ill.*

## Correspondence . . .

### Texas and Louisiana District Meeting

We Are Brethren was the title of the address delivered by Bro. W. W. Peters at the opening session of the Texas and Louisiana district meeting at the Roanoke church, La., on July 29, 1943. Other guest speakers were Bro. Raymond Peters, Bro. James Elrod and Brother and Sister G. G. Canfield. Depth of understanding and clarity of purpose were characteristic of the addresses of the conference, and rich fellowship was everywhere in evidence.

The reports made at the business session gave evidence of work being accomplished and a hopeful look to the future. A revolving fund plan was approved whereby ministers and missionaries of the district could receive financial aid for schooling. Bro. J. F. Hoke was elected delegate to Standing Committee for 1944 with Bro. J. B. Firestone as alternate. Bro. M. H. Peters was elected moderator of the 1944 district meeting with Bro. J. F. Hoke as alternate. Bro. E. A. Frantz was re-elected trustee of the Falfurrias school property and Bro. Glenn Harris was re-elected Christian education secretary and trustee of McPherson College. Bro. W. J. Horner will assume the duties of Brethren Service Committee representative and promotional secretary of the district. The 1944 district meeting will go to the Nocona church, Texas.

Of special interest were the conference exhibits. Bro. Charles Osborn, in charge of the Brethren Publishing House display, distributed free literature and sold over \$60 worth of books. The children's literature display was in charge of Sister Ruby Butson, and Bro. W. W. Peters exhibited McPherson College literature. The vis-



ual aids exhibit, consisting of a projector and several sets of slides, was in use much of the time between sessions.

The young people led by the adult adviser, Bro. David Bowers, enjoyed a Saturday afternoon outing consisting of games, swimming, picnic supper and a business meeting. A vesper service led by Bro. Raymond Peters climaxed the evening. The Road Ahead was the theme of the Sunday afternoon young people's program. Children's activities included supervised games, stories, study and worship at various times during the conference. The men's work and women's work groups elected officers, studied projects and laid plans for the year.

At the final session on Sunday evening a brief memorial service was observed in honor of three of our members who had been active in the service of the Master. Bro. App Molsbee and Bro. Abe Molsbee of Nona and Sister Olive Robinson of Roanoke.

The conference was smaller than usual because of restricted traveling conditions, but was unexcelled in rich spiritual atmosphere and Christian fellowship.

Jennings, La.

Glenn Harris.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Daugherty-Louey.**—Pvt. Preston E. Daugherty of York, Pa., and Grace I. Louey of Hanover, Pa., on Aug. 9, 1943, on the lawn of the Fairview Methodist church, Baltimore County, Md., by the undersigned.—J. E. Myers, Hanover, Pa.

**Garber-Roose.**—Pvt. Dean Garber of Middlebury, Ind., and Marjorie Roose of Foraker, Ind., Aug. 7, 1943, at the parsonage by the undersigned.—Harold W. Miller, Middlebury, Ind.

**Miller-Moore.**—E. A. Miller and Mrs. Lois Moore, both of near Limestone, Tenn., Aug. 15, 1943, at the home of Bro. W. H. Swadley, the officiating minister.—Mary Slagle, Limestone, Tenn.

**Rosenogle-Gangwer.**—By the undersigned at the church on Aug. 19, 1943, John Rosenogle and Rosalie Gangwer, both of Wawaka, Ind.—Beryl E. Hoover, Wawaka, Ind.

**Schrock-Geyer.**—James Schrock of Trenton, N. J., and Fern Geyer of Nappanee, Ind., at the Nappanee church on May 30, 1943, by the undersigned.—Harold W. Miller, Middlebury, Ind.

## Fallen Asleep . . .

**Long, Hattie E.**, was born Dec. 1, 1876, in Allen County, Ohio, to William and Mary Snider Lentz. At the age of sixteen she united with the Baker Church of the Brethren and later transferred her membership to the County Line church. On June 8, 1901, she was united in marriage to Charles Newton Long and to this union were born nine children. She is survived by her husband, six sons and three daughters, three brothers and two sisters. She was a kind and loving mother and companion. Funeral services were held at the County Line church by the undersigned.—J. L. Guthrie, Lafayette, Ohio.

**Miller, Sarah Frances**, daughter of Samuel and Rebecca Glick, died at her home in Nampa, Idaho, July 20, 1943, at the age of seventy-two years, nine months and twenty-three days. She was a faithful member of the Church of the Brethren since girlhood. She is survived by seven children. The funeral service was held in the Nampa church with the pastor, F. H. Barr, officiating, and Rev. Griffith of the Nazarene church assisting. Burial was in the Cloverdale cemetery.—F. H. Barr, Nampa, Idaho.

**Read, Alice Eshleman**, was born April 8, 1864, in Huntingdon County, Pa., and died Aug. 9, 1943, at the home of a daughter in Tucson, Ariz., following an illness of six months. When a small child she moved with her parents to Illinois. In September 1884 she was married to Omar Read, who died Dec. 7, 1934. Since 1910 she had made her home in Ottawa, Kansas, with the exception of the last few months in Arizona. She is survived by two daughters, three sons, and six granddaughters. She united with the Church of the Brethren at an early age and was a member of the Ottawa congregation at the time of her death. Funeral services were held at the church in Ottawa and burial was in the Highland cemetery by the side of her husband. The services were in charge of Pastor Raymond Flory and the writer.—W. B. DeVilbiss, Ottawa, Kansas.

**Shuss, Letitia**, daughter of Daniel H. and Maria Snively Shuss, died in Cranford, N. J., on July 28, 1943, from the effects of a stroke. She was born near Clearville, Pa., on Feb. 16, 1876, and

grew up in Snake Spring Valley. She united with the Church of the Brethren at the age of seventeen and remained faithful to it. She was graduated from Juniata College, Eastman Business College, and Columbia University. The early part of her life was spent in teaching. For the last twenty years she had been employed in the Federal Department of Agriculture at Washington, D. C. Surviving are two brothers and four sisters. Interment was in the Everett cemetery, Pa.—J. Rachel Shuss, Everett, Pa.

**Snyder, Anna Katherine Harding**, died at her home in McPherson, Kansas, on Aug. 15, 1943, at the age of ninety-three years, six months and fourteen days. When a small child she came to America from Germany with her parents and settled near Marshalltown, Iowa, where she grew to womanhood. She was married in Iowa to John M. Snyder, a newspaper man. After McPherson College was started they moved to McPherson, Kansas, where they reared and educated their children. After the death of her husband in 1925 she lived for some years with her children in Wichita, Kansas. In recent years she and two of her daughters again lived in McPherson in the Snyder home. Sister Snyder lived a beautiful life and was a faithful member of the Church of the Brethren. The funeral was conducted in her home by the undersigned.—J. J. Yoder, McPherson, Kansas.

**Stewart, Harvey Lee**, son of George and Sadie Stewart, was born at Greensboro, Md., April 12, 1923, and died July 22, 1943. Death came as a result of an accident in Newark, N. J. A neighbor lad who was with Harvey was also killed instantly. Harvey was a graduate of the Greensboro high school, and because of his pleasant smile and unusual friendliness had a wide circle of acquaintances. He united with the church in his early teens. He is survived by his parents, three sisters and four brothers. Funeral services were in charge of his pastor, N. J. Miller, assisted by Bro. J. W. Krabill. Burial was in the family lot in Denton.—Mrs. Norman L. Rairigh, Denton, Md.

**Thomas, Barbara**, daughter of the late Elder Joseph A. and Barbara Wine Miller, was born at Sangerville, Va., on Dec. 18, 1868. She spent her early years in this community, where she united with the Church of the Brethren in childhood. She was of sturdy Brethren ancestry and these principles were woven into her life as she grew to womanhood and developed an ideal Christian character. On Feb. 24, 1889, she was married to Bro. D. S. Thomas, with whom she lived happily for fifty-four years. Five children were born to this union. She is survived by her husband, three children, one sister, two brothers and four grandchildren. Brother and Sister Thomas lived most of their married life in Bridgewater, where they were pillars in the church. She was a pioneer in the women's work and helped build a strong unit here. Sister Thomas died June 21, 1943, at the Rockingham Memorial hospital following an illness of ten weeks. Funeral services were conducted at the College Street church by her pastor, C. G. Hesse, assisted by Elders N. D. Cool and J. S. Flory. A short service at the home was conducted by Elder C. B. Smith. She was laid to rest in the Oak Lawn cemetery.—Mattie F. Wise, Bridgewater, Va.

**Trost, Anna**, daughter of Daniel and Barbara Root Weimer, was born near Saratoga, Ind., Jan. 11, 1852, and died May 8, 1943. She was united in marriage to Joseph C. Landis on June 12, 1883, and to this union were born three children, one of whom died in childhood. Bro. Landis died on Aug. 30, 1903. On Nov. 11, 1905, she was united in marriage to Frederick Trost of Clayton, Ohio, who died June 26, 1925. Sister Trost became a Christian at the age of twenty years and she found much comfort in serving her Lord for seventy years. She lived a quiet and simple life. She is survived by two sons, three brothers, one sister, and several grandchildren and great-grandchildren. Services were conducted at the Stutz and Sando funeral home in Arcanum, Ohio, by Elder J. W. Fidler, assisted by the undersigned.—E. E. Brumbaugh, Union, Ohio.

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# Church News . . .

## Colorado

**Haxtun.**—A union vacation Bible school was held this year starting May 24. Part of the classes met at the Methodist church and part at our church. The W. C. T. U. convention was held here on May 26. Our ladies' aid served the evening meal. The ladies' aid adjourned for the summer months but will start again in September. On June 27 there was a basket dinner at the church, followed by our business meeting. Our pastor was chosen delegate to district meeting. On Aug. 15 there was no preaching service, as our pastor and elder were attending district meeting. Some of our young people also attended camp at Pine Crest. We regret to note the death of one of our former faithful members, Bro. William F. Hinze, who died in California. His funeral was held here in charge of Bro. E. F. Weaver.—Mrs. Warren D. C. Wood, Haxtun, Colo., Aug. 19.

## Illinois

**Kaskaskia.**—Our council meeting was held on July 19 with our elder and pastor, Bro. Oliver Dearing, in charge. Two delegates to district meeting were elected. Our evangelistic meeting was held July 19—Aug. 1 by Brother and Sister B. M. Rollins. Eleven were baptized and two reconsecrated. The attendance was good and we feel that our faith was renewed. On Aug. 1 a basket dinner was held; Bro. I. D. Heckman and daughter of Cerro Gordo, and Brother and Sister H. V. Stutsman of Girard were with us. A business meeting was held in the afternoon. Communion services were held on Aug. 2 with a large attendance. Bro. Dearing was in charge. On Aug. 8 Bro. Robert F. Eshleman from Pennsylvania conducted our morning services, and plans were made for him to be back with us sometime near the first of October. On Aug. 15 Bro. Vernon C. White, a member of the Anti-saloon League, held the morning worship. In the evening Bro. Dow Ridgley of Walnut Grove brought the message. Six intermediates on their way home from Camp Kiwanis visited with us over the same week end and Bro. Dearing held services on Saturday evening. A group of young people met at Brother and Sister Tom Kelley's on Aug. 15 and had a short service for his aged mother. Bro. I. D. Heckman conducted our services on Aug. 22. Bro. O. F. Cripe recently talked to us about helpers for relief. Several men from our church went to Hurricane Creek and donated a day's work to help prepare for the district meeting. A truckload of our people plan to worship at the district meeting on Aug. 29.—Bernice Childress, Beecher City, Ill., Aug. 23.

**Okaw.**—On Aug. 7 Rev. White, a representative of the Anti-saloon League, gave us a timely message. Since our last report we have received three members by baptism. At our recent business meeting the Sunday-school officers were elected. Two delegates were chosen to represent us at district conference. Our revival will begin Aug. 31 with Bro. Lester Fike as evangelist. Sept. 12 will be our homecoming service. We extend a welcome to everyone. Six of our young people attended the intermediate camp at Decatur and two went to the young people's camp at Lewistown. Each Sunday evening our pastor conducts a candlelighting service for one or more of our boys in service. On each of two evenings we had three candles for three brothers. The mothers of the boys light the candles. Our pastor will be in an evangelistic meeting in Cerro Gordo the last of September. Our pulpit will be filled by other ministers. The women's group has been doing some work for the Red Cross and plans to do more soon. The primary department is planning a promotion service for Sept. 19.—Mrs. Estella E. Emmert, LaPlace, Ill., Aug. 21.

## Indiana

**Middletown.**—We met last Sunday in all-day services to rededicate our church. Bro. Hoover spoke in the morning, and in the afternoon Bro. Harry K. Zeller of Indianapolis preached the dedicatory sermon. The Anderson quartet sang for us. Bro. M. D. Neher has finished painting an inspiring picture above our baptism of John baptizing Jesus. Bro. Frank Dillon preached for us on July 25. We have prayer meeting every Wednesday evening. We have a good attendance at Sunday school. Our aid society meets every two weeks. Elder J. A. Miller preached for us on Sunday evening.—Florida J. E. Green, Middletown, Ind., Aug. 19.

**Pleasant Hill.**—We met in council on Aug. 10. The yearly election of officers was held; Bro. Jesse Gump was elected elder. Two members were elected to serve as delegates at district meeting. Our harvest meeting and home-coming are to be held on Sept. 12 with a basket dinner at noon. All adjoining churches and ministers are invited to attend. Oct. 10 is the date set for all-day services, with the love feast in the evening. The ladies' aid is again canning for Camp Lagro and is collecting and sending clothing for relief. The men of the church are planning to paint the church and do some repair work.—Grace L. Gump, Churubusco, Ind., Aug. 20.

**Pleasant Valley.**—Bro. Dewey Rowe held evangelistic meetings here Aug. 2-15; the attendance was good every evening and, although no new members were gained, everyone was spiritually strengthened. On Aug. 15 Sister Rowe was with us and we had a basket dinner at noon; that day was her birthday and she was surprised with a birthday cake and a handkerchief shower. On

# The Brethren YOUTH MANUAL

By Raymond R. Peters

A guide to Brethren young people's work in the local church, district, region, college and camp .....25c

Brethren Publishing House . Elgin, Ill.

that Sunday one of our sisters who had not been to church for more than three years because of illness was with us. Brother and Sister I. E. Overholtzer were with us and told some of their experiences as missionaries in China. We had a basket dinner at noon. Two of our girls who were recently married are now in Michigan and Pennsylvania, near their husbands, who are in Civilian Public Service. Bro. Ralph Schrock, one of our ministers, has been working at Camp Mack all summer. Two of our boys are in army camps. Brother and Sister Homer Schrock were our delegates to Annual Conference. A number of members attended the district meeting at Camp Mack Aug. 17-19.—Mrs. Lizzie Berkey, Middlebury, Ind., Aug. 18.

## Maryland

**Hagerstown.**—Thirty-nine new members have been added to our church since Easter. Mrs. Harry Zeller has been elected president of the women's work for the coming year. On May 21 we observed the sixtieth anniversary of the founding of the Hagerstown church with a program of delightful fellowship and reminiscence. From June 21 to July 2 five churches in the central part of the city held a community vacation school in our church school building with an enrollment of 210 boys and girls. A number of our juniors, intermediates and young people have attended Camp Peniel this summer. Our pastor and church offi-

# Announcements . . .

## DISTRICT MEETINGS

California, Northern—Modesto, Oct. 7-10.

California, Southern, and Ariz. —Undecided, Oct. 16-19.

Florida and Georgia—Undecided, Oct. 8-10.

Indiana, Middle—Manchester, Oct. 7-9.

Kansas, Northeastern—Lone Star, Oct. 2-4.

Kansas, Northwestern—Burr Oak, Oct. 15.

Kansas, Southeastern—Osage, Oct. 23-26.

Kansas, Southwestern—Pleasant View, Oct. 8-11.

Maryland, Western—Fairview, Oct. 9.

Missouri, Middle—Warrensburg, Oct. 2-5.

Missouri, Northern—Rockingham, Oct. 22-24.

Nebraska—Bethel, Oct. 8-11.

Pennsylvania, Southern—Upper Conewago, Oct. 26, 27.

Pennsylvania, Western—Johnstown, Walnut Grove, Oct. 27, 28.

## LOVE FEASTS

### Colorado

Nov. 14, Fruita.

### Illinois

Sept. 18, all day, Woodland. Oct. 4, 8 pm, Walnut Grove.

### Indiana

Sept. 25, Fairview. Oct. 7, Middlebury and Pleasant Valley at Middlebury. Oct. 2, 7 pm, La Porte.

Oct. 3, 7 pm, Rock Run.

Oct. 4, Maple Grove.

Oct. 10, all day, Pleasant Hill.

Oct. 23, 7:30 pm, Middletown.

Oct. 25, 7:30 pm, Blissville.

### Kansas

Sept. 19, Burr Oak.

### Maryland

Oct. 17, 6:30 pm, Pipe Creek.

Oct. 23, Broadfording.

Oct. 30, 2:30 pm, Longmeadow.

### Ohio

Oct. 3, 7 pm, Center.

Oct. 17, Mohican.

Oct. 3, 7 pm, New Philadelphia.

Oct. 6, 7 pm, Union City.

### Pennsylvania

Sept. 19, 7 pm, Oakdale.

Oct. 3, Markleysburg.

Oct. 3, 6 pm, York, First.

Oct. 10, 2 pm, Kemper house, Spring Grove.

Oct. 10, 7 pm, Mt. Joy.

Oct. 10, 2:30 pm, Spring Creek.

Oct. 17, 6:30 pm, Waynesboro.

Oct. 17, 7 pm, New Fairview.

Oct. 17, 2:30 pm, Lebanon.

Nov. 7, 6:30 pm, First church, Philadelphia.

Nov. 7, 7 pm, Plum Creek.

Nov. 7, 8, West Greentree, Greentree house.

### Virginia

Sept. 19, 7 pm, Hevener.

Sept. 26, 7 pm, Boyer.

Oct. 3, 7:30 pm, Bridgewater.

Oct. 3, 4 pm, Green Hill.

Oct. 16, Christiansburg.

Oct. 24, 7 pm, Mill Creek.



cers plan to hold the annual fall retreat on Sept. 11. At this meeting the entire church program is carefully evaluated and plans are laid for the coming year. Our congregation is divided into twenty zones with a deacon in charge of each zone for the purpose of congregational visitation. During October and November a program of visitation will be carried on for our fall loyalty campaign. We expect Bro. Edward Ziegler, pastor of the First church of York, Pa., to conduct our evangelistic meetings Nov. 8-21.—Mrs. Earl Coffman, Hagerstown, Md., Aug. 18.

#### Michigan

**Lake View.**—We expect Bro. William Forrey of Pennsylvania to be with us in a revival meeting beginning Aug. 29. Our love feast will be held on Sept. 12. Two delegates to district meeting have been chosen. We again have a one hundred per cent Gospel Messenger club.—Miss Ella Keith, Brethren, Mich., Aug. 20.

#### Pennsylvania

**Annville.**—Our daily vacation Bible school was held in the Annville church July 12-23. The sessions were held in the evening. More than 200 pupils attended, including adults. The offering brought by the children amounted to \$72 and will be sent to Africa. On Aug. 15 Bro. Clyde Weaver of East Petersburg preached at our harvest home service; a liberal offering was taken for home missions. In the evening the young people gave a musical program; Mrs. Laura Kreider of Ephrata illustrated two hymns while a trio sang. On Aug. 21, 22 the young people held a week-end camp at one of our Brethren farms. It was a unique experience for the sixty persons who attended. Bro. Galen Kilhefner led the discussions on Sunday. A committee was appointed to purchase a heifer calf, which the young people plan to raise for relief in Europe.—Mrs. Fannie Longenecker, Lebanon, Pa., Aug. 23.

**Codorus.**—A program was given on the afternoon of June 6 at New Freedom; Elder S. B. Myers, the oldest minister in this part of the brotherhood, preached, and a quartet composed of four of his sons rendered special music. An offering was lifted and the proceeds given to the Bowser's cemetery committee. On June 13 we held our children's day program at Codorus; this was a combined program of the Sunday school and the vacation Bible school. Bro. Daniel E. Myers gave the address. On July 5 we held our council meeting at Codorus. On July 11 we had a joint Sunday-school meeting at New Freedom. Members of the four schools gave short talks. On July 25 a missionary program was held at Codorus and Bro. Arthur Hess of York was the guest speaker. The ministerial and Sunday-school convention was held at Codorus Aug. 3-5, at which time we had a great spiritual feast. The meetings were well attended. We shall long remember the fine spiritual contributions given by the different churches and schools of our district at this time. Sept. 6-19 Elder D. I. Pepple will hold a revival meeting at the Shrewsbury house. Our young people had a campfire on Aug. 18. Our people are again canning fruit and vegetables for C. P. S. camps.—Mary A. Lehman, Dallastown, Pa., Aug. 23.

**Harrisburg.**—On July 20 we met in council. Bro. R. R. Baugher was elected church clerk, succeeding Bro. I. F. Baker, who served in that capacity for thirty-five years. Several other officers were also chosen. Robert Nelson, Jr., was licensed to the ministry. The congregation also elected Bro. R. W. Schlosser to serve as elder for another three-year term. On July 25 the pulpit was filled by our newly licensed minister, Bro. Nelson. Pastor H. B. Heisey took his vacation during the last two weeks in July and the first two weeks in August. The pulpit was filled by the local ministers, R. R. Baugher, H. K. Balsbaugh and K. J. Beachley.—Mrs. E. M. Byrem, Camp Hill, Pa., Aug. 18.

**Spring Run.**—A love feast was held at the Spring Run house and one at the Pine Glen house in May. Pastor P. L. Huffaker was our delegate to Annual Conference. The ladies' aid meets twice a month to quilt. Since the last writing six persons have been baptized and two received by letter. The young people recently presented the play, One of the Nine. Spring Run participated in a community vacation Bible school with an enrollment of sixty-three; 103 were enrolled in the Pine Glen school. A young people's camp of one week was held at Camp Shekinah, and our congregation was well represented. Seven of our young people also attended Camp Harmony. A family fellowship night is held each quarter. Fifty-three of our young men are now in the army and C. P. S. camps. The pastor writes to these boys once each month. Bro. Jesse H. Ziegler of Bethany Seminary brought us an inspiring message on Aug. 8. The B. Y. P. D. of each church meets weekly for work and fellowship. In recent days they have been harvesting the tomatoes from their Lord's Acre. The interest and participation in this project have been good.—Mrs. Luther Dunmire, McVeytown, Pa., Aug. 24.

**Woodbury.**—Our business meeting was held on July 2, at which time Bro. J. H. Clapper of Yellow Creek, Pa., was elected elder for another year. Bro. Clapper has served the Woodbury congregation for twelve years as a part-time pastor. His efforts were untiring and very helpful to all, lifting the church to a higher level financially and spiritually. We are sorry to see him leave, but Bro. Clapper asked to be relieved and the church decided to get a full-time pastor. This resulted in the calling of Bro. J. E. Whitacre of Lakeville, Ind., who will begin work here the first of September. Bro. T. B. Henry of Huntingdon, Pa., held a revival meeting Aug. 2-15 in the Woodbury house. Three were received by baptism. Bro. W. N. Stauffer of New Enterprise will hold evangelistic services in the Holsinger house

## What Can Brethren Do?

Some answers to this often-asked question are given in this new booklet—

### BRETHREN COMMUNITY SERVICE

by Dan West

● The suggestions given are in line with our traditional Brethren attitude toward destructive activity, our love for constructive service to our fellow men, and our special aptness for certain types of work. All church leaders should study these proposals to see what their congregations might be doing in the way of community service. Price 15 cents

### BRETHREN PUBLISHING HOUSE Elgin, Illinois

this fall. A vacation Bible school was held in the Curry house this summer. The congregation is planning an installation service for the incoming pastor.—Alice M. Baker, Martinsburg, Pa., Aug. 22.

**York, First.**—Missionary Sunday was observed May 23. Pastor Edward Ziegler preached in the morning and Bro. John Barwick in the evening. Our Conference Offering amounted to \$860. On May 27 the men's work held an inspirational program with Dr. Thomas S. Dickson of the Presbyterian church as guest speaker. Rural Life Sunday was observed May 30. Children's day services were held on June 13; in the evening service Sister Ida B. Ziegler gave a splendid report of Annual Conference. A vacation Bible school was held June 28—July 9. There were eleven teachers and the enrollment was over 100. The offering of \$63.47 was given for China relief and missions. The regional conference was held in our church July 14-16. Our pastor and family recently moved into the parsonage which was purchased by the church. The work on the parsonage was sponsored by the men's work and more than 300 hours of free service made it possible to have a beautiful parsonage. The chorus and Bro. Ziegler took part in the union services of our city held at Farquhar Park. During August our morning church services were broadcast over station WSBA. The congregational singing and special music were outstanding during these services. During the past several months a children's church has been conducted each Sunday evening. The B. Y. P. D. recently held its election of officers and the new president is Arthur H. Hess. The B. Y. P. D. sponsored a Galilean service on Aug. 5, the guest speaker being Rev. D. Rayborn Higgins. The B. Y. P. D. conducted a campaign for Brethren Service certificates and stamps, which amounted to \$750. Bro. Arthur Hess was licensed to preach in our church. During the past two weeks our pastor took a summer course from Bethany Seminary at Juniata College. On Aug. 12 the women's work held an inspiring service, at which Mrs. Forrest D. Weller was the main speaker. The women held a day of canning for C. P. S. camps; there was splendid co-operation and many materials were donated. A conference on the Task of Peacemakers Now was held in our church Aug. 20-22. Many Friends and Brethren were present. A number of our young people attended several camps during the summer. Two have been received by letter since our last report. Our rally day will be held Sept. 26 and Bro. Leland Brubaker will be the guest speaker. Our love feast will be held Oct. 3.—Mildred Meals, York, Pa., Aug. 23.

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# GOSPEL MESSENGER

Volume 92

September 25, 1943

Number 39



These four brothers and three sisters, the children of the late George and Rebecca Johnson Leatherman of Harmony, Md., represent a combined total of five hundred eighty-three years of Christian living. All of them except one who is a Lutheran have been long-time and loyal members of the Church of the Brethren. Most of the family are comparatively active and enjoy their church work. They reflect a staunch Christian faith and influence that has been a symbol in the community for almost a century. All enjoy the out-of-doors, and gardening is their hobby. From left to right the sisters are: Mrs. Melissy Harshman, 77; Mrs. Sarah C. Derr, 86; and Mrs. Clara Grossnickle, 82. The brothers in the same order are: John C., 90; G. Carlton, 84; David O., 76; and Charles T., 88.

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## *Around the World...*

Teachers in the ninety-eight schools of Kansas City, Missouri, meet for their city-wide faculty sessions via radio station WHB, thus saving gasoline and rubber and giving the administrative staff close contact with all teachers.

The Russian government has issued an order exempting all German Mennonites, inhabitants of the autonomous Volga Republic, from military service. Many of the objectors are already giving aid as nurses and interpreters in German prison camps.

The Gripsholm, which has sailed from New York to exchange prisoners of war in the Orient, is carrying 500 copies of the Episcopal Book of Common Prayer. Roman Catholic and Jewish groups are sending their own liturgical books under the auspices of the War Prisoners' Aid.

Southern Baptists have instructed the Southern Baptist Sunday School Board "to consider plans for inaugurating and maintaining a radio station, powerful enough to reach all nations, to the end that the gospel message may be broadcast in various languages every day in the year."

During the last three years radio officials in Slovakia have been collecting the old national songs and music which were in danger of disappearing. In tours of the villages, the music was found and recorded and is now available to choirs, quartets, etc. Each week the folk music is made a part of the radio programs.

The food losses between the harvest field and the family dinner table are estimated to amount annually to between twenty and thirty per cent of our total food production in the United States. Sanitary engineers keeping records on city garbage dumps in 247 cities have found an average food waste amounting to 225 pounds of usable food per capita per year.

The following notice appeared recently in a newspaper in Alabama: "Of its own free will and accord and without hope of reward, the EAGLE has decided to discontinue the practice of accepting advertising of intoxicating beverages. Liquor (distilled) and beer advertising no longer confines itself to a straight brand-preference appeal, as it originally was supposed to do. Instead, it is picturing in word and illustration the pleasures and satisfaction to be derived from their consumption. Newspaper advertising being a powerful force in influencing living habits, its continued use by brewers and distillers is resulting in an increase in the number of consumers of intoxicating beverages. This newspaper believes sincerely in temperance in all things, though it does not always practice what it preaches. It is conscious of the fact that strong drink is distinctly harmful to those unfortunates whose appetites get the better of their judgment. Therefore, when it permits its advertising columns to make attractive the use of intoxicants it is guilty of a contradiction of its honest opinions regarding temperance and may unconsciously be contributing to the injury of those who cannot or will not drink moderately."

Pennsylvania's liquor monopoly showed a net income of \$21,192,000 on sales in the 1942 fiscal year, Auditor General F. Clair Ross has reported.

In lieu of its national convention, the Northern Baptist denomination is sending its news directly to local churches by way of a full-size newspaper. The second edition of the World Times will be off the press during the first week in November.

A study of the etiology of crime is being made by Sheldon and Eleanor Glueck by the method of comparing 500 delinquents with 500 nondelinquents, matched by age, nationality, socioeconomic status, and intelligence. The study has been under way since 1939 and is being financed by two of the major foundations.

With the opening of schools last month, Russian boys and girls were placed in separate classes. According to press dispatches, this move was made because of a fundamental change in the Russian system of education wherein emphasis in the education of boys is to be placed on military training, while the girls are to be given instruction in the duties of motherhood including special knowledge of anatomy, psychology and hygiene.

During the past three academic years, college enrollment of male students in the United States has dropped by 200,000 men.

The national Episcopal conference on rural church work has issued recommendations urging a longer tenure for pastors in rural parishes and the establishment of a training center to give theological students clinical experience in rural pastoral work.

The Austin-Wadsworth National War Service Act (S. 666 and H. R. 1742) provides for the conscription of women for the first time in American history. If this bill is passed, all women between eighteen and fifty will be subject to conscription, with certain exemptions.

Because of travel difficulties, a recommendation that all state Woman's Christian Temperance Unions hold executive meetings instead of state conventions was passed at the national executive meeting in Chicago. This rule is to apply in all states except those in which state conventions are necessary.

The mineral wealth of China is abundant. The coal reserves are estimated at 250,000,000,000 tons, which at the prewar rate of consumption will last 10,000 years. Iron reserves are estimated at from 600,000,000 to 700,000,000 tons, enough to last 600 to 700 years. There are abundant reserves of tungsten, antimony, tin and mercury.

The latest information from the Japanese-American Students' Relocation Council reveals that 1,613 American students of Japanese descent have been able to continue their education in 331 colleges in forty states. For the fall term, colleges have accepted 551 other students. The council is seeking college openings for 2,000 other young Japanese-Americans at relocation centers.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

SEPTEMBER 25, 1943

Number 39

## ... Editorial ...

### "Our Beloved Barnabas"

BUT for "our beloved Barnabas" the story of New Testament times, and so of all subsequent church history, would have been very different. Just how different is indicated by the fact that it was he who sponsored Paul before the doubting apostles at Jerusalem. The apostolic church without Paul—well, that would have been different.

Barnabas, a Levite from Cyprus, first appears on the scene in Acts 4:36-37. He it was who sold a field and laid the proceeds at the disciples' feet. This deed reveals the spirit of the man. Nothing else that we read about him really spoils this picture. It is true that Barnabas and Paul did not agree about Mark, but Paul was not too easy for others to get along with. And as for their respective judgments as to Mark, subsequent history shows that Barnabas had the truer estimate of the young man who turned back from Perga.

Barnabas "was a good man, full of the Holy Spirit and faith." He was generous, understanding, appreciative of the gifts of others, able and eloquent in his own right. Barnabas is a sample of the kind of man who is great enough to make the greatness of others possible.

You have probably guessed it. There is need for more men like Barnabas in the church of today.

H. A. B.

### Paul on Sound Doctrine

THE pastoral epistles have much to say about sound doctrine. The phrase, or its equivalent, occurs over and over. It is instructive to note the connection in which it is used and see just what was in Paul's mind when he used the term.

In the second chapter of Titus the aged apostle exhorts his "true child after a common faith" to speak "the things which befit the sound doctrine" and then goes right on at considerable length to tell what these things are. What would

you look for? What would you expect him to say?

Well, listen to what he does say: "That aged men be temperate, grave, sober-minded, sound (healthy) in faith, in love, in patience." In similar vein he speaks of becoming conduct and attitudes for aged women, younger women, younger men and servants. Just the plain, everyday Christian virtues they are. Read the passage through and see how simple and practical it all is. Don't forget that this is instruction in doctrine and sound doctrine at that.

Doctrine is teaching—teaching about anything that pertains to Christian duty and experience. Sound doctrine, the margin will tell you, is healthful teaching—teaching that makes for spiritual healthfulness. Sound-in-the-faith Christians are just healthy Christians. That is what the etymology of the word implies and that is what Paul's explanation of his meaning implies.

There is nothing too deep about it for the ordinary mind to grasp or for the ordinary person to practice. For sound doctrine, according to Paul, is something to practice, quite as much as something to believe.

E. F.

### What the Years Can Teach

It is an unusual young person who has not at some time listened enthralled by the experiences which an elderly person can tell. Perhaps it was some unusual experience, some tale of pioneer happenings, some miscellaneous reflections on life which held the attention. However, whatever the point of interest, those who will listen to their elders are generally impressed with the value and variety of the things which the years can teach.

It is hoped that even the casual reader gave the cover page of this Messenger a second glance. If so, he will recall that the ages of the seven per-



sons shown in the group picture total 583 years. This is time enough to reach far back and beyond the discovery of America. It is time enough to reach to Wycliffe, the Morning Star of the Reformation. Here, then, is a family record for longevity that is unique. Five out of seven are over eighty, and one has passed the ninetieth milestone.

Strangely enough the aged seven were born at a place called Harmony. Or is it strange that in and about Harmony something like this should happen? According to the information at hand the seven have not only lived many years, but have lived useful and active lives. Even today they are as busy as health and strength will permit. A goodly share of their interests and activities are out of doors.

One is tempted to think how the national scene has changed in the lifetime of these seven. Many of the things which we moderns regard as necessities have made their appearance in this time. How many of these gadgets the seven find useful we do not know. But life has gone on, and will continue to go on in and about Harmony even though tremendous changes come to the outside world. What we mean to say is that Harmony can be taken as a symbol of the world of the near and the everyday, of that which is important and must go on despite what happens to kings and their kingdoms.

Remember also that the seven from Harmony are church members and therefore interested in what the church is doing. Each in his or her way has been adding to the simple but important annals of the common people who are the basic asset of every solvent community. Thus from the Harmony seven one can learn a number of interesting things—things which the years can teach.

The years toward the end of life need not be gloomy or embittered. The sunset of a life can be like the sunset of a great day. There should be serenity and beauty. Even if a life has included much which it was difficult to meet it can still be a benediction to others. Said one who had lived long and borne many sorrows: "God has been very good to me. Everybody has been good to me."

There can be about the end of life the brighter glow so characteristic of the day of storm which comes to its close with brightly tinted clouds and the golden rays of a setting sun. Perhaps the greatest thing which the years can teach is not just how to face life at high noon, but how to bring life to its fitting close. In any case there are many things which one can learn. H. A. B.

## Religious Instruction and Soul Activity

THE way to become a Jew, in religion, is to learn certain historic facts, repeat them with your tongue, and submit to certain rites and ceremonies. If you learn the catechism and dogmas of the Roman Catholic church and obey certain external requirements you can qualify as a Roman Catholic.

In much the same way you can become a nominal member of many other church organizations, but you cannot become a Christian that way. The essence of Christianity is soul-activity, which is something different from the transfer of opinions and acts from one person to another.

"Though the Bible be memorized, though the sound doctrines of wise theologians be studied, and though external deeds prescribed by the church are complied with, yet the person who acquires all of this knowledge and performs all of these acts, does not thereby become a Christian. Unless by his own soul activity he converts these truths into his own convictions and into his own free acts, he becomes educated but not converted."

It is not the intellectual apprehension of Christian truth that saves but the spiritual change to which such apprehension may and should lead. Instruction can create conditions which are favorable to a genuine Christian experience, but the experience must be the soul's own. It cannot be imparted from without.

Religious education is subject to the danger of becoming mechanical and formal, as is every other kind of religious activity. It is its function to provide the knowledge and atmosphere and impulses which foster the germination and growth and expression of the life of God in the soul, which alone is Christianity. E. F.

## The Conservation of Spiritual Capital

It has been said that it is easier to make a fortune than to keep it. Perhaps this is the reason why so often it is no more than three generations from shirt sleeves to shirt sleeves.

Similar hazards threaten spiritual capital. "The vital elements of our religious tradition must be reappropriated and expressed anew in each generation," says one in a thoughtful exchange. Why? "There is no resting upon the accrued spiritual capital of earlier pioneers, irrespective of how respectable such a process of suspended animation might be."

Brethren also may ponder this. It is not what our fathers were, but what we are that is going to make a better world. The talents we have must be used, not buried. H. A. B.



## The General Forum

### THE RIGHT TO WIN

BY A. C. BAUGHER

Today we hear the term *victory* used freely. We speak of victory gardens, victory campaigns, victory corps, victory kitchens, and victory meals. Every phase of our life seems to be pervaded by the idea of victory. The letter V has come to be the most popular letter of the alphabet.

The idea of victory implies a conflict. Life itself is a struggle against forces which must be conquered. The first book of the Bible instructs man to subdue nature. By creation, man is a conquering and ruling being. He was created in the image of God. He was born to be a victor and not a victim.

This God-given capacity to conquer is at its best when man uses it to subdue and harness nature, and at its very worst when he uses it to enslave his fellow man. The Word of God is rich with accounts of how man overcame obstacles in nature. Today man transforms the burning desert into a rich garden. He harnesses rivers to do his bidding; he searches out the secrets of nature for food and health; he mines fuel from the earth, and draws light from the waterfall. Surely, man is winning the battle against nature. He has earned the right to win because he obeys the physical laws of the universe.

Christianity teaches man how to use the God-given capacity to combat sin and evil in its many forms. The Book of Revelation presents the classical picture of the eternal struggle between truth and error, between the forces of light and the forces of darkness, between love and hate, between the Lamb and the lion. This magnificent portrayal closes with the inspiring statement: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 17:14). It is the Christian's undying hope that in the end truth will win.

It is not always easy to be confident of ultimate victory when the immediate struggle is difficult. John the Baptist lost individually when he was beheaded, but his fearless message of repentance helped Jesus Christ to win the war against sin. On the other hand, the story of the rich man and his barns is a striking example of a man who won a battle, but he lost the war. His immediate success was brilliant, but in the end he lost his soul.

History tells us about nations which achieved victory without the right to do it. And again,

history also tells us about nations which lost even though they had the moral right to win, because of factors beyond their control.

#### Basic Principles in the Right to Win

In this day of emphasis upon victory, we can well afford to inquire into the basic principles upon which victory may be rightfully expected, and what principles, if ignored, will in the end result in defeat. What then are the essential elements for victory?

I. Before an individual or a nation has a right to expect to win, the purposes of his life must be brought into alignment with the ideals of right. Lincoln dedicated his life to the task of destroying slavery. His compassion for the Negro slave, and his sense of justice motivated his life and enabled him to achieve the victory which we associate with his name. Moses devoted his life to the deliverance of his people from Egyptian slavery. The story of the ten plagues which harassed the Egyptians and the miraculous crossing of the Red Sea are monumental evidence that the forces of the universe are on the side of the right. Although Moses experienced defeats, his life was dedicated to the cause of righteousness and justice. There was a time when he acted like a hot-blooded, passionate youth, but he was noble in his aim and lofty in his motives. Ultimately, he became a veritable Matterhorn among men. He earned the right to win because he aligned his life with the purposes of God.

II. A second basic principle in victory is that of personal purity. Daniel won his great battle with Nebuchadnezzar, because he would not defile himself with the king's dainties. Joseph resisted evil in Egypt and kept his life clean. Without his personal purity, he would have, without doubt, lost his power and prestige with King Pharaoh. Samson lived in sin and immorality, only to find himself blind and a slave grinding in the mill. How significantly Tennyson makes Sir Galahad say, "My strength is as the strength of ten because my heart is pure."

Every young man and young woman who some day hopes to win a happy home and beautiful children needs to keep his body, mind and heart clean. The surgeon who attempts to save life is required to scrub his hands for fifteen minutes in order that he may be surgically clean. Can a co-worker with God in creating life afford to be less clean?

III. In the third place, the right to win depends upon discipline. David met Goliath after he had disciplined himself in the science of the slingshot.



### Point of View

BY JAMES BARNHART

A baby stooped to kiss a rose,  
Nestled by the pathway there.  
I called it childish roughness,  
Her mother called it prayer.

A dreamer paused in the forest  
Where light was green and dim.  
I heard the wind in the treetops,  
The dreamer heard a hymn.

A breeze caressed the blind man's brow  
As he turned the stubborn sod.  
I called it the touch of evening;  
The blind man called it God.

*Indianapolis, Ind.*

No king's heavy armor was useful or even necessary, because David was sure of his arm. His victory came through discipline. Glenn Cunningham was caught in a fire when he was a child. His legs were so badly burned that the physician strongly recommended that they be amputated. The boy objected. The doctor said that Glenn would not likely be able to walk again. But Glenn said, "Yes, I will walk again, and I'll run, and run faster than anyone ever ran." For years he learned to walk. He followed the plows on his father's farm. He leaned upon the plow handles. Gradually the muscles of his legs grew strong. Today, he is the world's fastest runner. He won because he had earned the right to win.

A young woman who had lately lost her husband and was left alone with a little boy sang on one of Major Bowes' programs. When Major Bowes asked her what she hoped to do in life, she replied, "I would like to get a position where I could earn a living by singing." Major Bowes asked her, "What do you want to sing?" She answered, "Danny Boy." She tried, but failed to start on the correct key. She went on for a measure or two and had to stop. She tried it a second time, only to fail again. Major Bowes comforted her by saying, "Now, take it easy, try again." She made a third attempt, got the correct key, and sang that lovely song in a beautiful and touching manner. Before she had finished singing, Major Bowes received a telephone call from Buffalo, offering her a position as soloist in one of Buffalo's leading theaters. She disciplined her voice and life until she had earned the right to win.

IV. Lastly, victory depends upon stewardship of the talents with which one has been endowed. "Then he commanded these servants to be called unto him, to whom he had given the money, that

he might know how much every man had gained by trading. . . . Because thou hast been faithful in a very little, have thou authority over ten cities."

George Washington Carver was born in slavery. When a child, he and his mother were kidnaped, and later he was traded back to their original owner for a \$300 race horse. He never saw his mother again. He was a frail boy, living among grasses, rocks, trees, and cotton fields. His ability to learn was extraordinary. Today he is known to all the world as one of our greatest agricultural chemists. From the peanut, he derived such products as cheese, beverages, washing powder, ink, mixed pickle, and synthetic rubber. He made paints from the Alabama clays, wallboard from wistaria, and sugar from sheep sorrel. Speaking before a group of students at New York University, he opened his address with the following prayer: "Lord, open our eyes that we may behold wondrous things out of thy law." He won. Superficially, we are likely to think that he had no right to win, but look deeply. He had earned the right to win because he was a good steward of the talents with which God had endowed him.

The requirements for victory are high. Basically, they are the same for nations at war as they are for individuals. Immediate battles may be won even though there is no moral right to victory, but ultimate and permanent victory depends upon justice, righteousness, purity, discipline, and faithfulness to the cause of God.

Millions of our young men have gone already into the service of our country. We hope and pray for victory for our side. I hope that our boys will also have personal victories in their own private lives. All of us need to realize that it is impossible for any nation to be ultimately victorious, if its citizens at home lose the battle in their own domestic lives. Certainly, no nation can for long be forever defeated.

If we desire victory, both individually and as a nation, we need to make doubly certain that we incorporate into our own lives the basic principles upon which victory may be justly expected. We need to see to it that we align our ideals and goals with the Christian ideals of righteousness and justice; that we maintain a personal purity by refusing to compromise with evil; that we discipline ourselves so that we may be ready to meet and conquer the Goliaths of evil of our day; that we master our personal handicaps even as Glenn Cunningham disciplined himself until he became the world's fastest mile runner; that we "lay aside every weight and the sin that doth so



easily beset us and run with patience the race that is set before us."

I do not ask for any crown  
But that which all may win;  
Nor try to conquer any world  
Except the one within.

Be thou my Guide until I find,  
Led by a tender hand,  
The happy kingdom in myself  
And dare to take command.

Elizabethtown, Pa.

## The Brethren Colleges and the War Emergency

BY RUFUS D. BOWMAN

### Part Three—What Is Happening to Brethren Colleges Now

WE have said that we are in a period of increasing domination of education by the state. With the probable coming of universal military training after the war, and the seeming intention of our government to maintain a large military force, this domination will probably last for a long time. The emergency should not be interpreted in terms of a few years. It may last for a generation. The future of our church is at stake. The preservation of our heritage is at stake. The preservation of education in which a man's soul is free to breathe free air is at stake. Our colleges are at the crossroads. True to the ideals of the Church of the Brethren they have resisted the offers of the government to contract for military units. There are three things they can do: go to the government, which would be tragic for our heritage and convictions; close, which would likewise be tragic; or receive the support of the church and become increasingly creative centers for Brethren life.

The crisis in our colleges may be summarized thus: The drafting of the boys and the withdrawal of girls because of enticing jobs are drastically cutting enrollments. The enrollments may eventually be cut fifty per cent. This decreased enrollment creates a serious financial status and this will grow more serious. Because of decreased income the colleges are already beginning to suffer a disintegration of faculty members. The reorganization of faculties may be justified to a certain extent but if it goes too far, faculty members will be lost who maintain the strength of the colleges. A strong college demands a strong faculty at any time. The recruiting of an adequate faculty is one of the biggest jobs of a faculty. This disintegration of faculty and decreasing numbers of students together with other uncertainties in the picture is resulting in the lowering of morale. When you see the place which our colleges have filled in the

life of the church, the present critical condition, and the movement toward more government control in the future with what that involves, you can see the seriousness of the present situation. The time is here for the Church of the Brethren as a whole to speak in no uncertain voice regarding the future of education in the church. What is the way out? If Christian education in the Church of the Brethren stands at the crossroads, what is the direction to move?

There are three roads: the first road is the pathway of the state with aid from the federal government and the carrying on of such a program as the government may dictate. Do you want to go that way? What will be the future of our church if we do?

The second road is to close our schools and say that the problem is just too big for us. Do we want to go that way? What will be the future of our church if we do?

The third road is for the church to throw its arms around the colleges, support them, and help to determine the program of the colleges. This is the way to go. It is the only way to go. I visit our colleges almost once a year. I know the heart-throbs of our college presidents. They are interested in the church and want to build the church. They are interested in moving in the direction of a stronger church program in our colleges and of making the colleges serve the church. While the respective districts and regions will, to the largest extent, support the colleges, it is important for the church as a whole to maintain a close relationship to the colleges. The Seminary, General Mission Board, General Ministerial Board, Board of Christian Education, and Brethren Service Committee should have a close relationship to our colleges. The colleges should have a close relationship to the churches and districts in their regions, but that is not enough. The general program of the church and the colleges must march down the future with locked arms. The preservation of our church ideals, the education of young people to serve in local churches, the recruiting of young people for the ministry and mission work depend on the future relationship of education to the church.

In a time when democratic education is a war casualty, when the minds of youth are being militarized, when the drift is toward paganism in the world, let us preserve islands of democratic education, let us protect our youth from sinful influences, let us support our colleges as creative centers of Brethren ideals. The call of God to us is to be pioneers for a greater church in harmony with the values of our heritage.

Bethany Biblical Seminary.



## A Suggestion for Brethren Education

BY LOWELL K. BRUBAKER

OUR Brethren colleges are facing a crisis. The problems confronted by our schools go deeper than those caused by the war. Their solution must be in terms which will meet and satisfy the conditions that will return with the peace.

Of the total number of Brethren youth attending colleges and universities, perhaps only 50% of them choose our own schools. The answer for such discrimination must be largely the lack of professional and technical courses and the high tuition charged for the courses that are offered.

The lack of finances suffered by our colleges is caused mostly by the ratio of the number of schools to the total number of Brethren people.

If our people were evenly distributed among the regions of our colleges, there would be approximately 33,000 persons (this includes men, women and children) contributing to the support of each school. If our schools were to offer the courses demanded of them in the study of the liberal arts and in the professional and technical fields, the cost of such a program would be more than one group could bear.

Let us look at a little different aspect of the causes for these situations. Our present colleges were founded within a period of twenty-five years, between 1876 and 1900. At that time travel was slow and burdensome, so that the schools seemed to be widely separated. The demand for teaching subjects other than religious and some liberal arts was practically nonexistent.

Today we have a very different picture in respect to travel, proximity of schools and subject material needing to be taught. Instead of our schools being widely separated with no overlapping of regions of influence, we find them relatively close together. Students debate as to whether they should go to this Brethren college or that Brethren college. We find students traveling to the school of their choice and in so doing they often pass through the regions of one or more sister schools. This ease and swiftness of travel will greatly increase in the future.

At no other time have we needed Christian statesmen, doctors, lawyers, politicians, engineers and businessmen more than we need them today. Cannot the subjects and atmosphere of our Christian colleges be combined with the subjects and technical courses of the professional and industrial worlds to produce these people which are so sorely needed? This can be done, but not without some changes in the organization of our educational program.

The first step in meeting this problem would be the consolidation of our colleges into one institution. By such action we would have one focal point from which to work, and our combined efforts could be concentrated on the problems that confront us.

If Christ's teachings and principles are to permeate our political, professional and industrial worlds, it will have to be through the leaders and men who engage in these pursuits. Such an institution as has been mentioned, guided by our Brethren educators, would be in a unique position to help provide these leaders of Christian ideals.

Under such a program there are many points of debate. For example, there would result a stronger but proportionately smaller faculty at the immediate beginning of such a school. Later as other fields were opened it would grow as needed.

Such a school would take considerable finances to carry its program, yet the entire brotherhood would be united, and by the very nature of such a school it would merit greater endowments and doubtless receive greater contributions from our people and others interested in it.

The student body would be large enough to justify establishment of a more varied curriculum, and new student body activities could be entered into and developed. This would create more appeal for student prospects, both in the subject fields and extracurricular activities.

The library, laboratory and classroom equipment could be pooled and stronger departments created in those already established.

With increased income our faculty members could be paid a sufficient income, thereby eliminating much turnover because of low salaries.

With the Brethren people supporting six colleges there is much duplication in expenses. In an institution as proposed, a single item of expense would be larger but less than the total that is now expended in our six schools. This balance should leave funds for the expansion of curriculum or additions where needed.

Such a move as suggested would call for a rather large initial cost. Leaving the campuses now established would entail considerable expenditures, and yet a total loss would not be necessary if this move were skillfully handled. There would then be the necessity of constructing additional buildings and housing facilities on the new campus. There would be a loss to the immediate communities in which the schools are now established. I do not imagine any city would like to lose a college from its attractions. These obstacles appear large, yet they could be surmounted if the program has sufficient worth to justify the undertaking.



Our people should strive not only to provide a school which will train our youth in the art of Christian living, but also to give them the necessary skills, knowledge and tools which will create a place for them in our ever-increasing technical civilization.

All of the pros and cons have not been enumerated; perhaps, however, a train of thought can be started which will produce results.

Before such a move could be undertaken, there would have to be much prayer, planning and thought given on the part of our educational leaders and the people themselves.

"Haste makes waste," and certainly it would be so in such a case as this. Perhaps such a program could be conducted over a period of years, after the major plans were made and the large number of details worked out.

Can we not see our educational program as one which surpasses all others because it not only gives our youth the technical and professional training which they need, but also guides them in the way of Christian living and leadership?

Los Angeles, Calif.

## Pertinent Texts on the Church

BY WARREN W. SLABAUGH

### III. The Ethical Standards of the Church

*Text: "For I have given you an example that ye should do as I have done to you" (John 3: 15).*

LIKE Judaism before it, Christianity made high ethical demands on its members. This was in contrast with the mystery cults which were spreading in the Western world in the first century. They offered to men spiritual experiences with the gods, but gave little attention to ethical behavior. The church put great emphasis upon the good life, with this significant difference from Judaism: with the Jews, the standard was found in the Torah, particularly in the law of Moses; this had come to be largely a legalistic system, made up of hundreds of statutes; the standard of Christianity was in a person, Jesus Christ.

It has been the constant claim of the several branches of the church that they follow Christ as their pattern of behavior. Today this has become largely a matter of indifference, but it was a reality in the early church. The ethic of the earthly Jesus was normative for them, and was applied in rather literal fashion. Jesus was their example; come what might, they attempted to live by it. He was humble, kind, forgiving toward his enemies, and they attempted to maintain these same graces.

The earliest Christian confession was "Jesus is Lord." This was more than lip service; his presence in their midst was mystical, but it was moral

as well, and they attempted to make his spirit of goodness incarnate in their lives.

Thus was created a Christian conscience. It was not a convenient excuse, adjusted to considerations of policy or affected by popular opinion; it was ordered by Christ's example—he was their conscience. Their behavior tended to become uniform on a high level, because the individual was in the constant process of amalgamation with the group. This was the law of the fellowship of the church; the individual came to find his largest freedom and expression as he lost himself in the group. Thus the Christian conscience was a corporate conscience. The standard was Christ, interpreted by the church through their study of his life and teachings. Thus the pattern was high and uniform; there was a minimum below which no one dared to fall, though there was freedom for the individual to rise as high as he was able.

This high standard became one of the grounds of their separation from the world. Though the church came to be slandered and accused of vile crimes, the testimony of history is that those in the church lived the good life, above the best that paganism had produced. Also this demand that all its members meet the minimum accepted by the group became the ground of their discipline. Careless and unrestrained conduct would have been disastrous to the fellowship.

It is a matter of concern and regret that today such a wide range of conduct passes as Christian. That much of this is an expression of the spirit of Christ is a fiction. This has come about, in part, because standards are very often affected by considerations of expediency in times of emergency. The ultimate source of certain forms of behavior

### Questions and Answers on the Ministerial and Missionary Pension Plan

**Question:** Are the contributions to the Pension Plan due at fixed times?

**Answer:** Contributions are due on the first day of each and every month. They may be paid quarterly, semiannually, or annually, in advance. (A penalty of 5c a month per contribution is added for payments not made when due.)

**Question:** Suppose I decide after the first of the month to become a member of the Plan, when is my first contribution due?

**Answer:** That is for you to decide. You may send your monthly contribution with the agreement blank and indicate that it is the payment for the first of the following month, or you may make it retroactive to the beginning of that month. Should you desire you may make your entrance into the Plan retroactive to a previous month by enclosing with your blank the necessary sum.

**Question:** Suppose my salary is changed during a period for which I have already made remittance?

**Answer:** Notice should be sent to the Pension Board immediately and the adjustment made in the succeeding remittance to care for the change.



may be pagan rather than Christian. Faulty theories of the church in her relation to society may be to blame. The belief that our so-called civilization is Christian may lead to an unconscious lowering of the ethical demands of the church on its members. Thus the distinction between church and world is not real. When the church accepts any lower standard than that of Christ himself it loses its power for the prophetic ministry of calling the world to repentance.

*Bethany Biblical Seminary.*

### Wolves in Sheep's Clothing?

BY PAUL THOMPSON

"The woman shall not wear that which pertaineth unto a man . . ." (Deut. 22:5).

COME, ye wise men, answer this riddle: Why do women like to wear men's clothing? Is it inferiority feelings?

Just because a woman bears children, washes dishes and irons clothes is no sign she is inferior to man. Why, bless you, these are the things that make her superior! But women cannot see this.

What do women mean when they talk about being on an equal status with men? Is it to be free from childbearing? To be able to exchange places with men? If so, there never will be such equality! Women will be equal to men only as long as they are genuinely feminine. The sexes complement each other; at least, they do when both play their own parts. This is sex equality.

The two sexes by their very nature cannot and should not try to do the same things. In all cultures from early to late each sex had its own different pattern of life in dress, work and romance. Each was compelled to keep his place. But our culture seems to be breaking the tradition.

When a woman leaves home to operate industry, she wears the clothes pertaining to man just as surely as when she dons trousers. Wearing slacks and working in industry may not be wrong in themselves, but they show the trend of the time. There is a growing multitude of women that scorn their sex, want an ill-proportioned independence and attention, that are slaves to changing and frivolous fashions. I doubt that these characteristics make a good wife. An independent woman needs no husband and home, but her physical urges cry out for satisfaction, which she is likely to get promiscuously. And not being a married woman (or if married, working away from home) she can care for her offspring, if she has any, only by hiring incompetent maids or giving her children to state institutions. This looks a little like social chaos to me. But perhaps I am just old-fashioned.

No one can choose his sex. He who submits him-

self to his fate, be it masculine or feminine, is the one who lives nobly. So long as one tries to be what he is not he will find life's experiences unbearable.

So Moses and the Jewish elders were wise with an eternal wisdom when they legislated this law into their statutes. It simply says: Be what you are and like it—if a man, be a man; if a woman, be a woman. Otherwise you become an abomination unto God, yourself, and your fellow men.

*Burnettsville, Ind.*

### Attitudes

BY ROSS COULSON

#### Number Four

DOUBLE standards! One usually thinks of marriage relationships when this subject is mentioned for discussion. However, as with most of our great principles when we apply them, we keep it too compartmentalized. I want to discuss it as a rule for all relationships in life.

For example, I know a fellow who swears when among fellows, but who refrains from obscene language if his mother is present. To me, that is a double standard.

Another example! I know a fellow who treats friends well, but his dealings with those other than his friends are outrageous. This could be in the political machine, in the nation at war, in business or in any similar relationship. I question the validity of that standard also.

We can have double standards without number once we recognize the fact. And in just so many places we have "a house divided against itself." In that many places we are failing to come nearer to the perfection that Christ would have us strive for continually.

How do we get away with this action—a double standard—without a feeling of compunction, or a feeling of failure to live up to our best? It is largely because we compartmentalize our religious principles. We do not carry our life-giving principles, which are constructed to apply universally, to all our acts or thoughts in every relationship.

Thus, if we profess to be Christians, double standards should be nullified. Christ's principles should be our standards. Love, kindness, helpfulness, giving—these are just a few. All positive attitudes is another way to say it.

Only in the proportion that we carry these universal principles into all areas of life can we expect to reach a kingdom of heaven here on earth. Let us strive to develop the positive attitudes in all of our relationships. Positive attitudes bring life, peace, and happiness! Try them!

*C. P. S. 16, Kane, Pa.*



## WRITTEN NEAR THE RED LILIES ON THE BOOKCASE

BY FIFTEEN INDIA MISSIONARIES

During the mission conference at Bulsar, on the bookcase in the Bloughs' living room where one of the dining tables was set, were two vases of lovely red lilies. They lighted the room with cheer. Writing paper was placed by those lilies, and the following letters were written by the women missionaries of the mothers and daughters' group as they took a few moments between conference sessions to write a line or two to their former co-workers now in America. Mission conference is always a time when memories of home are stirred up and it seemed a most natural thing to write a family letter to their comrades across the sea.

Here we are having the joy of fellowship together in our annual mission conference. This is being written right after the recreational program around the tables and just before I go to an educational committee meeting.

Winter touring season is on and we have been in three camps so far. Our daughter Esther enjoys camp life very much. She is quite a busy little girl these days.—Susan Stoner Shull.

\* \* \* \*

Today the school party left for Woodstock school at Landour. The train was on time and we were glad for our reserved place. The train was packed, with people standing and sitting on windows and a few standing on the outside of the third-class coaches. This is the condition of all trains at present.

Our mothers and daughters' get-togethers are very much enjoyed and we look forward to them.—Joy Culen Fasnacht.

\* \* \* \*

We thought of all of you and especially of the mission children who are in America without their parents when we were at our mothers and daughters' meeting and picnic on Friday evening. We are interested in all of you and all of the things you do. We are always so glad for letters from or about any of you.—Elsie N. Shickel.

\* \* \* \*

Those who have lived in the Dangs remember the giant plumes of the bamboos and the dense forests. Where there are no fellings they are as beautiful as ever. The roads have been much improved. More bridges have been built. The more enterprising villagers have built for themselves tile-roofed houses.

The Christian village of Ahwa is smaller than formerly. Many of our younger men have gone into government service and with their families are scattered out over the Dangs. We have a young man who travels all of the time, contacting these Christians out in the forest when they work. He has a small circulating library and also sells books. He meets with the Christians and encourages them in every way he can.—Hattie Miller Alley.

\* \* \* \*

On Sunday night during the music program a very interesting feature was the recognition of the faithful years of service which Dan and Anna Lichty have given to India. Margaret Brooks presented the flowers to them and J. M. Blough gave an interesting historical account.—Pauline Garst Kinzie.

\* \* \* \*

The difficulties of each day absorb our attention fully, and we and our Indian fellow workers live just a day at a time. Perhaps it is our Father's will that we should

always live so to a greater degree. You too, I suppose, are having the same experiences and are realizing more fully the need of following him patiently and are experiencing the happiness of a closer walk with our Master.—S. Olive Widdowson.

\* \* \* \*

This is the last day of our mission conference. We are passing through the usual confusion of the last day—packing, paying board bills, finishing up committee work, having final sessions, reading the minutes, saying good-bys, getting into the tongas [two-wheeled vehicles], hurrying off to the station, and boarding the train.—Anna Eby Lichty.

\* \* \* \*

Our mission family now has several small people to enjoy: Rosemary Blickenstaff, Esther Ruth Shull, Paul Fasnacht, Billie, Johnnie and Zander Kinzie. Zander, as he is called, is still in the cot stage.

Most of the Woodstock graduates of 1942 are staying on in India due to war conditions.—Ruth Forney Brooks.

\* \* \* \*

We mothers always exchange news of the children in America. When I hear of them getting together for an Indian feed, I get quite a thrill. I am thankful for all the ties of India which bind them together.

Bulsar is a second home to us. It is nice to come to Bulsar since our children are here. Rosemary is the chief attraction.—Mary Brubaker Blickenstaff.

\* \* \* \*

At the Bulsar station, the Bloughs, Miss Shickel, Miss Blickenstaff, Dr. Leonard Blickenstaffs and we are the residents. We live in the middle bungalow when we are not out in the district living in a tent. We have happy times touring in the Jalalpor, Khergam and Bulsar districts. We ask for your prayers for the evangelistic work in this area.—Rachel Myers Zigler.

\* \* \* \*

You will be interested in the clinics which we have for women and for children. The women were a bit shy at first about coming, but now they look forward to it and take a keen interest in their welfare. We have no trouble to get the young women to bring their babies. We weigh them, see about their teeth and skin and advise the women on feeding their babies.—Betty Rogers Blickenstaff.

\* \* \* \*

I am rather a nomad abiding in a tent or a hut most of the year except during the rainy season, for my time is largely spent among the village people. Since the middle of November I have been in camp, chiefly in two centers where we have schools, putting on an intensive program among small groups of people. Many of the people are in financial straits.—Goldie Swartz.

\* \* \* \*

During my touring season I camped in five villages. I spent two weeks or more in each village. The people seemed very responsive and eager to hear the old, old story. I enjoyed the work so very much and wish that I could tour for a longer period during the year.—Kathryn Kiracofe.

\* \* \* \*

This is harvest time for various kinds of grain. In our own school fields we got enough kaffir corn to supply our boarding this coming year. The girls will have rice and they get bajri breads four times in the week. [Bajri



is a very tiny grain which looks much like bird seed.] Wheat is away out of sight. The girls will get no wheat bread. We are trying to increase the amount of vegetables in the diet since so many foods are limited. It really is very interesting to try to supervise a boarding school in these times even though it is rather difficult to do so.—Anna Warstler.

\* \* \* \*

You will miss Anna Blough's letter, but I am happy to say that she is among us as hospitable as ever with her kindly touch. I want to tell you, too, that on her last birthday she received seventy beautiful roses. She is reported as saying, "This is the happiest day of my life." We hope the number of roses may increase and that many more years of service may be granted to her.—Florence Moyer Bollinger.

*Bulsar, India.*

## Emanuel B. Hoff—Bible Teacher

BY ERNEST G. HOFF

### Chapter VIII. Man and Teacher

Some say that E. B. Hoff buried himself in teaching, and that teaching is too undramatic a profession to write much about. His career may not have been as dramatic as some but it was not without color. The wholeheartedness with which he taught and the enthusiasm for the Bible that he was able to inspire in his students were striking indeed.

He was a church man through and through, but he took little part in national or district church affairs. He served on the tract committee and the Hymnal committee, but he was not often on Conference committees. He was seldom on the Annual Meeting program except when a Bible institute was held in connection with it. The local congregation did not use him much in its organizational setup. His interests were not much in organizational and program matters. His heart was in the heart of things. He preached and taught with prophetic insight and fervor.

Perhaps he was a little short on patience with those who see programs through and work much on administrative matters. In the difficult process of starting a school by private initiative for general church service, it was inevitable that there should be many misunderstandings and considerable opposition. In the early days of the school J. H. Moore, editor of the Gospel Messenger, was always a staunch supporter and dependable friend of the Bible school project, but not many such as he could be counted. Father was slow to trust those who opposed, and sometimes needed the diplomacy of his teammate in the school to smooth the relationships. But he was thoroughly conscientious, and everyone knew that he was genuine. He was unassuming and unassertive, but it was not hard to know where he stood.

Father was associate president of Bethany from its founding until his death. Although such work was not much to his liking, he carried a heavy share of administrative responsibility, especially in the period before Conference assumed ownership and direction of the school for the brotherhood. President Wieand was out of residence occasionally for health, travel or service, and father carried things through without serious break. He always participated in the enrollment of students and was much sought as a counselor. He would have no secretary between him and students who were seeking

his counsel. When the offices were moved from Building A into B, he insisted that his office remain in A where he was more accessible to students. President Wieand provided initiative and great visions for the school. Father was a stabilizer and helped to keep a practical balance in the building program, finances, and other phases of development.

In the early days the entire scope of Bible teaching in the school was his responsibility. When the faculty grew and positions were classified, he was designated professor of Biblical and historical theology. He was a great Bible teacher. It has been my privilege to study under a number of the outstanding Bible teachers of the universities and seminaries of the country, but I have found none greater than he. No other gave me anywhere near the measure of help that he did in knowing the Bible; none helped me as much in getting hold of sound methods of independent study; none contributed enthusiasm and inspiration in such measure as he. Though I am his son, I have no hesitancy in saying this, for it has been a common experience of his students. If I refrained from saying it, I would be withholding what they would want me to say.

Somehow he managed to challenge both the trained graduate student and the unlettered reader of the Bible. Not many Bible teachers can do that. I have met numbers of unschooled brethren and sisters, many of them older people, at Conference and elsewhere who said with enthusiasm, "I knew your father. I attended such-and-such a Bible institute. He said thus-and-so that I shall never forget. He was a great teacher." And it is common knowledge that it took the seminary some time to recover the power to hold advanced students after his death. Much of the drawing power of the school with such students centered in him. One of his students expressed it in this way: "Some will say, 'I've been thinking about this question for twenty-five years, and more and more I am convinced that I reached the right conclusion as many years ago,' but Brother Hoff would say, 'I have been thinking about this question for twenty-five years and every time I am about ready to formulate my

### Picturesque Sayings and Nuggets

It is just as bad to violate a law of nature as a law of God, for both are from God.

A good cry of penitence yields a good crop of trust. Decide the issues of your life in the sunshine rather than in the fog.

This day passes quickly on. Do I scent its fragrance, see its glory, know its worth, and live in its reality?

Some people sit on their hobbyhorses and just ride back and forth and don't get anywhere.

All the big things of life are the result of little things. Some sermons are mostly introduction with nothing to follow—big porch and little house.

Conscience is the monitor that directs us according to the light we have.

Moral judgment has gone out of business when a man sees no difference between right and wrong.

Laughing is a God-given blessing to help us out of our troubles.

If you are in tune with heaven, you'll get the message from it.

We have a wonderful sense of appreciation of people—after they are dead and gone.

I'd rather prepare ten years and work two years effectively than to work twelve years without adequate preparation.

Those who have eyes are sometimes the blindest people.



conclusion some new evidence appears and I am forced to consider it and postpone my conclusion.'” He maintained a constantly growing point of view which kept his thinking fresh and pertinent.

He did not do the thinking for his students, though he knew well where he wanted to take them. He counted the ability to think correctly for themselves to be much more important to his students than the holding of any particular views. He wanted them to learn how to study the Bible for themselves so that they could carry on a lifelong quest. He led them to think with him, not after him. His students often tried to get him to commit himself on perplexing questions. He used his wit to turn such occasions so that the responsibility for conclusions would be thrown back upon the students. He was not ashamed to say, “I don’t know.” He pigeonholed many things for more light.

This does not mean that he lacked convictions. His basic convictions were so deep that he had no fear of investigation. Truth to him was a unity. Some of it he knew, and he was not afraid to search for what he did not know. He was not disturbed by the expression of honest doubt. In his quiet manner he would begin the search for the solution of the problem. Oftentimes he could show that others had similar doubts without disturbing their foundations. Such occasions brought glimpses of eternal verities. He himself had faced critical positions, extracted the values from them, and found a satisfying Christian philosophy that utilized and carried forward the heritage of his church.

There were certain principles that he stood for and worked for. Many church leaders and folks who did not know him distrusted him and questioned the soundness of some of his interpretative and theological positions. Time has for the most part justified his wisdom. It is my conviction that to father perhaps more than to any other is due the credit for keeping the church from the theological detours that have so tormented some of our sister groups. He helped the church, directly and through his students, to keep faith with the truth in the growing outlook of his generation. He demonstrated that it is possible to think deeply and believe. Only such sound and open faith can become an adequate basis for the action required of us in a day like this.

Observations made by Edward Frantz at the funeral service are to the point here: “Brother Hoff had a manifest degree of sensitiveness to the presence of God. He had a rather extraordinary degree of sensitiveness to the comfort and well-being of others—he was unselfish. He loved truth supremely, and wasn’t afraid that anything would turn out to be truth which was not truth. He has served the church by putting his spirit into the lives of others.”

Writing was not easy for him, but he did write. Many articles in the publications of the church and school came from his pen. His books are the Biblical sections in *Training the Sunday School Teacher*, Books I and II, and *The Message of the Book of Revelation*. The responsive readings in the Hymnal, Church of the Brethren, are largely his compilation.

The thoroughness of his scholarship and significance of his work were recognized by the bestowal of the following honorary degrees: Master of Arts, by Manchester College (1914); Doctor of Sacred Literature, by Bethany Bible School (1917); Doctor of Divinity, by McPherson College (1927).

One of father’s greatest struggles was with his health. He had liver trouble and other physical problems that tended toward discouragement. It was with great effort and personal discipline that he kept up courage. He learned not to make decisions when he felt below par. His relaxation in gardening and similar pursuits at his Maywood home and his native wit and humor were factors in keeping up his efficiency. Greater than these, however, were the joy he found in his work and his close walk with God.

A college president says of him: “I remember him for his genial, lovable way. He often appeared at school with some flower, shrub or twig which he had picked. His sympathetic helpfulness was memorable.”

He was always common and informal. Timid indeed was the person who could not approach him. He usually put on his house slippers as soon as he got to his office and went to class and chapel so shod. In class he was wont to perch himself on the corner of his table and sometimes wind his legs around the table leg in a precarious fashion. All this provided atmosphere for his native wit and his pointed, proverbial sayings. His wit relieved countless tensions and was an important factor in the success of his teaching.

His greatest contribution was his own personality and spirit. This functioned best in his personal relationships with students.

As his sixty-eighth birthday came and went, he seemed to realize that his time was short. He did not realize, however, that it was to be only a week. In addition to his usual teaching he was working intensively in preparation for writing along two lines. His greatest teaching interest was in his course on the Character of Christ, and he wanted to prepare several small inspirational books in this field. There was pressure to have him write also a book on the Doctrine of the Prophets. He had a secretary employed to gather and organize material for him for these projects.

On December 28, 1928, he spent the day in his library and outlined enough work for his secretary for some days to come. In the evening he expressed satisfaction at having accomplished an especially good day’s work. He retired early, and about nine-thirty as his wife was retiring she heard him breathe his last without a word. His heart, which had carried him through the strenuous years, at last ceased functioning, and his spirit was released to enter into the fullness of the realities which had so long been fundamental in his life.

Funeral services were conducted on December 31, at the Maywood home by Brother H. L. Hartsough and at the Bethany chapel by Elder J. W. Lear, assisted by W. W. Slabaugh, Edward Frantz, F. N. Sargent, J. E. Miller, and A. C. Wieand. The last named was prevented by illness from being present in person but contributed a written message. Burial was in the Oak Ridge cemetery southwest of Maywood in the plot belonging to Bethany Bible School.

Edward Frantz truly observed at the funeral service, “He built his monument in the hearts of his pupils.”

*Elgin, Ill.*

• • •

I have not heard of any affairs which can be handed down to later generations without taking earlier ones as tutors.

A hurricane does not outlast the morning. A cloudburst does not outlast the day.



## Our Mission Work

### LAKE GENEVA SCHOOL OF MISSIONS

BY EDITH B. BARNES

The twenty-fifth annual session of the Geneva Summer School of Missions was held at Conference Point on Lake Geneva, Aug. 8-15. More than 250 women of the midwest area were there for study and fellowship.

The mornings, from eight to one o'clock, were scheduled for study classes. In six of these classes the instructors used the texts which have been designated as the mission study books for 1943-44. The afternoons were not scheduled and offered opportunity for rest, preparation for classwork, reading and swimming. On various evenings there were outdoor vesper services by the large wooden cross on the hill, recreation in one of the cabin lodges, a Galilean service by the beach, a boat ride on the lake and a visit to magnificent gardens, moving pictures of a missionary's experiences in Liberia, and the twenty-fifth anniversary program.

Mrs. George L. Robinson, onetime teacher in the American college for girls in Cairo, Egypt, was the instructor in Christian Ventures in Learning and Living. Mrs. Dan Brummit, chairman of the schools of missions and institutes of the Rock River Conference, led the discussions on The Church and America's Peoples. Mrs. P. R. Hayward inspired mothers to find new and helpful ways in Guidance in Christian Family Living. Dr. Peter Person, dean of North Park College, Chicago, interested a large number of women in The Teachings of the Prince of Peace for a World at War as found in the Gospel of Matthew. Miss Mary Beth Fulton, state secretary of the East New York World Wide Guild, was on hand morning, noon and night to direct the musical aspects of worship.

Our own Mrs. E. L. Ikenberry, who served in China, was a member of the faculty. She and Miss Charlotte Weihe of New York City vividly and vitally lifted to young women visions of world fellowship and community activity. Miss Charlotte Rust, teacher in the Oak Park public school system, helpfully talked with leaders of children about the methods of increasing creative goodwill among children.

Six members of the Church of the Brethren were registered at the conference—one from Chicago, one from Mount Morris, three from Elgin and Mrs. Ikenberry from Idaho. Division by denominations was almost forgotten in the unity of purpose to get under ways of understanding some of the world's problems and how to approach them in our homes and churches.

There were about three high points of inspiration in united fellowship. The first was on Sunday night after our arrival when twenty-five missionaries, on this twenty-fifth anniversary occasion, stood in a group to give testimony to devotion of life in various geographical areas under denominational boards. They had come from Alaska, the mountains of the South, the Indian reservations, from several countries of South America, from north India and south India, north China and south China, east Africa and west Africa, and Egypt. There were those who had served many years and some who had not yet been able to reach their appointed fields of service. Lillian Grisso represented the Church of the Brethren among the returned missionaries.

A second moment of deep impression was in the darkness on the beach. Two hundred fifty women sang a hymn and then stood in silence to watch a lighted cross

go out over the waves, symbolizing the light that is being carried to the darkest corners of need. After hymns and prayers from voices in the boats, they walked away in silence. A third hour of united inspiration was the communion on Sunday morning in which all participated.

This year when government restrictions caused the planning committee to question the advisability of holding the conference, there was a larger number of women registered than at any former session. There was ever present the conviction that there is great need for whole-hearted living with the theme of the conference, Christ the Light of the World.

*Elgin, Ill.*

### Tons of Clothing

BY MRS. R. D. MURPHY

The following letter to one of our clothing donors in Maryland from a helper of the Friends Committee here in Philadelphia indicates how we sometimes co-operate in secretarial work. When a letter of this type is written a copy is always placed on my desk.

"Dear Friends: I do not know whether you have as yet received an acknowledgment through the Brethren Service as it sometimes takes a little while before the records from our storeroom are sent over to the Brethren Committee. In any case I do want to thank you for the generous contribution your local group made to our work. You will be interested to know that last week about eight and one-half tons of clothing were shipped to England and we are, of course, already collecting for the next shipment. So your gifts will all be most useful. Thank you also for leaving it to us to send to England the things that seem to us most suitable for that country and to use the other things for shipment to other places. We are at present sending large shipments of clothing for distribution among the thousands of refugees—twenty-five tons went about six weeks ago to North Africa and ten tons to Switzerland last week. Just now we are preparing a shipment for Spain where the Blickenstaffs are representing the Church of the Brethren and the Friends in dealing with the refugee problem. We recently also sent some clothing to Puerto Rico where Brethren are also active. We are very happy to have you share in this service and appreciate your kind co-operation. Very sincerely, Secretary, Clothing Committee, A. F. S. C."

From January 1, 1942, to June 1, 1943, over a period of seventeen months, 3,633 pounds of clothing were sent from the Detroit Workshop to Philadelphia. This clothing was evaluated at \$3,630.44.

You will note the special need for additional clothing for adult refugees in Spain to be distributed by David and Janine Blickenstaff. We are buying some bargain clothing through one of our large clothing firms here in Philadelphia to help meet this need as we do not begin to have enough used clothing. All of the clothing you care to send will not be too much but it should measure up to the same high standard as always. We need clothing for all age groups, with a special call for clothing for adults.

Sometimes donors of clothing state only the name of their group or church and do not give the sender's personal address. Please include the sender's personal address in your parcel of clothing, that the recognition



card may reach you. Should you send money toward the purchase of clothing be sure to send it to the Brethren Service Committee at Elgin and not to Philadelphia. Parcels of relief clothing should be sent to your nearest college storeroom or else direct to 1515 Cherry Street, Philadelphia, Pa.

*Philadelphia, Pa.*

## Wells of Kindness Overflow

BY JENNIE WEBER

"I notice that Americans are now being rationed and I expect that many are finding this irksome and difficult. They have my sympathy, but at the same time it is really surprising how even this matter is helping some folks to think of others in a way unheard of in former days. It is helping some to ignore convention and false pride, for no matter whether folks here are rich or poor, whether they are the highest in the land or the humblest citizen, no one is allowed more than the other. Also if they break the law there is no difference made. This distribution of food, shoes, clothing, etc., is by far the fairer way.

"But it is truly a work of art to know just how to manage in the home, especially when one wants to be hospitable.

"Last Sunday it was announced that we were to be allowed another half pint of milk per person a week. This makes two and a half pints per week. We can have dried milk on "points," and sometimes off "points" if we have plenty in the country. It is difficult to work this milk problem out when you think of households like mine, where we do not have intoxicating drinks but have always had plenty of milk.

"Then there are those friendly acts that folks are continually doing. Someone says to a neighbor, "I can spare a bit of my lard this week," or a pot of jam is given. Various acts like this are going on right along. It is wonderful how even strangers will inform you that Mr. Brown has some tomatoes for sale now.

"In a meeting where members of the Established and Free churches were present, I heard the vicar's wife say that reserves which kept people within themselves were being broken down. She went on to say that one day on the bus she was sitting by a stranger. She felt she ought to speak to her and very soon they had become friendly. Each one was eager to tell the other of the good fortune which had come her way, for the fact was that there had been a few oranges for sale that day. Each woman was surprised and glad to find that they had both been fortunate enough to get a few. This contact would not have been possible in days when we had plenty of everything."

*Cornerway, Bognor Regis, Sussex, England.*

## A Women's Retreat

BY GLADYS H. ROYER

District meeting is the time that the men, both black and white, begin to think about a retreat to some place in the bush for a week end, where they can be alone and discuss church problems of the district. But can women with small children get away for a retreat? No! The husbands are more than likely away at the men's retreat and the women must stay at home to take care of the stuff. Besides that there are visitors for whom they must cook.

And so a women's retreat takes place in the village in

which the district meeting is held. This year it was at Marama and so the women "retreated" to the chapel on the school grounds. Each afternoon they met together—women from Lassa and Garkida with them. It is a real privilege for these women to travel as far as some of them did. The Lassa people came the greatest distance, which was about 125 miles. But the women are more fortunate than the men because they usually get a place to ride in the car that takes the missionaries.

One of the Lassa women could not speak the Bura language and she was almost afraid to come. But before the week was over she was talking Margi to them and they were talking Bura to her and all were understanding each other. She went home happy because she knew that there were Christian women in other places trying to do as they did in Lassa.

Each group reported on the work that it had done during the year. And just as at home in such meetings, each took home something new for her group to do during the coming year.

This year we stressed buying Bibles and songbooks so that each woman could read in the compound and teach her children too. We realize that a nation or tribe cannot rise higher than its women. Also formerly most women made beer to sell because that was a way of making a little spending money. But now they are learning instead to make other things to sell.

Since they do have money we also try to help them to know how to spend it. They take their offerings each week and when they have a small sum collected they decide how it is to be spent. Their offerings are about as small as the widow's mite because they really do not have much, but if it is given in the right spirit they will receive a blessing too.

*Garkida, Nigeria, West Africa.*

## What to Pray For

*Week of September 25—October 2*

At Vyara, India, in bungalow number 2, live two of our missionaries for whom the church is to pray in a special way during this week. The missionaries are Olive Widdowson and Kathryn Kiracofe.

Olive Widdowson went to India in 1912 and has served almost four terms on the field. Her lines of service have been varied because she is able to do several kinds of work. Whether she is in the schoolroom, in the dispensary or in the touring tent, she is at home and carries on educational, medical and evangelistic work.

Her last letter speaks of school examinations, visit of school inspectors, the school program, of former pupils, high prices of food and clothing, and the increasing concern which comes to those who supervise school work on a mission field during a time when war rages around the world.

Kathryn Kiracofe is in her first term of service, having gone to India in 1937. During these six years Vyara has been her home. Much of her time is spent in the villages and in the homes of the village people. The villages are her domain and the tent is her palace. She has shared many of her experiences with the home church through the pages of the Gospel Messenger. Those who have read her articles and stories will pray with proper understanding for her and her work. Within the past year she was selected by the Bombay Christian Council to direct work along the interests of adult education. All such assignments mean responsibility and added duties.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

#### Brotherhood Through Christ

#### Calendar for Sunday, September 26

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Abiding Values From Israel's History.—Deuteronomy 11:13-25. Golden Text, Righteousness exalteth a nation; but sin is a reproach to any people. Proverbs 14:34.

**Christian Workers,** The Work of the Trustees and Sexton.

**B. Y. P. D.,** About the Anointing.

#### Gains for the Kingdom

Two baptized in the Flower Hill church, Md.

Two baptized in the Windber church, Pa., Newton D. Cosner, pastor.

Two baptized in the Topeka church, Kansas, Ralph M. Hodgden, pastor.

Three baptized in the Yellow Creek church, Pa., John E. Rowland, evangelist.

Four baptized in the Maple Grove church, Pa., Bro. Isaac Wareham, evangelist.

Three baptized in the Washington Creek church, Kansas, J. F. Burton, evangelist.

Four baptized in the Dunnings Creek congregation, Pa., John E. Rowland, pastor-evangelist.

One baptized in the Castine church, Ohio, Bro. Roy Teach, evangelist, Bro. Glenn Rust, pastor.

Eight baptized in the Laughlin mission, Maple Grove church, Md., Bro. Howard E. Whitacre, evangelist.

Twelve baptized in the Middle Creek church, West Conestoga congregation, Pa., Bro. Samuel C. Godfrey, evangelist.

#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Wilmer Petry** of Dayton, Ohio, Sept. 20—Oct. 3 in the Reading church, Pa.

**Bro. Earl Bowman** of Harrisonburg, Va., Oct. 3-17 in the Garbers church, Va.

**Bro. Leland S. Brubaker** of Elgin, Ill., in the Uniontown church, Pa., Oct. 3-10.

**Bro. P. J. Forney** of East Petersburg, Pa., Oct. 17-31 in the Maple Spring church, Pa.

**Bro. H. M. Snavelly** of Carlisle, Pa., in the Fairview church, Pa., Sept. 26—Oct. 10.

**Bro. Cecil O. Showalter** of Sipesville, Pa., in the Wiley Ford church, W. Va., Oct. 3-17.

**Bro. John C. Eller** of Crab Orchard, W. Va., in the Bethany church, W. Va., Oct. 18-31.

**Bro. C. Walter Warstler** of Middletown, Ohio, in the Poplar Grove church, Ohio, Oct. 10.

**Bro. Jacob Dick** of Windber, Pa., in the Holsinger house, Dunnings Creek, Pa., Oct. 4-17.

**Bro. Eldon Petry** of North Canton, Ohio, in the North Liberty church, Ind., Sept. 26—Oct. 10.

### Personal Mention

**Bro. Harvey M. Landis** has moved from 837 Sheppard Ave., Danville, Va., to 2002 E. Ida St., Tampa 5, Fla.

**Bro. L. John Weaver** as pastor of the church at Eaton should be addressed 405 Seven Mile Drive, Eaton, Ohio.

**Bro. Carl E. Yoder** should now be addressed at Elkhart, Ind., R. 3. He is pastor of the Osceola congregation.

Please correct Bro. H. M. Coppock's address to read 713 North Fourth St., Clovis, N. Mex., in place of 413, same street and city, as given in the Messenger for Sept. 4.

If we have correctly interpreted a cablegram received Sept. 14 it appears that Brethren Ernest Wampler and O. C. Sollenberger are as far as India on their return from China.

**Elders Russell A. Sherman, Galen Bowman and John D. Frederick** will represent Northern Indiana at Annual Conference for 1944. The alternates are Elders Howard Kreider, C. C. Cripe and L. U. Kreider.

**Bro. Harold K. Michael**, who was in Canada, will be in Bethany Biblical Seminary this year and also serve as associate pastor at the First church, Chicago. His address is 3405 W. Van Buren St., Chicago, Ill.

**Bro. Paul J. Wright** wishes Messenger readers to note that his address is changed from Peebles to Dayton, Ohio, R. 4, Box 180. He has assumed the pastoral duties of the Bear Creek congregation of Southern Ohio.

**Bro. Newton D. Cosner**, pastor of the Windber, Pa., church for the past three years, has accepted a call from the Akron church in Northeastern Ohio. After Oct. 1 his address will be 813 Colburn Street, Akron, Ohio.

**Bro. B. F. Wampler** of Carthage, Mo., thinks that Prov. 16:7 has a message for nations as well as individuals. The verse reads: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

**Bro. Ralph M. Hodgden**, who has been pastor of the Topeka, Kansas, church for the past two years, has lately become pastor of the Washington Creek church near Lawrence, Kansas. His address is Overbrook, Kansas, R. 2.

**Bro. Walter G. Fisher**, now full-time pastor of the Battle Creek church, should be addressed at Battle Creek, Mich., R. 6, Box 786. Bro. Fisher wishes us to announce that his home is "always open to young men affiliated with our church who are stationed at Fort Custer."

**Bro. A. J. Replogle**, the pastor, will conduct the week of pre-communion meetings for the Salisbury congregation of Pennsylvania. The meetings begin the evening of Monday, Sept. 27, and conclude with the love feast the evening of Oct. 3. At Beachdale Bro. Roy Forney of Berlin will conduct the pre-communion meetings beginning Monday, Nov. 1.

**Bro. C. J. Reitz** of the Indian Creek church of Iowa was 102 years old last Nov. 25. "He is in very good health; blind, but hears very well, and is still in the services quite regularly when weather conditions are favorable. . . . Now who has one older?" So writes Bro. J. D. Brower of Maxwell, Iowa, in response to an article in the Messenger for Sept. 11, page 25.



"Dr. Charles E. Resser critically ill in Doctors Hospital, Washington, D. C. Prayers for his recovery are solicited." This telegram from Bro. J. H. Hollinger, received the evening of Sept. 15, is all the information at hand, but it is enough to know in order to intercede in Bro. Resser's behalf.

**Denominational organization** was being given careful consideration last week with four of the five members of the committee appointed at the McPherson Conference present. These were Charles D. Bonsack, J. W. Lear, Ross D. Murphy and N. A. Seese. Illness prevented Bro. James M. Moore from attendance at the meeting, but did not keep him from sending his suggestions by letter.

### Miscellaneous Items

**Flora church** of Middle Indiana will hold the 105th anniversary celebration and Rally Day on Sunday, Oct. 3.

**Bellefontaine Church** of the Brethren is in need of a pastor either part or full time. Anyone interested please write Mr. Allie Davis, 536 Linden St., Bellefontaine, Ohio.

**A sister** in a northern Indiana town wishes to employ a reliable shoe-repair man able to use Number 12 Landis stitcher and finisher, also must be able to do repair work. Write Brethren Service Committee, Elgin, Ill.

**Claysburg church** of Pennsylvania is in the midst of a two weeks' meeting which will close with a love feast on Sunday evening, Oct. 3, at 7:00 o'clock. Pastor C. L. Cox writes that Bro. H. Q. Rhoades of Roaring Spring is the evangelist.

**The Historical Committee** of the Southern District of Pennsylvania has very thoughtfully contributed two copies of the recently issued History of the Church of the Brethren in the Southern District of Pennsylvania. This splendid addition to our growing list of district histories is amply illustrated. If we are correctly informed the book sells for \$2 per copy plus postage. Orders may be sent to J. Linwood Eisenberg, Washington and Garfield Sts., Shippensburg, Pa. A review of the book will appear in these columns shortly.

**Lansing church** will observe its fifteenth anniversary in October. There will be a mortgage-burning and home-coming service on Sunday, Oct. 10. The organization took place in October 1928. Four week ends will be devoted to special services. On Sunday, Oct. 3, will be the installation of church officers in the morning and the love feast in the evening at 7:30 o'clock. The anniversary program will cover the three following Sundays—Oct. 10, 17 and 24. It has been designed to give an evangelistic emphasis. The special speakers are: Bro. W. W. Slabaugh of Bethany Biblical Seminary, who will give addresses from Friday evening to Sunday afternoon—Oct. 8-10; Bro. William M. Beahm of Bethany Biblical Seminary, who will speak Saturday evening and Sunday morning and evening—Oct. 16, 17; and Sister Anna Hutchison, a missionary to China, who will conclude the fifteenth anniversary occasion with an address on Friday evening, also on Saturday evening and Sunday morning and evening—Oct. 22-24. We anticipate a delightful experience of Christian fellowship through the observance of this anniversary program. We shall be happy to entertain former members and friends who can attend these services. Especially do we extend an invitation to the home-coming and mortgage-burning service on Sunday, Oct. 10.—Walter M. Young, pastor.

**Pyrmont church** of Indiana has scheduled the harvest meeting for Sunday, Sept. 26, with Bro. B. D. Hirt as the forenoon and afternoon speaker.

**A copy** of History and Doctrines of the Church of the Brethren by Otho Winger is wanted. Write the Brethren Publishing House, Elgin, Ill., if you have a copy for a young minister who can use the book.

**County Line church** will have their home-coming Sunday, Oct. 10. Bro. J. A. Guthrie of Metamora, Ohio, will be the morning speaker. Everyone is invited to attend. A basket dinner will be held at the noon hour.

**Bupp's Union Sunday-school** home-coming is to be held Oct. 10. The morning session will begin at 9:00 a. m. with special music, discussion of the lesson and Bro. E. K. Ziegler of York, Pa., bringing the sermon. At the afternoon session, scheduled for 2:00 o'clock, there will be greetings, special music and a sermon by Bro. Galen Kilhefner.

**The Austin-Wadsworth National War Service Act** (S. 666 and H. R. 1742) provides for total labor conscription, and includes conscription of women from eighteen to fifty years of age. The Wadsworth-Gurney Bill provides for peace-time conscription. Also being considered is a bill for conscription of seventeen-year-old boys. It is urgent that you register your position at once with the following: (1) your Congressmen and Senators, (2) House Military Affairs Committee, (3) Senate Military Affairs Committee (address at the House Office Building or Senate Office Building, Washington, D. C.); (4) Franklin D. Roosevelt; (5) Paul V. McNutt, director of the War Manpower Commission, Washington, D. C.

## With Our Schools . . .

### Juniata College

**The eighty-eighth year** of Juniata College opened on September 13 with the enrollment of eighty new students. The enrollment of full-time students is approximately two hundred and forty.

**A group** of twenty-five students and faculty leaders met on the campus the week end preceding the opening of the college year to consider and formulate plans for the student activities of the coming year.

**There are four** new members of the faculty, two of whom are members of the church—Miss Opal Stech of Huntington, Ind., instructor in home economics, and Miss Julia Ann Flohr of Vienna, Va., instructor in English.

**Intercollegiate football** has been discontinued for the duration of the war. Professor Edgar S. Kiracofe will be acting director of physical education for men and Miss Margaret Lindsey, acting director of physical education for women.

**Miss Lillian M. Evans**, the college librarian, will be on leave of absence for the coming year in Los Angeles, Calif.

**The convocation sermon** was preached by President Emeritus Charles C. Ellis; moderator of the brotherhood, on September 19.

**The formal installation** of Calvert N. Ellis as president of the college will be held on October 23, at the time of the alumni autumn home-coming and the meeting of the Board of Trustees. Dr. Robert E. Speer, and President Vernon F. Schwalm of Manchester College will be the principal speakers.



## WE CANNOT GIVE ENOUGH

The extent of the world's needs today are such that even our best efforts will not be sufficient to meet them. Even though we have greatly increased our giving, we can never be justified in relaxing our giving and our service until the passage of time can bring an end to some of the destruction and suffering in the world today.

It will be at least ten years before we can counteract the material damage of the present conflict, and the end of the damage to the minds and bodies of men is not within this generation or perhaps the next.

This is an appeal for you to give—to give now, to give generously, to give until you have no more to give, until you are sacrificing—doing without things that you once considered necessary. You have not really suffered with the world. Spending less on food, clothes, and on travel—this must be done. A dozen of your brethren can starve, suffer, die, if you refuse to heed this call.

Your giving must increase today. It is too late to knit sweaters when the ship is at the wharf, to raise heifers when the cattle boat is leaving, to sign checks when hungry mouths are open. We must build resources now for the coming effort. When the world of need is open to us, when the war has ceased and people suffer in silence, we must have financial resources to back our service—money to spend. We must have clothes for the naked, food for the hungry—"a cup of cold water."

As members of a church committed by our religious belief and our history to the job of binding up the wounds of the war-torn world we should consider today how we can best marshal our strength for the task. We need to study prayerfully the suggestions on these pages for ways in which we can prepare the church for the job ahead.

**We cannot give enough!**

## Postwar Reconstruction Fund

The Brethren Service Committee, realizing that there will be a great need for funds after the war, has authorized the establishment of a reserve fund to meet the cost of a world-wide relief program. Thirty thousand dollars was set aside by the committee at its meeting in June of this year to start the postwar reconstruction fund. Other gifts have been added to this and if you desire your gifts to go to this end, you may so designate when sending them to Elgin.

*If the church is to have any significant effect in the world after the war, it must learn now how to bear one another's burdens. Our message is that by the expenditure of a relatively small amount of money, the church can render a far-reaching service to the world.—Leslie M. Moss.*

## ITS PROGRAM AND ITS NEED

Extending the helping hand of the Church of the Brethren to people in need throughout the world, the program of the Brethren Service Committee offers a place of service to every person devoted to the principles of world brotherhood and an avenue of usefulness for every dollar that can be given in the interests of suffering humanity.

Most dramatic is the ministry of foreign relief which the service arm of our church extends throughout the world. It cares for suffering Chinese in Honan and Shansi provinces where famine, disease and poverty have laid a heavy burden on the people for six war-torn years. It ministers to war prisoners in England and war refugees in Spain, cares for the downtrodden natives in the heart of Puerto Rico, builds a new environment for the children of Ecuador, and welcomes refugees from foreign tyrannies when they arrive in the United States. And in our own country, the service of the church is extended to the aid of displaced Japanese-Americans, to the elimination of hookworm disease in Florida, to the solution of the complicated problems of rural America, and to countless other co-operative projects. All of these and many smaller projects are being carried out in the name of Brethren Service—in the name of Christianity.

In addition to its relief program, the Brethren Service Committee has followed the young men of the church wherever they have gone in the service of their country. In magnificent support of our historic belief in the peaceful way of life, the Church of the Brethren is now through the Civilian Public Service program providing a way in which men can continue to uphold that religious faith and at the same time serve their country. In recognition of the church's ministry to every individual and every member, the Brethren Service Committee has also gone with the men who have entered the armed forces of our country. The ministry to servicemen and servicewomen is now extending the hand of fellowship to over five thousand Brethren youth in various parts of the world.

And what of the future? Serving now on fronts all over the world, is the "service" of our church complete? Have we done all we can? Are there greater fields to serve?

The answer is that our job is just beginning. As a church we stand alert at the edge of a world at war, ready to rush to the aid of a needy world as soon as we are able to reach the victims of destruction. As our responsibility for men in Civilian Public Service decreases, we must turn our attention to war sufferers in foreign lands, to the caring for refugees, the rehabilitation of men who have been in the service and the replacing of them in Brethren communities. It means a new form of economic aid and spiritual leadership to many rural communities in this country and abroad which have always been burdened with disease and poverty. It means a continuing battle against the physical and social diseases which cripple the efforts of people to live the good life. It means a world-wide sensitiveness to human needs.

This is the program. Against the needs of the world it is small; against the resources of the church it must be large—it must be the best that we can do.



### How Can I Give?

Much thought has been given to the problem of finding the best method by which money can be given to the church and to the Brethren Service Committee in particular. It is the opinion of most of those who have studied the matter that the best way of giving is through regular daily contributions of a specified amount of money. In this way, there is some thought given every day to the need of mankind, and the contributions, though always small enough to be easily given, mount up as the months roll past. For this purpose, the Brethren Service cup was designed and sent to families throughout the brotherhood. Brethren Service stamps and certificates are other methods of regular giving which have been developed.

But in addition to regular giving of small amounts, some people are able to make larger gifts. Brethren who are providing for the disposition of their estate may want to give part of it to the service of human needs. The Brethren Service Committee was recently incorporated and is now able to accept gifts other than cash. If you have securities or real estate, you may want to hold on to them for the present to insure against an unexpected emergency. At the same time it may be your desire to provide now that these securities or real estate be turned over to the committee at your death. The easiest way is to mention this fact in your will. It is best to consult a lawyer, but here is a suggestion:

"I give and bequeath to the Brethren Service Committee of the Church of the Brethren, a corporation of the State of Illinois, with headquarters at Elgin, Kane County, Ill., certain securities [here name and describe them] or certain real property together with all appurtenances thereunto belonging, particularly described as follows: [here describe the premises with the exact description that appears in your deed or with exactness and particularity] to be held and possessed by the said Committee, their successors and assigns, to be used for the purposes of the said Committee as specified in their charter."

Another way in which real estate might be transferred is through direct gift to the committee. The Brethren Service Committee hopes to establish Brethren hostels at various places in this country to be used for work camps, temporary homes for refugees, for returned missionaries, or hospitality homes for Brethren travelers. If you have a property that would be suitable for this purpose, you may like to transfer it to the B. S. C. either by gift or by will. It is best not to make too many restrictions on its use as some unforeseen circumstance may arise in which the best interests of the program would demand that cash be realized out of the property. Permission to do this should be granted.

Other large gifts are sometimes presented as a memorial gift commemorating the service of someone to the church or the life of some member of the family. Gifts such as these will be recognized with a Memorial Booklet.

### Are You Subject to Payroll Deduction?

It is also possible for someone who has part of his salary taken by the payroll deduction plan of bond buying to contribute to the program of the church through this system. The United States government has recognized that there are citizens in the country who cannot, by reason of their belief in the peaceful way of life, con-

tribute money to the purchase of war bonds. In order that these people may invest their money in government securities and yet not violate their consciences, the Treasury Department has issued civilian bonds known as U. S. Treasury Securities, Series G. These may be purchased through the Provident Trust Company in Philadelphia. The government assures us that the funds realized from the sale of these bonds are not used to finance the war. When purchasing these bonds to be given to the committee for their work, please have the securities registered in the name of the Brethren Service Committee. It is also possible in some factories or offices operating on the payroll deduction plan to have the purchase of Brethren Service Certificates count as satisfying the demand to get 100% co-operation in war bond sales. Special blanks are available for this purpose from the Brethren Service Committee, 22 South State Street, Elgin, Illinois.

These are only a few suggestions as to how you might most effectively use your resources in support of the B. S. C. program. If you feel at all able to make a large financial contribution, you should discuss it with your district representative or write to the Brethren Service Committee. Feel free to inquire about methods of giving and about specific ways in which your money can be used.

### Do You Need to Invest?

Sometimes people have a sum of money which they would like to give in the interests of a program of service, but cannot part with it because they are dependent upon the income it can earn for their livelihood. In order to make it possible for people like this to serve the church program, the Brethren Service Committee along with other agencies of the church will accept an application for an annuity bond. This plan makes the money available for use in the program of Brethren Service, yet still assures the giver an income during his lifetime.

The donor can give a certain sum to the committee with the understanding that he receives a fixed annual return payable January 1 and July 1 of each year until his death. The return depends upon the age of the annuitant at the time the contract is made. The rate is 1% less than the age of the individual. For example, if your nearest birthday is age 60, then your rate of return will be 5%; if you are 65, your rate will be 5.6%. In case a husband and wife apply for a joint annuity, the annual payments will continue to the survivor and the rate will be determined by the age of the younger of the two. This is a safe investment. The returns are always the same. No medical examination as in the case of life insurance, no will, no brokers' commissions are necessary, and the principal sum of the annuity is used by the church.

Another method by which money can be invested in the interests of Brethren Service is to mention the committee as beneficiary in a life insurance policy. If a donor had more life insurance than he cared to carry, it would be possible for him to change it so that the church would become the beneficiary. His insurance company, upon notification, will mail him the proper form to be used. If he finds later that he cannot continue meeting the premiums, the committee would have the option of keeping his policy in force. Or, if preferred, the wife or husband can be made the primary beneficiary with the Brethren Service Committee as the contingent beneficiary.



## The Church at Work

### EXPERIMENTS IN CHRISTIAN LIVING

#### In Giving

By Olivia Dickens Ikenberry, Twin Falls, Idaho

Learning to live together, play together and worship together and growing spiritually by having a consuming interest outside oneself and feeling responsibility for other people of the world have been the adventure of those who have been so fortunate as to attend the various camps held this summer at Camp Mack, Indiana. The first group to share this experience were the juniors, 350 of them. A keen bunch they were, deciding on their projects. Several projects were presented, all worth while. After voting scout fashion (each youngster closed his eyes during the entire voting), it was found that two projects tied—one a share in building the new church among the underprivileged of Kentucky; the other help for the starving children of Greece.

We all like to see what our money can do and children especially like it. The project committee, composed of a counselor and campers, found out how much money would send a slice of bread to Greece; then as the money came in the half for Greece was computed and made graphic by actual loaves or parts of loaves of bread. The half share for Kentucky was made graphic by building a small model of a church, beginning with the walls, then adding doors, windows, steeple, pews and people as the funds grew. It was fascinating to start with nothing and watch the funds build a church, for we knew that was happening in a real way in Kentucky and we were proud to have a part in it. As the week progressed the interest in the projects grew. At the close of camp \$208.00 was in the joint fund, \$104 for the Kentucky project and \$104 for the starving children of Greece.

The next group to convene at Camp Mack was the intermediate girls, 247 of them, vivacious, earnest girls, interested in what the world had to offer and ready to be led. Mrs. Omer Maphis was the counselor in charge of the project committee for this group. After meeting with her committee they decided to present two projects. It was found that the girls had chosen "Warphans" (war orphans) of China to be their special concern. At each evening meal they put their special offering into the small myrtlewood service cup on the table. Then one representative from each table took the cup to the center of the dining room, where a representative of the project committee held a large myrtlewood service cup, into which the table offerings were poured. The girls sang "I have the joy, joy, joy, joy, down in my heart—to stay." And they have the joy in their hearts; it was reflected in their faces.

The project committee decided to check how much the girls were giving and how much they were spending on themselves. On the first check it was found they had given about \$27.00 to the project but had spent \$45.00 on themselves in the store for pop, ice cream, potato chips, etc. The girls decided that to give of their surplus gave no blessing; so they decided to give till they felt it. They decided to close the store all day Saturday and give what they would spend in the store. That night the offering was \$50.00. They really had given in all sincerity and earnestness.

To symbolize their giving they had a pasteboard replica of an orphanage and as funds came in they put groups of five orphans in the yard of the orphanage. Their goal was \$150.00 for the week. What was their joy to find at

the close of camp Sunday noon that they had \$230. The Bethany training school was in session at the same time the intermediate girls had camp. That group contributed \$120 as their gift to the Brethren Service Committee for others.

The next camp to come in was intermediate boys. It was interesting to see these camps come in. The first Sunday afternoon they were a group of individuals, each with his own desires and individual personality. A week later they were a unit, welded together by the experiences and purposes of a week together of play, study, worship and service. The boys chose as their project the redigging of wells in China to replace those destroyed by the recent floods. The boys were very serious about it and when it came to the discussion of giving up something for their project they went the second mile. Every camp has its banquet. Quite frequently either the meat course or the dessert is sacrificed for the project and the amount that would have been used for meat or dessert put in the project fund. At forum one morning when they were trying to decide whether it should be meat or dessert or closing the store, one lad got up and suggested that they do all three. It was with mingled feelings we watched these boys clamoring to give up their meat, dessert and privilege to buy at the store with the consciousness that the funds that would have supplied their meat and dessert would go to their project fund. They also pledged to the fund the amount they would have spent on themselves in the store if it had been opened. There were 147 intermediate boys. They set their goal for \$150. They raised \$190.

The next camp to come in was the young people's. This week at camp was for most of them the only vacation they would have all summer. Yet instead of seeking a place where they could sleep late, eat, boat and swim when they chose, they came to a camp where they began the day with a morning dip at 6 a. m. and spent a goodly part of the day in classes, worship services and directed play. There was 146 enrolled and a finer group of young people I have yet to meet. They took for their project the rehabilitation of war-torn areas in Africa and Europe following the army, a most necessary and worthy cause. It was an inspiration to watch those young people give. They set their goal at \$250. We knew before the week was half over they would overrun their goal.

Like all young folks they like potato chips and pop. One day a cabin family was discussing these things after having finished the pop and snacks they had bought at the store. They wondered how much good the stuff had done them after they had eaten it and if they would not have been better off without it. They were getting good meals in the dining hall. Then one young man suggested they take up a cabin offering to be turned in to the fund the last evening. Another lad offered to match the total of his cabin offering the last evening. The spirit of this one group shows the spirit of the whole group. When the question of what they would sacrifice came up in morning forum one young man said that we really did not sacrifice when we just went without one item of our meal. He asked, "How many of us know what it is to be really hungry? We do not know hunger as those of other countries are experiencing it."

The group took it up and decided to go without the noon meal Friday. We were having some rather strenuous soft ball games in the afternoons; some of those play-



ers felt that for health's sake we should not omit the noon meal. The reply came from others, "We are so thin and underfed; our bones stick out so." "To sacrifice really we must feel it." And so it was decided that we would do without our noon meal and give the \$40 it would have taken to feed us to the rehabilitation of war-torn areas. On Friday noon we met in the dining room, spent the hour in group songs, fellowship, fun and listening to music provided by members of the group. We went out from that spiritual meal uplifted. The store was open and many went in but the only thing I saw bought was a bottle of pop and post cards. It was a fast indeed.

Our young people's camp came to a climax in a communion service on Saturday night, a lovely service, which Prof. Alvin Brightbill made so inspirational with his background of organ music. Following the taking of the bread and the cup the rite of the service cup added a fitting climax to the service. Over \$150 came in at that one offering. It was a real thrill to watch the large myrtlewood service cup fill up and almost overflow. This rehabilitation project had meaning and purpose when it was learned that our own camp director, Prof. L. W. Shultz, was planning to give his services for the project, the Lord willing, and it was for this we had been sacrificing this week. The offering from the young people's camp was \$506, making the combined total of the offerings given at Camp Mack camps for others \$1,254. Is not this sacrificial giving a challenge to the brotherhood?

### In Working Together

By L. John Weaver, Eaton, Ohio

It is wonderful how much fun can be had while working in a group! On August 25, fifty-five members of the Bear Creek congregation met at the church to work. Elder, ministers, housewives, young people, men, children—all came together in working clothes and, though a good time was had by all, completed work projects crowned the evening.

The night before a group of young people had picked seventeen bushels of beans to be canned for C. P. S. camps. Five bushels were given to a neighboring church, but there were enough left to keep a large force of women and girls busy cleaning and canning and singing for three hours. The church property includes three acres. On the back portion of this the young people have erected two tennis courts, which constantly give evidence of their popularity. On either side of the courts there had grown up bushes and weeds and volunteer trees. These all were cut down, piled up and burned by the men of the church. The backstop posts of the tennis courts began to gleam with a coat of paint. The trees were trimmed. Side by side at all these tasks young and old worked together in a harmony that was delightful to witness.

When it became too dark for the outside work, ice cream came upon the scene in satisfying quantities. To care for this expense, the hat was passed; oversubscription made more than seven dollars available for Brethren Service. Luscious, home-grown muskmelons appeared—and disappeared! Gibran, a modern prophet, once said, "Work is love made visible." We discovered that work can unite church members into a fellowship, can make a wholesome, pleasant occasion, can give a visible expression of our love for and loyalty to the kingdom of God.

### ADULT DISCUSSION OUTLINE

#### Being Christian in Our Relation to Money

Scripture: Mark 12:41-44

Sunday, October 17

#### I. The Situation

The greatest test of character is the money test. If we know a person's fundamental attitude toward the meaning of money or material things we need not be told as to his manner of living. Modern society seems to be dominated by the desire to acquire material things *rather than to use them to enhance human values*. Jesus had much to say about money and things and his attitude was an example of the right attitude toward them.

#### II. Some Basic Principles of Stewardship

1. A true follower of Christ values money and material things not for their own sake, but for the abiding spiritual goods they make possible.

2. A true Christian looks upon all that he is and has as a form of power, the administration of which is a sacred trust and obligation from God.

3. A Christian will form his habits of earning, saving, spending, and sharing, keeping in mind the unique value and sacredness of persons and determining not to harm but to enrich the lives of his fellows.

4. A Christian wants Christ to teach him how to acquire and use his money and property.

#### III. For the Discussion

1. For what purpose has God given us possessions?

2. Upon what basis should a Christian determine his scale of living?

3. How can one get possessions without possessions getting him?

4. What was fundamentally wrong with the Rich Fool?

5. What may be done for a society in which the minority group gets richer and richer and the majority group gets poorer and poorer?

6. Should all nations and classes of people have the same standards of living?

7. What are some of the things Jesus said about money and possessions?

8. What is wealthy America's obligation to the rest of the world?

### Correspondence . . .

#### Women's Work Second District of Virginia

Our program of work for 1942 officially closed Feb. 28, 1943, but the climax came with our annual conference on May 1, 1943, at the Middle River church in Augusta County. Despite the transportation handicap we had a capacity audience and experienced one of the most spiritual and inspiring meetings in our history.

In these strenuous times, with destruction and need everywhere, our women feel an urge to action as never before. Reports show that main centers of interest during 1942 were C. P. S. camps and relief work. Large amounts of food, both canned and fresh, were given to Camp Lyndhurst, sewing and mending was done, and furniture was contributed. Our district also furnished fifty-six comforts, forty-two packets and a number of sheets, blankets, etc., including \$52.76 in cash. Liberal donations were made also in money and clothes to Red



Cross work. Four hundred sixty-seven pounds of clothing valued at \$100 was sent for relief. Our women co-operate in an interdenominational project sponsored by the Christian women of Virginia, maintaining a teacher in religious education in the state industrial school for women; \$90.00 was given for this work. We gave to the National Project \$746.23, to the District Project, \$345.50; \$1,532.04 was spent in local churches.

During the coming year we are enlarging our vision by co-operating in another national project and also by adopting another district type of work. More organizations are being established and our five-point program of work is progressing encouragingly under the efficient leadership of our president, Mary O. Miller, of Mt. Sidney, Va., who was re-elected for the coming three years.

The consideration of our conference theme, The Christian Woman in a Postwar World, called to our minds the various needs of the world and our vast fields of service. The one that seemed to weigh most heavily on our hearts was the appalling condition of the children of Europe, and as a result of this, our mission committee, of which Mrs. M. M. Myers is chairman, was asked to appeal to the women at Annual Conference for consideration of an additional project. This committee was asked to select also similar relief work for the district.

The hearty co-operation and enthusiasm with which our women enter the new year of 1943 predict bigger and better things for the future. This is our prayer and hope that we wish to pass on to our sisters, the women of the world.

Mrs. Mattie F. Wise,  
District Secretary.

Bridgewater, Va.

#### District Conference of Eastern Virginia

The thirty-fourth annual district conference of Eastern Virginia met at the Oakton church in Fairfax County on August 11 to 13. Attendance was good and hospitality unexcelled. The theme, Brotherhood Through Christ, was discussed in its various aspects in four general sessions. Speakers included Wendell Flory, B. Wayne Glick, Paul H. Bowman, Mrs. Newton L. Poling, Ralph E. White, and Moderator A. J. Caricofe. Sectional conferences used at this conference for only the second year, were highlighted by the women's group meeting and exhibit which took the place of their annual banquet. The special interest group on heifers for relief revealed enthusiasm and aggressive action.

The business meeting on Friday was lengthy but it was made significant by the following items: discussion of the creation of a new mission district in Virginia; announcement by I. N. H. Beahm that his district history is nearly ready for publication; passing of a query on church membership to Annual Conference; selection of O. R. Hersch as trustee of Bridgewater College and consideration of placing the college in the district budget; limitation of the service of moderator of district conference and delegate to Standing Committee to one year in four.

Reports revealed that substantial increases in giving were recorded during the past year in young people's work, women's work, general district work, and also to the General Conference budget and to Brethren Service. The budget for the new year includes a goodly sum for a new project, revealing that the Board of Administration is thinking in terms of advance.

Officers for next year's meeting include E. E. Neff,

moderator; Davis Nolley, assistant; Paul Swigart, reading clerk; Newton L. Poling, writing clerk.

Delegates to 1944 Annual Conference will be E. E. Neff and I. N. H. Beahm, with Davis Nolley and Jacob W. Via as alternates.

Next year's meeting goes to the Locust Grove church at Free Union in Albemarle County.

Stanardsville, Va. Newton L. Poling, Writing Clerk.

#### Southern Missouri and Arkansas

The annual conference of Southern Missouri and Arkansas was held in the New Hope church, near Wynne, Ark., Aug. 13-16, 1943. This congregation is one of the two remaining churches of our denomination in that state.

The last district conference to be held in this congregation was thirteen years ago and a great improvement was noted by the writer in both the location of the church building and the make-up, stability and aggressiveness of the membership. The congregation is thriving under the able leadership of the two local ministers, Elders Luke Burnett and J. A. Birkhead, together with the counsel and co-operation of our district fieldman, Elder A. W. Adkins.

The attendance and delegate representation from the churches were not so large as in other years because of the distance from most of our churches and also the transportation and rationing conditions. However, the tenor, interest, enthusiasm and goodwill seemed as strong as ever.

The first three days were given to sectional and group conferences and to programs dealing with our several phases of church activity and endeavor. All assigned speakers who could be present responded ably and creditably to the parts assigned them.

The presence of Dr. W. W. Peters, president of McPherson College, and his son, during most of our sessions brought added inspiration, and his counsel, advice and wholesome messages were greatly appreciated by those present. He delivered the missionary sermon on Sunday evening, the high light of our sessions. At the close of his masterful address on this occasion, a substantial offering was made for district missions. The district women's work announced a sum on hand in their treasury and the local church stated that an offering had been earmarked for China relief. Following this an invitation was given for a dedication of life to the Master's cause. This call was answered by two people, who came forward and applied for the rite of baptism.

The business session was presided over by Moderator P. L. Fike. Elder S. J. Neher was chosen reader, the writer writing clerk and Elder J. A. Birkhead assistant. Nine congregations were represented by fifteen delegates. There were only a few items of business or queries to be considered, all these applying to our district affairs. It was decided that we should participate in the Regional Council organization of the Western Region, and be represented by delegate in its sessions. This matter had been held over for one year, pending more information on the purpose and workings of this organization.

The Ministers' Pension Plan was considered and it was decided to recommend this plan to both our churches and our ministers. A family camp was requested in connection with our yearly young people's camp sessions. This item was given our approval, but was left to the



judgment of the camp board. The routine reports of the various boards and committees were approved. Vacancies occurring in our district organizations were filled through elections.

The 1944 district conference was granted to the Mountain Grove congregation. The moderator-elect for 1944 is Elder A. M. Peterson. Elder A. W. Adkins was elected Standing Committee delegate to the 1944 Annual Conference; Elder P. L. Fike was chosen alternate.

The 1943 conference was brought to a close by the presentation of the resolutions, expressing thanks to God for his infinite love, mercy, care and continued blessings, and to the local church and friends for their fine hospitality and their ample care for all our physical needs. Most pleasant memories of this conference will abide in the minds of all who were privileged to be present.

Joplin, Mo.

Orin Harvey, Writing Clerk.

### Love

The very foundation of Christianity was the love of God that moved him to send his only begotten Son into the world to save humanity. We have never had such love conferred upon us. God's love is wonderful. After the fall of man his love for us was so great he did not want us to be lost.

There is no fear in love, for perfect love casts out fear. If we love him we will keep his commandments. "He that loveth not knoweth not God, for God is love." His love abides forever. It helps us in all our work and will be the rod and staff that will comfort us as we pass to the great beyond. It will be our passport at the pearly gates of heaven.

Middletown, Ind.

Florida J. E. Green.

### The History of the Cumberland, Virginia, Church

In the fall of 1861, Johnnie Ausbin of Scott County, Va., began to hold a series of meetings in Dickenson County. There was much persecution and opposition because of the religious belief that Bro. Ausbin taught; he was a conscientious objector. He was forced to have his meetings wherever he was least molested. Some of the first to hear the striking sermons of Bro. Ausbin were Littleton and Emaline Hopson and Abe Masters, who were baptized in 1862. A pool deep enough to baptize the converts was made in Mill Creek, which looked like a perfect wilderness with laurel and ivy on each bank.

As the Civil War grew worse, people migrated from one county or state to another to worship God according to their knowledge or understanding. This brought the Church of the Brethren its first shepherd to live in this county. Bro. Noah Sluss was born Sept. 15, 1823, in Scott County, Va., and married there. To this union were born eight children, Fayette, Anceline, John Evins, Emaline, Charlie, Elijah and Tom; all are dead at this writing but Elijah.

Several others were added to the church under the influence of Noah Sluss. Ministers and elders outside of the county and state would visit this section, giving all the time and talent they could. From Limestone, Tenn., came George Bowman, Henry Garst, George Reed, and Peter Reed. When the churches were divided into districts, this church took its place with other churches in the Tennessee District.

Misfortune came to Bro. Noah Sluss while he was cutting a tree in Scott County. The tree split, hitting his instep. This accident made him permanently a cripple.

There was much opposition to the faith Brethren leaders had. All ministers of Dunker faith usually wore long beards. The registering officers threatened to tie George Reed's, Noah Sluss's and Abe Masters' beards together and hang them across a pole.

Regular meetings were held in a long schoolhouse with hewed seats, near the present Skeetrock school. The Cumberland church was erected in 1903. We have three Brethren churches in southwest Virginia, the only ones in an area of 144 square miles.

Some successful workers in recent years have been Frank Isenberg and especially Reuel B. Pritchett; they have been highly appreciated.

Skeetrock, Va.

Earle Sluss.

### Albert James Peebler

Albert James Peebler, son of Andrew Peebler and wife, was born in Libertyville, Iowa, on May 18, 1847, and died July 28, 1943. He moved from Iowa to Atchison County, Kansas, in 1852 and engaged in cattle raising until 1900. He was an ordained minister in the Church of the Brethren, and was one of the pioneer Brethren preachers. His field of labor in the Master's cause included the states of Kansas, Oklahoma, Missouri, Idaho, California, and Oregon. Bro. Peebler's preaching continued until about five years ago, when his advanced age made complete retirement necessary. Survivors include his wife, four daughters, and three sons. Funeral services were conducted in the Culbertson mortuary by Rev. John T. Campbell of the Church of God and L. Avery Fleming, pastor of the Wichita congregation. Interment was made in the Greenwood cemetery, Oatville, Kansas.

Wichita, Kansas.

L. Avery Fleming.

### The Greatest Heritage

What a very short time it seems to have lived in the home with such a full and beautiful life, as I come to the stark reality that my daddy is gone. It seems like only a few days, a month perhaps, since we were all just small children playing in the creek, or playing baseball with daddy. Now he is gone, and we have only those memories of the life we loved so dearly.

His spirit went home on June 14, 1943. As I watched him go, it seemed that everything we had was going. Later as we saw that dear body lowered into its resting place, our hearts were torn with grief, but his life will never leave us.

Our daddy did not leave us earthly possessions; he did not lay up treasures on earth; he left us far more than all the wealth of this world. He left with us the memory of a life well spent in a simple, loving, Christlike manner. As he lay on his bed with death's cold dew on his body, he still had his hand raised, pointing toward that home over yonder and still telling his children the way of life. This is our heritage.

Only God can know how each day seems a little more lonely without him and how our hearts yearn to hear his voice, but we know that he will be so happy as he walks the streets of heaven's sweet world and sings, "Tis so sweet to trust in Jesus."

William Miller Hubbard was born at Monticello, Ky., on April 1, 1892. At an early age he moved with his parents to the old Indian territory of Oklahoma. In May of 1916 he came to the Panhandle of Texas.

On February 12, 1917, he united with the Church of



the Brethren. In 1937 he was called to the ministry and in 1941 was ordained an elder.

On March 10, 1918, he was united in marriage to Ruth Gillis. During the years that followed God blessed their home with five children: Bryce, Cecil, La Verne, Juanita, and Eldon. All these children live in Texas and are active members of the Pampa church.

Besides his wife, children, and three grandchildren, he leaves his stepmother, one brother, two sisters, two half brothers, and two half sisters.

Miami, Texas.

La Verne Hubbard.

### Katie M. Krout

Katie M. Krout was born Dec. 27, 1884, the oldest of eight children born to the late Brother and Sister Milton Lehman. The Lehmans were well known, Bro. Lehman having served as deacon in the Codorus congregation for forty-five years.

Sister Krout was baptized on Dec. 1, 1900, in the Codorus congregation. She was active in church work all her life. In her early years she taught the ladies' adult Sunday-school class in the Codorus church. She was vice-president of the ladies' aid in the Madison Avenue church in York, Pa., and was faithful in her Sunday-school and church attendance while health permitted.

On July 14, 1906, she married Bro. Robert S. Krout. Together they served in the office of deacon from 1908 to 1930, when Bro. Krout was elected to the ministry. She was a good minister's wife. To them was born one child.

Sister Krout died on June 28, 1943, in the Lancaster osteopathic hospital. Surviving are her husband, son Lehman, three sisters and two brothers.

Funeral services were held in the Codorus church by her pastor, the writer, assisted by Bro. S. C. Godfrey, elder of the Codorus congregation. Interment was in the cemetery adjoining the church.

York, Pa.

M. A. Jacobs.

### Sister Cora Agnes Smith

Cora Agnes Smith, daughter of Joshua W. and Mary Ann Senseman Pittenger, was born Aug. 8, 1871.

She united with the church in January 1889 and at once took an active part in the work of the church. This activity continued unbroken until her last illness, which terminated in her death on the morning of July 19, 1943.

Early during the last illness she was anointed by her pastor, Bro. McFadden, and her nephew, Bro. Carl Lehman. She spoke frequently during her illness about the comfort and help of this anointing.

In November 1894 she was married to Bro. S. Z. Smith. Soon after their marriage they moved to a large farm in the Painter Creek congregation, where he was called to the ministry. Both husband and wife entered actively into this service. In due time Bro. Smith's ability in evangelism was recognized by the General Mission Board, and he and his wife responded to the call to give up their work as pastors of the Sidney, Ohio, church. In this pastorate they had the joy of seeing the church become established and active.

Their work as evangelists took them to the weak and isolated churches located in many different states from coast to coast. This service called forth their deepest sympathy and love and was not ended until the death of Bro. Smith in April 1930. Since then Cora resided with our sister, Dorothy and her husband, Bro. D. J. Grisso, Troy, Ohio.

Sister Smith leaves two sisters, Mrs. D. J. Grisso, Troy, Ohio, and Miss Lura Pittenger, Dayton, Ohio; two brothers, Joseph C., Atascadero, Calif., and John M., Philadelphia, Pa.; and a stepdaughter, Mrs. Alva Minnich, Union City, Ind.

Philadelphia, Pa.

J. M. Pittenger.

## Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Burger-Witmore.**—By the undersigned, the grandfather of the bride, at the Happy Hill Church of the Brethren, Aug. 22, 1943, Bro. Richard Burger of Udell, Iowa, and Sister Ann Witmore of Rich Hill, Mo.—Ira Witmore, Adrian, Mo.

**Briscoe-Fast.**—Cpl. Melvin E. Briscoe of Luke Field, Ariz., and Mae Fast of Kerman, Calif., at the Fresno Church of the Brethren, Aug. 25, 1943, by the undersigned.—I. V. Funderburgh, Rosemead, Calif.

**Custer-Ulrich.**—S/Sgt. Harvey Junior Custer of Castine, Ohio, and Freda Ulrich of Lewisburg, Ohio, by Bro. Wm. U. Wagner, July 10, 1943.—Mrs. Bessie Custer, Castine, Ohio.

**Holsinger-Ruble.**—Cpl. James Holsinger of Roaring Spring, Pa., and Lorna I. Ruble of McVeytown, Pa., by the undersigned at the Spring Run Church of the Brethren, July 29, 1943.—Lawrence D. Ruble, McVeytown, Pa.

**Root-Jenkinson.**—Emmett La Verne Root of Waterford, Calif., and Roberta Geneva Jenkinson of Laton, Calif., at the Laton Church of the Brethren, Aug. 28, 1943, by the undersigned.—Dayton E. Root, Laton, Calif.

**Wuthnow-Herr.**—Donald William Wuthnow and Mary Ruth Herr, both of Hope, Kansas, at the home of the bride's parents, Aug. 25, 1943, by the undersigned, uncle of the bride.—W. H. Yoder, Waterloo, Iowa.

**Yoder-Kring.**—By the undersigned at the Sumption Prairie Methodist church, Aug. 15, 1943, Milo J. Yoder of New Paris, Ind., to Mary Muriel Kring of South Bend, Ind.—Vernon H. Stinebaugh, Chicago, Ill.

## Fallen Asleep . . .

**Adams, George, Jr.,** son of George and Dorothy Adams, was born in Nappanee, Ind., April 9, 1923, and he and his wife died suddenly as the result of a truck accident at Rockford, Tenn., on Aug. 5, 1943. He had been in government service since March. He united with the Church of the Brethren when he was ten years old. A double funeral service was held in the Nappanee church by Bro. Theodore Miller. Interment was in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

**Amick, Ina Eshelman,** died Aug. 3, 1943, at the Nason hospital following the birth of a son. She was born at New Enterprise May 16, 1913, the daughter of Ira and Ella Teeter Eshelman. She was united in marriage to Arthur Amick March 14, 1938. He survives with the infant son, her parents, five sisters, two brothers, a half sister and a half brother. Sister Amick was a faithful member of the Church of the Brethren at New Enterprise. Funeral services were held in the Church of the Brethren at New Enterprise, in charge of the pastor, Bro. Wilfred N. Stauffer. Interment was in the New Enterprise cemetery.—Pauline Over, New Enterprise, Pa.

**Bankerd, Anna Christine,** widow of Charles Bankerd, died Aug. 3, 1943, at the home of her son-in-law and daughter, Mr. and Mrs. Marshall Crumbacker, Westminster. Her husband preceded her in death some years ago. She was the daughter of the late Upton and Margaret Mitten and was aged eighty-one years. Besides her daughter, she is survived by a son, six grandchildren, a brother and four sisters. All her life was spent in Carroll County. She was a faithful member of the church for over sixty years. Funeral services were held at the Pipe Creek church with interment in the cemetery near by. Elders J. J. John, E. C. Bixler and Earl Mitchell officiated.—Mrs. Walter Speicher, Uniontown, Md.

**Benton, Charles,** was born Nov. 2, 1876, at Browning, Ill., and died Aug. 21, 1943, at his home in Astoria. He was a son of Henry and Margaret Bair Benton. He was married to Annie Gruber on Dec. 29, 1896. Three children were born to this union. Two daughters, two brothers and a sister survive. Bro. Benton was a faithful member of the Astoria Church of the Brethren. He enjoyed a large circle of friends and acquaintances. Funeral services were held at the Astoria church, conducted by Bro. L. E. Fike and Bro. I. J. Gibson. Burial was in the Woodland cemetery.—Lizzie Riebling, Astoria, Ill.

**Bowman, Anna Elizabeth,** daughter of the late John and Magdeline Sanger Miller, was born in Rockingham County, Va., July 4, 1859, and died June 4, 1943. On Oct. 27, 1881, she was united in marriage to Joseph M. Bowman, who died Dec. 13, 1929. To



this union were born seven children. Two daughters preceded their mother in death. She is survived by three daughters and two sons, all of whom are members of the Church of the Brethren, also by twenty grandchildren and nine great-grandchildren. She and her husband and family moved to Fairfax County, Va., in 1903 and were charter members of the Fairfax congregation. She remained faithful in service and interest during the growth and progress of this congregation. Her family and her church were the first interests of her life, and her fine Christian character was an inspiration to all who knew her. Next to her Bible, the Gospel Messenger was her main source of reading. Her family cannot remember when the Messenger was not a most welcome weekly visitor during the sixty years of her married life. Funeral services were conducted in the Oakton church by Bro. E. E. Neff, assisted by Bro. J. A. Hollinger. Her body was laid to rest in the cemetery adjoining the church.—Mrs. John A. Miller, Fairfax, Va.

**Brower, Franklin B.**, adopted son of Brother and Sister J. D. Brower, was born Nov. 15, 1910. He met a tragic death on Aug. 2, 1943, while crossing a swollen stream on horseback. He grew to manhood in the South English community. At the age of twelve he united with the Church of the Brethren. On May 23, 1935, he was married to Pauline Fickling, who preceded him in death on March 10, 1941. Two sons will miss their father's companionship and care. Also surviving are his parents and two sisters. Franklin was an energetic worker, interested in his family, church and community. He had a special interest in keeping a home for his boys after their mother's death. Services were conducted by Bro. A. Wayne Carr at the church. Burial was in the cemetery near by.—Virgil Coffman, South English, Iowa.

**Brumbaugh, Ira M.**, a guest at the Morrison Cove home for the aged since Sept. 9, 1941, died at that place June 17, 1943. Mr. Brumbaugh was born at New Enterprise on Dec. 1, 1866, the son of David S. and Malissa Buck Brumbaugh. He was a member of the Church of the Brethren at New Enterprise since he was eighteen years of age. Funeral services were in charge of Bro. Wilfred N. Stauffer and interment was made in the New Enterprise cemetery.—Pauline Over, New Enterprise, Pa.

**Dadisman, Ruth**, daughter of Lee and Minnie Dadisman, was born Nov. 30, 1907, at Newberg, Oregon, and died Aug. 4, 1943, having been stricken with encephalitis. Ruth entered nurses' training at the Deaconess hospital in Marshalltown, Iowa, in the fall of 1940 and would have completed the course on Sept. 14 of this year. At the time she was stricken she was serving as a public health nurse. She was to have entered Bethany Hospital this fall as a registered nurse; this was one of her highest aspirations. Ruth was baptized into the Church of the Brethren at the age of thirteen and remained faithful to the church. Besides her parents, she is survived by five brothers and two sisters. Funeral services were held in the Fernald church by Bro. J. A. Eby of the Iowa River church, of which she was a member, assisted by Bro. Earl E. Jarboe of Fernald. Interment was in the near-by Nevada cemetery.—Mrs. Earl E. Jarboe, Fernald, Iowa.

**Earhart, Mary**, daughter of J. F. and Marian Earhart, was born at Wenatchee, Wash., July 19, 1928, and died June 11, 1943. In May 1938 she moved with her parents to Redmond, Wash., where she had since resided. Death came as a result of injuries received from a fall while at school. She is survived by her parents and a brother and sister. Mary was a fine Christian girl and her short life was an inspiration to her family and friends. Funeral services were conducted at the Redmond community church. Concluding services were held at Wenatchee and burial was in the Wenatchee cemetery. Both services were conducted by the writer.—Noble Deardorff, Wenatchee, Wash.

**Elliott, Laura Elizabeth**, was born in Sumter County, Ga., March 2, 1877, and died at the home of a daughter near Avon Park, Fla., Aug. 14, 1943. She was married to R. A. Elliott, and to this union were born eight children. Two died in infancy. She leaves her husband, four sons, two daughters, grandchildren, two brothers and two sisters. A year ago she suffered a stroke of paralysis and had been an invalid ever since. She was a faithful member of the Church of the Brethren for more than twenty years. The last Sunday before her passing she requested a service in the home. Funeral services were conducted in the home by the pastor, Bro. I. R. Fletcher, assisted by Bro. H. A. Spanogle. Burial was in Bougainvillea cemetery, Avon Park.—Mary Miller, Sebring, Fla.

**Garber, Mary E.**, was born to Daniel and Elizabeth Garber in North Manchester, Ind., May 10, 1874. In 1899 she was married to Dr. Samuel Larson Garber, who preceded her in death a number of years ago. To them was born one son, who survives her. She is survived also by four sisters, three brothers and three grandchildren. She resided in South Bend for the past nineteen years and was a member of the First Church of the Brethren. A sudden heart attack brought on the end rapidly. Funeral services were conducted by the writer in the Orvis funeral home. Interment was in the West Manchester cemetery with Elder R. H. Miller officiating.—H. F. Richards, South Bend, Ind.

**Gibble, Samuel Shank**, son of Samuel P. and Lydia Shank Gibble, was born July 7, 1861, near Annville, Pa., and died at the home of his daughter in Washington, D. C., Aug. 23, 1943. One of a family of fourteen, he is survived by only one. In 1883 he was married to Ida E. Overholser of Reamstown, Pa., who died Dec. 10, 1930. To this union two children were born; both are living. My father was a Christian gentleman of high character with

a good word for everyone. His motto was "Hear no evil, see no evil, speak no evil," and he lived it. He was incurably optimistic, and even when blind in later years, said he had much to be thankful for. He joined the Church of the Brethren at the age of twenty-eight and gave generously to it both of time and money. His energetic figure and voice were missed by all when the infirmities of age forced him to sell his insurance business and retire. He is gone, but the memory of his courtesy, kindness, friendliness and cheerfulness lives on to inspire his children and grandchildren.—Bernice G. Fraser, 3831 McKinley St., Washington, D. C.

**Good, Barbara**, was born June 13, 1879, and died Aug. 25, 1943. She is survived by six children, three stepchildren, thirty grandchildren, four great-grandchildren, and two brothers. Her husband died eight years ago. Her membership in the Church of the Brethren began in February 1906. Services were in charge of the writer, assisted by Elders A. C. Baugher and John Hershman. Interment was in the Mt. Tunnel cemetery.—M. Clyde Horst, Elizabethtown, Pa.

**Hileman, Luella**, daughter of Philip and Maria Workman, was born July 13, 1881, near Mabel, Oregon, and died in a hospital in Eugene, Oregon, on June 12, 1943. She was united in marriage to Calvin Hileman on Aug. 27, 1899. She is survived by her husband, three sons and three daughters, eleven grandchildren, five sisters and two brothers. She was a member of the Church of the Brethren at Mabel. Funeral services were conducted by the undersigned in the Veatch Hollingworth funeral home in Eugene. Interment was in the cemetery by the Mabel church.—H. H. Ritter, Mabel, Oregon.

**Kauffman, Catherine**, daughter of Elder Jacob and Sister Rachel Hollinger, died at her home at Brooks, Alberta, Canada, Aug. 2, 1943. She had been bedfast for some time. Cassie, as she was known to her friends, was born in Shelby County, Ohio, March 18, 1879. On June 19, 1901, she was united in marriage to Andrew J. Kauffman. To this union were born three children, one of them now serving with the Canadian army overseas. Three grandchildren also survive. She united with the church early in life and gave her life in service to the Lord. She was active in the music work of the church. She was a friend of every one and to every one. Funeral services were held in Brooks, and interment was in the Brooks cemetery.—Eugene Gnagy, Arrowwood, Alta., Canada.

**Landis, Lydia Catherine**, was born Sept. 26, 1873, near Broadway, Va. She was the only child of Joseph and Maria Whistler Branner. She was married to William A. Landis and in the forty-six years of happy Christian family life, seven daughters and two sons were born into the home. After several severe attacks of paralysis, she died in the Rockingham Memorial hospital on July 27, 1943. After a few years of residence in the Broadway community, the family moved near Dayton, Va., where Sister Landis resided until her death. She was a faithful mother and a loyal member of the church. She is survived by her husband and nine children. Services were conducted by her pastor, assisted by Bro. W. F. Flory in the Dayton Church of the Brethren. Interment was in the Raders' cemetery near Timberville.—Jacob F. Replogle, Dayton, Va.

**Mishler, Elmer**, son of Noah and Eliza Newcomer Mishler, was born Sept. 14, 1883, in Kosciusko County, Ind., and lived most of his life in Elkhart County. He died suddenly on July 27, 1943, following a year of ill-health. On Sept. 19, 1908, he was united in marriage to Alzina Davidhizer in Nappanee, Ind. He had been a member of the Church of the Brethren for thirty-one years. Surviving are his wife, four daughters, three sons, three grandchildren and a stepsister. Funeral services were held in the Nappanee church by the pastor, M. J. Weaver, assisted by Rev. L. E. Foudy of the Church of God. Interment was in the Union Center cemetery.—Hazel Grasz, Nappanee, Ind.

**Myers, Roy C.**, was born Nov. 8, 1895, and died at the home of his sister in Markleysburg, Pa., Aug. 14, 1943. Mr. Myers was not a member of any church. Services by the writer in the home. Interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

**O'Hern, Cleveland**, of Avon Park, Fla., was born in Sumter County, Ga., Sept. 13, 1893, and died at the Weems hospital in Sebring, Fla., Aug. 21, 1943. He leaves his wife, one son, two daughters, three brothers and three sisters. One child preceded him in death. He was a devoted and loyal member of the Church of the Brethren for fifteen years. The funeral was held at the church in Sebring by his pastor, Bro. I. R. Fletcher, assisted by Bro. H. A. Spanogle. Interment was in Bougainvillea cemetery, Avon Park.—Mary Miller, Sebring, Fla.

**Replogle, Mary Ellen**, daughter of Henry and Hettie Spidle, was born near Greenville, Ohio, June 29, 1861, and died at Flora, Ind., on Aug. 20, 1943. She was married to Horatio Replogle on Feb. 25, 1886. He preceded her in death by several years. She was a member of the Church of the Brethren since she was sixteen years old. She leaves four children, six grandchildren, one brother and four sisters. Funeral services were held at the Flora church with Bro. Ray E. Zook in charge. Burial was in the Pymont cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Rishel, Isaac James**, was born in Fayette County, Pa., Oct. 10, 1862. On May 31, 1887, he was united in marriage to Annie E. Knieriem, at Meyersdale, Pa., where they lived several years. Later he farmed in Fayette and Somerset counties. In 1911, they purchased a farm near York, where they lived the rest of their



lives. Mrs. Rishel died in May 1934. They had eight children, one of whom preceded the parents in death. Father Rishel was stricken with paralysis in 1938 to the extent that he could no longer be active, though he continued to go about some and attend church and communion until a year ago, when he became further incapacitated. On August 13 of this year a severe stroke made him bedfast, and on Aug. 20 he died while sleeping. Although Bro. Rishel had reached the age of eighty, he was young in appearance and in spirit. He was an excellent farmer, a trusted neighbor and a stalwart churchman. On Christmas Eve, 1875, he united with the Church of the Brethren, and was a faithful and consistent member throughout his life. He is survived by four sons, three daughters, twenty-two grandchildren and eleven great-grandchildren, two brothers and two sisters. Services were conducted by his pastor, the undersigned, assisted by Eld. J. J. Bowser. Interment was in Prospect Hill cemetery.—Edward K. Ziegler, York, Pa.

**Shives,** Jonathan Luther, was born in Fulton County, Pa., seventy-one years ago. He died on Aug. 28, 1943, at the home of his sister in Waynesboro, Pa. He was the son of Zachariah and Ellen Snyder Shives. He had been a resident of Waynesboro for twenty-six years. A few months ago he accepted Christ as his Savior and united with the Church of the Brethren. He is survived by five sisters and a brother. Services were held at his home conducted by his pastor, Elder George L. Detweiler. Interment was in the Fairview cemetery at Mercersburg.—Sudie M. Wingert, Waynesboro, Pa.

**Showalter,** Katherine Hope Wagner, was born Aug. 25, 1886, at Port Republic, Va., and died at the Georgetown hospital in Washington, D. C., April 22, 1943, after a short illness. She was married to William Edgar Showalter of Rockingham County on June 16, 1907. They moved to Fairfax County about twenty-eight years ago. To this union were born two sons and one daughter, who, with her husband, survive. She is also survived by four grandchildren. She was a member of the Oakton Church of the Brethren. Funeral services were conducted at the Oakton church by her pastor, Bro. A. J. Caricofe, assisted by Bro. Earl W. Flohr. She was laid to rest in the church cemetery.—Mrs. John A. Miller, Fairfax, Va.

**Swihart,** Margaret A., daughter of Charles and Elizabeth Bundy, was born Nov. 30, 1865. She spent her entire life in Marshall County, Ind. On Oct. 30, 1886, she was united in marriage to Lewis Swihart, with whom she lived on the same farm for more than fifty-six years. To this union were born two sons and five daughters. Two daughters preceded her in death. She united with the Church of the Brethren soon after her marriage and remained faithful until death. She was an earnest Christian and taught her children the way of the Lord; all of them united with the church of her choice. She suffered several strokes of paralysis and died May 22, 1943. She leaves her aged companion, two sons and three daughters, twelve children and eleven great-grandchildren. Funeral services were conducted by her pastor, the undersigned.—C. C. Cripe, Argos, Ind.

**Wolf,** Martha Ann Lawson, was born May 23, 1867, and died June 9, 1943, in the Methodist hospital in Los Angeles, Calif. On March 2, 1890, she was married to David Albert Wolf in the Pleasant Hill church at Libertyville, Iowa. To their union seven children were born, four of whom are living. She and her husband were elected to the deacon's office in 1894. In 1902 they were installed into the ministry in the Fairview church at Udell, Iowa. Her husband died on Oct. 9, 1913, leaving the family for her to rear. She was always happy when helping her children, her two grandchildren and two great-grandchildren. Her home was always open to visitors. She now rests in the Forest Lawn cemetery in Los Angeles, where the funeral was conducted in the Wee Kirk of the Heather.—Mrs. Bessie Clark, Modesto, Calif.

## Church News . . .

### California

**Fresno.**—Our church gave an offering of \$1,100 to La Verne College. The women's auxiliary and the men's brotherhood have managed to carry on the usual program of activities despite lowered attendance and other difficulties. The women's groups meet once a month in the homes to do sewing, quilting and Red Cross work. Once every other month a general auxiliary meeting is held at the church. The annual mother and daughter meeting was held in May. The men of the brotherhood meet and enjoy a potluck dinner and program one evening a month. There are now thirty-five young men of our church in service, and in order that they keep in touch with each other and the local church, the men are sending a news letter to each of them. A fellowship meeting was enjoyed in May; the men's group gave a dinner for the women of the church. Pastor Glenn Harmon served for a month this summer as the religious director of the Y. M. C. A. camp at Lake Sequoia. Bro. James Bowman of Bethany Seminary has been our assistant pastor during the summer and has had charge of the services in the absence of our pastor.—Alma W. Linebaugh, Fresno, Calif., Aug. 25.

**Laton.**—We are doing some repairing and redecorating in our church. A new floor was recently laid and the inside of the main auditorium painted. We expect to have the outside of the church painted soon. Several of our members are leaving and

our church and community will miss them. Pastor Dayton Root and wife have decided to stay with us during the coming year instead of going to Bethany Seminary, as they had thought of doing. They spent a month's vacation in Canada this summer. Our elder, Bro. Elmon Sutphin, and wife are leaving us. At our last monthly family night the church presented them with two wool blankets as a token of appreciation of their work among us. Although our number is small, we are looking forward to a profitable year. We would welcome any Brethren families who might locate in our community.—Mrs. Loretta Coffman, Laton, Calif., Aug. 26.

**Paradise.**—Our first love feast was held in the basement of the new church in May. At the August council meeting church and Sunday-school officers for the year were elected. Bro. J. J. Reppert was retained as elder. Work on the church is progressing slowly, owing to difficulties in getting materials. To date all bills are paid and a good reserve is in the treasury. We are looking forward to a revival meeting in October, to be conducted by Sister June Yearout of Sunnyside, Wash. The women have been busy making and mending comforters and sewing for needy children. We are happy to have Brother and Sister F. J. Edmister, formerly of La Verne and Winlock, Wash., with us. They have bought property and plan to make their home here.—Mrs. Clara Smith, Paradise, Calif., Aug. 30.

### Idaho

**Fruitland.**—Bro. Walter S. Coffman and family left us for Glendale, Ariz. This congregation extends best wishes and hopes that their work will be as successful there as it was here. A farewell program and a substantial purse gift were tendered them before leaving. Bro. Albert Hollinger, wife and son have arrived to succeed them. A program and pound shower have been given to honor them. An impressive installation service was conducted by Bro. C. N. Stutsman. The best interests of the congregation for the work of the kingdom are extended the new pastor as he begins his work here. A number of young people attended the summer assembly at New Meadows. They report an inspirational week.—Reina Downing, Fruitland, Idaho, Aug. 29.

### Illinois

**Astoria.**—Special recognition was given the aged members of our church on July 18. The children of our Sunday school have been bringing their offerings for feed for a heifer for relief, and have challenged the adult classes to buy the calf. Soon there will be enough to buy this heifer and a member of the church has offered to feed it until the time comes for shipping it. Four of our intermediates attended camp at Camp Kiwanis at Decatur. One of our young people attended camp at Deple Springs, Lewistown. Bro. E. F. Sherfy presided at our business meeting held Aug. 26. Plans were made to hold a revival meeting in November, with a love feast following. The church decided to put our pastor on full time. The pension plan was adopted. Plans were made for improving and painting the church and parsonage.—Lizzie Riebling, Astoria, Ill., Sept. 2.

**Dixon.**—We are happy to report that the debt acquired when remodeling our church a few years ago has been reduced to about \$150. We hope to have it all paid very soon. At the last meeting of the missionary circle, the members invited their families to a picnic supper at the farm home of Mr. and Mrs. Claire Baker. We have had very interesting Sunday evening services during the summer. One evening two soldiers from the Christian Service Center and one of the leaders at the center, located in Rockford, gave a program of songs with a message by the leader. One Sunday evening Mrs. Earl Eikenberry and her son of Sterling gave a program of poems, readings and songs on the theme, What It Means to Be a Disciple. Brother and Sister Wayne Gerdes had charge of the service on the evening of Aug. 29. Mrs. Gerdes had charge of the departmental work and gave readings based on Bible passages. The young people have been having very inspirational services. A sunrise service was the height of the group's activities for the summer. Paul Miller, adult adviser of the district B. Y. P. D., gave a short talk. After the service breakfast was served. A campfire service is being planned for the near future.—Bernadine Moss, Dixon, Ill., Aug. 30.

### Indiana

**Blissville.**—On the evening of Sept. 3 we met for our regular council meeting, with Elder C. C. Cripe in charge. We chose our church and Sunday-school officers for the coming year. Bro. C. C. Cripe was re-elected elder; Sister Ruth Burkholder Messenger correspondent and agent. September 12 will be our annual home-coming day, with Bro. Irwin Weaver of North Liberty as guest speaker. Our revival begins Oct. 10, with Bro. J. W. Fidler of Ohio in charge, and will close with the love feast, Oct. 25.—Mae Pippenger, Plymouth, Ind., Sept. 3.

**Camp Creek.**—Our love feast was held on June 5 with fifty-nine persons present. On Sunday morning there was a good attendance at the breakfast and Sunday school and church. On Aug. 15 we held our harvest meeting with a good attendance. Several of our members attended the district conference at Camp Mack.—Mrs. Amos Ruff, Etna Green, Ind., Aug. 24.

**Cedar Creek.**—On Aug. 30 we met in special council to consider the question of securing a pastor. Our present pastor, Bro. J. S. Flory, at a previous council meeting handed in his resignation to take effect Sept. 1. Because of declining years, Bro. and



Sister Flory wish to retire from active service and spend their time on a small farm they recently acquired. Since we have been unable to locate a new pastor, Bro. and Sister Flory have kindly consented to continue with the work here for the next six months and will relinquish the work at any time a pastor may be found. We appreciate this willingness on their part, and pray for the co-operation of all to help in every way possible to encourage the work which Bro. and Sister Flory have carried on during their pastorate here. At this time of war certainly we should all try to keep our churches going for the work of the Lord.—Mrs. Lawrence Smith, Garrett, Ind., Sept. 7.

**La Porte.**—Bro. Ira Long of Buchanan, Mich., will hold our evangelistic meetings Sept. 19 to Oct. 3. The love feast will be held Oct. 2. We met in council Aug. 5, with Eld. Ben Cross presiding. Bro. Kenneth Murphy was elected elder; Bro. Herbert Zook minister; Bro. Victor Rensberger Sunday-school superintendent; Mary Cross, church correspondent; Mary Cross president of ladies' aid. Two delegates to district conference were elected. Four letters were received. Our harvest meeting is planned for Sept. 3.—Mrs. Paul Wolfe, La Porte, Ind., Sept. 2.

**Logansport.**—Brother and Sister Lyle Albright of Bethany Seminary were our summer pastors. On June 20 our members gave them a welcome in the form of a miscellaneous shower of foods and cash gifts, accompanied with a short program. An entire Sunday evening program was rendered by Bro. Albright and the three other members of the Bethany men's quartet. When our June 23 council met we made plans for the Albrights to return here during the next school year on a part-time basis. During June two of our young ladies were married; one of them was the choir director. On June 27 Brother and Sister Albright went to Camp Mack to spend the week teaching in the junior camp. Three of our girls also attended the camp. Bro. Paul Thompson filled our pulpit that evening. Mrs. Albright and Hildreth Paul also assisted in the intermediate camp at Mack. Our district women's cabinet met with five of our neighboring churches in the Burnettsville church on July 14. The Berean class entertained the Home Builders' class on July 15. On July 25 our pastor and several other persons held an afternoon service at the Neal home for old ladies. On Aug. 1 Bro. Alfred Replogle gave us a helpful message. Our Sunday-school picnic was held at Dykeman park on Aug. 15. In the evening Bro. Albright began a week of inspiring revival meetings for us. On Aug. 22 two of the intermediates were baptized, after which we held our communion with Bro. Albright officiating. We have recently received three letters of membership. Two families of our good workers have moved away. Our choir has taken on added enthusiasm. Our council was held on Aug. 23 and we elected officers for the year. The Albrights left on the following day to return to Bethany Seminary.—Mrs. Florence E. B. Arnold, Logansport, Ind., Aug. 24.

**Maple Grove.**—On Sept. 6 we met in regular council with the writer presiding. Election of officers of the church and the Sunday school was held at this meeting. The writer was chosen elder for the coming year. Frank Snider is our Sunday-school superintendent. The past year has shown an increase of attendance and interest, for which we rejoice. It was decided to have a business meeting every quarter instead of twice a year. A committee was appointed to look after the purchase of new song-books for the church. It was decided to put forth an effort to call two men to the deacon's office in the near future. The annual harvest meeting was held Aug. 29, with Charles Stouder of Syracuse bringing two good messages. We are looking forward to Sept. 20 when we expect to begin a series of meetings, with J. E. Whitacre of Woodbury, Pa., as evangelist. The services will close with a love feast on Oct. 4.—William Brubaker, New Paris, Ind., Sept. 7.

**Middletown.**—We met Sept. 2 for a business meeting, with Bro. J. A. Miller in charge. Officers for another year were elected: Bro. Miller elder, Bro. O. H. Zirkle pastor, Bro. Floyd Spearman Sunday-school superintendent, Sister Florida Green Messenger agent and correspondent. We meet at the church every Wednesday evening for prayer meeting. Our love feast will be held Oct. 23. Bro. Frank Dillon preached for us last Sunday morning. Our aid society meets every two weeks on Thursday, with an occasional all-day meeting. We decided to buy a heifer and feed it until the time when we can send it to Europe. We are doing good work. We will be glad if any minister passing this way would stop and preach for us. That would encourage Bro. Zirkle in his work.—Florida J. E. Green, Middletown, Ind., Sept. 3.

**Monticello.**—Opal Foster, delegate to the state Sunday-school convention at Indianapolis, June 15-17, brought back a very interesting report. The quarterly council meeting was held July 12, at which time church and Sunday-school officers were elected for the coming year. Bro. Jay Johnson was elected as delegate to the district meeting. Several women attended an all-day meeting at the Burnettsville church on July 14. At this meeting the aid society cabinet from Manchester had charge of an interesting meeting. As it was inconvenient for the women to cook threshing dinners this year, they served a few sale dinners. They are also planning to do some canning for Camp Lagro. The Sunday-school picnic was held July 18 at the Pike Creek church. Two young people and a cabin mother went from our church to young people's camp at Camp Mack. Bro. A. J. Replogle filled the pulpit on Aug. 22 for Bro. Johnson. An installation service was held Aug. 29 for Brother and Sister Jay Johnson, who recently accepted the pastorate of the Pike Creek and

Guernsey churches. Bro. T. A. Shively of near Peru conducted the service in an impressive manner. A basket dinner was enjoyed and an afternoon reception was held in honor of the Johnsons.—Edna Sickler, Monticello, Ind., Aug. 31.

**New Hope.**—On Aug. 2 Brother and Sister B. M. Rollins began a revival meeting here. Bro. Rollins gave us very spiritual sermons each evening and Sister Rollins told stories to the children. Her series of stories on the Lord's Prayer was especially interesting. Brethren from Anderson, Middletown and Shoals visited us during the meetings. Six young people were baptized and the members were strengthened in their faith.—Mrs. J. M. Kaylor, Crothersville, Ind., Aug. 23.

**Plymouth.**—On July 11 we had an unveiling and dedication service for a new picture which now hangs in our church. The name of the picture is I Am the Way, the Truth, and the Life. Our harvest meeting and home-coming was held at the Union church on July 18 and Bro. J. E. Whitacre of the Pine Creek church was the speaker for the morning and afternoon services. On Aug. 22 Bro. Harry Rohrer gave us a report of the district meeting of Northern Indiana. Several members of our Sunday school attended the various camps at Camp Mack this summer. At our council meeting on Aug. 25 the Ministerial Pension Plan was accepted. We also decided to elect some new deacons on the first Sunday of October. The election of church and church-school officers was held. Bro. C. C. Cripe was chosen as our elder. On Aug. 29 Bro. Carl Yoder will bring the message while our pastor, Bro. A. C. Keim, will give the harvest meeting address at the Union Center church.—Mrs. Raymond Ullery, Plymouth, Ind., Aug. 27.

**Roann.**—Our two weeks' revival, Aug. 1 to 15, under the very efficient preaching of Bro. T. G. Weaver was one of refreshing help. Much good was done and the fine Christian work of Brother and Sister Weaver will not be forgotten. Following the meetings, Pastor Ernest Bowman and wife spend a short vacation at Camp Mack. Our Bible discussion group which meets before the Sunday evening sermon, with Bro. Bowman leading, has finished a study of the Book of Romans, with renewed interest in the teaching of Paul. Our women are very busy making clothing for the war sufferers; we also made three comforters for Camp Lagro. On Sept. 1 the women canned ten bushels of peaches for the camp. Materials have been purchased for the redecorating of the church in the near future. Elder Charles Oberlin will meet with us on Sept. 13 in council when the year's officers will be elected. Many are expecting to enjoy Middle Indiana district conference Oct. 7 to 9 in the Manchester church.—Sarah E. Ranck, Roann, Ind., Sept. 2.

**Rossville.**—Owing to transportation restrictions, the business of the church has been conducted at the regular service instead of at a regular quarterly council meeting. Several letters have been read and some granted. The church and Sunday-school attendance has been above the average and the interest is good. At this time, our pastor, Robert Sink, is holding a revival service in Leaksville, N. C. In his absence the pulpit is being filled by an Anti-Saloon League representative on Sept. 5, the home economics chorus on Sept. 12 with an hour of sacred music, and C. C. Hylton of the home church on Sept. 19. On Aug. 29 our pastor gave a four-year report of both the Rossville and Pyramont churches. There were forty baptisms in four years at the Rossville church, and ten for this year.—Lillian A. Hufford, Rossville, Ind., Sept. 6.

**Union City.**—Since our last report we have received five members by letter and six by baptism. It was inspiring to witness the consecration of five babies at a recent Sunday morning service. Two other unusual services were the town's semi-annual hymn sing and a missionary play sponsored by the Painter Creek young married people. Our vacation church school was well attended. The final program was given in co-operation with the three other schools in town. Several of our Sunday-school classes have had picnics at Harter park this summer. Elder D. G. Berkebile brought us a fine report from the Annual Conference. Our two delegates to district conference also gave good reports. At the August council meeting Bro. D. G. Berkebile was elected to continue as our presiding elder. The church decided to co-operate with the brotherhood in using the Ministerial Pension Plan. We invite our brethren to meet with us in communion on Oct. 6 at 7 p. m.—Rachel Keltner, Union City, Ind., Aug. 25.

**Wabash, Country.**—The attendance at church and Sunday school has been good during the summer. We are looking forward to having a revival meeting this fall. Our love feast will be held on Saturday evening, Oct. 30. All our neighboring churches are invited. The women are making comforters for sale, also aprons. Some food has been canned for the C. P. S. camps. We met in semiannual council Sept. 3. At this meeting Bro. O. O. Brubaker, who has been our superintendent for several years, was re-elected; other Sunday-school officers were elected. Our church is small but we are trying to set an example of Christian living in the community.—Mrs. E. G. Vincent, Wabash, Ind., Sept. 6.

## Kansas

**Buckeye.**—On June 9 we held our business meeting with Bro. Charles Reynolds in charge. Church officers were chosen for the coming year. Elder J. F. Burton of Topeka was chosen as our elder, with H. G. Correll, assistant. On July 4 Brother and Sister Lester Fagan were received into church membership; Bro.



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ELGIN, ILLINOIS

Fagan was installed in the ministry and Sister Fagan was given a license to preach. Elder Burton and Bro. Raymond Flory were in charge of this service. On Aug. 12 we met in business meeting and elected Sunday-school officers. Sister Ada Fagan has tendered her resignation as pastor of our church and Bro. Ward Nance of Bethany Seminary has been called as pastor for the coming year, beginning Sept. 1.—Mrs. Enoch Derrick, Abilene, Kansas, Aug. 29.

**Burr Oak.**—We met in business session on Aug. 15. Plans concerning the district meeting, which is to be held in our church this fall, were discussed. There was no report made concerning the securing of a pastor. Bro. S. E. Thompson still does the preaching and fills all regular appointments. We decided to hold our fall love feast on Sunday evening, Sept. 12. An invitation is extended to neighboring congregations to attend this service. We miss the faithful and regular attendance of our aged Bro. Beanblossom, who died in July. Sister Noah Renner, who suffered a light stroke several months ago, has made some improvement in her health. Sister Beanblossom and Sister Miller, who underwent operations, are recovering and hope to be back to normal health soon.—Mrs. S. E. Thompson, Burr Oak, Kansas, Aug. 19.

**Lone Star.**—Our members met on Saturday, Sept. 4, for our quarterly council and annual election of officers for church and Sunday school. Bro. J. M. Ward of Pomona, Kansas, was present to preside; we also enjoyed having with us Bro. J. F. Burton, our district supervisor, and Mrs. Burton. Two letters of membership were received. Reports from all the divisions of the church were given. Bro. W. A. Deardorff was asked to prepare a query to be presented to the district meeting in October, asking the district to consider and effect an organization to purchase and feed heifers to be sent abroad at the close of the war for relief work. It was suggested that this be a project for the young people. Bro. J. F. Burton will conduct a series of meetings beginning Nov. 29. Our love feast will be held at the close of this meeting. Bro. J. M. Ward was again chosen elder and Bro. D. H. Heckman assistant elder. Bro. J. W. Gorbitt is Sunday-school superintendent; Blanche Flory Messenger agent; and the writer correspondent. The church is planning for and eagerly looking forward to entertaining the Northeastern Kansas district conference on Oct. 2 to 4. Two delegates were elected to this meeting.—Mrs. J. W. Gorbitt, Lawrence, Kansas, Sept. 6.

## Maryland

**Broadfording.**—New Brethren Hymnals were purchased by the Sunday school and presented to the church at a special service. The monthly offerings for Brethren Service are continuing to be very good. The youth department had Sunday vesper services on the church lawn during the summer. A number of our young people attended the week-end fellowship camp at Peniel, July 24 and 25. The aid society has been busy making clothing and comforters for relief. It also made bed clothing for several families whose homes were burned. Four large boxes of clothing were sent to the Friends Service Committee. Quite a number of stuffed animals have also been made for distribution at Christmas time. The fall council meeting was held on Aug. 25, with Elder D. R. Petre presiding. October 23 was the date set for the love feast. A drama, For He Had Great Possessions, was given by the young people to a large audience on Aug. 29. Our evangelistic meeting will be held by Bro. Rufus Bucher sometime during the fall, the exact date to be announced later.—Esther Reid, Hagerstown, Md., Aug. 30.

**Locust Grove.**—August 1 closed a one week's meeting held by Bro. Clyde Morningstar. Each evening he gave a talk to the children. The attendance and interest were good. Seven persons were baptized and our congregation feels very much encouraged. Bro. Silas K. Utz preached for us on August 29.—B. R. Purdum, Mt. Airy, Md.

**Longmeadow.**—Our church attendance during the summer was good. Mrs. F. H. Crumpacker gave us two addresses about the work in China and how the missionaries met the conditions of the war in that country. We very much enjoyed the time she spent with us. Three young people and one intermediate attended camp at Peniel. Bro. Charles Byers was an instructor at the junior camp this summer. The young people have been studying the race problem, which is making us feel more kindly toward our fellow men. While studying the Negro, we invited Rev. S. W. Fields to speak on the Negro youth problem. The women have been canning vegetables for the C. P. S. camp near Williamsport, Md. We received a liberal offering recently for the boys there. Mending for the boys has been done by our women when their turn comes. Two delegates represented our congregation at the regional conference held at Roanoke, Va. Our summer council meeting was held Aug. 14. The harvest service was held the last Saturday of July at which time an offering was lifted for home missions. A small number of our young men are in the army or a C. P. S. camp. Most of the latter are on farms. October 30 is the date for the love feast. Bro. Ralph G. Rarick of Chambersburg, Pa., will hold our revival meeting in November.—Genevieve Rowland, Hagerstown, Md., Sept. 3.

**Pipe Creek.**—The church enjoyed having Bro. Philip Lauver as summer pastor. We had no series of meeting on account of the gas restrictions, but Bro. Lauver helped with two vacation schools of two weeks each, one at Pipe Creek, the other at Union Bridge. Three juniors, three intermediates and six young people attended Camp Peniel during the summer. On July 18 the adult round table met at the church for afternoon and evening services, with Raymond Peters and M. R. Zigler present. Five young people have been received into the church by baptism. On Sept. 1 the church met in semiannual council. Elder E. C. Bixler was elected to serve as our elder for the next three years, with B. O. Bowman assistant elder. On Aug. 26 the Union

## PENSION REMITTANCE BLANK

**Please Observe:** Always use this form. If possible, have local treasurer include with congregation's amount also that of the minister. If minister sends alone he should fill in name of congregation and district. Make remittance to Brethren's Pension Board and send to 22 S. State St., Elgin, Ill. Send promptly the first of each month for that month. No receipt will be sent but quarterly reports will be issued.

.....	Monthly Contribution	\$.....
.....	Minister	\$.....
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.....	District	\$.....

\*Penalty for Delay @ 10c per mo. \$.....

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Bridge and Pipe Creek Sunday schools met at Pipe Creek for the annual treat, at which time there was a brief program and farewell party for our summer pastor and wife.—Mrs. Walter, Speicher, Uniontown, Md., Sept. 3.

**Stone Ridge.**—Earlier in the year there were thirteen baptisms, two little girls at Easter time, and eleven after a series of meetings held by Brother and Sister B. M. Rollins. Of these eleven seven were parents. One was also received by letter and one by reconsecration. A children's day service was held on the evening of June 20, with more than forty children taking part. On July 20 the church held a birthday social, at which time each brought an offering for the building fund. The birthday gifts amounted to \$44.15. Other offerings added brought the total to \$58.65. After games for the children and the adults, a campfire service was held. Bro. H. R. Rowland, guest speaker, commended the church for the work being done and the interest shown. Pauline Rowland, district young people's adviser, spoke to the young people about attending camp. Four of our group were at the week-end session at Camp Peniel. Bro. Glen Winters took the Bethany extension course given at Bridgewater College the first two weeks of August. Eld. S. F. Spitzer and wife and Sister Wreatha Upole attended the regional conference at Roanoke, Va. The one hundred per cent Messenger club is in effect this year. September 19 has been set for the annual harvest home-coming service.—Cora Winters, Hancock, Md., Aug. 30.

### Ohio

**Canton City.**—As our Sunday school grows, we feel the need of more rooms. Therefore, on the first Sunday of each month, a special offering is lifted in the classes for a building fund. Earlier in the season we were privileged to see moving pictures of the C. P. S. camps at Kane and Marienville. The men planted shrubbery around the church, the women sponsored the redecorating of the basement and the young people redecored the Sunday-school rooms on the second floor. On Aug. 8 Bro. C. D. Bonsack of Elgin, Ill., was with us. We are looking forward to having him in a series of evangelistic meetings at a later date. Our church entertained the Fellowship of Reconciliation. Bro. Ralph Smeltzer of Chicago gave us a very interesting explanation of their work in relocating the American-born Japanese. On Aug. 22 Bro. Wilmer A. Petry, pastor of the Eastwood church, Akron, Ohio, preached for us while our pastor was directing a Southern Ohio youth's conference at Camp Sugar Grove. One Sunday we enjoyed having Dr. Laura Cottrell with us to tell us of her work in India.—Cora B. Masters, Canton, Ohio, Sept. 6.

**Center.**—We held our business meeting on July 14 and elected officers for the coming year. Two delegates will represent our church at the district meeting at Camp Zion. We are planning to have our Sunday-school outing at the church on Sept. 12, with a basket dinner; the evening program will be rendered by the Gideon chorus and an offering will be taken to help send Gideon Bibles to those in service. On Aug. 15 a group of our young people presented The Church Clinic, after which an offering of \$13.97 was taken for Youth Serves. We are looking forward to the coming of Brother and Sister J. W. Fidler on Oct. 24, for our

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series of meetings. Our fall love feast will be held on Oct. 3 at 7 p. m.—Elmer E. Frick, Louisville, Ohio, Aug. 30.

**Cincinnati.**—Our church will feel greatly the loss of leadership and inspiration which Bro. H. M. Coppock and wife have given to our group during eleven years of faithful service. Because of Sister Coppock's health they will make their new home in Clovis, N. Mex., where Bro. Coppock will be the pastor of the church. During these eleven years many things have been achieved; 117 new members have been received by baptism and by letter, and the membership has grown to 159. During this time a mortgage of \$1,800 has been paid and a new furnace installed. For ten of those years Bro. Coppock was only a part-time pastor, but during the past year he has been employed full time. Our contributions to the local and district programs, as well as to the total church work, have been good. On Aug. 21 four new members were baptized. Immediately afterward the congregation had a farewell fellowship for Bro. Coppock and gave him a pen and pencil. After the morning services on Aug. 29 the young people gave a farewell picnic luncheon for Bro. Coppock and had as a visiting guest Bro. Ben Studebaker. Our good wishes and earnest prayers go with Brother and Sister Coppock.—Leon Bolinger, Cincinnati, Ohio, Aug. 30.

**Pittsburg.**—We observed June 20 as Annual Conference day. Bro. John Grimley, who was our delegate to the Conference, brought back an interesting report. A basket dinner was followed by an hour of fellowship, special music and another phase of Conference work. A successful vacation church school was held during the first two weeks of July. Through the summer months our church has participated in the union Sunday evening park services. On Aug. 1 our Sunday school enjoyed a picnic on our church grounds. Brother and Sister Grimley have taken an active part in the work at the Sugar Grove camp. We have

## Announcements . . .

### DISTRICT MEETINGS

California, Northern—Modesto, Oct. 7-10.  
California, Southern, and Ariz. La Verne, Oct. 15-17.  
Florida and Georgia—Undecided, Oct. 8-10.  
Indiana, Middle—Manchester, Oct. 7-9.  
Kansas, Northeastern—Lone Star, Oct. 2-4.  
Kansas, Northwestern—Bur Oak, Oct. 15.  
Kansas, Southeastern—Osage, Oct. 23-26.  
Kansas, Southwestern—Pleasant View, Oct. 8-11.  
Maryland, Western—Fairview, Oct. 9.  
Missouri, Middle—Warrensburg, Oct. 2-5.  
Missouri, Northern—Rockingham, Oct. 22-24.  
Nebraska—Bethel, Oct. 8-11.  
Pennsylvania, Southern—Upper Conewago, Oct. 26, 27.  
Pennsylvania, Western—Johnstown, Walnut Grove, Oct. 27, 28.

### LOVE FEASTS

#### Colorado

Oct. 3, 7:30 pm, Denver.  
Nov. 14, Fruita.

#### Idaho

Oct. 17, Boise Valley.

#### Illinois

Oct. 3, 5 pm, Elgin.  
Oct. 4, 8 pm, Walnut Grove.

#### Indiana

Sept. 25, Fairview.  
Sept. 30, White.  
Oct. 2, Lower Deer Creek.  
Oct. 2, 7 pm, La Porte.  
Oct. 3, 7 pm, Rock Run.  
Oct. 4, Maple Grove.  
Oct. 7, Middlebury and Pleasant Valley at Middlebury.  
Oct. 9, 10:30 am, Buck Creek.  
Oct. 10, all day, Pleasant Hill.  
Oct. 11, North Liberty.  
Oct. 23, 7:30 pm, Middletown.  
Oct. 25, 7:30 pm, Blissville.  
Oct. 30, West Manchester.  
Oct. 30, 7 pm, Wabash Country.

#### Kansas

Oct. 2, Maple Grove.  
Oct. 26, Monitor.

#### Maryland

Sept. 26, Maple Grove.  
Oct. 9, 5 pm, Brownsville.  
Oct. 17, Fairview, Peachblowsom.  
Oct. 17, 6:30 pm, Pipe Creek.  
Oct. 23, Broadfording.  
Oct. 24, 7:30 pm, Beaverdam.  
Oct. 30, 2:30 pm, Longmeadow.  
Nov. 13, 2:30 pm, Piney Creek.

#### Nebraska

Oct. 3, Bethel.

#### Ohio

Oct. 2, 7 pm, Georgetown.  
Oct. 3, Stony Creek.  
Oct. 3, 7 pm, Center.  
Oct. 3, 7 pm, New Philadelphia.  
Oct. 6, 7 pm, Union City.  
Oct. 9, 7 pm, Poplar Grove.  
Oct. 10, 7 pm, Painter Creek.  
Oct. 17, Mohican.  
Oct. 23, 2 pm, Lower Miami.  
Nov. 7, 10:30 am, Wooster.

#### Pennsylvania

Oct. 2, 2 pm, Bachmanville.  
Oct. 3, Maple Grove.  
Oct. 3, Markleysburg.  
Oct. 3, 4:45 pm, Harrisburg.  
Oct. 3, 6 pm, Reading.  
Oct. 3, 6 pm, York, First.  
Oct. 3, 6:30 pm, Mohler house, Lower Cumberland.  
Oct. 3, 7 pm, Claysburg.  
Oct. 3, 7 pm, Salisbury.  
Oct. 3, 7:30 pm, Pittsburg.  
Oct. 5, 7:30 pm, Green Tree.  
Oct. 9, 2 pm, Skippack.  
Oct. 10, 2 pm, Kemper house, Spring Grove.  
Oct. 10, 7 pm, Mt. Joy.  
Oct. 10, 2:30 pm, Spring Creek.  
Oct. 10, 6:30 pm, Huntsdale.  
Oct. 17, Elizabethtown.  
Oct. 17, Marsh Creek.  
Oct. 17, 2:30 pm, Lebanon.  
Oct. 17, 6:30 pm, Waynesboro.

Oct. 17, 7 pm, Fairview.

Oct. 17, 7 pm, New Fairview.  
Oct. 31, 6:30 pm, Maple Spring.  
Nov. 6, 7, 1:30 pm, Latimore house, Upper Conewago.  
Nov. 7, 6:30 pm, First church, Philadelphia.  
Nov. 7, 7 pm, Beachdale.  
Nov. 7, 7 pm, Plum Creek.  
Nov. 7, 8 pm, Green Tree, Greentree house.  
Nov. 14, Lititz.

#### Tennessee

Sept. 25, 8 pm, Limestone.  
Oct. 2, 3 pm, Mt. Valley.  
Oct. 2, 7:30 pm, Knob Creek.  
Oct. 16, Beaver Creek.

#### Virginia

Sept. 26, 7 pm, Boyer.  
Oct. 3, 4 pm, Green Hill.  
Oct. 3, 6 pm, Oak Grove.  
Oct. 3, 7:30 pm, Bridgewater.  
Oct. 9, 7 pm, Pleasant Hill.  
Oct. 10, 8 pm, Greenmount.  
Oct. 16, Christiansburg.  
Oct. 17, 7:30 pm, Garber's church, Cooks Creek.  
Oct. 17, 7:30 pm, Linville Creek.  
Oct. 24, 7 pm, Mill Creek.  
Oct. 24, 7:30 pm, Unity at Fairview.  
Nov. 13, 7:30 pm, Timberville at Mt. Olivet.

#### West Virginia

Oct. 3, 6:30 pm, Crab Orchard.  
Oct. 3, 7 pm, Tear Coat.  
Oct. 9, 2:30 pm, Spruce Run.



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just closed a two weeks' meeting with Bro. James Moore as the evangelist. The church has been greatly strengthened by his inspiring messages and the personal work of Bro. Moore and our pastor in the homes.—Mrs. Dora Niswonger, Pitsburg, Ohio, Aug. 31.

### Pennsylvania

**Chambersburg.**—Our church conducted the union Sunday evening service in Chambersburg on July 11. The attendance at these services is the best of all the years they have been held. A young man, who is in the service of the country, was married while home on furlough, and he and his bride were baptized. A group of vacation Bible school boys have assisted in making an attractive service board on which are affixed the names of those who are away. The young couple who were our church custodians and who resided in the apartment connected with the church, have left a vacancy in this phase of our work since the husband has been called. On our service roll there are seventeen who are members of the church and fourteen others who are from the Sunday school or Brethren families. All of these are remembered in our prayers and other ways as well. Two of our faithful sisters, critically ill, have received remarkable help through the anointing service. Some of us represented our church in the outstanding district Sunday-school and ministerial meeting, held Aug. 3-5 in the Codorus church.—Ralph G. Rarick, Chambersburg, Pa., Aug. 25.

**Conewago.**—As the sun was setting on Sunday evening, Aug. 28, members of the church gathered at the stream on the farm of Bro. Elmer Ebersole to witness the baptism of nine young people. Bro. S. G. Meyer of Fredericksburg was the evangelist in a series of services. Of twelve converts, one was received on former baptism, one young man was baptized in West Greentree congregation and another young man in the Elizabethtown congregation. Our quarterly council was held at the Bachmanville church on Sept. 2, with Elder H. A. Merkey presiding. Two delegates to district meeting were elected. Bro. David Gible, from Manheim, preached a missionary sermon on Aug. 28 at the Conewago church. Bro. Ralph Ebersole attended a work camp near Philadelphia for two weeks. Bro. Frank Carper of Palmyra preached at our harvest home service on Sept. 5. The B. Y. P. D. expects to hold a fellowship meeting sometime in October. Our love feast will be held at the Bachmanville house on Oct. 2 at two o'clock. Marion Ebersole and Ray Gible represented the Bachmanville Sunday school at Camp Conewago. The Bachmanville church has been painted on the outside.—Bertha M. Shissler, Elizabethtown, Pa., Sept. 7.

**Shamokin.**—At our council meeting on May 29 we decided to relieve the Mission Board somewhat, and we are looking forward to being self-supporting soon. We also decided to divide the basement of the church into two Sunday-school rooms. These rooms are now completed and paid for. Our love feast was held on May 30 with Brethren Harry Eshelman and P. J. Forney assisting. Our children's day service was held on June 13. On June 20 our Brethren Service offering totaled \$50. The Sunday-school picnic was held on July 24 at Edgewood park. On Aug. 8 Rev. E. J. Pudney was with us and told about the work in the Belgian Congo. In July the young people started a contest and the attendance has been very good. The young people had charge of the opening service on the evening of Aug. 22 while our pastor preached at the Ash Grove United Brethren church. Sept. 19—Oct. 3 is the date set for our evangelistic meetings, to be conducted by Bro. Lowell Martin. Oct. 3 is the date set for our rally day and the dedication of the new Sunday-school rooms. The harvest home and Brethren Service Sunday will be observed Oct. 17. Our fall council and communion service will be held the latter part of October.—Desna Weikel, Elysburg, Pa., Aug. 25.

**Upper Conewago.**—Our church met in council Aug. 28, with Eld. J. M. Danner presiding. At this time we received the report of the deacons on their annual visit, and elected Sunday-school superintendents and delegates to Annual and district meetings. Bro. D. E. Brandt was elected superintendent of the East Berlin school and Bro. Truman Grogan for the other schools. The delegates to Annual Meeting are Elder J. M. Danner and Bro. Bruce Anderson. A good financial report was given by the several treasurers of the church. The church groves are being cared for by the men of the congregation. The aid society is doing some canning for Camp Kane. We are looking forward to the all-day meeting to be held at the Hampton house on Sept. 26. We expect Elders Michael Kurtz and Milton Hershey to be with us. We changed the time of our love feast from the third Saturday and Sunday of October to the first Saturday and Sunday of November.—Bertha E. Hull, East Berlin, Pa., Sept. 5.

### Virginia

**Hiwassee.**—Bro. D. B. Wampler held a revival meeting at our church during the first two weeks in August. The attendance was very good and eight persons were baptized and two reconsecrated. The offering was \$16.54. We also had our first vacation Bible school during the first two weeks in August; the school was conducted in the evening with Brother and Sister Wampler in charge. The attendance was good, with thirty families represented. The total enrollment was seventy-four. We had a program on the closing day. Bro. Wang Tung visited our church on Aug. 23 and gave an interesting talk.—Mrs. Gladys Dalton, Hiwassee, Va., Aug. 24.

**Pulaski.**—Bro. I. D. Hoy of the Boone Mill church held a week's revival for us. The interest and attendance were very



good and nine new members were added to the church. During the next week a new baptistry was installed in our church and dedicated free of debt. The nine converts were baptized in it. On Aug. 1 we met in council and all officers for the coming year were elected. The various organizations gave encouraging reports of the work being done. A letter was granted to Bro. Garnet Phibbs, who is a student at Bethany Seminary. Bro. Raymond Phibbs has gone to Camp Kane. Several persons from our church attended the district conference at Topeco. Pastor David Wampler plans to attend the regional conference at Roanoke. Bro. Wang Tung was with us recently and spoke to a large and appreciative audience.—Mrs. R. E. Murphy, Pulaski, Va., Aug. 28.

**Waynesboro.**—We met in council on July 12 with Elder D. B. Garber presiding. Information cards for visitors have been placed in a rack near the front door. We decided to paint the outside of the church; the ceiling has recently been painted. The treasurer's report was good. The Bible school was held June 14-25 with five teachers and four assistants; the enrollment was 125. The juniors did some work for relief; the girls and boys gave an offering to buy material for aprons, which the girls helped to make. Eleven dresses were also donated. These garments will be sent with the clothing given by the women's work. The church and Sunday-school attendance is good. A series of meetings is to begin Oct. 3, conducted by Bro. Harold Myers. Four persons have been baptized since our last report. Twenty-one of our young people attended the various camps at Bethel. The men's group paid their transportation; the women's work paid for one of the intermediate's expenses and the junior department paid for a junior boy's expenses.—Mrs. D. B. Garber, Waynesboro, Va., Aug. 24.

Washington

**Outlook.**—On July 4 Bro. Lorell Weiss of La Verne College brought us an inspiring message. Our pastor, Bro. Frank Wagner, has returned from a visit to his old home in Kansas and has decided to remain with us another year. We have just closed a vacation Bible school under the leadership of Ruth Neff, Alberta Lyons and others; there was an average attendance of fifty children. The ladies' aid and the men's work have decorated the inside of our worship room and painted the parsonage. Several of our members attended the summer assembly at Olympia and report an interesting meeting.—Mrs. Artie Bacon, Outlook, Wash., Aug. 24.

Wisconsin

**Rice Lake.**—In June we entertained the young people's conference and had the pleasure of having sixty visiting members from our sister churches, Stanley, Maple Grove, Chippewa Valley, and our newly organized church at Menominee. An interesting program was enjoyed by all, and with it the association with and several inspiring talks given by Bro. Raymond R. Peters, who was with us for the meeting. We held our annual church day on Aug. 15 and Elder John Heckman of Polo, Ill., gave us some interesting history of the church. On the following Monday evening we held our business meeting with Bro. Heckman officiating. The church and Sunday-school officers were elected for the coming year. Bro. Heckman was retained as our elder for another year. Pastor C. A. Bryan handed in his resignation but will be with us for a few months while we will be looking for some one to fill his place.—George M. Hineline, Rice Lake, Wis., Aug. 25.

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Note: All addresses 22 S. State St., Elgin, Ill., unless otherwise given.

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Brief stories about the Pennsylvania Dutch who have contributed much to American life through their qualities of courage, industry and thrift. Among the stories are some on Christopher Sauer, Conrad Beissel and the Ephrata Cloisters, the customs of the "plain people" and their adherence to the peace-loving philosophy of their forebears. Full-page color illustrations. For juniors up. 1943. 32 pages, size 10¼x11¼ in.

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A delightful story of an early Dunker maid, written by a Brethren writer for Brethren children and youth. 1942.

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From the time the Wayne family sets out for Indiana in a covered wagon until the descendants of that family return in a trailer to the Smiling Hill farm many interesting events happen. The story teaches love for rural life, and is one the whole family will enjoy. Eight years up. 312 pages, size 6½x7 in. 1937.

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Fifteen stories of peacetime adventure and heroism that junior and intermediate boys and girls like. 1929.

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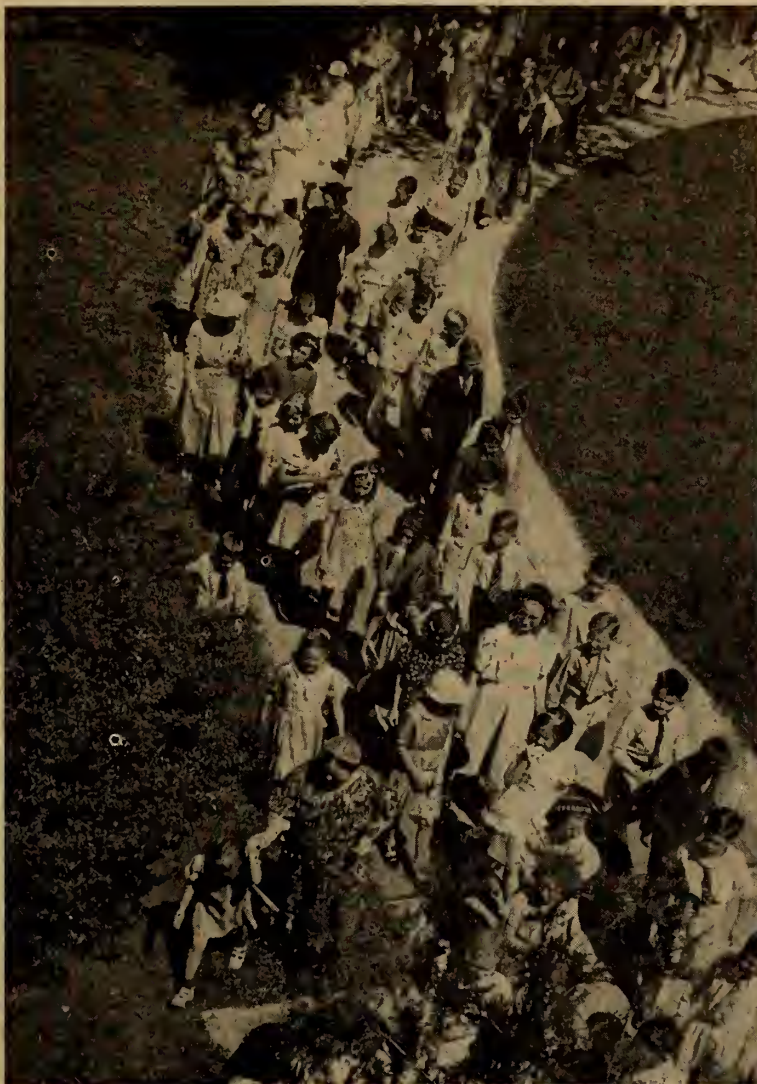


# GOSPEL MESSENGER

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Number 40



The annual opening of the public schools again centers our attention upon the children in our homes and in our community and nation. Those who are outlining the blueprints for a better world may well pause and consider who will enjoy the blessings envisioned in the "brave, new world" of tomorrow. Whatever the future may hold of all that is better and more beautiful, it can have little value or meaning without the picture of the world's children right in the center. There can

be no future without them. Most of the makers of the blueprints will live and linger a little longer, and then they will go the way of all men and women, who, after all, "have no continuing city" here.

It is good to have blueprints made, and it is most important that the makers keep vividly in mind those for whom the blueprints are outlined. But in the final analysis, those who read and apply the blueprints will be making tomorrow's world. Therefore, the actual builders, too, must have a constant concern for the children. Finally, we must not forget that the

## *Building a Better World for Whom?*

but the important thing is to keep our minds and hearts and eyes focused steadily upon those who are the future. Cornelia, the Roman mother, couldn't match the costly jewels of her guest, but she matched the wisdom of the ages when she gathered her children into her arms and said proudly: "These are my jewels!" Our children carry the eternal promise of a better world. We cannot afford to forget that their welfare, nurture, and growth are the primary concerns of living. "Why build these cities glorious, if man unbuilted goes?"—L. Avery Fleming.

world's children, the men and women of tomorrow, will have a hand in the building. And they may revise some of the blueprints, and replace still others. The long history of blueprints has been one of constant revision, replacement, and new ideas. The houses we live in today were not built from yesterday's blueprints, and already we are being entertained with fascinating stories of the houses that will be built tomorrow.

Much more might be said about building a better world,



## Around the World...

The Associated Church Press is sponsoring Protestant Press Month in October. This is the first year such an attempt has been made, but it is hoped by the church press that it may become an increasingly valuable annual custom, not only for the purpose of increasing circulation but for calling attention to the tremendous service rendered by the religious press.

The average weekly, monthly and quarterly circulation of the church press is 13,000,000, this being distributed over about 1,000 periodicals. As over against this figure, we are told, 50,000,000 copies of newspapers are being printed every day; 55,000,000 copies of weekly magazines come off the presses every week, and 95,000,000 copies of monthly magazines are circulated each thirty days. Not less than 1,100,000 tons of paper are used for books annually.

In the words of the president of the Associated Church Press, Bernard J. Mulder, "From these figures one gets somewhat of an idea of the amount of reading material offered to the American people annually, some of it good, some indifferent, some bad, and a good deal very bad. The amount and kind of material food that is being fed the American people these days is almost staggering and terrifying."

The proportions of motor unfitness among young men are appalling, says Dr. Thomas K. Cureton in a report presenting his findings from a study of the motor fitness of young men at the University of Illinois. By motor fitness is meant the capacity to run, jump, dodge, fall, climb, lift and carry loads. Dr. Cureton says that physical training programs are not compensating rapidly enough for urbanization with its associated mechanization, indoor work, dependence on motor vehicles and the lack of hard physical work in youth.

The American Friends Service Committee is seriously considering continued participation in the administration of the Civilian Public Service. In view of the increased effort of the government to exercise control over the program, a poll is being made of the men in camp and the Friends who are supporting the program to determine whether continued administration is desired. The whole problem of the organization and support of Civilian Public Service will be up for reconsideration and review in October when the three religious agencies confer with General Hershey on the renewing of the "gentlemen's agreement" under which they are operating at present.

A total membership of 2,051,861 communicants, the largest recorded during 237 years of organized Presbyterianism in America, was reported recently by the Presbyterian Church in the U. S. A.

A ten-year record for contributions was broken by the Presbyterian Church in the U. S. A., according to annual statistics of the church made public recently by Dr. Lewis S. Mudge, acting stated clerk of the general assembly.

A study of the social effects of alcoholism has been initiated by a committee on alcoholism set up by the Boston Council of Social Agencies. More than 100 social institutions of one kind and another are included in the council which established the committee.

Former Governor Ralph Carr of Colorado admitted in Portland, Oregon, recently that his defense of the rights of persons of Japanese ancestry in his state probably "finished him politically," but he said he could have followed no other course without sacrificing his convictions.

Although Smith College has been confronted with a storm of protest following the announcement of the appointment of a twenty-seven-year-old Japanese national, Dr. Shuichi Kusaka, as temporary lecturer in physics for the present school year, it was reported that President Herbert J. Davis has declared he has no intention of rescinding the action, local protests notwithstanding.

In an effort to make it possible for minors to obtain food at restaurants, without the temptation to indulge in alcoholic beverages, Assemblyman Lorne D. Middough, chairman of the assembly interim committee investigating juvenile delinquency in California, declared himself in favor of changing the state law so that the sale of food would be prohibited in places where liquor is dispensed.

Religious training in the home is the most powerful and effective way to meet the rising tide of juvenile delinquency, says J. Edgar Hoover, head of the Federal Bureau of Investigation.

The CIO Industrial Union Council of San Francisco went on record recently to "allow return to San Francisco of loyal Japanese and Americans of Japanese descent when military authorities approve."

An order has been received at the American Bible Society house in New York from the Norwegian government for 9,000 Bibles and 15,000 Testaments. All Bible printing has been prohibited in Norway since 1941.

British scientists have made all of their writings available to the men in German and Italian prison camps throughout England who have an interest in scientific matters. This material was formerly not available to these men since most of their material must come from their own governments.

In celebrating the fiftieth anniversary of his ordination to the priesthood, Most Rev. Francis C. Kelly, bishop of Oklahoma City and Tulsa, called in an attorney and gave away all of his personal possessions. His library of more than 5,000 volumes will go to the little college of Prince Edward Island, Canada, where he studied for the priesthood.

Urging repeal of the sixty-one-year-old Chinese exclusion acts, Chairman Sol Bloom of the House Foreign Relations Committee said recently that the time has come to show China the respect its fight against the acts has merited. Bloom maintained that admission of the 105 Chinese who could enter the country under the United States quota system would not affect the situation of labor here, and declared action on the issue should be taken now.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

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Number 40

## *The General Forum*

### THIS IS MY COUNTRY

BY KERMIT EBY

"REMEMBER, Dick, to keep close to the people—they are always right and will mislead no one," Abraham Lincoln wrote to his son.

Walt Whitman, the poet of the people, sang Lincoln's faith:

"One's-self I sing, a simple separate person,  
Yet utter the word Democratic, the word En-Masse  
..."

In his *To Workingmen*, he writes:

"Will you seek afar off? you surely come back at last,  
In things best known to you finding the best, or as  
good as the best,  
In folks nearest you . . .  
The popular tastes and employments taking precedence  
in poems or anywhere,  
You workwomen and workmen of these States having  
your own divine and strong life,  
And all else giving place to men and women like  
you."

"And that where I am, or you are, this present day,  
there is the centre of all days, all races,  
And there is the meaning to us of all that has ever  
come of races and days, or ever will come."

Jefferson, the philosopher of American democracy, wrote: "It is my principle that the will of the majority should always prevail. . . . Every government deteriorates when trusted to the rulers of the people alone. The people themselves are its only safe depositories."

The faith of Lincoln, Whitman and Jefferson in the common man needs reaffirmation. Throughout the world false gods have beckoned. Even here in America, their siren voices have been heeded by some. Man, these tempters say, is incapable of understanding the good and acting

according to his understandings. Instead, it is the responsibility of the state, which can do no wrong, to make his decisions for him. Power over man, not power with him, has become the doctrine of today's reactionary elite. Those who assert their doctrine of the absolute sovereignty of the state and the responsibility of the elite have given us fascism, a form of government and an organization of society which degrades mankind and ultimately destroys him. The Germans, who assert their doctrine of the superman and super-race, the nazis, who kill the Jews and debase their conquered slaves, are themselves degraded—and tomorrow they will be the new pariahs of Europe.

No, indeed, men are not means to ends nor has justice any meaning in the abstract. It is meaningful only as it is applied to the poor and oppressed, to the weak as well as the strong.

Justice in our free, democratic society rests on spiritual foundations. Men do not become really free when they are freed from restraints. True freedom means an adequate conception of man as a free, moral agent capable of making choices and of accepting the responsibilities for his choices. The new world we plan for tomorrow is not a world separate from man. Utopias do not exist in vacuums. The good life our world has longed for throughout the years will be good only in proportion to your and my recognition that man has rights and responsibilities and the capacities to exercise both.

It is the duty of you and me, who love our country, to reassert our faith in the sacredness of human personality, in the dignity of mankind, in the collective judgment of the common man. This philosophic conviction, once engrained into our very bloodstream, must be the stimulus for our actions. The Negro victim of white arrogance,



the colored victim of Western imperialist exploitation, the poor who, in the words of Anatole France, "share with the rich the right to sleep under bridges"—all these are looking to this country of ours to reaffirm the American dream.

America, the America you and I love, needs to renew its faith in the ideals which made it great, needs to share the conviction that this is "the century of the common man." By such affirmation, our America lived and became great; without such affirmation our America will die!

*Washington, D. C.*

## I Went to Church at Nisswa

BY C. H. SHAMBERGER

ATTENDANCE at church while on vacation always has a certain fascination. It is of particular interest when it is in an out-of-the-way place such as mine was this year. It was in the lake region where there are many people during the summer and very few during the rest of the year.

I went to church for one good reason and one that was not too good. The primary reason was the desire to worship. Much as I enjoy nature it has never become a substitute for formal worship and when Sunday comes around I like to go to church, even if it means leaving lakes or mountains or any other bit of God's wonderland.

Then, I am always a bit curious about how people worship in these remote spots. Here it centered around a church where winters are long and incomes are short.

A visitor is always something of an intruder. The people who go there regularly are used to one another. They know how they sing. They know about what the preacher will say and he knows about what they want and will take. A visitor makes some difference. He is likely to look different and people wonder about him.

However, I do not think I made much difference at Nisswa. It was the vacation season and other vacationers were there in sufficient numbers to make me inconspicuous. In a situation like that the visitors can be distinguished by sunburn in contrast to the tan of those who reside in the locality.

The boys who lounged on the steps outside and eyed one and all as they came in later proved to be the ushers. However, they left us upon our own to take the seats which were available down front. People at the Nisswa church fill the back seats first. It is a custom not confined to remote spots.

We sang Crown Him With Many Crowns. It seems to me I have sung that wherever I have

gone to church. I recall a thousand college students standing on their feet and singing it as a climax to a conference in Northfield, Mass., in 1918. We used to sing it in camps, and in the years at Elgin it was one we sang often. It is a marvelous thing that Nisswa can sing the great hymns of the church.

Later a quartet was announced to sing Must Jesus Bear the Cross Alone. Three of the members of the quartet were practically overcome with stage fright and I felt that anything might happen, but they went through with it and came out on key. There seemed to be a feeling that it was grand music and I shared the feeling.

The pastoral prayer included a plea for "our pianist, Mrs. E. A. Anderson, who underwent a serious operation this week." It seemed to be both a request for healing and an announcement to the group. It was an illustration of how closely knit the members of the church seemed to be.

The sermon was about the various names of Jesus as found in the Scriptures. A girl sitting ahead of me kept making notations of Biblical references. She did not look like a girl who would do that kind of thing. The man to my left went to sleep when the sermon dealt with an attempt to prove that there was no conflict between what the Bible and science say about the age of the earth and of man on it.

At the conclusion of the service there was opportunity for anyone who wanted to be saved to raise the hand, but apparently everyone was saved or did not desire to change his status. I am always a bit embarrassed under such circumstances, and felt perhaps others were, but in this case I suppose the local people must have become accustomed to this procedure by hearing it at each service.

There were special envelopes for any who wanted to help finish the upstairs at the parsonage, and the minister explained that the regular offering went to pay his salary.

Nisswa set me thinking about a lot of small communities in which people band themselves together to maintain a church under discouraging conditions. Young people go off to places where they get jobs that pay them more money. Snow gets deep at Nisswa in the winter and the thermometer goes down to forty degrees below zero. In the summer there must be a temptation to stay away from church to capitalize on vacation trade. Every community has problems which tend to make it difficult for groups to maintain a church program.

The minister at Nisswa was recently out of Bible school. If he has great ability he will want



to go where there is greater opportunity. If he does not develop he will lack ability to meet the problems in the Nisswa area.

The Church of the Brethren has a lot of "Nisswas." They are churches in rural communities where the going is often tough. I cannot think other than that they make a difference for righteousness in their neighborhoods. They must have serious discouragements but there must be encouragement in the conviction that because of them the name of Jesus is continuously brought to the community.

*Minneapolis, Minn.*

## Pertinent Texts on the Church

BY WARREN W. SLABAUGH

### IV. The Discipline of the Church

*Text: "If he turn aside from hearing them, tell it to the church; and if he turn aside from hearing the church, let him be to thee as the gentile and the publican" (Matt. 18: 17).*

THE early church was a community bound together closely and separated from the world. This cleavage between church and world was not an accident to be deplored; it came about in the very nature of things. For the church was not another social organization, created for good ends; it was a spiritual organism, the *koinonia* of the Spirit. Therefore, it was unique because of the revolutionary experience which had come to it. As Paul later stated it, the church was "in Christ," and was "the body of Christ," both phrases describing a spiritual experience. Therefore not out of enmity for the world but because of their unique state in Christ, those in the church found themselves a society apart. They were in the world, though not of the world. It is a matter of deep regret that the church today has so largely lost this sense of separation from society.

It followed, therefore, that discipline became a normal part of their community life. They admitted new members into the fellowship and by the same inherent authority might dismiss members. This was not a power arbitrarily exercised but according to the ethical standards found in Christ, and for the purpose of maintaining "the unity of the Spirit in the bonds of peace."

It is very sure that this discipline consisted largely in moral pressure which the group brought to bear upon its members. With such a close agreement as to what constituted proper Christian behavior, the state of anyone who differed too radically would become exceedingly uncomfortable. We cannot be sure what all is involved in the story of Ananias and Sapphira, but this explanation seems reasonable. There was no rule

enforced that they should contribute part or all of their wealth to the common fund, but the practice seemed so eminently the Christian thing to do that although the incident produced excitement and fear, there was no question as to its justice.

Jesus' words in the text quoted above are clear cut. "If thy brother sin" (the words, "against thee," are omitted in the best manuscripts), it becomes the duty of the one who knows it to restore such a one. Acts which are contrary to the accepted pattern of the Christian brotherhood cannot be passed over lightly. The atmosphere is to be one of purity, and to deny the ethical demands of Christ destroys the fellowship itself. Therefore discipline is imperative; it should be constructive always, seeking to gain the brother. But in the spiritual interests of the body of Christ it means finally parting company with the one who by his continued rebellion has already broken the bonds of fellowship.

*Bethany Biblical Seminary.*

## Attitudes

BY ROSS COULSON

### Number Five

WHEN we act under any given situation, are we subject to the whims of circumstance? Do we give way to impulsive feelings aroused within us; for example, the propensity to strike back when struck? Or do we stop to understand and consider the consequences of our acts? Do we consider the implications involved?

Have you ever done a hateful act which gave you much sorrow and tribulation? Acts, when all the facts are calculated, sometimes add up to dire and miserable consequences.

I think many of us have felt compunction for some of our escapades and misdeeds. Many times we have let our emotions control our acting rather than use our higher thought centers.

This is true many times when we are children, but it should decrease proportionately as we become more mature personalities. We should be seeing more implications in our acts as we become more educated. We should be able to make use of our past experiences, as well as of those vicarious experiences we read and hear about. By taking time every day to become sensitive to Christ's standards of love in all our relationships, we will more likely be considered co-operative.

Only as we let a purpose in our life, such as becoming more Christlike, predominate, will we become more mature sons of God. Only as we become more Christlike will we reap the abundant life, for he is the way, the truth, and the life!

*C. P. S. 16, Kane, Pa.*



## Home and Family

### WE MUST SHOW THEM

BY SARA GROSSNICKEL

To Anne Jane the world had seemed suddenly to stop. "Perhaps it would be a good idea," she reflected, "if the world would stop and consider where it is going." But men kept right on hating and killing each other, creating ruin and havoc and breaking hearts and homes.

She closed her eyes for a moment and tried to imagine what it would be like to have world peace. It seemed that the best years of her life had been spent in fear of war. For years there had been war in other countries and now America was deep in the conflict.

Anne Jane remembered Bob's last words before he went to camp. "We will show them a better way, Anne Jane. We must make them see that brotherhood will win in the end." This was not the first time she had thought of those words. They had been on her mind a great deal lately. She was conscious of the fact that Bob was doing most of the showing. Far away in a C. P. S. camp, he was ready to go into detached service to help fight forest fires. She had felt up to now it was something he must do alone.

Anne Jane began to think that pacifism was more than most people realized. Conscientiously objecting to war was only a part of it. It was a way of life in war or peace. It meant living at peace with your neighbor, lifting the fallen, lending a helping hand to those in need, sending the gospel to darkened lands.

She felt that the attitude of many so-called Christians toward the Japanese and German people was a threat to the way of brotherhood, which must be practiced if we are to have enduring peace. People need only to follow the words of the Master. Who really is a brother but one who chooses to construct rather than destroy?

Now that she thought of it there was much which she could do. There was canning to be done; there were comforters to be made, funds to be raised for the support of the camps, and hundreds of other little things that speak plainer than words. The adult adviser had asked her to tell the young people about her visit to camp. Now she could explain to them more vividly and more clearly the purpose of Civilian Public Service and life in the camps. They ought to know that the boys in C. P. S. camps were not there for a place of safety. They were willing to give their lives if need be to help others to live.

And was not a teacher needed for a class of small

boys? What an opportunity to instill into their young hearts the way of life from the Word of God!

Tomorrow Anne Jane and Bob would celebrate their first wedding anniversary. Although far apart, they were together in one aim—brotherhood. She knew just what she would write Bob. "We will show them a better way. We must make them see that our way will win in the end."

Myersville, Md.

### Life's Way of Blending

BY MRS. EFFIE CLOUSE

Life has a way of blending pleasure and sorrow. Have you ever noticed the strong character that develops when an individual lets these two essentials of life blend sufficiently? Let us imagine such a person walking along the shore. He looks down into troubled waters, casts a net, and first brings up only pleasure. He casts the net again and brings up only sorrow—but there is enough of each to make a good full measure.

This is the way it should be, and many would not want it otherwise. It makes life more temperate, and helps one to be more understanding of others. Often the loveliest flowers that grow are those obliged to force their way out from under stones, or to grow in a weedy corner, hidden from view. But this need not be a cause for worry, for someone is sure to come along and admire the rich beauty of that which has had to struggle for life.

Many have wondered why God put ugly creatures in the world, and what use they really are. I can imagine his one great purpose was to make people contrast the ugly with the beautiful. But strange to say, no one has ever wondered why God made flowers.

This could be one way life blends the ugly and the beautiful, but many and varied are the ways man can show his character to the world. Very seldom do we find a sympathetic ear in one who has not found sorrow along the way and turned it into a benefit to avert his mind from the wrong kind of pleasure. We may grow calloused.

I had passed a blind boy many times as he stood on the pavement asking for a few pennies, giving in return poems he had composed. He wanted some of this money to help pay for a typewriter he had purchased to rewrite his poems. After he saved my life when I had attempted to take a short cut across a busy street, I felt like giving him every dollar I had. I did give him money, but I did more. I had found something important. I found that a boy who could not see could hear that which meant danger to him—a car coming in the distance. He had learned to judge the time of a car's passing so that he might know when to cross a street. I helped this boy through my eyes to do for his great interest—his poems—what his hearing had done for me. When I encouraged him in his work I was well repaid by the happy smile that lighted up his features. His eyes although now expressionless sought the source of the voice he heard. He remembers it distinctly, for as soon as he hears me speak I need not tell him who I am. What I do for this boy I do not only because of gratitude, but because I have found out that giving service to others out of the fullness of one's heart is the secret of true happiness.

New Enterprise, Pa.

### Questions and Answers on the Ministerial and Missionary Pension Plan

**Question:** I serve a local church on the free ministry basis. May I become a member of the Plan?

**Answer:** Yes, indeed. Any ordained minister in good standing in the church is eligible to participate.

**Question:** Upon what basis is the calculation for the 4% contribution of a free minister made?

**Answer:** In the case of free ministers the basis of calculation is \$1,200 salary a year, which would mean a contribution of \$4.00 per month.

**Question:** I am an ordained minister teaching in the local high school, and I do not serve a local church as pastor. What is the basis on which I may join the Plan?

**Answer:** The same as in the case of a free minister.



## Brethren Service

### BRETHREN SERVICE BRIEFS

**Leland S. Brubaker** left Miami by plane on Sept. 9 to spend several weeks in Puerto Rico. He will inspect the hospital at Castañer and will help in the setting up of the two new C. P. S. units in Puerto Rico. These are being administered by the Friends and the Mennonites under the general supervision of Rufus King, director of the Brethren unit. He may also proceed to the Virgin Islands where negotiations are under way for the placing of a small group of C. P. S. men. In the meantime, word has been received in Elgin of the death by drowning of Elmer Hartzler, a Mennonite member of the Castañer Unit. No details are yet available. The serious illness of I. Harvey Horner, formerly assistant director of Camp Kane, has also caused the Castañer unit much concern.

A report on Brethren workers in Spain from a refugee who escaped to this country indicates that there are some 14,000 refugees in that country, of whom a large number are in some type of prison or detention camp. The situation is almost hopeless for some 3,000 people, mostly Jews, who have been deprived of their citizenship by their native countries. In July David Blickenstaff, representative of the Brethren and Friends in Spain, was partially supporting about 1,000 of these people, 350 in Madrid and 650 in Barcelona. "David Blickenstaff started this series of liberations and is extremely busy, working day and night. I cannot express too much admiration for his work and what he has been able to accomplish."

In **Quito, Ecuador**, headlines of the newspapers, *El Comercio* and *El Dia* for Aug. 12, announced the founding of the Committee for the Defense of the Child. The committee, "formed with the backing of the *Servicio de los Brethren*," will give first "attention to the founding of Children's Centers. These centers are modern institutions that receive small children so that their free time is not spent in the street." The committee consists of representatives of twenty governmental, civic, and beneficent organizations. Its executives include the president of the Ecuadorian Red Cross, the editor of *El Dia*, and Paul Bowman and Kurtis Naylor, the Brethren Service Committee representatives in Ecuador who have promoted the idea.

**New developments** on the Brethren C. P. S. front include the opening of a new mental hospital unit at Dayton, Ohio. Approved for ten men, it will be under the direction of Vernon Stinebaugh. Also opening is the unit at Maryland Agricultural College at College Park, Md., for about twenty men. The University of Illinois experimental unit has been extended for six months.

**Reports from Durban** (southeastern coast of Africa) indicate that the C. P. S. men who had sailed for China in the now cancelled C. P. S. China unit are there awaiting the completion of arrangements for their return. They are probably doing volunteer work in the hospital and are staying with members of the Society of Friends there.

**From England**, John Barwick reports that the educational institutes in the prison camps have continued their success. "Twenty-eight of the camps have completely eliminated illiteracy already. . . . We have turned over some of our work to the camps for the permanently disabled men, of whom there are hundreds. There they are making bookbinding presses and indoor games required by the camps as a whole. In regard to textbooks, we are

putting a printing press into one of the hospitals where there are some printers to provide the textbooks we shall require next autumn." A cinema service is being established whereby "the secretary visiting the camp can spend the day in the camp, giving a cinema show in the evening."

**Reports from Brethren summer camps** throughout the country reveal liberal contributions to the Brethren Service Committee. The Sugar Grove (Ohio) young people's camp contributed \$163 to the heifer project, while the junior, younger intermediates, and older boys each purchased a heifer and raised enough money to care for it for a year or more. The young people's camp at Lewiston (Illinois), purchased four heifers—two to be kept in each Illinois district. The young adult camp at Camp Mack also raised money for this project. However, the need of the Brethren Service Committee for contributions of food is still great. The Civilian Public Service camps and the relocation hostel in Chicago are both in need of food, and may face a food shortage before the winter is over. Food contributions are considerably under last year.

**The Japanese-American hostel** which opened at Bethany Seminary in Chicago last March has recently moved to 6118 Sheridan Road owing to the opening of the school year. The hostel, directed by Mr. and Mrs. Ralph Smeltzer of La Verne, is a large three-story building a half a block from the lake and was formerly a convalescent home. Extra cots have been borrowed from Camp Mack for the winter. The women of the church have had a hand in this project also, as comforters which were no longer needed at Lagro are being used at the hostel. The relocated Japanese stay at the hostel about two or three weeks, in which time they find jobs and housing in Chicago. Over 200 have passed through the hostel so far. Many of these Nisei American citizens have expressed appreciation for the way in which the Church of the Brethren is helping them to live a normal life again.

**The Florida C. P. S. unit** is expanding its important work in the eradication of hookworm disease from depressed areas in the South. A new unit under the administration of the Friends and one under the administration of the Mennonites are being established in Polk and Orange counties of Florida. The Brethren unit, formerly located at Crestview, will move to Franklin or Wakulla County in the near future.

**Ernest Wampler and O. C. Sollenberger** are reported as being in India now on the first leg of their trip from Chungking to the United States. Their reports during the summer have indicated that the Chinese farmers would have a good crop of grain barring destruction by invasion or by the growing hordes of grasshoppers. However, most of the grain goes to the army and thousands are starving in each province. An estimated 2,000,000 people starved or died of sickness in Honan province last winter and spring, and unless the autumn crop of grain is saved the situation may be even worse this year. The big problem for the future will be the caring for orphans and forsaken children. They now run along the roads in groups of ten and twenty—begging, stealing and getting their food as best they can. There are from 130 to 500 in each county (in some fifty counties in Honan). "As I try to work and have to stop so often, four times yesterday and two until noon today, on account of air raid alarms, I think we ought to move the children [to safer places]."



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, October 3

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**Sunday-school Lesson.** Jesus and the Ten Commandments.—Matt. 5: 17-20; 19: 16-22; John 5: 39-40. Golden Text, Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. Matt. 5: 17.

**Christian Workers.** The Job of the Ushers.

**B. Y. P. D.,** Drafted for Service.

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### Gains for the Kingdom

Five baptized in the Appanoose church, Kansas, Brother and Sister J. F. Burton, evangelists.

Five baptized in the Wakeman's Grove church, Va., Bro. Homer J. Miller, evangelist, Bro. L. S. Miller, elder and pastor.

• • •

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden, which these laborers carry?

**Bro. H. H. Keim** of Goshen, Ind., Oct. 11-24 in the Pine Creek church, Ind.

**Bro. James Renz**, pastor, Oct. 24—Nov. 7 in the Wabash City church, Ind.

**Bro. C. D. Bonsack** of Elgin, Ill., Oct. 10-17 in the Mansfield church, Ohio.

**Bro. Marshall R. Wolfe** of Bridgewater, Va., Oct. 3-17 in the Keyser church, W. Va.

**Bro. C. Walter Warstler** of Middletown, Ohio, Oct. 10 in the Poplar Grove church, Ohio.

**Bro. Ralph G. Rarick** of Chambersburg, Pa., Oct. 3 in the Madison Avenue church, York, Pa.

**Brother and Sister J. F. Burton** of Topeka, Kansas, Oct. 4-17 in the Washington church, Kansas.

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### Personal Mention

To Elder and Sister Fred R. Zook of Martinsburg, Pa., our congratulations. Aug. 9 was their anniversary of fifty years of wedded life.

**Elder H. C. Sanders** will represent the Second District of Virginia on Standing Committee for 1944. We are not informed as to the alternate.

The Gish Committee meeting held on Monday, Sept. 20, brought Brethren F. B. Statler and F. E. Mallott to Elgin for the day, where they were joined in their work by the third member of the committee, Bro. Ora Garber.

**Sister Ellen Shelly**, who has been seriously ill for several months, is convalescing at the Portland hospital, following two major operations. Her address is 703 N. E. Multnomah, Portland, Oregon.

The Lee Dadisman family appreciates very much the expressions of sympathy received from many at the passing of their daughter, Ruth, who died in less than forty-eight hours after being stricken with sleeping sickness.

**Sister Nettie M. Senger** has changed her Detroit address. It is now 3298 E. Lafayette, Detroit 7, Mich.

**Bro. Ward Nance** is now serving the Buckeye church of Northeastern Kansas and should be addressed R. 1, Abilene, Kansas.

Tennessee will be represented on the 1944 Standing Committee by Elder F. W. Isenberg, with Elder R. B. Pritchett as the alternate.

**Brother and Sister E. H. Eby** wish Messenger readers to note that they have changed their address from 2410 Warren Boulevard to 1641 S. California Avenue, Chicago 8, Ill.

**Bro. Henry Mankey**, formerly pastor of the Gratis church of Southern Ohio, is now serving as pastor of the Wiley church in the Colorado district. His new address is Wiley, Colo.

**Bro. David Ensign**, graduate of Bethany Biblical Seminary with the class of 1943, is serving the Navarre church of Northeastern Kansas as pastor. His address is Navarre, Kansas.

**Bro. Elmer Leckrone** of Muskegon, Mich., found it convenient in connection with a trip to Chicago to come on to Elgin. Although this was his first visit to the Publishing House we hope it will not be his last.

**Dr. D. W. Kurtz** sends the welcome word that he is well, that his illness was due to poisoned teeth, which have now been removed. He wishes through these columns to thank the many friends who have written expressing sympathy and concern.

**Brother and Sister John B. White** have recently changed their place of residence in Nashville, Tenn., and gladly offer the hospitality of their home to all Brethren youth in the service of our country who may be stationed in or near Nashville. Brother and Sister White have long been outstanding workers among the youth of the Tennessee district and the Southeastern Region, and parents and friends of our boys will do them a real service by encouraging a visit to the Whites' home. The complete address is 3822 Whitland Ave., Nashville, Tenn.

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Toledo church, Ohio, is observing October as loyalty month. Note the activities beginning with Rally Day, Oct. 3. The spiritual life institute is scheduled for Oct. 6, 7 and 8 with Dr. C. C. Ellis as the speaker. Bro. Ellis will also speak at the home-coming and mortgage-burning services on Sunday, Oct. 10. The love feast will be held Oct. 31. All who have ever lived and worked in the Toledo church are invited to any or all of these services.

**President Rufus D. Bowman** of Bethany Biblical Seminary writes to say that Dr. Jesse Bader, secretary of evangelism of the Federal Council of Churches, will be giving his lectures at the seminary on Oct. 11-15. The first lecture will be at eight o'clock on Monday evening, the 11th. Lectures will be held Monday through Thursday evening at the eight o'clock period and Tuesday through Friday morning at the chapel period at 8:50 a. m. Visitors from the surrounding churches are invited.

### Miscellaneous Items

**Home-coming** in the Wabash City church, Wabash, Ind., will be on Oct. 24. Come and enjoy the day with your friends.

A list of pictures used in the old and new primary graded courses is available for those desiring to make a comparison of pictures before buying new sets. Order from the General Boards, 22 S. State St., Elgin, Ill.

**North Winona** church, Indiana, announces Oct. 10 as the date for the all-day home-coming meeting. Bro. Edward Kintner of North Manchester is the speaker for the day. Basket dinner at noon. A welcome is extended to all who can come.

At the old **Lexington** church near Highland in Highland County, District of Southern Ohio, a home-coming will be held Sunday, Oct. 10. The morning session is scheduled for 11:00 o'clock and the afternoon session for 2:00 o'clock. Basket dinner at noon.

**Nettle Creek** church, Indiana, will hold fall communion and love feast services on Saturday, Oct. 16, at 10:30 a. m. and 2:00 and 7:00 p. m.; on Sunday, Oct. 17, services at 10:30 a. m. and 7:30 p. m. President V. F. Schwalm will speak at these meetings and officiate at the communion service on Saturday evening. Dinner on Saturday for everyone.

Our stock of **Granddaughter's Inglenook Cookbooks** is running low. In order not to disappoint individuals who order direct because they have had no opportunity to secure a book through an aid society, quantity orders from aids will be held until the third edition of the cookbook is ready. Between now and the available date of this third printing only those orders at the full price of one dollar per copy will be filled.

"The home mission field in America is bristling with challenging problems. Many of these problems can be solved if devoted Christians attack them unitedly." So writes President A. G. Breidenstine of the Council of Men's Work in the introduction to a new pamphlet called *Issues the Church Faces in America*. The pamphlet is free and especially designed to be read and discussed by the men of the church. Why not get the copies you will need and have your men consider such topics as: Race Relations, A Child's Right to Christian Education, Our Ministry Tomorrow, Absenteeism From Church, Return of the Men in Service, A Year of Service and Merit in Good Works? Order *Issues the Church Faces in America* from the General Mission Board, 22 S. State St., Elgin, Ill.

The **Brethren Service Committee** would like to find a dentist who would volunteer to serve in the C. P. S. program for about six months on a maintenance basis. It has been almost impossible to give proper dental care to isolated C. P. S. camps. Write Brethren Service Committee, 22 S. State St., Elgin, Ill.

**Elkhart City** church, Northern Indiana, will celebrate the fiftieth anniversary and home-coming on Sunday, Oct. 3. At the 10:30 a. m. and the 2:30 p. m. services President Rufus D. Bowman of Bethany Biblical Seminary will preach. The anniversary booklet contains a good history of the congregation. Bro. Geo. W. Phillips has been pastor since Sept. 1, 1935.

The **General Boards** are not printing a Church Calendar for 1943-1944. A number of factors have led to this decision. We have on hand a supply of the 1942-1943 calendars and are offering these free of charge upon request. Plans are under way for a comprehensive program guide for the local church for 1944-1945. This guide will include all age groups and interests of the local church and promises to be a significant guide for the local church.

## With Our Schools . . .

### La Verne College

The redecoration of our dining hall has been the outstanding physical plant improvement of the summer.

Representatives of the Kuns family have placed with the college a copy of the rare 1776 edition of the Sower Bible.

**Dr. Irene Poole Davis**, former professor of speech, is now with the American Red Cross and expects an overseas assignment.

The enrollment at the end of the first week stands at ninety-three, of whom eighty-nine are undergraduate academic students. The number of girls is not far below normal but only twenty men are enrolled.

Our church colleges may be only half their regular size this year but they are about twice as important as usual. Conference Budget aid this year will be of very great assistance in keeping the flame of Christian education burning. The church has done well in remembering the motto, "It is better to light a candle than to curse the darkness."

**David Young**, instructor in hymnology and director of the chapel choir and college orchestra, attended and assisted with a two weeks' music conference at Pacific Union College, Angwin, Calif., this summer. Professor O. S. Beltz of Northwestern University and Professor Alvin F. Brightbill of Bethany Biblical Seminary were instructors at the institute.

**Whetting the Edge** was the subject for the convocation address delivered by President C. Ernest Davis on Sept. 14. The subject was suggested by the statement found in Eccles. 10: 10, "If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom is profitable to direct."

**Mrs. C. P. Shaffer** accepted the position as matron of Miller Hall made vacant by the resignation of Mrs. Hazel Fasnacht. Mrs. Shaffer has had charge of girls' camps at Camp La Verne for a number of years and is well known in our church circles throughout California. She and Dr. Shaffer moved into Miller Hall a few days before college opened.



## Our Mission Work

### NEWS FROM ANKLESVAR, INDIA

BY FLORENCE M. AND AMSEY BOLLINGER

#### In the Shade, 108°

Just now it is hot season and this past week every day has shown a temperature of 108° or more in the shade of the north veranda. We are sleeping out under the stars at night, though when the breeze dies down it is just as cool indoors. But it is pleasant sleeping in our garden and though in the heat many of the flowers have withered the gul mohr trees are blooming within sight all around. This tree in beauty is comparable to the dogwood, only these blossoms are red or orange. And many of you must know the bougainvillea vine, which now has wonderful clusters of blossoms in cerise, purple, and flame color. And the mogra is blooming so that every morning the bushes are covered with these fragrant white star-petaled blossoms; I can almost reach out from my bed to pick them. Every night we see the Southern Cross plainly.

#### Energy Is Expended

A good deal of time and energy these days has to go into getting permits for sugar, kerosene, flour, etc., and figuring out ways and means to make a fixed budget reach in a soaring price world. A boarding school is not the most comfortable thing to have on one's hands in times like these. One thing has helped; our school farm has yielded well, and, of course, price of farm products

tian. We also had a short course in teaching the method to our eighth-grade boys just before they went home for the vacation. Each of them—about twenty-five boys—promised to teach at least one adult to read during the vacation period. If enough people would do that it would help the literacy situation a great deal.

#### Burial by Moonlight

Last evening about tea time old Chikka of Takia Falia died. It was a shock to everyone, for few folks even knew that he was sick. He had been cooking for the vocational training school boys this past year, his wife helping him. He had been at work the morning of the day before he took sick. Peter Master had told me that evening that Chikka was ill, and I sent him fever medicine. They said his fever left him, and they thought he was much better up until the noon of the day he died.

Perhaps it was his heart, for he was ill only a day and a half. They waited for the sons to come on the evening train but neither of them came, so he was buried by moonlight.

#### Making Ends Meet

We are learning to economize as never before in order to have ends meet at all. Prices are terribly high and some things we always took for granted, like white flour, are no more. The bread we order from Bombay now is made of a mixture of something, but certainly not wheat. We get only one tiny loaf a day and do not want any more. We get just enough to make believe it is toast.



A View of Baguio, Philippine Islands

Baguio is about ten miles from La Trinidad, Benguet, where our eight missionaries are held in an internment camp.

### What to Pray For

Week of October 2-9

The Prayer Calendar calls the church to pray for the Angenys and the Florys during this week. Without doubt thousands of petitions have gone up for these two missionary couples during the past year, but thousands more should arise in their behalf.

The last word concerning them reached the office the last of July. At that time the secretary of state sent the following word: "Cunning-

is up. This has also helped our poor students who have rented fields from us and grown their own crops. Some of the boys have in this way earned more than half their year's expenses.

#### Literacy Campaign

At the moment we have an adult education conference going on here. As you all doubtless know, the percentage of literacy in India is very low. Government, missions, and other private bodies are attacking the problem. Through the inspiration of Dr. Laubach of the Philippines, special methods of teaching adults have been worked out. The purpose of the institute is to teach the method to delegates coming from various places. The literacy campaign is closely linked up with the evangelistic movement and church forward movement. The ultimate aim is to make every Christian adult literate—or to make him a Bible-reading Chris-

ham reports that all missionaries, including Carroll Louise Angeny and James Arthur Flory well at La Trinidad, Benguet. Send greetings church friends and relatives." This word came from the Legation at Bern, Switzerland, which received it from Tokyo.

After waiting eagerly for direct word and for every bit of indirect information from our missionaries, this official notice brought great relief and everyone rejoiced in their safety. However, these are days of great uncertainty and no one knows what the next day may bring forth. Already more than two months have passed since we have heard from them. Let the church pray for their continued safety and also pray that the day will soon come when they may be free to carry on their own work.

They sailed for China on September 7, 1940. What a time of strange and uncertain events they have passed through during these three years!



# The Church at Work

## LEADERSHIP TRAINING

*Theme: Wanted—More Effective Workers in the Local Church in 1943-44*

In this brief discussion little more can be done than to point out several of the newer emphases in the leadership field, and then to list basic materials that should be read by every pastor, Sunday-school superintendent and departmental leader. The pamphlet, *Enlisting and Developing Church Workers*,\* is particularly important, because it is a guide to the official group in the local church who are responsible for planning for the development of workers.

We have a new problem before us in 1943-44; other agencies than the church are bidding for our volunteers. Welfare and educational agencies that for years depended on trained and paid workers are now beginning to extol the values of volunteer leaders. For the same reason, agencies like the church, Y. M. C. A. and Y. W. C. A., Girl Scouts and Boy Scouts, that have always used volunteer leaders, are now faced with increasing difficulty in getting enough help to carry on programs that are even more important than before the war. In addition, many of the church's most faithful workers are being hard driven in their daily jobs, working far more than eight hours per day. All this means we must give some extra thought to our leadership. This pull for volunteer leadership in the wider community is likely to increase in the years ahead. The church must safeguard its own assets, and at the same time be willing to share generously whatever surplus of talent it may have.

### What Then Are the Newer Emphases and Trends?

First, we are beginning to say *workers* rather than *leaders*. The caution of Jesus, "Let none call you master," calls us to humility of purpose.

Second, we are realizing increasingly that the *growth* of workers is not the only unsolved problem; there are related needs of getting a wider distribution of work in the church so that a few people do not carry all the load, and the perhaps more serious one of how to persuade more people into willingness to take a responsibility and really fulfill it. Churches that see these dilemmas are beginning to give time and thought to solving them.

Third, it is becoming evident that growth in the job is something that benefits not only Sunday-school teachers and officers. All of us—pastor, elder, Sunday-school superintendent, board and committee members, music leaders, ushers, men's and women's work officers, church janitor, departmental superintendents and age-group advisers—are possible candidates for growth in our jobs. Therefore, those who are responsible for planning for growth of workers are taking into account this wider need.

Fourth, we are using a variety of methods in our growth programs. For many years standard leadership training courses were considered the way of preparing for service; this emphasis has slowly changed. The order of listing of methods of training in the pamphlet, *Enlisting and Developing Church Workers*, indicates the change: (1) supervision—guiding individual workers in service; (2) workers' conferences; (3) guided reading—providing a library and librarian, conducting a reading course, using a book table, inviting the co-operation of the public library; (4) training on the job; (5) apprentice-

ship; (6) observation; (7) professional help from outside leadership; (8) leadership education courses.

With regard to this changing emphasis, it should be said that over a period of years too many churches have been quick to drop the formal emphasis and have not really gotten under way with anything to take its place. Because of this lag, a few people have begun to say it would be better to go back to the pattern of the formal training course rather than not to do anything at all. In a church that is moving toward unification of organization of the total program, the responsibility of the pastor as administrator of the leadership education program must be assumed. Even where this is not true and it is assumed that all the workers in the church are candidates for growth, the pastor is responsible to some degree, because the Sunday-school superintendent's responsibility ends with the training of the Sunday-school workers. In the latter case the pastor and superintendent and age-group advisers might become a committee to work together on the problem. Or, in either case, they may prefer to appoint a director of leadership education or a committee that will work on the problem. In churches where the pastor carries the total administrative load for religious education, lack of time alone may drive him to feel the need of a person or committee to assume this work load.

However, the growth of leaders is such a crucial problem and so closely related to the total work of minister and superintendent and age-group advisers that it will likely be better not to have other persons responsible.

In conclusion, let us as administrative people in the local church take as seriously this responsibility for adequate help to do the work of the church, as we do the financial program, the upkeep of the building, and the sermon on Sunday morning.

### Recent and Important Materials

(All materials can be ordered from the Brethren Publishing House, 22 S. State St., Elgin, Illinois.)

1. *Enlisting and Developing Church Workers*. A guide for building a local church program of leadership education. 1941. 47 pp. 10c. A "must" pamphlet for pastors, Sunday-school superintendents, departmental leaders, and age-group directors. Table of contents: How to Use This Guide, What Workers Does This Church Need? What Qualities Do Workers Need? Where Can We Find Workers? How Can We Enlist New Workers? Who Is Responsible for the Training Program? How Can We Interest Workers in Making Better Preparation? What Methods of Developing Workers Shall We Use? Resources for Developing Workers. The last chapter contains an excellent month-by-month Better Workers calendar.

2. *The Workers' Conference*. 1937. 27 pp. 10c. The workers' conference rates high as a way of building morale for the job. Pamphlet tells how to organize successful ones.

3. *The Workers' Conference Manual*.\* Shaver. 1938. \$1.00. Excellent resource material for those responsible for planning workers' conferences.

4. *The Workers' Conference*. 1941. 6 pp. 2c each.

5. *The Library in the Local Church*. 1942. Free.

6. *Advance in Leadership Education*. 1942. 8 pp.

\*See list at end of article.

\*In the Elgin Loan Library.



Free. Important for those who are using the United Christian Advance emphasis in their program.

**7. Standard Leadership Education materials:**

**Helpful Courses for You and Your Workers.** Free.

**The First Series Courses of the Standard Leadership Curriculum.** Revised 1943. 15c.

**The Standard Leadership Curriculum-Second Series Courses.** 1943. 25c.

**8. "You Won't Like It and You'll Like It Tremendously."** Two brief dramatic sketches for use in your church. 15c a dozen.

**9. If I Were a Teacher,** Charles M. Sheldon. Inspirational, for teachers to read. 8 pp. 15c a dozen.

**10. A Self-Rating Scale for Workers.** 25c a dozen. Sample copies free.

See Christian Education and Missionary Literature Catalog for 1943-44 (free), p. 9, for additional helps relating to standard leadership education—leader's guides, Manual for Deans in Training Schools, forms to be filled out by teachers and deans working in standard leadership classes and schools.

**ADULT DISCUSSION OUTLINE**

**How Shall Christians Spend Money?**

Scripture: Matt. 6:19-33

Sunday, October 24

**I. The Problem**

Money acquired is not all to be spent; some is to be saved and some given. Money saved from the expense of living means more is available for the service of God and one's fellow men. The average person has few opportunities to learn to spend money properly; hence, much is wasted in family, church, and government. A Christian is responsible to God for the spending of the money he has entrusted to him. Abundant life for oneself and others is vitally affected by the way one spends his money.

**II. Controlling Principles**

1. It is intended by God that we provide for the needs of life (Luke 12:30; Matt. 6:32b).

2. Jesus expects his followers to put the kingdom needs first (Matt. 6:33). Providing for the needs of life is not the chief purpose of man; that is secondary.

3. Simple living is best. "Having food and covering we shall therewith be content" (1 Tim. 6:8). Food and covering for body, food for mind and soul to sustain life at its maximum efficiency should be our aim.

4. A Christian never seeks to get something for nothing or more than fair value.

5. A Christian pays for what he buys.

6. There is no place in a Christian's life for extravagance, luxury, and waste.

7. A Christian spends less than his income.

8. A Christian spends for service, not for show.

**III. For the Discussion**

1. What principles for spending have you found helpful?

2. What legitimate needs do Christians have?

3. What happens when a person tries to "keep up with the Joneses"?

4. How may one decide when an expenditure is for necessity, comfort, or luxury?

5. How may children be taught to spend money in a Christian way?

6. Is it possible that the same expenditure may be

a luxury for one person and a necessity for another? Give illustrations.

7. Why are habits of spending a reliable test of character?

8. To what extent is money essential for happiness?

**Correspondence . . .**

**Central Region Conference**

Manchester College, North Manchester, Ind.

October 18-21, 1943

**Monday Evening, October 18**

7:30 Worship service, Manchester College.

8:00 Address, Albert Palmer.

**Tuesday, October 19**

8:00 Ministers' meeting.

Address, Albert Palmer.

Women's meeting. Subject: Clean Living; chairman: Mrs. Charles Zunkel.

Devotions, Mrs. Charles Zunkel.

Talk, Mrs. Paul Halladay.

9:30 Chapel address, Albert Palmer.

10:15 Address: The Church and the Future of Rural Life, I. W. Moomaw.

11:10 Address: The College and the Region, V. F. Schwalm.

12:00 Noon.

1:30 Address: A Message From the Brethren Church, J. Ray Klingensmith.

2:15 Sectional meetings.

Evangelism, Moyne Landis.

Preaching, Foster B. Statler.

Counseling, H. L. Hartsough.

Spiritual Morale, H. H. Helman.

Inactive Members, Jesse Reber.

Rural Life, I. W. Moomaw.

Women's meeting—Open Forum; chairman: Mrs. E. R. Fisher.

2:15 Aid Society, led by Mrs. Harper Will.

3:00 Home Builders, led by Mrs. Dan West.

7:30 Worship service, Manchester College.

8:00 Address: The Church and the New Home, Roy Burkhart.

**Wednesday, October 20**

8:00 Ministers' meeting, Rufus Bowman and H. L. Hartsough.

Women's meeting. Theme: Sacrificial Living; chairman: Mrs. S. L. Cover.

Devotions, Mrs. George Vore.

Talk, Mrs. R. H. Miller.

9:30 Chapel address: Life's Disciplines, Bishop Ralph Cushman.

10:15 Address: Seminary Emphasis, Rufus Bowman.

11:10 Address: Outlook of Our Mission Program, Leland Brubaker.

12:00 Noon.

1:30 Address: Secrets of Power, Bishop Ralph Cushman.

2:15 Sectional meetings (same as Tuesday).

Women's meeting—Open Forum.

2:15 Missions, led by Mrs. William Beahm.

3:00 The Pastor's Wife, led by Mrs. Rufus Bowman.



7:30 Worship service, Manchester College.  
8:00 Address: Thine Is the Kingdom, Bishop Ralph Cushman.

#### Thursday, October 21

8:00 Ministers' meeting.  
Address: Precision Preaching, Bishop Ralph Cushman.  
Women's meeting. Theme: Triumphant Living; chairman: Mrs. G. L. Wine.  
Devotions, Mrs. Ernest Shull.  
Talk, Mrs. Dan West.  
9:30 Chapel address: The High Soul Climbs the High Way, Bishop Ralph Cushman.  
10:15 Address: Brethren Service, John Metzler.  
11:10 Address: The Educational Task of the Church, Raymond Peters.  
12:00 Noon.  
1:30 Address: For Their Sakes, Bishop Ralph Cushman.  
2:30 Closing.  
North Manchester, Ind. V. F. Schwalm.

#### David E. Priser

Elder David E. Priser, son of Philip and Liza Snyder Priser, was born on a farm near Johnsonville, Ohio, Jan. 23, 1874, and died Aug. 22, 1943. On Christmas Day, 1898, he was married to Emma Alice Bowman, who, with four sons and a daughter, survive him. In addition to these, there are seven grandchildren and three brothers and two sisters. One infant son preceded him.

His home was on the farm until after the Twin Valley church of Southern Ohio elected him to the ministry in 1914. Then he sold his farm and moved his family to North Manchester in order to prepare himself for the work to which he had been called. He spent two years in college and then was invited to become superintendent of buildings and grounds at the college. He held this position for a number of years and then established a business of his own which he conducted for a long time.

He was a faithful worker in the Church of the Brethren, a man of high ideals and a keen sense of right. Funeral services were conducted at the Walnut Street church by Eld. Otho Winger, assisted by the writer.

North Manchester, Ind. Edward Kintner.

## Fallen Asleep . . .

**Beeghly**, Frances, daughter of Hugh and Elizabeth Nazor Murray, was born Nov. 11, 1845, in Ashland County, Ohio. Her early life was spent on a soldier's grant of 285 acres, received from the United States government by her grandfather, who was a soldier in the War of 1812 and the Revolutionary War. On Sept. 7, 1865, she was united in marriage to Samuel Beeghly and to this union four children were born. She is survived by two sons, ten grandchildren and twelve great-grandchildren. Early in life she became a member of the Iowa River Church of the Brethren. She had a real interest in the church and did what she could to advance the cause of Christ. She had a kind and cheerful disposition, which endeared her to all. Funeral services were conducted by the writer in the Grace Reformed church at Liscomb, Iowa. Burial was in the family lot in the Liscomb cemetery.—G. A. Eby, Marshalltown, Iowa.

**Blanton**, Amanda Viola Baer, was born near Weyers Cave, Va., Aug. 3, 1871, and died Sept. 2, 1943. When she was nine years old her parents moved to Holt County, Mo. Here on Jan. 18, 1893, she was married to John C. Blanton. In 1901 they moved near Kingfisher, Okla., and in 1912 to Cordell, at which place they had lived since that time. Besides her husband, she leaves one son, one daughter, one foster daughter, two granddaughters, two sisters and two brothers. On Jan. 18, 1943, Mr. and Mrs. Blanton celebrated their golden wedding anniversary. With her husband, she united with the Church of the Brethren in 1897 at Mound City, Mo. Funeral services were conducted in the Meth-

odist church at Cordell by Rev. Bruce Aynesworth, assisted by Rev. W. C. Heaton, Rev. O. L. Bayless and the undersigned. Interment was in the Lawnview cemetery.—Harley Stump, Cordell, Okla.

**Cook**, James Earl, the son of Edwin P. and Ruth Saxe Cook, was born on March 12, 1882, and died suddenly on May 29, 1943. He and his wife survived many hardships when homesteading in Montana. Most of his life he spent in Mondovi, Wis., serving as a blacksmith and welder. He always had the church's interest at heart. He was active in the community's welfare, serving as alderman, policeman and government welding teacher for many years. On June 21, 1908, he was united in marriage to Marietta Baker and to them two children were born, one living but a few hours. In 1906 Earl united with the Church of the Brethren. He leaves his wife, one daughter, four brothers and four sisters. Funeral services were conducted by the writer, assisted by Rev. Swisher of the Methodist church, in which the services were held. Interment was in the Oak Park cemetery at Mondovi.—Mark Burner, Mondovi, Wis.

**Detwiler**, David Leroy, Jr., died on July 22, 1943, in the Sipes hospital at Everett, Pa., as the result of an accident while riding his motorcycle. He was the son of David L. and Bertha M. Detwiler and was born Oct. 15, 1915, at Altoona. He was proprietor of a store at Henrietta and was also engaged in carpenter work. On Dec. 31, 1936, he was married to Martha Ketner. His wife, three daughters, father, mother and two sisters survive. He was a member of the Cross Roads church in the Clover Creek congregation. Funeral services were held at the Cross Roads church by his pastor, Bro. Paul S. Hoover, and Bro. D. I. Pepple. Interment was in the church cemetery.—Pearl Snowberger, Martinsburg, Pa.

**Line**, Nettie Widder, wife of George L. Line, of Carlisle, Pa., died June 25, 1943, at her home after a lingering illness, at the age of seventy-four years, two months and fifteen days. For many years she was a consistent member of the Huntsdale Church of the Brethren. She had a kind disposition and won many friends both in the church and in the community. Besides her husband, she is survived by three sons and thirteen grandchildren. Services were conducted in the Huntsdale church by her pastor, O. J. Hassinger. Interment was in the adjoining cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

**Snyder**, Louise Laudeman, was born Dec. 28, 1853, in German township, near Bremen, Ind. She grew to womanhood on this farm and was married to John E. Snyder on Jan. 30, 1879. They lived on his mother's farm until 1883, at which time they moved to a farm five miles south of Plymouth. After living there nine years they moved to Plymouth. Here she lived for forty-seven years with the exception of a six years' residence in South Bend. At thirteen years of age she was confirmed in the Evangelical Reformed Church. She remained faithful in Christian living, attending worship services recently in the Church of the Brethren. She spent much time in Bible reading. She was extremely patient in her last illness which covered a period of nine months. She died July 18, 1943. Of the six children, one son and one daughter died in infancy, and one daughter six years ago. Her husband died in 1927. Three daughters, one sister, two brothers, nine grandchildren and seven great-grandchildren survive.—Arthur C. Keim, Plymouth, Ind.

**Strait**, Zela Milton, died at the St. Francis hospital in Wichita, Kansas, Sept. 1, 1943, following an illness of six years. He was born near Conway Springs, Kansas, June 29, 1882. He united with the Church of the Brethren while still a young man and served as a layman until his death. In 1910 he was married to Esther Plaugher. To this union two children were born. In 1921 the family moved to Wichita. He is survived by his wife, two children, and three grandchildren. Funeral services were conducted in Wichita by the undersigned. Interment was in the Wichita Park cemetery.—L. Avery Fleming, Wichita, Kansas.

**Thomas**, Mary Elizabeth, the daughter of Absalom and Winifred Pollard, was born April 16, 1857, in Clark County, Ky., and died Aug. 24, 1943. In 1882 she was united in marriage to John Calvin Thomas in Springfield, Mo. To this union were born eight children, four of them having preceded her in death. Her husband died in 1904. She moved with her family to Independence, Kansas, in 1910, where she lived until her death. She was a faithful member of the Church of the Brethren for many years. Four daughters, three stepsons, eleven grandchildren and fifteen great-grandchildren survive. Services were held by the writer in the Church of the Brethren in Independence.—Leonard Birkin, Independence, Kansas.

**Ulrey**, Mary A., was born ninety-three years ago to John W. and Mary Ann Miller. She was the last surviving member of a family of six brothers and four sisters. She was married to Aaron B. Ulrey in 1865, and of their three sons, two survive. Her husband died in 1875. Later she married Isaac C. Ulrey, with whom she lived happily for over sixty-three years. Bro. Ulrey died two years ago and she has since made her home with her sons. Seventy-seven years ago she united with the Eel River Church of the Brethren, and when she and Bro. Ulrey retired from the farm they became members of the Manchester church where they served faithfully in the evening of life. Hers was a long and useful life of the quiet, unassuming kind that means much in any community. Funeral services in the Eel River church were conducted by the writer.—Edward Kintner, North Manchester, Ind.



## Church News . . .

### Kansas

**Salem.**—A number of years have passed since the people of the Salem community congregation have made the love feast a part of their worship program. On Aug. 15 fifty worshippers of several denominations had an inspiring experience as they were seated at the long table, fellowshiping with one another. Elder Clinton I. Weber led the service. Since a large number present were not accustomed to the feet-washing ceremony this was not practiced, but the scripture describing it was read. Before the eating of the meal Bro. Fred Beck gave the blessing. The scripture telling of the suffering of Jesus was read. The bread and wine were on the table throughout the service and each person broke the bread before him with the one across the table. Bro. Fred Cline blessed this impressive service. The music of the service was inspiring. Bro. Frank McGonigle pronounced the benediction. This most impressive fellowship has been of great value to our church.—Mary Spessard, Partridge, Kansas, Aug. 22.

**Topeka.**—The annual business meeting was held on Aug. 11 with Eld. J. F. Burton in charge. Officers were elected for the coming year. A call was extended to Bro. Joseph Margush of Quakertown, Pa., to come as our pastor. He is now with us and giving us some very spiritual sermons. We are looking forward to a prosperous year under his leadership. The interest is good and there is hearty co-operation. The men of the church painted the parsonage and the ladies cleaned the parsonage before Bro. Margush and family arrived. A number of families have contributed furnishings for the parsonage. We received a card from Bro. Max Miller at Magnolia, Ark. We now have ten boys in the service of our nation. On our annual birthday Sunday, Sept. 12, Bro. W. W. Peters of McPherson College is to deliver the morning address. We are praying for our revival services which begin the middle of November, with Bro. J. F. Burton, our district supervisor, as preacher. We have been enjoying special numbers the past few Sundays by members of the church. August 15 was Bro. Ralph Hodgden's last service in Topeka; he is now pastor at the Washington Creek church.—Verle G. Nincehelter, Topeka, Kansas, Sept. 7.

### Michigan

**Pontiac.**—We have made some needed improvements in the basement of our church; we have plans for further improvements later. Our pastor, accompanied by seven young people, motored to Camp Little Eden over the week end of July 4 and had a most enjoyable vacation with members of several churches of the district. They brought back good reports of the work being accomplished in the district. We were pleased to have Sister Nettie Senger of Detroit, returned missionary to China, with us on July 11 for the morning and evening services, and Brother and Sister Fradenburg of the Midland congregation on Aug. 1. The church decided to retain the pastor, L. W. Shafer, and wife for the coming year. Two delegates were elected to district meeting. The vacation Bible school concluded with an impressive program on Aug. 1. The exhibit of handwork and Bible work indicated the interest the children had shown during the two weeks. Sister Fleming and her staff were the leaders of the school. A picnic was held at the park, the entire school participating. On Aug. 15 an interesting program was given in the form of an amateur hour. Several of our young men have been called into army service. They are remembered in prayer at all services. The attendance has been good during the summer. The young people have a good program every two weeks.—Susan Shafer, Pontiac, Mich., Aug. 23.

### Minnesota

**Barnum.**—Bro. Peter Kaufman and Brother and Sister Charles Nettleton were with us for a series of meetings from July 27 to Aug. 2. Three were baptized at a sunrise service on Aug. 6. Our pastor, Bro. Edward Duncan, represented our church at the district meeting at Union Ridge, Iowa, Aug. 27 to 30. Bro. James Elrod from McPherson, Kansas, returned with him and brought us a message Sept. 1. He also showed very interesting pictures about the relief work which our churches are doing and about our C. P. S. camps.—Mrs. Earl Finifrock, Barnum, Minn., Sept. 6.

### Pennsylvania

**Cherry Lane, Black Valley.**—Our former pastor, Bro. A. J. Replogle, was with us in a week's service, beginning Aug. 8. Special music was furnished by the businessmen's quartet of Everett, the Sparks sisters, and Marian Sparks. Each evening we had a service for the children, Bible questions, and Bible reading, which everyone enjoyed. Folks came from a distance to renew their friendship with Bro. Replogle. We feel much good has been done, and one has been received by baptism. Pastor C. O. Beery was with us each evening.—Mrs. Harry Barney, Everett, Pa., Aug. 26.

**Meyersdale.**—Our pastor, Bro. DeWitt L. Miller, with his family, returned from their vacation early last week, and the fall program of the church began yesterday with special features. At the worship hour the new honor roll for the members of the church was dedicated. The honor roll contains sixty-four names; more are to be added. At the same service a litany of thanksgiving was observed for the safety of the missionaries interned in the Philippines and in China. One letter was received. A fine

## Upon This Rock

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● A book in which a father who lost his son in battle tells other parents how he found a consoling faith. The book combines a character sketch of the son with an account of his effort to value and understand what the loss of his son meant. In telling other parents what helped him to accept the blow and make it creative, the author has written a sincere and comforting book that will be appreciated. \$1.00.

### BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

sermon on The Love of God was delivered by the pastor. A series of sermons on the apostolic benediction will follow. At the evening service, William B. Gauntz, student at Bethany Biblical Seminary, presented an illustrated message of sacred art, scenes in and about Bethany hospital and seminary and other scenes of interest in and about Chicago. On World Communion Sunday, Oct. 3, we will recognize the 160th anniversary of the first communion service held by the Brethren in this community. In addition to this event, there will be recognition of the twentieth anniversary of our present modern church building. A month of visitation evangelism will be followed by a week's meeting on Oct. 31 to Nov. 7; Dr. I. S. Long, of Baltimore, will be the minister.—W. A. Shoemaker, Meyersdale, Pa., Sept. 6.

**Summit Mills.**—Our evangelistic meetings began on Aug. 1, and continued for two weeks. The attendance was greater than at any previous time, the main auditorium being filled at Sunday night's meeting. Prayer services were held in one of the Sunday-school rooms preceding the preaching services. Some sixty homes were visited during the meetings. Three united with the church; others await the rite. Bro. James M. Beahm, one of our outstanding ministers, conducted the meetings assisted by the pastor. We feel that the church was greatly strengthened by his messages. The love feast, in charge of the elder, W. F. Berkebile, and Pastor J. C. Beahm, had a greater number of participants than it has for years. For the first time, individual cups were used at this service.—N. C. Gnagey, Meyersdale, Pa., Sept. 1.

**West Greentree.**—Our spring quarterly missionary offering amounted to \$155. On the evening of June 20 the Bucher quartet from Elizabethtown rendered a splendid program at the Florin house. The offering lifted amounted to \$173.34. This money was used to purchase Bibles for men in the armed forces. A successful vacation Bible school was held the last two weeks

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in July, with an average attendance of 286. We met in council Aug. 3, with Elder Abram Eshelman presiding. Three delegates to district meeting were elected. Bro. J. Monroe Danner of East Berlin was guest speaker at our harvest praise service on Aug. 15. We met in special council on Aug. 19, at which time Bro. Rufus McDannel was ordained to the ministry. Brethren Henry King and Norman K. Musser officiated. Four persons were received into the church at special baptismal services recently. On Aug. 22, Bro. Stanley Earhart brought us a timely message. Many of our young men have been called to various camps. Our church attendance during this summer is commendable. The dates for our revival are Oct. 3 to 17, at the Greentree house. Bro. S. Clyde Weaver of East Petersburg will be the evangelist.—Mrs. Clarence B. Myers, Florin, Pa., Sept. 2.

### Tennessee

**Beaver Creek.**—We met in council on Sept. 5 and elected officers for the coming year. Bro. J. H. Peterson was re-elected elder and Bro. William C. Crumley pastor. Bro. Henry B. Peterson was elected Sunday-school superintendent, and the writer as correspondent. Everyone is pleased with our new piano. On Aug. 29 we enjoyed an inspiring sermon by a young minister from Ewing, Va., Bro. Paul Crumley. Our love feast will be held the third Saturday in October.—Mrs. Howard Crumley, Fountain City, Tenn., Sept. 5.

### Virginia

**Jubilee.**—Our series of meetings began Aug. 15 and closed on Sunday night, Aug. 29. Eld. I. N. H. Beahm of Nokesville, brought a spiritual message each night. Six were added to the church by baptism. Our love feast was held Aug. 28 with about seventy-five participating. Visits were made in many homes, and one anointing service was held during the meeting.—Margaret M. Fahnestock, Winchester, Va., Sept. 7.

### Washington

**Olympia.**—The church has been quite active during the summer months. At the service of consecration of babies there was the largest number of parents and babies present that this church has had for some time. One week of vacation Bible school was held; teachers were not available for two weeks. Much credit is due our pastor and the young people for the work they have done in putting in more lawn and shrubbery and otherwise beautifying the church grounds. Members from other states have been welcomed into our church this summer. The church has



## Have You Read It?

This book is an evaluation of the outstanding service rendered to the church by Elder H. C. Early of Virginia. The regular price is \$1.50; to Messenger subscribers the price is 75 cents.

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felt keenly the loss by death of one of our good deacons, Bro. Judson Vannoy. His wife, one of our efficient primary teachers, is carrying on nobly with her two daughters and small son. The youth and the young married people have held their weekly and monthly fellowship meetings, respectively, during the summer. Our church was host to the summer assembly and district meeting from July 28 to Aug. 1. An exceptionally large crowd attended and enjoyed camping on the shores of Lake Patterson. A spirit of co-operation and progress was manifest throughout the meeting. We were especially privileged in having Brethren Frank Crumacker and Desmond Bittinger counsel with us. Two boys were baptized on Sunday afternoon. The meetings closed on Sunday evening with an indoor campfire service, at which Bro. Bittinger gave of his interesting experience on the Africa mission field. His stories are not forgotten. We are grateful to all who helped to make our assembly a success.—Mrs. Rachel Michael, Olympia, Wash., Aug. 28.

### West Virginia

**Oakvale.**—Our elder, Bro. J. E. Barton, of Bradshaw, Va., conducted a revival meeting on Aug. 15 to 29. We thank God for the fine inspirational messages that he delivered. There were seven

## Announcements . . .

### DISTRICT MEETINGS

California, Northern—Modesto, Oct. 7-10.  
California, Southern, and Ariz. La Verne, Oct. 15-17.  
Florida and Georgia—Undecided, Oct. 8-10.  
Indiana, Middle—Manchester, Oct. 7-9.  
Kansas, Northeastern—Lone Star, Oct. 2-4.  
Kansas, Northwestern—Burr Oak, Oct. 15.  
Kansas, Southeastern—Osage, Oct. 23-26.  
Kansas, Southwestern—Pleasant View, Oct. 8-11.  
Maryland, Western—Fairview, Oct. 9.  
Missouri, Middle—Warrensburg, Oct. 2-5.  
Missouri, Northern—Rockingham, Oct. 22-24.  
Nebraska—Bethel, Oct. 8-11.  
Pennsylvania, Southern—Upper Conewago, Oct. 26, 27.  
Pennsylvania, Western—Johnstown, Walnut Grove, Oct. 27, 28.

### LOVE FEASTS

#### Colorado

Oct. 3, 7:30 pm, Denver.  
Nov. 14, Fruita.

#### Idaho

Oct. 17, Boise Valley.

#### Illinois

Oct. 3, 5 pm, Elgin.  
Oct. 3, 6:45 pm, Mt. Morris.  
Oct. 4, 8 pm, Walnut Grove.

#### Indiana

Oct. 2, Lower Deer Creek.  
Oct. 2, 7 pm, La Porte.  
Oct. 3, 7 pm, Rock Run.  
Oct. 4, Maple Grove.

Oct. 8, Middlebury and Pleasant Valley at Middlebury.  
Oct. 9, 10:30 am, Buck Creek.  
Oct. 10, all day, Pleasant Hill.  
Oct. 10, 7:30, Salamonie.  
Oct. 11, Auburn.  
Oct. 11, North Liberty.  
Oct. 16, 17, 10:30 am, Nettle Creek.  
Oct. 23, Pine Creek.  
Oct. 23, 7:30 pm, Middletown.  
Oct. 25, 7:30 pm, Blissville.  
Oct. 29, 8 pm, Roann.  
Oct. 30, West Manchester.  
Oct. 30, 7 pm, Wabash Country.

#### Iowa

Oct. 3, 7 pm, Prairie City.

#### Kansas

Oct. 2, Maple Grove.  
Oct. 24, Larned.  
Oct. 24, Ottawa.  
Oct. 26, Monitor.

#### Maryland

Oct. 2, 6 pm, Manor.  
Oct. 3, 6:30 pm, Edgewood.  
Oct. 9, 5 pm, Brownsville.  
Oct. 16, 6:30 pm, Meadow Branch.  
Oct. 17, Fairview, Peachblossom.

Oct. 17, 6:30 pm, Pipe Creek.  
Oct. 23, Broadfording.  
Oct. 24, 7:30 pm, Beavertown.  
Oct. 30, 2:30 pm, Longmeadow.  
Oct. 30, 6:30 pm, Locust Grove.  
Nov. 13, 2:30 pm, Piney Creek.

#### Michigan

Oct. 3, Detroit.

#### Nebraska

Oct. 3, Bethel.

#### Ohio

Oct. 2, 7 pm, Georgetown.  
Oct. 3, Stony Creek.  
Oct. 3, 7 pm, Center.  
Oct. 3, 7 pm, Lick Creek.

Oct. 3, 7 pm, New Philadelphia.  
Oct. 3, 7 pm, Pittsburg.  
Oct. 6, 7 pm, Union City.  
Oct. 9, 10 am, Castine.  
Oct. 9, 7 pm, Poplar Grove.  
Oct. 9, 8 pm, County Line.  
Oct. 10, Kent.  
Oct. 10, 7 pm, Painter Creek.  
Oct. 17, Mohican.  
Oct. 23, 7 pm, Lower Miami.  
Oct. 30, 2 pm, Akron.  
Nov. 7, 10:30 am, Wooster.

#### Oregon

Oct. 16, 8 pm, Portland.

#### Pennsylvania

Oct. 2, 2 pm, Bachmanville.  
Oct. 3, all day, Bermudian, Lower Conewago.  
Oct. 3, Maple Grove.  
Oct. 3, Markleysburg.  
Oct. 3, New Enterprise, Salemville and Waterside at New Enterprise.  
Oct. 3, 4:45 pm, Harrisburg.  
Oct. 3, 6 pm, Reading.  
Oct. 3, 6 pm, York, First.  
Oct. 3, 6:30 pm, Mohler house, Lower Cumberland.  
Oct. 3, 6:30 pm, Penn Run.  
Oct. 3, 6:30 pm, Shippensburg.  
Oct. 3, 7 pm, Claysburg.  
Oct. 3, 7 pm, Salisbury.  
Oct. 3, 7 pm, Smithfield.  
Oct. 3, 7:30 pm, Pittsburgh.  
Oct. 5, 7:30 pm, Green Tree.  
Oct. 9, 2 pm, Skippack.  
Oct. 9, 7 pm, Three Springs.  
Oct. 10, 2 pm, Kemper house, Spring Grove.  
Oct. 10, 7 pm, Mt. Joy.  
Oct. 10, 2:30 pm, Spring Creek.  
Oct. 10, 6:30 pm, Huntsdale.  
Oct. 16, Spring Run.  
Oct. 16, 1:30 pm, Bareville, Conestoga.

Oct. 17, Elizabethtown.  
Oct. 17, Marsh Creek.  
Oct. 17, 2:30 pm, Lebanon.

Oct. 17, 6:30 pm, Waynesboro.  
Oct. 17, 7 pm, Fairview.  
Oct. 17, 7 pm, New Fairview.  
Oct. 17, 7 pm, Snake Spring Valley.  
Oct. 23, 6:30 pm, Pine Glen.  
Oct. 23, 24, 10 am, Hanoverdale, Big Swatara.  
Oct. 23, 24, 10:30 am, Hade, Falling Spring.  
Oct. 30, 31, 10 am, Prices, Antietam.  
Oct. 31, 6:30 pm, Maple Spring.  
Nov. 6, 7, 1:30 pm, Latimore house, Upper Conewago.  
Nov. 7, 6:30 pm, First church, Philadelphia.  
Nov. 7, 7 pm, Beachdale.  
Nov. 7, 7 pm, Plum Creek.  
Nov. 7, 8, West Greentree, Greentree house.  
Nov. 14, Lititz.

#### Tennessee

Oct. 2, 3 pm, Mt. Valley.  
Oct. 2, 7:30 pm, Knob Creek.  
Oct. 16, Beaver Creek.

#### Virginia

Oct. 3, 4 pm, Green Hill.  
Oct. 3, 6 pm, Oak Grove.  
Oct. 3, 7:30 pm, Bridgewater.  
Oct. 9, 7 pm, Pleasant Hill.  
Oct. 9, 7 pm, Wakeman's Grove.  
Oct. 10, 8 pm, Greenmount.  
Oct. 16, Christiansburg.  
Oct. 16, Olean.  
Oct. 17, 7:30 pm, Garber's church, Cooks Creek.  
Oct. 17, 7:30 pm, Linville Creek.  
Oct. 24, 7 pm, Mill Creek.  
Oct. 24, 7:30 pm, Unity at Fairview.

Nov. 13, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 14, 6 pm, Elk Run.

#### West Virginia

Oct. 3, 6:30 pm, Crab Orchard.  
Oct. 3, 7 pm, Tear Coat.  
Oct. 9, 2:30 pm, Spruce Run.  
Oct. 24, Knobley.



reconsecrations and fourteen conversions. Six of those who were reconsecrated had belonged to the Brethren Church, while one renewed her membership in the Christian Baptist. Of the conversions, three became members of the Methodist Church and eleven were baptized in the Church of the Brethren. Bro. Barton made us feel our responsibility to our church and community. We are planning to organize a young people's group to help the new members find their places of service in the church. We would like to express appreciation for the visits Bro. Barton made in the homes.—Mrs. Fannie Boothe, Oakvale, W. Va., Sept. 1.

**Petersburg.**—Bro. Emra T. Fike began a series of meetings Aug. 1 at the Bethel church, North Mill Creek congregation. He preached for two weeks, and as a result, seven were added to the church by baptism. He and Bro. Garber visited in a large number of homes. We have been helped by their earnest efforts. The meeting closed with a communion service attended by forty persons. After the communion service at the church a small number held a communion service at the home of Mrs. Emily Shreve, who will celebrate her ninety-seventh birthday on Oct. 23.—Grace A. Shreve, Petersburg, W. Va.

**Terra Alta.**—We had a two weeks' vacation Bible school in June, the first we ever held here. It proved to be very successful, with thirty-six pupils in attendance. Bro. C. O. Showalter of Sipesville, Pa., held a two weeks' revival the first part of August. Five people were baptized. The meeting closed with communion services on Sunday evening. The woman's missionary society has made some comforters, and sent some packets to C. P. S. camps. Several boxes of used clothing have been sent for relief work. We shall have our regular business meeting of the church on Sept. 12.—Mrs. Roy Whitehair, Terra Alta, W. Va., Sept. 7.

**Valley River.**—During the first two weeks of July, Bro. John Garber of Staunton, Va., preached sixteen Spirit-filled messages. As a result, three await baptism. The church has been revital-

ized. Our vacation Bible school was held at the same time with a large enrollment. Brother and Sister Robert Byrd directed the school. The district Sunday-school convention was held in our church. Considering travel conditions, the attendance was satisfactory. Camp Hope was in session from Aug. 2 to 7. The leadership there was excellent, and we feel there has been a great spiritual awakening among those who attended. The district conference was held here on Aug. 19 to 21. The old-time Brethren meeting on Thursday night was especially interesting to us younger members, as we had never attended this kind of meeting. On Friday afternoon the district young people had their first round table led by Bro. N. A. Seese. Brother and Sister Hartman directed the recreation. A district B. Y. P. D. was organized, with Robert Byrd as adult adviser and Willard Martin chairman. A fellowship supper was served by the women. This is the first time that the young people have had a special place on the district conference program, and we feel it is a sign of growth. In the evening Bro. Byrd showed slides of mission work in our district, after which Bro. Seese brought an inspiring message on mission work in China. On ministers' day, goals were set up for the postwar church in our district. Our Sunday school co-operated with the county Sunday-school convention, the B. Y. P. D. giving a play, Wake Up, Dad. Five of our members attended regional conference. The local W. C. T. U. held the family fellowship supper in our church and showed a temperance picture. On Aug. 15 Bro. Harold Row of Elgin, Ill., brought the evening message. The ladies' aid has recently had gas installed for cooking in the basement, and they are making plans for completing a kitchen and dining room. Jars are being filled by the women for the C. P. S. camps. The B. Y. P. D. recently presented the church with an electric clock, and a sister provided several dozen individual communion glasses. Attendance at Sunday school is getting back to normal after a summer slump. Prayer services have continued without a break for seven years, with a goodly number attending each week.—Ermina Miller, Junior, W. Va., Sept. 5.

## Directory of Missionaries and Relief Workers

### Missionaries

#### SWEDEN

Graybill, J. F., and Alice, R. 2, Lebanon, Pa., 1911.

#### CHINA

College of Chinese Studies, Baguio, via Manila, Philippine Islands

Angen, Edward T., and Helen F., 1940.

Crim, Bessie M., R. N., 1940.

Cunningham, Dr. E. Lloyd, and Ellen, 1938.

Flory, Rolland C., and Josephine K., 1940.

Thomas, Susie M., 1939.

General Mission Board, 22 S. State St., Elgin, Ill.

Rothrock, Hazel M., 1938.

Clapper, V. Grace, 1917.

Myers, Minor M., 1919.

Sollenberger, O. C., 1919.

Wampler, Ernest M., 1918.

**On Furlough**

Bright, J. Homer, and Minnie, R. 1, Union, Ohio, 1911.

Crumpacker, F. H., and Anna, 923 Highland Ave., Elgin, Ill., 1908.

Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.

Ikenberry, E. L., and Olivia, 343 Third Ave., N., Twin Falls, Idaho, 1922.

Myers, Mrs. Minor M., Bridgewater, Va., 1919.

Ober, Mary Velma, 1005 Princeton St., Elkhart, Ind., 1936.

Parker, Dr. D. M., and Martha N., R. N., C. P. S. Camp No. 43, Castañer, P. R. R. A Project, Adjuntas, Puerto Rico, 1933.

Schaeffer, Mary, 2262 N. Park Ave., Philadelphia 32, Pa., 1917.

Senger, Nettie, 3286 E. Lafayette Ave., Detroit, Mich., 1916.

Shock, Laura, R. 2, Roanoke, Ind., 1916.

Smith, W. Harlan, and Frances, Box 505, Cerro Gordo, Ill., 1919.

Sollenberger, Hazel, 30 Forest Ave., Los Gatos, Calif., 1919.

Wampler, Elizabeth B., R. N., 417 Cypress St., Greenville, Ohio, 1922.

#### AFRICA

**Chibuk, Nigeria, West Africa, via Maiduguri**

Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa

Dadisman, Mary N., R. N., 1941.

Heckman, Clarence C., and Lucile, 1924.

**Garkida, Nigeria, West Africa, via Jos and Damaturu**

Faw, Chalmer E., and Mary P., 1939.

Horn, Evelyn J., R. N., 1930.

Kulp, H. Stover, 1922.

Moyer, Edna Faye, 1931.

Royer, Harold A., and Gladys H., 1930.

Studebaker, Dr. Lloyd, and Modena, 1934.

**Lassa, via Jos and Damaturu, Nigeria, W. Africa**

Brumbaugh, Grayce, R. N., 1937.

Weaver, E. Paul, and Zalma F., 1939.

**Marama, via Jos and Damaturu, Nigeria, W. Africa**

Harper, Clara, 1926.

Landis, Herman B., and Hazel M., R. N., 1938.

Shisler, Sara C., 1926.

Utz, Ruth, R. N., 1930.

**On Furlough**

Engel, Alice, R. N., Camp Pinnacle, R. F. D., Vooriesville, N. Y., 1937.

Frank, Evelyn E., R. N., Irene Byron Sanitarium, Ft. Wayne, Ind., 1938.

Kulp, Christina, 1700 Mifflin St., Huntingdon, Pa., 1927.

#### INDIA

**Ahwa, Dangs, Surat Dist., India**

Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.

**Anklesvar, Broach Dist., India**

Bollinger, Amsey and Florence M., 1930.

Kinzie, Wm. G., and Pauline G., 1937.

Lichty, D. J., and Anna, 1902 and 1912.

Warstler, Anna M., 1931.

**Bulsar, Surat Dist., India**

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.

Blickenstaff, Verna M., R. N., 1919.

Blough, J. M., and Anna, 1903.

Shickel, Elsie N., 1921.

Zigler, Earl M., and Rachel M., 1937.

**Dahanu Road, Thana Dist., India**

Messer, Hazel E., R. N., 1931.

Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.

Swartz, Goldie E., 1916.

**Palghar, Thana Dist., India**

Shull, Chalmer, 1919, and Susan L., 1927.

**Umalla, Broach Dist., India**

Fasnacht, Everett M., and Joy C., 1940.

Miller, Sadie J., 1903.

**Vyara, via Surat, India**

Brooks, Harlan J., and Ruth, 1924.

Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.

**115 Mahatma Gandhi Road, Bombay, India**

Blickenstaff, L. A., and Mary, 1921.

**Landour, Mussoorie, U. P., India**

Bowers, Joe W., 1940.

Ziegler, Emma K., 1930.

**On Furlough**

Cottrell, Drs. A. R. and Laura, 305 E. Washington Ave., Bellefontaine, Ohio, 1913.

Grisso, Lillian, % General Mission Board, 22 S. State St., Elgin, Ill., 1917.

Miller, Eliza B., R. 1, Waterloo, Iowa, 1900.

Moomaw, I. W., and Mabel, North Manchester, Ind., 1923.

Mow, Baxter M., and Anna B., 3450 Van Buren, Chicago 24, Ill., 1923.

Shumaker, Ida C., 105 Beachly St., Meyersdale, Pa., 1910.

Townsend, Ralph, Crestview, Fla., 1937.

### Relief Workers

#### China

General Mission Board, 22 S. State St., Elgin, Ill.

Sollenberger, O. C., 1919.

Wampler, Ernest M., 1918.

#### England

Barwick, John W., % International Y. M. C. A., 4 Great Russell St., London, England.

#### Mexico

Austin, Glen, % Sociedad de los Amigos, Miactlan, Morelos, Mexico, 1942.

#### Puerto Rico

Castañer P. R. R. A. Project, Adjuntas, Puerto Rico

Cassel, Franklin K., M. D., and Margaret M., 1943.

Harbison, Jean, 1943.

Parker, Daryl M., M. D., and Martha N., R. N., 1942.

Porter, Imogene, 1943.

Rowan, Mary, 1943.

Schiffier, Rachel, 1943.

#### South America

Casilla 455, Quito, Ecuador

Bowman, Paul H., and Evelyn, 1942.

Naylor, Kurtis F., and Gladys, 1942.

#### Spain

Blickenstaff, David E., and Janine, % A. F. S. C., Rua Dom Pedro V, 7, Lisbon, Portugal.



# GOSPEL MESSENGER

Volume 92

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Number 41



**McPherson Conference**

In the foreground of the picture (reading from left to right) are the Conference officers: W. M. Beahm, secretary; A. C. Baugher, reader; W. W. Peters, moderator

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## *Around the World...*

October 24 will be laymen's day in the nation's churches. On that day, businessmen, labor leaders and men in uniform will deliver the sermons and conduct the church services, Wallace C. Speers, treasurer of the Laymen's Movement for a Christian World, reported recently.

A bill providing \$30,000 for a national monument to Dr. George Washington Carver, world famous scientist who died in January 1943, was signed by President Roosevelt in July. A monument will be built at Carver's birthplace near Diamond Grove, Missouri, after the war.

After an eight months' tour of churches in the United States, Rev. Dr. Harold A. Cockburn, special liaison officer between the American and British Protestant churches, left recently for Scotland, urging that religious education be introduced into the public schools of the United States.

The incorporation of a new organization, Education for Freedom, to awaken Americans to the crisis in the field of education and to recommend measures to raise educational standards throughout the country was announced recently. This organization will soon begin a series of radio broadcasts.

Negro graduates from American colleges totaled 3,756 at the end of the 1943 scholastic year, according to The Crisis magazine. This figure shows a decrease from 4,353 for 1941-42. Ohio State had the largest enrollment of Negroes in any mixed college, 341, and also the largest number of graduates, 22.

Asserting that unless President Roosevelt, Prime Minister Churchill and other united nations leaders issue a declaration guaranteeing the universal right of man and equality among all races, H. G. Wells, foremost British intellectual leader, believes that there will be another world war after the defeat of the axis.

Industry has become aware of the need for doing something about religious guidance for its workers and in a few instances has made its own provisions to see that they get it. A writer in Nation's Business reports the following:

Douglas Aircraft in Santa Monica, Calif., began even before Pearl Harbor to employ in its welfare department the Rev. Peter F. Wall, pastor of the local community church, who visits employees in sickness and in domestic and financial trouble, and offers spiritual help whenever advisable.

In Hudson Falls, N. Y., the Sandy Hill Iron and Brass Works, on a 168-hour weekly schedule, pays its workers to attend church. It has arranged its schedule so they can go to Sunday morning services on company time.

The Agerstrand Corporation of Muskegon, Mich., began services in a makeshift chapel in its plant in May 1941, when it had only forty employees. Now, with hundreds employed on three eight-hour shifts, it has a new chapel. Devotional services, sponsored by the management and led by the workers themselves, are held every morning.

The Severance Tool Company sponsors daily devotional services in its main plant in Saginaw, Mich., and in branch plants at Chicago, Detroit, Los Angeles and Long Island City. Employees are paid for attending the twenty-minute sessions of hymn singing, Scripture reading and prayer.

In the Colt firearms plant at Hartford, Conn., four services are held on Sunday morning—at 6:35, 7:05, 11:10 and 11:40. The overalled, jumped congregation sings two hymns, listens to the reading of a psalm, prayers and a two-minute talk. In ten minutes the service is over. The local clergymen co-operate in conducting the services.

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The Archive of Hispanic Culture in the Library of Congress is rapidly becoming one of the principal centers in the United States for the study of Latin American art. The collection now comprises 1,500 slides and some 6,000 photographs of art from all periods in all Latin-American countries, ranging from the earliest colonial chapels to the most recent frescoes and office buildings.

A systematic roundup and arrest of Danish pastors known to be outspoken against the nazi regime has been started by the German gestapo, according to reports from Stockholm. Leaders who have been imprisoned are: Chief Rabbi D. Moses Friediger of Copenhagen; Rev. Aage Falk-Hansen, Y. M. C. A. official; and Rev. Kaj Munk, leading Danish clergyman and dramatist.

In a single raid of 1,000 Flying Fortresses over the Rhineland, \$375,000 worth of fuel is used and about \$1,000,000 worth of bombs.

During the last fifteen years there has been a gradual recognition by newspapers of the worth of religious news. There are more full-time church editors than ever on papers with more than 500,000 circulation.

From the end of 1941 to May 31 of this year, 2,253 Bibles, 9,138 Testaments, and 9,616 Gospels and other portions of the Bible have been sent to prisoners of war in the United States in sixteen different languages, including Arabic, ancient Greek, Hebrew, and Russian.

Bishop William T. Manning, of the New York Episcopal diocese, recently urged abandonment, at least for the present, of plans to merge members of the Protestant Episcopal Church and members of the "northern" Presbyterian church into a single church organization.

Delegates to the Wyoming state American Legion convention reversed national policy and unanimously approved a resolution urging the legion to "exert leadership" in affording the employment and opportunity for Japanese-American evacuees in the war effort.

To cement relations between the church, chaplains, and men in the armed services, plans for a nationwide visitation of Protestant clergymen to the nine army service commands in the United States have been prepared by the general commission on army and navy chaplains at Washington.

Reports for the current year indicate that twenty-three junior colleges have closed either permanently or for the duration of the war. One merged with a four-year institution. Ten reduced their college courses to one year or less. There is no report of any closing of four-year colleges and universities.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### Dynamic Devotion

SOME natures are energetic; some are meditative. Some are impatient of everything but action; some like to spend much time in reflection. Devotional books naturally make their strongest appeal to the latter class, and most of them are suited to such a mood. They encourage restfulness, but it is the rest of inactivity.

Is this so necessarily? Cannot devotion be dynamic? Must it not be dynamic to justify itself? Should it not find its proper type in him whose meat it was to do his Father's will and "to finish his work"?

Jesus told the people to come to him for rest, but he told them also to find rest in taking up his yoke. True devotion must strike the proper balance between "intuition and initiative." It cannot commune with God to the exclusion of the affairs of men.

Indeed, if our communion with God is of the kind that Jesus had, we will find it in "the arena of achievement" no less than in "the heights of ecstasy."

E. F.

### "That Good Thing . . . Keep"

ALONE and in prison—except for what Luke could do for him—Paul was greatly sobered by the conviction that the time of his departure was near at hand. He had faced many kinds of peril in his day, but in Rome about 67 A. D., the aging apostle was all but overwhelmed by the dark days that awaited him.

But it was not so much for himself that he felt concern. It is true that he mentioned the cloak left at Troas, and certain books. But even so his first concern was the church and its future as tied up in the lives of those who would have to carry on.

He thought much of Timothy and the responsibilities about to be his. And to him, amongst other

admonitions, he wrote: "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." This is a good word for us as well.

H. A. B.

### Watching the Peace Recede

It is already evident that the Atlantic Charter and the Four Freedoms are little more than glittering generalities, excellent campaign oratory, not to be applied too seriously to concrete situations. What the Prime Minister said about the liquidation of the empire, what the Field Marshal said about certain postwar national boundaries, what the President has carefully refrained from saying on these delicate matters—all this plainly shows which way the wind is blowing. If the three of the United Nations just referred to could agree to leave the making of the peace to the other member of the big four, the outlook would be more hopeful. It would be ridiculous to intimate that they will so agree.

As Woodrow Wilson had his Lloyd George and Clemenceau, so the Chiangs have their Churchill, their Stalin, their Roosevelt. These are practical men, hardheaded "realists." What will the historian of the farther future into which the prospect of a settled peace is fading away—what will he say about the world leaders of our time? Will he say that the China Chiangs were the most far-sighted realists of them all, and that if the others had been able to share their vision the third world war could easily have been prevented? What a "might-have-been" that will be!

We are witnessing a new kind of looking forward to victory (?). As the war moves steadily on toward a military decision, many people, many Christians, find their emotions strangely confused. Their would-be joy is tempered, if not saddened, by a deep-seated fear. They long for something better this time than another armistice and they



cannot see it in the present picture. The reason is that our prospective peacemakers hold so lightly, when they do not entirely ignore, "the things which belong unto peace."

There are things that *belong*, things without which no peace is possible. Most basic among them are justice and goodwill. These, not power politics, must be the guiding principles in the post-war settlement. The fear that they will not be is at the bottom of the uneasiness in so many hearts today. Many signs confirm this judgment. It will be sufficient to mention one of the most significant.

Walter Lippmann, popular columnist and commentator, has written a book on U. S. Foreign Policy. It has been widely acclaimed as a most valuable contribution to the subject. It probably is, from a strictly worldly-wise viewpoint, but here, as so often, the wisdom of this world is long-run foolishness, because it disregards the most important factor in the case. Mr. Lippmann does indeed make a slight concession to this factor when he says that the nations in control should treat the others with goodwill, but this is quite incidental. It has no bearing on his main contention. His plan for future security is a mighty military alliance of the United States, Great Britain and Russia, with China and other nations coming in as they will.

So that is to be the shaky foundation of a lasting peace! What assurance is there that these three or four great powers will stick together indefinitely, that they will not develop conflicting interests, that one or two of them will not make a secret alliance with some other one or two, just in case? One could easily imagine likely possibilities in this field. A promising prospect indeed! "A horse," or any modern equivalent of a horse, "is a vain thing for safety."

History has answered this folly too many times already to warrant wasting further confidence in it. The one and only way to insure peace is to practice the things which belong to it. These are not trickery and violence. They are justice, mercy and truth. They are consideration for the rights of others, willingness to have others share in the good things of the earth. When these principles control the making of treaties and trade agreements and immigration laws, we shall be making some progress toward the goal. When goodwill, unreserved and unashamed, is made the basic plank in bargaining between nations, not a reluctant and halfhearted concession to "impractical dreamers," then and not until then shall we dare trust that "peace" will be peace.

These simple and sure facts point the way to the opportunity and responsibility of the church. That

is our primary interest in this discussion. What can the church do about this? Two things.

The first is to keep everlastingly pressing these truths upon the attention of our world leaders, our warmakers and our peacemakers, in the hope that they may be led to give them proper respect, and thus to avert the hundred or five hundred years of strife and world chaos implied in the foregoing gloomy forecast of the nearer future. Nothing could make this writer happier than to have the event prove him to have erred in his judgment of impending probabilities. He could well afford that humiliation, since it would involve a quicker vindication of the soundness of the principle for which he is contending. God did not mind "repenting" and calling off the destruction of Nineveh when the people turned from their evil way, even though poor Jonah was so sadly disappointed!

The second and more important thing for the church to do is to hold fast and proclaim these truths, regardless of what the immediate future may hold. She must make sure that when the Son of man comes, whenever and however he comes, he will find faith on the earth. That faith includes faith in the ability of the good to overcome the evil. This is not easy, especially when so many churchmen are fainting by the way, but it must and can and will be done. It is only the nearer future that is in doubt. The final issue is not. Fortunately for our encouragement, we have not only our faith in the invincibility of rock-bottom truth to bank on, though that should be enough. In the signs of the times there are unmistakable foregleams of the coming victory of faith. We may find occasion to speak of these a little later.

E. F.

### Magnificent Alternatives

WHEN Paul and his companions of the second missionary journey had gone throughout Phrygia and Galatia, they were forbidden of the Holy Spirit to preach the word in Asia. Coming to Mysia, they found the door to Bithynia closed. And so they came to Troas, and Paul's vision in which there stood a man from Macedonia praying that help should be brought to his people. In place of this or that province in what we know as Asia Minor, Paul eventually found the magnificent alternative of the continent of Europe.

Perhaps it is gratuitous to suggest that life does bring many magnificent alternatives. When you have your mind set on something and the way does not seem to open, begin to look for alternatives. Another and better door may be opening for you if you have but the eyes with which to see it.

H. A. B.



## POSTWAR PLANS FOR BRETHREN YOUTH

BY BENTON RHOADES

(Excerpts from an article in Brethren Action)

LET us have no delusions of grandeur about the size of the job we will be able to do in the postwar world. We will do the little tasks which statesmen leave undone, for the most elaborate program for world order is a farce unless it is interwoven with a spiritual network of human understanding and mutual trust. Others may have other resources for world building, but in this product we will specialize.

We have the design, the pattern for this type of spiritual structure. "Christ hath broken down the middle partition," showing us that good fences do not make good neighbors. Robert Frost spoke of ultimate reality when he wrote, "Something there is that doesn't like a wall—that wants it down." Two things, walls and chasms, separate men. It is ours to build bridges, to break down walls. Before entering upon the task we must sit down and count the cost in terms of energy and resources.

A great wall of hate is already growing up between us and the innocent starving of Europe. Some of us will spend a year or more on a subsistence basis to feed hungry babies who will become future world citizens. We know that man does not bite the hand that feeds him, if that hand has no ax to grind. Robert Balderston and his little relief corps crossed solid barriers of nazi guards after the night of broken glass in Warsaw, Poland, because in that line of nazi guards were young soldiers who as little boys had been fed or seen their little pals fed by men wearing that same black and red star (the Quaker emblem of service). The Quakers had a kind of invasion that men do not stop. It breaks down walls.

A great gulf exists between our standard of health and education in this country on the one hand and that of our Latin American brothers on the other. Some of us will enter Friends camps in these countries or work there with our own Service Committee, doing hard manual labor without pay, helping them to have the things they need if they are to live abundantly. In such a community in Mexico I saw Mexican children singing long and loud about their hopes for lasting peace and goodwill between our countries as they sat on the floor of the school built for them by the friends of peace. Such bridges will not break even in times of land and oil troubles. These are bridges of the spirit.

Some of us will head into the slums as Kagawa did. We will go there as Christians to live with

people and love them up from filth and immorality. Some of us will make it our job to know labor, economics, and sociology well enough to deal with the forces that separate the people of our cities. We will strive to place all of God's children in an equal position to enjoy the resources he has given. Some of us will give up the rich business that has been for generations in the family and make of it a co-operative community enterprise.

Some of us, seeing the educational gulf between ourselves and the Negroes of our own South, will not wait for the government to break that wall, but in the meantime will go there to teach, taking them the best training that our Christian colleges can give us. Wages are extremely low. Bridges are not cheap.

Some of us will go into areas of spiritual, economic, recreational or social deprivation in work camps. There we will live together, striving to produce within our camp the beloved community. Many of us have, through this experience, been awakened to the worth of true fellowship which was the genius of the small bands of early Christians. The incentive to go to work camp is not financial, but a will to identify oneself with a need and thus to lift oneself and the needy together in love and mutual appreciation.

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## My Psalm

BY EVELYN RITCHIE

Out of the high, ethereal, vaulted heavens,  
A flaming beacon, mirrored in my soul,  
Bright, clear, but yet not dazzling—lucid, even,  
Burning forever as the ages roll—  
Eternal Spirit, thus you come unto me,  
Your breath, which gave life to the first man, drew  
me.

And from the vaulted heavens, goes the story,  
You looked, when yet the earth was void of form;  
At your command dark chaos turned to glory,  
A token of your power to transform.  
Upon this universe you lavished beauty,  
But made it one, inseparable, with duty.

Creator-Father, each place your master hand  
Has touched the earth (and that is everywhere)  
It made some spot of beauty through the land  
That, even if some ruthless men have laid it bare,  
Gives witness to your loving, careful fashion  
And stirs within the dreaming soul a passion—

Passion—though begotten of the dreams of youth  
And nurtured in its visions, reaching far  
Across the boundaries of time—loving truth,  
Reaching to you, not to a distant star,  
Yearning to do lowly services for you,  
Wishing, hoping, just to find your work to do.

Criders, Va.



Some of us will decide steadfastly to stay with the small, rural churches as farmers and laymen. We will not go with others to the city if it offers higher wages and less toil. We will deal kindly with God's soil so that future generations may inherit the earth. We will raise families there. We will maintain in our country churches intimate cells of Christian fellowship. There youth will learn the lessons of honesty and love. There they will grasp the virile faith that has been ours.

Some of us will preach in our churches the gospel of the oneness of the human race under God without fear of consequences or without regard for respectable salaries. We will dedicate our efforts to make the comfortable pious piously uncomfortable. For our churches must cease to reconcile themselves to the contradiction held by Marcus Aurelius in his refined but impotent conscience. His motto was: "Live as on a mountain," whence he could see humanity like dark specks in a valley below. The genius of the church is the annihilation of that Olympian distance. We who preach must minister to that end.

Small bridges these; but bridges stronger than steel. These may be miserably slow ways to break down great walls—like water running on stone—but just as sure. This spiritual structure is not an imposing one in the eyes of the world. But it is a structure made of the stuff on which worlds are built. This, Brethren youth, is our postwar job.

*Williamson, W. Va.*

### Shall We Conscript Women?\*

BY OSWALD GARRISON VILLARD

I SUPPOSE it was inevitable that there should be a move this summer to draft all women, precisely as there are bills before Congress for the drafting of all civilian men (Mr. Roosevelt threatened that during the coal miners' strike, and even suggested that the age limit be sixty-four years). There are facile and superficial arguments available. Women are now doing full military duty, the Wacs having been included in the regular army by Congress before it recessed. This is an era of equality of the sexes, especially as women have no more been spared the horrors of war than men. Therefore, it is reasoned, let us put both sexes on the same footing when it comes to their relations to the government. Let them both be absolutely under the control of the government so that they can be shifted from one industry to another, or ordered to leave their homes and go to work at Washington's behest. This is a very serious war. We are running short of labor, both male and female, in our fac-

tories, so why hesitate? Moreover, voluntary enlistments for the Wacs, the Waves and the Spars have been altogether discouraging. If they won't go, must they not be made to do their duty?

#### Is It Democratic?

Next, the contention is set up that drafting people is really a very democratic affair. It includes everybody in the country, rich and poor, educated and uneducated, men of every faith and all races, and even takes in the citizens of other countries who are temporarily sojourning among us. So why delay in giving a dose of this democratic medicine to all women? Of course there would be provision for deferring pregnant women and women with infants or a large brood of small children, and those already working in essential industries. Otherwise no one will be allowed to escape. Married couples will be separated by the drafting of the female partner, precisely as married men are taken from their wives, and in some cases their children, at present.

The truth is that any such regimenting of women will carry us another long step toward the totalitarian state. The very arguments advanced above—that by it women will be made the tools of government and feel themselves cogs in the governmental machine—are fascist arguments. What the United Nations pretend to be fighting for is freedom for the individual from the domination of the state, or of any group of men who assume the powers of government, legally or illegally. What we are supposed to stand for is the elimination of these new forms of political organization which teach that the individual exists only for the state, which in turn has the right not only to mold his mind, but to regulate him from the cradle to the grave and deprive him of every single liberty.

If there is one thing that ought to be safe from governmental interference it is the home. It ought always to be exposed to every new idea and ought never to have its opinions regulated from any direction. So, far from further regimentation, we ought to be bending ourselves to reducing the regimentation that now exists, to freeing the home from being broken up or destroyed or robbed by the coming of war or by universal military service or by any other state interference. The simple fact is that if we wish to have our men and women really devoted to their government, we shall diminish their contacts with it to the lowest possible degree. Look at Italy. There, under Mussolini, they have had regimentation of every kind and when the country is in grave jeopardy its draagooned military forces, who have been governmentalized from their tenth year up, have simply refused to fight on in Sicily.

\* From *The Christian Century*, Aug. 4, 1943. Reprinted by permission.



## Nature's Picture Books

BY IDA M. FISHER

There is beauty on the mountains,  
There is beauty on the plain,  
For the glorious time of autumn  
Is with us once again.

Like a priceless piece of tapestry  
The landscape spreads to view—  
All the colors of the rainbow,  
With an added shade or two.

'Tis the magic of the colors  
As they change from day to day;  
Blended colors on the canvas  
Make a picture bright and gay.

O, the picture books of nature  
Are a thing of beauty rare  
When our God, the Master Painter,  
Shows his handiwork so fair.

Lewistown, Pa.

I have even found a commentator who declares that this war has shown in Russia and England that "the exposure of women to the realities of a war world does them no harm, and does not rub off the luster of their essential womanhood." So he urges their conscription here. The man who wrote that is either willfully ignorant or absolutely insincere. What is the outstanding fact about English life today, according to American observers and the outspoken statements of a part of the British press? It is that sexual morality has largely broken down, that there is absolutely appalling promiscuity, far worse than was observed during the last war, that venereal diseases have risen in an unparalleled degree. That, despite the promiscuity, prostitution is more than ever in evidence has been brought out by the recent efforts of some American army authorities in England to move the British government to end the nightly parade of prostitutes in a certain section of London, and especially their congregation in a square, which assemblage is as open as it is degrading.

### Homes Must Be Protected

It is admitted in England that the juvenile crime wave, which began with the war, has gone beyond anything ever known in what has heretofore been one of the most law-abiding nations in the world. Mr. Edgar Hoover of the FBI tells us that juvenile delinquency in this country is positively "frightening." Now all of this is deliberately exposing the women of England, if not of America, to phases of war which are not leaving them unscathed, but are doing them infinite harm, directly and indirectly. The young criminals are certainly not all males, nor is there only one sex in the homes that

are wrecked. Yet the proposal now is that we shall further weaken family and home ties by making our women merely the vassals of the government, to be ordered off whenever Mr. Paul McNutt feels that some shipyard needs more women workers.

If voluntary enlistments of women have not responded to the government's hopes, is not the answer that the government has not put over this war in a convincing way, has not made appeals that have swayed the patriotic impulses of American girls? What reason is there to believe that if it has not made the military service an obligation and duty compelling to our young women, it can make them enthusiastic workers for the cause by drafting them? At least before our women are drafted let us be truly democratic and give them an opportunity in a referendum to tell the government what they think of the matter.

## Pertinent Texts on the Church

BY WARREN W. SLABAUGH

### V. The Church and Evangelism

*Text: "They therefore who were scattered went about [literally through] preaching the word" (Acts 8:4).*

The church was first of all a fellowship. In this communion the first fruits of the kingdom of God were realized. In this respect the church is an end in itself. Jesus in Matthew 16:18,19 makes the terms *church* and *kingdom* practically synonymous. The early church was separate from the world, a cleavage which must ever exist if the church is to remain the church.

What then is the attitude of the church to the world? Herein lies the paradox: in the world and yet not of the world. The church was careless of the attitude of the world to itself and yet filled with an evangelistic passion for the world. For the church was evangelistic; the word, *preaching*, in the text quoted, is the word to *evangelize* or *preach the gospel*. And this took place often under adverse conditions. This text tells the story of that part of the Jerusalem church which was made up of Greek-speaking Jews, not Jews of the land, and which was under the leadership of the Seven. Owing to the liberal vision of Stephen, who was beginning to see that the new movement must ultimately become more than a Jewish sect, there was aroused against this group the opposition of rulers and people alike. Stephen died for his faith, and there were perhaps others; the rest of the group fled for their lives, some going far and others stopping near. Instead of suppressing the heresy the persecution spread the fire, and the founding of widely separated church-



es like those of Alexandria and Rome may date from this movement.

But the strange thing was that, fleeing for their lives, they were not careful for their lives. What had been a peacetime program was continued in the time of great danger. They did not declare a moratorium on preaching Christ for the duration; they were careful for their lives but not to that extent. We must conclude, therefore, that evangelism was after the building of the fellowship the first great work of the church.

This constitutes what seems to be a strange contradiction in the behavior of the early church. The close-knit brotherhood in its separation from the world and the mutual devotion of its members tended to make the early Christians self-centered and clannish. Yet this self-sufficient church was intensely evangelistic, as it proved by its widespread membership within a few years of its inception.

This success is all the more remarkable when we take into account that the church was continually persecuted. It was never free from slander and misunderstanding, which easily and often broke out into bitter treatment, often martyrdom. Yet this despised movement, an illicit religion in the eyes of the world, successfully carried on its mission. They, like their Master, could offer no material rewards. They had little wealth, no social standing or political power for themselves or others. Those who joined the group did so in the full knowledge that they were asking for no easy treatment. But the church was offering blessings far beyond the material, that soul satisfaction for which the human heart is ever hungry. And so effectively did they preach that considerations of physical and social fortunes became matters of indifference to those who listened to their message.

What was the driving urge which caused them to go everywhere, preaching the gospel? The explanation is first of all spiritual; their close union with Christ had produced a likeness to and agreement with him. They had become identified with him in the moral quality of their lives; they shared the vision and passion which characterized him in the days of his flesh. Thus "in Christ's stead" they carried on the ministry of reconciliation. Evangelism became their joy and passion because they were fellow workers with Christ.

Their work was further motivated by a desire to share the blessings which had come to them. It was their appreciation of this treasure which had become theirs through Christ—freedom from sin, mystic union with God, and fellowship with

the saints—that made the work of evangelism a joyous and compelling exercise.

They were carrying forward the work to which Christ had commissioned them, the proclamation of the gospel of salvation to lost mankind. But the work was accomplished in no slavish spirit of obedience to a command—it was a glorious adventure in which the incentive came out of devotion to their Lord and love for men. The *koinonia* of the Spirit, the face-to-face fellowship with Christ and with one another was the source of power which carried them over weary miles and enabled them to meet rebuffs and persecution. This was the inward dynamic which sent them out "preaching the word."

*Bethany Biblical Seminary.*

### What Is Happening to Men in C. P. S. Camps

BY RICHARD C. MILLS

Director of the Camp at Waldport, Oregon  
(A Talk Given to the District Conference of Oregon at Myrtlewood Camp, July 24, 1943)

CIVILIAN PUBLIC SERVICE represents one of the most significant experiences in religious community living that has occurred in modern times. Of course men have lived together in special groups for one purpose or another in almost every age but it is not likely that a group representing almost every shade of belief within Christianity, and also some non-Christians, have ever tried to live together motivated by a religious conviction that transcends petty differences. At the present time there are 150 different denominations or sects represented within the camps. At Waldport there are at least thirty different religious groups on the camp roster. Seldom in our generation have men such as those in C. P. S. camps really practiced the inclusiveness of Christianity or exercised the tolerance which is required of those who would seek to find the meaning of the Christian imperative. In addition, men in C. P. S. have embarked upon a venture that requires and will continue to require a great deal of sacrifice. Perhaps this is not so evident while in camp but there are likely to be in the future real elements of sacrifice. Paul French said recently that it was quite evident to him that men in camp are having a much easier time at the hands of the public now than they will be likely to have at the close of hostilities. Actually most men are beginning to realize that for a number of years after the war they will have difficulty securing jobs; they will encounter unfair practices perpetrated upon them by the well-meaning but non-understanding elements in society. Yet they are still willing to face the fact that numerous hardships will be demanded of them, likely for the rest



of their lives, as long as they persist in standing up for the ideals which they now possess. This is always true of those who care enough about the society of men to do something about it.

The actual working out of the philosophy of living peacefully with one's fellows brings dramatically into play the statement of Jesus that we are our brothers' keepers. This is in sharp contrast to the often-heard statement that "we must look after ourselves since no one else will do it." For the first time many men in camp are beginning to realize that as long as their primary interest is in their own welfare they cannot have a concern for "their brothers." Furthermore, they are beginning to see that putting oneself first creates distrust of everyone else. And when distrust of one's fellows becomes the basis on which men approach their brothers, there is no chance of carrying out the Christian imperative of "being our brother's keeper." Slowly and painfully, men in camp are beginning to see that peace in their own souls comes only when they identify their thoughts and desires with the group and place their own personal desire for attention and prestige in second place. There is no harder attitude to achieve than one of maintaining confidence in individuals all about you while each is struggling to sublimate some of his strong personal desires. This is not to say that camp has attained the atmosphere which is free of intrigue and distrust, but it is to say that this is the direction which is fundamental to the very understanding of the way a peaceful society will have to live if ever there is to be one. As men slowly begin to identify themselves with the group and forget their own dominant interests, they are also beginning to identify themselves with a religious pattern that is unfamiliar to most of society. In C. P. S. the church, with more virility than it has had for a long time, is giving leadership to men who are struggling to understand the very heart of Jesus' teaching.

This process in camp of trusting one's fellows and of thinking first of the group and the goals toward which it is aiming requires a working basis of co-operation that has seldom been tried by mankind. Jesus admonished his disciples on one occasion to "take no thought for the morrow." He implied that those who were working for the brotherhood of man needed to give no thought to their personal needs. In a society where each man opens his heart to his brothers, one's personal needs become few and are easily met by the group. Try as we will in camp, it is a difficult process to work co-operatively and to give no thought to one's personal "tomorrows." Practically every one of us has been exposed constantly during his lifetime,

in the society about us, to the philosophy of getting ahead. Witness, for instance, the present academic procedure in America which demands that each scholar find the most effective way of impressing the teacher with his ability in order that he may be granted a better grade, often at the expense of his classmate. Or witness the competition and rivalry which has existed since the first World War as men everywhere sought to find jobs or conducted business enterprises with little regard to the welfare of the man next door. To me it is significant that the program of a C. P. S. camp is designed to eliminate the very roots of a vicious competitive system in an effort to develop a technique of working together toward the need of achieving a peaceful society by a process of co-operation and group living.

During the two years of C. P. S. history just completed, many stories have emanated from the camps and many rumors have circulated to the effect that the actions of the men in camp are no better than the actions of men in the society from which they sprang. May I say to those of you who have not had the opportunity of living for a period of time in camp that it is necessary to recognize that change of basic attitudes comes slowly and painfully. It is not at all difficult to recognize that it takes more than one or two years to undo the kind of mental attitudes which have permeated the thinking of most of the men in C. P. S. camps. It seems to me that we have just begun to understand what is meant by group living of a peaceful, co-operative sort. Of course most conscientious objectors to war who are in C. P. S. have an intellectual concept of what is involved in living with one's fellows, but it is extremely difficult for them to translate their intellectual concepts into emotional acceptance of a pattern of living for which they had no previous example. For my own part I am most eager that C. P. S. camps continue for a while longer in order that the slow process of converting men to a new and untried way of living with their fellows may have an opportunity to develop into the ideal that religious men everywhere have been seeking. Quite apart from the divergent opinions which exist on the war question, I am convinced that there lies within the framework of the present C. P. S. system an opportunity for men to make the greatest contribution to religious thought and life that has been made for many generations. I am particularly happy that the Church of the Brethren has made possible the kind of experimentation which is to be found in C. P. S. since I am sure that, in the calmer moments of national history which must lie ahead, church people will be stimulated, strengthened and inspired



by the example of men who are learning to deny themselves in an attempt to prove that we can be our brothers' keepers. Above all, I would urge the church to have faith in the men in camp who are struggling to understand more clearly the basic religious teachings of the New Testament. These men are groping for a meaning of life that once found may effectively permeate a torn and bleeding society for many years to come.

Waldport, Oregon.

## The Power of the Gospel

BY H. A. CLAYBAUGH

"I AM not ashamed of the gospel of Christ; for it is the power of God [or God's power] unto salvation to every one that believeth" (Rom. 1:16). The word *gospel* in this text is the translation of a Greek word which means good news, and that good news is the announcement that God has provided a salvation for man through the life of Christ, which was sacrificed on Calvary. This salvation is a free gift to every one who by faith will receive it. It is interesting and helpful to see the import of that word *power* which is in the above text. It is from the Greek word *dunamis* which has something of the meaning of our English word *dynamite*. The writer here would have us know that the gospel of salvation is God's dynamite, in a spiritual sense, which crushes the hardened heart of the unsaved and changes this heart into fertile soil for the reception of the Word of God.

John 1:12 is another place in which the word *power* is used. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Here we are advised that those who have seen by the power of God through the gospel their spiritually unsaved condition and, because of this vision, receive Christ, receive the power to become the sons of God. The word *power* in this text has a different meaning from that in Rom. 1:16. Here the word is *exousia* and means delegated authority or legal right. God gives to every one who receives Christ the legal right to become a son of God. This privilege to become a member of God's family is granted to man, who has violated the laws of God. And when laws are violated there is always a penalty. For God to be just, as well as merciful, this penalty must be paid. "God spared not his only Son," who in the sinner's place paid this penalty. Now it follows that if a sinner desires the mercy of God he must accept the fact that Christ paid the penalty for his sin. When a soul does this he then has the legal right to God's mercy. In other words he is justified by faith and given the right to enter the family of God.

Each individual member of the family of God has access to the kind of power to which reference is made in Rom. 1:16. One of the portions of the Word which contain a promise of this power is Acts 1:8. Our Lord in a conversation with his disciples just before he ascended to heaven said "Ye shall receive power, after that the Holy Ghost is come upon you." The word *power* in this place is the dynamic type, a variety that overcomes resistance and accomplishes things for the kingdom interests. A child of God may attempt to work for him within the limits of his personal energy and strength, or he may draw from the unlimited resources of divine energy.

The Bible contains many instances of those whose lives were transformed and energized by the power of the gospel. For example, nothing but this unique type of power could reveal to a self-righteous Pharisee like Saul that he was a sinner and working against the one who had died to save him. And from the writings of the apostle we see that the farther he advanced in Christian experience the more he realized that he was a sinner saved by the power of the gospel and the grace of God. Nothing but this power could have enabled Paul to bear all the hardships and sufferings that were his to endure. Nothing but this unique power could motivate and energize this man and make possible the noble work that was accomplished through him. And nothing but this gospel could reveal to Paul the glorious fact that the eternal life which began in him when he met the Lord on the way to Damascus would be his until he would see the Christ face to face. This hope enabled him to rejoice in all the experiences of his earthly career.

Nothing but the power of the gospel can change you and me from what we now are to the kind of person whom God would have us be. Nothing but this dynamic gospel power can meet the crying needs of this old sinful, sorrowing world. The people of God and the church of Christ should very keenly realize that there is no substitute, that nothing can take the place of this good news which is the power of God unto salvation to all who believe. This message, when it is proclaimed by Spirit-controlled men or women of God, is the greatest force in all the world. A genuine conception of the content of this message will never permit it to become commonplace or ordinary in our thinking, but on the contrary we shall see that it was intended to be not only the source of our power and strength, but also the source of all our joy and rejoicing in this world and the foundation of our hope of what we shall be in the ages ahead.

Goshen, Ind.



## Grieving Our Lord

BY GRANT MAHAN

ONE evening some time ago when we were returning home from church services some of the young girls were singing a song which they had learned. The thought of the song is that one who has repented of his sins is resolved to sin no more. "I am not going to grieve my Lord any more." It is good to have one's mind on the service, whether on the way to church or on the way home; it is much better than the conversation so often heard on the way to or from church. The spirit and the understanding are both necessary, if we are to receive the benefit.

Some weeks later when we were coming home from the morning service, the girls sang the same song. This time it was even more pleasant than it had been the previous time, for there seemed to be so much more of the spirit put into the singing. It impressed me so much that I asked one of the girls whether she meant to refrain from grieving the Lord any more. She said that she was trying to do that and intended to keep on trying. What a blessing it would be to the church and the world if young and old who have professed faith in Jesus would make this same resolve, and then keep it through life.

If they made it how many in the church have kept that resolve? If each one is to be judged by his own life, how many of us could say we had done so? I wish I could, but I know I cannot, for I have very often done that which must have grieved him. We can and we should resolve not to be guilty of grieving him any more. Can we not all resolve today to begin all over, to try harder, and to call more often on the Lord to strengthen us so that we may not again be guilty of this sin against him? There is nothing in the world of greater importance to us than doing just that.

From the time of the creation to the present we find that man has never, with some rare exceptions, lived in a way that did not grieve the Lord. Not many generations after Adam and Eve men had become so evil that in Noah's time we are told "it grieved him at his heart." The descendants of Noah did no better, for even as Moses was bringing them out of the hard bondage of Egypt, "oft did they provoke him in the wilderness, and grieve him in the desert." Not very much later the Lord said: "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and have not known my ways." The history of the chosen people as given in the Bible is a succession of departures from God, disobeying God and being left to suffer for a season for their sins and disobedience until they cried unto him to

help them out of their distresses. How often he forgave them and saved them out of their trouble!

We are told that there is joy in heaven over one sinner who repents. Does this not carry along with it the idea that there is sorrow over each sinner who will not repent? Disobedience causes grief to those who are in authority, whether it be parents on earth or the Lord in heaven. To Israel God said: "All day have I stretched forth my hands to a disobedient and gainsaying people." It was not at any time God's will, but man's wilfulness, that separated men from God.

We do not seem to be able to realize that all that we say or do, even all that we think, is known to the Lord. We are always before him; he needs no servants to tell him what we do and say about anything. If we could ever be aware of the Lord's omniscience and omnipresence, and omnipotence, there would be a great change in our lives. In a general way we think we know that he is near us and knows all about us, but we do not live as we would if we were fully conscious of his presence in the same room with us.

Let us resolve that we will no more grieve our Lord. Each wrong done, whether it be of omission or commission, causes the Lord grief. Are we strong enough and true enough to the Lord to refrain from grieving him any more? No matter how long or how short the remainder of our lives may be, we must keep ourselves free from wrongdoing, for wrongdoing on our part causes him to grieve.

This we must do, not merely for our own sakes, but for the sake of those who see how we do and are likely to be led by our example to do the same things. Following our example is more likely to cause him sorrow than joy. Each one added to the number of those who grieve our Lord makes the world a harder place for people who want to do right. Right doing brings happiness to the doer.

*Rehobeth, Md.*

## Ready

BY JULIA GRAYDON

It came over the radio in a sermon and was said of a young Christian officer before he left for an unknown part. The one relating the incident was his minister, who had talked with him and learned of his sincere faith in Christ.

Said this minister, "He will be ready over there because he got ready over here."

And speaking of a lad he knew, the minister continued, saying, "When he said good-by to his mother on the eve of his departure he said, 'Mother, I'm ready inside.'"

*Harrisburg, Pa.*



## Home and Family

### THE HOME AND THE MAN

That broken homes result in delinquent children is a fact which is frequently commented upon. Perhaps less dramatic, but just as significant, is the fact that good homes are profoundly effective in the shaping of great lives. From Bro. John S. Flory's H. C. Early, Christian Statesman, we take the following as an example showing how a home can shape the character of one who became a great man.—Ed.

The thrifty, well-regulated home in which Noah and Sarah Early brought up their children undoubtedly made a deep impression on the lives of all of them. It was not that in every way this was an unusual home; on the contrary, it was in some respects typical of the Brethren home of that era. Externally, the substantial brick dwelling, the large bank barn, the well-cultivated fields, the family orchard, the stilted corn crib with wagon shed attached all under one roof, and the various outbuildings could have been duplicated many times in the Shenandoah Valley and elsewhere. . . .

The thing that was distinctive about this home was not on the outside. It was in its atmosphere and spirit. It was not so much a thing to be seen, as something felt. The heart of the home was the mother, as it should be. She was a woman of much native ability, probably the most distinctive trait of which was her motherliness. Among her many duties as the director of a large household, she found time to give herself up to her children. Sometimes she would gather them around her rocking chair and tell them stories. At other times she would take them separately for individual instruction.

It was at one of these afternoon sessions when Henry was nine years old, two years before the family moved from Spring Hill, that her talk stirred the boy's heart deeply. He felt himself in the very presence of the Spirit, and felt called to the better life. A deep urge thrust him forward in the direction of strong, purposeful living. The profound impression elicited from him a secret pledge to follow the call. He always regarded this as the date of his conversion.

Strange as it may seem, twelve years passed by between this experience and his entrance into the church. He modestly thought he was too young to be a member of the church. His mother did not realize how deeply she had touched his heart. There were no children of his age in the church he attended and no activity in the church that could invite his participation. So the matter dragged on, but the sense of the call and of his resolve never left him.

It must be remembered that this was before the time of protracted meetings among the Brethren in the Shenandoah Valley. So there was no invitation from the church for him to become a member; and in keeping with the tenor of church practice at the time, there was no invitation from any individual. This was the usual practice. Young people were hardly expected to join church till they were married and settled in life. So it was not till he had passed his twenty-first birthday and had been some months married that he was received into the church by baptism. Then it was on the invitation of his own father.

In a home organized and disciplined as this home was a large family can be orderly. It was so here. On a farm there are many things that even children can do. On this one the children were early taught to perform small tasks well. After that they were expected to know how, and were always expected to use their knowledge in any assigned duty. There were not many kinds of

work on the farm or in the house that all the children were not taught in early life how to perform. And that the task be well done was insisted upon. Thoroughness, intelligent procedure, and successful accomplishment were goals always kept before them. Thus they learned to do by doing, by practice and experience.

When Henry was a boy growing up on his father's farm most of the work was still done by hand. There was not very much farm machinery. He learned to cradle wheat and thresh it out with a flail. He knew what it was for two or three men to start along the side of a field of timothy and lay the grass in orderly swathes with the scythe. He knew by experience the back-breaking labor of pitching the long timothy hay on the wagon, and he knew the more arduous task of pitching it from the wagon into the mow in the barn. He learned to plow corn with a wooden double shovel plow, making a round trip between two rows. He learned all the phases of farm work and became a good farmer. And this training included farm management, farm ownership, knowledge of the different kinds of soil, the crops best adapted to each, and the kind of treatment each should receive.

This is but typical of the care with which he was taught in the various branches of farming and business. Whatever he learned, he learned thoroughly. Whatever he did, he did well. This exacting discipline made a profound impression upon him and determined the mold of all his life activities. There were no loose ends and no tangled fringes to anything young Henry Early did. His lines of action were clear-cut. He always knew where he was going. He looked upon this early discipline as definitely shaping his life's career. We who knew him know how completely his life was dominated by these rigid standards. The effect was seen in his conversation, in his preaching, in his business dealings, in his every action. To be exact was a foundation principle of his life. The home played a large part in determining this.

### The Araucanian Mother

BY H. A. BRANDT

Perhaps a hundred yards beyond the end of the old wooden bridge which used to span the sandy course of the treacherous San Gabriel there once stood a little brown cottage—the home of the Araucanian mother.

The cottage was sheltered to the west and the north by orchards of giant English walnut trees. Not far to the east was the uncertain bank of the river. Willows growing along the water channels provided some assurance that the occasional torrents produced by heavy winter rains would not eat away the foundations of the little riverside ranch without some measure of warning. The well-traveled road from the east trailed across the long bridge and onto the west, past the home and the orchards to the great city first known as Nuestra Señora la Reina de los Angeles.

Those who gave the home of the Araucanian mother the benefit of a second glance observed that the house was small, squarish, and as dull hued as walnut stain. Two windows and a door between broke the sameness of the front. Beneath the door was a weathered platform step.

The front yard was larger than necessary for such a modest home. It was dusty and not too tidy in summer-time, being relieved by a few gray-green rosebushes and



a well-dusted oleander bush by the road. Fall rains cleaned up these shrubs and gave them a second lease on life as the weather grew cooler and moisture more plentiful.

But in the days of long ago when one clattered from east to west across the old wooden bridge, the measured stepping of the horses setting great steel rods to clashing against each other, it was to see to the left the dull red brick building that housed a pumping station, and to the right the home of the Araucanian mother. Once in a blue moon one might see the mother herself out doing some chore about the humble dwelling. She was a swarthy, heavy-set woman, old enough to be a grandmother.

How the Araucanian mother came to be at home in North America I shall probably never know. She was a woman from Chile, at least part Indian, and giving her the benefit of the doubt, one can surmise that she had Araucanian blood. At least there is poetic fitness in believing that such a venturesome woman must have had a dash of the heroic as a gift from some ancestor.

Even though the true explanation of why and how the Araucanian mother came thousands of miles to live and rear her family of four children in the southwestern corner of these United States may never be known, it is interesting to conjecture. Was she the bride of some New England sailor who chose to make his home in California? In the time of which we write it would probably have been easier for both to live out their lives under other than home skies. Whatever her story, the Araucanian mother bore a common English name, and at the time we knew of her, was a widow, the mother of two sons and two daughters.

The oldest son was a handsome man with the black hair and dark eyes of his mother's people. He was an engineer who ran steam-pumping plants. It is possible that his father was also an engineer by trade, that he may have worked at the big pumping station near the bridge. If so, the boy could have learned much from his father, and here the father may have been killed in some accident.

The oldest daughter was a fine-looking woman in her time. She was not as dark as her older brother. She married a hearty American who had a good job as the foreman of a ranch. Her three children showed just enough of their Araucanian heritage to be above the average in physique and appearance. The son had some of the freckles of a sandy father, the two daughters just a trace.

The second son was the most like his mother. He was a swarthy Hercules, as I well learned from his prowess pitching hay. He was a good workman, quiet and sober. I have often wondered what finally became of him. The last I knew he was living with his mother in the little brown home just beyond the long bridge across a sandy river. He would have the hardest time fitting into life in the adopted land of his mother. Being more like her people, it is possible that he did not marry, but lived on with his mother until her passing, and if still living, is a quiet and lonely old man.

The fourth child was the second daughter. She married the son of the well-to-do walnut grower who lived next down the road. His sisters were not too enthusiastic about the match, but their brother and his bride managed to make out in a rather unique way. They had either twelve or fourteen children, and those who know

## A Song for October

BY MARY McDOWELL

You sing of spring and so do I,  
But now it seems too far away.  
For here's October's brilliant hues,  
A time more colorful than May!

O mild October's golden sun  
Against a blue, ethereal sky,  
A mystic, filmy, purple haze,  
Like fairy cloth hung out to dry.

October nights so crisp and clear,  
All full of moon and northern lights;  
A maze of color night and day,  
A month of rare, artistic sights.

October trees, their dying leaves  
The sunset's glory clearly caught;  
Near by a clump of goldenrod  
A path of golden lace has wrought.

O gold October, do not go!  
The winter months will seem too long.  
No fairer month of all the year,  
To thee I sing this autumn song.

Millersburg, Ind.

~~~~~  
them say one would have to go a good many miles to find their equals.

The greatness of America lies partly in the heritage of mothers, of parents, of the Araucanian type. Not all have come from Chile. But here and there the blend of the old and the new in American blood has given us some remarkable results.

Coming a little closer home, let us add a story from Brethren history. John Jacob Price was a minister in the Brethren fraternity when our people were centered at Creyfeld in Germany. He was with John Naas when the king's agents seized Naas in the hope of making him one of the king's guards. Price was small of stature. But let one of our historians summarize the rest of his story—

"He came to America with Peter Becker in 1719. He lived for a while at Germantown, but later settled on a two-hundred-acre farm on Indian Creek. He was a powerful preacher. He had only one son, John, who was quite weakly. This son, by the advice of the father, married a beautiful Indian maiden. To them were born two sons, Daniel and John. The young father died at the age of twenty-two. The mother returned to her Indian people, and the two boys were raised by their grandfather. To them he gave all his wealth and the best of training. From them have descended all of the Prices in the brotherhood, among them some thirty or forty able ministers."

In the story of the Araucanian mother one can see a symbol of the blessings to be gained through better understanding between two sister continents. From her North American counterpart you can draw your own lesson, but we have read somewhere that God is no respecter of persons. Perhaps the anthropologists are right in suggesting that each race has some important contribution to make.

Elgin, Ill.



## Brethren Service

### FOREIGN RELIEF TRAINING

During the ten weeks, June 6 to August 13, seventy men selected from Brethren-administered C. P. S. camps were engaged in an intensive program of foreign relief training at Manchester College. The men were selected for their fitness for foreign relief work, possessing either the administrative possibilities, the technical skills or the general balance necessary for work in the field of relief. The program as set up was to provide as comprehensive a picture as possible of the areas in which relief might be done, of the methods and techniques of relief administration, of the responsibilities of the relief worker and of the broad spiritual, political and social meanings of his task. Seven major courses were offered during the summer, one on Contemporary Asia, another on Contemporary Europe, a third on Problems of Reconstruction, two courses dealing with Social Work, and two on Relief Administration.

In addition to local faculty members including Dr. C. Ray Keim, Prof. O. W. Neher and Miss Grace Eshelman, a strong battery of outside talent was used in the program. In the field of Brethren history and church history, Dr. Paul H. Bowman, Dr. F. E. Mallott and Dr. W. W. Slabaugh correlated the general religious movements with the history of our own church, its spirit of service and the emerging conscience of mankind as reflected in the Old and the New Testament.

John Barwick, Howard Sollenberger, and Dan West presented a rich and mature analysis of Brethren relief work in China, Puerto Rico, England and Spain. Dr. M. C. Lehman and Dr. Ernest Miller of Goshen College reviewed Mennonite relief work in the Near East and in central Europe. The Friends' relief work was ably pictured by Clarence Pickett, Howard Kershner from France and Dr. John W. Nason of Swarthmore College. Dr. John L. Gillin of the University of Wisconsin, Dr. Chester Bower of Western Reserve University and Dr. Arthur Swift of New York treated the relief problem from the standpoint of sociology and social work.

Concerning developments in our own country, Dr. Morris Mitchell, Dr. Arthur Morgan, former chairman of T. V. A., and Paul C. French of the N. S. B. R. O. spoke of national developments in co-operatives, community planning, and political developments in postwar relief. Other leaders included Dr. Robert Hoppock of New York University, Dr. Ammon Swope of Purdue University and Dr. Lucille Carmen.

The Brethren Service secretaries, M. R. Zigler, W. Harold Row, Leland S. Brubaker, Aldene Ecker and Morris Keeton, were on the campus several times during the summer to confer with the men on various problems.

In addition to these rich faculty contributions the students themselves through the richness of their own experience and background contributed ably to the value of the summer's work.

At three o'clock each day the group divided into half a dozen smaller sections on auto-mechanics, agriculture, construction methods, public health and sanitation, care of clothing, home nursing, town and country planning, and food and nutrition. Each of these groups presented their findings to the total group at the end of the summer. At the close of each day fifteen minutes were spent in meditation in the college chapel, bringing to an end a day rich in inspiration and information.

The spirit of the men was splendid and although congressional action has postponed immediate opportunities for relief work in foreign fields, that action did



Dr. Cordier who is chairman of the Brethren Service Committee and professor of history at Manchester College served as director of the C. P. S. Unit No. 101 which was located at Manchester College during the past summer. He here presents a report of the summer's work.

not diminish in the least the enthusiasm and consecration of the men for the tasks confronting them.

### Ministry to Servicemen

Letters are now coming from servicemen who have just received the autumn bulletin. The following quotations reveal how deeply these boys appreciate being remembered by the church in this way. This worldwide mail service is made possible by the faithfulness of pastors and other friends of the boys who regularly keep us informed of their addresses. It has been some time since we printed a list of pen pals. A pen pal is one who writes personal letters to us. Some write nearly every week and others have written only a few times. We try not to repeat a name in the columns of the Messenger. More than 530 boys have written. We give the home address of each boy rather than the place of service. Without exception these letters overflow with gratitude for the church that has remembered them in their time of loneliness. All letters reveal that friendliness and love of home and native land which is so typical of our people. One often wishes that each of you could read all their letters. About 5,600 names are now on our active mailing list and we have lost track of about 400 boys whose names we once had. It is very important that names and latest addresses be sent to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

### More Pen Pals Who Have Written

|                              |                 |
|------------------------------|-----------------|
| Abshire, Jesse A. ....       | Boone Mill, Va. |
| Adler, Glen D. ....          | Decatur, Ind.   |
| Airsman, Roy E. ....         | Sipesville, Pa. |
| Allison, R. N. ....          | Altoona, Pa.    |
| Althouse, Eugene ....        | Lebanon, Pa.    |
| Arnold, Yearl ....           | Egion, W. Va.   |
| Baker, Raymond ....          | Mill Creek, Va. |
| Barnes, Lee E. ....          |                 |
| Bibler, Theron ....          |                 |
| Biggs, Charles F. ....       | Jefferson, Md.  |
| Black, Robert ....           | Everett, Pa.    |
| Blickenstaff, Robert T. .... | Lima, Ohio      |



|                        |                         |                                |                          |
|------------------------|-------------------------|--------------------------------|--------------------------|
| Blough, Wesley         | Freeport, Mich.         | McIlrath, Myrtle Kinsel, R. N. | McVeytown, Pa.           |
| Bond, Harmon           | Johnson City, Tenn.     | McKinney, James Leon           | Carlisle, Pa.            |
| Bortner, Gerald V.     | New Madison, Ohio       | Meiser, Floyd                  | Prescott, Mich.          |
| Boyd, Dale W.          | Wooster, Ohio           | Miller, Charles L.             | Ashland, Ohio            |
| Brailier, Robert E.    | Winter Park, Fla.       | Miller, Frank E.               | Weyers Cave, Va.         |
| Brightbill, Harold     | Myerstown, Pa.          | Mills, David L.                | Hancock, Md.             |
| Brown, Hubert C.       | Enders, Nebr.           | Morris, Calvin                 | Clifton, Va.             |
| Buckle, Jack C.        | Cumberland, Md.         | Mumper, William, Jr.           | Waterloo, Iowa           |
| Campbell, Cletus B.    | Luray, Va.              | Nichols, Ralph                 | Dayton, Ohio             |
| Clark, Clarence        | Johnson City, Tenn.     | Parker, Richard G.             | Canton, Ohio             |
| Clark, Greeley         | Jonesboro, Tenn.        | Parker, Roy O.                 | Eaton, Ohio              |
| Cline, Milton          | McPherson, Kansas       | Phenicie, Fred                 | Lewistown, Pa.           |
| Clingenpeel, Lewis D.  | Roanoke, Va.            | Prickett, Robert M.            | Pasadena, Calif.         |
| Craighead, Eugene      | Copper Hill, Va.        | Prosser, Donald F.             | Fresno, Calif.           |
| Culler, Richard D.     | Clay City, Ind.         | Reasoner, John R.              | North Webster, Ind.      |
| Custer, Roy            | Berlin, Pa.             | Reed, Leslie C.                | Grand Valley, Colo.      |
| Diehl, John A.         | Everett, Pa.            | Reid, Mark E.                  | Broadway, Va.            |
| Dietrich, Robert W.    | Lititz, Pa.             | Reiff, Ray G.                  | Piercetown, Ind.         |
| Dillen, A. J.          | Altoona, Pa.            | Reinhold, LeRoy F.             | Elizabethtown, Pa.       |
| Early, Elmer N.        | Dayton, Va.             | Repogle, Charles H.            | Middlebury, Ind.         |
| Eller, Calvin          | Avilla, Ind.            | Rhodes, Darrell                | Johnstown, Pa.           |
| Eisenhour, George, Jr. | Palmyra, Pa.            | Rieman, Glenn W.               | Somersett, Pa.           |
| Enck, Stephen L.       | Stephens, Pa.           | Ritchey, Lynn D.               | Hopewell, Pa.            |
| Farris, Herbert L.     | Salem, Va.              | Roth, Galen                    | Carlisle, Pa.            |
| Fender, Arthur         | Baltic, Ohio            | Sandy, Albert                  | Palmyra, Pa.             |
| Ferry, Donald B.       | Fresno, Calif.          | See, Arnold L.                 | Upper Lost River, W. Va. |
| Frantz, Jacob R.       | Elgin, Ill.             | Shaefer, Glen L.               | Eaton, Ohio              |
| Funk, Earl L.          | Lebanon, Pa.            | Sheets, Rudolph E.             | Staunton, Va.            |
| Gaff, Roger Sherman    | Churubusco, Ind.        | Sherfy, P. W.                  | McPherson, Kansas        |
| Getz, Clair            | Rockhill Furnace, Pa.   | Shick, Raymond E.              | McFarland, Calif.        |
| Gnagey, Paul D.        | Meyersdale, Pa.         | Shively, Earl                  | Waterford, Calif.        |
| Gordon, Forrest        | New Paris, Pa.          | Shull, Charles L.              | Hoadley, Va.             |
| Grams, Hilton          | Everett, Pa.            | Shull, Richard E.              | Staunton, Va.            |
| Greenawalt, Robert T.  | Stuarts Draft, Va.      | Snell, Roy J.                  | W. Manchester, Ohio      |
| Harris, Harry N.       | Poland, Ohio            | Snowberger, Mark               |                          |
| Heestand, Leo          | Camden, Ohio            | Sorensen, Fred H.              | Afton, Nebr.             |
| Henning, Willard       | Panora, Iowa            | Sower, Malcolm E.              | Ashland, Ohio            |
| Herron, Harold L.      | Windber, Pa.            | Spranger, Edwin E.             | Albia, Iowa              |
| Hiteshew, Clarence     | Chambersburg, Pa.       | Stern, Russel                  | Fredericksburg, Iowa     |
| Hornbaker, Russell     | Troutville, Va.         | Thomas, Paul C.                | Hollsopple, Pa.          |
| Houchins, John E.      | Ashland, Ohio           | Torgler, Robert                | New Philadelphia, Ohio   |
| Hughes, Merlin D.      | McKeesport, Pa.         | Turner, Woodrow                | Bridgewater, Va.         |
| Johnson, Wilbert       | Maple Spring, Pa.       | Unkefer, La Verne              | Freeburg, Ohio           |
| Keim, Emmert           | Philadelphia, Pa.       | Watkins, Eli                   | Panama, N. C.            |
| Kennedy, Joseph        | Kuma, Idaho             | Watters, Peter A.              | Brooklyn, N. Y.          |
| Klester, Russell W.    | Sipesville, Pa.         | Weaver, Alton                  | Johnstown, Pa.           |
| Lambert, Lester F.     | Live Oak, Calif.        | Weikhart, Roy                  | Covington, Ohio          |
| Landis, George M.      | Des Moines, Iowa        | Wenger, Earl R.                | Fredericksburg, Pa.      |
| Laughman, Marvin       | Saxton, Pa.             | Wherly, Russell W.             | Browning, Ill.           |
| Longenecker, Harry G.  | New Paris, Pa.          | Whiteneck, Elden               | Olive, Okla.             |
| Manges, Alfred         | Troutville, Va.         | Wolf, Leonard L.               | Glendora, Calif.         |
| Martin, John W.        | Colorado Springs, Colo. | Wright, Wendell                | Elkhart, Ind.            |
| Mauck, John            |                         | Young, Robert E.               | Marion, Ohio             |

### The Manchester Relief Training Unit

First Row, left to right: Langford, Dell, Holderread, Kinsel, Pottenger, Petry, Nordstrom, Cripe, Kleiner, Gordley, Wilkinson, Bratz, Shively; second row: Frantz, Grater, R. Miller, Kiracofe, Sobel, Heisey, Walters, McLane, Orcutt, Abrecht, Heisler, Ragland, Hoskings, Dibrell, Dasenbrock; third row: Mrs. D. Suits\*, Mrs. W. Long\*, Mrs. T. Metzger\*, Mrs. S. Sobel\*, Robinson\*, Mallott, Force, Dr. Arthur Swift\*, Dr. A. W. Cordier\*, Dr. Chester Bower\*, Mrs. Lloyd Spaulding\*, Stevens, Cochran, Smith, Lehman, Johnson; fourth row: Yohe, Rohwer, Griggs, Suits, Metzger, Jahn, Kimbal, Hill, Hinkle, Jewel, Weygandt, Pope, Nilsson, Collins, Beadles, T. Miller, Bock, Swanson, L. Spaulding\*, Secrist, Long; fifth row: Crill, Hogan, Schweppe, Verbeck, Ragland, Phend, Liljengren, Schule, Richert, Schulz, Neumann, Nida, C. Thomas\*, Mrs. C. Thomas\*, Brelsford, Bowman.

\* Indicates non-C. P. S. men and women attending or teaching in the training course.





## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, October 10

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Reverence for God.—Ex. 20: 3-7; Matt. 4: 10; 6: 9; John 4: 23-24. Golden Text, God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4: 24.

**Christian Workers,** The Job of the Music Leaders.

**B. Y. P. D.,** How Can We Reach Ten Million Youth?

### Gains for the Kingdom

**Twelve** baptized in the Germantown church, Pa., Bro. B. F. Waltz, pastor.

**Two** baptized in the Logansport church, Ind., Bro. Lyle C. Albright, pastor-evangelist.

**Six** baptized and one received on former baptism in the Tire Hill church, Pa., Bro. Dorsey E. Rotruck, pastor.

**Thirteen** baptized and one received by letter in the Laurel Gap church, Va., Bro. John T. Glick, evangelist, Bro. Carl Zigler, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Robert A. Haney,** pastor, Oct. 10-16 in the Madison church, Va.

**Bro. H. Austin Cooper,** pastor, Oct. 17-23 in the Pleasant View congregation, Md.

**Bro. Lawrence Bianchi** of Park Hill, Pa., Oct. 3-17 in the Fairchance church, Pa.

**Bro. Ollie Hevener** of Mannheim, Pa., Oct. 28—Nov. 7 in the Pleasant Hill church, Pa.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., Oct. 17-31 in the Mexico church, Ind.

**Bro. John D. Long** of Riverdale, Md., Oct. 24—Nov. 7 in the Huntingdon church, Pa.

**Bro. Merle C. Detwiler** of New Enterprise, Pa., Oct. 3-17 in the Raven Run church, Pa.

**Bro. A. C. Miller** of Pottstown, Pa., Oct. 10 in the Twenty-eighth Street church, Altoona, Pa.

**Bro. John T. Glick** of Bridgewater, Va., Oct. 17-31 in the Carlisle church, Pa.; Nov. 7-21 in the Westernport church, Md.

### Personal Mention

**Bro. O. A. Myer** writes: "After being pastor of the Robins church for the past nine years at Robins, Iowa, we are now located at Bringham, Ind."

**David Alan** arrived Sept. 28 to live with Kenneth and Marjorie Morse. With his start in the world he should soon be helping his father with Our Young People.

**Bro. H. C. Spangler** writes that the conscientious objectors are planning to have their annual reunion at his home on Sunday, Oct. 24. Bro. Spangler lives about five miles west of Roanoke, Va., on Route 11. He may be addressed: R. 4, Box 337, Roanoke, Va.

**Bro. J. Walter Thomas**, formerly of Westminster, Md., R. 7, should now be addressed at 202 W. North St., Waynesboro, Pa.

**Sister J. S. Zimmerman** of La Verne, Calif., wishes to thank the people who have sent and continue to send letters and cards of condolence since the death of her husband.

**Bro. T. G. Weaver** is changing his address from 704 Miami St., N. Manchester, Ind., to Mexico, Ind., where he is assuming the pastorate of the Mexico church of Middle Indiana.

**Dr. J. Willard Hershey**, professor of chemistry at McPherson College since 1918 and well known for important experiments in his field, passed to his reward the morning of Sept. 27, according to word received at the Messenger office.

### Miscellaneous Items

A regional peace workers' conference brought Brethren Desmond Bittinger, Clement Bontrager and George Phillips and Sister Ruth Rinehart to Elgin last week. Bro. Dan West was the convener.

**Beech Grove** church of Southern Indiana will hold annual home-coming services on Sunday, Oct. 10. Bro. I. W. Moomaw of North Manchester will be the speaker at both morning and afternoon services. Basket dinner at noon. All who can are invited to come.

If your subscription is about to expire help your agent by taking the initiative and giving your renewal. At the Nov. 10, 1943, meeting of the board of directors the question of subscription rates will be discussed. There are some indications that the rates might be increased. Subscriptions at the \$1.00 rate for the 100% club and at the \$1.25 rate for the 75% club will be accepted up to Nov. 1, 1943.

**Women's conference** of Eastern Maryland will be held in the Washington City church on Thursday, Oct. 14, beginning at 10 a. m. Mrs. Theodore D. Walser of New York will be the guest speaker. Features of the day's program will be seminars led by the district directors and music by a district women's chorus. A topic for discussion will be What Christian Women Can Do to Strengthen Individual, Home, and Community During Wartime. Lunch will be served at the church. A welcome is extended not only to all women in the district but to others who may be interested.

**Annual report** blanks for the year ending Sept. 30, 1943, were mailed during the week of Sept. 21 from the office of the General Ministerial Board to the pastor of each local church; in the event that a church does not have a pastor, the set of blanks was sent to some other responsible person in the local church. These reports are to be sent to the designated place by Oct. 10. The white sheet is to be sent to the General Ministerial Board, 22 S. State St., Elgin, Ill.; the blue one to the regional member of the General Ministerial Board; the pink one to the district ministerial secretary and the yellow one is to be kept in the local files. A report should be made promptly from each local church for the year ending Sept. 30, 1943.



**Mt. Pleasant** church of Northern Indiana will have a harvest meeting tomorrow, Oct. 10, with both morning and afternoon services. Dr. and Mrs. Howard A. Bosler will speak.

**Wanted**—A Brethren family to operate a general store in a small Illinois town. No competition, good farming community. A part or all the capital needed will be furnished by a responsible party. Four miles from church. Write Brethren Service Committee, Elgin, Ill.

**Middle District** church of Southern Ohio is planning the annual all-day home-coming service for Sunday, Oct. 24, with basket dinner at noon. Pastor C. V. Coppock extends a welcome to all, "especially those who at one time worshiped with us." Evangelistic services are to begin Monday evening with Bro. Orion Erbaugh of Hamilton, Ohio, as the evangelist.

**Eastern Pennsylvania** ministerial and district meeting will be held in the Lititz church Nov. 3, 4. The elders will meet on Wednesday, Nov. 3, from 1:00 to 5:00 p. m. District meeting will be held Nov. 4, beginning at 8:00 a. m. Any queries for the district meeting booklet should be in the hands of District Clerk Frank Carper of Palmyra not later than Oct. 12.

**Attention Gospel Messenger agents**.—Because of the present man power problem, the time required to enter new and renewal subscriptions will be even greater this year than it was last year. We therefore suggest that you send your renewal subscriptions to us at least six weeks before the expiration date. In this way there will be less chance of missing issues.

**It is desired** to establish relations with a middle-aged or elderly Brethren woman to make her home with an elderly couple in Batavia near the church. A nominal wage is offered and the duties light. The person would have time to work outside the home if desired. Write to John McColl, 193 N. Prairie St., Batavia, Ill., or to the pastor, Leonard M. Lowe, Batavia, Ill.

**Tire Hill church** will have a parsonage dedication service on Sunday, Oct. 10. Bro. H. C. Hess, the church elder, will speak in the morning. Bro. J. A. Robinson of Johnstown, Pa., will give the dedication message in the afternoon, and Bro. Arthur Rummel, a former pastor, the evening sermon. A basket dinner at noon. All former members and friends are invited to attend.

**October Stewardship Emphasis**.—Many churches have ordered their supplies and are making a special effort at stewardship education. A new book, *When Christ Controls*, containing stewardship messages by John M. Versteeg, \$1.50, has just come from the press. It is available in the Brethren Loan Library. You may order the kit of stewardship materials sent free from General Boards, 22 S. State St., Elgin, Ill.

**Cedar Rapids, Iowa**, church will celebrate its fiftieth anniversary on Oct. 17 with President Rufus D. Bowman of Bethany Biblical Seminary as the guest speaker. Bro. Bowman will arrive Saturday evening for a supper conference with church workers and on Sunday will speak both morning and evening. There will be a basket dinner at the church, and at 2 p. m. letters of greetings will be read and interesting historic events will be reviewed. All former members and friends of the church are invited to send letters of greeting or attend the services if at all possible. Address all letters to the pastor, H. L. Ruthrauff, 1219 Fifth Ave., S. E., Cedar Rapids, Iowa.

**The annual birthday** and home-coming will be held Oct. 17 at Buckeye church, Kansas. President W. W. Peters of McPherson College will be the speaker both morning and afternoon. All former members and friends are invited.

## *With Our Schools . . .*

### **Manchester College**

The college opened with a good enrollment this fall. The freshman class numbers 165, the sophomores 80, juniors 50, and the seniors 61. These, together with a few special students, bring the total up to 360. Women outnumber the men, 270 to 90.

**Dean A. J. Brumbaugh** of the University of Chicago gave the opening chapel address on Sept. 8. His vigorous challenge to the students outlined a threefold growth necessary for a well-rounded education: intellectual, social, and personal competence.

**Miss Dorothy Johnson**, a graduate of the University of Illinois, has been secured to teach shorthand and type-writing this year. Miss Johnson comes well recommended with a background of several years of teaching experience. Mr. Cole Brembeck is the new teacher of speech. Mr. Brembeck formerly attended Manchester and later obtained his A. B. and A. M. degrees from the University of Wisconsin. He manages a near-by farm but meets his classes on the campus in the evenings.

**Speaking** on The Irresistible Winston Churchill, Louis J. Alber, author, world traveler and businessman, gave a brilliant descriptive lecture to the college chapel audience on Sept. 29.

**The Board of Trustees** met in their regular fall session on Sept. 17 and 18. The most significant decision of the board was that in which they recommended that the administration should proceed at once to promote the campaign to raise a Winger memorial development fund. The goal set was \$100,000, the money to be raised as quickly as possible. Another important matter was the adoption of a carefully outlined statement on the principles and practices to be followed by the management in dealing with the permanent funds of the college.

**A rural life conference** will be held on the campus Nov. 19 and 20, sponsored by the Rural Life Association, of which Stanley Hamilton of Richmond is executive secretary. Arthur Morgan and others will speak.

## *About Books . . .*

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Attention**, ministers of the Church of the Brethren: The following books are no longer available on the Gish Fund list: 280, *Preaching From the Bible*; 307, *John G. Paton*; 310, *The Church's Opportunity With Adults*; 320, *A Testament of Devotion*.

The following books will be dropped from the list as the present supply of each is exhausted: 272, *We Won't Murder*; 279, *A Preface to Christian Theology*; 283, *This Is the Victory*; 293, *A Voice in the Wilderness*; 308, *The Christian Faith*; 316, *Source Book on Christian Education*; 317, *Personalities Behind the Psalms*; 318, *The Lord's Prayer*; 319, *You Are My Friends*; 322, *The Gospel of John*; 329, *Great Women of the Bible*.

An announcement of books added to the Gish Fund list will be made later this month.



## Received Recently

- The Good Shepherd.** Gunnar Gunnarsson. 84 pages. \$1.50.
- The Ladder of Progress in Palestine.** Chester C. McCown. 350 pages. \$3.50.
- The Chiangs of China.** Elmer T. Clark. 120 pages. \$1.00.
- Health Can Be Fun.** Munro Leaf. 55 pages. \$1.35.
- The Apostle.** Sholem Asch. 804 pages. \$3.00.
- Some to Be Pastors.** Peter H. Pleune. 191 pages. \$1.50.
- Changing Emphases in American Preaching.** Ernest T. Thompson. 222 pages. \$2.00.
- The Divine-Human Encounter.** Emil Brunner. 202 pages. \$2.50.
- 101 Best Stunts, Fourth Volume.** James C. Ford. 62 pages. Paper, \$1.00.
- Santa Claus in Santa Land.** Harold W. Trott. 96 pages. \$1.25.
- Angel Mo' and Her Son Roland Hayes.** MacKinley Helm. 289 pages. \$2.75.
- The Christian Education of Older Youth.** Allen Moon. 160 pages. Paper, 60c.
- Worship in the Sunday School** (revised). A. W. Martin. 124 pages. Paper, 35c.
- My Father's World.** Merton S. Rice. (Pictures) 103 pages. \$1.75.
- An Hour With J. Hudson Taylor.** Theodore Engstrom. 28 pages. Paper, 15c.
- An Hour With Ann and Adoniram Judson.** Theodore Engstrom. 24 pages. Paper, 10c.
- When the Spirit's Fire Swept Korea.** Jonathan Goforth. 31 pages. Paper, 25c.
- The Great Parenthesis.** H. A. Ironsides. 131 pages. \$1.00.
- Martin Luther.** Basil Miller. 149 pages. \$1.00.
- Hearken Unto the Voice.** Franz Werfel. 780 pages. \$3.00.
- When Christ Controls.** John M. Versteeg. 148 pages. \$1.50.
- The Path to Perfection.** W. E. Sangster. 201 pages. \$2.00.
- The Church and Psychotherapy.** Karl Ruf Stolz. 289 pages. \$2.50.
- Reviews of some of the best of these books will be printed in this column as space permits.

## Children's Books

Reviewed by Genevieve Crist

- The Children's Bible,** arranged by H. A. Sherman and C. F. Kent. Scribners. 1922. \$1.50 and \$2.50.
- One of the best Bibles for children's use. Published in two editions. The \$2.50 edition contains thirty full-page illustrations, sixteen in color. The \$1.00 edition contains nine full-page illustrations and a colored frontispiece. The book is made up of selections from the Bible in simple, clear English. The text is that of the Bible itself, but in the language of the child so that it may be read to the younger children and by those who are older. Size, 9½ x 7 x 2 inches.
- Fraidy Cat,** by Marjorie Barrows. Rand McNally. 26 pages. 50c.
- Children are delighted with this story of how a cowardly kitten became brave. Especially do they like the clever button face of the kitten with its luminous eyes which appears on every page. For picture book age.

**Stories to Live By,** by Gertrude D. McKelvey. John C. Winston Company. 62 pages. Size, 5 x 7 inches. 1943. 75c.

Few boys and girls really understand the significance of the Beatitudes as they relate to their own lives. This little volume illustrates each one by stories from everyday life with people and things. Attractive black and white illustrations. For primary and junior age.

**Story Book of the Earth's Treasures,** by Maud and Miska Petersham. John C. Winston Company. 128 pages. Size, 8 x 8¼ inches. \$2.50.

This book tells in a delightful and adventuresome way the story of the earth's four great gifts to mankind—gold, iron and steel, oil, coal. In story form the authors show the significant developments in man's upward struggle through the ages in simple language which the youngest reader can understand and enjoy. They develop true appreciation for the toil and effort back of the everyday things about us. Recommended by educators everywhere. The big six-color illustrations—one on nearly every page—are instantly popular with children. Also available in four individual volumes: *The Story Book of Gold*, *The Story Book of Iron and Steel*, *The Story Book of Oil*, *The Story Book of Coal*, each 75c.

**A Child's Book of Famous Composers,** by Gladys Burch and John Wolcott. A. S. Barnes Company. 184 pages. Size, 8 x 9 inches. 1939. \$2.00.

This book for children eight to twelve is a collection of short biographies covering the lives of twenty of the world's great composers. Each biography places the composer both in time and the kind of music from the child's point of view. Accompanying each is a full-page reproduction of an authentic contemporary picture of the composer.

**A Little Book of Prayers,** by Emilie Fendall Johnson. Viking Press. 48 pages. Size, 4¾ x 6½ inches. 1941. \$1.00.

This book gives a prayer for each day in the week and for holidays, birthdays and other special days. The prayers give word to unspoken thoughts and feelings, and each has been illustrated by Maud and Miska Petersham to give help in understanding the prayer. A few Bible prayers are included, also an excellent introduction for a wholesome understanding of prayer and God.

**Silver Pennies,** Collection by Blanche Jennings Thompson. Macmillan Company. 138 pages. Size, 4¾ x 6½ inches. 1925. \$1.00.

A collection of modern poems for boys and girls that invites the child into a deep appreciation for the fair-land of poetry. An introduction to each poem helps the child to a better understanding and greater enjoyment of the poem. Illustrated.

**Chatterduck,** by Helen and Alf Evers. Rand McNally. 1943. 50c.

The story of how little Chatterduck learned not to talk so much makes a funny little tale that tiny tots love from beginning to end.

**A Child's Grace,** by Harold Burdekin and Ernest Claxton. E. P. Dutton and Company. 60 pages. Size, 9½ x 9½ inches. 1938. \$1.75.

A charming and appealing picture book on prayer for the small child. In it are twenty-seven full-page photographs illustrating the well-known *Child's Grace*, by Mrs. E. R. Leatham. This book emphasizes the sometimes forgotten idea that thanks for all the good and joyous things in life should be a natural response every day.



# Our Mission Work

## BUSY BOYS

BY GOLDIE E. SWARTZ

Janki and Ladaka are cousins. Their names are pronounced as follows: Janki—John-Kée; Ladaka—Ladaakah. They live in a home in a village where we were in camp. They came often to our tent for songs and stories.

At that season they were getting the fertilizer ready for their rice seed beds. This process takes many weeks of scouring the countryside or following the foraging cattle about to gather up cow chips. The chips are picked up, placed in the basket and carried to the field where they are spread over the surface of the ground to a depth of about an inch. Then over this leaves or other rubbish is scattered and over the top of all loose earth is thrown. Then sometime before the rains begin, this *rab* is set on fire. The earth on top slows down the burning process and the ground becomes heated. In this manner, the weed seeds and the insect pests are killed. What ash the wind does not blow away becomes the fertilizer.

These children get up at sunrise and start out with their baskets balanced on their heads. They know that they have a share in providing the livelihood for the family. Out in the fields on the pasturing grounds they meet other playmates on a similar errand. After a while they are quite likely to set down their baskets and play. With a slingshot, they may make after a bird or they may play a game somewhat like fox and geese or, in the proper season, they may search for ripe *karavandi*, a kind of berry.

At noon, or before if they have filled their baskets, they return home for food. This is the first meal of the day. They eat a gruel of rice or millet. After eating, they while away the time until midafternoon when the heat has lessened; then they pick up their baskets and start out again. The mother or older sister-in-law may accompany them if she has not gone to the forest to gather firewood. They break up the dead or broken-off limbs of the trees, tie them into a bundle and carry the bundle home on their heads. Some of the wood is for their own use, but other bundles are carried to the bazaar to exchange for salt, dried fish or a small piece of cloth. Frequently, the children go with their mother to help in this work, for it is also a part of the household activities.

The happy countenances of these Warali children show that they do not consider their round of activities drudgery. Instead, they just naturally accept this as their lot in life. They learn very early that life is made up of a routine of duties and that each individual of the household must have some responsibility which he recognizes as his own. This is true of every member of the family, be it grandparent, father, mother, son, daughter or orphan relative. And in the midst of poverty and oppression, the people have learned to go about their tasks with remarkable cheer, with little worry and few complaints.

*Dahanu, India.*

## In and Out of the Hospital

BY HAZEL MESSER

### The Girls Study English

Just now I have an English class of three girls who want to take nurses' training next year. I supervise the classwork and Evabai teaches. A fourth girl has asked to join the class. I am so glad to have four of our own mission girls in training. I have found them to be very faithful and they take responsibility well. I had planned to open the new class in January, but if these girls do well in their English study I may let them start the nurses' class in October.

(Continued on Next Page)



Photo by Goldie E. Swartz

## What to Pray For

Week of October 9-16

Pray for our missionaries who are home on furlough. All who are due, and overdue, to return to their fields would express their own yearning as did the author of this poem if they were given to writing poetry.

### Let Me Go Back

Let me go back! I am homesick  
For the land of my love and toil.  
Tho' I thrill at the sight of my native hills,  
The touch of my native soil,  
Thank God for the dear home country,  
Unconquered and free and grand!  
But the far-off shores of the East for me,  
Are the shores of the Promised Land.

My brain is dazed and wearied  
With the New World's stress and strife,  
With the race for money and place and power,  
And the whirl of the nation's life.  
Let me go back! Such pleasures  
And pains are not for me;  
But, oh! for a share in the harvest home  
Of the fields beyond the sea.

For there are many chosen people,  
And that is my place to fill;  
To spend the last of my life and strength  
In doing my Master's will.  
Let me go back! 'Tis nothing  
To suffer and do and dare;  
For the Lord has faithfully kept his word.  
He is with me always—there!

—Mary E. Albright, Missionary.



## In and Out of the Hospital

(Continued From Page 19)

### Nurses Are Scarce

Three of our graduates left us to take up other jobs this hot season, so we are terribly short of help in the hospital. Every hospital is short of help. They cannot get enough nursing help and not enough applicants to train. Even the large hospital at Miraj, which always trains about twenty-four nurses a year, was able to get only eight this year. We are trying to get our hospital registered for midwifery, and next month will know if we are accepted or not.

### Sing to Patients

On Sunday afternoons the Sunday-school children visit the hospital patients and sing for them. The patients love to hear them. The children often give the sick ones flowers after telling Bible stories and singing.

### Visitors From Bombay

On Good Friday, Sir Mangaldas Mehta and Miss Adrenwalla, matron of the J. J. Hospital in Bombay, came to inspect our hospital. They seemed well pleased with everything. They asked me to make application for permission to work on the staff, and they may grant that. It will mean much to our nurses if they could take government examinations.

### Slim Days Do Not Last Long

The hospital can fill so quickly and empty just as quickly. We never expect slim days to last very long. We now have six or seven cases in our hospital lines waiting and several cases out in town. We have cared for eighteen deliveries every month this year except January and then there were seventeen. Sometimes we are rather glad for a letup in our work for it gives us time to make dressings and get ready for the next rush.

*Dahanu Road, India.*

## World Community Day, Nov. 11, 1943

The day of Nov. 11, 1943, has been set aside by the United Council of Church Women as a day when earnest-hearted women of many denominations throughout our land shall meet together for study of the question, The Price of an Enduring Peace. This day has been named World Community Day.

The purpose of this united study is for all church women to join in a day's study of their responsibility for a just and lasting peace in a new world order and to continue programs of study and action in every church in every community.

Church of the Brethren women, with their heritage of peace principles, will plan with their neighboring denominations for this day of study and of inspiration. Every woman within our church should be aware of the plans for this day, and decide to enter into it with all sincerity. Should any suggestions be made with which you disagree, this is the time when our church women can help by making a contribution which is vital and positive.

To each district secretary-treasurer copies of the World Community Day booklet and a folder, Suggestions for World Community Day, are being sent. She in turn will relay a copy of each to the local churches within her district. Then the local women's work president will see that her group of women are informed and become participants in the community joint program. Each local

women's work chairman or leader is urged to get in touch with the leaders in her neighboring denominations and together plan for the study on Nov. 11.

Let each woman think what it will mean to have thousands of women meeting together on Nov. 11 to study as church women "what can be done to build a new earth wherein dwelleth righteousness."

## Monthly Financial Report

During the month of August contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$11,134.27 and the total received for the year beginning March 1, 1943, was \$127,335.61. Contributions for the Brethren Service totalled \$21,920.47 for the month and the total received for the year was \$134,891.15, detail as follows:

|                                              | Receipts for August | Total receipts since 3-1-43 |
|----------------------------------------------|---------------------|-----------------------------|
| World-wide Missions .....                    | \$ 2,792.45         | \$ 17,731.52                |
| Women's Work Project .....                   | 316.00              | 3,773.98                    |
| Home Missions .....                          | 162.22              | 994.54                      |
| Foreign Missions .....                       | 319.97              | 4,058.86                    |
| Junior League Project .....                  | 132.27              | 761.63                      |
| Intermediate Project .....                   | 113.27              | 136.67                      |
| India Mission .....                          | 419.65              | 1,402.40                    |
| India Native Worker .....                    |                     | 12.00                       |
| India Boarding School .....                  |                     | 80.21                       |
| India Share Plan .....                       | 100.00              | 693.20                      |
| India Missionary Supports .....              | 1,757.90            | 10,722.27                   |
| China Mission .....                          | 77.50               | 1,229.07                    |
| China Native Worker .....                    |                     | 100.00                      |
| China Girls' School .....                    |                     | 5.66                        |
| China Share Plan .....                       |                     | 170.84                      |
| China Missionary Supports .....              | 1,166.60            | 7,125.62                    |
| South China Mission .....                    |                     | 145.00                      |
| Minerva Metzger Memorial .....               |                     | 25.00                       |
| Africa Missionary Supports .....             | 316.61              | 4,343.21                    |
| Africa Mission .....                         | 318.84              | 1,267.63                    |
| Africa Share Plan .....                      | 75.00               | 322.50                      |
| Africa Leper .....                           | 39.41               | 205.83                      |
| Conference Budget Undesignated .....         | 2,628.95            | 66,745.48                   |
| Conference Budget Designated for—            |                     |                             |
| Bethany Biblical Seminary (at Elgin)         | 135.00              | 433.83                      |
| Bethany Biblical Seminary (at Chicago) ..... | 15.00               | 225.04                      |
| Board of Christian Education .....           | 16.72 Dr.           | 2,863.60                    |
| General Education Board .....                | 25.00               | 237.64                      |
| General Ministerial Board .....              | 32.84               | 47.84                       |
| Student Loan Fund .....                      |                     | 5.00                        |
| Conference Budget Share Plan .....           |                     | 16.40                       |
| Youth Serves .....                           | 206.51              | 1,453.14                    |
|                                              | <b>\$11,134.27</b>  | <b>\$127,335.61</b>         |
| Brethren Service—                            |                     |                             |
| Brethren Service Fund .....                  | 13,050.25           | 82,862.93                   |
| China Relief .....                           | 911.66              | 7,301.63                    |
| Civilian Public Service .....                | 6,347.58            | 37,276.51                   |
| European Relief .....                        | 39.92               | 613.78                      |
| General Relief .....                         | 1,015.49            | 5,657.21                    |
| Postwar Reconstruction .....                 | 521.50              | 607.50                      |
| Refugee Fund .....                           | 34.07               | 206.59                      |
| Rehabilitation Fund .....                    |                     | 365.00                      |
|                                              | <b>\$21,920.47</b>  | <b>\$134,891.15</b>         |
| Grand total all contributions .....          | <b>\$33,054.74</b>  | <b>\$262,226.76</b>         |

The following shows statement of condition of the following Boards as of August 31, 1943:

### General Mission Board

|                                       |              |
|---------------------------------------|--------------|
| Income since March 1, 1943 .....      | \$ 57,157.64 |
| Income same period last year .....    | 71,705.10    |
| Expense since March 1, 1943 .....     | 63,671.42    |
| Expense same period last year .....   | 59,802.76    |
| Mission surplus August 31, 1943 ..... | 71,495.54    |
| Mission surplus July 31, 1943 .....   | 79,584.84    |
| Decrease in surplus August 1943 ..... | 8,089.30     |

### Brethren Service Committee

|                                                |            |
|------------------------------------------------|------------|
| Income since March 1, 1943 .....               | 134,891.15 |
| Income same period last year .....             | 105,948.87 |
| Expense since March 1, 1943 .....              | 175,006.06 |
| Expense same period last year .....            | 143,478.82 |
| Brethren Service surplus August 31, 1943 ..... | 72,582.22  |
| Brethren Service surplus July 31, 1943 .....   | 77,198.14  |
| Decrease in surplus, August 1943 .....         | 4,615.92   |



## *The Church at Work*

### THE BRETHREN LOAN LIBRARY

The Brethren Loan Library contains a carefully selected list of books for your use. In it you will probably find some help for nearly every problem which church workers encounter in their work. The books may be used for a wide variety of purposes. Some of the ways in which our Loan Library can serve you and your church are listed below:

1. For personal enrichment and growth.
2. For leadership education courses—both textbooks and resource materials.
3. For examination purposes, if you are thinking of building up your own church library.
4. For examination purposes, if you are planning a vacation school or a weekday religious education program in your community.

Every effort has been made in the selection of books to choose only those which meet the practical needs of our church. We do not recommend the entire content of all the books, but must trust our readers to use their own discretion and judgment. "The art of reading is to skip judiciously."

#### New Books in Elgin Loan Library, 1943-44

**On Being a Real Person.** Harry Emerson Fosdick. 1943. \$2.50.

Out of twenty years of very successful work as a counseling pastor Dr. Fosdick writes helpfully on the personality problems he has been handling.

**Book of Little Crafts,** A. Powers. 1942. \$2.50.

This book is excellent for leaders and teachers of smaller children. There are a number of very practical crafts explained in detail. Another fine feature of the book is that the suggested projects involve little or no expense at all.

**Home Handicraft for Girls.** Ruth M. and A. Neely Hall. \$2.50.

This book will interest every teen-age girl with an urge to do things. The suggestions for home decoration, making of favors and decorations for parties and many other things are all practical and interesting.

**Personalities of the Passion.** Leslie D. Weatherhead. 1943. 183 pages. \$1.50.

This series of sermons by a modern psychologist and preacher, who understands people and enters imaginatively into their thought processes, gives new insight into the personalities of the passion. It reveals a fresh understanding of the redemptive power of Christ, appealing to us in our own "period of crucifixion." This is not only inspiring devotional Lenten reading with reality for these times, but also stimulating thoughts for Lenten preaching. "Here, indeed, is the Bible becoming a word of God for today."

**Does Your Child Obey?** Regina (Hanson) Westcott Wieman. 1943. 128 pages. \$1.25.

A sane consideration of the situations that arise from a child's acceptance or rejection of authority, with emphasis on the parents' understanding of the child's attitude, and on reasonable methods. Includes school as well as home, and an age range from babyhood to adolescence.

**Achieving Results in Church Finance.** Boyd McKeown. 1942. 60c.

This book interprets discipleship in terms of stewardship living, and proposes a program of church finance

which is at one and the same time essentially Christian and basically sound. This church finance book is well founded on stewardship principles. It discusses the personal responsibility for local church finance and the various responsibilities for the complete fulfillment of a spiritual financial program.

**As the Twig Is Bent.** Leslie B. Hohman. 1941. \$2.50.

Advice to parents on how to understand and guide growing life. You cannot stop reading after you start.

**Children Have Their Reasons.** Ruth Wendell Washburn. 1942. \$2.00.

Dr. Washburn writes out of fifteen years of experience at the Clinic of Child Development at Yale University. Intriguing titles: Children Plan Too, New Babies a Threat to the Security of Older Children, Why Not Eat That Dinner?

**Your Marriage.** N. E. Himes. 1940. \$3.75.

This is a practical handbook for engaged or married people. It is an excellent general book in this field.

**Youth Looks at Marriage.** M'ledge Moffett. 1942. 25c.

This is a practical little book dealing with the social life of young people, the choices of marriage and marriage as a way of life.

**New Patterns in Sex Teaching.** Frances Bruce Strain. 1942. \$2.00.

Discusses for parents the normal sex interests of children and their guidance from infancy to adolescence. Winner of annual Parents' Magazine medal award.

**It's Fun to Make Things.** Martha Parkhill and Dorothy Spaeth. 1941. 176 pages. \$2.00.

A teacher of children in elementary and early high school years will find in this book simple, practical, and useful things to make. Paints, metal work, woodwork, sewing, pottery, raffia, leathercraft are all included. Directions are simple, and materials always inexpensive.

**You Can Whittle and Carve.** Amanda Watkins Hellum and Franklin H. Gottshall. 1942. 82 pages. \$2.25.

Much of the carving described in this book requires only a sharp pocketknife, although additional tools are desirable for certain types of work. It is amazing, however, how many attractive articles and appealing animal likenesses can be made from a block of wood with the help of a penknife. This book, with its attractive illustrations, suggests what to carve and tells you how to go about it.

**Psychotherapy With Children.** Frederick H. Allen. 1942. 311 pages. \$3.50.

For psychiatrists, psychologists, and social workers in clinical service this would seem to be an indispensable textbook. To parents and teachers the stories—to call them case illustrations is inadequate—will bring interest and insight into the life of childhood.

**The Playleaders' Manual.** Margaret E. Mulac. 1941. 267 pages. \$2.75.

The author is the supervisor of girls' and women's activities and playgrounds in the city of Cleveland's division of recreation. In this handbook she brings together a multitude of suggestions and program aids, but does so in such a concise, practical way, and gives directions so explicitly, that the supplementary checking of other sources is unnecessary.

#### Judson Press Series of Vacation Church School Texts

This series is less expensive, and is aimed to help small churches in which leaders are not ready to undertake a



more extensive program. It has in it a bit more of the direct Bible approach.

Beginners (4, 5 years old)

**Jesus, Our Friend.** Elizabeth Shields. 1942. 60c.

Ten sessions to promote friendship with Jesus.

**God's Plan for Happy Homes.** Elizabeth McKinney. 60c.

Ten sessions, rich in Bible reference. 1943.

Primary (6, 7, 8 years old)

**Learning More About God.** Louise Linder. 1942. 60c.

To recognize God as a loving Friend and Creator who desires our help in building a friendly world. Ten sessions.

**Stories of Jesus.** Bertha C. Anderson. 1943. 60c.

Ten sessions.

Junior

**Worshipping God.** Grace Smeltzer. 1942. 60c.

To discover the true meaning of worship and to lead into deeper fellowship with God. Ten sessions.

**We Would See Jesus.** Kate Payne Owens. 1943. 60c.

Ten sessions.

**Religious Nurture in Nursery Class and Home.** Lloyd. 1942. Teacher's book, \$1.00.

My Book for Fall, My Book for Winter, My Book for Spring, My Book for Summer. Pupils' books, 15c each.

**A Boy Grows Up.** McKown and LeBron. 1940. \$2.00.

For teen-age boys. Sample chapter headings: Finding It Easy to Grow Up, Fitting Into the Family Picture, Fitting Into Organizations, Finances, Health, Skills and Hobbies, Jobs, Choosing Your Way Through Life. The authors have come to believe, through long personal and professional association with boys of all ages, that when a boy has learned to make himself useful, inspire confidence, and to win satisfactions for himself, the problems of growing up will become challenges rather than obstacles.

**Children's Centers.** Alshuler. 1942. Paper, \$1.00; cloth, \$1.50.

Tells in practical detail how to set up a day nursery for children. Details on how to make needed furniture.

**Community Life in a Democracy.** Edited by Florence C. Bingham. 1942. 264 pages. \$1.00.

This volume is addressed to the typical community-minded American citizen. It deals with the nature and preservation of the American way of life. An outstanding group of civic, social, and educational leaders have contributed their thought to this book of an analysis of present-day conditions. Questions for discussion at each chapter make it a practical handbook for study groups.

**The Faith of Our Children.** Mary Alice Jones. 1943. \$1.25.

**Your Child's Religion.** Eakin and Eakin. 1942. \$1.75.

**Your Child and God.** Trent. 1941. \$1.50.

All three of the above books are in the same field of children's ideas about religion and will be critically reviewed by Mrs. Anna Mow of the Bethany faculty in an early Book Review column of the Gospel Messenger.

**Understanding Your Baby.** Schulz and Smart. 1942. \$1.00.

A "picture-book" for parents showing how to treat the baby, and how growth and development take place during the first year.

**Out of Darkness.** John Haynes Holmes. 1942. \$1.50.

"This book faces without flinching the causes and

meaning of this world struggle, analyses its probable consequences to what we call 'western civilization' and suggests a means of preserving the values of life and society that will be needed when the war is concluded. While the author refuses to indulge in wishful thinking, is is optimistic in the long view. The book will appeal to persons who want to create a better world for the next generation."

**A Girl Grows Up.** Fedder. 1939. \$1.75.

This book is written for the girl herself. During a period of six years the author, a guidance counselor at Elkins Park Junior school, Pennsylvania, assembled questions frankly asked by adolescents. The contents include such topics as Gaining Self-Confidence, Acting Your Age, Getting on With People, Living Happily With Your Family, Associating Happily With Boys, Deciding About a Job, The Give and Take of Living.

**Get More Out of Life.** Groves. 1941. 136 pages. \$1.25.

Catherine Groves, daughter of Mr. and Mrs. Ernest Groves, writes to show how physician, psychiatrist, visiting teacher, family case worker, and others are each prepared to make a certain type of contribution to those in trouble. A good book for those who are preparing to do personal counseling.

**Community Organization and Adult Education.** Bruner. 1942. 124 pages. \$2.00.

This is an honest appraisal of the recent famous five-year \$80,000 experiment known as the Greenville (South Carolina) County Council for Community Development sponsored by a National Foundation. The experiment was an attempt at developing county co-operation planning for health, welfare, education, recreation, religion and all other important phases of life. Twenty-one "cross-road" communities in the county were part of the experiment.

**You Can Do It!** Atha Bowman and others. 1943. 60c.

An attractive and helpful presentation of creative activities for children's groups from beginner through junior. Contains twenty-five large pages of photographs showing projects in process.

**Then I Think of God.** Mabel Niedermeyer. 1942. 120 pages. \$1.25.

A book of devotionals for children between the ages of six and ten.

**Favorite Stories Old and New.** Sidonie Matsner Gruenberg. 1942. 372 pages. \$2.50.

A volume of more than one hundred favorite stories for reading aloud or telling in the home—present-day stories, fairy and folk tales, Bible stories and other groupings. It furnishes a wise introduction to the child's reading and literary background. For ages six to eight.

**Christian Education in the Local Church.** Cummings. 1942. 159 pages. \$1.00.

**Marriage and the Family.** Groves. 1942. \$3.50.

**Of Men and Women.** Buck. \$2.00.

Discusses the place American women have in society, and possibilities for the future.

**Pioneers of Goodwill.** Harold B. Hunting. 1929. 50c.

Stories of twelve men and women who have lived a positive and constructive life are told in a challenging manner. Intermediates should find these accounts most inspiring. These characters are none other than heroes of peace and friendship.

**From Many Lands.** Louis Adamic. 1943. \$2.00.

Vivid portrait-histories of immigrants to this conti-



ment, whose lives and backgrounds are part of the American story and in whose emotions, motives, and impulses lies our greatest spiritual resource for real unity and the building of a durable peace. Special Friendship Press edition, without illustrations.

**The Silent Billion.** Frank C. Laubach. 1943. 60c.

In the world-wide struggle against illiteracy Frank Laubach has taken a notable part. His pioneer work was in the Philippine Islands but it has now spread to many lands. This book is the story of this great movement which is spreading rapidly among Christians and non-Christians.

**Answering Distant Calls,** Mabel H. Erdman. 1942. \$1.50.

Stories of the heroism of eighteen men and women who carry the Christian faith and service to the four corners of the world. A brief biography of H. Stover Kulp, written by Anetta C. Mow, is included.

**Christian Missions in Today's World.** W. O. Carver. 1942. \$1.50.

New factors are affecting missions today and those keenly interested in the growth and spread of the Christian church should read this book. It is a stimulus to a thorough rethinking and readjusting of the Christian movement to meet new conditions.

Any book listed above can be purchased through the Brethren Publishing House, Elgin, Ill.

#### ADULT DISCUSSION OUTLINE

### Learning to Give Cheerfully

Scripture: 2 Cor. 9:6-15

Sunday, October 31

#### I. The Situation

To become a cheerful giver of one's money is a goal worthy of the effort of any Christian. God loves a cheerful giver. The person, himself, will get great joy and satisfaction and the kingdom of God will come a bit nearer. After one recognizes God as the owner and giver of all, some attention must be given to methods and a program of giving. Cheerful giving is an art. It is giving for the love of giving. As all art, it is difficult to learn.

#### II. Helps for the Giver

1. Set aside a certain portion of your income for the Lord's work. From the earliest generations to the present, people have given a tithe unto the Lord. The tithe may be a tenth or it may be more or less, but it is a separated portion of the income. It is the first fruits of the increase. The best of the flock and the herd, and the finest of the wheat should be set aside for the Lord's work. If this is done through love it becomes a great joy. Drudgery comes with the first mile, joy with the second.

2. Give regularly. Habits are not all bad. Here is a good one. Paul would have us give on the first day of the week. Some church members give regularly once a month, some once a year. There is satisfaction and joy in doing things orderly and systematically. When money is short the Lord's work often is neglected. A budgeting of income and expenses will help. Irregular giving robs God, leaves church bills unpaid, and breeds disrespect for religion.

3. Give as a unit of a group. It is a joy to give with others. Most persons need the inspiration that comes from the example and efforts of others. People, like horses, like to pull when others are pulling. Each

person of the congregation should be asked to contribute his or her share to the total budget. The share may be small but not less important. Weekly envelopes given by the church to every member, young and old, may lead to cheerful giving.

#### III. For the Discussion

1. What experience have you had with tithing?
2. What plan does your church have to lead every member to give regularly?
3. What is an every-member canvass?
4. Explain the envelope system.
5. What is the total amount your church is expected to give for local, district, and general brotherhood work this year?

## Correspondence . . .

### Oregon Summer Assembly

"Forward, Oregon, in greater Christian Service!" was the theme of the Oregon summer assembly and district meeting, which was held at Camp Myrtlewood, Bridge, Oregon, July 19-26. Many were surprised at the attendance. Last year the assembly was called off for fear that no one would attend. The assembly this year was as well or better attended than in previous years. In all there were 143 registered, including fifteen children, nineteen juniors and intermediates, thirty-eight young people, and seventy-one adults. One hundred eighty were present at the Sunday morning worship hour, when Dr. J. W. Lear spoke.

In keeping with the theme of the conference, much of the camp activity was of a co-operative nature. Instead of some families cooking for themselves this year as usual, every one shared in our co-operative dining hall headed by Harry McNeary, a colored cook from the C. P. S. camp at Waldport, Oregon. A fine system of rotation was worked out by the entertainment committee so that every one, including camp leaders, had his turn at washing dishes, helping with the meals or waiting on the tables. Everything went smoothly, even with the white people taking orders from a colored boy.

Also in keeping with the conference theme, the Oregon churches responded magnificently to our call for funds for our camp wiring project. The electric lights added greatly to the enjoyment of the campers. A spirit of co-operation was also manifest in the fine response to our call for food. All of the churches which were represented helped with our food problem by donating fresh and canned fruit and vegetables. One member even donated a 215-pound beef, which was really a blessing. Thus, through these donations with our rationed food, everyone had plenty to eat.

Besides the fine spirit of co-operation, there seemed to be a real spirit of devotion and consecration because of the fine leadership of both our guest leaders and our local talent. Bro. F. H. Crumpacker from Elgin inspired both old and young with his missionary messages and stories. Bro. J. W. Lear, executive secretary of the West Coast Region, challenged us as he made the woods ring with his dynamic messages on the New Testament Church. Dean Lorell Weiss of La Verne College led the adult group in a study of the Gospel of Mark. Bro. Jess Dunning and his wife, capable Washington schoolteachers, directed the work of the junior youth in a remarkable manner. Arthur Snell of the Waldport camp in-



spired the youth with his enthusiasm as music director. Bro. Ralph Hatton, pastor of the Portland church, challenged the youth to greater experiences in leadership, worship, Bible study, recreation and everyday living. Harry McNeary was not only a fine cook; he was also in demand as a soloist. He seemed to enjoy the campfire sings and fellowship as much as the campers enjoyed having him there.

Bro. S. S. Reed, the camp custodian and an old Myrtle Point rancher, outdid himself in getting the grounds in shape. His efforts added much to the enjoyment and comfort of the campers.

Our conference business session moved forward with a fine spirit of unanimity and co-operation.

The Sunday morning service climaxed the conference in a magnificent way. Our Sunday-school offering, which goes for camp improvement, was \$24.70. Following the Sunday-school hour Bro. Lear spoke on the subject, Forward, Oregon, in Christian Stewardship, after which we took an offering of \$89.52 for home mission work. Our conference offering for Brethren Service amounted to \$45.32.

The camp planners are looking forward with anticipation to our next year's summer assembly.

Albany, Oregon.

Forrest U. Groff.

### Central Region Conference Speaker



Dr. Albert W. Palmer, president of Chicago Theological Seminary, is scheduled for four addresses at the Central Region Conference to be held at Manchester College, Oct. 18-21, 1943. Monday evening, Wrestling With God; Tuesday morning, Pastoral Counseling in Wartime and Three Ways of Meeting Trouble; Tuesday evening, Answered and Unanswered Prayers in Wartime. Dr. Palmer has had wide experience as a pas-

tor and a teacher. He is the author of a number of books.

### Sickness a Blessing?

I eat by grams and if I eat more than I am supposed to I am physically sick. The Christian life is like my diet. If we sin, small though it is, we are spiritually sick. The way to heaven is a narrow path and we get out of it so many times. I and many others do things we know will not lead us to heaven. We, or especially I, say, "Oh, well, this little sin won't hurt." Yet it does.

The church has allowed a little more of the world to creep in and Christian folks are more and more like the world. This causes God's spirit to stop growing in our lives. When I was a girl they illustrated the same idea by saying that weeds and thistles were getting into the soul. We have failed in teaching this in the last few years. Let's get back to the straight and narrow path

and follow it as God guides us. Let us walk in the path our Savior trod.

Conway Springs, Kansas.

Mrs. Melvin Funk.

### Sunday-school Convention of Middle Pennsylvania

The annual Sunday-school convention was held in the Stone church at Huntingdon on Aug. 24 and 25, 1943. The theme of the convention was Advancing in Christian Home Life.

The opening session was held on Tuesday evening with Dr. T. F. Henry as moderator and Bro. Perry L. Huffaker as song leader. A very impressive devotional service was conducted by Bro. Lewis S. Knepper and several sisters of the Huntingdon Sunday school. The ladies' a cappella choir of Lewistown furnished special music. The first address of the evening was given by Dr. J. Linwood Eisenberg on Brethren Service. He spoke of the significance of the work, what is being done and what may be done. The second message was by Dr. Warren D. Bowman on Anointing for Healing.

The morning session opened at 9:00 o'clock with the chairman of the board of Christian education, Bro. E. M. Detwiler presiding. Bro. Paul Yoder led in the devotions after which Bro. J. W. Howe, principal of the Saxton schools, gave a very challenging message on the subject How the School Appraises the Home. He stressed the necessity of closer co-operation between the home and the school and urged that the home should stress the fundamental virtues of honesty, loyalty, industry and punctuality and the living of the abundant life.

At the business session, Bro. J. E. Rowland was elected as a member of the board of Christian education to succeed Bro. Perry L. Huffaker and since the support of our missionary is paid in advance it was decided that the surplus in the mission fund be sent to the General Mission Board for general mission work.

The closing address of the convention was given by Dr. Bowman on the subject, Conserving the Christian Family in War Times. He made the statement that we may gain the victory on the battle front but may lose it on the home front and emphasized the fact that there should be more serious thinking on marriage and parenthood and that our homes should be made more thoroughly Christian. He closed with the thought that every crisis is an opportunity and challenged us to keep Christ uppermost.

New Enterprise, Pa. Sara G. Replogle, Secretary.

### Ellis Sylvester Brubaker

Ellis Sylvester Brubaker was born in Wabash County, Ind., April 2, 1855, to Otis and Eliza Brubaker. He departed this life July 28, 1943, at the age of eighty-eight years, three months and twenty-six days, after suffering a stroke of paralysis seven weeks earlier.

He was united in marriage in the year 1876 to Mary Moore, who passed away in the year 1926. To this union were born fourteen children, twelve of whom survive. They are: Mrs. I. M. Coggeshall of Oroville, Calif., who at this time is critically ill; Mrs. C. R. Iredale of Altadena, Calif.; Mrs. Charles Lewis of Glendale, Calif.; Mrs. L. A. Blickenstaff of Bombay, India, who has spent nineteen years there as a missionary; Mrs. Geneva Zody of Reseda, Calif.; Mrs. F. R. Miller of Los Angeles, Calif.; Mrs. Phoebe Westgate of Glendale, Calif.; Mrs. H. C. Jesse of Las Vegas, Nev.; A. F. and T. J. Brubaker of Glenrock, Wyo.; V. L. Brubaker of Clearwater, Fla.; O. O. Brubaker of La Fontaine, Ind. There are also forty-two



grandchildren and twenty-nine great-grandchildren. He is also survived by a sister, Mrs. Oliver Jones of Lawrence, Kansas, and a brother, D. R. Brubaker of Marion, Ind.

In the year of 1928 he was united in marriage to Emily Price, who survives.

At an early age he united with the Church of the Brethren. After a few years he was called to the ministry and was active throughout his life. He preached his last sermon shortly after his last birthday.

Wabash, Ind.

Mrs. E. G. Vincent.

### Passing of Luther H. Leiter

Luther H. Leiter, son of John B. and Barbara Leshner Leiter, was born near Greencastle, Pa., Jan. 3, 1876, and died suddenly on July 26, 1943. Death was due to a heart attack following a few days' illness. He is survived by his wife, Frances Miller Leiter, and two grandchildren.

He united with the church early in life and was active in all the interests of his church, having served as deacon for about forty-four years. During the entire life of the Greencastle church Bro. Leiter gave freely of his time and energy for its success. He was successful in negotiating with the Methodist Conference for the purchase of our beautiful little church.

Bro. Leiter was a member of the Brethren's Home Board of Southern Pennsylvania for twenty-four years and had served as its president since 1938. Quoting from their resolutions: "The Board had confidence in him and highly regarded his counsel; his co-operation with and Christian spirit toward his fellow members were appreciated; his ability and unabated interest in the work of the Home were recognized and we gladly acknowledge the contribution he made to the successful operation of the Home."

He was superintendent of the Greencastle Sunday school almost continuously from its beginning. In their resolutions they say that Bro. Leiter "affords a striking example of one who without reserve devoted his life to the work of the Sunday school and church."

"An efficient superintendent, an earnest worker in all the activities of the Sunday school and church for both young and old, a helpful and inspiring friend, always making life brighter and spreading cheer by bringing flowers to the church weekly, a deacon whose judgments were thorough and convincing, Bro. Leiter has left a vacancy that cannot easily be filled and sorrow that time can hardly heal."

Bro. Leiter was a great lover of flowers and our church altar was adorned with seasonable flowers from their garden almost weekly. To his home, his work and his church he gave his all.

Funeral services were conducted from his late home on July 29 by Bro. Levi K. Ziegler of Oneida, N. Y., assisted by Bro. C. E. Grapes and Bro. J. I. Thomas. Interment was made in the family plot in Cedar Hill cemetery, Greencastle, Pa.

Greencastle, Pa.

Cora E. Oellig.

### Mrs. Lizzie Trout

Lizzie Alice Trout, oldest child of George and Laura Bray, was born in LaRue County, Ky., Aug. 8, 1859, and died July 8, 1943, at the home of her oldest daughter, Mrs. Anna Larick. Her death came just eleven months after that of her husband, the late Job Trout, of Covina.

Five daughters and two sons survive: Mrs. Anna Larick and Mrs. Lily Larick, Ontario; Mrs. May Brown, Pomona; Mrs. Mattie Kennedy, Tulare; Miss Minnie Trout, Los Angeles; Samuel Trout, Covina; Abel Trout, Costa Mesa. Also surviving are twenty-three grandchildren, twenty-one great-grandchildren, and two sisters: Mrs. Rebecca Hamilton, Covina, and Mrs. Amanda Hammond, Sonora.

On Sept. 25, 1879, Lizzie Alice Bray and Job Trout were married in Henry County, Mo. In 1901 they with their family moved to

Covina, Calif. On Sept. 25, 1941, they celebrated their sixty-second wedding anniversary.

Memorial services for Grandma Trout were conducted in the Covina Church of the Brethren by Elder Edgar Rothrock of La Verne, assisted by the pastor, Bro. Paul Hersch. Four grandsons bore her body to its resting place at the side of her husband in the Rose Hills memorial park, Whittier.

Forty-two years of her sixty-four years of membership in the Church of the Brethren were spent in the Covina congregation. She was ever faithful in church attendance, occupying regularly for many years the same pew.

Grandma Trout lived a life of simple faith and believed that the Bible teaches literally that "it is more blessed to give than to receive," pouring out her life in kindness, hospitality, and caring for the sick. She had a deep interest in others and a deep devotion to her family and church.

Covina, Calif.

Minnie A. Trout.

## Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bosserman-Miller.**—John Franklin Bosserman, Grottoes, Va., and Mary Lee Miller, Dayton, Va., in the Bridgewater church by the undersigned, May 22, 1943.—C. G. Hesse, Bridgewater, Va.

**Crist-Garber.**—Galen B. Crist of Bridgewater, Va., and Anna E. Garber of Waynesboro, Va., Aug. 10, 1943, in the Waynesboro church by the undersigned.—I. J. Garber, Bridgewater, Va.

**Crist-Hylton.**—At La Verne, Calif., Aug. 13, 1943, Corp. Kenneth G. Crist of Wenatchee, Wash., and Rosalie Ailune Hylton of La Verne, Calif., by the undersigned at the home of the bride's parents.—Roy P. Hylton, La Verne, Calif.

**Dilts-Downam.**—By the undersigned in the Pittsburgh church, Pittsburgh, Ind., Floyd Dilts and Mary Margaret Downam, both of Marion, Ind., Aug. 15, 1943.—Jeremiah Barnhart, Delphi, Ind.

**Divers-Ikenberry.**—By the undersigned at the home of the bride on Sept. 1, 1943, Robert L. Divers of Sykesville, Md., and Hattie Ikenberry of Rocky Mount, Va.—Z. E. Mitchell, Boone Mill, Va.

**Fillmore-Deal.**—Sept. 12, 1943, Eugene W. Fillmore of Biggs, Calif., and Norma Deal of La Verne, Calif., in the Live Oak church by the undersigned.—W. R. Brubaker, Live Oak, Calif.

**Heckman-Gottmann.**—At the home of the bride's father at Center, Mo., July 16, 1943, David J. Heckman and Roberta Gottmann by the undersigned.—I. D. Heckman, Cerro Gordo, Ill.

**Ikenberry-Henry.**—Henry Cephas Ikenberry of Roanoke, Va., and Margaret Sangster Henry of Bridgewater, Va., in the Bridgewater church, July 3, 1943, by the undersigned.—C. G. Hesse, Bridgewater, Va.

**Meckley-Miller.**—Donald Revere Meckley of Gettysburg, Pa., and Jane Emma Miller of Germantown, Pa., in the Germantown Church of the Brethren, Sept. 18, 1943, by the undersigned.—Benjamin F. Waltz, Philadelphia, Pa.

## Fallen Asleep . . .

**Barton.** Frank Oral, son of Isaac and Mary Barton, was born at Hillsdale, Wis., Nov. 27, 1884, and died at his home on Aug. 15, 1943. In September 1908 he and Hazel Ramsdell were united in marriage. To this union were born three sons. His wife, three sons, two sisters, three brothers and two grandchildren survive him. His funeral was held in the Hillsdale Baptist church by the undersigned, assisted by the Rev. R. E. Hails, pastor of the Baptist church. Burial was in the Wayside cemetery at Barron. Mr. Barton was a member of the Rice Lake Church of the Brethren.—C. A. Bryan, Rice Lake, Wis.

**Bordner.** Ida, was born Feb. 28, 1869, to Levi and Elizabeth Ebie near Akron, Ohio. When she was two years old her parents moved to Marshall County, Ind., where she resided ever since. She was married on Aug. 19, 1888, to Samuel T. Bordner, and to this union were born nine children. They also raised two grandchildren from infancy. Mrs. Bordner was a resident of Plymouth, Ind., for many years. She was a member of the Church of the Brethren since she was twelve years old and was a member of the Plymouth congregation at the time of her death. She was a faithful member, teaching a class for many years. She had been in ill-health for seven years and was bedfast for two days preceding her death on Sept. 11, 1943. She leaves her husband, two daughters, twelve grandchildren and twelve great-grandchildren.—Arthur C. Keim, Plymouth, Ind.

**Cox.** Louisa Jane, died in the home of her sister at Radford, Va., on May 8, 1943, after a lingering illness. She was aged fifty-nine years. She was the oldest of nine children born to Brother Jacob and Sister Brown Cox and was preceded in death by her parents, one brother and one sister. Sister Cox was faithful to her church and she was always present when health permitted. She called for the anointing service. Funeral services were conducted in the Pleasant Hill church by Bro. A. N. Hylton, with burial in the Pleasant Hill cemetery.—Mrs. Aver M. Cannaday, Willis, Va.

**DeMoss.** Donald Eugene, son of Charles H. and Viola DeMoss, was born in Miami County, Ohio, May 19, 1935, and died Sept. 7,



1943. He was run over by a tractor and death resulted after eight weeks of patient suffering. He leaves his father and mother and many other relatives. The funeral was in charge of the writer at the Church of the Brethren in Pleasant Hill. Interment was in the Mote cemetery.—Oliver Royer, Pleasant Hill.

**Dilling**, Pearl Mae, was born Feb. 15, 1893, in White County, Ind., and died at her home in Monticello, Ind., on Aug. 5, 1943. She was married to Joseph Dilling on Dec. 24, 1909, and to this union three children were born. Pearl united with the Church of the Brethren at Pike Creek in 1910 and was a regular attendant and faithful worker in the church of her choice. She was a children's teacher in the Sunday school for several years. In 1919 she and her husband were installed as deacons of the church. Her pleasing personality and thoughtfulness of others made many friends for her. She is survived by her husband, two daughters, one son and five grandchildren. Services were held at Pike Creek and interment was in the church cemetery. The services were conducted by the elder, Bro. Charles Oberlin, and the pastor, Bro. Jay Johnson.—Mrs. Harold Barcus, Lafayette, Ind.

**Dunker**, Charles F., the son of William and Barbara Schuh Dunker, was born in Greenville, Ohio, July 26, 1878, and died at the St. Bernardine hospital, Calif., Sept. 8, 1943, after a short illness. In 1902 he was united in marriage to Orpha Michael. Bro. Dunker became a member of the church in 1905 at the Greenville, Ohio, Church of the Brethren. In 1909 the family moved to California and during the last twelve years lived in San Bernardino. He leaves his widow, two daughters, a son, and three grandchildren. Services were conducted at the Kremer funeral home in San Bernardino and burial was made in the Montecito memorial park. Services were conducted by the undersigned.—Arthur M. Baldwin, San Bernardino, Calif.

**Eikenberry**, Elizabeth, was born March 14, 1864, and died at her home in Mexico, Ind., on Aug. 5, 1943. She was a daughter of Isaac and Sarah Merley Fisher. She was united in marriage to William Eikenberry on July 25, 1886. To this union were born two children. One sister also survives. Funeral services were held in the Mexico Church of the Brethren with Bro. Thomas Shively officiating.—Violet Fisher, Peru, Ind.

**Fox**, Elizabeth M., wife of the late Elder E. S. Fox, died June 23, 1943, at the age of seventy-six years at the St. Rose hospital in Great Bend, Kansas. Sister Fox lived a devout Christian life. She was always much concerned about the welfare of the church. She was very faithful in attending services and conscientious in her material support of the church. Her place at church was never vacant when she was physically able to be there. She was a faithful member of the aid society and enjoyed attending and helping. She had been in failing health for some time and her suffering was very intense during the last few months, but she was very patient. She called for the anointing and received much comfort from it. Funeral services were held at the Vernon memorial funeral home in Larned by Elder H. D. Michael, assisted by Bro. Wilburn Lewallen.—Mrs. W. W. Horning, Larned, Kansas.

**Fox**, LeRoy Charles, son of Henry and Alice Padgett Fox, was born at Stuart Draft, Va., on May 10, 1881, and died Sept. 30, 1942, at the Frederick City hospital. He is survived by four sisters and one brother. On June 12, 1901, he was united in marriage to Elvira Francis Kindig and to this union eight children were born, all of whom survive but one. In 1922 he and his family moved to Maryland where he was engaged in farming; later on he was a bus operator until his death. He was a member of the Methodist church and was a good citizen and a kind Christian friend and neighbor. He always enjoyed reading the Gospel Messenger. The funeral was held at his late home with a further service at the Union Bridge Brethren church with Bro. J. H. Wimmer officiating. Burial was in the Pipe Creek cemetery.—Mrs. Charles Fox, Jr., Union Bridge, Md.

**Garman**, Ammon Shaffer, was born Aug. 22, 1887, at Milton Grove, Pa., and died at the age of fifty-five years, eight months and twenty-nine days. He leaves his widow, one son, one grandson and one sister. He was a member of the Palmyra church. Funeral services were conducted by Elders F. S. Carper and J. C. Zug.—Mrs. Moses Groy, Palmyra, Pa.

**Gilbert**, Daniel, son of William and Catherine Lape Gilbert, was born May 2, 1875, and died Aug. 30, 1943. He is survived by three children, two brothers and four sisters. His wife preceded him in death twelve years ago. Bro. Gilbert was a member of the Maple Spring Church of the Brethren. Funeral services were conducted in the Blough Mennonite church by his pastor, Bro. J. M. Geary, assisted by Rev. Harry Blough of the Mennonite church. He was laid to rest beside his wife in the Blough Mennonite church cemetery.—Mrs. J. M. Geary, Hollsopple, Pa.

**Harshman**, Charles D., died Aug. 5, 1943, aged seventy-five years and one day. He was a lifelong member of the Church of the Brethren, in which he was a deacon and a trustee. He is survived by his wife, two sisters, two sons, one daughter, eighteen grandchildren and two great-grandchildren. He was a farmer all his life, and with the exception of nine years spent in Carroll County, resided in Frederick County, Md. The funeral services were conducted in the Pleasant Hill church, Bush Creek congregation, by his pastor, the writer, assisted by E. C. Bixler, the elder of the congregation. Interment was in the Pleasant Hill cemetery, adjoining the church.—Wm. Kinsey, New Windsor, Md.

**Hildenbrand**, Lillian W., died Aug. 5, 1943, after a lengthy illness. She was born in East Coventry Township, Pa., to the late

Walter and Elizabeth Wilson. Her family originally came here from England before the Revolutionary War and she was a direct descendant of Edward Parker, who settled in the community two miles west of Spring City, which was later named Parkerford in his honor. Mrs. Hildenbrand was born Sept. 11, 1862, and was a resident of this section until just a few years ago when she went to Coatesville to live with her daughter. She united with our church more than sixty years ago while attending Juniata College and was affiliated with the Royersford church for the greater part of these years, being a faithful member and worker. She loved our church and attended all services if it was possible. She was also very active in community affairs and for many years was head of the Spring City branch of the W. C. T. U. She is survived by her daughter and one sister. Funeral services were held at a funeral parlor in Spring City. Interment was in Zion's cemetery.—Ollive Flemings, Royersford, Pa.

**Hoff**, Catherine Virginia, wife of John Hoff of near New Windsor, Md., died at her home on Aug. 13, 1943, after an illness of several years. She was aged seventy years. She was a member of the Edgewood Brethren church and was a very faithful worker until ill-health prevented regular church attendance. She was one of the oldest members of the ladies' aid society. She served as the aid secretary for a number of years. Her ready smile won her many friends. Funeral services were held at her late home with further services at the Pipe Creek church. Bro. Daniel Englar had charge of the services and was assisted by Bro. William Kinsey. Burial was in the Pipe Creek cemetery. She leaves her husband, six children, and fourteen grandchildren. Her Christian character speaks for itself in the fact that her children are all members of the church and her grandchildren are very active in church work.—Mrs. Carroll Lindsay, New Windsor, Md.

**King**, Nettie, wife of Bro. Levi King, was born May 11, 1889, to the late William and Fannie Seese Berkey. She died at the age of fifty-three years, eleven months and twenty days. She leaves her husband, five daughters, one son, six grandchildren, four brothers and two sisters. She was a faithful member of the Palmyra church and served with her husband in the office of deacon for many years. Funeral services were conducted by Elder F. S. Carper.—Mrs. Moses Groy, Palmyra, Pa.

**Landis**, Lydia Catherine, was born Sept. 26, 1874, and died July 27, 1943, at the Rockingham memorial hospital, where she had been a patient for two weeks. For the past few years she had not enjoyed the best of health, but remained active in her home life until she suffered a fatal stroke. She was a daughter of the late Joseph C. and Maria F. Branner of Broadway, Va. On Feb. 16, 1896, she was united in marriage to William A. Landis. She was a faithful member of the Church of the Brethren and always interested in the work of the church and the aid society. She was loved and honored by her friends. Besides her husband she is survived by two sons, seven daughters, and twenty-four grandchildren. Funeral services were held at the Dayton church with her pastor, Bro. Jacob F. Replogle, in charge, assisted by Bro. W. F. Flory. Interment was in Rader's cemetery near Timberville, Va.—Olive M. Flory, Harrisonburg, Va.

**Leckrone**, Ora, was born Sept. 21, 1874, to Mr. and Mrs. Joseph Leckrone in Hopewell Township, Ohio. Here he went to school and grew to manhood. He was united in marriage to Ruth Ruffner on March 18, 1903, and to this union one daughter was born. Bro. Leckrone became a member of the Olivet Church of the Brethren in 1889. For more than fifty years he was a faithful member of the church and served as church treasurer for several years. Prior to his recent illness he had missed but one communion service of the church. After more than a year of illness he died on April 5, 1943. He leaves his wife and daughter, three grandchildren and one brother. One brother preceded him in death. Bro. Leckrone was a farmer and proved himself a good neighbor and a sincere Christian.—Mrs. Ruth Leckrone, Thornville, Ohio.

**McCrickard**, Archibald, was born in Franklin County, Va., May 25, 1886, and died at the home of his sister in Martinsville, Va., on July 27, 1943. His mother, Nancy McCrickard, preceded him in 1936. He is survived by his father, B. T. McCrickard, four brothers and three sisters. The funeral service was held in the Snow Creek Church of the Brethren with the writer officiating. Interment was in the church cemetery.—Elwood F. Humphreys, Penhook, Va.

**Miller**, Ameta Moul, wife of Elder Henry R. Miller, died Aug. 14, 1943, at her home in Spring Grove, Pa. She was aged seventy-two years. She had been in failing health for about a year. She was a faithful member of the Pleasant Hill Church of the Brethren for many years. She is survived by her husband, seven sons, five daughters, forty-four grandchildren and thirteen great-grandchildren. Three children preceded her in death. Funeral services were conducted at her late home and at the Pleasant Hill church by Brethren S. M. Lehigh and Paul Miller. Interment was in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

**Schlatter**, Hazel Janet, daughter of Mr. and Mrs. John H. Burdick, was born in Annapolis, Md., on Aug. 2, 1908. On Nov. 22, 1936, she was united in marriage to Bro. Glenn Schlatter and to this union was born one son. When a girl she became a member of the Hutchinson, Kansas, Church of the Brethren and was a dependable and active worker. About one year ago she and her family moved to California where she died on Aug. 31, 1943, in a hospital in San Francisco. Services were conducted in her



home church by her pastor, Bro. Clinton I. Weber. She leaves her husband and son, her parents, seven brothers and three sisters.—Mrs. Steve Moyer, Hutchinson, Kansas.

**Shull**, Ivy Leota, wife of Ernest Shull and only daughter of Charles N. and Ressie Houdyshell of Briery Branch, Va., was born June 15, 1917. Ivy had been in failing health for several years, but bore her sickness in a cheerful way. She united with the Church of the Brethren when quite young. Her home was blessed with a little girl. She also leaves three brothers. Funeral services were conducted at the Briery Branch church by Elder A. L. Miller, assisted by Brethren J. M. Foster and I. J. Garber. Burial was in the cemetery near by.—Mrs. Myra Pitsenbarger, Bridgewater, Va.

**Smith**, Jasper McKendrick, died at his home west of Broadway, Va., on Sept. 14, 1943, at the age of seventy-five years, eight months and twenty-two days. He was the son of the late George W. and Mary Janes Reeves Smith of Rushville, Va., where he was born and spent his early life. On May 31, 1891, he married Elizabeth Cline, who preceded him in death almost twenty years ago. On Oct. 15, 1930, he married Bertie Simmers, who survives, with one son, five daughters and a number of grandchildren. Although a member of the Methodist Church, he had no church home in his community, and was regular in attendance at the Cedar Run Church of the Brethren. The funeral was held in the Beaver Creek church with the writer and A. J. Fitzwater officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Snyder**, Alice May, daughter of the late Charles and Elizabeth Snyder, was born Nov. 4, 1901, near Morrill, Kansas, and died Aug. 30, 1943, at the family home in Sabetha, Kansas. She spent all of her life in Brown and Nemaha counties. While still a child she was baptized into the Morrill Church of the Brethren. She possessed a beautiful Christian spirit and gave first place to her Savior. She transferred her membership to the Sabetha church when the family located here. She spent fifteen years of her life in Sabetha. She leaves her mother, four brothers and two sisters. Funeral services were conducted by her pastor, the undersigned, and interment was made in the family lot in the Morrill cemetery.—Charles A. Miller, Sabetha, Kansas.

**Starook**, Samuel S., died at the home of his son on April 5, 1943, at the age of eighty-three years. He was elected to the ministry in 1896 in the Buffalo congregation. Although he did little preaching during his later years, he was seldom absent from the services and took a keen interest in the work of the church. Bro. Starook was twice married, first to Katie Riehl and later to Minnie Schwenk, both of whom preceded him in death. He is survived by two sons and four daughters, two sisters and two brothers. The services were conducted by Bro. Greene Shively and interment was made in the Lewisburg cemetery.—Mrs. Mervyn W. Mensch, Mifflinburg, Pa.

**Vannoy**, Judson B., was born March 1, 1899, in Nash, Okla. He lived in Montana for twenty-two years before coming with his family to Olympia, Wash., in 1935. He was a loyal member of the church, a generous sharer of his means, and served faithfully as a deacon and fellow-worker. After a period of decreasing health and more sudden illness, death came quickly on June 18, 1943. Surviving members of the immediate family are his wife, Helen, two daughters and a son, his father, Berien S., three sisters and three brothers. The memorial service was held in the Olympia church.—Andrew Holderreed, Olympia, Wash.

**Walborn**, Grace King, wife of Bro. Raymond Walborn, was born Feb. 1, 1914, and died in the Keystone hospital in Harrisburg, Pa., at the age of twenty-nine years, four months and fifteen days. Surviving are her husband, one son and one daughter, her father, four sisters and one brother. Her mother died six weeks before her death. She was a faithful member of the Palmyra church. Funeral services were conducted by Elder F. S. Carper.—Mrs. Moses Groy, Palmyra, Pa.

**Walls**, Chestia A., was born Dec. 27, 1866, and died at the home of her daughter on June 19, 1943. She was a faithful member of the Buffalo Church of the Brethren. Surviving are six children, eighteen grandchildren, thirty great-grandchildren, two sisters and four brothers. Services were held at the Strunk funeral home, with Bro. Mervyn W. Mensch officiating. Interment was made in the Laurelton cemetery.—Mrs. Mervyn W. Mensch, Mifflinburg, Pa.

**Walter**, Mary Ellen, was born May 24, 1871, and died Aug. 10, 1943. She was the daughter of Simon and Elizabeth Showalter; her father was a minister of the Buffalo church. Surviving are three children, six grandchildren, one great-grandchild and one sister. Services were held at the Strunk funeral home, with Bro. Mervyn W. Mensch officiating. Interment was made in the Rays cemetery.—Mrs. Mervyn W. Mensch, Mifflinburg, Pa.

**Wert**, Rhoda Alice, was born Oct. 5, 1885, and died at the home of her sister on May 23, 1943. She was a member of the Buffalo Church of the Brethren and a faithful church worker. At the time of her death she was the teacher of the junior Sunday-school class. She is survived by her husband and five sons, fourteen grandchildren, four sisters and three brothers. Services were held at the Buffalo church with Bro. Greene Shively officiating, assisted by Bro. Mervyn W. Mensch and Rev. Cook of the Church of the Nazarene. Interment was made in the Hartleton cemetery.—Mrs. Mervyn W. Mensch, Mifflinburg, Pa.

**Wiles**, Clara Edith, daughter of the late Adam and Katherine Schneider, was born Feb. 24, 1892, at Rosehill, Ohio. She died on July 30, 1943, at the Ball Memorial hospital in Muncie, Ind.

In infancy she was baptized in the Trinity Evangelical Lutheran church at Fort Recovery, Ohio. On Aug. 10, 1911, she was united in marriage to James Edward Wiles of Fort Recovery. About five years after their marriage she and her husband united with the Church of the Brethren at North Dayton, Ohio, in which faith she served till death. Twenty-six years ago Brother and Sister Wiles located in Muncie, which city has since been their home. They soon became quite active in the work of the Muncie Church of the Brethren, till ill-health forced Sister Wiles to discontinue her active church work. Sister Wiles was preceded in death by her father and mother, five brothers and sisters. She leaves her husband, three brothers and four sisters. Funeral services were conducted at the Muncie church by the elder, Bro. J. Andrew Miller, assisted by the undersigned. Interment was in the Beech Grove cemetery.—H. Jesse Baker, Muncie, Ind.

**Williams**, Ella Kintner, died on July 21, 1943, at her farm home in South Custer, Mich. She was born on June 21, 1860, at Sherwood, Ohio. When a young girl she united with the Church of the Brethren and remained true to her faith. She was united in marriage to Oliver Williams and shortly after their marriage they came to Michigan, settling in the wilderness. It was through her longing for a Church of the Brethren service that the Sugar Ridge church was organized. She was one of its first members and faithful as long as she lived. Funeral services were conducted at the church with the pastor, Homer Kiracofe, officiating. Her husband and four children preceded her in death; she is survived by one daughter, one son and several grandchildren.—Mrs. Mabel McKenzie, Custer, Mich.

## Church News . . .

### Arkansas

**Newhope**.—The Southern Missouri and Arkansas district held its yearly conference here Aug. 13-16. Several churches were represented by delegates. Bro. W. W. Peters was also present and gave an interesting talk on the progress of McPherson College. We had several inspiring sermons, including a missionary message, after which a missionary offering was taken. Two persons united with the church and Bro. O. P. Burnette was licensed to preach. Everyone reported an enjoyable time and all seemed to be spiritually blessed. We will hold our council meeting on Sept. 25.—Mrs. Mary M. Burnette, Wynne, Ark., Sept. 15.

### California

**Glendale**.—Our council meeting was held on Sept. 12 and officers were elected for the coming year. Pastor H. A. Frantz was elected elder. The new director of women's work is Mrs. Mabel Oxley. Bro. David Waas, a young man from our congregation, was recently licensed to the ministry. He will enter La Verne College to receive his education. On Aug. 29 he brought us a message. Two have been baptized, one letter granted and twelve letters received. Among the letters received were those of Bro. Frank D. Howell and family. Bro. Howell has given us some interesting sermons this summer. A number of our young people spent Labor Day Sunday at the C. P. S. camp at Santa Barbara and rendered a program. Edward Deeter was recently given a surprise party by the church on his eightieth birthday. Mrs. H. A. Frantz, the superintendent of the junior high department, reports an increase in attendance at their last social.—Mrs. William H. Terford, Glendale, Calif., Sept. 16.

**Sacramento**.—Our church sponsored a vacation church school; there were ninety-nine enrolled and very good interest was shown throughout the two weeks. An interesting program was given on the last evening. The offerings were used to purchase a bulletin board for our church and to help Miss Shick in her missionary work among the Chinese in Sacramento. Pastor Fred Brunk with ten others attended the summer assembly at Camp Beulah. Our young people are well represented and participate in the weekly prayer meetings. Our pastor gave the Los Prietos C. P. S. camp inspiring messages on Sept. 26. The yearly Sunday-school picnic was held at the church. Sept. 7 was the date of our council meeting, at which time officers were elected for the coming year. Bro. J. J. Ernst was chosen elder and all other offices were also filled with efficient workers. The second anniversary of the Sacramento church was observed on Sept. 12. Bro. C. H. Cameron was the guest speaker. He also brought two young men who gave us musical messages on electric guitars. Dinner was served at the church and good messages were given in the afternoon. A group of young men from the C. P. S. camp at Camino were in charge of the evening service. We are looking forward to an evangelistic meeting in the near future with Elder J. J. Ernst as evangelist, assisted by our pastor. We welcome all who can come and worship with us.—Ruth Robbins, Del Paso Heights, Calif., Sept. 13.

**San Bernardino**.—The new officers of the church will take office on Oct. 1. Bro. Arthur M. Baldwin was retained as our pastor and Bro. J. W. Lear as our elder. On Aug. 3 the Baldwins welcomed a new son, Boyce Arthur, to their family. Our mothers and daughters held their meeting on July 30 and mystery pals were revealed. The young adult class voted to sponsor the church bulletin again next year; this will be put out by our pastor and wife, who did a very excellent job last year. The ladies' aid, under capable direction, has accomplished much this past year, most of their efforts having been in the form of quilt-



ing. In celebrating the first anniversary of pastoral work in our church, Bro. Baldwin spent much time and thought in compiling an anniversary bulletin for the congregation, containing statistics of the year's work, together with the church budget for 1943-44 and his anniversary message. Word has just come that our Bro. Charles F. Dunker has died.—Marian Browning, San Bernardino, Calif., Sept. 9.

### Colorado

**Denver.**—Sept. 5 was home-coming day for our church. Bro. Frank Weaver of Haxtun was guest speaker of the morning. After the morning service Harry Reeves and Robert Mays were installed into the ministry. Our prayers and best wishes go with them as they continue in their full-time service for the Lord. Basket dinner was served and a splendid fellowship was enjoyed by all. A short program of music, the history of the Denver church and comments on its present and future were presented. Regular business meeting was held on Sept. 7, at which time Harold Fasnacht was chosen as superintendent, Mrs. Helen Kost, superintendent of the junior department, and Mrs. Ruth Fasnacht, superintendent of the primary department. The fall communion service will be held Oct. 3 at 7:30 p. m.—Zelma Dove, Denver, Colo., Sept. 8.

### Idaho

**Boise Valley.**—Since our last report, our pastor, Bro. C. N. Stutsman, has been physically unable to fill the pulpit. We have managed to have supply ministers who have given us some very worth-while sermons. We are happy to learn that Bro. Stutsman expects to be able to take up the work again by Oct. 3. Bro. H. G. Shank preached on Sept. 5. A basket dinner was served that day and a business meeting held in the afternoon. Bro. Shank was re-elected elder; Sister Margaret Brown Sunday-school superintendent. It was decided to have the annual Thanksgiving meeting with basket dinner at our church, and also a young people's rally. One of the young people suggested a foodless banquet and the donation to foreign relief of the sum otherwise spent for food. We believe well-fed Americans would not suffer with only two meals in one day once in a while for such a worthy cause. Bro. David Betts is with us again after spending some time with his daughter in the East. Our next communion service will be held Oct. 17.—Clara G. Carlson, Meridian, Idaho, Sept. 6.

### Illinois

**Decatur.**—Through the summer months Bible study has been increased by calling a certain book of the Bible the "book of the month" and studying it. In August the intermediate camp was held again in Camp Kiwanis on Lake Decatur. In spite of transportation problems eighty-four were enrolled for the week. Dr. A. R. Cottrell was one of the outstanding leaders. A junior camp was held the following week. Our latest church project is to install an organ and to build a new room for the young people.—Thelma Barone, Decatur, Ill., Sept. 10.

**Panther Creek.**—We met in council on Sept. 5 with Elder J. E. Small in charge and elected new officers. Our love feast will be held on Oct. 17 with an all-day meeting and basket dinner at noon. The evening services will begin at 7:30. Bro. Small gave us an interesting report of the district conference held at Hurricane Creek. We enjoyed the fellowship of Brother and Sister Elmer Dadisman, who were in charge of the summer pastorate. Their labor and visits among us were greatly appreciated. The last week was spent in a revival effort. Sister Dadisman had charge of the song service. On the last Sunday night there was an inspirational campfire service on the church lawn. At this meeting reports were given by the young people who had attended camp. We will dispense with our chicken supper this year. Our aid society has made several garments for the Red Cross.—Elsie Noffsinger, El Paso, Ill., Sept. 18.

### Indiana

**Anderson.**—During the last three months we have had vesper services each Sunday evening instead of preaching. A large delegation attended the district meeting at the Buck Creek church. Our council meeting met on Sept. 7 and the election of officers for the coming year was held. In the absence of our minister, Bro. A. P. Musselman, who was holding a revival in La Fayette, Ohio, on Sept. 5 the Anderson College male quartet, girls' trio, and a speaker gave our program. On Sept. 9 the mothers and daughters met at the church for a business meeting and program. Miss Ethel Nice gave an interesting talk. Our ladies' aid meets each Thursday to quilt and do some Red Cross work. Our love feast will be held on Oct. 2. Our Sunday-school attendance is increasing.—Mrs. Maude E. Krall, Anderson, Ind., Sept. 15.

**Beech Grove.**—We met in council on Sept. 7 with Elder E. L. McCullough in charge. The yearly election of officers was held. Several of our members attended the district conference at the Buck Creek church. The delegates gave a good report on Sept. 19. Our pastor's wife has been confined to her bed for seven weeks with a heart ailment. The ladies' aid presented her with a sunshine box of gifts, one to be opened each day. Sister Hester Schuyler, the oldest member of our church, died recently. We continue to lift the peace and relief offering on the fourth Sunday of each month. The offering for the past year was \$436. The various treasurers gave their reports, showing a steady gain in the giving. Our love feast will be held on Oct. 9 and the home-coming on the day following, with a sermon in the morning, basket dinner, and a program in the afternoon. All who can

are invited to worship with us.—Mrs. Even Fuqua, Fortville, Ind., Sept. 21.

**Buck Creek.**—The district meeting convened here Aug. 24, 25 and was quite successful. Pastor John R. Peters has gone to Washington for a few weeks to visit some relatives. In his absence the pulpit has been filled by Bro. Lewis Deardorff. Our business meeting was held on Aug. 11 with Bro. D. W. Bowman, our elder, presiding. The main business transacted was the election of the Sunday-school officers. Our love feast will be held Oct. 9 with an all-day meeting.—Mrs. Ella Oxley, Blountsville, Ind., Sept. 13.

**Cart Creek.**—Our council was held on Sept. 20 and officers for the coming year were elected. Bro. John Frantz was retained as elder for another year. We will be represented by two delegates at the district meeting at North Manchester. Our love feast will be held on Nov. 7 at 7:30 p. m. The ladies' aid and the church are planning to send Christmas gifts to the boys in service from this community. Bro. Ralph Hoffman of Roann is our pastor.—Mrs. Daisy Todd, Converse, Ind., Sept. 21.

**Fairview.**—On Aug. 29 we enjoyed a splendid harvest home day. Bro. Ellis Wagoner brought the morning message and in the afternoon a program was presented. The offering of \$137 went for district missions. On the following Sunday Bro. Harold K. Michael of Bethany Seminary brought our message. Sept. 25 is the date of our love feast. On Sept. 26 Bro. J. H. Mathis of Manchester College will speak to us. At our council meeting on Sept. 14 the officers were elected. The trustees reported difficulties in getting materials and work done toward the improvement of rooms and the heating of the basement, but they hope to get it done despite difficulties. On the first Sunday of the month the Sunday-school offering goes to missions and the church offering for Brethren Service. There will be a special service sometime between now and Christmas at which time the new pews purchased by Brother and Sister Root will be dedicated. The great service of this fine couple is a continual challenge to each one of us.—Albert E. Harshbarger, Lafayette, Ind., Sept. 18.

**Ladoga.**—Our church work has been carried on this summer through the efforts of the laity and guest speakers. Bro. Cletus Deardorff and family arrived the latter part of August and have entered into a season of heavy work. He is teaching in the local high school and preaching for us on Sunday. On Sept. 12 a reception and supper were held at the church in their honor. The aid society served lunch at a sale on Sept. 20. Our Sunday school is progressing nicely.—Lula Goshorn, Ladoga, Ind., Sept. 20.

**Mexico.**—We are happy to have obtained Bro. T. G. Weaver as our pastor. On Sept. 19 Bro. Thomas Shively had charge of the installation services for Brother and Sister Weaver. This service was followed by a basket dinner. Bro. Weaver delivered the afternoon message. The teachers and officers have been selected for the coming year. The men have been making various improvements in the church basement.—Violet Fisher, Peru, Ind., Sept. 18.

**New Paris.**—We met in council on Sept. 2 with Bro. William Brubaker presiding. Two members were received by letter. It was decided to repaint the church building sometime in September, or when the laborers can be secured. The treasurer's report was given and accepted. The church accepted the B. Y. P. D. officers who were recently elected. We decided to aid Manchester College in a small financial way. The yearly election of officers was held; Bro. Eldon Evans is our elder. All activities of the church are progressing nicely. On July 10 Bro. William Beahm of Chicago filled our pulpit and on Sept. 5 Bro. D. L. Kiefer of Ashland, Ohio, preached for us. On Nov. 7 Bro. Edward Stump of North Liberty will begin a two-week meeting at this place. The attendance has been exceedingly good during the summer months. A large number of our young folks and children attended the various sessions at Camp Mack. The delegates to the district conference at Camp Mack gave very interesting reports of the meeting. Our former elder, Bro. Brubaker, has not been so well; his invalid wife seems to be slowly improving.—Mary C. Kiefer, New Paris, Ind., Sept. 7.

**North Webster.**—Elder Howard Kreider was here in a special council meeting on Aug. 3 to discuss the pastor problem. Since Bro. Lester Young resigned in March because of ill-health we have had Brother and Sister Robert Kneckel for the three summer months; he is now attending Manchester College. We are fortunate to have Bro. Young back again as our full-time pastor; he is recovering and will be able to take over the work the first of November. Bro. Emerald Jones was with us on Sept. 5 and 12. We will have different speakers until the first of November. On Aug. 29 we had our Sunday-school picnic; this was in honor of Brother and Sister Kneckel and daughter. Some of the sisters canned peaches for Bethany Hospital and C. P. S. camps. The church and Sunday-school officers have been elected for the coming year.—Minnie Goppert, Syracuse, Ind., Sept. 16.

**Pittsburg.**—At our council meeting on Sept. 1 Sunday-school officers were elected for the coming year. Brethren Jerry Barnhart and John Lapard will be our ministers for the coming year, with Bro. Barnhart serving as elder. Our Sunday-school attendance is increasing. The women are canning peaches for Camp Lagro. Our Sunday-school picnic was held in the Delphi city park on Aug. 22. We had a successful vacation Bible school with 112 enrolled.—Effie Heiland, Delphi, Ind., Sept. 13.

**Salamonie.**—At our September council the Sunday-school and church officers were elected. Our harvest meeting will be held on Sept. 26; it will be an all-day meeting with basket dinner at



noon. Our home ministers will be the speakers. Communion services will be held on Oct. 10 at 7:30 p. m. Two letters of membership were recently received. The ladies' aid has been canning several hundred quarts of fruits and vegetables for the C. P. S. camps. An interesting and inspiring program was given last Sunday evening by the chorus from Camp Lagro.—Mrs. I. E. Weaver, Huntington, Ind., Sept. 21.

**West Eel River.**—We met in council on Sept. 5. Our elder, Bro. Hugh Miller, was re-elected for a three-year term. One delegate to district meeting was chosen. Our district dues were all paid before the council. Our attendance is growing. The aid society is buying new carpet for the church and the church is buying a new furnace. Our revival begins on Oct. 24 and will be conducted by our elder. We purchased a board for the names of our boys in service.—Dora Helsler, North Manchester, Ind., Sept. 21.

**West Manchester.**—We held our harvest meeting on Aug. 29; Sister Ida Shumaker was with us in the forenoon. We had a church dinner at noon and in the afternoon Bro. Theron Weaver gave us his last message as pastor. He is leaving to take up a full-time pastorate with the Mexico church at Mexico, Ind. A musical program in the evening ended a full day. At the September council meeting Bro. Otho Winger was elected elder for the coming year. The young people's group is much depleted, with ten of our boys in service. Our communion will be held on Oct. 30.—Mrs. Otho Winger, North Manchester, Ind., Sept. 12.

**White.**—On Aug. 22 we had two special meetings. A goodly number were present at the harvest meeting in the morning, at which time a former pastor, Bro. V. B. Browning of Muncie, gave an inspiring sermon. A basket dinner was served at noon. In the afternoon a program was given in recognition of the fiftieth anniversary of the building of our church. Bro. Browning gave a short talk and several special numbers were presented. On Sept. 5 we met in regular council with Elder Ellis Wagner presiding. Bro. Wagner was again elected elder and Sister Beulah Bailey Sunday-school superintendent. On Sept. 19 we will begin a two weeks' series of meetings with Bro. Ira Hiatt of Fortville in charge. On Sept. 30 the love feast will be held.—Anna Rogers, Darlington, Ind., Sept. 10.

Iowa

**Curlew.**—We have had an enjoyable summer with Bro. Blair Helman as our summer pastor. He has gone back to Bethany Seminary for another year's study. Just before he left six people were baptized. We had our annual birthday supper at the Harry Wilson home. At our recent ladies' aid meeting we were priv-

ileged to have Sister Eliza Miller, a former missionary to India, give us an interesting talk. She spoke again at the two Sunday services. God has given us a bountiful crop, for which we are very thankful.—Mrs. Amos Brallier, Curlew, Iowa, Sept. 19.

**Waterloo City.**—We are enjoying the presence and help of our pastor and wife, Brother and Sister Charles Dumond. A parsonage was purchased and was dedicated on Sept. 16. Bro. W. H. Yoder preached the installation sermon for our pastor and wife and also assisted in the dedication of the parsonage. The Sunday school has been reorganized. A full corps of teachers has been chosen and a consecration service for the officers and teachers will be held in connection with rally day on Oct. 3. Our women's work is meeting regularly. During the summer we had the ladies of the First Brethren church and the South Waterloo church as our guests. The men have set up an organization with Harry Burd as president. After vesper services on each second Sunday evening a social hour is held in the basement of the church; letters are read from the boys who are in service and any items of news from them are received. Two golden wedding anniversaries have been celebrated, that of Mr. and Mrs. George Lininger on Aug. 16 and that of Mr. and Mrs. Charles Burd on Sept. 12. Our love feast will be held on Oct. 17.—Maggie A. Miller, Waterloo, Iowa, Sept. 22.

Kansas

**Conway Springs.**—The Goenner hatchery at Zenda, Kansas, gave 150 chicks to the old folks' home. This, together with a check of \$23.50, credits \$41.13 to this institution from the Conway Springs church. On Aug. 15 we had a dinner at the church in honor of Glenford Funk and wife from Tennessee. From here they went to New Mexico. Donald Funk has been called into army service; he will leave Sept. 15. Bro. Edwin Rodabaugh, who has been serving us as pastor, left for McPherson College, Sept. 8. He will return to preach for us each Sunday. Melvin Funk and family moved northeast of Wichita the last of August. We held our business meeting on Aug. 27, with Bro. Rodabaugh in charge. At that time we selected church and Sunday-school officers for another year: L. A. Fleming of Wichita elder, Martha Frantz superintendent of Sunday school.—Amos O. Brubaker, Conway Springs, Kansas, Sept. 8.

Maryland

**Maple Grove.**—Our love feast was held June 23, with meetings on three previous evenings. On Aug. 1 Bro. James Beahm of Indiana brought a fine message. The schoolhouse at the Laugh-

Announcements . . .

- DISTRICT MEETINGS
- California, Northern—Modesto, Oct. 7-10.
- California, Southern, and Ariz. La Verne, Oct. 15-17.
- Florida and Georgia—Sebring, Oct. 8-10.
- Indiana, Middle—Manchester, Oct. 7-9.
- Kansas, Northwestern—Bur r Oak, Oct. 15.
- Kansas, Southeastern—Osage, Oct. 23-26.
- Kansas, Southwestern—Pleasant View, Oct. 8-11.
- Maryland, Western—Fairview, Oct. 9.
- Missouri, Northern—Rocking-ham, Oct. 22-24.
- Nebraska—Bethel, Oct. 8-11.
- Pennsylvania, Southern—Up-per Conewago, Oct. 26, 27.
- Pennsylvania, Western—Johns-town, Walnut Grove, Oct. 27, 28.
- LOVE FEASTS
- California
- Oct. 20, 7:30 pm, Hermosa Beach.
- Nov. 14, Reedley.
- Nov. 14, 4 pm, San Bernardino.
- Colorado
- Nov. 14, Fruita.
- Idaho
- Oct. 17, Boise Valley.
- Nov. 7, Nampa.
- Illinois
- Oct. 17, all day, Panther Creek.
- Oct. 31, Lanark.
- Indiana
- Oct. 9, 10:30 am, Buck Creek.
- Oct. 9, 7:30 pm, Beech Grove.
- Oct. 10, all day, Pleasant Hill.
- Oct. 10, 7:30, Salamonie.
- Oct. 11, Auburn.
- Oct. 11, North Liberty.
- Oct. 16, 17, 10:30 am, Nettle Creek.
- Oct. 18, Blissville.
- Oct. 23, Pine Creek.
- Oct. 23, 7:30 pm, Middletown.
- Oct. 28, 7:30 pm, Nappanee.
- Oct. 29, 8 pm, Roann.
- Oct. 30, West Manchester.
- Oct. 30, 7 pm, Wabash Country.
- Nov. 7, 7:30 pm, Cart Creek.
- Iowa
- Oct. 17, Waterloo City.
- Kansas
- Oct. 17, Monitor.
- Oct. 24, Larned.
- Oct. 24, Ottawa.
- Maryland
- Oct. 9, 5 pm, Brownsville.
- Oct. 10, 6:30 pm, Sams Creek.
- Oct. 16, 5 pm, Beaver Creek.
- Oct. 16, 6:30 pm, Meadow Branch.
- Oct. 17, Fairview, Peachblos-som.
- Oct. 17, 6:30 pm, Flower Hill.
- Oct. 17, 6:30 pm, Pipe Creek.
- Oct. 23, Broadfording.
- Oct. 24, 5 pm, Pleasant View.
- Oct. 24, 7:30 pm, Beaverdam.
- Oct. 30, 2:30 pm, Longmeadow.
- Oct. 30, 6:30 pm, Locust Grove.
- Oct. 31, Woodberry.
- Nov. 13, 2:30 pm, Piney Creek.
- Nov. 14, Sharpsburg.
- Nov. 14, Thurmont.
- Nov. 14, 6:30 pm, Frederick City.
- Ohio
- Oct. 9, Tuscawawas.
- Oct. 9, 10 am, Castine.
- Oct. 9, 7 pm, Poplar Grove.
- Oct. 9, 8 pm, County Line.
- Oct. 10, Kent.
- Oct. 10, 7 pm, Ft. McKinley.
- Oct. 10, 7 pm, Painter Creek.

- Oct. 16, 7 pm, Beech Grove.
- Oct. 16, 7:30 pm, Harris Creek.
- Oct. 17, Mohican.
- Oct. 23, 7 pm, Lower Miami.
- Oct. 24, Pleasant View.
- Oct. 30, 2 pm, Akron.
- Nov. 7, 10:30 am, Wooster.
- Nov. 20, Beaver Creek.
- Oklahoma
- Oct. 30, 31, Big Creek.
- Oregon
- Oct. 16, 8 pm, Portland.
- Pennsylvania
- Oct. 9, 2 pm, Skippack.
- Oct. 10, 10:30 am, Pleasant Hill.
- Oct. 10, 2 pm, Kemper house, Spring Grove.
- Oct. 10, 2:30 pm, Spring Creek.
- Oct. 10, 6 pm, Shamokin.
- Oct. 10, 6:30 pm, Huntsdale.
- Oct. 10, 7 pm, Mt. Joy.
- Oct. 10, 7 pm, Rockwood.
- Oct. 16, Spring Run.
- Oct. 16, 1:30 pm, Bareville, Conestoga.
- Oct. 16, 17, 10 am, Big Dam.
- Oct. 17, Elizabethtown.
- Oct. 17, Marsh Creek.
- Oct. 17, 2:30 pm, Lebanon.
- Oct. 17, 6 pm, Hanover.
- Oct. 17, 6:30 pm, Waynesboro.
- Oct. 17, 7 pm, Fairview.
- Oct. 17, 7 pm, New Fairview.
- Oct. 17, 7 pm, Raven Run.
- Oct. 17, 7 pm, Snake Spring Valley.
- Oct. 17, 7:30 pm, Jennersville.
- Oct. 20, 21, 2 pm, Longenecker, White Oak.
- Oct. 23, 6:30 pm, Pine Glen.
- Oct. 23, 7 pm, Three Springs.
- Oct. 23, 24, Heidelberg.
- Oct. 23, 24, 10 am, Hanover-dale, Big Swatara.
- Oct. 23, 24, 10:30 am, Hade, Falling Spring.
- Oct. 24, 10 am, Upper Codorus, Black Rock.
- Oct. 24, 2 pm, Maiden Creek.
- Oct. 30, 31, 10 am, Prices, Antietam.
- Oct. 30, 31, 1:30 pm, Freder-icksburg, Meyer house.
- Oct. 31, 5 pm, Carlisle.
- Oct. 31, 6:30 pm, Maple Spring.
- Oct. 31, 7 pm, Fogelsanger, Ridge.
- Nov. 6, 1:30 pm, Welsh Run.
- Nov. 6, 7, 1:30 pm, Latimore house, Upper Conewago.
- Nov. 6, 7, 1:30 pm, Richland.
- Nov. 7, Ephrata.
- Nov. 7, 6:30 pm, First church, Philadelphia.
- Nov. 7, 7 pm, Beachdale.
- Nov. 7, 7 pm, Dunning's Creek, Holsinger house.
- Nov. 7, 7 pm, Plum Creek.
- Nov. 7, 8, West Greentree, Greentree house.
- Nov. 14, Lititz.
- Nov. 14, 7 pm, Germantown.
- Tennessee
- Oct. 16, Beaver Creek.
- Virginia
- Oct. 9, 7 pm, Pleasant Hill.
- Oct. 9, 7 pm, Wakeman's Grove.
- Oct. 10, 8 pm, Greenmount.
- Oct. 16, Christiansburg.
- Oct. 16, Madison.
- Oct. 16, Olean.
- Oct. 16, 5 pm, Burks Fork.
- Oct. 16, 5 pm, Pleasant Val-ley.
- Oct. 17, 7:30 pm, Garber's church, Cooks Creek.
- Oct. 17, 7:30 pm, Linville Creek.
- Oct. 24, 7 pm, Mill Creek.
- Oct. 24, 7:30 pm, Unity at Fairview.
- Nov. 6, 5:30 pm, Laurel Branch.
- Nov. 7, 7:30 pm, Summit.
- Nov. 13, 7:30 pm, Timberville at Mt. Olivet.
- West Virginia
- Oct. 9, 2:30 pm, Spruce Run.
- Oct. 24, Knobley.



# Philadelphia

## *Calling All Members of the Brotherhood...*

### THE HISTORY OF A CHURCH

invites your perusal of its findings and comments with respect to: presiding elders, official boards, deacons and trustees; T. T. Myers and his first impressions of the City of Brotherly Love; union Thanksgiving services, commendable and lamentable financial matters, first costs, overhead and maintenance, weekly envelope and special Thanksgiving offerings; janitors-sextons, correspondents, ardent spirits and tobacco; singing schools, musical instruments, music at the Philadelphia church, too many organ - - - - - s; centennial celebration; schools and colleges, the high standard educational background two centuries ago followed by a lapse, revival, and current trend; the family altar, movies, co-operation in harness, upsets and set-ups, dark clouds in the 60's; love feast and communion, fermented wine, the departure from early custom in feet-washing causing widespread discussion over many years and finally a uniform mode practiced by the fathers; the full supper versus unbuttered rolls with only diced cheese and water, a short hour for the service compared with a two-day feast of former years; the women of our church, revivals and the padded roll, analyses of church membership, record of church and Sunday-school attendance; the charter, constitution and by-laws; missing minutes and other lapses; why belong? pastor and people, and what price convert!

●The author presents the history and background of many subjects, and discusses them freely from the viewpoint and interpretation of a layman. *Facts* of history cannot be changed, but our *discussions* are subject to wide variations. Sympathetic reaction may not follow at every turn, much less uniform agreement, which is only natural, but they are offered at least in good faith. While of local import only in so far as provoked by local history, they are problems to be met and mastered at every point in the brotherhood.

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## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Phil. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

lin mission point has been improved with a new porch, new seats, new blinds and a new coat of paint on the interior. On Aug. 8 a dedication service was held at this place, following a week of services by Bro. Howard Whitacre. Eight were baptized. The Sunday-school work here is proceeding nicely under the direction of Bro. Fenton Platter and wife. A church service is held at Laughlin nearly every Sunday. On Aug. 15, in the absence of our pastor, Bro. Charles Self from the Old Furnace church, West Virginia, preached a fine sermon. Ten of our number attended camp at Galilee, two adults, three intermediates, and five young people. Our council meeting was held Aug. 28; Bro. Howard Whitacre officiated. One letter of membership was received. Delegates were elected to district meeting. Bro. Foster Bittinger was elected elder for the coming year. We decided to invite our Mennonite brethren to hold service once a month at Bethesda for the benefit of those who have been so faithful to our meetings. We decided to organize a men's work organization in the near future. Although they do not meet very often, the ladies' aid has been busy working in the homes. They furnished new blinds for our church at Laughlin and paid twenty-five dollars toward the debt at that place. Bro. Foster Bittinger will begin a two weeks' meeting at this place Sept. 13, closing with the love feast Sept. 26.—Mrs. Grace Resh, Grantsville, Md., Sept. 9.

**Peach Blossom.**—On July 11 Wang Tung spoke at Easton and Fairview. Bro. William E. Sanger was re-elected elder of the Peach Blossom congregation at our council meeting on Aug. 6. Our church has given liberally to the C. P. S. camps and several of the sisters have done some canning for them. Our offering for Elizabethtown College amounted to \$70.50. A special offering was given to Mrs. Ziegler, who was ill in the hospital. The B. Y. P. D. has arranged a plaque with the names and addresses of the boys in service. On Aug. 25 the wedding of Henry Spies, Jr., and Edith Miller was solemnized in the Fairview church by Rev. Paul Fike. On the first Sunday night of each month one of the Sunday-school classes gives a program. On another Sunday night of each month we have a mission study class on the book, *Stand By for China*, by Gordon Poteat. We will have our love feast in the Fairview church on Oct. 17. Bro. M. J. Brougher will hold our revival meetings in November in the Fairview church.—Mrs. Alvin Walbridge, Easton, Md.

### North Carolina

**Fraternity.**—Our revival was held Aug. 8 to 15 by our pastor, Bro. S. H. Flora. Five new members were added to the church. We now have an organized men's group, which meets once a month on the same night on which the ladies' aid meets. During the summer we had one sermon each from our two young ministers, Bro. J. D. Robertson and Bro. Samuel Flora. The ladies' aid plans to fill five dozen cans of food for the C. P. S. camps and the B. Y. P. D. three dozen. Much of this canning has already been done. On Aug. 25 Bro. Wang Tung spoke to us. Three young people attended camp at Bethel and eight young people attended week-end camps. We had a good representation at our



district and regional conferences.—Blanche Everidge, Winston-Salem, N. C., Sept. 8.

Ohio

**Lower Miami.**—On Aug. 15 we had an all-day Sunday-school meeting with a basket dinner. Miss Ida Koontz, children's director of religious education in Montgomery County, spoke to the children in the forenoon and to the adults in the afternoon. A ladies' quartet from the Pilgrim Holiness church furnished some excellent music during the day. Bro. Ross Noffsinger brought the message at the evening service. The revival meeting began the following evening with Bro. Moyné Landis as minister. He preached sixteen excellent sermons. Three young people were added to the church by baptism. After the sermon on Aug. 26, Bro. Roy Teach of the Southern Ohio ministerial board, assisted by Bro. Landis, installed Delmar Moyer, a licentiate, in the full ministry. On the morning of Aug. 29 Bro. Ross Noffsinger and wife left for their new home at Elkhart, Iowa, at which place he will become pastor. We regret very much that they are leaving us and wish them the best in their new undertaking. The church met in council on Sept. 1. Sunday-school officers for the coming year were elected. Harrison Moyer was elected general superintendent and Katharine Stebbins children's director. Our love feast date is Oct. 23 at seven o'clock.—Mrs. William Furrey, Dayton, Ohio.

Pennsylvania

**Bunkertown.**—The young people took an active part in repainting the Sunday-school rooms; new rugs were bought for the rooms. The young people's division has placed a service banner in the church for our boys who are in the service of our country. Our pastor, H. D. Emmert, and wife attended the two-week extension course of Bethany Biblical Seminary held at Juniata College. About forty young people attended a campfire service Aug. 25. Our church is doing well in the support of the Brethren Service work. On Aug. 26 about forty of Sister Annie Musser's class met at the parsonage for a farewell for her. She plans to spend the winter at an institutional home. Our junior choir has been rendering special music at our church programs. Attendance at Sunday-school and church services has been excellent, and our superintendent and pastor are encouraged. Rally Day will be observed Oct. 3, at which time Dr. C. C. Ellis will be the guest speaker.—Marian Shallenberger, McAlisterville, Pa., Sept. 8.

**Huntsdale.**—During the summer months our ladies' aid was busy quilting. On July 22 we had the privilege of listening to Bro. Wang Tung tell us of his work among the churches. On July 25 Bro. Mellott preached in the morning. He told of his work at Camp Kane and at a hospital in Maryland. On Aug. 15

Bro. Trostle Dick of the Coventry church brought the morning message. On Aug. 17 our church met in quarterly council. We decided to hold a Bible institute, to have our harvest home meeting Sept. 12, and a series of meetings to begin Nov. 1 with Bro. Robert Cocklin as evangelist. Our delegates to district meeting are Stella Richwine and Martha Negley. Bro. Linwood Eisenberg of Shippensburg was elected elder for three years. We decided to have a service flag and a roster. On Aug. 21 about ninety ate dinner at our Sunday-school picnic, which was held near the church. Our love feast will be held Oct. 10 at 6:30 p. m.—Mrs. A. A. Evans, Carlisle, Pa., Sept. 4.

**Maple Spring.**—On July 25 the missionary spirit in our church was further strengthened by the presence of Dr. Laura M. Cottrell, medical missionary to India. Sister Cottrell spoke at the morning and evening services. On Aug. 1 Bro. S. Clyde Weaver of East Petersburg preached an inspiring sermon to a large audience. Pastor J. M. Geary conducted the installation service for the new officers of the Sunday school and church. Opportunities for growth in the new year are good. Our revival will be held Oct. 17-31, closing with the love feast at 6:30 p. m. Bro. P. J. Forney of East Petersburg will be our evangelist.—Mrs. J. M. Geary, Hollsopple, Pa., Sept. 11.

Virginia

**Cedar Grove.**—The church feels its loss in the death of two of our oldest members. The annual Lee district interdenominational Sunday-school convention was held at this church. July 18 was our home-coming day; the sermon was given by Bro. J. Carson Miller. Because of the gas shortage the men's and women's work meetings have been held at the same time during the summer. The ladies' aid contributed \$30 to the Brethren Service Committee and sent several comforters to Camp Lyndhurst. Several of our young people attended Camp Bethel. The Flat Rock congregation met in council at Cedar Grove on Aug. 6. Our summer pastor, Bro. Raymond Flory, of Dayton, Va., held a week's revival at Cedar Grove, with eleven added to the church by baptism.—Refa Wampler, New Market, Va., Sept. 12.

**Oak Grove.**—Bro. A. R. Showalter of Keyser, W. Va., held our revival meeting, Aug. 2 to 15. With our pastor and other ministers of the congregation, he visited in 110 homes. Three will be baptized Sept. 3. Brother and Sister G. G. Canfield of Richmond Va., were with us on Sept. 5 for the morning service. They gave a very spiritual musical program. Our love feast will be held the first Sunday in October at six o'clock. The daily vacation Bible school was conducted this year by Elizabeth Glick of Bridgewater, Va., on July 5 to 10. In order to save gas it was a one-week school with two sessions each day. The average attendance was forty-five.—Mrs. O. D. Eller, Salem, Va.

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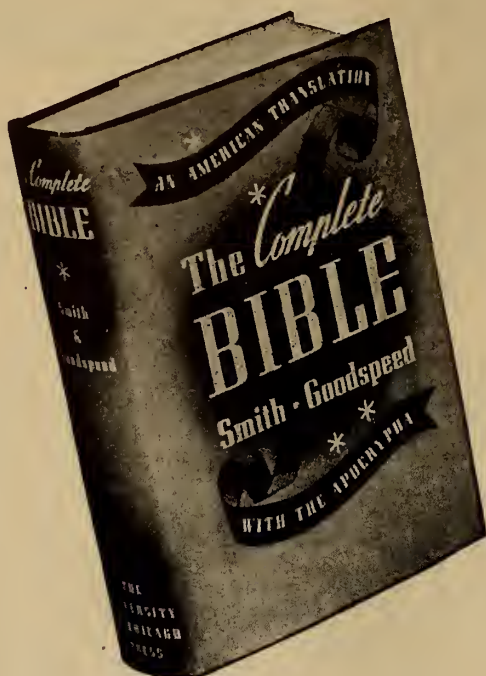
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# GOSPEL MESSENGER

Volume 92

October 16, 1943

Number 42



Annual Conference sometimes means family reunions. The four children of Edwin and Sarah Wagoner Mohler attended the McPherson Conference as delegates—the first time in thirty-one years that the family has been together. All are products of Brethren colleges and six of their children are attending Brethren schools. From left to right they are: Edwin, who produces fancy peaches and dairy products on the home farm in Michigan; Robert E., teacher at McPherson College and executive secretary of men's work; Edith Harter, teacher of the young married people's class in Calvary church, Los Angeles, Calif., Mary Miller, for many years active in the Michigan District.

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## Around the World...

The world has had only 268 years of peace in 4,000 years.

In 1890 there were 300,000 women teachers in the United States; in 1930, 700,000; in 1940, 801,000.

It is estimated that for every dollar received in liquor revenue, the country over, the people pay out more than five dollars for strong drink and the disastrous results of drink.

In 1941 there was spent in the United States \$25,000,000,000 on liquor, gambling and crime, \$9,000,000,000 more than was spent for all education, dairy and meat products, automobiles, motion pictures, church and religious purposes for the same period.

Child care centers for children of preschool and school age throughout New Jersey are being ignored by working mothers, who leave their children with neighbors or relatives when they go to their jobs. The reasons given are transportation difficulties and fathers' objections to disrupting the family.

Weathering the blows of inflation, drought, famine, refugee migrations and bombardment, the Chinese Industrial Co-operatives have reached their sixth year. In more than 2,000 co-operatives, thousands of refugees, disabled soldiers, war widows, impoverished peasants and villagers are at work producing vital goods. More than one and one-half million dollars' (U. S.) worth of goods is produced each month.

A Church of England padre, W. D. Hanlon, ministers to men of the R. A. F. and the Coastal Command in their remote and scattered stations in Iceland. His churches are huts. He visits posts staffed by under a score of men and also reaches them by radio. To make a complete tour of the area involves a journey of more than 1,000 miles, much of it by trawler, since there are no roads to many of the camps and the sea is the only means of communication.

There are over 17,000,000 women now working in factory or field, in offices and in the professions. Most of them are engaged in non-war industries and in essential civilian services. If military strategists determine national policy, at least another million women will be needed by the end of 1943. This means that of the 52,000,000 adult women in this country, more than 18,000,000, or one third, will be employed outside their own homes.

Although the absorption of women into employment has been so swift in recent months that the figures of one month are out of date the next, those for July, 1943, are of interest.

In midsummer of this year, 17,800,000 women were in the labor force and the armed services. This figure indicates an increase of 2,000,000 in the last six months and a total increase of over 5,000,000 since April, 1940. What are these 17,800,000 women doing?

Some 100,000 are in the armed forces—Wacs, Waves, Spars, Wasps and Marine Corps Women's Reserves.

36,000 are nurses with the armed forces.

2,000,000 are in war industries (exclusive of food and clothing).

1,000,000 are in civil service.

800,000 plus are teachers.

2,300,000 are in agriculture.

1,455,000 are in textiles, apparel, uniform, tent, leather and other secondary war industries.

262,000 are in vitally important food industries.

The other 10,000,000 working women are in trade, personal services including laundries, in transportation and in industries producing necessities for civilian life. They are clerks, stenographers, telephone operators, nurses, doctors, laboratory technicians, Red Cross workers at home and overseas, social workers, lawyers, research chemists.

• • • • •

A total of forty-four Norwegian clergymen have been expelled from their congregations by Quisling authorities and the Gestapo, a Swedish newspaper reports. The exiled churchmen include two bishops; four deans, sixteen vicars, nine perpetual curates and thirteen parsons.

A large-scale attempt to trace and reunite the thousands of Croat families separated because of internment in concentration camps or through forced deportation is being carried out under the direction of the Archbishop of Zagreb, the Most Rev. Louis Stepinac, according to a Swiss newspaper. A "family reunion" organization is working for the release of husbands and wives arrested or deported, and trying to find homes for thousands of Croat children separated from their families.

The brewers, distillers and wine makers spend \$28,000,000 annually for advertising.

The sale of beer has increased approximately 500,000 barrels a month since January 1942.

The population trek to large cities is on the increase. Fifty-four per cent of the nation's population is now living in urban centers or suburbs of those centers.

Almost fifty per cent of the Japanese and Japanese-American evacuees are Christian, says George E. Rundquist, executive secretary of the Committee on Resettlement of Japanese Americans.

The management of Ocean Grove, N. J., has turned down substantial offers in recent months from business concerns which sought to operate tobacco concessions and bathing facilities and make the community commercially profitable. The Camp Meeting Association is preparing to celebrate its seventy-fifth anniversary.

An Anglo-American Christian Fellowship has been formed in London to promote closer relations between church organizations in the United States and Great Britain, says Religious News Service. The fellowship will develop contacts between British and American church schools, mission groups, youth organizations and men's and women's activities.

Two more religious bodies have voted to join the World Council of Churches, boosting its total worldwide membership to eighty-two non-Roman church organizations. Latest additions to the council are the Cumberland Presbyterian Church, with headquarters in Nashville, Tenn., and the Church of the East and the Assyrians, formerly the Holy Catholic Apostolic Church of the East. The Church of the East is for the most part a church in exile, with headquarters at one time in Syria.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### Learn How to Tell It Over

ONE of the best preachers of our time had something to say lately about "the art of artistic repetition." Did you ever hear of it?

There isn't very much to hear. This is the idea: The message of salvation which the world needs and which the Bible tells about is very simple. There is not much to it—not many ideas—but it is exceedingly important. It is the same old story over and over. So the preacher's problem is to tell the same thing again and again without letting it get stale.

How can he do it? By gathering fresh facts all the time which verify and clarify and enforce the few simple truths he has to proclaim. The place to find these facts is in contact with life. It's packed full of them.

That was the way Jesus did. His theme was the kingdom of God, how God loved men and wants them to love him and one another so that he can live in their lives and make them happy. Every day's touch with the life about him gave him a new fact—a lost coin or a lost sheep or a lost boy—with which to drive the truth home.

E. F.

### Three Peaks of Worship

MOSES on Horeb represents the possibilities of worship with respect to the individual in his contact with God. Jesus encourages the direct approach when he says: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

However, it is an aid to many to join with one or two others. On this also there is the blessing of the Master in that "where two or three are gathered together in my name, there am I in the midst of them." The experience which the disciples had on the Mount of Transfiguration suggests how inspiring it can be for a select group to worship under the leadership of one knowing how to pray.

Finally, there is the holy hill of which the psalmist speaks. Those who have clean hands and hearts may ascend to this place of worship. This is our third peak.

Hence, one may distinguish three peaks of aspiration, equally high in that they reach up to God; but varied as to base in that the first is the Gothic steep of a single soul's outreach to the Father, the second the yearning of a group of two or three, and the third the rounded hill of a great company seeking refreshing contact with the living God.

H. A. B.

### A Program for the Brethren

It is always an audacious thing to try to put together the factors in a situation in the hope of seeing what they mean. But the Brethren have a heritage in this respect. Recall how Mack and his companions restudied the Scriptures to see what was the full will of God. Discovering some matters neglected, they set out on their own, doubtless in the faith that he who willeth to do his will, shall know of the doctrine.

Throughout our history the Brethren have persisted as a quiet yet audacious group. Through thick and thin they have held to their convictions. They have been courageous enough to be different. It is true that they have yielded ground at some points, but at heart they have still the audacity born of convictions.

What, then, is the proper program for such a group in a time when many things seem to demand rethinking? May we suggest four planks in a program for the Brethren? They will have served their main purpose if they stimulate the reader to do independent thinking.

### We Have a Heritage to Appreciate

What one receives from his forebears can help or hinder. This is why heritage is important, and ours unique. If our people have leaned over back-



ward in the desire to be right this has at least given us the respect of many outsiders and the inner satisfactions arising from doing the best we know.

But in any case a heritage is something to be reckoned with. One can escape from his background about as easily as a full-grown tree can be transplanted. Many have found this out to their sorrow or gain. Thus it is wiser to appreciate and use one's heritage than to rebel and try to escape. And most of all in a crisis time is it wise to hold fast to the time-tested. Whatever our church program, it should grow out of and seek to extend the great convictions implicit in our heritage.

#### *Maintain Fellowship*

When the going gets rough the strain on fellowship can get really heavy. Trouble divides as well as unites. The young church in America came near being destroyed by the divisive activities of Conrad Beissel. The scattering of our people in the days of the westward movement meant differences and consequent losses. The impact of current economic and cultural change has multiplied points of difference.

Now comes a supreme test of fellowship in the present crisis. The temporary expedient is to allow to each the benefit of conscience. When the way is confused, let every man do the best he knows. We are in the woods on a moral frontier. Yet, since our goal is one, let us seek to maintain fellowship even though we do not always see eye to eye. By holding steady until the way clears, who can say we shall not be the wiser and the stronger for the test? Thus our second plank in a program for the Brethren is that in a time of strain we make a special effort to maintain fellowship.

#### *Watch for New Light*

Every day of testing is revealing. The storm uncovers the hidden flaw in what seemed to be a sturdy oak. Who has not seen a great tree prostrate because there was something worm-eaten inside? However, a crisis reveals strength as well as weakness. One may be surprised at what stands as well as at what falls.

Thus while we seek to appreciate what has come down to us out of the past, and to preserve fellowship, we need also to give attention to new light. Of course, we are not looking for fundamentals to pass away, but methods can change and new light on details may be very revealing. We who are the spiritual heirs of men who were seekers should welcome the light that makes truth meaningful.

#### *The Faith to Venture*

New light but condemns one if he does not have the faith to seek fulfillment. Back in the early

days of the depression there were those who lamented that the state was venturing into the field of relief—an area once rather exclusively cultivated by the church. What was overlooked was that the assumption of this responsibility by the state served to release the church for advances along other frontiers of need.

Fortunately the Brethren are responding to the challenge of many needs as they see them in our times. They might be doing more, yet they are honestly trying and have accomplished some interesting and worthy things. They have been generous through the years, and we believe they are generous still. They are eager to do more than watch for new light; they want to translate convictions into ventures of faith.

Gentle reader, it is a time to give thought to a forward-looking program for the Brethren. The four planks we offer are: appreciation of our heritage, for a sense of direction; the maintaining of fellowship lest our strength be divided and destroyed; eagerness for new light in order that we may see the truth more nearly complete; the faith to venture, in the conviction that the better things we see may become actualities.

H. A. B.

### **The Outlook for Cumberers**

You remember, no doubt, the little story of the vineyard with a fig tree in it which bore no fruit for three successive years, and the question which the owner put to the vinedresser. But did you ever really study the meaning of the question?

The modern English of the clause translated, "Why cumbereth it the ground?" would be something like this: "Why does it use up the earth for nothing?"

It occupied valuable room to no purpose. That space might just as well have been filled with something profitable. Besides this, it took up sustenance from the soil and air and gave nothing in return. There was the shade and beauty, to be sure, but a healthy fruit-bearing tree would have given these as well.

Have you ever considered how much of the earth you are using up? How many loaves of bread or pounds of sugar, or eggs, pigs, potatoes, cabbages and chickens in ten, twenty, forty, sixty years? Or how many yards or tons of wool, cotton, velvet, silk, leather, lumber, coal and what not? What is it all for? What does God get out of you for all this?

He has already let you stand for three years and on the earnest plea of the vinedresser has agreed to try you for one more. After that, his word is, "Cut it down," if there is no fruit.

Why use up God's earth for nothing? E. F.



## "WITH THEIR MOUTH THEY SHOW MUCH LOVE"

BY R. H. MILLER

"And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from Jehovah. And they come unto thee, as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." Ezek. 33: 30-32.

THEIR fault is as old as religion. They listen with eagerness to the preaching of righteousness but do nothing about it. Several things can be said about this bad habit.

To pretend to be religious, when at heart one is not religious, is an acknowledgment of the power of religion. The man who counterfeits money acknowledges the value of the money he counterfeits. No one would counterfeit a depreciated and worthless currency. So with one who counterfeits love.

The wolf that puts on sheep's clothing admits that there are places a sheep can go and things a sheep can do that a wolf cannot. "With their mouth they show much love"; thus do they pay tribute to the power of love.

The man who at heart is indifferent to religion yet joins the church in order to help his business acknowledges the influence of the church in the community. Showing much love with his mouth, he acknowledges and praises its power.

The people of Ezekiel's day encouraged and supported each other in the deadly habit of hearing God's word and doing nothing about it. "Thy people talk of thee by the walls and in the doors of the houses . . . saying, Come, I pray you, and hear. . . ." They encourage each other to go to church, but they sit under the sound of the preached word with utter complacency and self-satisfaction.

Fellowship of itself may be either good or bad. It can leave us quite unchanged. It merely emphasizes and strengthens our essential character. It multiplies the effectiveness of what we do. Fellowship can be a means of growth and it can just as easily be a means of deterioration and death.

The love of husband and wife illustrates this twofold possibility. There are couples that soothe and coddle each other into softness, selfishness, indolence and illness: "You're working yourself to death." "Are you feeling well this morning?" "You

are taking on too much community responsibility." Thus do they cultivate the worst in each other. On the other hand there are couples that challenge and inspire each other into strength, breadth of understanding and sympathy, industry and health. The first is a case of love gone wrong, a kind of sweet rot. The second is a case of love become mature and creative.

The thought is almost startling: the bonds that hold together families, churches, neighborhoods and communities may carry us toward weakness, pride and self-satisfaction, or they may carry us toward strength, holiness and achievement of higher things. Just because we are happy in each other's fellowship is not a sure sign that all is well.

This habit of indolent listening is powerful to deceive everyone—the community at large, the members of a church, but most of all, the leaders. Let us read Ezekiel's words with only small omissions here and there. "The people talk of their minister by the walls and in the doors of the houses and speak one to another, each one to his brother, saying, 'Come, I pray you, and hear what is the word that cometh forth from Jehovah.' And they come out as they used to come and they sit before their minister and hear his word." Would not everyone say of a church of this description, "They're really doing things"?

We should be warned by the fact that in the history of Christianity when cocksureness and self-satisfaction have been at their highest point, spiritual health and uprightness have been at their lowest. Jesus had this in mind when he said, "When they shall cry peace and safety, then sudden destruction cometh upon them." The Jews were never more confident and satisfied with their own religious practices than at the time of Christ, yet it was this self-satisfied and self-confident community that killed Jesus, imprisoned Paul and brought destruction upon itself. The Roman Catholic Church recently has proclaimed South America to be her exclusive domain while that continent is largely enshrouded in heathen darkness.

Whenever your own virtues begin to bob up in the center of your thought, look out. The devil makes that happen in order that you may not see some sin which he is fastening upon your life.

What shall we do about it? In outlining what may be done about it, we will follow the three points already mentioned.

If a hypocritical profession of religion acknowledges the power of religion, we must substitute an honest acknowledgment of the power of religion. That will involve the courage and honesty to own up to our own shortcomings, individual, communi-



ty and national, with the sure confidence that God's grace can forgive them. It will involve also the disposition to pray often, "God, what wouldst thou have me to do and think and say today?" It will involve listening for God's answer, then setting about to do the things that come to us while we listen, confident that God's help is great enough to enable us to do them.

If the social relations of people have operated to encourage them in the bad habit of listening and doing nothing about it, we must see to it that these social relations are used otherwise, that they become the support of goodness and righteousness. We must make good fellowship in the family, community and in wider circles a means of spreading the kingdom of God. Whenever one's enjoyment of people fails to promote goodness, that enjoyment becomes a kind of poison and will end in grief.

If this habit of listening to God's Word and doing nothing about it is powerful to deceive, we must be on our guard with double care against all sorts of deception. How troublesome and bewildering are those people who do not say what they mean! How impossible friendship is except where there is honesty and candor! The basis of fellowship is love, but equally essential is the habit of honest words and actions.

It is good to show love with the mouth, but that alone is about as useful as one wing to a bird; to it must be added the language of deeds.

*North Manchester, Ind.*

### **"Continue in the Faith"**

BY ELIZABETH HOWE BRUBAKER

THESE are the words of Paul to converts on his first missionary journey, converts who had witnessed his persecution and the bitter experience through which he had passed. He himself had not been Christian long, but long enough to know the power of faith. Behind this advice lay the years when he was persecuting the church, his marvelous conversion on the Damascus road, and his first attempts to witness for Jesus in Damascus and in Jerusalem. It was Barnabas who helped him to get started in his work at Antioch of Syria, and it was from this church that he and Barnabas started on the first missionary journey. In spite of the persecution they encountered, still these two returned to Antioch by retracing their steps and encouraging the disciples at Lystra, Iconium, and Antioch. "Continue in the faith," they said; "we must through much tribulation enter into the kingdom of God."

What a terrible *must* to be given those young converts! The word *tribulation* comes from *tribu-*

*lum*, a threshing instrument used in the East to separate the wheat from the chaff. Paul learned to rejoice in tribulation because it issues in salvation (Rom. 5: 3, 4; 8: 24). Let us be patient in tribulation, continuing instant in prayer (Rom. 12: 12).

Any group is made up of individuals. So is the church. We each have a responsibility. Let us gird ourselves for the task that is ours and do better service than in the past. Let us pray for a revival in the church, a greater hungering and thirsting after righteousness, a greater interest in things of eternal value. Many earthly kingdoms have disappeared below the horizon never to reappear. It is the privilege of those who continue in the faith to be subjects of a kingdom that shall never go down if we continue in the faith.

How shall we do this? We need to deepen the spiritual life by the study of God's Word, by meditation and prayer. First, all in the heart and mind contrary to the will of God must be put away. "Laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes desire the sincere milk of the word that ye may grow thereby" (1 Peter 1: 1, 2). A man weak physically is not of much use where physical strength is needed, and spiritually we need to strengthen ourselves for spiritual service.

When the disciples asked Jesus to increase their faith, his answer implied that they were not using the faith they had. We should have faith like the grain of mustard seed. It must be nourished by the Word of God and the Holy Spirit and put to work.

Paul has given tested remedies for spiritual weaknesses. For lack of peace of mind and heart, he intimates that we are not thankful enough, do not count our blessings and therefore have anxious hours. For this, his remedy is Phil. 4: 6, 7. "Let your prayers be well seasoned with thanksgiving, and the peace of God that passeth all understanding shall keep your hearts and minds in Christ Jesus." If disturbing thoughts crowd in upon your mind, drive them off by entertaining beautiful wholesome thoughts (Phil. 4: 8, 9), and the God of peace shall be with you. If you are interested in things and amusements that are questionable, apply the test of Col. 3: 17. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." If you are indulging in habits after the flesh, remember that "if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8: 13). Put the harmful habits to death; Paul says this can be done (Phil. 4: 13). "I can do all things through



Christ which strengthenth me." Paul also says, "Rejoice in the Lord always: and again I say, rejoice" (Phil. 4: 4).

The person who sincerely tries to "continue in the faith" has the promise of the sustaining peace and protection of God. Isaiah prophesied during the reign of Ahaz, the most ungodly king of Judah. There was great wickedness and distress then, but God had a message of comfort for those who continued in the faith (Isa. 26: 3). "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." And God invited the faithful to a refuge. "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast." May we in these times be found daily in our chambers of devotion, as individuals and groups, for refuge and strength.

God hath not given us the spirit of fear, but of love and of power and of a sound mind (2 Tim. 1: 7). We may say with the psalmist, "God is my refuge and strength, a very present help in time of trouble. Therefore will we not fear, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Psa. 46: 1-3).

We must keep in good spirits. How often we are admonished to praise God. Sing unto the Lord with thanksgiving. It will drive the clouds away. Paul and Silas sang praises to God at midnight when in prison at Philippi and great blessings followed for both themselves and others.

Let us pray for the soldiers who will have to suffer and for their friends who suffer in common with them, and for ourselves, because their suffering is and will be ours. Let us pray for the C. O. boys and cheerfully support them, that their sacrifice and constructive service may prove a blessing to the nation and to the world. Let us pray for our President and his committees, for all in authority that they may ask God for wisdom, the wisdom "that is from above, first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (Jas. 3: 17). Let us pray for the world, that all may be guided into the truth, the better way to secure peace. May all barriers be removed that our prayers be not hindered.

As we give ourselves to meditation and prayer, we shall increasingly experience the peace of God and find refuge in him. So we can accept tribulation, and in spite of it, follow the example of Paul and "continue in the faith."

*New Windsor, Md.*

## Pertinent Texts on the Church

BY WARREN W. SLABAUGH

### VI. The Church Persecuted

*Text: "And there arose on that day a great persecution against the church which was in Jerusalem" (Acts 8:1).*

THE persecution which came upon the early Christians did not catch them unawares. They had been forewarned by Jesus, who declared "if they persecuted me they will persecute you also." He had comforted them with the promise, "Blessed are ye when men shall revile you and persecute you." Persecution came early and persisted through three hundred years. And there is no hint that the church thought of persecution as some strange thing happening to them; they accepted it as a consequence of their membership in the movement.

The church out of its very nature invited persecution. It was not a national religion, closely allied with the state. Jesus had taken it out of the Jewish national pattern and made it a spiritual movement, transcending the material and political, but without human means of defense. It could not live its life away from the notice of society. The very quality of its ethics provoked the criticism of the world about it. But it was not content to remain unknown by the world; it thrust itself upon the notice of the world. It went out, proselyting men from their ancient faiths, daring to declare that its Christ alone could mediate salvation. It was vocal in its prophetic preaching to a pagan society, reserving the right to condemn both individual and corporate sins. Their gods were demons; imperial Rome with its blasphemous emperor worship was the beast. God had given the pagan world up unto a reprobate mind.

They did this at the price of safety; they might have conformed to the world, or, at the least, have remained silent when the days were evil. Because the church was the church, it was without political rights. Their citizenship was in heaven, but on earth they were aliens. The mild Trajan, though cautioning Pliny against hunting the Christians down, declared that he could do nothing less than punish those who fell into his hands. The question of the political rights of the church was not even debated. As long as the church was something other than a human institution it must remain without protection from society. It could make peace with society only by denying its spiritual nature. It would have to agree to serve the state in exchange for the favor and protection of the state. This it could not do and it bought its independence at the cost of material safety and even, at many times, of lives.



The church today may feel restless at any hint of treatment worse than that befalling the men of the world—it rather would demand honor and special treatment. The church has come to depend too largely on material resources, well invested in the marts of the world; it often goes to great lengths to secure favorable legislation in its behalf. But if the early church had no right to claim its rights, no more has the church of today. The world has not changed in any large degree; at some seasons it may be tolerant, but it can quickly become intolerant; it is always a potential persecutor. And the nature of the church cannot change; it must maintain its separation from the world and continue its prophetic ministry. The business of the church is to mediate the will of God to the world and that is dangerous business.

But has the church no rights to material safety? The answer is that it has, but those rights must be won through the painful process of service and suffering. And as long as the church is in the world it can never be sure of peace and protection. For these are not the chief goals to be won; the reward is something beyond, both in character and in time. And the church has rights at the present time and protection as well. These are spiritual rights, guaranteed by God, through the operation of spiritual forces. The eternal life which the Christian possesses cannot be touched by any tyrant; the church though persecuted is triumphant; its destiny is in the hands of God.

*Bethany Biblical Seminary.*

### Practicing a Presence

BY P. L. ROHRER

A MAN of great authority strode somewhat wearily into the conference room. Around the table were seated other men who represented vast operations in our country's industry.

In a very few minutes we were conscious of a presence—that of our newest arrival whom we will call Mr. B. He said very little, but his words spanned the globe in their meaning. Beyond his words was his personality. He spoke with conviction and force. His presence dominated our conference. For a few minutes he conferred and then he moved on to another city.

After he had departed we proceeded with matters at hand, but his presence was with us. At every point he was there, guiding us in our decisions. Some decisions had to be made on the basis of what we felt would co-ordinate with his broad program. Literally we learned to practice living in his presence even though he was actually absent in the flesh.

A wife recently remarked that since her hus-

### We Dropped the Torch

BY ERCEL McCOMBS

Somewhere along the path  
We dropped the torch  
Given unto our hands,  
Entrusted there  
By those whose one intense  
And earnest prayer  
Was that their dying need  
Not be in vain.  
One of them said, "Not death we fear  
But death's futility." We dropped the torch.  
Instead we give lads silver wings and cheer  
Them on—youth going, bravely smiling, forth to die  
Again. Will mankind never learn?  
The frightful toll of warfare never cease?  
We dropped the torch. But someday man will learn  
That God—and only God—can write a lasting peace.  
*South Whitley, Ind.*

band had gone overseas with the allied forces she was forced almost hourly to make decisions regarding family finances and to guide the children. She explained that she always thinks first what her husband would do in a given situation, and thus has been able to reach sound conclusions where she would otherwise be confused. She is practicing the presence of her husband.

One time the writer sat for the last two hours with a man condemned to die in the electric chair. As the clock ticked the minutes away the one who was soon to die constantly referred to other noted criminals, and to one in particular whom he admired. As the last minutes approached he said, "I want to go like Nicky." His last minutes were spent in duplicating the behavior of Nicky, who had preceded him to the electric chair. He practiced the presence of Nicky.

Years ago a rather unusual book was written on Practicing the Presence of God. The essence of this book was essentially this same theme. It emphasized the value of placing God in the very center of life and living and acting as you believe God would have you act.

Here are a few direct observations bearing upon this subject—

1. Practicing the presence of other persons should include a critical study of them in order to avoid practicing their faults or defects.

2. Care should be taken to avoid becoming merely imitators of them. Each person should develop his own personality.

3. Practicing the presence of God is free from the above defects, but is more difficult to achieve. This is due to the fact that God is a Spirit. The average person finds it easier to follow a person in the flesh.

*Chicago, Ill.*



## Modern Pilates?

BY JAMES FORD

MANY people are involved in the trial of Jesus. Pilate is perhaps the most wretched of them all. Certainly he is the most conspicuous. He makes two significant statements: "What is truth?" and "What I have written, I have written." Each statement represents a conflict of both mind and character. He acts contrary to what he knows to be right. Thus we have the phrase, "the tragedy of Pilate's life."

"What is truth?" he says, but does not stop to give it a thought, or even wait for Jesus to answer. He rushes about doing the wrong things until the spirit of evil has a death grip on him. He is so much concerned about maintaining his position that he scarcely gives a thought to the right and wrong of his course.

Pilate imagines himself to be quite sturdy. "I am a brave man," he says, "and I cannot be pushed about. Others may compromise, but I, the Roman governor, am as immovable as the hills about Jerusalem."

By this time he has closed his mind to truth. He no longer has convictions. Above Jesus' head on the cross he has written, "Jesus of Nazareth, the king of the Jews." According to his own verdict, those words were untrue. The people asked him to change his inscription. Had he been honest he would have listened, but truth no longer matters to him. He stands by his statement, not because he believes it to be true, but because it is he who has said it. He has acted a lie so long that he has lost his face and all he can do is to rise up in helpless anger. With wild gestures he shouts in a high-pitched voice, "What I have written, I have written." He has refused to face facts. His stubbornness has led him to his ruin.

What is our attitude toward truth? Do we earnestly seek it and act in accordance with it? I am thinking of liquor propaganda. One side of the story so often dominates our thinking. People have come to believe that a free flow of distilled spirits is a blessing to our nation.

We are told that our soldiers are not rum-soaked wrecks, but rather they are the soberest and healthiest fighting men on earth. If the distillers had to depend on soldiers for profits, we are told, they would soon be in dire financial straits. Compared with the soldiers of the last war, our boys today are more healthy, more religious and self-respecting and better educated. Medical attention and the death rate were twice as great in 1917 as in 1942. Military prohibition would weaken and perhaps ruin the cleanest and healthiest and most loved military organization ever known.

We believe that all these fine things said about our boys are true. Who would dare call them "rum-soaked wrecks?" And who would deny their being the finest fighting forces in the world? But what does the comparison in the paragraph above prove? Do we not all know that liquor was flowing freely during the other war as it is now? We love and respect our boys and that is why we object to their being lured into the vice of drinking.

And there is profit for the distillers in the drinking that the soldiers do, even if they do drink only beer. Do not be fooled in that. With the approval of the government luring the best of our population into drinking, and, worse still, with the government itself the liquor trade's best customer, profits mount high.

Liquor propagandists conceal the following facts: that the distillers are making record-breaking profits on a wartime basis; that they have enough liquor on hand to supply the public at a record-breaking rate for three, and perhaps four, years; that this enormous stock represents the destruction of five billion pounds of nutritious food material; that the distillers are making use of the war to boost whisky and capture millions of new customers.

We are not told that the whisky makers intend to go right on in business throughout the war, or that, with Uncle Sam as their best customer, they are "sitting prettier" than before the war began. We are not told that such business has increased fifty per cent in the last four years and that the peak is not yet in sight; that highly paid experts in whisky advertising are not being caught in the draft; and that the distillers are launching a more ambitious program for "bigger business" than ever before.

### Questions and Answers on the Ministerial and Missionary Pension Plan

**Question:** I am now sixty years of age, serving a church. Would you advise me to enter the pension plan, since the amount of pension which I may earn at the time of my probable retirement would be small?

**Answer:** By all means, yes. We believe you would not be able to find as good an investment for your money. Also, for each dollar you contribute to the fund, your church adds a dollar, and interest accumulates on the total.

**Question:** I am already past the retirement age of sixty-five as noted in the pension plan. May I participate in the plan?

**Answer:** Yes. And we believe it would be good for the church to become a member of the plan and then continue to include provision for it when another minister begins to serve the church.

**Question:** When may I retire on pension?

**Answer:** You may retire when you reach the age of sixty-five. You may, however, continue to remain a member of the plan and pay into the fund as long as you care to, building up additional credits. This of course will increase the amount of pension you will receive on retirement.



Much is said about the billion dollar government tax on liquor and about our dependence on such tax money for old-age pension funds. Do such taxes amount to a billion dollars, and if so, what of it? I am interested in the fifteen times that amount of cost to the nation in the crime, waste and social delinquency resulting from the use of alcoholic drinks. Then look at the vast profits being made on alcoholic drinks under the guise of producing government alcohol for war use. Did ever such an array of evil parade under the name of patriotism?

I have been unable to find any evidence that distillers are rationed on any of their needed products except metal. They are allowed sugar more freely than are families, and they are allowed gasoline and tires more freely than are men who are serving real human needs.

Are we going to sit quiet and allow our generation to be told that prohibition brought on the depression in the early thirties, and that drinking was worse during the years of prohibition than before or since? Are we going to continue drinking in propaganda in a way that would lead a bystander to believe we are mentally deficient? Are we going to allow our minds to become paralyzed through lack of use? Are we really interested in truth, or are we willingly stupid and stubborn like Pilate? Let us observe Pilate thoughtfully, but before we decide against him let us examine ourselves carefully and honestly. Might we not have some things in common with him?

*Preston, Minn.*

## The Written and Unwritten Word

BY C. A. BARNHART

CERTAIN of our religious teachers cannot read God unless he is spelled out for them in written words. Let us imagine a scene like this: The young preacher is deep in his study writing out his first sermon. His wife is in the kitchen with her hands in the dough.

*Preacher:* O Mary!

*Mary:* Yes, dear.

*Preacher:* "The heavens declare the glory of God; and the firmament sheweth his handywork."

*Mary:* How do you know?

*Preacher:* It says so right here in the Book in Psalms 19:1.

*Mary:* Glory be!

Evidently, the preacher never found it out until he read it in the Book. But somebody, sometime, somewhere, read the unwritten God, and then transcribed him into written words so that bookworms could be made acquainted with the facts. We say people who cannot read and write are il-

literate. But there is another kind of illiteracy equally damning and stupifying. It is the inability to read the Unwritten Word.

A certain psychologist, telling of his trip to Niagara Falls, said, "Some people who were with me almost went into hysterics; but all I could see was a lot of water falling over the edge of a rock." Poor man!

The same psychologist chanced to entertain his wife's uncle at dinner. The wife called upon the old man to say grace. With the simplicity of a child and the dignity of a saint the old man bowed his head and for a moment communed with the Infinite. The psychologist was deeply moved. As he related the story his eyes filled with tears. He had a little daughter in the home, and for her sake, as well as for that of her parents, he resolved then and there to make family prayer a part of his daily program. The old man had opened up a new vista in the psychologist's horizon; he was wise enough, and courageous enough, to make the most of it.

A friend once called upon the English poet, Keats, and found him facing the ocean, standing with outstretched arms, silent and motionless. After the friend had succeeded in wresting him from his enchantment, the poet explained, "I was being the sea." If we could wake the poet's wasted body from its eternal sleep by the Aurelian Wall near Rome, it would probably say, "I am now being the land."

Let us quote again from John. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). Note this: Jesus Christ was just another installment of the Unwritten Word. Did the Jews behold his glory? Did they accept this new truth? They did not. Would we have accepted it? I sometimes doubt it.

Instead the Jews said, "We have a law, and by our law he ought to die" (John 19:7). Christ had once said to them "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" (John 7:19).

"The people answered and said, Thou hast a devil: who goeth about to kill thee?" (John 7:20). But the Jews did kill him! The illiterate sponsors of the Written Word killed the Unwritten Word that had become flesh. Who was it that had the devil? Who, indeed, but the breakers of the written law, and the killers of the Unwritten Word!

But, fortunately, there were those among Christ's followers who did behold his glory and his truth. They transcribed the broken, tortured



flesh of the Unwritten Word into written words, so that those could read it who must have it spelled out for them. But it was not all written.

John says again: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21:25).

Religion needs science as badly as science needs religion. Neither one alone can establish an ideal society on this earth. Those who reject science are refusing the services of the church's greatest ally. They would make a beast of burden out of a gnat, and let the camel amble along unencumbered.

As honest seekers after the truth, let us recognize the fact that the written and unwritten words constitute a single pattern; and with an inquiring faith, let us say with Tennyson:

Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower—but if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.

Columbus, Ohio.

## Methods Do Matter

BY C. C. BEERY

METHODS can be unimportant and troublesome to no good purpose. What a fire can be built over the discussion of using hooks and eyes, buttons, pins, or just plain thread!

We can grant, quite easily, the folly of discussion over trifling methods. Yet methods do matter usually. If one wishes to travel from New York to San Francisco, it will make a difference whether he takes an airplane, a train, an automobile, or an oxcart; whether he travels east around the world, or west across the United States.

In like manner, methods of church work and of personal life do have importance. If only the aim and the motive are essential and methods make no difference, what strange bedfellows the Brethren might have. Brethren have always believed in temperance. They have, therefore, abstained from the use of liquor. Now, here in the United States, there is a great move to promote temperance by drinking moderately. If methods make no difference, then Brethren are in harmony with modern brewers and saloonkeepers. What nonsense!

Brethren have always believed in peace and the good life. They have therefore refrained from the arts of warfare. Ask the leaders of governments from early times to our own day what they wish to secure by their warfare and their pillage. They

answer, "We want to give our people peace and prosperity." Even Hitler says that! If methods make no difference, then Brethren are in the company of politicians, tyrants, dictators, and war-mongers. How foolish!

As Aesop noticed, it does make a difference whether one rides his donkey, walks with him, or carries him.

When Jesus steadfastly set his face to go to Jerusalem a village of Samaritans would not receive him. James and John, the Sons of Thunder, seeing this, wanted to call down fire from heaven and consume them. That was their method of handling sinners and promoting Christ's kingdom. And Jesus rebuked them!

Parsons, Kansas.

## Annual Conference Means—

BY BOB TULLY

*We are friendly.* From all over the world strangers meet at Conference, but leave as friends. In 1936 40,000 people were on the grounds at Hershey. Twenty thousand seats were available in the auditorium, outdoor theater, and baseball grandstand, including the dugouts. The other 20,000? They were meeting and making friends.

*We are democratic.* Conference is the climax of our church democracy. Any individual may bring a query to his local church, which may pass it on to district meeting, which may recommend the query to Annual Conference. Standing Committee, made up of representatives from church districts, formulates an answer and brings query and answer to the Conference floor. Here again democracy reigns. Any person may speak, but final voting is done by elected delegates from local churches.

*We are united.* He stood before the crowd, this elderly church statesman. His body showed emotion of the hour. His speech was direct and condemning, but he concluded, "I object to this motion; I do not believe it is the will of God. But if you delegates vote it under the guidance of the Spirit, I shall be the first to stand behind it." With that magnanimous spirit in the church we can be nothing else but united.

*We are challenged.* Slowly the ushers lift the Conference offering and place it in the black suitcase that literally has been in each mission field. Young lives kneel down to be consecrated by the laying on of hands. Hearts are lifted in prayer; lives and services are dedicated to the ongoing service of the church. Brethren are challenged to hold up the merciful hands of Christ. With tear-filled eyes the whole church stands to bid God speed and sing the challenge to all: "Speed away, speed away on your mission of light."

*We are brethren.* Our friendliness, our democratic ways, our unity even under conflict, and our acceptance of the challenge prove that we are brothers. Differences in dress, theology, and means of action are pushed into the background in the great effort to make this a church of brothers who are living in the household of our Father, God.

Rocky Ford, Colo.



## OVER THE KAFFEE-KLATSCH

BY MAY ALLREAD BAKER

A young relative of mine entered the house the other day with a tempestuous burst of tears. The baby was fat and hearty I could see at the first glance, and the thought of Bob popped into my mind. "What in the world is the matter?" I asked.

"It's Bob's mother! I can't possibly stand her any longer," Treva exclaimed, putting the baby uncereemoniously into my arms. "Don't ask me to—for I won't. So there!"

I remembered that Bob's mother, Mrs. Schneider, had come to spend the summer with the young couple, that she had been a guest in their home for the last six weeks, and that my conscience had been reproaching me for not calling. I remembered, too, that when a very young girl, I had been invited more than once to Mrs. Schneider's famous *kaffee-klatsches* when she and her American-born German husband had lived in our old home town. She had been a plump, kindly middle-aged woman then; in my mind's eye I could see her still, presiding over the tea table with its snowy cloth, the rich, hot cakes and the coffeepot sending forth its rich aroma.

"This isn't the first time I've heard of mother-in-law troubles," I told Treva. "And there's always two sides to a story. Just tell me your side—perhaps matters aren't as dark as you think."

Treva dried her eyes, and settled down with baby and his bottle. "It began when Bob received the letter that she was coming. I didn't say much, but, like the widower's parrot, 'I thought the more.' I knew that Bob had been a very much humored boy among a bevy of sisters, and I expected her to commence criticizing my method of rearing Don—and she did!

"The first thing Mother Schneider started on was giving baby the bottle. Young folks, she insisted, didn't want the bother of staying home with their children—they wanted to run around all hours of the day and night. This was the reason for so many bottle babies. She knew there was nothing to take the place of mother's milk, and she was certain I knew it too.

"I explained, till I was hoarse, that I had taken a bad cold while in the hospital, that baby just had to be artificially fed, or else starve. She knew better! If I would just have had the patience to wait, everything would have been all right.

"Then I lost patience and defied her to find a more perfectly healthy, normal child of seven months anywhere in town than Don. She could see for herself that he was a good baby. So she finally conceded cow's milk did agree with him. Now she has commenced on Bob."

"Well?" I queried, as Treva paused for breath.

"It would be laughable, if it weren't so tragic. She pities 'poor Bob' because I serve balanced rations. She is certain he hasn't enough of the stick-to-the-ribs variety of food our ration books allow us. When he was home he had meat at least twice a day, and hot biscuits every morning for breakfast. It isn't a bit of use for me to tell her the doctor ordered more fruit for Bob and less heavy foods to cure up a stomach ailment.

"And there's the house! Mother Schneider remarks that she never did like Venetian blinds; they remind her of prison bars! She says too much sun will ruin

the rugs and draperies; that electric sweepers are dangerous—one of her neighbors was nearly electrocuted while running one; that my new electric range will break Bob up—the bills are so high. Oh, she's gotten me to the point where I am nearly crazy! I just had to come away and tell someone my troubles. Sometimes I think I shall never go back," Treva concluded.

"Unless you marry a foundling you are certain to have some in-law troubles," I said. "Mother-in-law worries are just as common among young couples as mumps and measles among children. Haven't I a mother-in-law, and don't I know? But you've driven fifteen miles this morning, and you are all tired out. I see the baby's asleep. Put him down on the day bed, and we'll have lunch. After a cup of tea and some of your favorite salmon loaf, you'll feel better. Then we shall discuss this matter calmly and with common sense. Nothing is so bad that it cannot be remedied."

"You know," I told Treva, when lunch was over, and we were seated on the swing, under the maples, "Bob's mother is growing old, and a bit fussy in her ways. She clings, still, to the old way of living. We are all of us, more or less, creatures of habit. But you must remember she reared Bob, cared for him tenderly, and trained him into the fine, clean young man whom you married."

"I know," Treva admitted. "I've told myself that over and over again to keep back an angry retort. Yet, all this doesn't give her the right to run *my* life or to make over *my* home!"

"She doesn't think of it in those terms; she actually thinks her way is best and wants to give you the benefit of her experiences. You know she reared a family of seven girls and Bob—and did it very well. Bob's father died comparatively young; some of the children were quite small. Many women, so situated, would have put a stepfather over their heads—maybe a young fellow, or some good-for-nothing who would have squandered the nice little inheritance that is coming to Bob and his sisters some day. What then?"

"I know that Bob's mother has her good points," Treva conceded. "But just the same—"

"And this idea of running away during her visit is simply outrageous! Supposing it was your mother—and Bob would take it into his head to go away during her visit? Would you ever forgive such an insult?"

Treva colored, and then laughed. "I guess you are right. I shall try to have more patience, for Bob's sake. But I shall certainly be glad when this summer is over."

"We shall run up to your house Sunday afternoon. I've an idea we can persuade Mrs. Schneider to come home with us for a week's visit. This will give you a rest, and then I can hear the other side of the story. I can then compare notes, and see what can be done about it."

Treva brightened. "If she'll only come!"

"She will," I promised. "Why, I knew her when I was only knee-high to a doorstep. I'll arrange to have some of her old neighbors in, to lunch; and she shall make *kaffee-klatsch* in the good old fashioned way. It's lucky I still have on hand a fair supply of sugar, isn't it? She may even decide to spend the rest of the summer with me."

I was a little touched when I talked with Mrs.



## Life Unto Life

BY MILDRED ALLEN JEFFERY

I said, "I will look at Death,  
For I must die."  
I looked and saw an opening door . . .  
A glad cry.  
I saw my Savior's face  
Radiantly aglow;  
He stretched forth nail-scarred hands—  
From Life to LIFE I go!

Hawthorne, Calif.

Schneider after so many years. Her once abundant hair was drawn back into a tight gray knot at the back of her head; the years had left her no longer plump but shapeless and drawn with rheumatism. Only her clear, dark complexion was unchanged through the maze of tiny wrinkles, and her snapping black eyes were still good-natured, though keen.

Contrary to Treva's forebodings, she was delighted to visit for a week at my home. But not until her tongue was loosened over the *kaffee-klatsch* would the loyal old soul breathe a word regarding some of the shortcomings of her daughter-in-law.

"Don't you think," she asked me, a bit pathetically, "that Bob is looking rather thin? He is doing two men's work at the factory, and I don't believe Treva is feeding him enough good food."

"Oh, I just wish you could have been at their home during the winter! The steak and gravy and potatoes, the mountains of ice cream and cake that man devoured were simply astonishing. But when Treva was in the hospital his stomach went back on him. Yes; he had been quite ill for a month—the doctor had hinted there might be stomach ulcers. But with careful dieting . . ."

Mrs. Schneider drew a deep breath of relief. "Do you know, Treva said something about stomach trouble—but she's so thin herself, I just concluded she was taking up with this senseless dieting fad. Dear me—stomach ulcers! That is serious! Bob's father suffered with his stomach. I must tell Treva to be extra careful."

"No danger, dear Mrs. Schneider. Treva thinks the world and all of Bob. When I think of so many young couples quarreling, of so many marriages ending up in the divorce court, I think of Bob and Treva and feel comforted. Four years married, and never one misunderstanding. And Treva is a good manager, too. Their car is paid for, and all the hospital bills, and their furniture. Bob bought her those Venetian blinds as a surprise while she was in the hospital. Don't you think they are cozy? Bob said the house looks so much better with them. They plan on buying the house this fall, if plans work out so, they can make the down payment."

"I don't care for the blinds, myself." Mrs. Schneider helped me to another warm, sugar-dusted cake. "But styles change. I was telling Treva that too much sunshine would ruin her rugs."

"They plan on hardwood floors, once they buy the house. Treva thinks rugs are germ carriers, more or less, for the baby. But, in the meantime, she keeps them much cleaner with her electric sweeper than was possible in your young days or my childhood. And the sunshine is wonderful for Don."

Mrs. Schneider darted me a quick glance, but I went on with an impenetrable face, "Don't you really think sweepers are a marvelous invention?"

"There might be something in that germ idea," she admitted. "But I reared my eight children without them and my mother before me reared ten. We never had anything in the house to sweep with save brooms."

"Times change. Treva has been taught to think in terms of electrical appliances, of new household gadgets, of modern furniture and methods of child-rearing, or running her own car. But you must admit that Bob is a healthy, happy, contented husband, that Don is a fine child, in every respect, and that Treva has none of the vices so common today: she neither drinks nor smokes nor attends card parties; she goes regularly to church. Surely this is much to be thankful for."

"Of course it is! I'm afraid I have been rather short-sighted. I haven't done Treva justice. I came on this visit prepared to differ with her, for one of my daughters had told me that Treva thought me a domineering, meddlesome old woman. Naturally, I haven't tried to win her affections."

"Just a tempest in a teapot," I laughed. "If all the inane remarks we made in our silly adolescence were cherished up against us, I wonder where we would all be?"

Bob's mother actually giggled. "I remember that when I whispered to Bob's father that I believed his mother had dyed her hair she heard me and did not forgive that remark for years. She never did get gray, you know. And I always hated her stuffy red parlor suite. Yes, when one gets to thinking of his own youthful days—"

"Her bark's worse than her bite," Treva said, later on. "I was actually sorry when Mother Schneider's visit ended. Something must have changed her, after her stay at your house. She never criticized Bob's food any more, or said anything about my furniture. And when I asked her to teach me how to make and serve those delicious *kaffee-klatsches* her pleasure was pathetic. And do you know, she gave us a check for the down payment on the house? She said she preferred to help us now, while she was living to get the benefit of our happiness. I tell you I could have cried for some of the mean things I had thought about her, for some of the really hateful remarks I made. Why, I love Bob's mother! I really do!"

"I merely put things in such a light that you each realized the other's worth. Mutual forbearance did the rest," I told Treva happily.

Arcanum, Ohio.

## Bits of Brotherliness

BY PAUL F. BECHTOLD

### Do Your Bit as a Hero of Peace

A Greyhound bus was rapidly approaching a group of school children crossing a country highway.

In consternation the teachers tried to get the kiddies off the road. Seeing their fright, the driver reduced his speed and finally stopped, waiting some minutes until all had crossed.

The smiling and waving of teachers and pupils spoke an eloquent "Thank you" to the kindly driver and patient passengers.

New York, N. Y.



## *Our Mission Work*

### OH, FOR A TWENTIETH CENTURY ASOKA

BY EMMA K. ZIEGLER

One of my favorite characters in the history of India is the great Buddhist, Asoka. He ruled from B. C. 272 to 232, which takes us back into the recesses of the past, but his life and teachings strike a vibrantly responsive chord in the thinking of us who are weary and worn with the wars that are laying desolate our lands and destroying what we hold near and dear.

Asoka, a virile, joyously-acclaimed, just ruler was journeying about through his kingdom, which was the largest that any emperor had had up to this time in India. India had been ravaged by incoming hordes from the dawn of history. One dynasty after another had arisen and fallen. The people did not know where to place their allegiance. They were impoverished, homeless, friendless, and hunted like wild animals. After centuries of this sort of thing Asoka came on the scene. His coming, as he traveled through his empire, meant joy and happiness and friendship and understanding. Men came out to welcome him, accompanied by the women and children, all overflowing with happiness. Wherever he went he heard their sorrows and spent himself to right their wrongs.

But one day word came to him that one of his vassal kings was in rebellion and with his usual energy he began to make preparations to subdue this rebellion. The Kalinga people (now the people of Orissa near the Bay of Bengal) must submit to his authority, so the soldiers who had forgotten the arts of war were incited to warlike feeling by the bards who threaded about among the men as they sharpened up their instruments of warfare. The result was that a great slaughter took place among the Kalinga people and of course the rebellious king was forced to submit to the great Asoka.

But did he enjoy the fruits of his victory? After it was all over, Asoka was found sitting solemnly by himself and the people said he was communing with the gods, but he was communing with his own heart. He was overcome, appalled, with what had taken place. He remembered one of the sayings of the sages of old, "Better to carry a beggar's bowl than quaff human blood." The conflict went on in his own soul until for the first time in history the idea of disarmament was forming in the mind of a conqueror. He called for the people to bring their bows and arrows and throw them into a great heap. Consternation reigned among his people, but the implements were brought and piled into great heaps and conflagration after conflagration was started until all thought of war was purged from the minds of the warriors by the spectacle they beheld.

Then Asoka began a positive plan of action. He wanted his people to learn the pursuits of peace to counteract all the bloodshed they had seen and taken part in. He commanded the people to build roads on which merchants and pilgrims might travel in peace, to erect hospitals for man and beast, to dig wells where thirsty travelers might quench their thirst, to plant trees along the roadsides for shade in the heat of the sun, and to build houses of rest for the aged and travelers. As an act of penance and to guide the people he erected numerous stone pillars on which he had engraved the Laws of Piety; he had rules of conduct also engraved on rocks.

Many of these pillars and stones can still be seen in India today. He sent out ministers throughout the land to inquire about the people and to better their condition.

Time went on, and the reign of Asoka became a period of prosperity and peace and contentment such as India had never seen before. Swords were beaten into plowshares and spears into pruning hooks and the science of war was not known any more. And it is said that when the news of this great reform reached faraway China, they decided to follow Asoka's example and destroy their implements of war as well. His influence was also felt in the countries of the West, where they marveled at his courage, and in Ceylon his good works bore fruit.

Perhaps if we had an Asoka in our twentieth century he would be able to show the way out of the stupendous folly into which the world has fallen. Was he not a finger pointing to the great Prince of Peace who came two hundred years later, whose solutions are still adequate for our twentieth century if men will only look into their own hearts and bow to the promptings that they find there?

*Woodstock School, Landour, India.*

### Flying Across South America

As Herman and Hazel Landis were on their return trip to the Africa field, they took planes over Mexico and South America on their way to Buenos Aires where they sailed for Capetown in South Africa. Along the route they wrote a couple of interesting letters to their friends. Extracts from these letters are shared with the home church. A. C. M.

We arrived here in Panama from Los Angeles without mishap and enjoyed the trip very much. We are well and enjoying ourselves. Sunday's trip, July 4, was quite strenuous for we were in the air actually about eleven hours.

We went down to the air field to see what the orders were and the official said we were off-loaded because of higher priorities. However, he said he had hopes of getting us off soon, especially if we were willing to make longer hops. We were scheduled by our tickets for short jumps. He thought we could stop at Quito, but we told him we would go to Lima if it helped us to get away. We would stop at Quito and leave the medicine there.

One day we took a trip over to the canal. We crossed it at one place over a bridge, then went on around and recrossed it at the ferry. We went to the Atlantic side of the Isthmus on the railroad and back on the bus. The roads go along the Panama Canal for quite a distance and we were able to see the canal in a number of places. The vegetation is beautiful now, since it is the rainy season.

This town seems to be quite prosperous and the people are well dressed. Everything is high. A bowl of soup costs thirty cents. A dish of peas, beans, asparagus or string beans also costs thirty cents. They will hardly bring in an order for less than seventy-five cents. However, we are eating at a good place recommended by the hotel. The food is good and we think it is clean.

Another day we went about eight miles out on the bus to see Old Panama. This city was founded about 1519 and was for a hundred years or more the most important city in the Americas. Gold was brought from Peru by the Spaniards and stored at Panama City until it could be taken across to the other side and shipped to Spain. The old city is all in ruins now. The old cathedral, the convent, and many of the old buildings have parts of the walls still standing. The cobblestone road built from the



Pacific to the Atlantic starts there and is still to be seen. Over this road was carried millions in gold.

Today we went through the Gorgas hospital, a government hospital. It was here that Dr. Russell L. Robertson did his interne work. You remember he was in Africa from 1927 to 1931 and died from yellow fever as he was on his way home. He is buried in Lagos. He was a fine doctor and did much to start the leper work at Garkida.

Since Sunday we have been staying at the Methodist school. Mr. Howard Yoder, his daughter and a Miss Keyser live here also. He is a relative of Ira Yoder of La Verne and J. J. Yoder of McPherson. They are fine folks and we enjoy being with them.

Aside from the suspense of waiting to get off, we enjoyed Panama immensely. We are scheduled to leave Panama at five in the morning. We came here July 4. Now after ten days our wait is up and we are to go as far as Cali, Colombia, on the next lap of our journey.

The one day we were in Mexico City we took a trip around the city and out eighteen miles to a place called the floating gardens. From Mexico City southward we are in lands of contrasts. Many wealthy people live in fine homes, but many people are so poor that they go in rags. We have found it true so far.

We have enjoyed the plane ride so far. It was smooth riding, with occasional bumps. Riding that high, 10,000 feet or more, the greenery on the ground, the farms and trees, and the clouds beneath us were beautiful. Sometimes the clouds were a complete blanket between us and the earth. At other times they were scattered and looked like great caverns. Our pilot was very fine and took off and landed with little roughness.

We are told that we can send this with one page for eight cents air mail. Ordinary mail takes a month, so we are trying the air. We are fine.

Sincerely,

Herman and Hazel Landis.

## Juniors Deserve Thanks

BY ANETTA C. MOW

When a call came from Dr. and Mrs. Daryl Parker from the Castañer hospital asking for rolled bandages, it looked like the wisest thing to pack two large boxes and send them to Puerto Rico as soon as possible. It was fine that in the office cupboards there were bandages enough to fill these boxes. The bandages had been sent in from many junior groups during the past eighteen months. It is true the juniors had thought the bandages would be sent to India, China and Africa. But since the way is closed at present to send such materials to the three mission fields, it seemed good to send the bandages to Puerto Rico, where they are badly needed at the present time.

It is assumed that every junior group that sent in bandages will concur in this action and be glad that their gifts are being used rather than lying on a shelf.

And so to every junior who tore, wound and sent bandages a note of sincere thanks is given. Perhaps the Parkers may find a bit of time from their busy schedule of work to write a letter to the juniors. It will be remembered that Dr. Parker wrote a lovely letter of thanks to the juniors in the April 8, 1939, Gospel Messenger after receiving a box of bandages for the Ping Ting, China, hospital.

Elgin, Ill.

## What to Pray For

Week of October 16-23

The Christian church cannot grow well on any soil or in any land until the indigenous Christians become witnesses of the gospel of Jesus Christ. When the native Christian loves the church and shoulders the responsibility of spreading the truth and the life of Christ, then does the kingdom of God grow. When the preaching and living of the Word of God becomes a passion in the hearts of the nationals, then the Christian church spreads and puts its roots deep into the soil.

In all lands this has happened and the newer Christian churches are growing and the younger Christian leaders know the living God at work through them. Let us pray for these men and women who are one in Christ with us. Let us pray, "Thy kingdom come."

## The Singing Band

BY SADIE J. MILLER

Wherever there is in a village a Christian group large enough a singing band is formed. It is the best medium for evangelism they have. The singers are often called to neighboring villages among non-Christians, to whom the gospel is given through their songs. We now have Gujarati songbooks containing numerous hymns portraying the life of Christ. The meaning is obvious and the simplest of the people seem to grasp it.

Sometimes the singers move in a circle in perfect rhythm with the tunes and drums. It is a pleasure to see the drummer handle his drums so skillfully and it makes the watcher wish he could play them also. The clashing symbols in the hands of each player add to the enjoyment of the music.

It was good to see the girls of the village come to our camp. Although they do not join the circle they cooperate by adding their sweet voices to the singing.

To look into the faces of the boys as they sing is an inspiration in itself. Fulchand especially has a fine face. It is strong, firm and pleasing. What a future is before him if only he may receive a good Christian education. But his parents are not Christian and that will make the way harder for him. It is true that he is in school now, but perhaps it may not be for long. Many older village people have little interest in education for their sons and none for their girls. Thanks for the parents who are Christians. They mean to see that not only their sons but their daughters have a chance for development educationally. Are not Rachel and Ruby, as well as others, away in school right now? Have they not passed through the lower grades in the village school?

A high caste man seeing two such girls from his village returning to school after holidaying at home, gave them each a little prize in money and said, "I am so glad to see you step out and go for better things that I am giving you this to encourage you. Go, get all you can and return to help your village to higher standards." He is a rare high-caste man.

It would be difficult indeed to know just what deep impressions are made and what good influences go out from these gatherings. This is the way of singing people to Christ.

Umalli, India.

• • •

Virtue is not left to stand alone. He who practices it will have neighbors.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, October 17

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Jesus and the Sabbath.—Ex. 20: 8-11; Isa. 58: 13-14; Mark 2: 23—3: 6. Golden Text, And he said unto them, The sabbath was made for man, and not man for the sabbath. Mark 2: 27.

**Christian Workers.** Being Christian in Our Relation to Money.

**B. Y. P. D.,** I Have a Responsibility.

### Gains for the Kingdom

**Four** baptized in the Lena church, Ill., Bro. Robert Sherfy, evangelist.

**Five** baptized in the Midland church, Va., Bro. Frank Garber, evangelist.

**Three** baptized in the Mt. View church, W. Va., Bro. Hugh Garner, pastor.

**Two** baptized in the South Waterloo church, Iowa, Bro. W. H. Yoder, pastor.

**Four** baptized in the Beaver Run congregation, W. Va., Bro. A. R. Showalter, evangelist.

**Seven** baptized and twenty-two reconsecrated in the Hiner church, Va., Bro. Ernest E. Muntzing, evangelist, Bro. Carl Zigler, pastor.

**Nine** baptized and several reconsecrated in the Crab Run church, W. Va., Bro. Ernest E. Muntzing, evangelist, Bro. Hugh Garner, pastor.

**Eighteen** baptized and five received on former baptism in the Mathias church, W. Va., Bro. John Long, evangelist, Bro. Hugh Garner, pastor.

**Five** baptized, one awaiting the rite, and one received by letter in the Spruce Run church, W. Va., Bro. Ernest E. Muntzing, evangelist, Bro. Eugene Kahle, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. P. H. Sanger** of Lebanon, Pa., Nov. 14-28 in the Newville church, Pa.

**Bro. Edward K. Ziegler** of York, Pa., Nov. 8-21 in the Hagerstown church, Md.

**Bro. Tobias F. Henry** of Huntingdon, Pa., Nov. 8-21 in the Palmyra church, Pa.

**Bro. Jacob Dick** of Scalp Level, Pa., Nov. 1-14 in the Pleasant Hill church, Pa.

**Bro. John Wieand** of Decatur, Ill., Nov. 22 in the Beech Grove church, Ohio.

**Bro. Hiram Gingrich** of Lebanon, Pa., Nov. 14-28 in the Mercersburg church, Pa.

**Bro. Howard H. Keim, Jr.,** of Goshen, Ind., Nov. 8-21 in the Cedar Lake church, Ind.

**Brethren Ray A. Showalter** of Keyser, W. Va., **Russell K. Showalter** of Brandonville, W. Va., and **Cecil O. Showalter** of Sipesville, Pa., Oct. 24—Nov. 7 in the Sipesville church, Pa.

### Personal Mention

**Bro. Henry Mankey** has changed his address from Gratis, Ohio, to Wiley, Colo.

**Bro. David R. Landis** of Continental, Ohio, has taken up the pastorate of the Dupont church.

**Bro. Ernest Lefever** should now be addressed at Yale Divinity School, 409 Prospect St., New Haven, Conn.

**Elder Oliver Dearing** will represent Southern Illinois at the Huntingdon Conference, with Elder Harlan Smith as alternate.

**Elder Ralph R. Hatton** is to represent Oregon on Standing Committee for 1944. Elder Charles E. Wolff is the alternate.

**Elder Clement Bontrager** is to represent Washington on Standing Committee for 1944, with Elder M. G. Blickenstaff as the alternate.

**Bro. Milton C. Early**, pastor of the church in Omaha, Nebr., is giving part time as executive secretary of the Council of Churches of Omaha.

**Elder Harley Stump** will represent Oklahoma, Panhandle of Texas and New Mexico at the Huntingdon Conference. Elder D. J. McCann is the alternate.

**Bro. Elmer Dadisman and wife** of Bethany Biblical Seminary were recent Monday visitors at the House. A checkup on thesis materials seemed to be a principal concern.

**Northern Illinois and Wisconsin** has elected Elders Harper S. Will and Paul E. Miller to Standing Committee for 1944. Elders Clarence E. Fike and Rufus D. Bowman are the alternates.

**Within a few miles** of Elgin Brother and Sister Q. A. Holsopple's car was struck by a truck and badly damaged the night of Oct. 2. Fortunately they escaped serious injury, though Mrs. Holsopple was obliged to spend some time at a hospital.

**Bro. Grant T. McGuire** writes that his change of address as given in the Messenger for Sept. 11 is not quite up-to-date. Please address him now at 723 N. Emerson Ave., Wenatchee, Wash., where he is "ready to get to work as Bro. J. W. Lear's associate in the Pacific Coast Region."

**Bro. Levi K. Ziegler**, eastern area supervisor of Brethren C. P. S. dairy farm and testing units, is desperately in need of an adding machine which records at least six columns of figures. Any information about such a machine's availability should be written directly to Bro. Ziegler at 230 Main Street, Oneida, N. Y.

**Bro. Clement Bontrager**, pastor of the Ellisforde church near Tonasket, Wash., honored the Messenger rooms with a brief call before starting on the long journey westward. He had kind words to say about the church paper, and we believe he spoke out of some experience since the good folk at Ellisforde have a 100% Messenger club.

**Mrs. W. J. Horner** and her children wish to express their sincere thanks for the many messages of sympathy which friends have extended since the death of their husband and father. Especially do they appreciate the prayers, that they might know more fully that "the eternal God is thy refuge, and underneath are the everlasting arms."



**Bro. H. O. Stebbins** of Dayton, Ohio, recently spent a few days in Elgin. He is the father of Mrs. Ora W. Garber.

**The John D. Hersches** of Big Lake, Minn., paying a visit to the home of Manager E. M. Hersch, found time also to make a tour of the Publishing House.

**Bro. George B. Wolf** of Akron, Pa., writes that since he wrote the note which appears on page 28 of this Messenger it has been found that Bro. D. I. Pepple will not be able to hold their January series of meetings as planned.

**Bro. Wendell Flory**, who is pastor for the members living in the Dundalk area, Baltimore, Md., writes to say that his new address is 66 Northship, Dundalk 22, Baltimore, Md. He would be glad for the names and addresses of member living in Dundalk, Sparrows Point, Essex, Middle River or other near-by point. Pastors, parents, or friends who know of such can help by sending the desired names and addresses.

**Bro. E. F. Sherfy** finds that it is a great help to him in his ministry to the men in near-by camps when parents or friends think to send the young man's address to Merlin Shull, 22 S. State St., Elgin, Ill. The Elgin office relays such names and addresses to the nearest visiting pastor, and time is saved for everyone. Perhaps you would feel this more, if, like Bro. Sherfy, you had looked into the eyes of an eighteen-year-old boy who had received no recent mail from home. "I could have wept for the lonely look in the eyes of one who is, after all, just a child away from home for the first time."

### Miscellaneous Items

**The Gish Fund Committee** at its last meeting decided to discontinue the handling of magazines.

**From Nampa, Idaho**, comes the word that "Sunday, Oct. 24, has been set aside at this church for a combined harvest and home-coming with an all-day meeting and a basket dinner at noon. All friends and visitors are urged to be present.—Stanley B. Keim, clerk."

**The National Christian Mission** on World Order will be in Washington during November, according to word from Bro. M. G. Blickenstaff, pastor at Yakima, Wash. The group is under the leadership of Dr. Walter Van Kirk. The mission will be at Chehalis, Nov. 5; Seattle, Nov. 8; Yakima, Nov. 9; Walla Walla, Nov. 10; Spokane, Nov. 11.

**Because of production and manpower problems**, it is difficult to secure stock of various items. When an order is received for material which is not now available, but which will be available in the near future, the order is filed until material becomes available. In each such case we try to inform the customer. If for some reason you do not receive your material which was back ordered, we suggest that you write us about it.—Brethren Publishing House.

**The men's work** of the five churches, Bear Creek, Beaver Creek, East Dayton, West Dayton, and Ft. McKinley, sponsored a family outing and basket dinner at Triangle Park, Dayton, Ohio, on Sept. 26, with a good representation from each church. One hundred twenty-three enjoyed the fellowship of eating together. There was no formal program. The officers of men's work of the five churches are: President, Harry Gilbert of Bear Creek; vice-president, Howard Binkley of Ft. McKinley; secretary-treasurer, John Kreitzer of East Dayton.

**Sugar Ridge church** of Michigan will hold the fiftieth anniversary and home-coming on Sunday, Oct. 17. An all-day meeting with basket dinner at noon.

**Lebanon church** of Pennsylvania will hold tenth anniversary services on Sunday, Oct. 24, both morning and evening, with Dr. C. C. Ellis as the guest speaker.

**Wanted**, a girl sixteen to thirty years of age to work in an Indiana farm family. Modern home, close to church, good wages, must have pleasant disposition. Write Brethren Service Committee, 22 S. State Street, Elgin, Ill.

**The Oklahoma City church** bulletin for Sept. 26 contains the following: "Nov. 14 is the date set for the dedication of our new church. Bro. H. L. Hartsough will be the speaker. Commence now to invite your friends to be with us on that day."

**The Oregon Board of Administration** is asking each church in the district of Oregon to observe Sunday, Oct. 31, as La Verne College Day, at which time a special offering will be received for La Verne College. Upon request the college will mail special literature to each church for use on that day.

**The Central Region Conference** program was printed in the Messenger for Oct. 2, page 12. Commenting on the importance of this meeting in view of a delegate Annual Conference, Bro. H. F. Richards thinks that "perhaps we need all the more the fellowship and inspiration which this occasion will afford."

**The Sipesville church** of Pennsylvania recently held twenty-fifth anniversary services as dating from the time the present brick building was erected in Sipesville in 1918. But back of this was the frame building west of Sipesville, built in 1888 and used until 1918, and back of that the log structure built in 1860. The church has had pastoral care since 1915, Bro. Cecil O. Showalter being the present pastor.

### *With Our Schools . . .*

#### McPherson College

**The date** for the regional conference of the Western Region has been set as Feb. 20-25. The conference will again be held at McPherson.

**Nov. 11-14** will be observed on our campus as religious emphasis week. Bro. Harper Will of Chicago will be with us for the week.

**The September** enrollment of the college stands at one hundred eighty. Forty-two of those enrolled are men.

**There are** at the present time seventeen ministerial students enrolled in college. Sixteen of this number are members of the Church of the Brethren.

**Since July 1** of this year more than \$6,000 has been added to the permanent endowments of the college. The campaign for \$100,000 added funds for the college is well started, with the trustees of the college leading the way with several substantial gifts ranging from \$200 to \$1,000 each.

**McPherson College** feels deeply the loss of two splendid men. Dr. J. W. Hershey, for twenty-five years head of the chemistry department and maker of the world's largest synthetic diamond, died Sept. 27 following an illness extending over several months. Mr. Leonard Crumpacker, a trustee of the college and a teacher in the local high school, died Oct. 2. Both men were splendid church men and greatly interested in the college.



## Brethren Service

### A SERVICE OF LOVE

#### Civilian Public Servicemen Relieve Tragic Need

Hospital service for Civilian Public Service men had its beginning through the desire of the men and of the administrative agencies to find a type of service where men could deal firsthand with some of the needs of suffering humanity. Early C. P. S. projects such as forestry and soil conservation certainly will yield beneficial results in the generations to come, but many men wanted a type of service which met more immediate needs—something more in the stream of the humanitarian movements.

Early in 1942 there were concerted efforts made to secure approval from Selective Service for the placing of men in hospitals. There were many disappointments, but on March 5, 1942, the first C. P. S. hospital unit opened at the Alexian Brothers hospital in Chicago, under the supervision of the Catholic Committee on Conscientious Objectors. In June, the Friends C. P. S. program established the first unit in a mental hospital at Williamsburg, Virginia, and on Sept. 9 the first Brethren hospital unit was opened at Sykesville, Md.

From this beginning of just a few men in each hospital, the hospital program has grown until it now includes forty-three hospitals and 1,162 men. Thirteen of these hospitals are under the administration of the Brethren Service Committee. In the early part of the program the units were mainly in mental hospitals, and this has continued to be the picture, although there are now three general hospitals and six training schools for defective children using the service of C. P. S. men.

Selective Service was very cautious at first in approving any expansion of this type of work. However, experience showed great satisfaction on the part of the hospital authorities and the project was well accepted by the public at large. This has led to the rapid increase in the last six months. Progress has also been made in the types of service to which men are assigned. The great demand is for attendants and maintenance men and though most of the men continue to serve in these capacities, some men who were especially qualified for the work have been given positions in laboratories, in social service staffs, in offices, and in other responsible positions.

In one hospital in which C. P. S. men are serving, the regular complement of male attendants is 147. At the present time there are only 63 regular male attendants. The situation is made endurable only by the presence of forty-four C. P. S. men.

The following is the list of hospitals in which the Brethren Service Committee administers C. P. S. units.

- No. 47, Springfield State Hospital, Sykesville, Md.
- No. 51, Western State Hospital, Fort Steilacoom, Wash.
- No. 68, Norwich State Hospital, Norwich, Conn.
- No. 70, Dayton State Hospital, Dayton, Ohio.
- No. 73, Columbus State Hospital, Columbus, Ohio.
- No. 74, Eastern Shore State Hospital, Cambridge, Md.
- No. 80, Veterans' Facility Hospital, Lyons, N. J.
- No. 82, Fairfield State Hospital, Newtown, Conn.
- No. 88, Augusta State Hospital, Augusta, Maine.
- No. 91, Mansfield State Training School, Mansfield, Conn.
- No. 95, Western State Custodial School, Buckley, Wash.
- No. 105, Lynchburg State Colony, Colony, Va.
- No. 109, Southwestern State Hospital, Marion, Va.



The main building of the hospitals at Buckley, Washington (above), and Fort Steilacoom, Washington (below).

#### C. P. S. Men Serve in a Veteran's Hospital

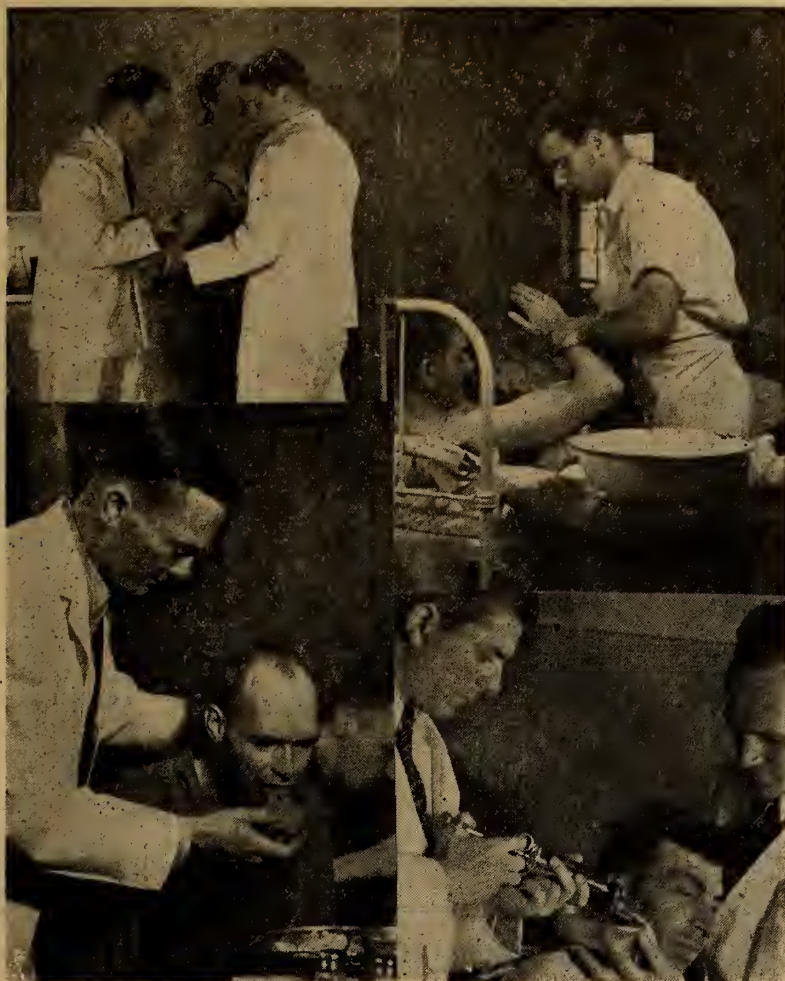
One of the problems which has accompanied the opening of hospital service to C. P. S. men has been the problem of the relationship between the regular hospital employees and the C. P. S. attendants. The following interesting quotation written by veterans of the last war comes from the Bulletin of the Veterans' Administration hospital at Lyons, N. J., and was published just before the coming of the C. P. S. men.

"These men are religious objectors and are willing to serve in any capacity for their country's or humanity's welfare, with the exception of bearing arms. They are members of religious sects that existed on this continent even before we asserted our independence. Like the majority of the pioneers and founders of civilization in our land, the forbears of these men left Europe to escape religious persecution, just as did Catholics, Protestants and Jews. All religions have their own tenets and beliefs and we are in this war to preserve the right of individuals to worship God as they see fit.

"The groups of men who are coming here are doing so with a high hope of being able to render a service to humanity. . . . They will not displace any employee but will be here to serve. . . . That working here during the emergency is serving that purpose should be realized by all patients. These men are not afraid of risking their own skins and would willingly serve on any battlefield in a noncombatant capacity if they were allowed to treat and succor the enemy as well as our own wounded. One of their religious tenets is that they shall not bear arms. We may not be able to understand why there should be such a tenet, but if we all could see eye to eye with the other fellow there would probably be a common religion.

"We do not wish to change the belief of these men but we can at least show them that we can resist unjust aggression to the limit and at the same time have a wholesome respect for those whose belief may be otherwise. It is up to us to try to understand that these men have a philosophy that is surely on the credit side of the ledger."





A ward attendant in a mental hospital is continually dealing with people and therefore has a great opportunity to help them. Here C. P. S. men are seen bathing patients, giving injections, using an ear syringe and encouraging a patient to eat.

### Mental Hospital Work Is Not Trivial

A Quaker friend wrote to Lowell Wright, of the Marion, Va., hospital unit:

"Don't think that what thee is doing is trivial. It may mean life to someone, and thee may never know it. A friend of ours, after months at Johns Hopkins, was finally taken to a state mental hospital as hopeless. He recovered and this spring went to manage a 1,200-acre farm. When I saw him at his daughter's wedding a few weeks ago he told me that his recovery had been possible only because the C. O. boys pulled him out—they were human beings who understood. His daughter, when it seemed that he would have to be taken to a mental hospital, said she could not have permitted it if it had not been for the C. O. boys there—and she and her husband are 100% warriors!"

### C. P. S. Contributes to Progress of Mental Health

There is an opportunity for service in mental hospitals that is almost unparalleled. Patients there are in great need of sympathetic human care—and have only rarely received it. Even in normal times, mental hospitals were the neglected link in our system of social institutions. Attendants have been underpaid and have often been people not suited to this kind of work. Funds and

facilities for proper treatment have not been forthcoming from legislatures, and standards have been forced tragically low. The excellent methods of treatment developed by psychiatrists have been of no avail without the co-operation of trained attendants to put them into practice.

The coming of war has made this problem many times more serious. Prices have risen while appropriations have not, and most of the attendants have gone into better paying defense and military jobs. Staffs have been curtailed and many therapeutical treatments are being discontinued. This means that many patients will be merely kept in custody for the "duration" when with proper treatment they might be cured and sent home.

The situation has been especially bad on the women's wards, for women even more than men have deemed this type of work undesirable. Thus many young pacifist women are volunteering for this important work, and hospitals have been glad to employ the wives of C. P. S. men who were willing to render this important service.

Certainly the national importance of this work cannot be questioned. Nor can its results in the field of service to one's fellow man. It provides an opportunity for men to give practical demonstration to the peaceful way of life and to put daily into practice what they believe about non-violence. However hospital authorities may disagree with our position on war they are fully agreed that our philosophy towards our fellow men is completely compatible with the proper treatment of mental patients.

In fact, it is possible that C. P. S. might make one of its most important contributions to mankind at this very point. Many authorities (including Mrs. Roosevelt) have said that C. P. S. men through their religious motivation and interest in their work are improving standards of treatment for mental patients. Many former employees viewed their job without humanity—as just a way to earn a living—and were willing to abuse and mistreat the patients needlessly. The influence of C. P. S. men has keenly affected standards of treatment and care, and hospitals will certainly not let these standards fall when, after the war, most of the C. P. S. men return to their former professions.

Though most of these men will leave hospital service, they will constitute a segment of the population who understands and works for the betterment of one of the social problems about which many people are not well informed. An enlightened public conscience will take mental patients off the roster of "forgotten men" in overcrowded hospitals, and in the new era modern equipment, recently-developed methods for treating disorders, and genuine regard for the welfare of the patients by the people who work in the hospitals will become an overall pattern, made possible by public sentiment and the appropriation of sufficient money to take care of all the needs of the patients. When the war is over, C. P. S. men who know the situation will make a contribution.





On these pages we present excerpts from a large number of letters which have been received at Elgin from C. P. S. men working in mental hospitals. Contributors include Albert Benglen, Harry Miller, James Martin, Lloyd Hall, George Vician and a large number of anonymous contributors. Photographs are by Henry Blocher.

### Western State Hospital

After a recent operation upon his intestinal tract, one of the patients was being "fed" a glucose solution by hypodermic injection. Another patient, seeing what was going on, approached close enough to inquire, "Having your dinner, Nick?"

"Nope," was the answer, followed by a long pause: "Supper."

All human attributes are represented here. We who regard ourselves as 'normal' can see ourselves caricatured in the exaggerated activities of those who are 'not normal'. Humor and pathos, elation and depression, exaggerated notions of well-being and unfounded feelings of depression are strangely intermingled. One who is sensitive cannot help observing and responding.

The first thing that happens to anyone entering work in a mental hospital is the dispelling of mistaken ideas about "crazy" people. Contrary to the popular belief the patients are surprisingly normal. At times it is difficult to understand why some patients have to be hospitalized. Many work around the hospital at jobs of varying responsibility and in the patients one can see distinct personality traits. On the other hand there are times when a patient becomes excessively agitated and it becomes necessary to use force to restrain him so that he won't hurt himself or other patients.

As we have learned, we feel that we have also been able to teach, a little by words, but more by our actions. We made our philosophies of nonviolence in all circumstances known, and the patients felt that they had nothing to fear from any of us; consequently, we have a greater influence with many.

### Springfield State Hospital

Days off are very often used for rest. Saturday has been my day off, and I hope to get a few Sundays off. A few group activities such as a peace cell or discussion group and a Saturday night Bible study class are sponsored by individual initiative. A book review club and a psychiatry class are sponsored on two other nights by hospital officials or employees.

Formerly the patients spent their afternoons in some kind of occupational therapy such as handicraft work, music or recreation. But that program has been almost completely abandoned because of the insufficiency of workers. It is hoped that it will be at least partially revived since the attendant staff has become a little more adequate through the coming of C. P. S. men.

Work is of a broader scope on TB than on most other wards, too, consisting of dishwashing, serving to bed patients, mopping floors daily, baths biweekly, making beds, hauling out garbage and laundry to be picked up by trucks, giving medicines, doing bandaging and dressings, keeping records, charts, and reports, taking temperatures, pulse and respiration, taking patients to fluoroscope, and more details which I don't think of just now.

The patients are of many types, and are segregated in wards according to their behavior or illness. Some are quiet and co-operative, but have delusions or hallucinations in various forms. Others are epileptic. Many of this type are very rational but are unable to fit into society because of their uncontrollable convulsions. Others are overactive and sometimes combative.

For those who are interested in postwar reconstruction, mental hospitals provide the laboratory to study the actions of bewildered, maladjusted people. Our

In addition to work with patients in the wards, C. P. S. men do ground maintenance and farm work, serving as foremen and general workers. Picture above, upper half: producing food for the patients on hospital farm; lower half: working in surgical ward. Picture opposite: work on hospital poultry farm.





populations will have to face a period of adjustment after the war, and it is our problem to learn to understand the people who will be going through these periods of great strain and adjustment.

#### Norwich State Hospital

Our relations with the other employees and the staff have been good. When one remembers that most of them have close relatives in service, I think that they have been unusually broadminded. They didn't know just what to expect before we arrived. They had obtained a picture of an Amish fellow registering and so expected us all to show up wearing long beards. They did not object to our wearing beards so much, but they were afraid that we would be injured by the patients pulling them.... It may appear hard to endure the odors and physical conditions of those in advanced stages of sickness, but you will find that after a few days it will no longer bother you. I didn't believe it myself, but it is true. Besides that, this condition prevails in only a few of the wards. The need for more help is great and the work is challenging.

Life here could hardly be called a picnic, but a good many things about it are nice.... Our work is varied. There are some of us in every ward on the men's side, and a couple of the boys have worked for a while on one of the women's wards. They are badly in need of help in the women's work.

I am on the — ward now; of thirty-six patients about twenty are up for murders, while the rest have assorted burglaries and assaults to their credit. They are all clean fellows, though, and a number of them are quite likable. They take care of their own personal needs, so our work is light, consisting of serving their meals and trying to keep them from escaping.

*Insane*, we have learned, is a misleading and often misused word; *mentally sick or ill* is a more appropriate term. The people cared for here are not different from many people we knew in our home communities, but there they were just called queer.

When those of us who have been school or Sunday-school teachers return to our communities, we shall feel a new responsibility in detecting wrong attitudes



when they begin and try to see that competent treatment is received.

We are sure that the work we are doing is of national importance; we feel that we are helping to raise the standards for the care of mental patients, and that we ourselves will have our lives enriched by our contact with this work.

#### Duke Hospital

We have a fine group of fellows here, and all are keenly interested in the work. Seems as though most of us spend about half our free time up on the ward, getting to know the patients better. The work itself is challenging from an unexpected angle; the use of force versus love in the restraint of violent patients who are mentally unbalanced. It took several of us two hours the other night to subdue a new man who had decided to leave via the third-story window which he forced. It all seemed necessary for the good of the patient and of society and was done only after three hours of trying to persuade him to settle down and go to bed, yet I could not help but ask myself, "How would Jesus have dealt with this man?"

#### Mansfield State Training School

Our work is quite a nervous strain; but the physical work is not hard. Our duties consist mainly of "policing"—preventing and stopping fights, taking the patients to meals, directing them in cleaning and sweeping the buildings, keeping them dressed (which isn't easy sometimes), and watching that they don't injure themselves or others.

There is a tendency... to become hard, unsympathetic. Some of the older attendants, men and women, talk hard, think hard, live hard... and believe in grabbing for themselves first. I don't want to become like that, and perhaps a realization of the danger is the first step in resisting it.



C. P. S. men with special training do laboratory work (picture above, upper half); another view of Buckley State Training School (lower half). The C. P. S. man in charge of the hospital unit is called an assistant director and in addition to keeping records of the group does regular ward work or office work in the hospital (picture opposite).



# *The Church at Work*

## THE CHURCH SCHOOL LIBRARY

### A Library for Workers

"Who dares to teach must never cease to learn." This inscription over the entrance to the Oregon Teachers' College stands out as a challenge to all who enter its halls. If continuous learning is necessary in secular education, it is equally important in religious education. A well-organized church school library furnishes to its workers the opportunity of carrying out that challenge.

The requirements of a good church school library may be stated as follows: (1) books; (2) a place to keep these books; (3) someone to care for the books and encourage reading.

### What Books to Choose

Just what books should be chosen and how they shall be obtained will depend upon the local situation. The church should feel its responsibility and provide in its budget for the purchase of library books. If volunteer workers are willing to give of their time and effort to teach in the church school, then it is not unreasonable to expect the church to provide materials which will make that teaching effective. Where finances are limited it is well to start with reference books (Bible dictionary, concordance).

After this basic library has been established books of other types may be added. Perhaps a class of young adults would be willing to sponsor a Christian home shelf or a young people's group a Christian youth section. Before long children will be asking, "Are there any books for us to read?" and you will start plans for a children's section. A suggestion to missionary organizations may start a children's missionary shelf and the children, themselves, may share in a religious book drive. Books should be classified, filed, and prepared with a borrower's card and date due slip before being circulated. Regular library rules should be enforced.

### The Library

All church school librarians dream of their "model library" but few will even have a separate room. That need not discourage anyone. A convenient corner or even a hallway may be fixed up attractively with cupboards or shelves, bulletin board, librarian's table and so on. One essential must not be overlooked, good lighting! No one likes to look for a book in a dark corner. Books should be arranged by classification on labeled shelves. There should be a card catalog in which books are filed under title, author, and subject. It is well when planning a library corner to allow room for expansion and, if possible, to include a place for visual aid materials.

### Library Committee

Having books and a place to keep them is not enough. Perhaps the most important requirement in the entire setup is the library committee, whose duty it is to select books, prepare them for use and see to it that they are used! The committee should be composed of people who have a vision of the entire church school program, who know the needs and interests of all departments and are able to suggest books that will be helpful—a big order! But this group holds a very important place in the church school.

### Stimulating Circulation

The value of a church school library is not in the number of books to be found on its shelves, but in the use

that is made of those books. That is where the church school librarian may be of greatest service to the church school. She will not antagonize workers by criticism for their lack of reading, but by her own contagious enthusiasm for good books and her willingness to assist when desired will stimulate their interest in reading. Following are suggestions for arousing interest.

1. Brief book reviews.—Any time, any place possible to introduce them; at workers' conferences; at parents' meetings; in adult classes; in the church bulletin. At workers' conferences arrange to have teachers mention books they have found helpful.

2. Book displays.—One or two books at a time, or a group of books attractively arranged. Place a book or two on the vestibule table with some catchy caption—Better Than a Novel, A Man's Book, To Brighten a Dull Evening. At workers' conferences arrange departmental book displays and see that time is allowed for workers to look them over. Arrange special displays for special days; Mother's Day, with the emphasis now being placed on the Christian home, would be appropriate for a display of books on the Christian family. The World Day of Prayer would be a fine time to display books on prayer. Other special days will suggest other displays when once one starts thinking along those lines.

3. Posters.—Here is an inviting field for the amateur poster maker. Keep a notebook of ideas for posters gleaned from magazines and conferences. One need not be an artist to make a poster. Magazine illustrations will take the place of drawings and alphabet stencils will take care of the printing. All one needs is a little imagination! A picture of a cart wheel in a rut (from an advertisement in a well-known magazine) "inspired" the following: At the top, the words, "Don't get in a rut," and at the bottom, "Books are weapons in the warfare of ideas." On each side of the picture were four slits, each large enough to hold one of those small but helpful books on teaching—one for each department. A large envelope pasted on the back of the poster holds each booklet in place. Completed, it is a challenge to all teachers.

4. Use of book jackets.—These colorful covers from new books, displayed on the bulletin board, can be counted on to create interest in books. Often posters and book jackets may be combined for advertising purposes. One such display that proved effective was a poster with the picture of some children and the wording, "For Our Children's Sake—Let's Co-operate!" and a note that helpful books would be found on the Christian home shelf. Around this poster were grouped several book jackets, such as When Children Ask, It Runs in the Family, One Generation and Another. It definitely did create a demand for those books.

5. Personal consultation with workers.—Oftentimes it is not lack of interest that keeps a worker from reading but lack of knowledge about books dealing with the subject one is teaching. A librarian, if he knows what is being studied in the various departments, can often suggest books. If given in the proper spirit, most teachers will welcome and appreciate such suggestions. Quite often books referred to in the teachers' quarterly are not to be found in the local church school library. The church school librarian may be able to arrange to borrow them from the public library or the pastor or some other person. If these books, available from outside sources, are listed in a separate file, it will save many hours of work later on trying to locate them.



6. A personal reading plan for workers.—All church school workers should be encouraged to work out a reading plan for self-improvement. Capitalizing upon the slogan suggested in an earlier issue of the guide, "A Reader Is a Leader," the library committee of the University Christian church of Berkeley, California, has suggested the following reading plan for its workers. It is in no way required reading but rather a suggested plan for the teacher's own enrichment.

(a) Daily use of some devotional material or at least one devotional book read during the year.

(b) A Bible study book, that is, one that will help them to understand and appreciate the Bible. It may be a book about Bible lands and customs that will furnish background for Bible study, or it may be one about how the books of the Bible were written and arranged, or a book of Bible biography, or one that deals with a particular section of the Bible.

(c) A pupil study book to help them understand the interests and needs of their pupils and how they can meet those needs and guide those interests along Christian lines.

(d) A book of teaching methods so that the teacher may keep up-to-date in the technique of teaching and use a variety of methods.

(e) Supplementary reading. One book dealing with each lesson studied. Usually the teachers' quarterly includes suggestions for books for the teachers' enrichment dealing with the unit.

Each worker has been given a mimeographed booklet with suggestions and a place to keep his personal reading record. Besides this, there is a reading chart placed on the church school bulletin board showing the progress made by each teacher. Under the heading, "A Reader Is a Leader," the names of all workers are listed by departments and a space is left to insert "books" (little squares of colored paper—the color denoting the type of book read) as they are reported on the workers' monthly report blank. This is encouraging to the workers themselves as they note their progress, and it also encourages other workers to do more reading.

Just as books are windows to the soul enlarging one's vision, so the church school library is the doorway to enriched Christian living and teaching.

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### Friends of the Church Library

Do you have a group of people in your church who have a Quaker concern for widening the influence of their religion through a church library?

If so, it is heartening to know that in the public library field a movement called Friends of the Library has been under way ever since 1925, when the first group began at Harvard University. In 1941, there were 200 such groups scattered over the country in cities, small towns, colleges, and states.

The purpose of a Friends of the Library group in a community is to help create sentiment and resources and stimulate use of the library.

Why not try to discover whether there is such a group of persons in your church? An informal meeting in a home or at the church to which all persons who want to come are invited would soon reveal the possibilities.

If you are interested, a manual entitled *Friends of the Library Groups\** (Public Library Edition), American Li-

brary Association, 520 N. Michigan Avenue, Chicago, is a mine of suggestions that would help church workers in getting started. Table of contents includes Types of Friends Groups, Publicity, Friends of the Library, Luncheons, Reports of Some Activities of Friends Groups. Price, 60c.

### Children's Book Week in 1943

Children's Book Week will be observed November 14-20. The slogan is Build the Future with Books. A larger number of community organizations than usual will participate in the observance this year. A Manual of Suggestions for Children's Book Week, prepared by Book Week Headquarters, 62 West Forty-fifth Street, New York, is to be available. The manual is being mailed to local public libraries and other interested groups. It is probable churches could receive it if requested. A good poster is to be available at a reasonable charge, a replica of which will appear on the front cover of the Gospel Messenger for Nov. 13. Bookmarks, stickers, and other materials are also available at a small charge.

Books for children are especially important in time of war.

### Important Announcement

Beginning with an early issue of the Gospel Messenger the Kingdom Gleanings section will publish from time to time the names of churches that are sponsoring growing church libraries. Please write the Board of Christian Education, 22 S. State Street, what your church is doing.

### ADULT DISCUSSION OUTLINE

#### Heifers for Europe: What Does It Mean?

Scripture: Matt. 25: 31-46

Sunday, November 7

**Note:** Send to Brethren Service Committee, Elgin, Illinois, for free literature on this subject.

#### I. Interest in the Project

Many churches, youth groups, families, and individuals across the country are becoming interested in this project and are buying calves and arranging for their keep. Other denominations and even nonchurch people are co-operating in this unique project. Recently a Civilian Public Service man has been assigned to this work to keep records and give guidance to those participating. The movement has frequently been written up by the large newspapers across the country.

#### II. Why Heifers for Europe?

1. Europe needs milk for her undernourished children and youth. One cow, it is thought, will feed ten or twelve children. Europe will have no money to buy cows.

2. It is the spirit of the Church of the Brethren to "feed the hungry." They have always responded generously to needs arising from famine, flood, war, and persecution around the world. Not a few people owe their lives to Brethren relief.

3. It will cultivate the spirit of international friendship. We believe in doing good, not harm. Voluntary sharing of the necessities of life is the basis of world brotherhood.

4. It has real educational values. Everyone who has anything to do with the growing heifer may find his or her interest in European peoples growing. It is a well-known fact that we love people more for the things we

\*Available also from the Elgin Loan Library.



do for them than for the things they do for us. It may help many persons to taste the joy of unselfish sharing.

### III. How Can We Help?

1. Raise money to buy a calf or calves.
2. Turn money over to local Brethren Service Committee to buy the calf and provide for care and feed according to the brotherhood plans.
3. Study the needs of people of other lands. Talk about them and pray for them. See that the heifer grows and is ready by the time transportation is available.
4. Report your experience to others with the hope that they may join the movement.

### IV. For the Discussion

1. Do you think lend-lease should be used to feed the peoples of other nations?
2. What is the church's obligation to this need?

## Correspondence . . .

### Tennessee District Conference

The 1943 Tennessee District conference was held at the Knob Creek church on August 11-13. The business sessions were presided over by Reuel B. Pritchett, F. W. Isenberg serving as reading clerk. The delegated representation was average, and a spirit of harmonious relationship prevailed.

Stauffer Curry, executive secretary of the Southeastern Region, brought messages of inspiration to the conference. Mrs. Minor Myers of Bridgewater and China ably spoke in behalf of renewed missionary zeal. Miss Martha Akard of the Lutheran Church, who has spent thirty years as a missionary in Japan, gave two helpful messages. The annual missionary sermon was preached by A. M. Laughrun, who has served for many years as a member of the district mission board.

The district council of boards was authorized by this meeting to employ a full-time fieldman. The time of future Tennessee district conferences will be eight days earlier than usual. This change was made to avoid conflicts with other conferences in the region. Our conferences will begin on Tuesday afternoon before the second Sunday in August.

G. C. Brown was elected moderator for 1944. Tennessee will be represented on the 1944 Standing Committee by F. W. Isenberg with R. B. Pritchett as alternate. The Walnut Grove congregation will entertain the conference next year.

Nashville, Tenn.

John B. White, Clerk.

### Dress

Tucked away in the corner of a widely circulated daily paper we noticed a brief which read, "Thais Warned on Dress." The premier of far away Thailand was "very disappointed" that the Siamese do not dress "as well as they used to" and warned them to improve their appearance. Thailand is a long way off and we know little about it, but this item is suggestive as we observe dress in our nearby society.

We have been impressed of late by the many evidences of the breakdown in the Christian standards of the Sabbath, observed by us as the Lord's Day, commemorating his rising from the dead. One evidence which cannot escape the eyes of some is seen in modern Sunday dress or undress. You may think this unimportant. But not so. It points to deeper realms. We

had our Sunday dress in harmony with our Christian ideals. How pitiful today to see sport clothes, shorts, and very short, on the Lord's Day. It indicates there is no God in the thought and life of many persons. Straws show the way the wind blows.

Unless our age mends its ways and turns to God a heavy price will be paid for its follies. We cannot trifle with God and truth. What we sow we reap. The history of dead and decaying nations shouts its warning messages in our dull ears. In these days so full of drink, divorces and devilishness, we are sowing to the wind and we shall reap the whirlwind.

Thank God for the remnants of old-fashioned Christians who are not ashamed to be separate and different and who acknowledge their debt to good mothers and fathers that brought them up in the fear and admonition of the Lord. They strictly remember the Lord's Day to keep it holy in worship and rest, and in upright demeanor move with modest dignity among men as the salt of the earth.—Selected by Elizabeth W. Gibbel of Lititz, Pa., from Ocean Grove Auditorium Services for Aug. 8, 1943.

### District Meeting of Second West Virginia

The conference of the Second District of West Virginia was held in the Junior church, Valley River congregation, on Aug. 19-21.

By request an old-fashioned Brethren meeting was conducted on Thursday evening. Bro. W. J. Row led the song service by lining the hymns. All the ministers present sat on the rostrum and several spoke briefly. The meeting was enjoyed by all, and especially by the young people, most of whom had never seen such a meeting.

On Friday morning the district conference convened. The retiring moderator, Elder H. C. Sanders, presided until the reader, T. F. Valentine, was elected. The meeting was then turned over to the new moderator, Elder W. J. Row.

After waiving, for the present, a former decision that no board member succeed himself, Bro. H. C. Sanders was re-elected to the ministerial board, and Bro. Boyd Phares to the mission board. Bro. J. J. Scrogum becomes secretary of the district conference for three years. Elder H. C. Sanders was elected a member of Standing Committee and moderator of district conference of 1944. Bro. H. O. Poling is district treasurer.

A committee was appointed to gather all the material of the proceedings of Second West Virginia while yet available—some may already be lost—and place on record for future information, looking toward a history. Any information may be sent to the writer, chairman of the committee.

The district conference for 1944 goes to the Pleasant Hill church.

On Friday evening the young people had a banquet and with the help of Bro. N. A. Seese of Petersburg organized a district B. Y. P. D. Willard Martin of Junior was elected chairman. After the organization was completed Bro. Seese gave us a fine and much appreciated talk on his work while a missionary in China and spoke briefly of his visit to Japan. An offering of \$10.58 was taken. On Saturday morning the ministerial meeting convened. Bro. Seese remained for a part of this meeting. Bro. Obed Hamstead was also present. These Brethren were a great inspiration to the meetings.



Brother and Sister Kenneth Hartman, summer pastors at Shiloh, were with us through all the meetings and helped out in many places. This, as well as his work at Shiloh, was appreciated by all. They are going to Bethany Biblical Seminary, but we hope to have them back with us next summer.

Tunnelton, W. Va.

A. C. Auvil.

### When It Rains, Don't Grumble

Have you ever noticed how a rainy day seems to wear upon some people's nerves? They become irritable and ill-tempered; they spend most of their time grumbling, and repeatedly ask the question, "Why does it have to rain so much?"

Now if the people would take the time to think this question through, their grumbling would turn to praises.

It has been estimated that it takes from ten to twenty tons of water to produce one bushel of corn. That is a lot of water. Should a farmer plant ten acres of corn and expect a yield of some sixty bushels he would need from 6,000 to 12,000 tons of water. Where is this to come from? The farmer certainly cannot carry it from the creek. If he did the rain would be needed to supply the creek. The next time it rains, instead of grumbling think. Perhaps you will agree that the Lord knows what he is doing.

Ashland, Ohio.

G. H. Sheets.

### Elder O. B. Redenbo

Oscar Benton Redenbo, son of Justus and Mary Redenbo, was born Jan. 12, 1883, at Pleasant Mound, Ill., and died Sept. 5, 1943, at his home at Lyndon, Ill., after an illness of about two years.



On Nov. 29, 1903, he was united in marriage to Sadie Hahn, who has entered with unusual sympathy and devotion into all of his endeavors.

For forty years Bro. Redenbo served the church as a minister. He began his ministry in Southern Illinois serving the Hurricane Creek, Canton and Allison Prairie churches. Coming to Mt. Morris College in 1917, he served the Rockford church as elder, the Pine Creek church as student pastor and with his wife had charge of the orphanage in the old home of D. L. Miller in Mt. Morris for six years. During those years he received his A. B. degree from Mt. Morris College and his A. M. from Northwestern University.

In addition to his ministry Bro. Redenbo spent thirty-four years in school work. Twenty years ago he was chosen principal of the Lyndon, Ill., community high school, where he rendered a notable service until ill-health forced him to resign several years ago. How the Redenbos were regarded in the community is evidenced

by the fact that they were affectionately called "Mom" and "Pop" by the people of the community.

Bro. Redenbo was a man of dignified bearing and fine personality. What impressed those who knew him was the courage and determination which led him to work on and refuse to give up long after most men with better health would have given up.

Surviving besides his widow are a daughter, Mrs. Theodore Thomas, residing east of Mt. Morris, a son, Kenneth, of Peoria, and a brother, John, of Greenville, Ill.

Funeral services were conducted at the Dudley funeral chapel, Prophetstown, by his pastor, Foster B. Statler, of Mt. Morris. Burial was made in the cemetery at Lyndon, Ill.

Mt. Morris, Ill.

Foster B. Statler.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Benson-Thomas.**—Corp. Washington Clinton Benson of Eldorado, Ill., and Mary Ellen Thomas of Phoenix, Ariz., by the undersigned in the Church of the Brethren at Phoenix, Aug. 13, 1943.—Glen R. Montz, Phoenix, Ariz.

**Locke-Ferris.**—By the undersigned at the home of the bride's parents on Sept. 12, 1943, Lorie Locke of Arlington, Kansas, and Maxine Ferris of Conway, Kansas.—W. W. Gish, Conway, Kansas.

**Miller-Miller.**—Charles William Miller and Alice Eugenia Miller, both of Bridgewater, Va., in the bride's home, June 16, 1943, by the undersigned.—C. G. Hesse, Bridgewater, Va.

**Rousselow-Bridge.**—At the South Waterloo church, Iowa, Sept. 26, 1943, Virgil Rousselow and Mary Helen Bridge, both of Waterloo, Iowa, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

**Sparks-Freeze.**—Pvt. Clyde Sparks of Royal Center, Ind., and Dorothy Freeze of Logansport, Ind., June 23, 1943, at the parsonage by the undersigned.—Lyle C. Albright, Logansport, Ind.

### Fallen Asleep . . .

**Bassler, Harry,** of Woodbury, Pa., died July 11, 1943, at the age of forty-two years, ten months and seven days. He spent his entire life in the vicinity of Woodbury. For a number of years he was engaged in the milk-hauling and trucking business. In 1926 he was received into our church by baptism and thus entered into the same fellowship as his companion's. He is survived by his wife, four children, his father and mother, three sisters, and four brothers. Services were conducted in the Woodbury church by the writer and Bro. Joseph Clapper. Interment was in the Dry Hill cemetery.—John E. Rowland, New Paris, Pa.

**Bowers, Sadie,** daughter of Cyrus and Mary Lichty Miller, was born near Lanark, Ill., May 1, 1881, and died at her home in Lanark Aug. 19, 1943. She was married to John H. Bowers on Nov. 29, 1928. She united with the church at an early age and remained faithful to the end. She had musical talent and often used it in the services of the church. For many years she was a teacher in the church school. She possessed a hospitable spirit and it was a joy to go into her home. She was not ill long, having submitted to a major operation five weeks prior to her death. She leaves her devoted husband and many relatives. Funeral services were conducted by her pastor, the writer. Burial was in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

**Buhl, Nellie Lee,** died at her home near Endless Caverns, Va., on Sept. 19, 1943, at the age of seventy-one years, six months and twenty-five days. She was the daughter of the late Isaac and Amanda Strickler Martz. Surviving are six sons, three daughters, twenty-six grandchildren, five great-grandchildren, two sisters and two brothers. Her husband and four children preceded her in death. Although a member of the Methodist Church, she was interested in the program of the Fairview Church of the Brethren near her home, where the funeral was held by Elder J. S. Roller and Rev. James W. Turner. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

**Craun, Lydia Annie,** was born Dec. 2, 1866, near Mt. Pisgah, Va., to Abram and Mary Zimmermann Cline, and died at her home near Mossy Creek, Va., Aug. 27, 1943. She married Bro. J. N. Craun fifty-eight years ago and he survives with five children, a brother, a sister and a number of grandchildren. Several children preceded her in death. She united with the Church of the Brethren at an early age and remained faithful until her death. For the last two years of her life she was confined to her



home because of illness. Through this time she was interested in the affairs of the kingdom. The funeral services were conducted at the Summit church by Brethren John T. Glick and Jacob Replogle. She was laid to rest in the Oak Lawn cemetery in Bridgewater.—Mrs. John T. Glick, Bridgewater, Va.

**Ford, Sarah J.**, was born Aug. 30, 1868, in Henry County, Mo., where she grew to womanhood. On May 8, 1943, she died in the hospital at Yale, Okla. On July 12, 1896, she was united in marriage to James A. Ford. She and her husband settled on a homestead southwest of Cushing, Okla., when this part of the state was opened for settlement. She is survived by two daughters, two sons, fifteen grandchildren, eight great-grandchildren and two brothers. She was a member of the Church of the Brethren the last twenty-six years of her life. Her friends and neighbors knew her as one willing to help in any time of need. Funeral services were conducted in the Big Creek church by Elder R. A. Byerly. Burial was in the cemetery adjoining the church.—Abbie S. Pote, Ripley, Okla.

**Higgs, Peggy Ann**, aged nine years, daughter of Mr. and Mrs. William Higgs of Chesterfield, Md., was killed when struck by a truck on Sept. 20, 1943. She had lived in this section with her parents before moving to Maryland a few years ago. The body was brought to the home of her grandfather near Endless Caverns, Va., and the funeral held at the Fairview church, in charge of Elders J. D. Huffman and J. S. Roller. Interment was made in the cemetery adjoining the church. Besides her parents, she is survived by several brothers and sisters.—Samuel D. Lindsay, Timberville, Va.

**Meals, Henry A.**, was born Aug. 17, 1875, and died at his home in Carlisle, Pa., Sept. 10, 1943. Bro. Meals united with the church in Boiling Springs in 1919 and later moved to Carlisle, where he was a faithful member. He attended services regularly until his illness early in the spring. Forty-five years ago he married Ida Kruger, who, with two sons and one daughter, survives. There are also twelve grandchildren and two great-grandchildren. Funeral services were held at the Lutz funeral home in Carlisle by Pastor H. M. Snavely and Otho J. Hassinger. Interment was in the Mt. Zion cemetery at Churchtown.—C. G. Becker, Carlisle, Pa.

**Merkey, Sarah A.**, a daughter of the late Henry K. and Sarah Renno Bicksler, was born in Bethel Township, Pa., Feb. 28, 1864. She was married to David G. Merkey on June 19, 1886. Her husband died thirty-eight years ago. She was a member of the Church of the Brethren for about fifty years. She is survived by one daughter, four granddaughters, one great-granddaughter, and one brother. She died on July 26, 1943. Funeral services were conducted by Bro. I. W. Heisey at the Union house. Interment was made in the adjoining cemetery.—Mrs. L. M. Bomberger, Lebanon, Pa.

**Meyers, Christie**, was born April 25, 1849, at Middletown, Pa., to Mr. and Mrs. Samuel Camerer. Weary and tired after so long a life journey, she was waiting for her call into the life eternal that came Sept. 18, 1943. It was at Plymouth, Ind., on Jan. 5, 1879, that she united in marriage to David Meyers. Her married years were spent in Colorado. Following the death of her husband, she came east and in 1913 settled in Chicago. When she was a young woman at her home in Pennsylvania, she united with the Church of the Brethren. Through the years, though much of the time she was located away from the church, she maintained her fellowship with the Brethren. She lived a quiet life of trust. She was generous in her support of the church and welfare institutions. She is survived by one son and one daughter. A service was conducted at the home in Oak Park by the writer and Albert C. Wieand. Interment was in the Mt. Emblem cemetery west of Chicago.—Harper S. Will, Chicago, Ill.

**Musser, Rufus T.**, son of William and Catherine Yutzler Musser, was born in Hillsdale, Mich., on July 19, 1872. When a small boy he moved with his parents to DeKalb County, Ind., where he grew to manhood. He was one of a family of nine children. He was married to Irene Mercer of Bourbon, Ind., and they have always lived in this vicinity. Soon after his marriage he united with the Church of the Brethren and was active in church work. At the time of his death he was a member of the Mt. Pleasant church. He died on Sept. 23, 1943, after a lingering illness. He leaves five children, thirteen grandchildren and three sisters. Funeral services were conducted in the Plymouth church by the writer, assisted by Bro. A. C. Keim.—N. H. Miller, Bourbon, Ind.

**Paul, Elsie M.**, was born March 4, 1888, to William and Amanda Replogle Zook in Huntington County, Ind. On her twenty-first birthday she was married to Jesse Paul and they located at Marion, Ohio. That city has since been their home and there she died suddenly on Sept. 19, 1943. Thirty years ago she and her husband united with the Loon Creek Church of the Brethren. She is survived by her husband, one daughter, one grandson, two brothers and one sister. Short funeral services were conducted at Marion, Ohio, by the pastor, Bro. E. M. Hertzler, and at the Salamonie church by the writer. Burial was made in the Lancaster cemetery.—W. C. Stinebaugh, Huntington, Ind.

**Ross, Mary D.**, was born at Wooster, Ohio, June 22, 1866, and died Sept. 16, 1943. At an early age she gave her heart to God and in 1928 was baptized into the Ross Church of the Brethren. She spent her entire life in and around Mendon, Ohio. On Feb. 18, 1892, she was united in marriage to Thomas C. Ross and to this union four children were born. One preceded her in death.—Marguerite McKinney, St. Marys, Ohio.

**Royer, Sue**, daughter of the late Elder Jacob and Rebecca Zug Nissley, was born March 2, 1866, and died July 9, 1943. She

united with the Church of the Brethren in 1881 and lived a faithful Christian life. Her husband, Daniel H. Royer, preceded her in December 1926. She is survived by five daughters, one son, twelve grandchildren, four great-grandchildren, three sisters and three brothers. Funeral services were conducted in the Richland Church of the Brethren by the home ministers. Interment was in the Tulpehocken cemetery at Royerstown, Pa.—Evelyn Lentz, Richland, Pa.

**Weber, Fannie Fern**, was born March 3, 1896, in the Quaker district west of Independence, Kansas, to J. T. and Minnie Garst Parks. She died on Sept. 24, 1943, at her home near Liberty, Kansas. She lived all her life in Montgomery County, Kansas. Her mother died when she was eleven years of age and for many years she took the place of a mother to her brothers and sister. On June 8, 1914, she was united in marriage to Gus Weber, and since their marriage they lived on the farm near Liberty. On April 12, 1939, she united with the Church of the Brethren in Independence, Kansas. She leaves her husband, one son, two brothers and one sister. Services were conducted by the writer in the Independence church; interment was in the Mount Hope cemetery.—Leonard Birkin, Independence, Kansas.

**Wells, Eva Ellen Childers**, was born June 23, 1920, at Cleveland, Okla., and died Aug. 16, 1943, at the Cushing hospital, Cushing, Okla., after an illness of ten days. She is survived by her husband, Francis Wells, three daughters, her father, one brother, and two sisters. She and her husband united with the Big Creek Church of the Brethren in 1938. Funeral services were conducted by her pastor, R. A. Byerly.—Abbie S. Pote, Ripley, Okla.

## Church News . . .

### Florida

**Clay County.**—We met in council on Sept. 19 with our elder, Bro. H. B. Layman, in charge. The church and Sunday-school officers were chosen for the coming year, and delegates to district conference were elected. The ladies' aid filled a number of jars with food for the C. P. S. camp at Crestview, Fla. Our church has a 100 per cent Messenger club.—Ida K. Layman, Doctors Inlet, Fla., Sept. 21.

### Kansas

**Ozawkie.**—We met at the church on Sept. 5 for a basket dinner and the annual election of officers. Bro. Guy Brammell was elected as elder. One member was elected to serve as our delegate at district meeting. We are having our Sunday morning and evening service in our own church this fall, even though they are having high school in our church until they get their building finished.—Mrs. Marlin Steffey, Ozawkie, Kansas, Sept. 18.

### Maryland

**Beaver Dam.**—We held our council on Sept. 5 with our elder, D. O. Metz, presiding. We reorganized our Sunday school for another year, which resulted in the election of the same officers. It was decided to hold our love feast on Oct. 24, beginning at 7:30 p. m.—Norman E. Bohn, Union Bridge, Md., Sept. 9.

**Edgewood.**—Our church and Sunday-school attendance has been good during the summer. On Sept. 5 an honor roll was dedicated to our boys in service. It was presented by our young people and young married people. There are now fifteen names on it. On Sept. 12 we held our council meeting with Elder J. J. John present. Bro. Clyde Morningstar was elected elder. Our love feast will be held on Oct. 3. Bro. J. H. Wimmer will hold a ten-day evangelistic meeting, beginning Nov. 3. On Sept. 24 we will have our Sunday-school treat and also a joint class meeting for the entire Sunday school. Our aid society has held thirty-four meetings since last October. They always meet in the church basement and have been very busy quilting.—Mrs. Carroll Lindsay, New Windsor, Md., Sept. 20.

**Manor.**—We held our business meeting on Sept. 18 with Bro. J. Rowland Reichard in charge. The Sharpsburg church decided to accept the ministerial pension plan. The Manor love feast will be held on Oct. 2 and the Sharpsburg love feast on Nov. 14. The Downsview and Manor B. Y. P. D.'s have been holding their meetings at the homes of the different members. They held several of their meetings at the C. P. S. farm near Williamsport. Pastor J. Rowland Reichard is on vacation during September and brethren from other churches of the district are conducting services for us during his absence. Brethren Harry R. Rowland and Mervin Martin preached at the Manor church and Brethren Elmer Rowland and John Litton had charge of the services at Downsview.—Naomi H. Coffman, Fairplay, Md., Sept. 19.

**Piney Creek.**—We met in council on Aug. 14 with Bro. Silas Utz as moderator, assisted by Brethren Birnie Shriver and Birnie Bowers. Bro. Chester Harley was with us on the evening of July 25 and gave a talk on Brethren Service and also showed slides on temperance work. We decided to hold our evangelistic meeting for two weeks, beginning on Oct. 31 and closing on Nov. 13 with our love feast services at 2:30. Our evangelist is Bro. E. S. Rowland of Hagerstown, Md.—Virgie A. Bowers, Taneytown, Md., Sept. 8.

### Michigan

**Detroit.**—The children's day service was held on June 13 with an unusual and impressive program. There were fourteen guest children from various nationalities seated with our children on



the rostrum; all contributed to the program in some way. The International Center Branch of the Y. W. C. A. helped to make this a time of goodwill and friendship. Miss Nettie Senger gave a tribute to all nationalities present and Pastor Harvey R. Hostetler closed the service with a talk and directed a candlelighting ceremony. Mrs. Jack Wisner supervised the vacation Bible school July 6-16; the enrollment was the largest for several years. Our church was represented at the regional training school at Camp Mack by Mrs. J. Ray McKimmey. Miss Nettie Senger is continuing her work among the Chinese and also is devoting part of her time to the work of our church community. She filled the pulpit during our pastor's vacation. Eighteen people attended the district meeting at Woodland. On Sept. 12 the executive board and their families met for a one-day retreat. Fifty people ate dinner together and the afternoon was spent discussing plans for the new church year. Our annual meeting and dinner will be held on Sept. 24. At this time all new church officers will be elected and reports of the past year's work will be presented to each member. Bro. Harley Townsend of Woodland will be our guest speaker. Our love feast will be observed on Oct. 3. Our pastor is co-operating with the Detroit Council of Churches in home visitation.—Mrs. John Kirk, Detroit, Mich., Sept. 17.

**Flint.**—We had several Sunday evening fellowship meals during the summer. At one of these a wedding anniversary gift was presented to our pastor and his wife. We have had a series of sermons on the great Christian doctrines. On Sunday evenings we have been studying the book, *Exploring the Bible*, by E. G. Hoff. On Aug. 1 we had an all-church picnic. A pastor's cabinet has been authorized and organized. Our church has purchased a parsonage directly across the street from the church, and our pastor and his family are now in their new home. Oct. 3 will be the fifteenth anniversary of the organization of our church here, and the fifth anniversary of the dedication of our new church building.—Elvert Miller, Flint, Mich., Sept. 13.

**Sugar Ridge.**—We are happy to have a full-time minister, Bro. Homer Kiracofe; he and his family moved into the new parsonage across from the church in June and are now very comfortably settled in their surroundings. Several pleasant occasions have been experienced during the summer months, one being the election of two church deacons, Alva Kirkman and Holly Wilson; they were elected at a special service at which Brethren Perry Hoover of Beaverton and Arthur Taylor of Flint were present. Bro. H. Peters and wife were also present the same day and Bro. Peters officiated at the service. The young people have purchased a mimeograph, which enables us to enjoy our bulletins each Sunday morning. A fellowship meeting was sponsored on Sunday afternoon, Aug. 15, by the young people. Ice cream and cake were served and the offering taken was used to help pay for the mimeograph. On Sept. 12 four of our intermediates were baptized. On Sept. 15 the Sunday-school cabinet met at the home of the writer to make plans for the first quarter of the new year. One thing discussed was a home-coming, which will be held at the church on Oct. 17.—Mabel McKenzie, Custer, Mich., Sept. 16.

### Missouri

**Rockingham.**—On Sept. 4 we met in a business meeting which was presided over by our elder, Bro. Oscar Early. Most of the business pertained to the reorganizing of our group for the coming year and arranging for the district meeting to be held here in October. We retained our elder for another year. We feel very keenly the absence of so many of our young people who are in the armed forces or in defense work and steps are being taken to list the names and addresses of as many as possible. We felt that it was advisable this summer to close the evening services, but now we have reopened them with prospects of renewed interest and attendance. Our aid society has been active all summer, although at times the attendance has not been so good; we hope for a better attendance during the winter. We have served lunch at several farm sales and will serve several more in the near future. We hope to repair our furnace and redecorate the church.—Mattie Lam, Hardin, Mo., Sept. 9.

### Nebraska

**Bethel.**—We met in business meeting on Sept. 9 with Elder Swigart Miller in charge. Officers of the Sunday school and church were elected for the coming year. Our present elder will serve us another year. Bro. C. E. Johnson, pastor of the church at Carleton, who has served us the past year, was re-elected for the coming year. Our love feast will be held on Oct. 3. Plans are being made for the district conference which will convene Oct. 8-11. Our church has been redecorated and rededication services will be held Oct. 3.—Mrs. J. E. Nedrow, Davenport, Nebr., Sept. 11.

**Enders.**—Our council was held Sept. 5 on the beautiful lawn of the Edwin Flory country home. Everyone brought his filled basket for dinner and a pleasant social hour was enjoyed, following which the business was transacted. Elder D. G. Wine presided. Two delegates were chosen to represent us at our conference in the Bethel church. Every fifth Sunday is the time for our giving to C. P. S. camps. The August collection was \$50. The junior B. Y. P. D. undertook the care of the church lawn and did a fine piece of work with the aid of their leader. So many members are leaving for school and various jobs that our working body is getting smaller, but we are pressing forward with courage. We are pleased to have Sister Lillis Frantz from Holmesville, Nebr., with us this winter; she is teaching in the Imperial grade school.—Lottie M. Wine, Enders, Nebr., Sept. 15.

**Kearney.**—We are still having Sunday-school and church services with Bro. S. M. Forney as our pastor. In August Bro. P. T. and Sister Belle Grabell came to visit old friends and he preached one sermon for us. Our aid society sent a gift to the boys in camp and also three boxes to China. We quilted two quilts and have been quite busy this summer. One of our brothers has been sick but is slowly improving. We are looking forward to our district meeting.—Lydia F. Evans, Kearney, Nebr., Sept. 19.

**Lincoln.**—A successful Bible school was held during two weeks in June. On the last day the school enjoyed a picnic dinner. In the evening the children presented a program and a display of their handiwork. On June 10 our church met in council with Bro. J. F. Baldwin presiding. All treasurers' accounts showed a favorable balance on hand. At this time Gerald Mease and Kenneth Balster were licensed to the ministry for one year. Bro. C. H. Deardorff was our guest speaker on June 13. At a special meeting on the following evening, with Bro. Deardorff and Bro. Baldwin in charge, plans for a new church plant were selected as a goal to work toward; a committee was appointed to make a careful study as to location. The adult choir and Bro. Baldwin recently presented a program over the radio. Many attended the church picnic on July 5. On July 11 the men's quartet and ladies' trio and Bro. Baldwin gave a program at Coryell Park near Nebraska City. A number of our group attended the family retreat at Horkey's Park in Crete during the first part of August. Bro. W. W. Peters brought a challenging message on Aug. 29. Following the church service a basket dinner was held in honor of Brother and Sister Ness Jenkins, who are leaving soon. The parsonage has been repaired and is now rented. In our Bible study we are having talks from various Mennonite boys about the background of their church.—Mrs. Robert H. Evans, Lincoln, Nebr., Sept. 11.

### Ohio

**Castine.**—The attendance and interest have been good during the summer months. During the first two weeks of August we enjoyed a fine revival conducted by Bro. Roy Teach. One person was received into the church by baptism. We met in council on Sept. 15 to elect our Sunday-school and church officers for the coming year. The Sunday-school and church treasurers gave reports which showed an increase in giving. Our pastor, Bro. Glenn Rust, reports a spiritual growth in our church. The ladies have been canning vegetables for the C. P. S. camps. We are looking forward to our love feast services to be held on Oct. 9 with an all-day service beginning at 10 a. m. All reports show our church work progressing satisfactorily.—Mildred Wondle, Arcanum, Ohio, Sept. 16.

**County Line.**—We met in council on Sept. 13 and elected church and Sunday-school officers. J. L. Guthrie was again elected as our elder. We decided to have our love feast on Oct. 9 at 8 p. m. and our home-coming service on Oct. 10. Everyone is invited to spend the day with us. A basket dinner will be served at noon and Bro. J. A. Guthrie will be the morning speaker. Since the last report our church has been redecorated and a new vestibule built. Bro. A. P. Musselman of Anderson, Ind., held a two weeks' meeting here, closing on Sept. 12. One new member was added to the church.—Mrs. Gail Young, Bluffton, Ohio, Sept. 14.

**Eaton.**—Bro. L. John Weaver has accepted the appointment as full-time pastor of our church. He was installed at a special service on Sept. 12. The Sunday school observed rally day at the regular Sunday-school hour. A basket dinner and reception for the new minister were held at noon. In the afternoon Bro. Roy Teach of Brookville, Ohio, was our speaker.—Mrs. Doris Earman, Eaton, Ohio, Sept. 15.

**Kent.**—Church services have been held regularly through the summer with a good attendance and interest. Pastor G. S. Strausbaugh conducted a two-week revival at Bristolville in August, during which time our pulpit was supplied by Brethren E. A. Edwards and S. B. Noffsinger. The church met in council on Sept. 10 and officers were elected for the coming year. It was decided to gravel the church parking grounds and install a new furnace in the parsonage. Our ladies' aid gave \$50 toward the church debt reduction. We are planning an all-day meeting for Sept. 26 with installation services in the morning conducted by Bro. M. M. Taylor of Louisville. Luncheon will be served at the church at noon. In the afternoon we will hold our mortgage-burning service. A two-week revival will begin in the evening with Bro. W. Glenn McFadden in charge, and close with the love feast on Oct. 10. Our pastor attended the regional conference at Camp Mack in July.—Mrs. Dorothy Frame, Kent, Ohio, Sept. 17.

**Pleasant Hill.**—We met in council on Sept. 1; officers were elected for the new year and vacancies on the various committees were filled. The treasurer reported the financial situation as exceptionally good. A large sum was granted for relief and missionary work. The church and Sunday school are taking quite an interest in the heifer project for relief. The women's organization is canning for the C. P. S. camps. Our church will co-operate in union services on Sunday evening during the winter months. The attendance for the summer months excelled that of one year ago. We are looking forward to another good church year. Our pastor was elected elder for another year. The Sunday school of sixteen classes is being reorganized for effective work.—Mrs. Marie Renner, Ludlow Falls, Ohio, Sept. 15.

**Poplar Grove.**—Our church held its annual harvest meeting on Sept. 12. Pastor D. G. Berkebile brought us an inspiring message and following the dinner Dr. Laura Cottrell presented her



work in India and the needs of those people. The devotional period by Mrs. Ernest Wampler was also appreciated. An unusual part of the program was the recognition of the six, and possibly two more, dairy heifers which are being given by the church to European relief through the Brethren Service Committee. Bro. Ira Blocher presented the needs of the war-stricken people. Our communion service will be on Oct. 9. Bro. C. Walter Warstler will be with us for evangelistic meetings beginning Oct. 10. Two more of our boys have been sent to C. P. S. camps.—Homer Halladay, Greenville, Ohio, Sept. 13.

**Stony Creek.**—The council meeting of our church was held on Sept. 5 with Elder J. H. Good presiding. Church and church school officers for the coming year were elected. Bro. B. F. Snyder was elected elder. An entire new finance board of three members was elected. Bro. J. J. Anglemeyer, representing the district ministerial board, was present and officiated in the installing of Brother and Sister I. E. Oberholtzer into the pastorate. Two letters of membership were received and two granted. The first Sunday evening of October is the regular date for our love feast.—John W. Vetter, DeGraff, Ohio, Sept. 12.

### Oregon

**Myrtle Point.**—Some of our people spent July 5 at Camp Myrtlewood, working, eating, and playing together. Those who attended the summer assembly and district meeting have many pleasant memories. Bro. C. E. Wolff has been president of the interchurch fellowship group for the past year. Brother and Sister Marion Stern and family visited the Portland church in August, and also visited in Washington. Three of the boys from Camp Waldport spent a few days in Myrtle Point. With the assistance of some Brethren folks they were able to secure and can several hundred jars of fruit and vegetables. They also got potatoes. Our church joined with three other churches in holding union services on each Sunday evening through the summer months. Bro. Stern and others helped teach a successful two-week vacation Bible school. Our council was held on Sept. 5, following a basket dinner at the church. One church letter was granted and two received. We voted to hold a revival meeting this fall and secure Bro. Ralph Hatton of Portland to conduct it; this will be followed by our love feast. Our harvest meeting is to be held on Oct. 29. All church officers for the new year were elected. Bro. Wolff being retained as elder.—Minnie M. Hermann, Myrtle Point, Oregon, Sept. 7.

**Portland.**—We met in council on Sept. 10; our pastor, Bro. R. R. Hatton, was retained as elder. It was decided to take a special Thanksgiving offering to be used in painting the church parsonage in the spring. Our love feast will be held on Oct. 16. On Oct. 17 we will entertain the five northern churches at the Sunday-school and young people's rally. A basket dinner will be served at noon. All are invited. A number of our group attended the summer assembly at Camp Myrtlewood. We enjoyed having Brethren J. W. Lear and Frank Crumpacker as guest speakers during the past summer. A long cherished dream of the Portland church has been realized; beginning on Sept. 1 we are now supporting our own pastor.—Mrs. R. H. Miller, Portland, Oregon, Sept. 16.

### Pennsylvania

**Chambersburg.**—Bro. Wang Tung spoke in our church to a large attendance on the evening of July 19. Assisting in this service was John Quimby, a young man who is of missionary parentage and was born and reared in China. The pastor has just concluded a series of nine pulpit messages on the problem of human suffering. Bro. J. Henry Long of Hershey preached a

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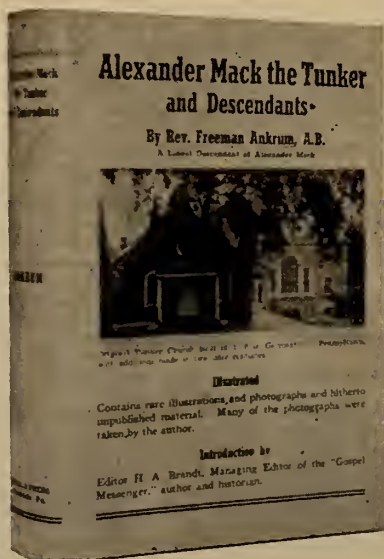
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good sermon on July 11; he preached again on Aug. 15 in the absence of the pastor and family, who were vacationing. Two of our Sunday-school classes have recently served refreshments at public sales and will turn their earnings to the building fund of the church, as all other classes will do, on rally day, Sept. 26. One sale was by Brother and Sister Aaron Ebersole, who were among our main members; they have moved to San Fernando, Calif. An aged friend of our local church, who resided near by until recently, has presented his piano to our church. It was installed just in time to serve our vacation Bible school and is being used regularly now in our Sunday school. We have already sold and distributed in our parish fifty copies of the History of the Church of the Brethren in the Southern District of Pennsylvania.—Ralph G. Rarick, Chambersburg, Pa., Sept. 15.

**Elizabethtown.**—At our business meeting on Sept. 2 the church and Sunday-school officers were elected. The Labor Day meeting of our district was held at Palmyra and we sent two delegates. The primary department had an outing on Aug. 31. Two young people were recently baptized. On Sunday evening, Aug. 29, the Elizabethtown ministerial association sponsored a union vesper service in our church. It was well attended. Dr. Theodore A. Distler, president of Franklin and Marshall College at Lancaster, delivered the address. A combined chorus under the direction of Prof. E. G. Meyer sang an anthem. The following services are planned for the future: a harvest service on Sept. 12; a district Christian educational conference on Sept. 19; the reception for the college students on Sept. 26; the installation services for officers on Oct. 3; consecration services for children on Oct. 10; and the love feast on Oct. 17.—Ella S. Hiestand, Elizabethtown, Pa., Sept. 12.

**Hooversville.**—Our council meeting was held on Sept. 19 with Elder W. D. Rummel presiding. The yearly election of officers was held and Bro. Rummel was re-elected elder for another year. Two members were elected to serve as delegates to district meeting. On July 25 Bro. C. O. Showalter presented a lecture and slides on temperance. On Aug. 8 Bro. Dan Snider, the field regional director, gave an interesting talk on Brethren Service work. On July 4 we dedicated the Christian flag and the American flag. We dedicated the service flag one week later. Several



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of our juniors attended Camp Harmony this summer. One of our brethren has offered to raise a heifer for relief in Europe. Three have been baptized since our last report.—Blanche M. Hershberger, Hooversville, Pa., Sept. 20.

**Huntingdon.**—Since our last report twelve have been baptized. The church and college entertained the Middle District Sunday-school convention Aug. 24, 25. The convocation services of Juniata College were held in the Stone church on Sept. 19 with Bro. C. C. Ellis as the speaker. Our Sunday school has been organized for the coming year. Bro. H. H. Nye was elected as our elder. In keeping with our effort to increase the interest in the Sunday school, a workers' conference dinner was held on Sept. 21 with Bro. Ellis as the principal speaker. The annual reception for the Brethren students of Juniata College was held in the social rooms of the church. The women's work has been very active throughout the years, making it one of the best financial years for that group. Our revival is planned for Oct. 24—Nov. 7 with Bro. John D. Long, pastor of the University Park church, as our evangelist. Our love feast will be held on Oct. 3.—Mrs. Edgar S. Kiracofe, Huntingdon, Pa., Sept. 21.

**Lebanon.**—We held our regular church services on Aug. 1. During the morning service our male quartet sang. In the evening we held a special musical service; the choir sang several numbers and we sang many congregational hymns. The hymns were all taken from the old hymnal and all based on heaven. On Aug. 3 the mother and daughter group had a covered dish social and program. Several of our junior church members attended the camp at Elizabethtown. During the evening service on Aug. 8 Bro. Galen Kilhefner showed slides on the Civilian Public Service and Brethren Service programs of our church. On Aug. 15 our church held a short worship service at the Lebanon County home. The women's missionary society presented each inmate with a small package of cookies, fruit and candies. We are planning for a revival service on Sept. 12-26 with Bro. S. Earl Mitchell as evangelist. Our worship services now are all centered on the revival. Several of our members have been quite ill. One of our boys recently left to attend an aviation school.—Mrs. Ruth B. Reinhold, Lebanon, Pa., Sept. 10.

**Lititz.**—On Aug. 8 Bro. Wang Tung spoke at our morning and evening services. His messages were interesting and inspiring. He also spoke at the vesper service sponsored by the young people. The Lititz church recently enjoyed an old-fashioned service. One of the deacon brethren read a chapter in the Bible, Bro. H. M. Eberly led the congregation in a German hymn and then spoke in German. This was followed by remarks in Eng-

lish by Brethren J. W. Hevener and John G. Hershey. The deacons then gave testimony or announced a hymn, which was sung by the congregation. Elder and Mrs. J. M. Moore were given a surprise on Aug. 26 by the local congregation in recognition of their forty-fifth wedding anniversary. Each family brought their own lunch but all ate together. The supper was followed by a short program with Bro. John G. Hershey in charge. Bro. A. C. Baugher gave the address and Bro. Henry B. Gibbel presented a purse to Brother and Sister Moore, who expressed their appreciation for this unexpected gesture. Two members were recently added to our church, one by baptism and one by letter. The fall council was held on Sept. 8, at which time the Sunday-school officers and delegates to district meeting were elected. We are planning to entertain the joint district-ministerial meeting at our church on Nov. 3, 4. Old folks' day will be observed in our church on Oct. 10, when Elder Abram Eshelman will be the guest speaker. Our love feast will be observed on Nov. 14. Copies of our local church paper, The Lititz Messenger, are sent to all our young people in the service.—Mrs. Louis Huebener, Lititz, Pa., Sept. 12.

**Maple Grove.**—We held a special all-day service on Aug. 8 in commemoration of the fifty years of service of our church, which was erected in 1893. Several people were with us who attended the dedication services fifty years ago. Former pastors and Sunday-school superintendents spoke during the day. Bro. Isaac Wareham of the Snake Spring Valley church conducted a two-week revival meeting here beginning Aug. 9. The attendance and interest were very good. Visiting groups from adjoining churches and special musical numbers contributed much to these meetings. Through Bro. Wareham's efforts, four were baptized. We were glad to have Sister Wareham with us in many of the meetings. We met in council on Sept. 7 and elected church and Sunday-school officers for the coming year. Bro. Murphy was elected pastor and elder. The reports of the treasurers of various committees were encouraging. We are sorry to lose a number of families who have moved from our district. The young people who have left for awhile are missed; some are in service, some in college, and some working. The ladies' aid is busy working for relief. Our members are contributing nicely to the C. P. S. camp funds. A small number of our members have been unable to attend church services for some time because of illness and accidents. The young married people's class held a banquet in honor of their fourteenth year of Bible study together. This class has grown from a few to a crowd. One member was received into church membership by letter on Sept. 14.

## Announcements . . .

### DISTRICT MEETINGS

California, Southern, and Ariz.  
La Verne, Oct. 15-17.

Kansas, Southeastern—Osage,  
Oct. 23-26.

Missouri, Northern—Rocking-  
ham, Oct. 22-24.

Pennsylvania, Southern—Up-  
per Conewago, Oct. 26, 27.

Pennsylvania, Western—Johns-  
town, Walnut Grove, Oct. 27,  
28.

### LOVE FEASTS

#### California

Oct. 20, 7:30 pm, Hermosa  
Beach.

Nov. 7, 6:30 pm, Covina.

Nov. 14, Reedley.

Nov. 14, 4 pm, Los Angeles,  
Belvedere.

Nov. 14, 4 pm, San Bernardino.

#### Colorado

Nov. 14, Fruita.

#### Florida

Oct. 24, Sebring.

Nov. 14, Seneca.

#### Idaho

Oct. 17, Boise Valley.

Nov. 7, Nampa.

#### Illinois

Oct. 17, all day, Panther Creek.

Oct. 17, 7 pm, Sterling.

Oct. 23, 8 pm, Pleasant Grove.

Oct. 31, Lanark.

#### Indiana

Oct. 16, 17, 10:30 am, Nettle  
Creek.

Oct. 18, Blissville.

Oct. 23, Pine Creek.

Oct. 23, Union Center.

Oct. 23, 7:30 pm, Middletown.

Oct. 24, 6:30 pm, Rossville.

Oct. 24, 7:30 pm, Cedar Creek.

Oct. 28, 7:30 pm, Nappanee.

Oct. 29, 8 pm, Roann.

Oct. 30, West Manchester.

Oct. 30, 7 pm, Wabash Country.

Oct. 31, 7:30 pm, Fort Wayne.

Nov. 7, 7:30 pm, Cart Creek.

Nov. 8, 7:30 pm, Wabash City.

Dec. 6, Flora.

#### Iowa

Oct. 17, Waterloo City.

Nov. 25, 7:30 pm, Garrison.

#### Kansas

Oct. 17, Monitor.

Oct. 24, Larned.

Oct. 24, Ottawa.

#### Maryland

Oct. 16, 5 pm, Beaver Creek.

Oct. 16, 6:30 pm, Meadow  
Branch.

Oct. 17, Fairview, Peachblos-  
som.

Oct. 17, 6:30 pm, Flower Hill.

Oct. 17, 6:30 pm, Pipe Creek.

Oct. 23, Broadfording.

Oct. 24, 5 pm, Pleasant View.

Oct. 24, 7:30 pm, Beaverdam.

Oct. 30, 2:30 pm, Longmeadow.

Oct. 30, 6:30 pm, Locust Grove.

Oct. 31, Baltimore, First.

Oct. 31, Woodberry.

Nov. 13, 2:30 pm, Piney Creek.

Nov. 14, Sharpsburg.

Nov. 14, Thurmont.

Nov. 14, 6:30 pm, Frederick  
City.

#### Missouri

Nov. 23, Mountain Grove.

#### Montana

Oct. 30, Glasgow.

#### Ohio

Oct. 16, 7 pm, Beech Grove.

Oct. 16, 7:30 pm, Harris Creek.

Oct. 17, Mohican.

Oct. 23, 7 pm, Lower Miami.

Oct. 24, Pleasant View.

Oct. 30, Danville.

Oct. 30, 2 pm, Akron.

Oct. 30, 7 pm, Stonelick.

Nov. 6, 7 pm, Happy Corner.

Nov. 7, 10:30 am, Wooster.

Nov. 20, Beaver Creek.

#### Oklahoma

Oct. 30, 31, Big Creek.

Oct. 17, Thomas.

#### Oregon

Oct. 16, 8 pm, Portland.

Nov. 7, Ashland-Medford at  
Ashland.

#### Pennsylvania

Oct. 16, Spring Run.

Oct. 16, 1:30 pm, Bareville,  
Conestoga.

Oct. 16, 17, 10 am, Big Dam.

Oct. 16, 17, 10 am, Greencastle.

Oct. 16, 17, 1:30 pm, Ziegler  
house, Little Swatara.

Oct. 17, Elizabethtown.

Oct. 17, Marsh Creek.

Oct. 17, 10:15 am, Codorus.

Oct. 17, 2:30 pm, Lebanon.

Oct. 17, 6 pm, Hanover.

Oct. 17, 6 pm, Newville.

Oct. 17, 6:30 pm, Waynesboro.

Oct. 17, 7 pm, Fairview.

Oct. 17, 7 pm, New Fairview.

Oct. 17, 7 pm, Raven Run.

Oct. 17, 7 pm, Snake Spring  
Valley.

Oct. 17, 7:30 pm, Jennersville.

Oct. 20, 21, 2 pm, Longenecker,  
White Oak.

Oct. 23, 6:30 pm, Pine Glen.

Oct. 23, 7 pm, Three Springs.

Oct. 23, 24, Heidelberg.

Oct. 23, 24, 10 am, Hanover-  
dale, Big Swatara.

Oct. 23, 24, 10:30 am, Hade,  
Falling Spring.

Oct. 24, 10 am, Upper Codorus,  
Black Rock.

Oct. 24, 2 pm, Maiden Creek.

Oct. 26, 27, 10 am, Chiques at  
Mt. Hope house.

Oct. 27, 28, 10 am, Middle  
Creek house, West Cone-  
stoga.

Oct. 30, 31, 10 am, Prices,  
Antietam.

Oct. 30, 31, 1:30 pm, Freder-  
icksburg, Meyer house.

Oct. 31, 5 pm, Carlisle.

Oct. 31, 6:30 pm, Maple Spring.

Oct. 31, 7 pm, Fogelsanger,  
Ridge.

Nov. 6, 1:30 pm, Welsh Run.

Nov. 6, 7, 1:30 pm, Latimore  
house, Upper Conewago.

Nov. 6, 7, 1:30 pm, Richland.

Nov. 7, Ephrata.

Nov. 7, all day, Palmyra.

Nov. 7, 10:15 am, Shrewsbury.

Nov. 7, 6:30 pm, First church,  
Philadelphia.

Nov. 7, 7 pm, Beachdale.

Nov. 7, 7 pm, Dunning's Creek,  
Holsinger house.

Nov. 7, 7 pm, Norristown.

Nov. 7, 7 pm, Plum Creek.

Nov. 7, 8, West Greentree,  
Greentree house.

Nov. 13, 2 pm, Hatfield.

Nov. 14, Lititz.

Nov. 14, 7 pm, Germantown.

#### Tennessee

Oct. 16, Beaver Creek.

Oct. 16, Pleasant Valley.

#### Virginia

Oct. 16, Christiansburg.

Oct. 16, Madison.

Oct. 16, Olean.

Oct. 16, 5 pm, Burks Fork.

Oct. 16, 5 pm, Pleasant Val-  
ley.

Oct. 17, 7:30 pm, Garber's  
church, Cooks Creek.

Oct. 17, 7:30 pm, Linville Creek.

Oct. 24, 7 pm, Mill Creek.

Oct. 24, 7:30 pm, Unity at  
Fairview.

Nov. 6, 5:30 pm, Laurel  
Branch.

Nov. 7, 7:30 pm, Summit.

Nov. 13, 7:30 pm, Timberville  
at Mt. Olivet.

Nov. 14, 6 pm, Elk Run.

#### West Virginia

Oct. 24, Knobley.



We will have our love feast on Oct. 3.—Florence Kelley, Elton, Pa., Sept. 13.

**Palmyra.**—Brother and Sister Dean Frantz came to our church in June to begin their work as the summer or assistant pastors. On June 13 Brother and Sister F. S. Carper and Bro. W. F. Garber brought us the Annual Conference echoes. Our vacation Bible school was conducted June 21—July 2; Bro. Dean Frantz was the director. There was an interesting closing program on July 3. Brother and Sister Frantz took the various groups of young people to the pine woods for Bible study and devotional services during the week and on Sunday evening for vesper services. On July 5 the Sunday-school outing was held in the pine woods. Seven of our young people and two leaders from our congregation attended the camp at Elizabethtown College. We have a peace and relief offering on the last Sunday of every month. The sisters' aid society has an all-day sewing on the first Thursday of the month; they serve a noon meal and a number of working people from the various factories buy their lunch here at a reasonable price. During August we had the following persons as guests in our regular Sunday services: Brethren Jesse Reber, Jesse Ziegler, Luke Ebersole and Stauffer Curry. Each of them preached interesting sermons. We also had an interesting harvest home service, at which time fresh fruits and vegetables and canned fruits were on display; these were sent to Camp Kane. The Labor Day meeting for the Eastern District of Pennsylvania was held here; Bro. Raymond Peters was present and spoke at the three sessions.—Mrs. Moses Groy, Palmyra, Pa., Sept. 15.

**Pleasant Hill.**—We met in council on Sept. 18. Our love feast will be held on Oct. 10 with a pre-love feast service on Oct. 9. Several officers and three delegates to district meeting were elected. We are planning a Bible conference to be held sometime after Jan. 1. Our revival meeting will be held Oct. 28—Nov. 7 with Bro. Ollie Hevener of Manheim as the evangelist.—Paul K. Newcomer, Spring Grove, Pa., Sept. 20.

**Springville.**—Bro. Amos Heisey gave us an inspiring report of the Annual Conference. Harvest home services were held on Sept. 12 at the Mohler house with Bro. Phares Forney as guest speaker. Our revival meetings will be held Oct. 24—Nov. 7 with Bro. Ralph Schlosser of Elizabethtown as the evangelist. Our C. P. S. goal to date has been reached.—Mrs. Mark Royer, Denver, Pa., Sept. 14.

**White Oak.**—We met in council on Aug. 5 with Elder C. W. Gible presiding; Sunday-school officers were elected for the Longenecker house. The church decided to give our boys in C. P. S. camps \$10 a month. Delegates were elected to the district meeting to be held at Lititz in November. Our harvest meeting was held on Aug. 7 at the Kreider house; we had a good attendance and Brethren David Gible, Clarence Horst and Harry Neff brought the messages. Bro. Alton Bucher recently preached at the Manheim house. The sisters of our congregation met in the basement of the Manheim church to can fruits and vegetables for Camp Marienville; canning has also been done in various homes. Our love feast will be held at the Longenecker house Oct. 20, 21. Our revival will start Nov. 14 in the White Oak house with Bro. J. W. Fidler in charge.—Milton L. Hershey, Manheim, Pa., Sept. 20.

### Virginia

**Briery Branch, Sangerville.**—Our women's work has been progressing nicely, meeting in an all-day meeting once a month. We have been filling a box for relief and doing various kinds of needlework. Several of the college students from Bridgewater have filled our pulpit on Sunday mornings. Some of the Sunday-school classes have been taking charge of the opening of the Sunday school. Brother and Sister DeMasters brought an inspiring musical program to the B. Y. P. D. We were happy to have a group of the boys from Camp Lyndhurst with us recently. We have been having regular monthly C. P. S. offerings. Two girls represented our young people at Camp Bethel. The aid society has been faithful in remembering the boys in service. We had a good vacation Bible school with an enrollment of sixty. Pastor I. J. Garber was assisted by home talent in teaching the school. Several of our organizations gave \$37 to the Red Cross. Sister Fay Driver has been selected as the B. Y. P. D. president for another year. The young people recently enjoyed a camp-fire service. We were happy to have the young people from the Clover Hill Methodist church bring an exchange program to us. The aid society, with the help of the Sunday school, supported weekday religious education in our school during the past winter. The sunshine sisters recently exchanged gifts and drew names for another year.—Mrs. Myra Pitsenbarger, Bridgewater, Va., Sept. 18.

**Cannon Branch.**—Two junior girls, three intermediate boys and five young people enjoyed rich experiences at Camp Bethel. A group of our young people spent three week ends at the Madison work camp. On June 27 the district round table met at our church with helpful sectional conferences, social and recreational hours, and inspirational messages by Brother and Sister Warren D. Bowman. The women have continued to meet monthly and have done welfare sewing. A layette for the wife of a man at Camp Lyndhurst has been made and sent. We have not been able to support Camp Lyndhurst with fresh vegetables and home canning as we so much would like to do because of the drought through this section. Two delegates and a large representative group of our membership attended the district conference at Oaktown the second week of August. Seven members, including our pastor and wife, attended the regional conference

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The October 30 issue of the Gospel Messenger will contain a 16-page supplement of Christmas suggestions. Additional suggestions will be carried in the November 6, 13, and 20 issues.

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at Roanoke. Two of our young people started their college life at Bridgewater this year. A. J. Caricofe of Oakton will lead us in our series of meetings in October.—Mrs. Crystal D. Wakeman, Manassas, Va., Sept. 13.

**Chimney Run.**—On Aug. 8 Elder J. M. Foster and wife of Bridgewater came to us in a two-week revival service. We have been brought closer together by Bro. Foster's helpful and spiritual influence. We were also glad to have Bro. M. G. Sanger and some folks of the Sangerville church with us during the meeting; they contributed some special music. Four were added to the church by baptism and one awaits the rite. Two have been reclaimed to the church.—Zella Kniceley, Warm Springs, Va., Sept. 9.

**Cooks Creek.**—Pastor and Mrs. Jacob F. Replogle are receiving congratulations on the birth of a son, James Snader, on July 12. A two-week Bible school in the Garber church proved helpful to the church and community. A number of our young people attended Camp Bethel. Our pastor and six others attended the Roanoke regional conference. Two of our ministers have gone into other fields of work; Brother and Sister O. F. Bowman have accepted the pastorate at Tearcoat, W. Va., and Bro. Raymond Flory has gone to Bethany Seminary. At our last council two officers were elected to finish the unexpired terms of Bro. Bowman. On Aug. 29, following the preaching services, the Sunday schools in our congregation met in a joint outing. Our Lord's Acre project proved a success. Forty bushels of potatoes were harvested from part of a lot at the parsonage and sent to Camp Lyndhurst. Beginning on Oct. 3, a revival will be held in the Garber church with Bro. Earl M. Bowman as evangelist, and close on Oct. 17 with the love feast.—Olive M. Flory, Harrisonburg, Va., Sept. 8.

**Copper Hill.**—A week's Bible school was held at Mt. Union, a mission point in this congregation, and a week at Copper Hill, under the direction of Elizabeth Glick of Bridgewater; the enrollment was eighty-eight. One junior boy spent a week at Camp Bethel and four of our intermediate girls also spent a week there. Bro. Ezra Bowman held a two weeks' meeting here during August. Each evening he told stories to the children and taught them songs. There were splendid attendance and interest and two were added to the church by baptism. We have started remodeling our church and have raised over \$1,000 for the project. We raised the church three feet and are fixing a basement under the church. We are planning to install a furnace. We held our church council on Aug. 21. Bro. C. E. Eller was retained as elder and other officers for the year were elected. We reorganized our ladies' aid with Mrs. D. H. Shaver as president. Our love feast will be held on Sept. 25.—Cassie Shaver Fralin, Bent Mt., Va., Sept. 8.

**Elk Run.**—On Sept. 11 our church met in council. Prior to this date the elder had sent to each member a personal message, including the questions formerly used on the annual church visit; a splendid response was received, including many helpful suggestions for the upbuilding of the church. At this council the

officers for the coming year were elected. Bro. W. H. Zigler was again elected as elder and pastor. Our local pastoral board is studying the ministerial pension plan with the idea of the church adopting it. Plans are under way to paint our church building. We are expecting the district conference of the Second District to be held here next spring. The date for our love feast is Nov. 14, beginning at 6 p. m. Bro. J. C. Garber of Staunton is to hold our revival meeting, beginning Oct. 11 and continuing for ten days. The third Tuesday of each month is the time when the Camp Lyndhurst truck visits our community for supplies. The fourth Sunday is the time for the regular C. P. S. offering. June 13 was observed as children's day, and they with their teachers had charge of the entire service. A number of our young folks attended the different conferences at Camp Bethel during the summer. Because of the absence of so many of our young people in the service and various kinds of employment, the B. Y. P. D. has not met in regular meetings, but those who still remain have been taking charge of the regular Sunday morning devotions, and in the absence of the pastor they have charge of the entire hour. The men's work has reorganized, reappointing Bro. W. H. Zigler president. The women's work has elected the writer as president again.—Mrs. Lucy A. Zigler, Churchville, Va., Sept. 15.

**Greenmount.**—Two vacation church schools were held this summer in our congregation—one at Bethel and the other at Bethany. The enrollments were small but the attendance and interest were good. Bro. Isaac Garber held our revival meeting at Mt. Zion; there were eight converts. Bro. Jacob Replogle is holding the meeting at the Fairview church Sept. 16-26. Seven of the Fairview and Greenmount boys attended the junior and intermediate camps at Camp Bethel. Pastor M. J. Craun and eight other members of the Greenmount and Fairview churches attended the regional conference at Roanoke. The Mt. Zion B. Y. P. D. has greatly improved the interior of their church with paint and stained glass windows.—Effie S. Wampler, Harrisonburg, Va., Sept. 11.

**Little River.**—Bro. J. H. Kerley of Crimora, Va., preached a series of evangelistic sermons here Aug. 22—Sept. 5. The central theme of these inspiring sermons was Christ in the midst of human needs. Sixteen persons were baptized and three renewed their faith. Our elder, Bro. W. H. Zigler, helped with the song service during the revival. We have several boys in the service; one was killed in North Africa. We had a twenty per cent increase in Sunday-school attendance this summer. We are looking forward to having our council meeting on Sept. 19 and our love feast soon afterward.—Alice Peters, Goshen, Va., Sept. 14.

**Middle River.**—Our revival meeting was held July 25—Aug. 8 by Bro. Murray Wagner of the Pleasant Valley church. As an immediate result four were baptized. Our church was represented at some of the camps at Camp Bethel and at the district young people's week-end camp there. The mothers and daughters are sponsoring the project of writing to our boys in camp

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each week. Eight from our church attended the regional conference at Roanoke. We met in council on Aug. 21. Bro. F. Y. Garber was elected elder for another year. Our love feast will be held on Oct. 3. Our training school will begin Oct. 17 and be held on seven successive Sunday nights. Bro. J. M. Henry of Bridgewater will teach the adult class, using the Gospel of John as the course of study. There will be classes for all and everyone is welcome.—Bessie Diehl Flory, Grottoes, Va., Sept. 20.

**Olean.**—Our revival meeting was closed on Sept. 19. Pastor J. E. Barton conducted the services; he became suddenly ill but was assisted in the series of meetings by Mr. and Mrs. Floyd Carter from the Oakvale congregation. His condition became better, however, and he was able to continue the services. We feel that our meeting was a success; seventeen members were received by baptism. We plan to have our love feast on Oct. 16. Our prayer meetings will continue on Wednesday night and our young people's meeting on Sunday night. We have very good attendance at Sunday school.—Mrs. Paul Reed, Kerns, Va., Sept. 20.

**Pleasant Hill.**—We met in council on Sept. 11 with Elder A. N. Hylton in charge. The Sunday-school officers were re-elected. Since our last report seven members have been received by letter and one by baptism. On Aug. 22 Bro. Wang Tung spoke to a large audience. An offering of \$22.50 was lifted. The deacons made plans for a love feast, which will be held on Oct. 9 at 7 p. m. Our aid society is very active with Sister Effie Harris as president.—Mrs. Aver M. Cannaday, Willis, Va., Sept. 13.

**Pleasant Valley.**—We sent two delegates to district conference, which was held at the Topoco church July 27-29. We were also represented at regional conference, which was held at Roanoke, Va. We were happy to have Bro. Wang Tung visit our church on Aug. 17. On Aug. 18 he visited the Reidsville church, which is one of our mission points. He brought interesting messages on the customs of China. The offering amounted to \$20. We have recently received four member, two by baptism, one on former baptism and one by letter. On Sept. 18 we held our council meeting with Elder H. L. Reed as moderator. The deacon brethren gave a very favorable report of their yearly visit. Officers to serve the church for the coming year were elected. Our love feast will be held on Oct. 16, beginning at 5 p. m.—Mrs. Everett Reed, Alum Ridge, Va., Sept. 21.

**Staunton.**—Bro. William Wilhelm was licensed in June to preach for another year. We have purchased a pipe organ, which will be installed by the first of October. Our congregation held two Bible schools, one at the Staunton church and the other at Arbor Hill. As a direct result of the Bible school eight were baptized and two others await the rite. During July our pastor conducted a series of sermons at the church in Junior, W. Va., and in his absence we were glad to have Prof. Marshall Wolfe of Bridgewater and Bro. Frank Garber of the Pleasant Valley church preach for us. At the September council all Sunday-school officers were elected. Our church decided to adopt the ministerial pension plan. We are going to take up the study advised by the Advance Movement, namely the stewardship of life. Our love feast will be held on Oct. 1.—Anna Flory, Staunton, Va., Sept. 14.

**Wakeman's Grove.**—We are enjoying the good work Bro. Owen Landis and wife are doing in building up our Sunday school. At the spring council we were glad to welcome them into our church by receiving their letters of membership, as well as those of Bro. L. S. Miller, our elder, and wife, who have served us so splendidly for a number of years. Bro. Homer J. Miller held our evangelistic meetings July 25—Aug. 8. Five were baptized. On Aug. 1 a special council was held and Bro. Owen Landis was elected to the ministry. He and his wife accepted the call and he preached his first sermon on Sept. 5. We have good attendance at Sunday school. Our aid society meets once a month.—Mrs. Ida Barrick, Edinburg, Va., Sept. 15.

#### West Virginia

**Knobley.**—Bro. Earl Snader, who served our church as summer pastor, closed his work by having an all-day service on Aug. 29. We paid his salary and have a nice balance in our church treasury. We met in council on Sept. 4 with Elder B. W. Smith in charge, and elected Sunday-school and church officers for the coming year. We elected Bro. Smith as our elder for another year. We plan to get a full-time pastor soon and also to elect and install two deacon brethren on Oct. 24. We are looking forward to having Bro. B. B. Ludwig with us to hold a meeting, beginning Oct. 18 and closing with the love feast on Oct. 24. We extend a hearty welcome to all to come to these meetings. Bro. Albert Burgess of Keyser, W. Va., preached for us Sept. 19 and told us about the district meeting at Egdon. We hope to have the district meeting at our church next year.—Maude Gardner, Antioch, W. Va., Sept. 20.

**Oakvale.**—Sister Garnett Tiller held her regular appointment at our church on Sept. 12. Several were present and Sister Tiller gave a Spirit-filled sermon that was enjoyed by all the congregation.—Fannie Boothe, Oakvale, W. Va., Sept. 17.

**Spruce Run.**—We met in council on Sept. 11 with Elder J. S. Showalter in charge. Elder E. H. Kahle was chosen as pastor for the coming year, provided he will accept. Bro. Showalter was chosen as elder. The date for our love feast is Oct. 9, beginning at 2:30 p. m. An invitation is extended to other churches to be with us at that time. The B. Y. P. D. meets twice each month for interesting programs.—Lena B. Shaver, Lindside, W. Va., Sept. 13.



A MILEAGE AND INFORMATION CHART beautifully lithographed in colors accompanies each map. Measuring 18 by 22 inches, this chart is sufficiently large to present a wealth of information—correct distances between all cities of Biblical importance, names and elevations of mountains, lakes and Holy Land cities, the climate and products of Palestine and a classification of population. This very interesting chart is both informative and appealing to the eye.

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● The segment shown here is only a small part of the map, which is approximately 36 x 39 inches and includes all of Palestine and surrounding areas.

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BRETHREN PUBLISHING HOUSE  
ELGIN, ILLINOIS



# GOSPEL MESSENGER

Volume 92

October 23, 1943

Number 43



## Crowds of People Passing By

BY R. CHARLOTTE WEAVER

Crowds of people passing by,  
Hither, thither, everywhere,  
Tell me where and why you go,  
Who you are, or better still,  
Who or what you'd like to be.  
Do you dream and long and hope?  
Do you live the life that's yours?  
Can you boast a conscience free  
And a soul of glowing worth?  
Can you find the beautiful  
Here and there and everywhere  
As you pass along the way?

Crowds of people passing by,  
Hither, thither, everywhere,  
How I long that you might know  
God your Father loves you all.  
How I yearn for you to have  
Noble dreams that spur you on—  
Hopes and strong desires to build  
Bigger souls and consciences,  
Glowing lives that radiate  
Loveliness in thought and deed  
Always, always, everywhere  
As you pass along life's way.

Bridgewater, Va.

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## *Around the World...*

The Illinois Woman's Christian Temperance Union closed its fiscal year with about 3,900 new members.

The Rev. John W. Keogh, president of the Catholic Total Abstinence Union, says it is time we had total abstinence education in all colleges, high schools and elementary schools.

The war department announces that there are 450,000 American Negroes in the armed forces. Twenty-five thousand are serving in North Africa, and ten thousand in the South Pacific.

Since 1914, following the example of Cleveland, Ohio, community trusts have been set up under formal resolutions in more than seventy-five cities in the United States and Canada. Eleven have each received gifts of \$1,000,000; four in excess of \$5,000,000.

There is complete religious freedom in India. In 1833, the charter act provided that no native of India should be disbarred by race, color or religion from holding any office. In 1858, Queen Victoria proclaimed that "none be in any way favored, none molested or disquieted by reason of their religious faith or observances."

Rand McNally and Company reports that Mary Alice Jones' book, *Tell Me About God*, has so heavy a demand that the first printing of 10,000 copies was increased by 10,000 before publication on Oct. 1. Rand McNally considers this book the most important, and most beautiful book of its kind the company has ever published and is planning to give it special promotion.

Rose Oller Harbaugh, manager and book buyer of the book section at Marshall Field's department store in Chicago, reports that this fall they are especially featuring religious books. The constant growing interest in religious books consistently follows the trend indicated in the record making sale of *The Nazarene* and *The Robe*. She predicts the coming holiday season will set an unprecedented record in the sale of all religious books.

The most important church news to come out of Germany since the beginning of the war, according to one editorial opinion, is the report that a basis of agreement has been reached which unites the "moderates" and the Confessional church group in opposition to Nazi racism and anti-religious teaching. The report originates in Geneva and is transmitted to this country by Religious News Service.

A twelve-point agreement has been drawn up after prolonged discussions initiated by Bishop Theophilus Wurm of Wurttemberg. Bishop Wurm has been identified with Pastor Martin Niemöller and the Confessional group, but he has succeeded in bringing to the position long held by that group the moderates who followed such men as Bishop Marahrens. Bishop Marahrens was the one who ordered the clergy under his direction to take the oath of allegiance to Hitler in 1938 after Niemöller was rearrested following his trial and acquittal. Now his group has come over to the position which sent hundreds of Confessional church pastors to prison.

They insist on holding onto the Old Testament instead of throwing it out as a Jewish document. They maintain their obligation to preach the gospel to all nations instead of keeping it within the national Reich church. They assert that the church is under obligation to preach the Word of God to the state as well as to others. They underline their faith that the church is independent in its nature and its confession.

"The fact that the German church can so assert its integrity and reaffirm its mission after all that it has suffered should be an occasion for gratitude to God throughout Christendom," according to this editorial comment.

• • • • •

More than 23,000 doctors, 8,000 dentists, and 4,200 chaplains have been appointed army officers from civil life.

Failure of rains in India meant famine fifty years ago. Today, the railways, the vast irrigation system and the special famine code drawn up in the light of practical experience, have removed the threat of famine. Since 1900, there has not been a serious famine.

The mere reading of the Scripture in a church in Norway so upset a Quisling officer that he fled from the service, according to a dispatch from Stockholm to Religious News Service. The reading included the words, "But he that is greatest among you shall be your servant. . . . Whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted."

The first Bantu woman doctor in South Africa, Caroline Nompozola, has obtained her degree in medicine at Glasgow University, Scotland.

A team of twenty-three Methodist ministers and lay preachers visit war factories in Britain to hold short midnight services for the workers. The machines go on, but the workers attend the services in small groups.

The United Lutheran Church has completed negotiations to purchase the J. P. Morgan home in New York City. The forty-five-room mansion of the man who was once America's leading financier will house the headquarters staff of the United Lutheran Church.

Women chaplains for service with the women's branches of the army and navy are to be asked of the government, according to a resolution adopted by the American Association of Women Preachers. About 150 ordained women attended the annual convention of this group in Chicago recently.

The British government has promised a grant for the establishment in the Gold Coast of an Institute of West African Arts, Industries, and Social Science. The institute will be at Achimota College. The aims of the organization are the study of teaching, and the development of local crafts and industries in the light of modern experience, and the study of local customs, social life and economic conditions.

Dr. Hu Shih, noted scholar and former Chinese ambassador to the United States, has consented to serve as honorary consultant and adviser to the Library of Congress in the field of East Asiatic literature, according to a recent announcement by the librarian. There is in the Library of Congress a collection of 230,000 Chinese books, reputed to be the largest Chinese library outside China and Japan. Through Dr. Shih's efforts, many of the rare books of the national library of Peiping were brought to this country for safekeeping and microfilming.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

OCTOBER 23, 1943

Number 43

## ... Editorial ...

### Why Be Afraid of Either?

THE second chapter of Hebrews speaks of those "who through fear of death were all their lifetime subject to bondage." A good many people still live under the cruel bondage of that fear. What a terrible tyranny it is!

Deliverance from that fear is one of the great blessings of fellowship with Christ, and the sweetness of it is too great to measure.

But what is that thing which, while it makes people unafraid of death, makes them, at the same time, afraid of life—shrinking from its responsibilities and the human contacts which it entails? And from the opportunity for soul enrichment which real living brings?

That was not the thing which moved the great man who said that "neither death nor life . . . nor any other creature" could separate him from the love of God in Christ Jesus which kept him from all fear.

E. F.

### A Cue From the Doctors

THAT life must be faced and wrestled with on the level of everyday actualities is a conviction coming to many who may have prided themselves on being specialists in their profession. Speaking out of the experience of medical men, we have this from Commander A. S. Hyman, M. C., U. S. N. R., now somewhere in the Solomons and writing as health officer for the base:

"I think that the one lesson which the medical profession has learned in this war is that every specialist is still a doctor and that in military service all medical officers are expected to handle any medical situation. Many of us, I am afraid, have been living in gradually decreasing pigeon holes of medicine and there has been a definite tendency to develop the superduper type of specialist. The war has put a stop to all that by insisting that we are all doctors equipped to handle the basic med-

ical problems. Perhaps this will be one of the outstanding medical achievements of the war—the breaking up of the vicious circle of more and more specialties."

What the doctors are learning should be a cue for all who would serve their day and generation in a large and practical way. We do not need more specialists of the "superduper" type nearly as badly as we do those who have the wit and will to do the thing at hand.

H. A. B.

### The Coming Victory of Faith

FAITH, not arms, is the victory that overcomes the world. In varying degrees that victory has been won many times already. The fuller measure of it for which we still wait does not seem very near, but it is on the way. The stars in their courses are fighting for it.

The devout young man who saw the Lord in the year that King Uzziah died saw also the coming of the Prince in whose reign peace would increase from that day on forever. He saw clearly and correctly. Wars and world wars notwithstanding, the twentieth century has had more years of peace and seeks it more passionately than did the centuries when kings went out to battle every time the spring came round (2 Sam. 11:1). But it is blind and cannot see afar off, else it would seek peace more wisely.

Other centuries if not yet this one—God grant it might be this one—will seek peace the wiser way. Many hearts would like to see that way tried now and many more are almost persuaded. The dilemma of the latter class is truly pathetic but it is also prophetic. They cannot bring themselves to trust the way of nonviolence in such a terrible emergency as that in which we are caught, neither can they quiet their doubts that the way of unlimited violence is right, with all the terrible things which it involves. This doubt that will not be stilled in



thousands—we believe it is millions—of troubled hearts today is the promise of the day when faith will have its way, a way that will bring real victory.

There is no better illustration of the point we make than the strange case of the illustrious editor of *The Christian Century*. No one has felt the force of the dilemma more than he, nor contributed more to the study of it. He writes learnedly and sympathetically of the confusions and illusions and tortured consciences of his brethren. The strange feature of his treatment is the solution which he offers. Its attractiveness is beyond dispute for it gives instant relief from all moral strain. To effect this he has devised or discovered the doctrine of nonethical necessity.

The idea is that the way of violence is upon us in all its fury and we cannot escape it. Being members of the community, we must and do share in its every organized effort and the whole nation is now organized in a great struggle for military victory. We all participate in this struggle whether we will or no. Since this is so without our choosing, no question of right or wrong is involved. There was plenty of wrong in the conditions which led up to this situation, but now that the catastrophe is here, the moral question does not apply. It's too late for that. We have only to accept this judgment of God in penitence for the sin which brought us to this pass. We are not sinning now; we are in hell paying the penalty for past sin.

So even hell has its good side! You don't sin there! But Jesus knew men who were "guilty of an eternal sin" (Mark 3:29) and therefore kept on sinning when they were in hell. Waiving that point, the foregoing easy answer is too good to be true. It is a plain retreat from reality in two particulars.

First, it recognizes only absolutes, denying or ignoring relative values. Granted the compulsion of some participation in the war, there is still much room left for choice. You can work at it as hard as you can or as little as you must. You can do this, much or little, wholeheartedly or under protest. You can submit in quiet resignation or you can tear yourself in rage and defiance. You can refuse to do many things and take the consequences. To say or imply that no moral quality attaches to these choices is absurd.

Second, and more vitally, it contravenes the moral axiom that it is always right to do the best you can. That may not be the best way of stating it. Let us take it apart that we may see it clearly. (1) In every situation there is the best possible attitude toward it, the best possible thing to do about it. (2) One ought always to do the best possible.

(3) It is always right to do what one ought. Not all the labored ratiocinations (let us be charitable and not say rationalizations) of our esteemed editor can explain away this simple truism. It certainly cannot be done by maintaining that its *rightness* is without ethical content. There is no such thing as an amoral or non-ethical *ought*. This *right* is an outright *ought right*.

If Brother Morrison would say that he is supporting the war effort of his country because he thinks it right to do so, that position would command the respect, not the approval necessarily but the respect, of all right thinking people. It is the attempt to disclaim moral responsibility for his decision that is so disappointing. It ill comports with the high place he has earned for himself as a leader in Christian thinking. It cannot stand.

Which is precisely why this distinguished case is such an encouraging portent of the coming victory of faith. There is a pacifist in the southwest corner of the brother's subconscious mind who will not be hid. We get occasional glimpses of him when he comes up for air. He will give the great personality which shelters him no rest until he accomplishes that which pleaseth him and prospers in the thing whereto he is sent. He will not allow his beneficent patron, inconsistency regardless, to give moral sanction to the awful inhumanities of war. He will not let him believe that righteousness depends for its survival on the instruments of hell.

So be it and God be thanked. It is far better to be inconsistent in struggling toward the right than to be consistently settled in the wrong.

What it all means is that the greatest thing in the world is love; that the mightiest force in the universe is spirit; that the last war will be won by goodwill. At what cost no man can foresee, but "the recollection of quality remains long after the price is forgotten."

What shall I more say? The time would fail me to tell of all who through faith subdued kingdoms, turned to flight the armies of the aliens, quenched the power of violence and out of weakness were made strong. These all having obtained a good report through faith, received not the promise, God having provided some better thing concerning us, without which neither they nor we can ever be made perfect.

Wherefore let us run with patience the race toward that "better thing," looking unto the Author and Perfecter of our faith. We have not yet resisted unto blood striving against sin. Faith is the victory that overcomes the world. E. F.



## THESE ARE THE CHURCH

BY WHEATON PHILLIPS WEBB

THE country preacher from Decatur Hollow looked down the weedy row of potatoes in the parsonage garden and dug in with the hoe. The philosophic toad that shared his garden disappeared under the shelter of a gourd vine by the fence. Every parson, he told himself, needs a toad to talk to on occasion—just to restore his lost temper. He needed the toad now, when he thought about the visitor with the flabby skin from the summer colony whom he had met yesterday.

The man had taken in his church with one appraising stare—it did need a coat of paint, the country preacher admitted to himself, swallowing his pride, but the paint would come in time. "You've certainly got grit," the visitor had said, "staying out here all year in the sticks." That had hurt him a little. He had never thought of his valley as "the sticks"—it had not taken grit to stay there in God's country. "I don't see why you do it," the man had added. "The church has failed. If it ever had any power, it hasn't got it now. There's a new day ahead, but the wave of the future isn't running your way, is it now? Can't hold the young folks like they did back in my day. . . ."

The country preacher brushed back a leaf of his gourd vine and poked his toad gently. The toad shambled off under another leaf. The country preacher had read more than one editorial lately, critical of the church. Maybe the church was failing. His was a crossroads church where three roads met (Decatur Hollow was not big enough to be four corners) with not more than twenty-five worshipers on a fair Sunday. Sometimes, though, when the people lifted their voices in song, he knew there just were no small churches of Jesus



Christ. But twenty-five folks. . . . No, that was not what you would call a crowd, but what was the church anyway?

"Jug-of-rum!" suggested the toad hoarsely underneath the gourd vine.

"Not on your life," said the country preacher stoutly. "These people are dead sober about a kingdom."

The church a failure?

Slowly he began to feel his way toward the light. Why, the church was Fred Peck down at the sawmill, Black Mollie, Grandma Royce and those young college people down the road who had just spent a week at Northfield. He straightened his shoulders a little. One thing certain, Fred Peck, Black Mollie and Grandma Royce and those young folks had not failed—yet! It was easy for the big man from the city to talk about the church as if it were a machine that had lost its spark plug, but up here in the country the church was your neighbor across the fence.

He looked across the valley now, thinking of these faces that he loved. There was Fred Peck. When the depression hit the valley in the 30's, Fred had been employed in the lumberyard down in the next town. Everybody said he was lucky to have so good a job, what with his wife and their five children. Then one day Fred found that the depression was striking at his firm. His employer was resorting to crooked business practices.

All his life Fred had been honest, and it had never occurred to him that he could be a partner to this loss of the company's integrity. He never talked it over with the country preacher, or anybody, but he made his decision; one night he





walked out of the mill and did not come back. Things were not so easy at first. Nobody would ever guess how much the man must have prayed.

Anybody would admit it was a fool venture to quit a good job when you had all those hungry kids on your hands. But somehow the Pecks weathered through those next months. They did not complain. People liked Fred and they came to him with a small job now and then. Gradually—it came so slowly he scarcely realized how he got into it—out of his own little shop there emerged a new lumber company that ran on the honest principles Fred had learned to live by when he was a boy in the church down at the three corners.

The church a failure? Well, Fred Peck was the church, was he not? You could not call him a failure, could you?

Or take Mollie, the only Negro in his congregation. Everybody loved her, and her chicken dinners melted in your mouth. There was one person in the church—a good-hearted woman who had never thought about it much—who never understood how you could eat Mollie's cooking—her hands were so dark, and all! But the winter before, the ice storm had knocked down the woman's chimney, and she could not use her stove. It was Mollie who took in a kettle of soup and hot rolls, and Mollie who straightened up the house for her—just as neighbors will. And the woman had told the country preacher once that spring, "Mollie? She has the most beautiful hands I ever saw." The church a failure? Not as long as Mollie was going her quiet way on gospel-bearing feet, ridding the world of racial prejudice by her love!

Then there was Grandma Royce. You would not ordinarily think of Grandma Royce when you spoke of the church triumphant, but sometimes the church triumphant is a little wrinkled old lady with white hair and a twinkle in her eyes. There had been a time back in the 30's when the country preacher had told one Sunday evening the story of how Mussolini, who needed money to finance the Ethiopian campaign, had stood all day long in a great flag-draped stand in the recently reclaimed Palatine marshes, holding in his hands a steel helmet worn by an Italian soldier in the other war. Thousands of peasants had put their most precious possessions in that tin hat.

Most of his sermons, the country preacher told

himself, had evaporated, but you never could tell when one would crystallize. When he reached the parsonage, there stood Grandma Royce in the warm lamplight of the hall. She put in his hand a tiny parcel wrapped in tissue.

"Why! it's your wedding ring," he had said as he opened the package.

"I want you to take it," she had said, "and have the gold melted. If those dear Italian women will give their wedding rings to pay for a war whose meaning they can't understand, I want to give my wedding ring to Christ to help feed the children at our conference children's home."

The country preacher had a lump in his throat for a minute. He saw the ring shining up at him in the warm light, and he knew she was thinking of Eggleston Hill fifty years ago when a boy had slipped that ring on her finger up there under the apple blossoms. There had been hard years on the farm, and shining hours, too, like the one when her

boy was born, and when they laid the cornerstone for the new house, and that other silent hour when she stood by a grave as deep as desire. Everything that had ever happened to her of beauty was in that ring—and she was giving it to Christ. The country preacher had tried to give it back to her; somehow that ring was like the alabaster box and like the water from the



well at Bethlehem-by-the-gate. You could not sell a ring like this or give it to the poor, but she would not take it back. Queer how she wanted even this to be Christ's!

For a long time he would not talk about it. Then one day he just had to tell a neighbor. You could not keep a story like that to yourself!

"Fiddle!" said the neighbor, "Grandma Royce is holding out on you. She was married twice. She's got another ring."

The country preacher was stunned. He made a beeline for Grandma Royce's house.

"Have you . . . have you . . ." (he swallowed his words twice before he got out the question). "Did you—have another wedding ring, Grandma?"

The old lady's eyes twinkled. "Bless you," she said briskly, "I married my first man out of love—he gave me the ring. My second husband I married out of pity—he was too stingy to have bought a ring—but if he had" (there was sudden resolution in the puckery lips) "if he had, you should have that ring, too!"



The church a failure? Well, Grandma Royce was the church, wasn't she? Grandma Royce's religion had not tuckered out yet, not by a . . .

"Jug-of-rum!" interjected the philosophic toad under his gourd vine.

"Quiet!" said the country preacher.

He remembered the man from the summer colony again. "Church can't hold the young folks anymore . . .?" Maybe not—maybe—said the country preacher. He thought of that summer back in 1941 when he had gone to Northfield. He had wandered one evening out to the knoll where Dwight L. Moody and his wife were buried under the big elms. Presently he found himself in a group of fifty young people from a summer conference. Their service was ending, and they were singing *Follow the Gleam*. He watched them as they came down from the knoll one by one.

The first was a youngster with a face as keen as a hawk's, and fingers, he decided, that would make a surgeon—a boy going out into a world where global hatreds would frustrate every dream and plunge his youth into the black pit of war—that boy with hands to heal a world. But he was descending that slope with chin up and shoulders back, singing:

"Banners unfurled,  
O'er all the world,  
Follow the gleam!"

Next came a Chinese girl. He learned afterward she was preparing to return to her own land as a teacher; a girl bound for a land where bombed and homeless people were on the pilgrim road again. She knew this, but she was deliberately pitting her life against the suffering of the world.

After her came a frail little girl, horribly crippled, but with the sweetest face he had ever seen. On her crutches she half stumbled down the hillside, but her chin was up and her eyes straight ahead as she sang:

"Banners unfurled,  
O'er all the world,  
Follow the gleam!"

He watched the group stealing away by twos and threes in the dusk, under the spell of this high moment—Christian youth afire with Christ and unafraid. And one of those youth belonged to his own little church where three roads met. Youth—a failure? The Christian church—was it a failure?

He shouldered his hoe with a new gleam in his eyes. Why, the church was Fred Peck, Black Mollie, Grandma Royce and those kids on that hilltop at Northfield. If they were the church, he had better find in his heart some great sermons to

preach! And as for the cynicism of the brother from the summer colony, well—

"Jug-of-rum!" said the toad under his gourd vine with a terrible finality.

*Plymouth, Pa.*

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## Cause and Cure

BY PAUL MOHLER

SOME years ago, I was taken suddenly ill. When the busy physician finally arrived, I told him that I knew he was busy, so he needn't spend much time on me. All I wanted was to know what was the matter and what to do. He said he guessed that would cover the ground. I wonder if that isn't all that the world needs to get it back into health and happiness.

### The Natural Thing

Before me is a leaflet from which I quote: "Health is a natural condition . . . disease is a condition that exists when the normal processes of nature are hindered or blocked . . . health is almost always undermined by slow and unseen causes for a long time." Since God said that the world was good when he created it, it must be the natural thing for God's will to be done in earth as in heaven—evil must be a condition caused by interference with the normal processes of righteousness—the present exceedingly acute disease which is destroying the world must have been caused by the operation of "slow and unseen causes for a long time." I believe this to be a true parallel.

### What Hinders?

In the parable of the tares, Jesus personalizes the cause of all world ills. "His enemy came and sowed tares also among the wheat . . . the tares are the sons of the evil one" (Matt. 13: 24-30, 37-43). Paul agrees in Eph. 6: 12. A personal spiritual being is generating, living in, directing, and using a numerous offspring in his great effort to nullify, divert, obstruct and confuse the operations of the will of God for the good health of the world. Let nobody blame God, but the enemy of God for the evils in the world. The natural way is God's way—the abnormal way is the devil's way.

### Slow Unseen Causes

Doctors now trace many ills to unbalanced diet. We eat the wrong things, or the right things prepared in the wrong way. We don't get the vitamins, minerals, and other things that we need, but a lot of things that we don't need. We eat them because we like them and think we can get away from bad results. For years we get along; then when the crash comes, the doctor tells us about our foolish habits and starts us back on the right



track. This part of the world has an unbalanced diet. It eats war news, war propaganda, fiery speeches, economic arguments, personal abuse of peacemakers. It consumes great quantities of intellectual froth, artistic folly, sex filth and poison of godlessness. It breathes in pride, self-sufficiency, self-will and stiff-necked stubbornness. It exercises self-indulgence, sensuality, cruelty, deceitfulness, dishonesty, and murderous violence. It delights in the triumph of leaders who cater to its demands and laugh at God. This has been going on for a long time, not here alone, but where you live too. It is about time for us to realize the effects. For every cause, there is certain to be an adequate effect.

#### The Disease

The great carbuncle on the neck of the world is war. But there are a lot of boils scattered around that add up to a lot of misery. Isaiah puts it powerfully in 1: 5, 6, but any daily paper will give you a long list of symptoms. Make your own diagnosis.

#### The Remedy

The Great Physician gives it in Matthew 28: 19, 20—"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you." This prescription was given for a sin-sick world by the one man who of all men knew what the world must have for health. For thirty years he had lived in the world, in home, in shop, in church, in contact and intercourse with all classes of people from the humblest to the most exalted. It is witnessed of him that "he needed not that anyone should bear witness concerning man; for he himself knew what was in man." This remedy, moreover, has been tried in a limited way and has been found most effective wherever properly applied. There is no other like it.

#### How It Works

It begins in the mind. Disciples are made by attracting attention, winning confidence, arousing interest, convincing of need, leading to action, and continuing with fellowship. That belongs to making disciples for anything. This prescription adds further steps. These disciples are to be brought into the closest relationship imaginable with God—"even as thou, Father, art in me, and I in thee, that they may be in us."

That gets rid of the original cause of the disease, which is a close personal relationship with the "enemy." One is then dead to sin and alive unto God. It makes easy the next step as prescribed—"teaching them to observe all things whatsoever I have commanded you."

### White Frost

BY MAY ALLREAD BAKER

The crickets hide in the grass, and shiver,  
For White Frost hovers below the moon.  
A film of ice seals the sluggish river  
Whose waters danced in the sunny noon.

Blithe marigold, and the brave, blue aster,  
Hardy chrysanthemum do not care—  
But the other flowers will have met disaster—  
White Frost blackens their petals fair,

But tints (perhaps from a sense of duty),  
Tall, forest trees, with a lavish hand,  
Making them gay with a brief, bright beauty  
Ere Winter comes to possess the land.

Arcanum, Ohio.

#### Simplicity

Simple, isn't it? Just change relationships from Satan to God, then obey God as faithfully as Satan has been obeyed before. That means to follow the laws of world-health instead of the laws of world-sickness.

#### Results to Be Expected

Everybody that gets sick by "slow and unseen causes for a long time" would like to get well at once. All doctors know that; but haven't you heard a good doctor say: "You've been a long time at getting into this condition—you must expect it to take some time to get out of it"? And he generally follows with directions for better living. Now imagine what it would do for the world if, suddenly, it should be thoroughly disciplined, should come into closest relationship with Father, Son and Holy Spirit, and should then learn and obey all things whatsoever Jesus has commanded his disciples. The great carbuncle and all the boils and pimples healed at once. Then come new life, new blood, new flesh, new beauty, new vigor, new joy, new construction, new inventions, new developments and new relationships everywhere in a new world in which the will of God is done as it is in heaven. Just turn your imagination loose on that prospect. You can't overdo it. But the doctor says that we've been a long time getting this way—we'll have to apply the remedy for quite awhile before the cure is complete.

#### Why So Long?

I once knew two men, both devoted workers. One stayed right with the job, night and day; the other one finished his day's work and then went home, took physical exercise in a change of work, rested, and returned to his work the next day. In the course of time, the first man broke down and had to quit all his work, which seemed to be a



tragedy, for the work was very important. He asked his associate if they could not expect God to heal him quickly so that he could go on with his work. The other thought not. He said, "You have been breaking all laws of health, sinning against your body in trying to do too much. If God heals you quickly, you'll do the same thing over again. If he makes you go back and learn how to live and get well by right living, you'll last a lot longer and do more in the end." He was undoubtedly right. The sick man did that thing, and he is living and working today.

#### Can the World Learn?

If peace with lovingkindness, justice and righteousness could be brought into the world suddenly by some miraculous turn of affair, would the world learn how to live? I doubt it. If it ever learns how to live in peace, order, and prosperity, it will have to learn this by the comparatively slow process of being filled with enough disciples who are "in the name of the Father, and of the Son and of the Holy Spirit" taught and able to teach others to observe whatsoever Jesus has commanded us to do. What the world is now going through is the hard lesson of Experience, who has always been a hard teacher but a thorough one. The world has said that it could get along without Christ, without his ways, without discipleship, without what he commanded, just so it had enough human intelligence and material development. It is seeing human intelligence and material development dedicated to the destruction of everything that has value for human beings in this world or the next. What is left of the world after the wars are over may have sense enough to learn by this experience and turn to Christ. I do not know. It may be as is described in Revelation 9: 20, 21.

#### Can the Church Learn?

It isn't only the ungodly world that is suffering—the church is suffering, and it may suffer terribly before all is done. Have we anything to learn? Remember that Jesus gave his prescription for a sick world into the hands of the church a long time ago. The first church took it out at once in great vigor and effectiveness. There was a revolution in affairs all around. Church members did not depend upon ministers to do all the work of disciplining and teaching—everybody worked. Just suppose that that tempo had been kept up until now. If it had been the rule for each Christian to convert just one unbeliever a year, from that day to this, the world would have run out of unbelievers long ago. And that is not **too much to expect in the light of Jesus' command and promise in the Great Commission.** Is the

church too old, too set in its ways, too indifferent to world conditions for it to learn to obey its Lord and Master in evangelizing the world?

#### Why Not?

Why not be prescription dispensers? The prescription works—it is most tragically needed—it has been committed unto us—we have no excuse for either dallying or refusing—heavy judgment awaits our disobedience—great reward awaits our obedience—infinite power awaits our use—what are we waiting for? Man's necessity is God's opportunity. Now is the time to strike the enemy of world health with everything in the arsenal of the Lord. Shall we be soldiers of the cross? If not, why not?

*Pasadena, Calif.*

### Pertinent Texts on the Church

BY WARREN W. SLABAUGH

#### VII. The Church and the Social Gospel—Part One

*Text: "So then, as we have opportunity, let us work that which is good toward all men" (Gal. 6: 10).*

THERE is a characteristic description of Jesus in Acts 10:38 as one "who went about doing good and healing all that were oppressed of the devil; for God was with him." Deeds of mercy always accompanied his preaching. He brought good news to poor people, he comforted the sorrowing, he healed the sick and he went out of his way to be kind to the social outcasts. The worst charge his opponents brought against him in the early days of his ministry was "a gluttonous man and a winebibber, a friend of publicans and sinners."

However, Jesus never made cure of bodies a substitute for cure of souls. Sin was the greatest malady. He was tempted to use his power to make bread out of stones, to build a kingdom where all physical needs were met, but however attractive the prospect was, he rejected it with the words, "Man shall not live by bread alone." Jesus' first interest was in bringing men into fellowship with God, and this having been accomplished, all other good things would follow. "Seek ye first the kingdom and his righteousness and all these things will be added to you."

Jesus was less interested in the institutional; he had no economic or political systems to put forward. His approach to the problem of poverty was like that of John the Baptist, who said, "He that hath two coats, let him share with the one having none." If there is love in the human heart, sharing will follow, however little the store, and these small streams of service will become a river sweeping away ancient systems of evil. Jesus was not interested in changing political systems; Jewish



nationalism demanded that the yoke of Rome be thrown off. When asked the question, "Tribute or no tribute?" he answered in substance that men could be subject to Rome and yet remain in the kingdom of God. It was not that he was disinterested in social problems; he put them in their relative place of importance and insisted on means of his own choosing for their solution. He did all in his power to prevent the threatened war with Rome. But the means of averting war were those of patience and submission, of love for their enemies, the Romans, of going the second mile. And this was no weak appeasement; it was the way of victory. For the kingdom of God and his church were not to depend on material resources and political independence.

The early church manifested the same indifference to material and political fortunes, and an obsession with other interests, that is, fellowship and evangelism. If they thought of the kingdom of God (the word quickly dropped from their vocabulary), its reference was largely otherworldly. They seemed to know no political or economic science; the community of goods in the Jerusalem church was an expression of the spirit of Christ, not a following out of the Marxian theory. Instead of having ambitions to change existing political systems, they soon discovered that the church was without political rights; Christianity was an outlawed religion, but the Christians failed to worry about that.

But they were not indifferent to the ills of the world and their interest went beyond concern for men's souls, though not separated from it. True, they were mostly on the defensive; they were always despised and many times persecuted to the death. But they met evil with good, cursing with

blessing, hatred with love. And the quality of their lives and the courage of their deaths made a profound impression on a pagan world, insensibly breaking down ancient evils. By the quality of their lives, by their sympathy and service to those in need, by the dynamic of their preaching, they made their impact on the world. The spiritual dynamic of love and fellowship (*agape* and *koinonia*) were proving more potent than the material and political. Social evils which were swept away when Christianity became the religion of the state had been weakened through the centuries when the church was apparently without power or influence.

*Bethany Biblical Seminary.*

## The Borrowed Ax

BY J. M. BOWMAN

IN 2 Kings 6:2-7 is told this story: The sons of the prophets were cutting down trees along the Jordan to obtain beams for a new house. As one was working his axhead fell into the water. He exclaimed in dismay to Elisha, "Alas, my master, it was borrowed." By a miracle Elisha caused the axhead to rise to the top of the water so that the one who had been using it could get it.

Every church member should be a worker. Those who pray for the Master's presence do much for the work, for lukewarm churches are the result of the lack of fellowship with Jesus Christ. If the master had not been present when the axhead fell into the water, the work would have been seriously hindered.

Moses prayed, "If thy presence go not with me, carry us not up hence." God's answer was, "My presence shall go with thee, and I will give thee rest" (Ex. 33:14, 15). When a Christian worker loses his sense of the presence of God his work becomes a mere formality. Lost power is the result not only of idleness or indifference. The man who lost the axhead was working. It is good to work, but it is possible to be eager to work, at the same time forgetting the true spirit in which the work should be done.

We must live the yielded life, watching and praying for the Holy Spirit. Satan is satisfied if work is done without praying. Pride and selfishness in doing service for God will cause a slipping of the axhead (the Holy Spirit) and will end in separation.

Christian worker, this applies to you. All power for service is borrowed. We must be careful that we do not lose this wonder-working power. In ourselves we have nothing to lose. Some preachers and Bible school teachers fail

## Softly They Fall

BY MARY McDOWELL

How soft the rain! Its quiet fall  
All night has washed the dusty earth,  
Has kindly nurtured tree and flower,  
To many brought a glad rebirth.  
How softly falls the rain!

How soft your words! Their quiet fall  
For days has cleansed a tired mind,  
Nurtured its growth and gently wrought  
A way of life, serene, refined.  
How softly fall your words!

How soft thy voice! O God above,  
Thy gentle, cleansing, quiet word,  
Inspiring, healing, still and sweet,  
The kindest voice I ever heard.  
How softly falls thy voice!

*Millersburg, Ind.*



by letting the gospel axhead fall into the Jordan of false doctrine and worldliness.

If the power for service is lost while you are working, take the matter to the Lord in prayer and petition him to restore this lost power to win souls. The man found the lost axhead where he had lost it. We need not look for lost power in long prayers, better sermons, and much serving. We must find it where we lost it. Every miracle of grace is wrought by the cross. "Put out your hand and take it."

There are some who do not want this power of the Holy Spirit. The early church desired it, were willing to pay the price, prayed earnestly for it and graciously received it. To gain Christ we must have this power (Phil. 3:8).

The charge to the early church was and the charge down through the ages has been, "Go ye into all the world, and teach all nations." The early church had this wonder-working power, the Holy Spirit, and was a God-glorifying church. The Holy Spirit was their guide.

*Harrisonburg, Va.*

## Jewels of Great Price

BY C. C. BEERY

WHAT makes Brethren, Brethren? Why aren't they something else—let us say, Baptists? Is there any reason for their existence as a separate denomination? Brethren are like other denominations. With the great fundamental doctrines of the evangelical churches—God, Jesus Christ his Son, the Holy Ghost, sin, salvation, the coming of the kingdom—the Brethren agree. With the aims of the evangelical churches—preaching the gospel to all nations, converting sinners, baptizing the repentant, worshiping God—the Brethren agree. Yet there is a difference. What is it? Is it not this, that the Brethren have agreed upon certain methods as the proper way to accomplish these aims of the universal church, methods which other denominations do not always use?

What are these methods of the Brethren?

First, personal regeneration. Today hundreds of organizations are being formed to make the world better and bring in the kingdom of Christ. Brethren do not believe the kingdom will be extended by making organizations of bad men. They insist that the heart must be cleansed, the mind transformed.

Second, following in the footsteps of Christ. Brethren endeavor to practice their church ordinances as nearly as possible in the manner of Christ and the early church—baptism by triune immersion, feet washing and a meal with the com-

munion, anointing for the healing of the sick, etc.

Third, a life of piety. The Brethren insist that Christians show their faith by their works. Many people, even among professing Christians, assert that morals change from time to time, and are throwing discretion to the wind. The Brethren believe in moral integrity, in telling the truth without an oath, in abstaining from drunkenness and immorality, in purity and a sacred home life without divorce, in the simple life.

Fourth, active love. Numbers of sincere professing Christians would attempt to extend the kingdom of Christ and to make a better world by the methods of dictators. The Brethren would use only the method of Christ, which is love. They have believed this so utterly that they have even refused to go to the courts to secure their own rights. They believe it is better to suffer injustice, like Christ, than to use evil methods.

Fifth, brotherhood. The Brethren believe in the worth of individual men. In the church this is expressed by the lack of any pope, bishop, or archbishop, who might dictate to the laity. Publicly this is expressed in similar treatment for all men, whether colored or white, rich or poor, educated or uneducated. Brethren would give to each the consideration and the respect due to a man.

By these and by other methods too numerous for discussion in a short article, the Brethren would carry the message of Christ to all men. They are different from the ordinary. They are unusual. But these methods make Brethren, Brethren.

A diamond is valuable because it is different!

*Parsons, Kansas.*

## Questions and Answers on the Ministerial and Missionary Pension Plan

**Question:** What type of plan is this?

**Answer:** It is a reserve plan, which means that each individual is credited with exactly what he and his church contribute, added to which are the earned interest credits. The total amount credited to an individual at the time of his retirement determines the amount of pension he will receive.

**Question:** What about the expense of the administration of the pension plan?

**Answer:** It is provided that deductions from the congregation contributions shall be made to care for this, as well as make provision for the contingent fund.

**Question:** How much of a deduction is required?

**Answer:** The amount to be deducted is one eighth of the congregation contribution for the administration and expense and one eighth for the contingent fund.

**Question:** Suppose my congregation does not enter the plan, how is this expense cared for?

**Answer:** In the event the congregation does not contribute to the plan, one half of the amounts which otherwise would have been deducted from the congregation contributions shall be deducted from the member's contributions.



**IMPACT OF WAR ON CHILDREN AND YOUTH—****Intensification of Emotional Problems\***

BY MARTHA W. MacDONALD, M.D.

Psychiatric Services Adviser, Children's Bureau, U. S.  
Department of Labor

The nations of the world that recognize and protect rights of the individual have been deeply concerned about the relationship between war and juvenile delinquency, not only since this war began but during and after the first world war. This concern is indicative of the present-day constructive attitude toward delinquency in children—namely, that the delinquent child is a sick child.

If I may extend this concept I would describe juvenile delinquency as a symptom of nutritional deficiency, a deficiency in the child's spiritual nutrition resulting in a stunting of ideals and a crippling of character, so that the child cannot administer his behavior to conform to the standards of the community.

Scientific observation suggests that the ability of a person to direct his behavior into satisfying and acceptable channels is dependent upon a complicated balance between gratification and renunciation.

Let us briefly view the mechanics of this. The child's first gratifications and restrictions are controlled by the parents, chiefly the mother at first. Later, the father, and then others in the family, school, and community become involved in this give and take of human relationship with the child. With growth come new and different gratifications and required renunciations, but none of these ever assume the basic importance of those that belong to the family. The child must in early months accept many restrictions and deprivations. He must be taught to accept conformity which requires renunciation of doing what he pleases, when, where, and to whom. He can accept this personal sacrifice and discipline only when he is assured of parental love in its place. He gradually accepts as his own the moral concepts that are taught him by the parent whom he loves. This is as it should be.

But why is the delinquent child different? In the majority of instances he is different because he has different feelings—he has not learned to love and admire anyone sufficiently to deny himself certain pleasures for the purpose of winning their love and approval. He sees himself as unloved and unaccepted by one or both parents. Any additional deprivation imposed by the limitations of family, community or state reinforce his feeling of unjust discrimination. Lacking an acceptable, strong, emotional tie which would form a basis for personification of ethical concepts, he develops a distorted conscience and weakened powers of resistance. All this makes him susceptible to any stimulating adventure within his reach that offers escape from the hurt of loss of love and pride. In return for security and adequacy within the family he attempts to settle for the security of the gang, the thrill of independence, and denial of dependence. His total behavior may be considered an expression of protest against keenly felt deprivation.

If we are to consider intelligently the problem of juvenile delinquency, whether in time of peace or war,

we must examine the way in which the fundamental needs of all children are met, and must accept the importance of the fact that what needs are not met by the family unit must be met by the larger family—society. Let us see what happens to the child's fundamental needs in wartime.

Will he as an infant and small child get less mothering and less fathering in wartime with all that is involved in affectional relationship, physical care, personality development, and moral guidance? Will he be robbed of even the security of familiar surroundings because his family migrates? The small child robbed of the spiritual values of home is surrounded on all sides by the permissiveness of violence at an age when he needs so much mature help in controlling his own destructive drives. The young child is normally aggressive and destructive. Education in our culture is concerned with directing this drive into constructive channels. With war and his identification with warriors, the inhibition and sublimation of destructive drives becomes more difficult for him. The child will not receive the same assurance from the adult in wartime that killing and mass violence is wrong and that problems can be solved in other ways. For all these reasons young children need mothering more than ever before. They also need the presence of a father or father person, around whom to build their ideal of a good man.

School children need vastly more personal security and guidance. The school must feel greater responsibility for the child's life over and beyond the narrow limitations of a standard curriculum. Curricula should be geared to modern living, with emphasis upon social studies and individual responsibility in community, state, and world affairs. Children today are seriously handicapped in their opportunity to believe in the inherent goodness of man and must be helped to understand the experiences that engender love and hate in all men. The church can contribute immeasurably to morale and character building for all children, providing the church, like other institutions, secures personnel of the stature for such responsibility. Ideals are molded by the patterns of personalities we admire. The child cannot build an ideal for himself unless he has the semblance of that pattern in the home, school, community, or church.

The adolescent with his approaching intellectual maturity but characteristic emotional instability reacts more noticeably to war than does the younger child. His basic personality and character potentialities are in a process of flux and are experiencing added physiological pressures. Most of his attitudes and behavior trends are well formed by now, but a testing out is required before final decisions are made and before a philosophy of life becomes more or less crystallized. War is contrary to all he has believed in or planned for. He does not have as yet the mature resignation to tolerate too much frustration, and war presents so many renunciations over and above the possibilities for gratification. Now at a time when he is struggling for mastery over his body and soul, he is bombarded with the haunting insistence to live—live fully and dangerously if necessary, for tomorrow may be too late. The physiological functioning of the adolescent demands activity. Inactivity bores him and creates internal tension which must find release. He is likely to resent the authority of any who would deny him freedom. The conflict be-

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tween dependence upon the family and independence normally reaches acute intensity at this period. With war challenging the productive abilities of all, most young adolescents are impatient to prove their personal worth. They want to work, whether in a war activity or at part-time work nonessential to the war. This is in part their protest against society considering them as children. The sudden assumption of mature responsibilities and privileges without the experience and training belonging to maturity can place young people in a social situation fraught with many dangers.

Yes, children of all ages will be subjected during the war to more of the experiences that make for delinquency than ever before. War intensifies many times the normal needs of all children. Does it not logically follow that whatever we do for the welfare of all children will be reflected in a lower incidence of delinquency? We trust that the majority of older children of today will be immune to the destructive influence and increased opportunities for delinquency growing out of war. But what of those children who are unstable—whose earlier experience has been lacking in character-building essentials? Just as the malnourished child has greater susceptibility to acute and chronic infections, so the neglected, unloved, and untaught child has less resistance to the forces that endanger character. This is the child who will become delinquent with the increased opportunity and who should receive special consideration. No community can ever completely make up to these children for their early deprivations. Few communities will be able to do more than partially meet their accumulated and intensified needs. Facing the

prognostic limitations growing out of the very nature of character formation and the nonavailability of skills for use in redirecting character trends, we should immediately focus our attention upon the safeguards and protection that the community can offer the youth who has not internalized the required restrictions in his own concept of behavior.

Protection needs to be particularly strengthened in the areas in which young people work and play. Experience should advise us that youthful discontents are selective in the activities they choose for expressing their unsatisfied hopes and desires. If we attempt to substitute one type of activity for another we should be guided by the interests and background of the particular group to be served.

The importance of leadership—dynamic leadership—acceptable to adventurous youth cannot be overstressed. Adolescent boys must have male leadership.

In conclusion, I want to express the belief that we are justified in our concern about juvenile delinquency. I say this not only in the interest of those boys and girls who will become delinquent during the war, but in behalf of all those who are now children and who will carry the responsibility of world peace and brotherhood into the future.

## We Cannot Get Lost!

BY GRACE HILEMAN MILLER

The story is told of a five-year-old who, tired of holding on to his mother's hand while walking through a large department store, pulled loose to go his own way. Instead of rebuking him, the mother stepped aside to watch her adventurous son. He walked independently around with a gleeful smile on his face; however, after being jostled by the crowd as he turned a corner, his smile vanished. He looked eagerly up into the faces of the women around him, searching every face; his expression became perplexed, his lips puckered and his eyes glistened with tears. Just then his mother stepped out in plain sight. He ran to her, grabbed her hand and kept a tight hold on it until they left the store and were in the streetcar on the way home.

On the way home he looked searchingly into his mother's face. "What is it, sonny?" she asked.

"Mother, does any one in all the world have a face like yours?"

"Why, no, I hardly think anyone else has a face just like mine."

"Oh," he replied joyfully. "Then I could never get lost, could I?"

Every follower of the Lord Jesus Christ has set himself to look to him, the way, the truth, the life. As long as we hold on to his hand, looking up to him, we enjoy real assurance on the one hand and independence on the other. However, the minute we let go his hand, we begin to wander and unless we rightabout-face we begin to get lost. God is ever watching over us and Jesus, our Savior, is at the right side of his throne interceding for us. God willingly forgives when we turn our hearts and faces toward him.

What a refuge in this changing, unsettled, terror-stricken world is our God, who changes not and stands ever willing to fill us with the spirit of his Son. An all-powerful, all-wise and loving God is our heavenly Father. We cannot get lost if we trust and follow him.

La Verne, Calif.

## Alone in the Twilight

BY MRS. DELILAH A. MAXCY

Sitting alone in the twilight,  
Dreaming of the years long ago,  
Listening, I can hear sweet voices,  
And a lullaby, tender and low.

And I fancy I can hear mother calling,  
So gently at the close of the day,  
"Come, children, sit down and be quiet,  
While we gather at the altar to pray."

Then, the old family Bible is lifted  
From the stand, and reverently read,  
And earnest petitions are wafted  
To heaven for our daily bread.

The prayers are long, sometimes tiresome  
To our knees and each small sleepy head,  
But oh, how sweet to remember  
Our parents' prayers before going to bed.

Today so many allurements,  
Are drawing our children away  
From altars we long ago builded,  
When parents took time out to pray.

And again as we sit in the twilight,  
Watching the embers' bright glow,  
There's a tug, and a pain, at each heart beat,  
For the "prayer homes," of the years long ago.

Ontario, Calif.



## *Our Mission Work*

### BRETHREN BAPTISMAL SERVICE IN PUERTO RICO

BY RUFUS BUCHER KING

August 1 was a special day for the Castañer project of the Brumbaugh reconstruction unit in Puerto Rico and one of historical significance to the Church of the Brethren. For the first time in Puerto Rico there was held a baptismal service by a Brethren minister after the Brethren manner when three boys united with the church. Officiating was Franklin Cassel, physician at the Castañer general hospital; the three boys were Tommy Driver Ranck of San Juan and Donald and Robert Parker of Castañer.

It all came to pass when Brother and Sister E. W. Ranck and their thirteen-year-old son Tommy arrived at Castañer on Sunday morning after a four-hour drive from San Juan, and expressed the wish to have the son baptized into the Church of the Brethren. The Parker boys, sons of Brother and Sister Daryl M. Parker, medical directors of the Castañer project, had also expressed a desire to unite with the church. Plans were soon made to conduct the service that afternoon for all three boys.

It was a spiritual occasion of more than ordinary importance, especially to those of us of Brethren heritage. A spot a short distance from the project headquarters was selected in a quiet pool in the midst of the rapids of the Rio Guayo, which flows through Castañer. It was a spot of tropical beauty. The steep banks of the river were covered with banana, orange, coffee and breadfruit trees and tall tree ferns. Those assisting with the service stood in a group on a large flat rock in the center of the river, which was reached by stepping from one rock to another. Some thirty feet above, on the road bank, stood a group of our Puerto Rican friends with whom most of the camp had just eaten a sumptuous Puerto Rican roast-pig dinner as guests at one of the local homes.

The service blended into the surroundings with its naturalness, simplicity and beauty. The small group sang from the Brethren Hymnal Lord Jesus, I Long to Be Perfectly Whole; there was a short prayer of invocation; then Matthew 18 was read. After the rite had been performed, the service was concluded by raising our voices in O Jesus, I Have Promised. No one seemed to be disturbed by the slight tropical shower which came during the service. That is a part of any afternoon in Puerto Rico.

The Ranck family have been in Puerto Rico for sixteen years. Brother Ranck is chief appraiser for the Federal Land Bank in Puerto Rico and maintains his membership in the Roann, Indiana, Church of the Brethren, where his mother, Sister Sarah E. Ranck, is an active member. Sister Ranck, mother of Tommy, was formerly Gladys Driver and has her membership in her home church at Pleasant View, Lima, Ohio. She graduated from Manchester Academy in 1921.

Through the years the Ranck family have kept in contact with the church as best they could. As soon as they learned of the Brethren Service Committee project in Puerto Rico, they made themselves known and extended typical Brethren hospitality to the Brumbaugh unit. The Rancks have two children. Their other son, William Bryce, was baptized into the church in the

States several years ago and is at present serving in the army somewhere on the continent. In Puerto Rico the Ranck family attend the Union church in Santurce.

The Parker family is well known to Gospel Messenger readers from having spent seven years in China as medical missionaries under the General Mission Board before coming to Puerto Rico to direct the medical relief work here. On furlough they appeared before many Brethren groups in the States. Their two boys are popular members of the Brumbaugh unit family. They are affiliating with the home church of their parents, Mt. Joy church, Pleasant View, Pennsylvania.

*Castañer, Puerto Rico.*

### We Hear From Chibuk, Africa

BY IRA S. AND MARY PETRE

#### When Friends Visit

I have just returned from the local village where I have been talking with some of the people. I often sit with a group of men who have sat down under a shady tree to rest and talk about their problems. Since the men in Africa do the sewing they are usually sewing something for themselves or for their wives and children. I listen to their conversation and when I am invited in on it I talk with the men. In such an informal manner there is plenty of opportunity to talk about the thing we are so much interested in, the Christian way.

#### At a Farm Clearing

The other day I was at a farm clearing not far from here. There were about forty men helping in the work of cutting up and burning trees and hoeing. I was glad to take part in all three of these activities. The men thanked me profusely for everything I did. These are always enjoyable occasions for the men as they work together.

#### A Lesson on Beer in the Calabash (Gourd)

Once when I sat beside a village man beer was served to him in a small calabash. He set the gourd down in front of him as if he was not certain whether he should drink. We continued to talk about a number of things. Then I said to him, "Aren't you going to drink?" He answered, "Still, not yet." Then I questioned, "Why do you drink this beer?" He replied, "I drink it because it is pleasing, and when I drink it, it makes me work hard." I said, "Oh, it's as if you should hit your horse with a whip when you want him to go and then he will run real fast!" At this observation he grinned a bit and said, "Truly."

Then I told him what was in beer and how it reacts on the body. I asked him to come to my house so that I could show him something which was in his beer. I explained about alcohol, telling him that it smelled much like his beer. He promised that he would come.

And he did come and he was amazed to see and smell the alcohol. He wondered why I should take the trouble to tell him about this. I answered with an illustration, saying, "If you saw a poisonous snake behind me you would warn me, wouldn't you?" "I surely would tell you," he answered. Then I said, "In the calabash of beer there is a snake which will bite you." He looked astonished and said, "Truly, truly." He did not drink the beer before him and later he told those with whom he was hoeing that he had drunk no snake that day and yet he had hoed as much as anyone else.



**Fresh Vegetables**

We are now (August) in the midst of our rainy season. It is grand to have fresh vegetables from the garden. We are thankful to have enough to can and dry. They will be a great help for the next dry season.

**Sufficient Water**

It is a wonderful blessing for us to have all the water we can use at the present time. During the dry season one of our big problems is to get enough water.

**Grand to Hear the Singing**

Quite a number of the younger women attend the Thursday evening prayer meetings and the Sunday night church services. It is surely grand to hear them sing.

*Chibuk, Nigeria, West Africa.*

**What to Pray For**

*Week of October 23-30*

After missionaries have given more than thirty years of their lives in service among a people they have learned to love, it is a sad parting when they leave their field and return to the homeland. Such has been most true of the Graybills, who went to Sweden in 1911 and lived among the people of that land and of Denmark until 1942. Added to this has been the deep concern of their hearts because of the suffering brought upon the Scandinavian lands through war conditions. No day passes by that Brother and Sister Graybill do not pray earnestly for the friends left behind. Among them is their daughter, Ruth, who lived in the Graybill home since she was a small baby.

Shall we not join our prayers with theirs? Pray that the awakened churches of those northern lands shall stand bravely for the principles of Christian unity. There have been instances when clergymen have been persecuted because they would not take part in political intrigue. When Christians are faced with grave decisions that endanger their lives, the Christians of America should uphold them in prayer.

**Gifts to Japanese Relocation Centers**

Christmas is again drawing near and many churches will be remembering with gifts the American citizens of Japanese ancestry who are in relocation centers.

Just as last year, the opportunity is given this year to our churches throughout the whole brotherhood to send parcels of gifts to the Manzanar Relocation Center, Manzanar, California. It will be remembered that the Manzanar Center is the center for which the Church of the Brethren has been given special responsibility.

The same types of articles as were sent last year will be appreciated and so we present the same list as appeared in the December 12, 1942, Gospel Messenger:

Pencils, colored pencils, crayons, painting sets, drawing paper, tablets, coloring books, cutout books, scrapbooks.

Games such as checkers, chess, Chinese checkers, etc. Puzzles of all kinds.

Equipment for games such as handballs, baseballs, bats, gloves, rubber balls, etc.

Sailing boats, model motor cars, airplanes, etc.

Scraps of wood for carving, knives, model airplane kits and pieces of wood for same, model sets of other kinds.

Harmonicas, drums, etc.

Stuffed toy animals, dolls, dresses for dolls, paper

dolls and paper dresses to be cut out, doll houses and paper doll houses, tiny furniture sets, dish sets and all kinds of playhouse sets.

Tablets, notebooks and writing paper. Pads, colored paper, pencil sharpeners, erasers.

All the favorite child classic books and magazines for children such as Jack and Jill, Child Life, Boys' Life, etc.

Towels and washcloths; decorative strips for shelves; oilcloth. Window curtain material. Shower curtains.

Aprons, pajamas, dresses.

Yardage from which clothing might be made.

Yarn and crochet thread, needlework, fancy work of any kind, stamped materials, needles, workbaskets, etc.

Soap, toothpaste and toothpowder, face powders and creams, toilet goods.

Hair and clothes brushes and combs.

Send your parcels direct to Jun Fujimori, Block 15, Building 15, Manzanar Relocation Center, Manzanar, Calif., or to Rev. Tatsuo Sakaguchi, Jerome Federated Christian Church, 33-1-F, Jerome Relocation Center, Denson, Ark.

**From Vyara, India**

BY OLIVE WIDDOWSON

**We Watch for American Mail**

It has been quite some time since any foreign letters have come, so I thought I would write a few to see if they will go the other way any better. We are getting the papers late but they are coming through fairly well.

**Malaria Fever Is Severe**

Malaria fever has been very prevalent since the rains. We were out to a village day before yesterday. The teacher and his two little girls had been very sick with it.

**Medicine Is Almost Prohibitive**

Medicines are very expensive and I think they are not using enough to stop the fever. The government is starting to give out tablets free to responsible persons. They keep a record of the amount given and to whom. Some of our village teachers are getting them now.

**Doing Relief Work**

More people are getting employment with wartime industries, which is helping out some of the poorer people. We are doing some relief work.

**Five Tonsilectomy Operations**

Two weeks before vacation, we sent five of the school girls to the Bulsar hospital to have their tonsils out. One girl had a pretty hard time for her tonsils were very bad. All five were children of poor parents who were not able to have the operation done. When the doctor was here, he strongly advised that it should be done. The girls are looking much better already. The parents were willing that it should be done but said they were unable to bear the expense. These parents are illiterate people, but their willingness to have their children sent away for an operation shows how much superstition has lessened its hold. Such signs are very encouraging.

**District Meeting Will Be at Vyara**

This year Gujarati district meeting is to be held here. Already there is some talk that it may not be held this year, but I hope they will do as they did about Annual Conference at Asheville—meet and keep down all extra expense.

*Vyara, India.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, October 24

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Honoring Our Parents.**—Ex. 20:12; Luke 2:48-51; Mark 7:6-13; John 19:25-27. Golden Text, Children, obey your parents in the Lord: for this is right. Eph. 6:1.

**Christian Workers, How Shall Christians Spend Money?**

**B. Y. P. D., Spending Our Money.**

### Gains for the Kingdom

**One** baptized in the Muncie church, Ind., Bro. H. Jesse Baker, pastor.

**One** baptized in the Flower Hill church, Md.

**Six** baptized in the Parkerford church, Pa., Bro. C. H. Gehman, pastor.

**One** baptized in the La Porte church, Ind., Bro. Ira Long, evangelist.

**Thirty-two** baptized in the Sandy Creek congregation, W. Va., Bro. Russell K. Showalter, pastor-evangelist.

**Two** baptized in the Gahagen church, Shade Creek congregation, Pa., Bro. Jacob Dick, evangelist-pastor.

**Thirteen** baptized and one received by letter in the Lower Deer Creek church, Ind., Bro. Clarence D. Sink, pastor.

**Nine** baptized and two awaiting the rite in the Connellsville church, Pa., Brother and Sister B. M. Rollins, evangelists.

**Three** baptized and three received by letter in the Spring Creek church, Hershey, Pa., Bro. J. A. Robinson, evangelist, Bro. J. Herbert Miller, pastor.

**Ten** baptized and one awaiting the rite in the Maple Grove church, Ohio, Brother and Sister J. W. Fidler, evangelists, Bro. D. E. Sower, pastor.

**Eight** baptized and one received on former baptism in the Mt. Dale house, Sandy Creek congregation, W. Va., Bro. Alonzo Fike, evangelist, Bro. Russell K. Showalter, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. C. D. Bonsack** of Elgin, Ill., Nov. 15-28 in the Daleville church, Va.

**Bro. B. M. Rollins** of Keyser, W. Va., Oct. 19 in the Zion Hill church, Ohio.

**Bro. Howard J. Kreider** of Milford, Ind., Nov. 1-15 in the Blue River church, Ind.

**Bro. Lawrence Bianchi** of Park Hill, Pa., Oct. 19-31 in the Cherry Lane church, Pa.

**Bro. George Phillips** of Elkhart, Ind., Oct. 24—Nov. 7 in the Brookville church, Ohio.

**Bro. Charles A. Bame** of Carey, Ohio, Oct. 31—Nov. 7 in the First church, Philadelphia, Pa.

**Bro. Charles E. Zunkel** of Lima, Ohio, Oct. 25—Nov. 7 in the Springfield church, Southern Ohio.

**Bro. Abram Eshelman** of Mt. Joy, Pa., Dec. 5 at the Heidelberg church, Pa.

**Bro. M. J. Brougher** of Greensburg, Pa., in the Tire Hill church, Pa., Nov. 1-14.

**Bro. J. D. Zigler** of White Cottage, Ohio, Oct. 18-30 in the Black River church, Ohio.

### Personal Mention

**Elder H. L. Ruthrauff** is to represent Middle Iowa on Standing Committee at Annual Conference for 1944. Elder U. H. Hoeffle is the alternate.

**Middle Missouri** will be represented on the 1944 Standing Committee by Elder Glenn I. Rummel, with Elder James M. Mohler as the alternate.

A cablegram received Oct. 11 indicated that Brother and Sister Herman Landis were then as far as Lagos on their return to the Africa mission field.

**The Walter E. Peckovers** should now be addressed at 3450 W. Van Buren St., Chicago, Ill., as they are in attendance at Bethany Biblical Seminary.

**Elders O. F. Bowman** and **A. S. A. Holsinger** were chosen by the First District of West Virginia to represent on Standing Committee for 1944. The alternates are Elders Emra T. Fike and B. W. Smith.

It is the Second District of West Virginia, not of Virginia, that Elder H. C. Sanders is to represent on Standing Committee for 1944. Our apologies for somehow omitting "West." The alternates are Elders W. J. Row and J. J. Scrogum.

**Bro. J. I. Baugher** has been elected elder of the First church, Baltimore, Md., according to word from Pastor I. S. Long. He takes the place of Bro. C. E. Resser, deceased. Bro. Baugher's address is 9203 Sligo Parkway, Silver Spring, Md.

**Brother and Sister G. B. Grossnickle** of North Manchester, Ind., spent a week recently with Mission Treasurer Edwin Grossnickle and family. Bro. Grossnickle has served forty years in the North Manchester post office and was taking a well-earned vacation.

**Elder J. B. Peters** and wife recently spent three weeks in Elgin with their son, Raymond R. Peters, and his family. While the son is secretary of the Board of Christian Education, the father has long been active in the work of his district. With Elder Raymon Eller he will represent Southern Virginia on Standing Committee for 1944.

### Miscellaneous Items

**Wooster** (Paradise) church of Northeastern Ohio invites all former members and friends to the rally day and home-coming services scheduled for Nov. 7. Communion services at 7:30 p. m.

Because of the present manpower situation, there are some delays in the filling of orders. We will do the best we can under the circumstances. However, we suggest that you order your materials about two weeks in advance of the time you need them. In this way you will be more nearly sure to receive the materials when needed. Your co-operation will help us to give you better service during these critical days.—Brethren Publishing House.



**Wanted**—fireman for high-pressure steam boiler. Write Brethren Publishing House, 16-24 S. State St., Elgin, Ill.

A **tither** at La Verne who wishes to remain anonymous, sent the Messenger a five-dollar bill to be passed along for Chinese relief.

**Waterloo City** church, Iowa, will hold love feast services tomorrow, Oct. 24, and not on the date as given in the Messenger for Oct. 9, page 29.

"**Lindsay** church of California is inviting you to be present Oct. 24, Sunday, at the home-coming celebration. Room and meals will be furnished.—Hazel E. Spuhler."

"**I believe it is time** for us to start using Brethren material if it is at all possible," writes one Sunday-school superintendent. He proved his interest by sending for some samples.

A **sister** who had a unique conversion experience writes that she joined the church the very next Sunday. She is praying that those who may be hesitating will not delay longer but confess their sins and be baptized.

**Anyone** with a 4-F classification who is thinking of changing work might well write the Brethren Publishing House, 16-24 S. State St., Elgin, Ill., concerning opportunities now open in a large publishing establishment.

**Union Grove** church of Southern Indiana is planning a special service for Nov. 7, with a mortgage burning for the parsonage. A basket lunch at the church will follow the eleven o'clock service. All friends of the church are invited to attend.

**Beaver Creek** church of Southern Ohio will observe its one hundredth anniversary on Sunday, Nov. 14. An all-day service will be held with Brethren J. Edson Ulery and J. H. Eidemiller as guest speakers. A basket dinner will be served at noon. The following week evangelistic services will be conducted by Bro. Ulery, closing with the love feast on Saturday evening, Nov. 20.

**Three conferences** on stewardship and church finance are being sponsored by the board of Christian education of Eastern Pennsylvania. These are designed to be especially helpful to all church officials and leaders having anything to do with finance. Dates, hours and places are as follows: Sunday, Oct. 31, 2:00 p. m., West Greentree (Rheems); Monday, Nov. 1, 7:30 p. m., Palmyra; Tuesday, Nov. 2, 7:30 p. m., Ephrata. Bro. H. Spenser Minnich is to be the discussion leader. For further particulars write Galen Kilhefner, Elizabethtown, Pa.

**The General Mission Board office** was notified on Oct. 8 that the names of Grace Clapper, Minor M. Myers and Hazel Rothrock were included in the official passenger list of persons who embarked on the Japanese exchange vessel to proceed from the Far East to Mormugao in Portuguese India, the port of exchange. From there the persons exchanged will travel to New York on the motorship Gripsholm, which is expected to reach New York about Dec. 2. Telegrams and mail may be sent to persons returning from the Far East in the current exchange of American and Japanese nationals if they are addressed in the following manner: John Jones, Repatriate on M. S. Gripsholm, in care of the addresses indicated below for telegrams and air-mail letters. Telegrams may be sent on or before Oct. 28, care of American Consul, Port Elizabeth, Union of South Africa; before Nov. 10, Care of American Embassy, Rio de Janeiro, Brazil. Air-mail letters may be sent on or before Nov. 1 to the last address.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Attention, ministers of the Church of the Brethren: The following books have been added to the Gish Fund list.

- 337. Doran's Ministers' Manual, 1944 .....\$1.25
- 338. One Lord, One Faith. Filson. (\$2.00) .....\$1.00
- 339. The Quest for Preaching Power. Booth. (\$2.00) .....\$1.00
- 340. The Unconquerable. Leber. (\$1.50) .....85c
- 341. Generalissimo and Madame Chiang Kai-shek. Miller. (\$1.50) .....85c

Delivery of No. 341 must be delayed about two weeks.

Reviews of the last four of these books will appear in this column as soon as space permits.

• • •

## Received Recently

**Alcohol the Destroyer.** C. Aubrey Hearn. 149 pages. Cloth, 60c; paper, 40c.

## With Our Schools . . .

### Bethany Biblical Seminary

**Bethany** opened its thirty-eighth annual session on Sept. 7, with a crowded chapel for the opening session to hear the address by President Bowman.

**The next evening** the autumn convocation was held with Dr. Mallott speaking on the subject, Apologia Pro Nobis. Two diplomas were awarded for completed work.

**The present enrollment** stands at ninety-eight for the Seminary and eighty-one for the Training School.

**Two new teachers** in the music department have been added this year. Prof. Wilbur Royer is teaching piano and theory of music and Mrs. Maxine Lagerstrom Gloede teaches voice.

**One** of the special features of the seminary's life for this year is the presence of Dr. I. W. Moomaw for a six weeks' term. He will offer seminars in Rural Community and Agricultural Economics. This is an expression of the seminary's deep interest in rural life.

**We have** had several guest chapel speakers since the year has begun, among whom was Bro. J. W. Lear, who for seventeen years was on the faculty of the school and for nine years was dean.

**Another** chapel speaker was Dr. Charles Bame, veteran of the ministry of the Brethren Church. He spoke of our common inheritance in the body of Christ.

**Prof. Alvin Brightbill** spent a very busy season in camps, music institutes, and C. P. S. camps during the past summer.

**Bethany's** annual lectureship brings to the school Dr. Jesse Bader, who will lecture Oct. 11-15 on the theme of evangelism.

**On Sept. 16,** Mrs. Mow of our faculty attended the meeting of the Commission on Evangelism of the Federal Council. The meeting was held in New York City.

**Bethany** and First church served as joint hosts to the Midwest annual meeting of the Fellowship of Reconciliation on Sept. 24-26. The occasion brought such speakers as A. J. Muste, Dr. Andrew Cordier, Frank Laubach, and Prof. Georgia Harkness to the conference.



## WE MUST NOT NEGLECT OUR OWN!

By Ruth Shriver

America learned months before we entered the war that our children would be one of the pawns of combat. Juvenile delinquency had already taken its toll in England, and the United States government sent a committee to study the problem and how to meet it.

Now the situation is upon us too. What are the causes? (1) Mothers away from home at work; (2) too much money, spent by careless adults and youth alike; (3) the lawlessness of war that permits children to think it not wrong to steal, to play truant, even to murder; (4) adolescent girls meeting soldiers and sailors on the street, taking the pleasures of an hour and paying for a lifetime; (5) children working in factories, stores, and on farms at tasks too arduous for them; (6) a sense of futility among youth who see no future except the draft.

Below are some stories of churches that are trying to solve the problem. Are you doing something in yours? If so, will you not report it?

Within the next several weeks a new bulletin will be off the press from the Children's Bureau in Washington, entitled *A Community Program for Prevention and Control of Juvenile Delinquency in Wartime*; in it is a section on the role of the church. Every local church should study this manual. See also the list of pamphlet materials below.

**A Community Program for Prevention and Control of Juvenile Delinquency in Wartime.** September 1943. Available only in advance mimeographed edition. Second edition will be printed. Order from U. S. Department of Labor, Children's Bureau, Washington, D. C.

**Community Action for Children in Wartime.** U. S. Department of Labor, Children's Bureau, 1943. 5c.

**Your Home Here and Now; It's Church Wherever You Are; What Shall It Profit? In the Service for Children.** A series of pamphlets for families in defense-industrial towns and cities. Single copies free; quantities 70c per 100.

**Suggested Graded Sunday School Courses for Use in Interdenominational Schools in War Emergency Areas.** Free.

**Boys and Girls in Christian Clubs.** For use in war-emergency areas. International Council of Religious Education. 1943. 50c.

**Children's Centers.** A guide for those who care for and about young children. Edited by Rose Alshuler. Cloth, \$1.50; paper, \$1.00.

## New Work Opens in Troy

Another interesting experiment in child welfare work is beginning in Troy, Ohio. Eleanor Meyers, who is in her tenth month of a year of volunteer service for the Church of the Brethren, has been loaned to make a study of community child welfare and to aid in a corrective program under the auspices of the Troy ministerial association.

Troy is a county seat of approximately 10,000 population. Three large war industry plants and several smaller ones have brought to Troy a government trailer camp and housing project as well as many scattered privately owned trailers and large numbers of people who drive to work from surrounding communities. Schools, churches, welfare and character building agencies, well organized and equipped for normal times, are finding themselves overwhelmed by the influx of population.

The experience gained in the Akron project, described on the opposite page, will serve as a guide in this new community. A letter from Rev. Glen McFadden states that Miss Meyers' first week will be spent in meeting personnel men of the factories in Troy in the course of making a general study of the number of children left alone by factory-working mothers.

## Child Welfare News

In Harrisonburg, Virginia, a startling fact was brought to light: that of forty-four cases of juvenile delinquency in the city, twenty-six were to be found within two blocks and that these two blocks were located far distant from any city recreation center. A group of church women took responsibility for a series of strategically advertised forums which led eventually to the formation of a community council.—From Co-ordinating Community Efforts, New Dominion Series.

When school opened this fall, millions of youth who had been employed in factories, stores, farms and offices, during the summer were faced with the decision of whether to continue their training in high school or college. According to a June 1943 sample survey, one out of eight children, fourteen and fifteen years old, is working either full time or part time. The corresponding figure for April 1941 was one in sixteen. In the sixteen- and seventeen-year age group the proportion is much higher, with about one third employed, as compared with one sixth employed two years ago.

It is a well-known fact that during the past year schools have had an increase in disciplinary problems and that juvenile delinquency in communities has mounted to record-breaking proportions.

One interested individual, Fay Aust, using part of his church building every Sunday afternoon, brought together eleven newsboys who became the founders of Pulaski Boys' Club, which was to reach hundreds of boys in a wide age range, keeping them constructively occupied and developing a pride in their community which lowered delinquency figures appreciably and cleaned up the town of many petty offenses that had been prevalent.—From Gangs to Boys' Club, New Dominion Series.

Secure family life is the background of all child welfare. When that is lacking, nothing else can completely make up for it. But broader public health measures, educational advantages for every child, stronger protection against child labor, and provisions for those children needing special services will help the total picture.

Effective May 26, 1943, California's Minors' Emergency War Employment Act authorized the governor to relax current child labor laws as to (1) employment of minors between 10 p. m. and 6 a. m., (2) employment of minors over eight hours per day or forty-eight hours per week, (3) employment of minors in hazardous or restricted occupations. The governor's power is to be exercised by means of permits for minors to work and permits for employers to employ minors. This legislation is noted as a step backward in child welfare legislation, furnishing war labor at needless expense to childhood.

The Southern California Interdenominational Church Council has taken up child welfare work for Los Angeles and other southern California regions, and has invited the Church of the Brethren to share.

Radford, Virginia, has learned that complete co-operation of all is necessary for success and efficiency. As a result of such co-operation, the city can point with justifiable pride to a three-year period during which not one white juvenile delinquent had been added to its records. Also, for the twenty-one-month period following the establishment of a park for Negroes, there has not been a single Negro juvenile in court.—From Recreation Meets a Challenge, New Dominion Series.



### Batavia Community Service

By Leonard Lowe, Batavia, Illinois

Batavia is a community of 5,100 people in the Fox River Valley and on the outer ring of the Chicago suburbs. The local Church of the Brethren is small, but it is awake to opportunities for service.

A community service project arose out of the simple need for supervised play for Batavia children during the summer months. After vacation church schools ended in early July, there were no organized activities for children too young to work.

Permission was secured from city officials to supervise a little-used public playground a few blocks from the Church of the Brethren. The Brethren Service Committee was asked to help in providing a subsistence wage for one worker for six weeks. The local church agreed to furnish lodging, fresh garden vegetables, and other services to the worker. The Batavia Ministerial Alliance contributed \$10 to buy some playground equipment.

Walter Bowman, a student minister at Manchester College and veteran of two work camps, became enthusiastic about the opportunity for Christian service offered, and volunteered to conduct the project. When it became apparent that a woman would be needed to work with the younger children, a second worker was secured in the person of Miss Frances Gibson, also a Manchester student and veteran work camper.

These two workers supervised the playground five and one-half hours each day, five days a week for six weeks. In addition they aided the pastor and other workers of the local church, especially with the young people, to whom their presence was an inspiration.

Walter Bowman writes concerning the project: "Forty youngsters are a lot of children, especially for two people to handle. But forty better citizens is a part of potential America, especially concentrated in one community. And we had them in our recreational project in Batavia, Illinois, this summer, on the average of forty youngsters every day.

"The experiment proper began with about twenty-five youngsters ranging in age from four to fourteen, some equipment such as swings, a slide, a sandbox, a ball and bat, and several ideas. As the attendance grew, sandbox, toys and swings came to be at a premium. Quarrels were frequent and ruffled feelings seemed to be the order of the day. Rules of sportsmanship had to be formulated. Adjustments had to be made. But throughout, an attempt was made to apply Christian principles, and when a child presented a problem by throwing sand or swiping toys or breaking rules, he was not met with violence and anger, but with kindness and patience.

"Group games were organized, stories were read, free play was allowed at certain periods, a little handwork was done. And gradually, out of the seeming chaos, emerged comparative order. Sandbox fights became peaceable remonstrances administered by the little tots themselves. Ball game arguments became less heated. Bashful little children learned to feel at home in the group. Slowly 'self' became less outstanding and 'the other fellow' took on some significance. Children began to learn a little bit about getting along with each other. Certainly the value of this in terms of future homes and communities cannot be disregarded."

It seems that from these efforts certain conclusions can be drawn:

### Akron Project

By Eleanor Meyers, Troy, Ohio

The summer's experience in the Akron child welfare project brought the possibilities of child welfare work as a function of the church into the thinking of many church people across our brotherhood for the first time. Throughout the period we endeavored to formulate and develop a concept of child welfare as related to the church and distinguish this concept from that of religious education.

Every member of the local Brethren child welfare committee was deeply interested in the problem. In addition to the service rendered by committee members and pastor, other individuals gave generously of their time and energy, support and enthusiasm in planning and securing materials for the project. A total of thirty-one different persons, twenty-eight of them from the Akron church, took active part in the summer program in the parish house. This includes those who worked an afternoon or an evening as well as those who volunteered as much as three three-hour periods per week throughout the entire six weeks.

The parish house was opened five days per week, six to eight hours per day, for six weeks. Activities were workshop, craft classes, supervised play, music, story hours, junior first aid and junior home nursing.

The local church finance board spent a total of \$53.22 for materials and tools. In addition, a few members of the church loaned tools and gave several small items of equipment. Children and parents in the neighborhood contributed a small sum for materials.

No accurate attendance records were kept. A total of seventy-eight children attended at some time or other. The highest recorded attendance on any one day was thirty-one. This figure was considerably higher during the first week when no records were kept. Average daily attendance was approximately twenty. The estimated number of children reached with some degree of regularity through the summer was thirty.

Three colored children attended very regularly. One Methodist, one Evangelical and one Jewish worker volunteered their services. A number of mothers in the neighborhood expressed appreciation.

The interdenominational approach was used at several points. The local committee also kept a close relationship with the district committee throughout the period.

Our activity in sharing in organizing a community-wide youth federation as an attack on the juvenile delinquency problem was considered valuable as a function of the church in the wider community. In organizing a Sunday school in a housing project we learned the value of careful planning.

1. Local churches, even small churches, can find ways of serving the community and thus demonstrating a desire to carry some of the burdens of this war-ridden world in a constructive manner.

2. Local churches are benefited by the short visits of consecrated Brethren youth who are willing to assist the workers of the church as well as to engage in some project of community service.

3. A hint is given as to possible ways in which the local church, the Brethren Service Committee and Brethren young people eager for Christian service can co-operate.



## *The Church at Work*

### ISSUES THE CHURCH FACES IN AMERICA

#### Home Mission Subjects for Discussion

#### The Plan

By A. G. Breidenstine, Hershey, Pennsylvania

The home mission field in America is bristling with challenging problems. Many of these problems can be solved if devoted Christians attack them unitedly. Why not have your men's work group, or some other body of consecrated laymen, study these problems? The technique of study may be as varied as necessary, but the following plan is suggestive:

Divide your men into convenient groups of not more than ten or twelve. Select dependable leaders to ask the men and their families to read the materials that follow or the pamphlet, *Issues the Church Faces in America*, and reflect upon them. Allow a reasonable period of time (about one week) for the reading, but be sure to set a date on which all shall have read the matter completely. After the reading should come the discussion. At an appointed time all groups should be urged to gather in one group for an evening of discussion. It is perhaps needless to suggest that a competent leader should be prayerfully prepared to guide the discussion. Following the reading of an appropriate scripture and the singing of a devotional hymn, the group should enter upon a period of prayer. Guided prayer with an aim to discover God's will should be the concern upon each individual heart. Let it be repeated that this should not be just another formal opening prayer. Stay by until God's presence is evident.

Now you are ready for the attack. Some of the suggested problems and their inherent puzzles lie open before you. Give your possible solutions, permit the Christian criticism of others to check your thinking until in the multiplicity of counsel the whole truth is discovered. Will you have someone record your conclusions just as they were revealed to you? Proceed from problem to problem until the list has been covered. It may be that your experience or enlightenment in certain areas is more obvious than in others. Why not focus your efforts at those points where you have your keenest vision?

#### Race Relations

By M. B. Williams, Detroit, Michigan

Much has been said and books have been written regarding race relations. In many of our large metropolitan areas the problem of race relations is becoming more and more acute, as was evidenced in the recent race riots.

Some of the causes are: reluctance of some foreign nationalities to give up the mode of life they knew in their country; inadequate and improper housing; class politics; malicious attacks by colored youths "agitated" into action by such organizations as the National Association for Advancement of the Colored People; all-night movies; saloons; communists and other un-American groups; local government; civic groups; and neglect on the part of the Christian church.

#### *Looking Toward a Solution*

1. Insist that leaders of majority and minority groups shall speak and act at all times from a deep sense of social responsibility.

2. Make a vigorous attempt with the aid of existing agencies to eliminate discrimination in the granting of jobs and in the advancement of employees.

3. Conduct a thorough canvass of the housing situation with a program of action assured, so that no group is victimized by inadequate, improper or congested living conditions.

4. Carry on a carefully planned and many-sided program of general education in the ideals of democracy and interracial fellowship, through newspapers, radio, pulpit and other avenues of publicity.

Race riots do not start in prayer meetings. Missionaries have set and are setting a fine example in fellowship and Christian brotherhood. With Christ there is no East or West, North or South. All men are "brothers."

#### A Child's Right to Christian Education

By Wilbur H. Neff, Pittsburgh, Pennsylvania

The lack of an effective program of Christian education has always produced its costly results. Many times these were unnoticed or ignored, but now we are being forced to face the cost of our neglect.

The need for an adequate program has been intensified by the present crisis. Family groups have moved in large numbers into different communities and have failed to contact the churches in their new locations. New communities have sprung up overnight. The church has failed to reach these children in any satisfactory way. Large areas are unchurched and hundreds of children are left without any opportunity of attending church schools.

Failure to meet this problem will result in a great wave of juvenile delinquency (already on the increase in our larger cities) and a marked lack of religious conviction in the coming generation.

#### *Looking Toward a Solution*

1. An awakening in our present adult groups to the urgency of this obligation.

2. A conviction of every church member that it is the right of a child to receive a thoroughgoing Christian education.

3. A missionary zeal which will send us out to reach the children who are out of touch with any Christian education program.

4. Higher standards in our church schools which would include better prepared teachers, adequate equipment, and better materials.

5. A revival of Christian education in our homes. Let us at least get this program across in our own homes.

#### The Return of the Men in Service

By Forrest L. Weller, Elizabethtown, Pennsylvania

The complete restoration of the men to civilian life is almost as great a problem as being drafted. Some had scarcely decided upon a lifework; others were but in the process of formulating ethical codes, and some had taken only the first steps in a constructive community and religious program. It will be difficult for many to know where to take up a task in the community, church, family and other groups.

Many are not sure how the church is going to accept them after many of their grueling experiences, despite the fact that they may be anxious to get back into the work.



*Looking Toward a Solution*

1. Since we are loyal to that in which we share, it would be well to have tasks ready for these men in terms of their ability.

2. Contact former members of our congregations who are now in service and discover from them what they anticipate as problems.

3. For the many who will want to forget the battlefield as soon as possible we need to plan vocational adjustments, assistance in community contacts, and a re-orientation in thinking. They can also help us that we may not be given to lethargy.

4. Plan a recreational program that incorporates them into the group. The church should be the first group to plan a welcome for them.

5. Acquaint ourselves with the types of experience they have been through. They will not be satisfied with a theoretical religion but will desire a vital religion which will adjust them to life.

6. Have a permanent local committee to which they can come for help at any time, just as we had during the period of war.

**A Year of Service**

By Dan West, Goshen, Indiana

The Brethren Church has not yet expected of its members anything to compare with the activities of the Mormon Church or several other groups. Our people would have given far more service to the church and to the needy world if we had had a good service plan years ago.

Since 1940 the United States government has asked of American young men first, one year of military service, then two and one-half years, then the "duration." Recently there has been a good deal of talk about conscripting all youth, at least all the young men, for military service after these present wars are over.

Some students of world movements believe we are at the beginning of a long struggle between church and state; also that the church will have to lose out in that struggle unless it becomes more heroic. If that is true, all Christians need to plan better than ever, in old ways and new ones. Certainly Brethren must be ready to do world service. Ten of us on the average can easily supplant their time. We who are older can better give our money to support them.

*Looking Toward a Solution*

1. Teach our children and youth to expect to give at least a year of service to the suffering world through the church. If we oldsters set good examples, our precepts will be more effective with our youth.

2. Help them train first so that they are ready to give excellent service. Youth camps, training schools and other efforts can be helpful to this end.

3. Start them in with a summer of community service—perhaps in food production.

4. Ask of them more advanced service as they are able to give it. Some should go out into "Judea and Samaria," some to the "uttermost parts of the earth." Work camps are one way to do this. Relief or other social service work is another way. Long-term reconstruction work in America or abroad is a third way.

5. We who stay at home can support them in our world service. Ten of us on the average can easily supplant one—if we mean business.

6. Pick out likely "bear cubs" now, and begin the training now. We have them.

7. Ask your district youth workers and men's and women's workers for their plans.

8. Write to R. R. Peters and M. R. Zigler about their plans.

9. Work out plans of your own from your own suggestions in your own situations.

**The Results**

Now that you have studied home mission problems you should be prepared to assist the Sunday-school classes in your church to set quotas for their home mission offering. You can answer questions and give suggestions, but the class members should be permitted to set their goals in true democratic fashion. Speak with your minister and Sunday-school superintendent so that all procedures are clearly understood.

Finally, and most important of all, send your gleanings of truth to General Boards, Home Mission Dept., 22 So. State St., Elgin, Ill., so that out of the united efforts of many consecrated men God's will may be discovered. Don't say that your findings are insignificant. Those who discover a solution through prayer cannot afford to withhold their discoveries from others. Will you help your fellow Brethren so that there may be a great outpouring of the Spirit, another Pentecost? Our beloved America is sin-sick and we as her citizens must be a portion of the leaven that can yet help to heal her sickness and bring her back to God. We dare not fail her now.

**Thanksgiving Home Mission Offering**

A great host of devoted and capable Home Mission workers depend on the churches for a good Home Mission Offering. Thanksgiving is the annual time for every church to talk Home Missions and to give. \$50,000 is needed this year. Our general Home Missions program includes:

|                                 |                                                                     |
|---------------------------------|---------------------------------------------------------------------|
| Pastoral support                | Aid in financing building projects                                  |
| Student summer pastoral work    | Church building counsel                                             |
| Employment of district fieldmen | Co-operation in common enterprises with other home mission agencies |
| Evangelistic work               |                                                                     |
| Nonresident ministry            |                                                                     |

Pray that the ministry of our church to America will be effective in building righteousness in our beloved land.

**ADULT DISCUSSION OUTLINE****Serving Without Weapons**

Scripture: Matt. 5: 38-48

Sunday, November 14

**Note:** Send to Brethren Service Committee, Elgin, Ill., for copies of *They Serve Without Weapons*, *Fulfilling Our Heritage*, and other free literature on Civilian Public Service.

**I. Some Facts About Civilian Public Service**

1. C. P. S. is fulfilling the heritage of the Brethren Church. The founders and leaders always have believed there is a better way than war to settle disputes.

2. C. P. S. is a positive expression of the doctrine of peace. It is a determination to extend friendly service rather than violence to their fellow men.

3. C. P. S. is still misunderstood by many who look upon the whole movement with suspicion.

4. C. P. S. is recognized by law. The Selective Service Act of 1940 requires that "the registrant must be op-



posed to participation in war in any form," and his scruples must come from "religious training and belief." Religion is interpreted broadly, excluding few, if any, providing they are sincere.

5. Conscientious objectors to war vary in beliefs. Some take 1-A-0 and work in the army, refusing only to take life; others take 4E and do work of national importance under civilian control. Some refuse to register and go to prison. Some cannot do emergency farm service when the government collects pay for their work.

6. All work of national importance must be approved by the director of Selective Service. Soil conservation, forestry, dairy farming, mental hospitals, research projects and health units are the most common.

7. The men work without pay. The churches and others furnish food, some clothes, medical care, housing, administration, a small sum for incidentals, etc., at a cost of more than a million dollars a year.

8. Between 6,000 and 7,000 men are now in C. P. S., coming from more than 120 denominations and sects.

9. The head of the army, secretary of the United States treasury, U. S. senators, forestry supervisors, and hospital officials have written letters of commendation for the work the men and their supporters are doing to solve the conscientious objector problem.

## II. Some Problems

1. The C. P. S. movement is not understood by our young men before they register. Parents and leaders are also confused.

2. Many C. P. S. men are prepared and are preparing for reconstruction work abroad but the way seems not to be open now.

3. Learning to live together in camp communities in a democratic way is not easy. It has to be learned.

4. With the drafting of fathers, there will be an added responsibility for dependents.

5. If the conscription of women becomes a reality our task will be greatly increased.

## III. For the Discussion

1. What needs to be done in your local church to carry out this part of our Brethren heritage? What in the district, region, and general brotherhood?

## Correspondence . . .

### Summer Assembly and District Meeting of Washington

The Washington District held its annual summer assembly and district meeting near Olympia, on Lake Patterson, from July 29 to August 1. In spite of restrictions the meeting was well attended and the guests were well fed. Over two hundred registered, and there were more than two hundred fifty present for the Sunday services.

The inspiring presence of Bro. Desmond Bittinger was deeply appreciated. Other guest leaders who contributed much to the camp life and program were Brethren Frank Crumpacker, J. W. Lear, and Lorell Weiss. The program was enriched by the presence and participation of almost all of the elders of the district, and especially Brethren Ezra Whisler, C. E. Holmes, C. V. Stern, Owen Kintner, and C. C. Wagner. Noble Deardorff served as the program director.

At the close of the Sunday afternoon program, two boys from Seattle were baptized by Bro. Bernard Suttle, assisted by Bro. Noble Deardorff. The impressive lake-

side service was witnessed by a large number of campers and visitors.

Bro. Clement Bontrager moderated the district meeting during busy and interesting sessions. The district is looking forward. Some old business has been happily and adequately liquidated. Plans are being made to revive and initiate work in three areas of the state. The work in the crowded coast area is to be strengthened. It was decided to separate the district meeting from the summer assembly and to hold it during the winter in connection with the midwinter institute in the hope that the business can receive more thorough and diligent consideration.

Olympia, Wash.  
Andrew Holderreed,  
District Writing Clerk.

### Report of District Meeting

The district meeting of Oklahoma, Panhandle of Texas and New Mexico was held in the Pleasant Plains church, five miles east of Aline, Okla., Aug. 24 to 27. Elder Homer F. Caskey presided as moderator and Harley Stump was writing clerk. The programs were inspirational and instructive. We were quite fortunate to have with us Bro. James Elrod, regional executive, who brought the educational and missionary addresses. Accompanying him on the trip were his wife and Eugene Lichty, regional B. Y. P. D. president, who led inspirational discussions with the young people and also sang two solos for the conference.

The ministerial report, made by Bro. Albert Williams, was quite favorable. Brother and Sister Harley Stump and Brother and Sister Dan L. Blickenstaff were advanced to the eldership. Six churches report pastoral changes. C. D. Brendlinger is located in Bartlesville; H. M. Coppock will take up the work in Clovis; Kenneth Thralls has moved to the Antelope Valley church; P. E. Rhine has accepted the call of the Waka church; D. J. McCann will start work in the Guthrie church; Dan L. Blickenstaff, formerly at Waka, has accepted the work at the Big Creek church. The district regrets the loss of Bro. Robert A. Byerly, formerly of Big Creek and also fieldman, but we rejoice that he is able to continue his work in Bethany.

Bro. Russell G. West was elected moderator for 1944 with Bro. D. J. McCann serving as alternate. Harley Stump was elected to Standing Committee and D. J. McCann alternate. The board of church extension is composed of Russell G. West, Christian Education secretary and chairman of the board; Albert Williams, ministerial secretary; B. F. Stutzman, finance secretary; Homer Caskey, missionary secretary; Mrs. D. J. McCann, women's work representative and clerk of the board; R. E. Gripe, men's work representative; and Harley Stump, B. Y. P. D. representative. Harley Stump was also selected as fieldman for the coming year.

As we look ahead, the district is launching three great, constructive projects which will be promoted by the fieldman: (1) The site of Springlake, a deserted pleasure resort in Washita County, Okla., is being purchased as a camp site for the district. This is a beautiful spot in a central location and can be built into a wonderful Brethren camp. It has clear spring water, perfectly controlled to fill a sand floored swimming pool. In the picnic area of the grounds, large, overhanging trees shade a bermuda grass floor. There are high points for views of the surrounding landscape. The B. Y. P. D. has undertaken



the task of raising the funds necessary to complete the purchase. (2) Bro. Russell G. West, Christian Education secretary, working with the board of church extension, presented a plan for well-organized and graded Sunday schools throughout the district. The conference readily accepted this plan and it will be put into operation at the beginning of the new church year. (3) The board of church extension presented a balanced and unified budget for the total program of the district, in which each church was assigned a quota to be met for the coming year. This will increase the opportunity for us to be Brethren in word and deed.

The district meeting was a challenge for all who attended. The attendance was less than usual, but good, considering the distances within the district and the traveling conditions. About forty per cent of those attending were young people. The meeting for 1944 will be in Waka, Texas.

Cordell, Okla.

Harley Stump,  
Writing Clerk.

### Northern Indiana District Conference

Camp Mack is an ideal place to hold a district meeting. It is centrally located in our district and of easy access. The large Quinter-Miller auditorium and other buildings, together with the many cottages for lodging and the quiet coolness by Lake Waubesa, make it all that could be desired for such a gathering. It was decided this year to make Camp Mack the permanent location of our district meetings.

The meeting convened Aug. 17-19. The weather was ideal and in spite of the tire and gas rationing, the attendance was good at all the sessions.

The theme of the conference was Brotherhood Through Christ. All the speakers were from our district and each one had a great message for us. Each session began with a Spirit-filled sermon. Among the many fine statements made during the sessions were these: "As the permanence of a house is determined by its foundation, so life's permanence is determined by its foundation also. Just as the Chicago skyscrapers are built on foundations that reach down to bedrock, so the church today must be built on sound principles and doctrines, or it will be built on sand and will be destroyed." "The church stands as a beacon in a dark world, radiating a brilliant, splendid influence in a world of sin." "The second coming of Christ should be a challenge for the church to evangelize the world first, and should challenge each of us individually to hold out faithful to the end." "It is important that the church sense the direction in which it is headed. It should continue along the lines of missions, evangelism, education, brotherhood, etc. Our sense of direction should be a challenge to us." "We need courage to face the facts of life, and to carry on the everyday living of our lives." "We will find our neighbor today in the same place that the Good Samaritan did—wherever there is a need, and whoever sees a need and gives aid to those in need shows himself to be a neighbor."

Part of one day's program was given over to sectional conferences. There were meetings for children's workers, intermediate and young people's leaders, adult teachers, music leaders, superintendents, laymen, and finance boards. Everyone could find the place in which his greatest interest lay, and find help for his particular need.

The business session opened Thursday, Aug. 19, with

eighty-eight delegates present from forty-five churches. The officers this year were Brethren H. F. Richards (elected last year) moderator, Russell A. Sherman reading clerk, and C. C. Cripe (serving a three-year term) writing clerk. The business consisted largely of the hearing of reports from the various boards and committees, all showing a forward trend. A query which has been considered and deferred for a few years relative to the duties and relation between the deacons and local ministerial boards was settled in the light of the late Annual Meeting Minutes. The moderator next year is Eld. T. E. George. Those selected to represent the district on Standing Committee next year were Elders Russell A. Sherman, Galen Bowman and John D. Frederick, with Howard Kreider, C. C. Cripe and L. U. Kreider as alternates. There are no queries for Annual Meeting. We regret to lose a number of fine, faithful ministerial brethren from our district, but are glad to welcome others who take their places. The spirit of the meeting was fine throughout and all returned home with renewed inspiration to face the problems of the new year.

Argos, Ind.

C. C. Cripe, Writing Clerk.

### Elder Ferdinand H. Mohr

It is with a keen sense of loss to home, church and community that we record the passing of Elder Ferdinand H. Mohr on July 2, 1943, at his home near Bakers Summit, Pa., at the age of seventy-two years, four months and one day.

He was born near Bakers Summit, Pa., March 1, 1871, the second of seven children of Andrew and Anna Maria Helsel Mohr. His father, a stonemason and cooper by trade, died when Ferdinand was seven years old; hence, instead of a childhood of ease and common school education, he knew only hard work from early life. He has made his living on the farm.

He was united in marriage to Ina C. Pote on Nov. 30, 1897. To them one son was born who died in infancy. The mother died Feb. 27, 1900. He was united in marriage to Cathrine Snyder on Oct. 16, 1902. To this union was born one son, Elmer, who survives. He is also survived by two grandchildren. His second wife died about nine years ago.

At the age of fifteen he united with the Lutheran Church, but on June 3, 1900, he came into the Church of the Brethren in the Woodbury congregation, Elder Jacob K. Brown administering baptism. This congregation called him to the deacon's office on April 13, 1907, and to the ministry on Oct. 7, 1911; through the laying on of hands by Elders David T. Detwiler and Charles O. Beery he was ordained to the eldership on Sept. 25, 1920.

He has served the Holsinger Sunday school as superintendent as well as teacher for many years. He also took his turn in preaching at the three church houses in the congregation as long as he was physically able. He has represented his congregation many times at district meetings and four times at Annual Conference.

Bro. Mohr was limited in educational attainments, but he knew his Bible well and declared its truths without fear or favor. He was a faithful minister, a firm defender of the faith, a consecrated Christian loyal to all the doctrines and principles of God's Word as interpreted by the Church of the Brethren. He was a staunch supporter of missions, giving liberally of his means for the cause.

His work on earth is done but the influence of his life



will go on because he "never shunned to declare the whole counsel of God." The last days of his life were filled with much pain and suffering, but he bore them most patiently to the end.

Funeral services were held at the Holsinger church on July 4, by the undersigned, assisted by Bro. Emmert Frederick. Interment was in the Holsinger cemetery near by.

Woodbury, Pa.

D. I. Pepple.

### In Memory of Madison Kline

Madison Kline was born May 2, 1859, and died Sept. 11, 1943, at the age of eighty-four years, four months and seven days. He was born near Broadway, Va., where he spent his entire life. He was a son of Michael B. E. and Elizabeth Rhodes Kline and also a great nephew of Elder John Kline, pioneer minister and missionary. Bro. Madison Kline held rich memories of Eld. John Kline and was privileged to see a few years before his death the Elder John Kline play, in which his own life was pictured in the character of Mat, a boy of five. Michael B. E. Kline, the father of Madison, also a minister in the Linville Creek congregation, took care of Annie Kline following the martyrdom of her husband, Eld. John Kline, on June 15, 1864.

Although we have no record, it is safe to say that Madison Kline was a member of the Church of the Brethren for more than sixty years. Born and raised among churchgoing people, he attended church his entire life. As a child he was carried in the arms of his mother to the first Linville Creek church built in 1830. He attended meetings for forty-nine years in the second church built in 1868 and for twenty-five years in the third church built in 1917. He was regular in his church attendance with a loyalty to and interest in the program of the church.

In 1887 he married Catherine R. Sheckel, daughter of the late Elder Joseph and Nancy Miller Sheckel. She preceded him in death on March 12, 1923. Although not blessed with offspring of their own, they became parents to several children. Also preceding him in death were his parents, two sisters, Catherine Weimer and Susana Andes, and one brother, Noah Kline. Surviving are two brothers, Samuel R. Kline and John M. Kline, both of Broadway, Va., and a number of nephews and nieces. The funeral was held from the Linville Creek church with the writer and Elder John C. Myers in charge. Burial was made in the family plot in the Linville Creek cemetery.

Timberville, Va.

Samuel D. Lindsay.

### The Story of Adam Esterly

Adam Esterly, son of John Adam and Mary W. Esterly, was born in Lehigh County, Pa., moving when quite young with his parents to Wichita, Kansas. He died at the home of his grandson, Robert Butson, Jennings, La., Aug. 26, 1943, aged eighty-nine years and ten months.

On Nov. 11, 1877, he married Emily S. Funk of Wichita, Kansas. Three children came to bless their home, two dying in infancy. Rosa Bell married E. E. Butson of Jennings. As a young mother of three children, she preceded her father in death Aug. 17, 1917. His wife, invalided a few years after their marriage, lived until Dec. 11, 1904, when she passed to her reward. Surviving our aged brother are three grandchildren and a brother.

In the spring or summer of 1890 Brother and Sister Esterly, having engaged in stock raising and general farming in Kansas, moved to what is now Roanoke, La., to which place a nucleus of Brethren, the Sutters, the Bowses, the Sutphins, and the Shamburgers, had moved a few years before. He purchased a farm a few miles north of the switch, as Roanoke was then known, and established a small mercantile business.

A few years after coming to Louisiana, Bro. Esterly, on account of the care and responsibility of an invalided wife, retired to a home purchased in Jennings. About 1910 he and his son-in-law, E. E. Butson, established a furniture business in Jennings, with which he was actively identified until 1935 when because of the infirmities of age he was obliged to discontinue.

Early in life Bro. Esterly united with the Church of the Brethren, identifying himself with every worthy movement to forward its great work. Early in his Christian life he was elected to the deacon's office, assuming the charge cheerfully and conscientiously. He was one of the three remaining charter members of the Roanoke church who lived to help celebrate the fiftieth anniversary of the church in July of 1941.

Bro. Esterly loved his church and until just a few years ago his seat in the sanctuary was seldom empty. Because of the early affliction of his wife he was called upon to carry the full responsibility of the home. After the loss of his companion, and then the death of his daughter, he became father and mother of two homes. He, into whose life had come more than the normal allotment of suffering and disappointment, displayed a buoyant faith and cheerful goodwill. His long and useful life offers much by way of example in thrift and industry, courage and hope.

Funeral services were held Aug. 29 with the writer officiating, assisted by Elder J. B. Firestone. Interment was in the Greenwood cemetery, Jennings, Louisiana.

Welsh, La.

J. F. Hoke.

### Golden Wedding Anniversary

On Aug. 9, 1943, Elder and Sister Fred R. Zook celebrated their fiftieth anniversary of wedded life. Frederick R. Zook and Annie Seedenberg were the first couple married by Elder J. B. Miller, member of the music committee that gave us our present hymnal. Sister Miller was in attendance at the reception. In this family are five living children, eighteen grandchildren and five great-grandchildren, and, with one exception, all were home for this occasion.

Since his election on July 5, 1905, Brother and Sister Zook have served thirty-eight years in the ministry. Fourteen years have been in the eldership of the Albright Church of the Brethren. Brother Zook is also now associate elder of the Martinsburg congregation. The larger part of their ministry has been in Martinsburg and vicinity, although for seven years they were in pastoral work at Shade Creek and Somerset in Western Pennsylvania, and Shippensburg in Southern Pennsylvania. Here at Martinsburg they have seen the work grow almost from its infancy. Brother Zook served and preached in the old church when the Sunday school was less than half a hundred.

Bro. Zook has a simple faith in the Word of God and feels keenly any tendency to liberalize on the full trust that is Brethren heritage, yet he believes firmly that the Lord is taking care of his body, the church, and has faith in the final outcome both of our fraternity and others. We all wish for Brother and Sister Zook many more years of service and counsel in the church and community and pray that their experience may become ever more rich and helpful as they travel on to the completion of a life of service in the Lord.

Martinsburg, Pa.

A. R. Coffman.

### G. A. Lininger Golden Wedding Anniversary

Brother and Sister G. A. Lininger of Waterloo, Iowa, celebrated their fiftieth golden wedding anniversary with an open house occasion at their home, 1007 La Porte Road. Guests were received from two to five o'clock in the afternoon.



The Liningers were married Aug. 16, 1893, at Grantsville, Md. Before moving west Bro. Lininger was engaged in farming for Gov. Lowndes of Maryland in Alleghany County. They moved to Iowa in 1911, where Bro. Lininger has been in the coal and feed business in Waterloo for a period of thirty years.

The Liningers are the parents of fourteen children, eight of whom are still living. They are Lester Lininger of Superior, Wis.; Mrs. Earl V. Zearley of Mason City, Iowa; Mrs. Arthur Mosher, Mrs. Harry Burd, Mrs. T. N. Miller, Charles Lininger, Carmon R. Lininger, and William E. Lininger, all of Waterloo.

Waterloo, Iowa.

Mrs. G. W. Lininger.

### Matrimonial . . .

\*Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Detwiler-Hume.**—Seaman 2nd Class Bert F. Detwiler of Rantoul, Kansas, and Dorothy Jane Hume of Ottawa, Kansas, Sept. 24, 1943, at the Ottawa church by the undersigned.—W. B. DeVilbiss, Ottawa, Kansas.

**McAtee-Valentine.**—Thomas Leonard McAtee and Mary Elizabeth Valentine, both of Ft. Wayne, Ind., in the Ft. Wayne church, Sept. 12, 1943, by the undersigned.—Van B. Wright, Ft. Wayne, Ind.

**Mumma-Sayger.**—Paul S. Mumma and Vernie R. Sayger, both of Elizabethtown, Pa., July 25, 1943, by the undersigned and at his home.—Otho J. Hassinger, Huntsdale, Pa.

### Fallen Asleep . . .

**Abbott, Frank Marion,** son of Nathaniel and Lydia Abbott, was born Aug. 2, 1865, near Lynx, Ohio, and died Sept. 6, 1943, at Christ's hospital in Cincinnati, Ohio. He was united in marriage to Martha Ann Branham on Aug. 31, 1891, and to this union were born seven children, two of whom preceded him in death. He leaves his wife, two sons, three daughters, one brother and twelve grandchildren. He had been a faithful member of the Bethany church since its organization. Funeral services were conducted at the Knechtly funeral home by his pastor, Bro. Fred E. Woodie. Interment was made in the West Union village cemetery.—Mrs. Lily M. Neary, West Union, Ohio.



**Brumbaugh**, Noah, died at his home on Aug. 26, 1943. Funeral services were held at the Loon Creek Church of the Brethren, of which he was a member, by Bro. Roy Gilmer. He was born Nov. 2, 1863, to Isaac and Sarah Funderburg Brumbaugh. He was married to Rebecca A. Shideler on May 26, 1889. Surviving are his wife and five children. Burial was in the Lancaster cemetery.—Mrs. Elizabeth Lahr, Huntington, Ind.

**Bubar**, Sarah Jane, wife of Bro. Charles Bubar of Parsons, W. Va., was born April 15, 1857, and died Aug. 10, 1943. She was a member of the Church of the Brethren for nearly a half century. She enjoyed church services. For the past three years she was confined to her bed and had to be cared for as a child; this was tenderly done by loving hands. She often expressed her desire to be with her Lord. She leaves her husband and two children. Funeral services were held in the home of her son-in-law at Parsons, W. Va., by the writer, with the Rev. Talley of the Baptist church assisting.—Daniel B. Spaid, Egion, W. Va.

**Cripe**, Sarah Catherine, daughter of Mr. and Mrs. Jonas Rensberger, was born May 13, 1858, in Elkhart County, Ind., and died July 27, 1943, at the home of her daughter in Goshen, Ind., after a brief illness. In 1875 she was married to Isaac Cripe, whose death occurred on May 12, 1936. She united with the West Goshen church when she was sixteen years of age and kept her membership at this place most of the time. She is survived by five children, five grandchildren, seven great-grandchildren, one half brother and two half sisters. Services were conducted in the West Goshen church by Brethren Samuel Miller and M. D. Stutsman.—Mrs. Mina Ganger, Goshen, Ind.

**Crumpacker**, Leonard B., third son of Mr. and Mrs. W. K. Crumpacker, died Oct. 2, 1943. He was born May 3, 1898, in Crawford County, Kansas, and lived as a boy near Brazilton and at other places in southeastern Kansas. Since 1913 he had lived at McPherson. When twelve years of age he joined the Church of the Brethren at Grenola. Leonard was a very active churchman, having served as superintendent of the McPherson Sunday school for a number of years, secretary of the trustee board, and an active deacon. As a young man he was an outstanding student and athlete at McPherson College, from which he graduated in 1919. He taught in the public schools of Kansas. For nearly twenty years he taught in the McPherson high school. At the time of his death he was a trustee of McPherson College and a member of its executive committee. He spent several summers soliciting students for the college. On July 29, 1919, he was married to Modena Ruth Heckman of Overbrook, Kansas. To this happy union were born two daughters who, with his wife, survive him. Other survivors are his aged parents of McPherson and two brothers. Final rites were held at the McPherson church with the writer, J. J. Yoder and W. W. Peters in charge. Burial was made in the McPherson cemetery.—Bernard N. King, McPherson, Kansas.

**Diehl**, Delilah Frances, daughter of Henry W. and Mandy Jane Creemmette, was born March 18, 1871, in Highland County, Va. On Sept. 27, 1897, she was married to Frank Diehl, who preceded her in death thirteen years ago. To this union were born four sons and four daughters; one son preceded her in death. She is survived by her children, twelve grandchildren, three brothers and two sisters. She was a faithful member of the church, having joined it in her teens. She was an active member of the aid society, having helped to organize the first aid society in the Staunton church. Some of her hobbies were her flowers and quilt work. While attending the regional conference at Roanoke, Va., on Aug. 31 she was in car wreck. Death came on Sept. 4, 1943, resulting from injuries. Funeral services were conducted by Elders N. W. Coffman and B. E. Garber at the Barren Ridge church. Burial was in the adjoining cemetery.—Mrs. Crystal Allen, Staunton, Va.

**Fair**, Thomas Monroe, the son of Elisha and Susan Fair, was born on Dec. 18, 1862, in St. Joseph County, Ind., where he spent most of his life. He was in business as a clothing merchant for thirty-five years in Walkerton, Ind. He was united in marriage to Oliver Houser on April 22, 1922. On Oct. 30, 1938, he was baptized into the Church of the Brethren. His jovial disposition and strict honesty won him many friends. Death came on Sept. 5, 1943. Surviving are his faithful companion and three sisters. Funeral services were held at the North Liberty church by the undersigned. Burial was in the Walkerton cemetery.—Ervin Weaver, North Liberty, Ind.

**Geib**, Malinda, daughter of the late Abram and Annie Shelley Earhart, died at the home of her oldest daughter on Sept. 19, 1943, aged eighty-four years. Her husband, Bro. Clinton Geib, died six months ago to the day. She was a member of the Church of the Brethren for sixty-four years and resided near and in Mastersonville, Pa., her entire life. She was an earnest Christian and taught her children the way of the Lord; all of them united with the church of her choice. She was always happy when helping her children. One son preceded her in death. She is survived by two sons and two daughters, twenty-six grandchildren, thirty-three great-grandchildren, one great-great-grandchild, three brothers and one sister. Funeral services were conducted at the home of her daughter in Lititz, Pa., and further services in the Chiques church by Elders S. S. Eshleman, B. G. Stauffer and David Gible. Interment was in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

**Hildreth**, Esther May, daughter of Jefferson and Amanda Mathis, was born May 23, 1889, and died Sept. 29, 1943. She grew up on a farm in Douglas Township, Iowa, and was edu-

cated in the public schools, after which she attended the State Teachers College at Cedar Falls and became a teacher in the local community. On Dec. 29, 1909, she was married to James S. Hildreth and they took up their residence in the local community, where they spent their entire married life. Two children were born to this union. In early life she united with the Church of the Brethren and became a loyal worker in the Des Moines Valley congregation. She acted as teacher and adult adviser for the young people's group for many years. She also enjoyed serving as church organist. Her life centered around her home, and this home was shared with her husband's father and recently with her mother. Relatives, friends and neighbors were always welcome there. It was always open to meetings or social gatherings of the church and community. Her greatest desire was to be a good wife and mother. She is survived by her husband, two children, her mother, one sister and one brother.—R. L. Noffsinger, Elkhart, Iowa.

**Hollinger**, Edward, son of Moses and Susannah Hollinger, was born in Darke County, Ohio, March 21, 1876, and died at Phillipsburg, Ohio, Sept. 1, 1943. On March 6, 1898, he was united in marriage to Jessie Pearl Flory and to this union two children were born. His wife preceded him in death on March 24, 1939. As a young man he united with the Beech Grove Church of the Brethren. He served in various ways in the church, being the church treasurer and teacher of a Sunday-school class. The funeral was conducted at the Salem church by the writer.—J. Perry Prather, Dayton, Ohio.

**Johnson**, Miles Sylvester, third son of Charles and Epsey Jane Johnson, was born near Sidney, Ind., March 3, 1863, and died at the Methodist hospital in Ft. Wayne, Ind., in September, following a long illness. Almost his entire life was spent in the vicinity of his birthplace until advancing age forced his retirement from active life; then he came to North Manchester to make his home with a daughter. He is survived by four daughters; one son died in infancy, and his wife in 1935. Bro. Johnson united with the Church of the Brethren at the Plunge Creek chapel thirty-one years ago. Services were held in the Walnut Street Church of the Brethren at North Manchester by the undersigned, with interment in the South Whitley cemetery.—Van B. Wright, Fort Wayne, Ind.

**Ketchum**, Hazel, daughter of George and Clara Geller, died Sept. 23, 1943, following an operation at the Holy Family hospital of La Porte, Ind. She was aged twenty-three years, three months and nine days. She united with the Church of the Brethren when she was eight years old. She leaves her husband, Eugene Ketchum, a stepdaughter, her parents and three sisters. Bro. Clyde Joseph officiated at the funeral and the body was laid to rest in the Grovertown cemetery.—Mrs. Mae Pippenger, Plymouth, Ind.

**McClure**, Henrietta, died Sept. 25, 1943. She united with the Church of the Brethren at Liberty on Sept. 14, 1922, and was very much devoted to her church. She was sick only a few weeks. Services were held in the Fordtown Baptist church by Bro. J. R. Jackson. She was one of our oldest members, being aged eighty-three years, eleven months and eleven days.—Mrs. J. B. Isenberg, Jonesboro, Tenn.

**Ours**, Ila Dean, daughter of Isaac N. and Anna Ours, died Aug. 19, 1943, aged four years. She is survived by her parents, three sisters and three brothers. Funeral services were conducted in the Beaver Run church by Bro. A. R. Showalter. Interment was in the Beaver Run cemetery.—Luella M. Bailey, Burlington, W. Va.

**Reamer**, Charles W., died at his home near Broadway, Va., on Sept. 29, 1943, at the age of eighty-four years. He had been in ill-health for about four years. His first wife preceded him in death on May 21, 1901. Surviving are his wife, three sons and two daughters, thirteen grandchildren, ten great-grandchildren and one brother. The funeral was held at his home with his pastor, Rev. Paul Slonaker of the United Brethren church, officiating, assisted by the writer. Burial was made in the cemetery adjoining the Rader's Lutheran church near Timberville.—Samuel D. Lindsay, Timberville, Va.

**Sell**, Mary Ann, died in the community hospital at Somerset, Pa., July 29, 1943, at the age of eighty-eight years, ten months and two days. She was a member of the Maple Glen Church of the Brethren. Mrs. Sell was the widow of John Sell, who died fifty-one years ago, and the daughter of Peter and Elizabeth Ringer Shoemaker. During the later years of her life she was a resident of Salisbury. She is survived by two daughters and two sons. Funeral services were held at the Salisbury church by her pastor, Bro. A. J. Replogle. Interment was in the Salisbury I. O. O. F. cemetery.—Mary Kathryn Davis, Springs, Pa.

**Shaffer**, Willard, was born Dec. 18, 1928, and died July 13, 1943. He was the son of Mr. and Mrs. Warren Shaffer of Gahagen, Pa. Funeral services were conducted in the Gahagen church. Interment was in the Berkey cemetery.—Jacob T. Dick, Windber, Pa.

**Steele**, Nina Blanche, the daughter of Calvin M. and Martha J. Lotz, was born March 27, 1878, near Wadsworth, Ohio. At the age of nine years she moved with her parents to Indiana, locating near Tegegarden. She was united in marriage to Elias R. Steele on Jan. 7, 1897. To this union were born one daughter and six sons, all of whom survive but one son. Soon after her marriage she united with the Church of the Brethren. For many months she suffered much from arthritis and heart trouble, and death came on Sept. 8, 1943. Besides the children, she is survived by her faithful companion, one brother, sixteen grandchildren and one great-grandson. Funeral services were conducted at the



North Liberty church by the undersigned, assisted by Elder Edward Stump. Burial was in the North Liberty cemetery.—Ervin Weaver, North Liberty, Ind.

**Welty,** Carey A., son of David and Nancy Ratcliff Welty, was born May 1, 1858, and died at the home of his son near Flora, Ind., Sept. 15, 1943. His wife, the former Martha Humbert, died Oct. 1, 1928. Survivors are one son and two grandchildren. He was a member of the Flora Church of the Brethren. Funeral services were held at the Leiter funeral home with Bro. Ray E. Zook in charge. Burial was in the Maple Lawn cemetery.—Mrs. E. H. Brubaker, Flora, Ind.

**Werkman,** Robert William, was born Feb. 18, 1919, at Waterloo, Iowa, and met death by drowning in the Pacific Ocean near Torrey Pines while swimming Aug. 6, 1943. He was the son of the late James Werkman and Edith Witter Werkman Brower. He spent his early life in Chicago; at the age of eleven he came to La Verne, Calif., with his family and resided here until his death. He is survived by his mother, stepfather, two sisters and one brother. He was baptized at the First Church of the Brethren in Chicago in 1929 and was an active church worker throughout his life. For a number of years he cut the stencils and mimeographed the church bulletins, served as an usher, and helped with church work projects in general. He had enlisted in the reserves of the United States army and was to have entered Northwestern University at Evanston on Sept. 1. Funeral services were held at the La Verne church with Bro. Galen K. Walker of Glendora officiating. Interment was in the Evergreen cemetery at La Verne.—Grace Hileman Miller, La Verne, Calif.

**Younce,** Daniel, son of Larkin and Katherine Younce, was born near West Milton, Ohio, Sept. 29, 1859, and died at his home in Dayton, Ohio, July 9, 1943. When a young man he united with the Salem Church of the Brethren in Southern Ohio. He married Hallie Lees on March 29, 1892. Two children blessed their home. He was a builder and contractor. The funeral was conducted by the writer. Burial was in the Memorial cemetery.—J. Perry Prather, Dayton, Ohio.

**Zook,** Malinda, aged seventy-four years, died at her home on Aug. 12, 1943, after a three-day illness. She was born in Henry County, Ind., to John and Priscilla Henninger. Her marriage to Ira Zook took place on Dec. 8, 1893; her husband died on April 7, 1923. Surviving are eight children, and fifteen grandchildren. One son died in infancy. Sister Zook was a member of the Loon Creek Church of the Brethren, where funeral services were conducted by Brethren W. C. Stinebaugh, and D. W. Paul. Burial was in the Lancaster cemetery.—Mrs. Elizabeth Lahr, Huntington, Ind.

## Church News . . .

### California

**Hermosa Beach.**—The forces set in motion by the war have greatly reduced the active membership of our church. Consequently, we are very happy that two new families of members have moved into our congregation. We have had a number of very successful programs in recent months. At our business meeting elections were held and plans were made looking to a successful program in the year to come. On Aug. 15 Pastor Royal Glick was operated on; we are happy that his recovery has been rapid and that he will soon be in the pulpit again. During his illness we had many fine preachers from Southern California occupy the pulpit; they were Brethren J. E. Steinour, J. W. Trostle, Frank Howell, Fred Butterbaugh, J. Z. Gilbert, M. S. Frantz, Lorell Weiss and S. L. Barnhart. Beside the support of the great enterprises of the church, the local congregation has two important projects. It is actively promoting a fund of \$500 for the redecoration of the church house, and is raising a fund of \$2,000 to buy the equipment of a service station which is located on local church property. Any members who have moved into the beach area are urged to get in touch with the church for a spiritual home.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Sept. 24.

**Laton.**—Our church met in regular council on Sept. 8. Officers for the coming year were elected. Bro. F. A. Yearout is our elder in place of Bro. Elmon Sutphin, who has moved to the Waterford congregation. Our pastor and wife, Brother and Sister Dayton Root, will remain here another year. We are to have the outside of our church painted soon. Several of our number have moved away and we miss them very much.—Mrs. Loretta Coffman, Laton, Calif., Sept. 23.

**Lindsay.**—During the summer we enjoyed the vesper hour which was given by different groups in the church. The men's quartet has been contributing to our morning worship by singing once a month. Bro. S. E. Hylton preached for us on July 18 in the absence of our pastor, who was attending Camp Beulah. Five from our church were privileged to attend this camp. Mr. and Mrs. Lester Tooker were granted their church letters, to be placed in the Modesto church. Mr. Tooker is a teacher in Modesto. Eleven attended the Greenhorn assembly for the entire period and many others for a shorter time. Rev. Charles Barkman of the Presbyterian church in Lindsay preached for us on Aug. 22. That evening a motion picture, *The Story of Bamba*, a missionary film of Africa, was shown. On Aug. 29 the Royal Guard quartet of radio fame brought us their program at the vesper hour. The women's auxiliary family night was held Aug.

31. Promotion exercises will be held on Sept. 26. We will also hold our business meeting after a basket lunch in the basement. Bro. F. A. Yearout will meet with us.—Gladys Butterbaugh, Lindsay, Calif., Sept. 24.

**Modesto.**—Our pastor, Paul B. Studebaker, and family have just completed five years of service here. We feel very fortunate to have them continue with us. The church group held a reception on Aug. 15 in honor of their twenty-fifth wedding anniversary and presented them with a silver tea set. Their son, David, acted as toastmaster and also delivered the sermon on Sunday morning. Several very good plays have been given in the church; the best one, *The Crown of Thorns*, was so well attended that it was necessary to give it the second time; it was also given again in a neighboring church. On June 27 we celebrated the first anniversary of our new church with a home-coming day. Bro. J. W. Lear from La Verne was the main speaker. An offering of \$1,089.89 was lifted for the deficit of the building fund. Bro. Elias Brightbill of Chicago was installed as our minister of music and a reception was held for him and his family. His new address is 219 Vine St., Modesto, Calif. Our vacation Bible school was very successful, with an average attendance of ninety-five. The spirit of the summer assembly was good, although there were fewer people in attendance. Fourteen new members have been received by letter and five by baptism during the summer; seventeen babies have been consecrated. Fifteen new deacons and deaconesses have been installed. The women's group has been busy with the usual work and the canning of fruit for the C. P. S. camps and La Verne College. The men's group recently made new tables, preparatory to the district meeting being held here Oct. 7-10. The young people are newly organized for more and better work.—Hettie E. Snider, Escalon, Calif., Sept. 23.

**Reedley.**—A carload of our young people enjoyed a week at Camp Beulah July 12-19. They were accompanied by Pastor Bruce Flora. Elder M. N. Wine brought the message on the morning of July 18 and Bro. Merlin Clark in the evening; Bro. Clark is now attending Bethany Seminary. Aug. 16-21 another group attended Camp Greenhorn. Our pastor was registrar at both camps. We spent an interesting evening on Aug. 1 with Harold M. Coen, learning of the Sudan Interior Mission. The proximity of this area to our own mission in Africa added to the interest. We have recently received three members by letter. Bro. John A. Strain gave us an uplifting message on Aug. 15. Our elder, Bro. D. F. Sink, who moved from our congregation to Modesto early in the year, was with us on Sept. 12 and delivered the morning message. After dinner in the basement, we met in council. Bro. Sink was retained as our elder for another year. Brethren Merlin Clark and Mitchell Pries were licensed to preach for another year. Our love feast date was set for Nov. 14. The ministerial pension plan was discussed but no decision made. We adopted the 100 per cent Gospel Messenger club, adding the subscription price to the church budget. Because of an increase in living expenses and of our appreciation of their work among us, an increase in salary was given our pastor. We are encouraged by good attendance and interest in our services, and by more liberal offerings. A number of persons from other congregations are locating here; we are glad to welcome them into our services.—Mrs. Anna V. Ramsey, Reedley, Calif., Sept. 20.

### Colorado

**Fruita.**—On Sept. 3 we met in council with Bro. Ralph Hoover in charge. The officers for the coming year were elected; Bro. Hoover was retained as elder. The installation of officers will be held on Sept. 26. On Oct. 3 there will be a special rally day and promotion program. Our love feast will be held on Nov. 14.—Mrs. Rose Austin, Fruita, Colo., Sept. 22.

### Florida

**Jacksonville.**—The church here is newly organized and we are only a few, but the families are faithful and earnest so there is much hope for the work. We met in council on Sept. 4 and re-organized for another year. Bro. H. B. Layman was re-elected elder and other officers were elected. We have no church house but are meeting in the home of Bro. Harold Jenkins, 4622 Merriam Street, in Southwest Jacksonville. We hope to buy a lot before long and build a church, that we may invite others and increase our membership. We will be glad to welcome to our services anyone passing through Jacksonville.—Mrs. S. Ira Arnold, Jacksonville, Fla., Sept. 20.

**Winter Park.**—We met in council on Sept. 16 to reorganize for the coming year. Bro. C. E. Bower was chosen elder. While we have lost some of our members through their moving to other locations and several of our boys being in the service, we still have a large number of children. Our Sunday school has always been made up of younger people. We had a successful vacation Bible school the latter part of June. Bro. O. D. Crist of Tampa held a meeting here Aug. 22-Sept. 5. He gave us powerful sermons and much good was realized; one was baptized. The women have been busy all summer, making bedclothes for our C. P. S. camps. On Aug. 15 Crist Ahrens, the director of the new Quaker C. P. S. camp south of Orlando, filled our pulpit. We welcome any tourists to worship with us.—Mrs. C. E. Bower, Winter Park, Fla., Sept. 22.

### Idaho

**Bowmont.**—On Sept. 12 we had a fellowship meeting and dinner, followed by the council meeting in the afternoon. Bro. Olle Fillmore is our elder and Bro. H. G. Shank our pastor. Bro.



E. J. Glover from Bakersfield, Calif., was with us on Sept. 19 and preached on Building Together. We have our Gospel Messenger club now. Two were received by baptism this summer. Our love feast will be held on Oct. 8. We take an offering on the first Sunday of each month for Civilian Public Service camps and all are giving freely. The offering on the first Sunday in September was \$40.—Mrs. V. W. Goodman, Nampa, Idaho, Sept. 22.

**Nampa.**—A splendid vacation Bible school was held in our church under the able leadership of Goldia Martin. There was an average attendance of 100. The school was concluded with a parents' night, which was quite a success. We were recently favored with visits by Bro. C. Ray Keim of Manchester College and Bro. A. F. Brightbill of Bethany Seminary. Both were here in the interest of Brethren Service and gave inspirational talks. Our Sunday school has been reorganized. Our love feast will be held on Nov. 7.—Stanley B. Keim, Nampa, Idaho, Sept. 19.

### Illinois

**Hurricane Creek.**—On July 25 the young people held a candle-light service. The ladies' aid has made and sold one quilt and made dish towels for Camp Walhalla. The women are now making comforters for the camps. We have completed our basement, put a roof on the church and decided to redecorate the inside and build a front entrance on the church. We were privileged to entertain the district meeting Aug. 28-30, celebrating the one-hundredth anniversary of our church. On Sept. 19 we held our council meeting with Bro. Swinger in charge in the absence of our elder, Bro. D. J. Blickenstaff. Bro. Blickenstaff was elected elder for the coming year. Church and Sunday-school officers were elected. On Sept. 26 the young people had charge of the evening service and slides were shown of some of the work of the churches of Southern Illinois. Bro. Oliver Dearing will hold a two weeks' meeting starting Oct. 25.—Martha Dooly, Vandalia, Ill., Sept. 27.

**Lanark.**—Bro. I. D. Leatherman, who has been pastor of our church for the past twelve years, resigned and will take up a part-time pastorate at the Indianapolis, Ind., church, spending the rest of his time in evangelistic meetings. We held a farewell for the Leathermans on Aug. 27 and presented each one with a gift. The church gave Bro. H. F. Richards of South Bend, Ind., a call, which he has accepted; he will take up the work here Oct. 1. Mrs. Ethel Gnagy of California spoke to us on Sept. 12, giving her talk in picture form. On Sept. 19 Sister Allie Eisenbise spoke to us about many of her varied experiences and gave a number of her original poems. On Sept. 26 Bro. David Studebaker preached for us in the morning and evening and Mrs. Studebaker sang several numbers. Our choir has given some much-appreciated music. The church has purchased twenty-five robes for the choir members. The parsonage has been undergoing some needed improvements. Our church was well represented at the district meeting held at Mt. Morris. At our last council the Sunday-school officers were elected for the coming year. Mrs. Neil Atherton was chosen as the B. Y. P. D. adviser. Our love feast will be held on Oct. 31.—Mrs. M. L. Kimmel, Lanark, Ill., Sept. 27.

**Lena.**—On June 27 the pupils of the vacation Bible school gave a program. This school, under the leadership of Brother and Sister Ernest Shull and Mildred Harner, was very successful. Members and friends of the church enjoyed a basket dinner on the parsonage lawn on July 4. Bro. Ora Garber of Elgin, Ill., very capably filled our pulpit on July 25 and Aug. 1, when the Shulls were on vacation. On Aug. 7 the Sisters of Service conducted a food sale, from which they realized \$51; this is to be used to purchase paint for the church. Six of our intermediates, with Brother and Sister Shull, attended the Naperville camp and brought back enthusiastic reports. On Aug. 22 Bill Gnagey gave us some gleanings from the young people's camp at Lewiston, which he and Bro. Shull had attended. A number of our group attended the district meeting at Mt. Morris. One of our young women is attending Manchester College. Bro. Robert Sherfy conducted our revival meetings Sept. 7-19. As a result of these spiritual meetings four were baptized on Sept. 23. Our church met in council Sept. 22 with our new elder, Bro. Foster Statler, presiding; the annual election of Sunday-school and church officers was held. Following the business meeting Brethren Kenneth Bechtold and M. E. Clingenpeel ordained Brother and Sister Shull to the eldership. Bro. Perry Keltner and wife were called to the office of deacon. Mrs. Harry Schoney will again be president of our Sisters of Service. This past year they finished twenty comforters, packed \$172 worth of clothing, made a number of baby clothes, canned 300 quarts of fruit and vegetables, and quilted a number of quilts. On Sept. 28 this group is sponsoring a family-night supper at the parsonage. We will observe the love feast on Oct. 3. We feel that under the leadership of Brother and Sister Shull our church has many opportunities to do more work for the Master's kingdom.—Blanche L. Folgate, Lena, Ill., Sept. 24.

### Indiana

**Anderson.**—Pastor A. P. Musselman was the speaker at Lima, Ohio, for their home-coming Sunday, Sept. 26. Bro. C. H. Hoover filled our pulpit in the morning and Bro. D. W. Bowman in the evening. Our love feast will be observed on Oct. 2. Bro. William Beahm will be our moderator and also the speaker for the day of our home-coming, Oct. 3. A basket dinner will be served at noon. The installation of officers and teachers, and promotion exercises will also be on Oct. 3. The aid society had their an-

nual election of officers on Sept. 23; Elizabeth Dietzen is the president. Sept. 29 is housecleaning day at the church. Mr. and Mrs. Archie Gillam become the caretakers.—Maude E. Krall, Anderson, Ind., Sept. 26.

**Nappanee.**—During the summer we were glad to have as guest speakers Brethren John Frederick, T. G. Weaver, John Weaver, Theodore Miller and Paul Shrider. The Byler quartet of Goshen College gave a splendid program of song one Sunday evening. The letters of the Theodore Miller family were received this summer. On July 25 a fellowship dinner and program were held at the church as a farewell to Pastor M. J. Weaver and wife, who resigned as pastors to take up the work of the Manor congregation in Pennsylvania. During August our Sunday morning sermons were given by Bro. Everett Pippin, a local minister, and Brethren David Miller, Paul Shrider and Noble Bowman. Our church joined with others of the city in evening services during August. Two delegates represented our church at district meeting. Thirteen children and young people attended the camps at Camp Mack. The men's and women's work sponsored the repairing and redecorating at the parsonage before our new pastor's family came to begin their work on Sept. 5. Bro. J. O. Winger of Akron, Ohio, was unanimously called to our church. On Sept. 12 a dinner and reception for the Wingers was held. On Sept. 13 our pastor was the speaker at a district men's meeting held at the First Brethren church in our town. On Sept. 19 Bro. Noah Miller of Bourbon, a member of the district ministerial board, came to install Bro. Winger and wife in the work here. Our young people have organized again with Dan Curtis as president and Bro. Winger as adult adviser. Bro. John Metzler presided at our council meeting on Sept. 23. Bro. Roy Fisher was elected elder, as Bro. David Metzler wished to be relieved after many years of service. It was decided to hold our communion on Oct. 28. Pastor Winger expects to be engaged in a meeting in a Roanoke, Va., church Oct. 11-24. Our rally day will be observed Oct. 3. The women have done much canning of food for the C. P. S. camps. Several more of our boys and men have been called to service. The church is sending each one in service a Christmas gift.—Hazel Grasz, Nappanee, Ind., Sept. 25.

### Iowa

**Cedar.**—It is almost a year since the dedication of our new church building that replaced the one destroyed by fire. The writer was elected church elder at the council meeting. The men sponsored the acquiring of new pews, since we had been using the old ones that were salvaged from the fire. One brother gave some alfalfa hay; the men baled it and the proceeds went toward the new pews. Besides this, enough money was left from the building fund to help purchase the pews. The women made up a half-dozen kits, knotted a couple of comforters, and canned fifty quarts of food for the C. P. S. camps. They also canned eighty-seven quarts for Bethany Hospital. A number of our folks attended the district conference at Robins. The program committee for next year has been chosen. Two have been added to the church. We appreciated having Bro. Wang Tung with us over a recent week end.—U. J. Fike, Clarence, Iowa, Sept. 25.

### Kansas

**Hutchinson.**—At our business meeting in August Pastor Clinton I. Weber was again elected elder. All officers and committees for the coming year were elected. Because of an infantile paralysis epidemic in our city all children are banned from attending any public gatherings for more than a month; this has greatly interrupted our usual program of closing the old year and starting a new. Two of our Sunday-school children have contracted the disease but are improving. It was decided to have a 100% Messenger club next year. Sister Myrtle Lanning was elected director of women's work. The women have been quilting; they sent bedding, bandage material and cookies to the C. P. S. camps and have made baby quilts and collected clothing for relief. A union vacation school was held here. Brother and Sister G. G. Canfield were with us during the summer in a helpful meeting. A number of our adults and children attended the intermediate camp at Carlisle. Again this summer we have enjoyed union evening services of the B. Y. P. D. and adults on the lawn of our parsonage and church. Brother and Sister Weber spent their vacation in Warrensburg, Mo.—Mrs. Steve Moyer, Hutchinson, Kansas, Sept. 15.

**Larned.**—We met in council in August and officers for the church and Sunday school were elected for the coming year. We elected Bro. W. W. Gish of Conway, Kansas, to be our elder. Brother and Sister William Gahm took up the pastorate of our church on Aug. 1 and they are serving very acceptably. Our harvest meeting will be held on Sept. 26; we expect Bro. R. E. Mohler to be with us. We will hold our love feast on Oct. 24.—Mrs. W. W. Horning, Larned, Kansas, Sept. 17.

**Monitor.**—We held our business meeting on Sept. 5, when Sunday-school officers were elected for the coming year. Our harvest meeting will be held on Oct. 4 and our love feast on Oct. 26. Our vacation Bible school was held in August and a program was given at the close of the two weeks of the school.—Mrs. E. L. Crumpacker, McPherson, Kansas, Sept. 13.

**Ottawa.**—Our business meeting was held on Sept. 3; Bro. W. B. DeVilbiss was re-elected elder in charge for another year. Two delegates to district meeting were chosen. We rejoice that several new families have moved into our congregation; among these are three high school teachers. Our church will observe Sept. 26 as educational day. A basket dinner will be served at



the church and we expect Bro. W. W. Peters of McPherson to be our guest speaker. Our women's organization met Sept. 8 and elected Mrs. Raymond Flory as president. She and the other officers will appoint directors for the various departments of women's work. Our love feast will be held on Sunday evening, Oct. 24. We anticipate a busy and pleasant year.—Mrs. H. B. Wheeler, Ottawa, Kansas, Sept. 14.

### Maryland

**Oak Grove.**—Elder H. C. Sanders of Auburn, W. Va., held a meeting in our church Sept. 4-19. The attendance and interest were very good. There were no additions to the church. We had an all-day meeting on Sept. 19 with Sunday school and preaching in the morning and a program in the afternoon. Dinner was served on the church grounds. Our Sunday-school attendance is close to fifty. Bro. Sanders is very much liked by everyone in this community.—G. J. Ferguson, McHenry, Md., Sept. 27.

**Ridgely.**—The church met in council in August with Elder Albert J. Fike presiding. Bro. Paul H. Fike was asked to continue as pastor. Five young people attended four different camps, including two work camps. The women's work packed a box of clothing for relief; it contained more than sixty garments and a number of shoes. They have also canned food for C. P. S. camps. This food, as well as other produce, will be brought to the church for the harvest home service on Oct. 17. A truck will collect food from the eastern shore churches on Oct. 18. Regular offerings are given for Brethren Service on the last Sunday of each month. The men's a cappella choir of East Petersburg, Pa., is scheduled to give a program in our church on Oct. 10. Elder Michael D. Kurtz of Richland, Pa., will be the evangelist for the series of meetings Oct. 17-31. Officers for the B. Y. P. D. were elected; the president is Betty Riehl and the adult adviser, Mrs. Clifton G. Crouse. Union hymn sings were conducted by the Ridgely churches during July and August. These meetings were well attended and promoted a deep fellowship among the people of the town and surrounding community.—Esther K. Crouse, Queen Anne, Md., Sept. 23.

**Thurmont.**—Our ladies' aid society does fine work in the church. They held a rummage sale recently and made a large profit. They also serve meals at public sales. The young people have been doing very well, considering their small number. We have several boys in service and they enjoy our letters to them. We have box socials, measuring contests and other activities at our meetings to obtain extra money. We recently purchased a Bible marker for the pulpit and we use our money to improve the church. We are trying to get extra money now so that we can send our boys in service Christmas gifts. The Sunday school is also going to send them gifts. Our minister preached a series of evangelistic sermons on Sunday morning in August. The first Sunday in September was decision Sunday, at which time we gave anyone the opportunity to join the church. We held our council meeting on Sept. 24. Our love feast will be held on Nov. 14. Our minister and choir recently broadcast the morning devotions over radio station WFMD in Frederick. We are called upon to do this about every three months.—Mrs. Charles A. Wimpigler, Frederick, Md., Sept. 27.

### Michigan

**Adrian.**—We met in council on Sept. 15 with our elder, Bro. H. P. Garner, in charge. The pastor's report showed that two were baptized and eleven certificates of membership received. During the past six months our morning attendance has averaged fifty-one. The Sunday-school officers were elected. The Emanuel Lutheran church building, which our church had leased, was offered for sale six months ago. Our church, according to the lease, had first chance to buy it. Arrangements were made to purchase the church and parsonage. Since July 19 the parsonage has been redecorated and Pastor H. H. Hendricks and family have moved in. Sept. 7 was their twenty-fifth wedding anniversary and a group of friends gathered in the home to help them celebrate it. We are busy with the repainting of the church building and plan to dedicate it in the near future. The ladies' aid has been canning for the C. P. S. camps.—Lulu Kintner, Adrian, Mich., Sept. 30.

**Lake View.**—Bro. William Forrey of Lebanon, Pa., was with us in a revival meeting Aug. 29—Sept. 5. Bro. Forrey labored earnestly during these meetings for the building of Christ's kingdom. Six of our Sunday-school pupils were baptized. On Sept. 12 we held our love feast. Brethren J. E. Ulery, Howard H. Helman and Wm. Forrey were with us and Bro. Helman officiated. On Sept. 22 we met in business meeting. Elder and Sister J. E. Ulery were with us. Bro. Ulery was re-elected elder. The church and Sunday-school officers were elected. Our summer pastor, Bro. Bosserman, expects to leave in November and enter school. Bro. Clifton Leckrone will be our pastor during the winter.—Miss Ella Keith, Brethren, Mich., Sept. 25.

**New Haven.**—In August Delbert Cook was licensed to the ministry. A three-day evangelistic service was held by Bro. Hiram Peters and three persons were baptized. A Fourth of July picnic was enjoyed with the people of the Crystal church. Our young people and those of Crystal are holding joint B. Y. P. D. meetings twice each month. The ladies' aid has been sewing for relief and doing some canning for the C. P. S. camps.—Edith Cook, Middleton, Mich., Sept. 27.

**Rodney.**—We met in council on Sept. 4 with Bro. J. F. Sher-

rick, our elder, officiating. Sunday-school officers were elected for the coming year. Several from here attended the district conference held in the Woodland congregation. Brother and Sister Prowant, with others, gave a very good report of the meeting. The Prowants are retained as our pastors for another year. We are to have a series of meetings and a love feast this fall if an evangelist can be secured. There is to be held in our church on Nov. 6 a joint all-day meeting of the Sunday school, men's work, women's work, and the young people's departments of the seven northeastern churches of the District of Michigan. Our services are interesting and helpful and usually well attended.—Mrs. Evelyn Jehnzen, Rodney, Mich., Sept. 30.

**Woodland.**—The work here has been progressing through the summer. We purchased a parsonage and much work and remodeling have been done by the men of the church and community. The parsonage was redecorated and our pastor and wife, Brother and Sister Arthur L. Dodge, are now located there. Our pastor and wife spent a week in July at Camp Mack with a group of boys and girls from our church. Other groups from here also spent their time at the camp. The district conference was held here Aug. 25-27. The church was filled and not all could be accommodated on one evening. All enjoyed hearing Bro. Paul Halladay in his song leading and special numbers. The missionary address by Sister Nettie B. Senger was wonderful. Many other good talks and sermons were given. At our recent council several new officers and teachers were elected; they were installed on Sept. 26.—Mrs. Gertrude Rowlader, Woodland, Mich., Sept. 27.

**Zion.**—Our business meeting was held Sept. 21 with our elder and pastor, Bro. W. H. Good, in charge. Officers were elected for the Sunday school. Steps were taken in regard to decorating the church. The matter is now left with the trustees to secure someone to investigate the work.—Mrs. M. L. Moats, Prescott, Mich., Sept. 25.

### Missouri

**Bethel.**—We met in council on Sept. 19 with Bro. X. L. Coppock presiding, since our pastor and elder, Bro. J. A. Wyatt, passed away. The yearly election of officers for the church and Sunday school was held; Bro. Coppock was chosen as elder. Two members were elected to serve as delegates to district meeting. Plans were made to secure a pastor. One letter was granted. A number of our boys are in the service.—Mrs. John M. Andes, Mound City, Mo., Sept. 25.

**Mountain Grove.**—We met in council on Sept. 12 with Elder A. W. Adkins presiding. The church and Sunday-school officers were elected for the coming year. Our love feast will be held on Nov. 23. Three letters were granted. The women's aid society elected officers for the coming year. Sister Myrtle Harris is the new president. The aid society meets on the first Thursday of the month to make clothing for relief. On the remaining Thursdays they quilt. The men are now meeting on Thursdays to do some repair work on the buildings. They are planning to paint and paper the church. Bro. J. M. Neher has had poor health for some time and asked for the anointing after the council on Sept. 12. Bro. D. Eugene Lichty of Waterloo, Iowa, gave us messages one Sunday forenoon and evening in July, before going to our young people's camp. Two of our young people were baptized at the camp. The church gave a farewell on Sept. 21 for Brother Doran and Sister Isabelle Brubaker, who moved to Girard, Ill. A gift was presented to them.—Mrs. Chester Earhart, Mountain Grove, Mo., Oct. 4.

**Shelby County.**—Our church has been encouraged and helped by Bro. X. L. Coppock holding a meeting for us; it began on Sept. 5 and closed with the love feast on Sept. 13. Five of our girls were baptized as a result of these meetings. Bethany day was observed Aug. 29. We were happy to have one of the Bethany nurses, Minta Miles, with us on that day. She gave an interesting report of the hospital. Alice and Bernice Miles, who are attending Bethany Bible School this winter, were home at this time and gave interesting talks about Bethany. An offering of \$13.25 was taken for Bethany Hospital. We were glad for the opportunity of having Bro. D. Eugene Lichty with us one night this summer. On Sept. 12 Bro. Coppock was with us in a members' meeting, at which time officers were elected for the coming year. Bro. J. W. Gish was chosen as our pastor and elder. Bro. Leroy Miles was elected as a deacon and he and his wife were installed at the close of the meeting.—Mrs. Esta Folger, Leonard, Mo., Sept. 27.

### New York

**King Ferry.**—During the past nine months the work in our church has been taken care of by the home ministers. On July 1 Brother and Sister Norman Baugher came to take up the work as pastors. Because of the rationing of gasoline we are not able to meet as often as we wish we might; however, we feel the work is growing. During August a successful week-end camp was conducted by the young people with twenty-five in attendance; a hay ride party and corn roast were also enjoyed by the young people. On Sept. 12 Bro. Rufus Bucher was with us; he preached in the morning and conducted our council meeting in the afternoon. The reports from our different treasurers show a nice balance for each organization. We held the election of officers for the coming year. Bro. Bucher was retained as elder. An installation service was held for Brother and Sister Baugher at this time. Two were received into the church by baptism.—Mrs. E. F. Nedrow, Ludlowville, N. Y., Sept. 24.



**Montana**

**Poplar.**—We held our council on Aug. 22 instead of the regular time because of special business to be cared for. Elder Mark Emswiler was in charge. We chose our church and Sunday-school officers. Bro. Emswiler was re-elected elder. We will hold our love feast on Oct. 30 and invite the Medicine Lake members and others to commune with us. We are few in number but strive to do the Master's will.—Mrs. G. M. Taylor, Glasgow, Mont., Sept. 29.

**Ohio**

**Beaver Creek.**—On July 25 Pastor E. Friend Couser delivered a message at the Mayhill church. Several members of our church attended this meeting. Bro. Galen Royer delivered the message at our church. A fellowship ice cream social was sponsored by the young people on Sept. 11. At our council meeting on Sept. 13 the Sunday-school officers were elected for the coming year. It was also decided to adopt the ministers' retirement plan. On Nov. 14 our church will observe its one-hundredth anniversary. An all-day service will be held with Brethren J. Edson Ulerly and J. H. Eidemiller as guest speakers. A basket dinner will be served at noon. During the following week evangelistic services will be conducted by Bro. Ulerly, closing with our love feast on Nov. 20. Gift boxes are being sent by the ladies' aid to all our boys in service. Four have been received by letter since our last report. Our rally day will be held on Sept. 26. There will be a special service by Mr. and Mrs. Wilber Fish of Columbus, Ohio. Our pastor's father, Bro. J. A. R. Couser, died recently and will be sadly missed by those who knew him.—Martha Stewart, Dayton, Ohio, Sept. 25.

**Bethany.**—Our Sunday school now has a home department of thirteen members; this is a great help to those who are unable to attend church services. We do not have an organized men's work, but our men have been doing a lot of work in improving and taking care of some of the needs of our church property. The outside of the church, including the roof, has been painted, the church lawn improved, and a coal shed built. The church and Sunday school have contributed liberally to the expenses of the improvements. On July 4 we held an all-day fellowship meeting and children's day. In the forenoon we had Sunday school and a sermon by Pastor Fred Woodie; a basket dinner followed. The afternoon speaker was Rev. Stanley Suffron of the Methodist church at Cedar Mills. We held our revival meeting Aug. 15-29. The new elder for this district, Bro. John Good of Springfield, Ohio, brought the first three sermons. The meeting was continued by our pastor until Aug. 23, when Brother and Sister Virgil Brallier of Bethany Seminary came to conclude the services. Bro. Woodie is president of the Brush Creek Township

Council of Christian Education. Our Sunday school was reorganized on Sept. 26.—Mrs. Lily M. Neary, West Union, Ohio, Oct. 4.

**Bethel Mahoning.**—We are beginning the new church year under the leadership of Bro. E. A. Edwards, who was retained as elder. The junior class sponsored the planting of evergreens, which does much to beautify the church front. The church has also been improved with new concrete steps at the front. Two of our members attended the Northeastern Ohio conference at Camp Zion. We held our love feast on Sept. 25. Our last council meeting was on Aug. 14.—Homer Spickler, Struthers, Ohio, Oct. 4.

**Circleville.**—Pastor Harold Myers will conduct a revival meeting in the Waynesboro church, Va., Oct. 3-17. He is also making arrangements to conduct another revival meeting in Adrian, Mich., sometime during November. There will possibly be a revival meeting held in our church in the early spring. Our council meeting was held on Aug. 31 with Bro. Oliver Royer in charge. Officers for the coming year were elected. Those who visited us during the past month were Brethren John Collins, John Hurst, John Paul Collins, Jr., Jack Hanen, Mr. Herman, and Sister Leona Collins, all from the East Dayton church.—Opal Adams, Circleville, Ohio, Sept. 25.

**Deshler.**—We held our business meeting on Sept. 24 with Bro. Jay Hornish as moderator. Bro. Hornish is our elder for another year. Bro. Otto Laursen held a series of meetings for us Aug. 22—Sept. 4. Seven were baptized. Our love feast was held Sept. 5 with sixty-three members surrounding the tables.—Mrs. Esther Dishong, Deshler, Ohio, Sept. 29.

**Dupont.**—Our church enjoyed having Brother and Sister Dale Kyser as our summer pastors. The Sunday school was well attended through the summer. We held our council in August with our elder, Bro. Charles Zunkel of Lima, presiding. Our church entertained the summer assembly of our district in August. The attendance was very good and the church was much inspired. We have secured the services of Bro. David Landis and wife as our permanent pastors. Bro. Shull will begin our revival meeting the middle of October.—Faye Sharp, Oakwood, Ohio.

**Eastwood.**—We held our council meeting on Sept. 7 and elected new officers. Since we are a separate congregation, we agreed to keep Bro. Wilmer A. Petry for an indefinite period of time. As a number of our boys are in service, our attendance has decreased some, but we do not let that stop us from going forward. On Oct. 17 we are to have a home-coming service and also the burning of our mortgage. This will be an all-day meeting with a basket dinner. We expect to have a good speaker, and invite

**Announcements . . .****DISTRICT MEETINGS**

Kansas, Southeastern—Osage, Oct. 23-26.

Missouri, Northern—Rockingham, Oct. 22-24.

Pennsylvania, Southern—Upper Conewago, Oct. 26, 27.

Pennsylvania, Western—Johnstown, Walnut Grove, Oct. 27, 28.

**LOVE FEASTS****California**

Nov. 7, 6:30 pm, Covina.

Nov. 14, Reedley.

Nov. 14, 4 pm, Los Angeles, Belvedere.

Nov. 14, 4 pm, San Bernardino.

**Colorado**

Nov. 14, Fruita.

**Florida**

Oct. 24, Sebring.

Nov. 14, Seneca.

**Idaho**

Nov. 7, Nampa.

**Illinois**

Oct. 23, 8 pm, Pleasant Grove.

Oct. 31, Lanark.

**Indiana**

Oct. 23, Pine Creek.

Oct. 23, Union Center.

Oct. 23, 7:30 pm, Bethel.

Oct. 23, 7:30 pm, Middletown.

Oct. 24, 6:30 pm, Rossville.

Oct. 24, 7:30 pm, Cedar Creek.

Oct. 24, 7:30 pm, Ladoga.

Oct. 28, 7:30 pm, Nappanee.

Oct. 29, 8 pm, Roann.

Oct. 30, West Manchester.

Oct. 30, Santa Fe.

Oct. 30, 7 pm, Wabash County.

Oct. 31, 7:30 pm, Fort Wayne.

Oct. 31, 7:30 pm, Muncie.

Nov. 6, English Prairie.

Nov. 7, 7 pm, Four Mile.

Nov. 7, 7:30 pm, Cart Creek.

Nov. 8, Yellow Creek.

Nov. 8, 7:30 pm, Wabash City.

Nov. 15, 7 pm, Blue River.

Dec. 6, Flora.

**Iowa**

Oct. 24, Waterloo City.

Oct. 24, 8 pm, Panther Creek.

Nov. 25, 7:30 pm, Garrison.

**Kansas**

Oct. 24, Larned.

Oct. 24, Ottawa.

**Maryland**

Oct. 23, Broadfording.

Oct. 24, 5 pm, Pleasant View.

Oct. 24, 7:30 pm, Beaverdam.

Oct. 30, 2:30 pm, Longmeadow.

Oct. 30, 6:30 pm, Locust Grove.

Oct. 30, 31, 2 pm, Pleasant

Ridge, Licking Creek.

Oct. 31, Baltimore, First.

Oct. 31, Woodberry.

Nov. 7, 6:30 pm, Monocacy.

Nov. 13, 2:30 pm, Piney Creek.

Nov. 14, Sharpsburg.

Nov. 14, Thurmont.

Nov. 14, 6:30 pm, Frederick

City.

Nov. 14, 6:30 pm, Westminster.

**Missouri**

Oct. 29, Peace Valley.

Nov. 23, Mountain Grove.

**Montana**

Oct. 30, Glasgow.

**Ohio**

Oct. 23, 10 am, Prices Creek.

Oct. 23, 7 pm, Lower Miami.

Oct. 24, Pleasant View.

Oct. 24, 7 pm, Hartville.

Oct. 24, 7:30 pm, Canton, First.

Oct. 30, Danville.

Oct. 30, all day, Black River.

Oct. 30, 2 pm, Akron.

Oct. 30, 7 pm, Stonelick.

Nov. 6, 7 pm, Hannv Corner.

Nov. 6, 7:30 pm, Sidney.

Nov. 7, 10:30 am, Wooster.

Nov. 12, 7 pm, Salem.

Nov. 14, Woodworth.

Nov. 14, 7 pm, Brookville.

Nov. 20, Beaver Creek.

**Oklahoma**

Oct. 30, 31, Big Creek.

**Oregon**

Nov. 7, Ashland-Medford at

Ashland.

Nov. 7, Newberg.

**Pennsylvania**

Oct. 23, 6:30 pm, Pine Glen.

Oct. 23, 7 pm, Three Springs.

Oct. 23, 24, Heidelberg.

Oct. 23, 24, 10 am, Hanover-

dale, Big Swatara.

Oct. 23, 24, 10:30 am, Hade,

Falling Spring.

Oct. 24, Hooversville.

Oct. 24, 10 am, Upper Codorus,

Black Rock.

Oct. 24, 2 pm, Maiden Creek.

Oct. 24, 7 pm, Brothersvalley.

Oct. 26, 27, 10 am, Chiques at

Mt. Hope house.

Oct. 27, 28, 10 am, Middle

Creek house, West Cone-

stoga.

Oct. 30, 31, 10 am, Prices,

Antietam.

Oct. 30, 31, 1:30 pm, Freder-

icksburg, Meyer house.

Oct. 31, Lower Claar.

Oct. 31, 5 pm, Carlisle.

Oct. 31, 6:30 pm, Maple Spring.

Oct. 31, 7 pm, Boiling Springs.

Oct. 31, 7 pm, Clover Creek.

Oct. 31, 7 pm, Fogelsanger,

Ridge.

Nov. 3, 7 pm, Chambersburg.

Nov. 6, 1:30 pm, Welsh Run.

Nov. 6, 7, 1:30 pm, Latimore

house, Upper Conewago.

Nov. 6, 7, 1:30 pm, Richland.

Nov. 7, Ephrata.

Nov. 7, Free Spring.

Nov. 7, all day, Palmyra.

Nov. 7, 10:15 am, Shrewsbury.

Nov. 7, 6:30 pm, First church,

Philadelphia.

Nov. 7, 6:30 pm, Johnstown,

Walnut Grove.

Nov. 7, 7 pm, Beachdale.

Nov. 7, 7 pm, Dunning Creek,

Holsinger house.

Nov. 7, 7 pm, Madison Ave.,

York.

Nov. 7, 7 pm, Norristown.

Nov. 7, 7 pm, Plum Creek.

Nov. 7, 8, West Greentree,

Greentree house.

Nov. 13, 2 pm, Hatfield.

Nov. 13, 14, 1:30 pm, Annville.

Nov. 13, 14, 1:30 pm, Myers-

town.

Nov. 14, Lititz.

Nov. 14, 7 pm, Germantown.

Nov. 14, 7 pm, Tire Hill.

**Virginia**

Oct. 24, 6:30 pm, Lebanon.

Oct. 24, 7 pm, Mill Creek.

Oct. 24, 7:30 pm, Unity at

Fairview.

Nov. 6, 5:30 pm, Laurel

Branch.

Nov. 7, 7:30 pm, Summit.

Nov. 13, 7:30 pm, Timberville

at Mt. Olivet.

Nov. 14, 6 pm, Elk Run.

Nov. 14, 7:30 pm, Pleasant Val-

ley.

**West Virginia**

Oct. 24, Knobley.



our friends to worship with us. On Oct. 18 our revival meetings will start with Bro. Edward Stump as the evangelist.—Harry E. Pickering, Akron, Ohio, Sept. 24.

**Painter Creek.**—On Sept. 9 our church assembled in business meeting with Elder Roy Honeyman presiding. A number of changes were made in the personnel of our program for the new year because of a decision which had been made that no officer should serve more than two term in succession. Elder Theodore Eley of Union City, Ind., was chosen as our presiding elder for two years. On Sept. 26 an impressive installation service was conducted for all church and Sunday-school officers by Pastor Paul C. Lantis. Certificates of promotion were also given for pupils passing from one grade to another.—Mrs. Levi Minnich, Greenville, Ohio, Sept. 26.

**Ross.**—We met in council on Sept. 13 with Elder A. P. Musselman in charge. All officers were elected for the coming year. Bro. Musselman was retained as elder. Raymond McKinney is the B. Y. P. D. president. On Sept. 5 we held our harvest meeting and home-coming. Several of our former members were with us for the day. Elder J. A. Guthrie gave us two splendid messages and there were special musical numbers. Rev. Baumgardner had charge of opening the service in the afternoon. In the evening the young people gave a play, The Color Line. A basket dinner was enjoyed at the noon hour. We expect to have a meeting Oct. 17-24 with Pastor A. L. Coil in charge.—Marguerite McKinney, St. Marys, Ohio, Sept. 22.

**Tuscarawas.**—We are happy to report the completion of redecorating our church—covering the walls and ceiling with insulite. This material was laid out and applied to form an arch effect over the pulpit platform, which makes a nice setting for a lighted cross. The outside roof was painted. Since the first of September we have secured a new pastor, Bro. Peter Kauffman. We are working with the Maple Avenue congregation in Canton, which church he is also pastoring to give him full-time service. We miss his presence during our Sunday-school hour, which now follows our preaching service, but we are endeavoring to adjust ourselves to existing circumstances. Because of gasoline rationing our previously planned revival meeting has been cut to three nights immediately preceding our love feast on Oct. 9, during which time we expect to have our elder, Bro. A. H. Miller of New Philadelphia, Ohio, with us. The dedication of our redecorated church, rally day, installation of new officers, and the installation of our new pastor are services which are being planned for Oct. 17. Some vegetables have been canned for C. P. S. camps. Our aid society meets once a month. We are looking forward to a year of renewed interest and attendance.—Mrs. Ben Brumbaugh, North Industry, Ohio, Sept. 26.

**West Charleston.**—On Aug. 1 an interesting talk on medical missions was given by Dr. A. Raymond Cottrell, a medical missionary to India. Our two weeks' revival meeting closed on Aug. 22. The evangelist, Bro. C. Walter Warstler, gave very interesting sermons. As a result of the meetings nine were baptized, two welcomed back into fellowship, and one received by letter. Our council meeting was held on Aug. 24, at which time the Sunday-school and church leaders were elected for the coming year. It was also decided to hold church services on the second and fourth Sunday evenings of each month. A special meeting was called later and teachers were elected for the coming year. A collection of \$50 was taken on Sept. 5 for the Donnels Creek church. On Sept. 16 the women's work canned sixty-eight gallons of tomatoes for C. P. S. camps and Bethany Hospital.—Mrs. Edith Rose, Tipp City, Ohio, Sept. 25.

### Oklahoma

**Big Creek.**—Pastor Robert Byerly and family were given a two weeks' leave during the latter part of June, which they spent in their home localities in northern Ohio. We were happy to have Brother and Sister W. W. Peters of McPherson College make a short stop with us as they were en route to Louisiana. His message was well received. Eugene Lichty, B. Y. P. D. president of the Western Region, was with us on Aug. 2 as he toured our district. His message was a challenge to all for greater service. Barbara Holderread, a Brethren delegate to the Christian Youth Conference of North America held at Lake Geneva, Wis., this summer, gave us an interesting and challenging report of this meeting on Aug. 15. Our new pastor, Bro. Dan L. Blickenstaff, and family arrived on Sept. 1. The church and Sunday-school officers were elected at our business meeting on Sept. 23. Bro. Blickenstaff was elected as our elder. Four letters were received and four granted. It was decided to adopt the ministerial and missionary pension plan. Our fall love feast and home-coming will be held on Oct. 30 and 31, respectively. There will be the regular Sunday morning services, a basket dinner, and a program in the afternoon. All friends, neighbors and former members are invited for the day.—Abbie S. Pote, Ripley, Okla., Sept. 24.

**Guthrie.**—Brother and Sister William Willoughby, our summer pastor and wife, held a week's revival in August. They left for Bethany Seminary on Aug. 29. On the Sunday night before they left the young people gave a temperance play entitled Reaching for the Stars. Miss Bertha Boggs, our former pastor, left in September for other fields of labor. We secured Bro. D. J. McCann of Gotebo to take up the pastoral work here. We welcome him and his family in our midst. We will have our love feast on Oct. 10. Bro. Harley Stump of Cordell, our fieldman, was with

us on Sept. 28 in the interest of church promotion.—Mrs. Clara Dodd, Guthrie, Okla., Sept. 30.

**Thomas.**—Since the last report two Sunday-school girls have been baptized. At the annual council Bro. A. L. Williams was elected elder for the coming year. Frank Hutchison was called to the deacon's office; the installation service will be held later. Our love feast will be observed on the evening of Oct. 17. A number of our young people attended a regional meeting at the new B. Y. P. D. camp, Springlake, the past week end. Our Sunday school will participate in the district's Sunday-school movement for the coming year.—Haven Hutchison, Thomas, Okla., Sept. 28.

### Oregon

**Albany.**—We enjoyed Sept. 5 very much; we had the regular morning service with Bro. Ralph Hatton bringing the message; a fellowship meal at noon; and the burning of the mortgage, special music, and an address by Bro. Hatton in the afternoon. Since our church is out of debt we feel we can move into new avenues of service. Our council was held on Sept. 7 with Elder Hatton in charge. Much business was taken care of and officers were chosen for the church and Sunday school. Bro. Hatton was retained as elder. Our love feast will be held on Oct. 24 in the early evening. We extend a welcome to anyone who might be passing through Albany. On Sept. 14 Elder Hatton called a special council to care for some business.—Mrs. Nannie Gordon Miller, Albany, Oregon, Sept. 20.

### Pennsylvania

**Akron.**—We observed children's day on July 11 and the children gave a well-prepared program. Our harvest meeting was held on Sept. 5 with Bro. Ralph Heisey bringing the message; the offering went to the Neffsville orphanage. Our council was held on Sept. 7 with Elder David Snader presiding; Sunday-school officers and other officers were elected for the year. Our evangelist for the January meetings is D. I. Pepple. Our love feast will be held on Oct. 30 at 2 p. m.—George B. Wolf, Akron, Pa., Sept. 17.

**Carlisle.**—Our council was held on Sept. 21 and the church officers were elected. The church approved the budget for 1944. Bro. Harper Snively was re-elected elder for three years. The church granted permission for the placing of a piano in the Sunday-school room. A decision on the pension plan for ministers was deferred until the January council meeting. Bro. Henry Bucher was asked to conduct a Bible institute Nov. 28 or Dec. 5. Rally day will be observed on Oct. 3. A church messenger will be printed every month.—Charles G. Becker, Carlisle, Pa., Sept. 27.

**Conewago.**—We held our annual revival meeting Aug. 1-15 at the Conewago house with Bro. Samuel Meyer as evangelist. The baptism of the nine applicants took place at the home of Bro. Elmer Ebersole on Aug. 29; two others were received into other congregations. There was also one who had been baptized before. Our love feast will be held on Oct. 2 with further services in the morning of Oct. 3. In the evening of Oct. 3 the B. Y. P. D. is sponsoring a musical program by the Bucher quartet of Elizabethtown. The offering will be given to the Brethren camp site. On Sept. 14 the B. Y. P. D. met at the home of Bro. Harry Aldinger to cut the corn on God's Acre, and can peaches for Camp Kane. A number of women also helped with the peeling and canning of the peaches. They prepared 160 quarts. A meeting was held and the group decided that they would like to share with the Spring Creek B. Y. P. D. in raising a heifer for relief. Bro. Hiram Frysinger from the Hanoverdale congregation was our guest speaker on Sept. 19.—Mrs. Wilbur B. Gantz, Hershey, Pa., Sept. 22.

**Coventry.**—Sister Christina Kulp helped in our vacation Bible school in June. There were fourteen teachers and helpers and an enrollment of eighty-four children. By the decision of the children the offering of \$32.51 was sent to purchase literature for

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our Africa mission field. On July 4 our pulpit was filled by Sister Madalyn Taylor, on July 11 by Sister Kulp and on July 25 by Bro. Glen E. Norris. While our pastor was attending the course given by Bethany Seminary at Juniata College, our pulpit was filled by Bro. A. C. Miller, Bro. J. A. Climenhaga, pastor of the Brethren in Christ mission in Stowe, Pa., and Rev. Linwood Geiger, a Presbyterian pastor of Philadelphia. Our women's missionary meeting was held Sept. 5 with Sister Mary Schaeffer as speaker. The North District Sabbath-school Association of Chester County held a convention in our church on Sept. 11. The four Brethren churches of our community have united in a deeper spiritual life campaign and on the evening of Sept. 12 a joint meeting was held in the Coventry church. Bro. Jacob Dick of the Shade Creek congregation gave the address. The morning message for Sept. 19 was delivered by Bro. Wayne H. Dick of Salem, Va. The evening service, around a campfire, was impressively led by Hazel Dick. Our Sunday school has been reorganized. Our love feast will be held on Oct. 3 and our business meeting on Oct. 11. The women met in the parsonage Sept. 17 and canned 147 quarts of fruits and vegetables for Camp Kane. This, with many other donations of canned foods, will be on display at our harvest meeting on Oct. 10.—Mrs. Trostle P. Dick, Pottstown, Pa., Sept. 22.

**Ephrata.**—Bro. Wilbur Neff of Pittsburgh was our guest speaker on Aug. 1. Our council meeting was held on Aug. 17. Bro. C. C. Sollenberger was re-elected elder. The purchasing of new hymnals was placed in the hands of the trustees. A memorial bulletin board has been placed in the church in honor of the boys in service. During the summer months the B. Y. P. D. has been holding outdoor worship services. Martha Martin has been elected president of the group. Our harvest home service was held on Sept. 12. The offering of fruits, vegetables and groceries was designated for Camp Kane. On Sept. 19 Elder Milton Stoner of the Spring Grove district preached to us in the absence of our pastor, who was guest speaker at the Pottstown church. A workers' meeting was held on Sept. 21; luncheon was served. Talks were given by our pastor, our Sunday-school superintendent and our guest speaker, Harry Brackbill of Frazer. Our love feast will be held on Nov. 7. On Oct. 10 Sister Martha Martin of Elizabethtown College will be with us to conduct a Bible institute. Our revival date is Dec. 5-19; Elder Rufus Bucher will be the evangelist.—Mabel M. Myer, Ephrata, Pa., Sept. 27.

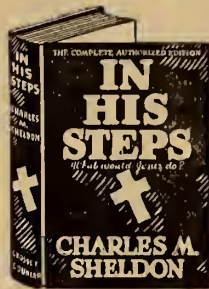
**Fredericksburg.**—Since our last report one of our aged members, Sister Sarah Merkey, has died. Our church met in council on Aug. 2. Bro. Jacob Merkey discussed the peace question very ably on Aug. 8 at the Fredericksburg house. On Sept. 5 Bro. Paul Hertzog brought a worth-while message on temperance. Two delegates were sent to the Labor Day meeting at Palmyra. Our Sunday school and the young people's department each donated \$25 toward the purchase of the new camp site. Elder S. G. Meyer held a series of evangelistic meetings in the Conewago congregation, which resulted in twelve baptisms. During the summer we enjoyed a wiener roast and campfire circle in Bro. Elmer Gibbel's meadow. On Aug. 29 the young people gathered at the Ammon Meyer home, following the church service. We brought our lunch and during the afternoon had an interesting discussion on the current problems of young people, a few instrumental selections, and some group singing. We are looking forward to our love feast, which will be held Oct. 30, 31 at the Meyer house.—Mrs. Light Bomberger, Lebanon, Pa., Sept. 22.

**New Enterprise.**—We met in council on July 20 at the Salemville church with our elder, Bro. W. N. Staufer, presiding. At this council Bro. D. Luke Bowser, Jr.'s, license to preach was renewed for two years; Bro. A. R. Coffman, a member of the district board, officiated at this service. A number of our young people spent some time at Camp Harmony, and three girls spent several weeks at the Willow Grove work camp. A number of our people attended the Sunday-school convention of the Middle District of Pennsylvania, which was held at Huntingdon Aug. 24, 25. On Sept. 5 Rev. Hoffmann of York gave an illustrated temperance lecture. On Sept. 12 we elected our Sunday-school officers and on Sept. 19 the church officers; Bro. Staufer was re-elected elder. Our harvest meeting was held on Sept. 19 with our pastor bringing a challenging message. The offering was given to the Morrison's Cove Home; donations of food for the C. P. S. camps were also brought to the church. Since the last report we have received three members by letter and five by baptism, granted two letters and lost two by death.—Pauline Over, New Enterprise, Pa., Sept. 23.

**Richland.**—On Aug. 15 Bro. Harold Bomberger gave us an inspiring sermon. Our vacation Bible school was conducted by Leah Gettel July 19-30, with an enrollment of 130. Our offerings amounted to \$40.74 and were given to relief work. Prof. Forest Weller and Bro. Perry Liskey gave very helpful messages at our young people's programs during the summer. Our quarterly business meeting was held on Sept. 7. Our church and Sunday-school officers were elected for the ensuing year, and also three delegates to serve at our district meeting this fall. Seven certificates of membership were granted. We decided to have a Bible institute. Elders Henry F. King and Harvey W. Frantz were present and conducted an election for a deacon, which resulted in the election of Bro. E. Titus Shenk. The installation of Brother and Sister Rufus Phillipy into the deacon's office was also accomplished. Our harvest home sermon was preached on Sept. 19 by our elder, Bro. Michael Kurtz. The offering amounted to \$71 and was all designated for C. P. S. service, except \$10, which

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will be given to the Neffsville orphanage. Oct. 3 will be observed as missionary day. The morning message will be given by Elder J. F. Graybill and the evening message by Elder Phares Forney. Our love feast will be held Nov. 6, 7, beginning at 1:30 p. m. on the 6th.—Evelyn Lentz, Richland, Pa., Sept. 21.

**Welsh Run.**—On Aug. 7 we held our harvest meeting with Brethren Milton Hershey and Albert Niswander as speakers. There was a good attendance and an offering of \$62.12 was taken for home missions. Our love feast will be held on Nov. 6 at 1:30 p. m. We expect to have a meeting in Mercersburg on Nov. 14, conducted by Bro. Hiram Gingrich. On Sept. 16 we held our Sunday-school meeting. Brethren J. M. Danner, Lowell Gearhart, Willis Rice and Lester Myers were with us. Bro. Danner preached at the morning service.—John D. Martin, Mercersburg, Pa., Sept. 27.

### Virginia

**Bethel.**—Our revival meeting started on Sept. 12. Bro. E. C. Kiger of Lynchburg preached eight excellent sermons. There were no new members added to the church, but the present members were spiritually strengthened and inspired to work together. The services were all well attended. On Sept. 19 our

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elder, Bro. A. L. Warner, preached the home-coming sermon to a large audience. At noon a bountiful dinner was enjoyed by all present. In the afternoon a group of children sang some songs; after this, the five ministers present, I. N. H. Beahm, U. S. Campbell, A. L. Warner, E. C. Kiger, and W. E. Cunningham, and a few other members gave short talks. These talks were followed by a short business period. Bro. Warner was installed as our elder and Bro. Cunningham as our pastor for one year. An offering was taken at the morning and afternoon services, totaling \$38.60 for Bethel's paint and repair fund. Early in the summer we had our church roof painted. A large number of friends of Bethel from various parts of the state were present. We also received cards and letters from others.—Pernie Grisso Profit, Shipman, Va., Sept. 22.

**Burks Fork.**—Bro. L. A. Bowman of Schoolfield, Va., held our evangelistic meeting June 28—July 11. His messages were helpful and the attendance was good. Although no new members were gained we feel that much good was accomplished. Bro. Wang Tung spoke to an interested audience on Aug. 21. Our business meeting was held on Sept. 18; Sunday-school officers were re-elected; the deacons reported their annual visit; and it was decided to hold our love feast on Oct. 16. Bro. L. A. Bowman is expected to be with us.—Audna Hylton, Willis, Va., Sept. 18.

**Laurel Branch.**—We met in council on Sept. 18. The annual church visit was made to forty-four members this year. We decided to hold our love feast on Nov. 6 at 5:30 p. m. We had a vacation Bible school the first week in August. The children gave a program at the close of the school. The women's organization has painted the church floor and bought new carpet. They also filled seventeen dozen jars with fruits and vegetables for Camp Lyndhurst. The men's organization came to our pastor's aid and made up a patch of cane for him. They will send part of the molasses to Camp Lyndhurst. Bro. Wang Tung gave an address at our church on Aug. 18.—Julia Reed, Floyd, Va., Sept. 27.

**Olean.**—Our revival meeting closed on Sept. 19; it was conducted by Brethren J. E. Barton and Floyd Carter. Seventeen were baptized into the church. We are planning to have our love feast Oct. 16. The Sunday school and prayer meeting are progressing nicely, with a good attendance.—Beatrice Martin, Kimballton, Va., Sept. 24.

**Summit.**—Two have been baptized since our last report. We retained our pastor, Bro. Jacob Repogle, for another year. It was decided to make some needed repairs and improvements on the church when materials and labor are easier to get. We will hold our revival the last two weeks of October with our pastor as the evangelist. Our love feast will be held Nov. 7 at 7:30. We recently organized three study groups which meet on the first Sunday of the month. They are the men's, women's and young people's groups. We have had Brethren W. W. Slabaugh, G. Wayne Glick, Byron M. Flory, Boyd Cupp, and D. D. Fleishman as guest ministers this summer. Class promotions and installation of officers and teachers for the coming year were held on Sept. 26. The young people are enjoying their work and fun together. Brother and Sister Joseph Craun are the adult advisers.—Mrs. John T. Glick, Bridgewater, Va., Sept. 27.

### West Virginia

**Spruce Run.**—Sister Garnet Tiller of Princeton held a revival meeting July 25—Aug. 7 at Wekel, a mission point of our church. She preached inspiring sermons. One accepted Christ and, with three others who had previously asked for admission into the church, was baptized at the close of the meeting.—Lena B. Shaver, Lindsides, W. Va., Sept. 25.

**Wiley Ford.**—The attendance and interest at our Sunday school and Sunday evening services have been good this summer. The vacation Bible school was held with a large enrollment and good interest. In June our Sunday-school held an all-day picnic, closing with vesper services. On Aug. 22 a delegation from the Methodist church at Cresaptown, Md., accompanied by their pastor, Rev. Rosner, and male quartet, were with us and the message was brought by their pastor and the quartet. On Aug. 24 the Work and Win Bible class met at the home of Brother and Sister Earl Powell in honor of Sister Powell's mother, Sister Bean, who passed her seventy-first birthday on Aug. 17. Sister Bean was an active church worker but has been unable to attend services for quite a while because of her health. On Sept. 4 this class held a wiener roast and melon feast. The ladies' aid has had a very prosperous year, giving \$206 to the church treasury and buying carpet for the church. Sister Mildred Lambert was re-elected president of the aid. On Sept. 12 Bro. Stauffer Curry delivered our evening sermon. We are looking forward to a good revival this fall, beginning on Oct. 3 with a mortgage-burning service. Bro. V. N. Shanholtz has accepted the work here as full-time pastor; he will also serve the Danville congregation as pastor.—Mrs. Mildred Lambert, Wiley Ford, W. Va., Sept. 23.

### Wisconsin

**Stanley.**—The Worden, Maple Grove and Stanley churches met here in a joint farewell party for Brother and Sister Lewis Hyde, who took up the work at Lewiston, Minn., Sept. 1. A number of people from the neighboring churches of the town met with us to bid them farewell. They have lived and worked with us for ten years and we have learned to love them. They were presented with a chair and a purse of money. Bro. Hyde preached his farewell sermon on Aug. 22. Bro. Raymond Risden and fam-

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ily have accepted the call of these churches and have taken up the work. On Sept. 17 the three churches of this pastorate, with many of the friends from the neighboring churches, met at our church to welcome the Risdens. A program had been arranged and lunch was served at the parsonage. On Sept. 18 our elder, Bro. D. D. Funderburg, came to assist us in a number of ways. He installed Bro. Risden as our pastor and presided at our business meeting on Sept. 20. Bro. Funderburg gave a report of the work done in the C. P. S. camps. The ministerial committee gave a report of plans made to finance the pastoral work and the church agreed to accept the pension plan for retired pastors. A committee was chosen to work with the trustees in making plans to redecorate the church. Sunday-school officers were elected for the ensuing year. The church decided to present Brother and Sister Risden with \$25 to help pay their freight bill. We decided to hold our love feast on Oct. 2.—Mrs. J. Winkler, Stanley, Wis., Sept. 25.

## Harmony

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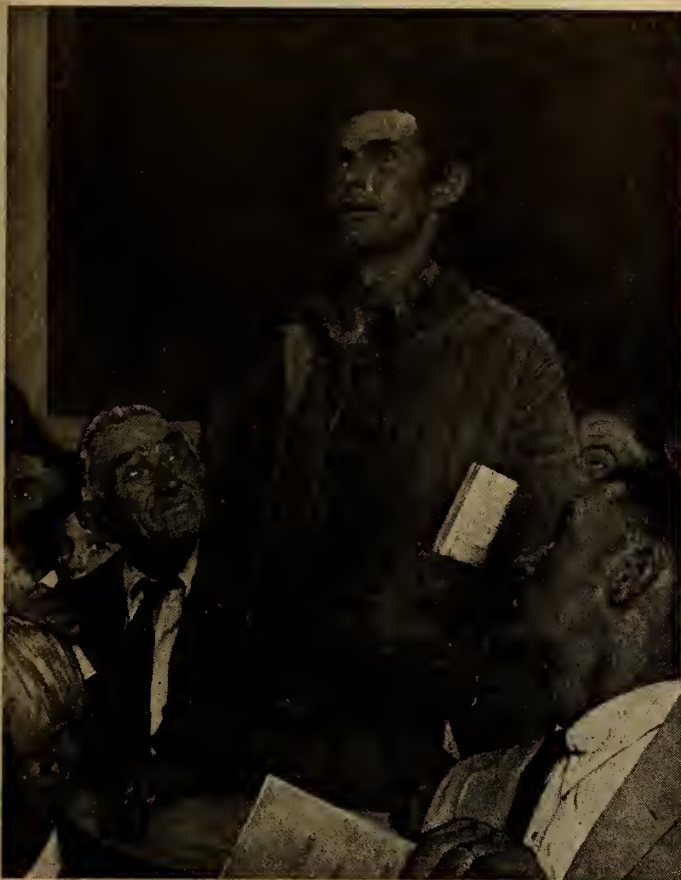


# Gospel Messenger

Volume 92

October 30, 1943

Number 44



## Freedom of Speech

Picture and quotation courtesy Saturday Evening Post

"Speech is the expression of thought and will. Therefore, freedom of speech means freedom of the people. If you prevent them from expressing their will in speech, you have them enchained, an absolute monarchy."—Booth Tarkington.

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There are more freedoms than the four much mentioned these days. But the four which have been thus lifted up will serve as convenient symbols. Look first at freedom of speech. But why is freedom of speech so important?

The freedom to say what one thinks makes for the swift exchange of ideas. It is the best hedge against getting into intellectual ruts. Yet freedom to speak thus has its hazards. Think how the crackpots and windbags can have a field day! However, with the shaking down which comes with second thought the chaff tends to be driven away. In the long run it is the wheat which is left behind.

So free trade in ideas is like threshing wheat or other grain. Or it is like a miner washing sand until the gold is left. In the world of thought let reason and conscience have their day with every wind of doctrine. Ultimately the individual will be better informed if he knows both sides of a question. The nation is strong in proportion as it has an informed and conscientious citizenry.—H. A. B.



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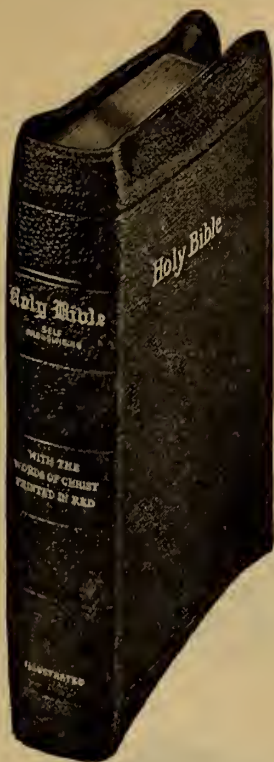
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But to sit on my right hand and

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16 ¶ Then Herod, when he saw that he  
was mocked of the wise men, was exceeding  
wroth, and sent forth, and slew all the  
children that were in Bethlehem, and in  
all the coasts thereof, from two years old



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### THE ACTS, 13

and Sī'dōn: but they came with one accord to him, and, having made Blās'tūs the king's chamberlain their friend, desired

### THE ACTS, 26.

captains, and principal men of the city, at Fēs'tus' commandment Paul was brought forth.

24 And Fēs'tus said, King Ā-grip'pās, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jē-ru'sā-lēm



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6 And concerning the children of Iſ'ra-el and Jū'dah, that dwelt in the cities of Jū'dah, they also

### CHAPTER 1

1 The creation of heaven and earth. 26 Man is made in the image of God.

**I**N the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness

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11 And when Mî-câ'îah the son stood be  
of Gêm-â-rî'ah, the son of Shâ'- the king  
phân, had heard out of the book all house in  
the words of Jê-hô'vâh, 12 he there wa

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4 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the

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Christ's sermon on the mount.

•31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:  
32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.  
33 ¶ Again, ye have heard that it



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St. LUKE, 5.

7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

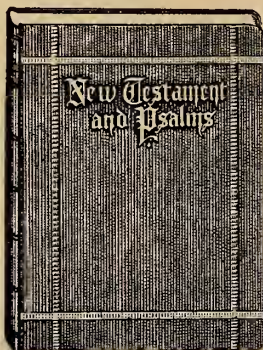
16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on

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## ST. MARK, 9

hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put his hands again upon his eyes, and made

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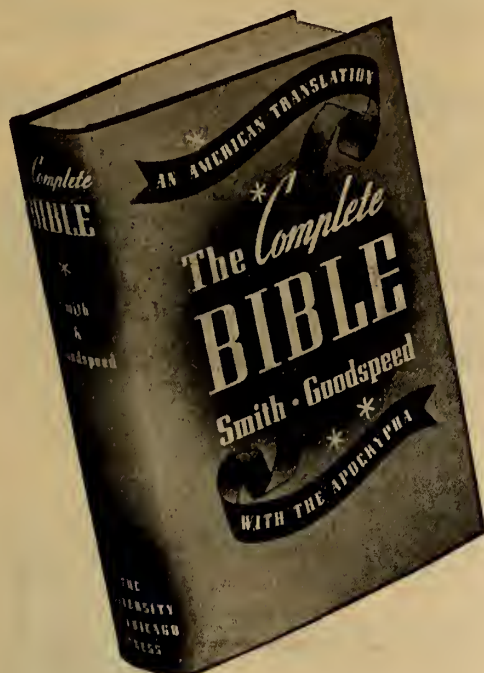
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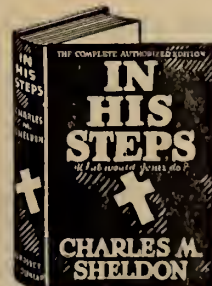
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## Around the World...

Eighty-nine per cent of the population of India live an entirely rural life, as compared with 43.8 per cent in the United States.

A total of 3,902 war nurseries and child care centers has been established with the assistance of Lanham Act funds to care for 214,885 children, according to the Federal Works Agency.

A proposal that lay employees of religious bodies be covered by the Federal Social Security Act was approved at the final business session of the triennial convention of the Protestant Episcopal Church held recently at Cleveland, Ohio.

A city-wide Baptist evangelistic campaign in the nation's capital got under way Oct. 17. Slated for two weeks, the drive brings Baptist religious figures from a dozen states into thirty co-operating churches for discussions on Washington for Christ.

The sales of *In His Steps* have totaled more than 20,000,000 copies. There have been sixteen editions in America and fifty in Europe and Australia. An English edition at one penny per copy sold 3,000,000 copies. It has been translated into twenty-one languages.

Dr. Arthur H. Compton, of the University of Chicago, has been awarded the annual award of the Jewish Education Committee of New York for "the most significant contribution to the promotion of human brotherhood." President Roosevelt received the award last year.

Ministers of education of the twenty-one American republics recently signed a ten-year agreement for the establishment of an inter-American university. Designed for professional and graduate students, it is hoped the university will promote understanding between the Americas. Scholarships will be provided for each of the nations in proportion to the money contributed. It will be tax exempt in all countries. Funds will be donated by each country.

Following is the text of a statement made on his return to London from Russia by the Archbishop of York, the Most Reverend Cyril Forster Garbett:

"There can be no doubt that worship within the churches is fully allowed. Orthodox prelates were emphatic about this. We attended two services in the cathedral, both on weekdays. . . . I have never seen such a vast congregation. The people were standing all the time [three hours] and were packed together. I was told that there were 10,000 present, and there were thousands in the square.

"Two days later there was a service of intercession. The crowd was, if possible, larger, though there was a heavy rain.

"On Sunday I went to a country church which was crowded with peasants, mainly women and children.

"Anti-religious propaganda has come to an end, though I was told that the godless societies are still in existence. There is a growing spirit of tolerance. . . . The ridiculing of religions is increasingly regarded as bad form and as such is discouraged.

"There are still large numbers of churches used for secular purposes, but I was told that the number of those used for worship has gradually increased. . . . The Russian Patriarchate has just issued the first number of a religious magazine.

"All through the most difficult times there have been large numbers who have never given up their faith, though some have held to it secretly. Worship has never been discontinued—the archbishops were very emphatic about this. . . . There are large numbers who conscientiously reject all belief in God. The state itself is definitely nonreligious. But when every allowance has been made for this, there are undoubtedly millions of Russians who are turning to God for guidance, help or comfort in their sorrow and agony."

Under the auspices of the National Catholic Welfare Conference, a school has been opened in Michigan for training priests for service in Poland when the war is over, according to Religious News Service. The Roman Church is said to have lost 2,000 priests in that country since the war started.

The mission boards of eleven Protestant churches have agreed that the "postwar relationships of the Christian movement in North America should be conducted co-operatively rather than through individual boards and missions." Three other boards are reported as giving favorable consideration to this forward step. Three denominations have rejected the proposal and three agencies are noncommittal.

At least half the American population is unable to read any printed material above the seventh grade level, asserts Prof. William S. Gray of the University of Chicago.

Hate is more prevalent among civilians than among servicemen, according to a survey conducted among 200 ministers of many Protestant denominations in the Boston area.

A preaching mission to help support Sunday-school teachers of the nation is to be launched next year by the Federal Council of Churches. One hundred cities will be visited in an effort to promote Sunday-school attendance.

The Washington Irving Trust Company of Tarrytown, N. Y., now employs thirty-six women, most of them under thirty years of age. There is only one man in the bank, a clerk in charge of new business, and he is awaiting a draft call.

Several Danish synagogues have been burned, Danish refugees arriving in Malmö, Sweden, report. Plans for benefits all over Sweden on behalf of the Danish Jews were reported by the Swedish radio, according to the Columbia Broadcasting System.

The Reverend Father Magnee, prefect of the Jesuit College at Charleroi, Belgium, recently died in the Dachau concentration camp. Father Magnee was arrested by the Germans in July 1941 on information given by the parents of a young Rexist who had been punished for bringing anti-British cartoons into the college.

Since fall of a year ago Mexican workers have come as good neighbors to help harvest crops in California. By the hundreds they have harvested the sugar beet crop, vegetables, and this fall, 40,000 tons of fresh prunes. They are a selected group, work under contract, and have given very satisfactory service to the farmers of southern California.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92 OCTOBER 30, 1943 Number 44

## The General Forum

### FOUR SUPREME IMPERATIVES OF LIFE

BY D. R. MURRAY

Sermon delivered at Brethren (Progressive) Conference

OUR lives are to a large degree what we make them. From an unshapen block of marble we may chisel a well-sculptured Christian life that will be a lasting monument for eternity. On the canvas of life we may paint a beautiful masterpiece of Christian graces that will delight not only the eyes of fellow Christians but also the eyes of the Lord. Upon the "one Foundation that was laid ere the world was made" we may build a life that will be a temple for the indwelling of the Holy Spirit.

Our lives will be successes or failures, will be righteous or sinful, largely depending upon what we do with them. In the making of a life there are four supreme imperatives which will play an important part. These imperatives, really implied commands, cannot be avoided or evaded. Let us pray the Lord above for wisdom while we think together on Four Supreme Imperatives of Life.

#### 1. "I ought" (Eph. 6:20; John 13:14-15).

In the soul of man is a light—we call it conscience—which assists in making distinctions between right and wrong in conduct and character. Unless we are among those whom the Apostle Paul says have their consciences seared with a hot iron (2 Tim. 4:2), we have the power of moral discrimination, of ethical judgment, of righteous sensibility. God has a witness in our souls telling us what we "ought" to do. *Ought* is one of the supreme imperatives of life and has a large place in our Christianity. Christians are not people who do just as they please, but who do as they ought. The religion of our Christ is knowing what we ought to do and then doing it.

Jesus' life was ever directed by *ought* and its companion *must*. When but a lad in years Jesus replied to his mother seeking him in the temple,

"I Ought"  
"I Can"

"I Will"  
"I Have"

"Wist ye not that I must be about my Father's business?" (Luke 2:49). *Ought* drew Jesus out of quiet Galilee to the crowded streets of busy Jerusalem, to the olive trees of dark Gethsemane, and on up to Calvary.

*Ought* has a place in our Christian lives too. Jesus said to his disciples at the Last Supper, concerning the disciples' washing each other's feet, "Ye ought" (John 13:14). The Master placed the duty, the obligation, of furthering this sacred ordinance squarely upon them. He made it an *ought* in their Christian experience. The Apostle Paul's Christian life was also dominated with the supreme imperative *ought* (Eph. 6:20). A sense of necessity, a realization of Christian duty, was ever upon this first of all missionaries.

We ought to live clean, pure, holy lives. Our lives ought to be fashioned after the life of the Christ. We ought to live lives of service in his kingdom here on the earth. We must be about our Father's business.

#### 2. "I can" (Phil. 4:13).

*I can* is another of the supreme imperatives of life. God can do nothing with the person who says, "I can't." God can do anything with the person who says, "I can." The greatest day in your entire spiritual experience was when you said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). There is nothing a Christian ought to do that a Christian cannot do. You can be what you ought to be through Christ. You can pray, you can be holy, you can teach that class, you can be of service. Some reply, "I can't." They



give as their excuse that they are too weak. But you can, "for when I am weak, then am I strong" (2 Cor. 12:10). You can grip the hand of God and he will bless you with power divine.

What Christ can do for us is beautifully portrayed by Mr. Cyrus S. Nusbbaum in his hymn—  
Would you live for Jesus and be always pure and good?

Would you walk with Him within the narrow road?  
Would you have Him bear your burden, carry all your load?

Let Him have His way with thee.

His power can make you what you ought to be;  
His blood can cleanse your heart and make you free;

His love can fill your soul, and you will see  
'Twas best for Him to have His way with thee.

*I can* has done and will continue to do wonders. *I can* bridged Niagara, built Chicago on the Illinois prairie, belted the world with cable and steam. *I can* joined the oceans at Panama, made our homes at night as light as day, filled our skies with giant man-made birds. *I can* enlarged the activities of the church, carried the gospel of Christ to benighted lands, and will yet win the world for Jesus.

3. "*I will*" (Luke 15:18; Rev. 22:17).

What would you consider the greatest power in the world? The lightning that crumbles the tower of solid masonry and twists the girders of steel? The earthquake that overturns the skyscraper and leaves gaping holes in the earth? The floods that sweep everything before them? The sea that battles great ships to pieces and pounds away the rocky coastline? The greatest power in the world is the human will. Next to the omnipotence of God the greatest thing is the will of man.

The achievements of your life and mine hinge on our wills. Our Christian characters and, yes, even our eternal destinies, are pivoted on our wills. You will be just what you will to be. The strength of the bridge is in its girders and the strength of life is in its will. We may not be responsible for our various circumstances but we are responsible how we act toward our circumstances. That is will. Jesus said, "Wilt thou be made whole?" (John 5:6).

*I will* is our third supreme imperative of life. *I will* is the answer we must give to the call of Christ for us to follow him. You will never be a Christian until you say, "I will," to Jesus. The banquet is spread; the table is groaning with the good things of God. The doors of our Father's house are swinging wide; the lights are burning bright. The call goes out far and wide for "whosoever will" (Rev. 22:17), let him come. God cannot

force you to come; you must answer, "I will! I will!"

The prodigal son bitten with remorse might have lived and died in the swine-field, but he said, "I ought, I can, I will arise and go to my Father" (Luke 15:18). The sublimest spectacle that the angels of God ever see is that of a sinner who says, "I will," to the Savior. *I will* is the power that starts the changing of a sinner, wallowing in the mire of sin, into a saint of God living for him here on the earth.

*I will* has fired men and women with holy zeal: apostles like Peter, James, and John; missionaries like Paul, Livingstone, and Yoder; church founders like Mack, Becker, and Sower; also our many church leaders and workers of today. The church is only as strong as its will to do. And its will to do can be no stronger than the combined wills of its people. Will to live and not to lean, will to help and not to hinder, will to bless and not to burden, will to give and not to get, will to serve and not to surrender.

Your will and my will must be a will at one with the will of God. Like the Christ we must pray, "Not my will, but thine, be done" (Luke 22:42). Pray that we may do the will of him that sent us.

4. "*I have*" (2 Tim. 1:12; 2 Tim. 4:7-8).

*I have* is the crowning imperative of life. We all long to achieve, to accomplish something, to throw back our shoulders and say with a gusto, "I have." There comes a certain divine blessedness with spiritual achievement. To every Christian who has struggled hard through the years to be the Christian he ought to be there comes a blessed enjoyment in experiencing the assurance expressed by the Apostle Paul in 2 Tim. 1:12: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The Scriptures abound in divine achievements. They are filled with the *I have's*, the spiritual possessions, of the Christian. The Christian has the privilege of having treasures in heaven (Mark 10:21). We can have power in prayer (Mark 11:24). The golden text of the Bible gives the assurance to those who believe that they will have everlasting life (John 3:16). Jesus, as the Light of the world, tells his followers that they shall have the light of life (John 8:12). Even in this war-torn world we can have peace in the Christ (John 16:33).

The Apostle Paul was able many times to say, "I have." I have the mind of Christ. I have the Holy Spirit, the Spirit of God. I have the knowledge of God. I have faith. I have hope. I have love. I have eternal salvation. May we today live true,



wholehearted, faithful Christian lives so we too can say, "I have."

As Christians we have no doubt already traveled over a long and hard road. We have met many obstacles, discouragements, and hardships. Only by the grace of our Lord have we been able to come along this far on the journey of the Christian life. We may have a long journey ahead, but we do not go empty handed or companionless. We have the satisfaction of spiritual victories won and the assurance that we will have the divine presence of our Christ with us always.

Let us briefly summarize our thoughts. These four supreme imperatives all play a large part in determining our Christian lives and are well worth our further meditation.

*I ought* is duty, responsibility, obligation. All of us have some Christian duty to perform, some church responsibility resting upon our shoulders, some obligation to the kingdom of Christ.

*I can* is possibility. Just think of the magnitude of the possibilities in this Christian assembly. What wonderful possibilities are here for the Brethren Church as a denomination! In a vision, scan the possibilities for growth in your local church. Individually we each have possibilities of enriching our Christian lives.

*I will* is resolution, determination, purpose. Today we need more *I will's* in the church. We need *I will* ministers, *I will* deacons, *I will* church officials, *I will* laity. We need a church that will rise up as one man and say to the Lord in one voice, "I will follow thee."

*I have* is achievement, attaining unto the ideal, reaching the goal. Now, and not until now, comes the reward, the crown of everlasting life. Now we are ready to have the Lord say unto us, "Well

done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21).

Oh, the blessed joy that shall come to us, after we have bidden our dearest ones good-by here on earth for a season, when with our last feeble earthly breath we shall say, not "I ought," for it is now too late for duty neglected; not "I can," for human possibility is almost gone; not "I will," for we no longer can make resolutions; but a glorious triumphant "I have." Then as our spirit goes back to God who gave it we can hear the angels echoing the words of the sainted Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7-8).

Columbus, Ohio.

## Pertinent Texts on the Church

BY WARREN W. SLABAUGH

### VII. The Church and the Social Gospel—Part Two

*Text: "Ye are the salt of the earth. . . . Ye are the light of the world. . . . Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:13-16).*

THE social gospel is implicit in the spirit of Christ. God offers all his gifts to men, though they may not be willing to accept them all. The concern of the church, inspired by its Lord, must embrace all the needs of men. There must be compassion for men in the grip of evil, be it sin, or any other woe which befalls mankind, sickness or poverty or oppression. The church must be patient in the afflictions which are its lot, but it must be impatient at the suffering of others.

The church of today must find its pattern in Christ and the early church. It has been frequently declared that because of changed conditions, the early church does not present a workable pattern in the field of social reform. It is true that the early church tended to be apocalyptic; that their ethics tended to become interim ethics because they expected the end of the age to come soon. The church of today has a longer range view of the world. It is also true that they lived under an autocratic state and there was no liberty to promote social change. In spite of change in outward conditions, we still must find in Jesus and the church he founded those permanent factors which are valid for his church for all time.

Jesus began with individuals rather than with

## America — The Good Samaritan

BY HAZEL S. MARSHALL

(1 Kings 19:1-16)

Within what caverns of the mind will we  
Withdraw ourselves, despondent and alone;  
Forgetting God is in the very stone  
And stones are moved when life must be set free?

Elijah sought beneath a leafless tree  
To be transmuted, but as he lay prone  
He heard the still, small voice of God intone  
And once more death succumbed to victory.

Or will we wait some angel's visitations;  
Will we seek God in earthquake, wind and fire,  
Sustain ourselves with heaven-given food?

Will we, with God-like and benign desire  
Send prophets of good cheer to broken nations,  
Relieving men from sentenced turpitude?  
Washington, D. C.



institutions. In spite of the argument that it is better to abolish an evil system than to continue to help its victims, the spirit of Christ will not wait for the change but demands that help flow directly to suffering mankind. It is a laudable thing to work for the abolition of war, but just now even more pressing is the demand that food be rushed as quickly as possible to the victims of war. And perhaps the spiritual energy released in this face-to-face service may have its part along with the long-range planning for a better world.

But this program of relief cannot be divorced from the central activities of the church. In an emergency, charity may be administered apart from evangelism and church building, but in the long run charity has the largest results when related to the central work of the church.

Though the church is not a human institution, it is in the world; it is the church of history and cannot be thought of apart from its historical setting. It has therefore a part in determining for good the course of history. Though the church cannot expect the kingdom to come in its fulness in time, yet the kingdom belongs in time; it grows like the seed sown in the soil, and is a positive leaven in the world.

What is the role of the church with regard to the welfare of society? There is first its prophetic function; it must preach to all men. Though the term *prophetic preaching* rightly includes evangelism, it has by usage been limited to the social gospel. The church must courageously condemn evil, in low and in high places, even at the cost of enmity and persecution. It is not spiritual snobbery on the part of the church to do this; it is true it shares in the corporate sin of the world and must always be in a spirit of contrition. But it does possess a superior ethic, and to fail to "convict the world of sin and of righteousness and of judgment" is to deny its prophetic commission.

The church must learn anew the methods of its Lord. It must not fall into the error of using wrong means for a good end. The end does not justify the means: in fact, the means which seem most potent may be impotent to secure ethical ends. Peace cannot be promoted by war and violence; the law of causality has not been abolished.

The methods Jesus used were spiritual, rather than material and political. It requires the vision of Christ to know this assuredly. Pious lives, lived in humility and service, rendering good for evil, are more powerful than outward physical forces. The church is tempted to become a political power that it may remake the world; it often desires wealth and prestige that it may command public respect. It is hard to believe in a materialistic

world that it is "not by might nor by power but by my Spirit." In the center of the world's hope stands the cross of Christ. The unseen spiritual forces which were released by Christ as redeemer of the world must undergird all planning, all legislation, every worthy plan to make a better world.

*Bethany Biblical Seminary.*

## The Quest

BY L. JOHN WEAVER

LIFE itself is a trail. Through the years our path winds in and out over steep, rocky hills and through broad, fertile plains. At rare moments the sunset, the dawn, a sky-filled flower, or some distant mountain range catches our eye and our souls are made alive with beauty.

Others have gone on before and blazed the trail. With their hands they have removed obstructing rocks and treacherous roots and their feet have left the path plain and smooth. Some have fallen by the way; some have turned aside and met untimely death in pitfall or from cliff; or, acceding to the pull of ease and sudden wealth, have forsaken the quest. But a few have won; they have finished their course; they have kept the faith. Because they trod this path, we take heart and climb.

Oft by our side another comes and time passes swiftly in the joy of companionship. Gay voices make light feet. Well may we mark the way, for, looking back on conquered peaks, we see others struggling to surmount a crest, and, slipping, seize upon the niches we chiseled in cold rock. Then, as we strive on through the timeless years, suddenly the sun breaks with wondrous radiance upon the mountain of our quest. . . . Sharing our thoughts, our inmost dreams, we conquer with firm tread the rugged steeps which once had caught our fear.

*Eaton, Ohio.*

## Long-sightedness

BY PAUL F. BECHTOLD

Community chests and other forms of relief are splendid expressions of the Christian spirit of a great nation. They furnish proof of the essential goodness of human nature.

What about the recipients? After an extended experience on the other end of the giving line, many realize that it really is "more blessed to give than to receive," and long to be able to do some giving themselves. That is, the best of them do. Others lose morale and take no pride in trying to help themselves. Superiority-inferiority implications are hard to avoid.

Charity is a fine temporary solution of poverty. Permanent measures are proving much more difficult, but immeasurably more brotherly and satisfactory.

*New York, N. Y.*



## BROTHER'S KEEPER

BY KATHRYN WRIGHT

### Part One

Janie May watched from the schoolroom window to see that the last of her little pupils crossed the highway safely. As she turned back toward her desk, she was startled to see a young man standing in the doorway.

"Howdy, Janie May!" he said, removing his cap.

"Oh, hello, Mark," she said, trying not to look surprised, and waited for him to speak or move first.

The tall young man waited too, and it was obvious that he was not at ease. He shifted from one foot to the other and cleared his throat. But still he did not speak.

"Were you looking for your sister, Mark?" she asked finally, to break the tension. "Mary left with Miss Sara a few minutes ago." Sara Murphy was the other teacher in the two-room school.

"Why, no, I wasn't looking for sis," he drawled. Then he looked straight at Janie May. "You're leaving the building now, aren't you? For the week end, I mean?"

"Why, yes, of course."

"Well, I'm walking down to my Aunt Jo's on an errand and thought I'd walk along as far as you go."

"Oh," she said, and realized suddenly that her manner wasn't very cordial. "Yes," she amended, "that'll be nice. I was just ready to leave."

She locked the stout wooden door and they started down the slope to the road. The oak leaves rustled furiously in the late autumn breeze.

"I haven't seen much of you lately," Mark observed cautiously. "Where've you been keeping yourself?"

"Oh," said Janie May brightly, "I've been pretty busy."

"Yes, I suppose you have. I hear there are more pupils this year at our building. That makes extra papers to grade and so on, I suppose?" he queried.

"Yes, they take a lot more time than last year." Yet Janie May felt a little guilty in her answer, for she knew that it was not all of the story. She had been busier, of course, but she knew that she had been deliberately avoiding Mark.

Until last fall she and Mark Davis had been very good friends. "Only that and nothing more," she quoted to herself. They had been friends for a number of years and the neighbors had taken it more or less for granted that it was a romance in the making.

Mark, only a few years her senior, was a graduate of the state agricultural college and was now at home, taking care of his father's farm and little store, for his father was elderly. Mark was most likable and ever so dependable. Everyone used the word *dependable* when speaking of Mark.

This past summer Janie May had gone away for summer school and after summer school had visited a new friend in Cincinnati. It was there that she had met Dick Robertson. Madeline, her friend, was quite pleased that she had introduced them to each other.

Dick had a subtle smoothness in his way of doing things; there seemed not an atom of awkwardness about him. Small wonder that in Janie May's eyes he seemed perfection itself. There were wonderful times to remember of that week in Cincinnati, and since her return home there were Dick's daily letters! His smartly framed picture stood on her bedroom vanity and a number of gay books he had sent were on her study table.

All fall Janie May had avoided seeing Mark alone. It had not been easy, for she had formerly seen him so often. But she managed to be gone when he called at her home, or to be with others when they met. Quite often now she went late for church and slipped into a back seat, gliding out swiftly when the service was over. Mark helped in the choir and could not follow her so quickly, she knew.

Now, walking along the road with Mark, she felt a bit guilty and talked brightly and gaily of many things, veering away from the personal side with which Mark had started the conversation.

After a little they reached Janie May's home, along the main highway. As she turned in at the gate, Mark said very deliberately, so that she felt he had saved it until now, "There's going to be a 'sing' over at the Walton schoolhouse tonight. Bill Barton's leading it and lots of the folks are going. I wondered if you'd like to go."

She hesitated.

He went on: "I'm taking a group of young folks over. I like to see the young people get together. Some of them don't have much to brighten their lives."

"I guess I'll go, Mark," she said slowly. After all, it wasn't like a date with Mark alone—and there was safety in numbers.

"Good!" His boyish face lighted. "We'll stop for you at seven. And now I'll push along to Aunt Jo's."

Janie May mentioned her going out very casually to her mother. Mrs. Lawson looked pleased and remarked that she had not seen Mark for some time. Janie May was aware that her mother was very fond of Mark, but thanked fortune that she had a mother who did not try to manage her children's affairs for them. So many mothers did.

At seven the car stopped at the door and Mark came in for Janie May. "A jolly bunch," he said, "and two of them are a brother and sister from across the mountain who don't get out much. I picked them up at Burns's store and asked them to come; they're staying at our place overnight, and I'll take them home in the morning. It'll be a treat for them tonight."

"That's grand of you, Mark," said Mrs. Lawson. "Not many folks think of some of these poor mountain people."

"It was good of you, Mark," said Janie May.

He only smiled and opened the door for her.

*Macon, Ga.*

## Pictures of Life

BY W. M. PLATT

### A Lost Opportunity

Many times our hearts are bowed in grief over a neglected opportunity. We did not say the word which might have saved a soul. Now it is too late. He has gone the way of all the earth. It is true that his sainted mother entreated him to become a Christian. And the church offered up fervent prayer for his conversion. He had a friend whom he considered a good Christian. Speaking of his Christian friend one day he said, "When the end comes I know that I can get across all right if I can just hang on to his coat tail." That good friend did not speak the word. It is a regret that burns in the heart. Do you think that God will forgive?

*La Verne, Calif.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

#### Brotherhood Through Christ

#### Calendar for Sunday, October 31

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson,** Bible Teachings on Abstinence (International Temperance Sunday).—Lev. 10:1-2, 8-11; Prov. 31:4-5; Luke 1:13-16. Golden Text, Beware, I pray thee, and drink not wine nor strong drink. Judges 13:4.

**Christian Workers,** Learning to Give Cheerfully.

**B. Y. P. D.,** Is Tithing for Me?

• • •

#### Gains for the Kingdom

**One** baptized in the Lewiston church, Minn., Bro. Lewis Hyde, pastor.

**Nine** baptized in the West Charleston church, Ohio, Bro. C. Walter Warstler, evangelist.

**One** baptized and six received by letter in the Girard church, Ill., Bro. Leland A. Nelson, pastor.

**Five** baptized in the Dunnings Creek congregation, Pa., Bro. John E. Rowland, pastor-evangelist.

**Five** baptized and one awaiting the rite in the Myersville church, Md., Bro. R. W. Schlosser, evangelist.

**Twenty-five** baptized in the Mt. Joy church, Pa., Bro. Charles W. Blough, pastor, Bro. Galen R. Blough, evangelist.

**Seven** baptized and three received by letter in the Uniontown church, Pa., Bro. Leland S. Brubaker, evangelist, Bro. Nevin H. Zuck, pastor.

**Five** baptized, seven awaiting the rite, one received on former baptism and several reconsecrated at the Pleasant Valley church, W. Va., Bro. Ernest E. Muntzing, evangelist, Bro. Henry C. Sanders, pastor.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Ray E. Zook** of Flora, Ind., Nov. 1-14 in the West Milton church, Ohio.

**Bro. W. K. Kulp** of Kittanning, Pa., Nov. 8-21 in the Mechanicsburg church, Pa.

**Bro. Henry Barnhart** of Dayton, Ohio, Nov. 1-14 in the East Dayton church, Ohio.

**Bro. John B. Grimley** of Pitsburg, Ohio, Oct. 31—Nov. 7 in the Piqua church, Ohio.

**Bro. Grover L. Wine** of Greenville, Ohio, Nov. 8-21 in the First church, Akron, Ohio.

**Bro. Robert L. Cocklin** of Mechanicsburg, Pa., Nov. 1-14 in the Huntsdale church, Pa.

**Bro. J. A. Guthrie** of Metamora, Ohio, Nov. 28—Dec. 12 in the Poplar Ridge church, Ohio.

**Bro. Ralph G. Rarick** of Chambersburg, Pa., Nov. 21—Dec. 5 in the Longmeadow church, Md.

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., Nov. 7-21 in the Ashland Dickey church, Ohio.

**Brother and Sister Clarence Bowman** of Lima, Ohio, Nov. 1 in the Mount Pleasant church, Ind.

**Bro. J. M. Geary** of Hollsopple, Pa., Nov. 3-14 in the

Harmony church, Middletown Valley congregation, Md.

**Bro. Harry Eshelman** of Elizabethtown, Pa., Nov. 21—Dec. 5 in the Falling Spring congregation, Shady Grove house, Pa.

**Brother and Sister Harold R. Myers** of Circleville, Ohio, Nov. 8-21 in the Adrian church, Mich.

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#### Personal Mention

**Bro. B. M. Flory** is changing his address from Waynesboro, Va., to Bridgewater, same state. Correspondents will please note.

**Bro. William M. Beahm** of the Bethany faculty is reported making good progress toward recovery following an operation at the Mayo Brothers' hospital.

**Bro. Byron Talhelm** whose address appears in the Yearbook as Erie, Kansas, R. 4, would like to have it noted the correct address is: 510 E. Fourth St., Erie, Kansas.

**Brother and Sister Ernest R. Jehnsen** are now living at 504 E. Fifth St., North Manchester, Ind. They have taken up pastoral duties at the West Marion church, Marion, Ind.

**Bro. Otto Laursen**, pastor of the Poplar Ridge church of Northwestern Ohio, will have time for two or three evangelistic meetings during 1944. Churches interested should address him at Defiance, Ohio.

**Bro. Dwight B. Horner** writes to say that his address is now 47 Gem Avenue, Bridgeport, Conn., instead of Canton or Oberlin, Ohio. The Horners would be happy to get in touch with any Brethren in the general vicinity of Bridgeport.

**Mrs. Rosa Page Welch** of Chicago, Ill., who through her musical ability has contributed much to better racial understanding in Brethren summer camps, gave the Elgin folk an appreciated sample of her artistry Sunday evening, Oct. 17. Her daughter and son assisted in the program.

"We want to thank our many friends who so kindly remembered us in their letters of sympathy and gifts," writes Mrs. Leander Smith on behalf of Bro. Leander Smith and herself. "Bro. Smith is not able to do much reading but he enjoys my reading to him from the Bible, Messenger, and the good letters from friends. He has begun to realize what a shut-in life means to one who has spent thirty-eight years in active service. We solicit the prayers of the brotherhood." The Leander Smiths should now be addressed at Lyndhurst, Va.

**Sister Viola Grace Clapper** of Johnstown, Pa., Sister Hazel Marie Rothrock of Tonasket, Wash., and Bro. Minor Morton Myers of Bridgewater, Va., are among the repatriates who are aboard the exchange liner, Teia Maru. At this writing this ship is now at Mormugao, Portuguese India, and the exchange for Japanese repatriates is taking place. Further information indicates that the Gripsholm is scheduled to arrive in New York on or about Dec. 2. Surely we are all happy to know definitely that our missionaries from North China are at last coming home. May we all be in prayer for their safe journey and arrival. Further plans for writing them in New York will appear later in the Gospel Messenger.



### Miscellaneous Items

**Sugar Creek church** of Middle Indiana will have a harvest meeting on Sunday, Oct. 31.

**Because** of the unprecedented demand for Christmas cards it will be impossible for the Publishing House to accept any more orders for samples at reduced prices.

**Roann church** of Middle Indiana will hold its annual home-coming day services on Oct. 31. Bro. T. A. Shively will be the guest speaker. A basket dinner at the noon hour.

**Churches under the pension plan** numbered 117 as of Oct. 20. We aim to print an up-to-date list of the churches with the plan in the next Messenger. You can be watching for it.

**Wanted**, an elderly lady who has no home of her own, to work in Brethren family with two small children. Home is strictly modern. Write Brethren Service Committee, Elgin, Ill.

**Wanted to sell** to Brethren people a 160-acre farm in Eastern Kansas. Modern equipment for producing grade A milk. Also 80-acre farm near church. Write Brethren Service Committee, Elgin, Ill.

**Manchester College** will broadcast as part of the home-coming program for today, Oct. 30, from 5:00 to 5:30 p. m. over station WOWO, Ft. Wayne, Ind. The broadcast will consist of music and two short talks.

**Brethren family** at Goshen, Indiana, wants a young man to work on dairy farm. Steady work, good pay and transportation costs are offered. Young man should have tractor experience. Write Brethren Service Committee, Elgin, Ill.

**Attention, ministers:** Numbers 337 and 341 of the Gish Fund books announced last week cannot be sent to you for some time, probably not before the latter part of November. Your orders will be held and filled whenever possible. Please save us correspondence by not writing to us even if you do not receive your copies at the time suggested above.

**A large number** of club subscriptions will be expiring during December, January and February. The club subscription rates are based on the assumption that cash will accompany the subscriber's order, thus making it unnecessary to keep expensive bookkeeping records. Cooperate with your Gospel Messenger agent by having cash on hand when you are asked for your renewal.

**Elder G. N. Falkenstein's** History of the German Baptist Brethren Church appeared in 1901 in book form, being a reprint from the Pennsylvania-German Society Annual for 1900. Some months ago it was discovered that Bro. Falkenstein had a few dozen paper-bound remainders. Arrangements were made to rebind these copies in cloth and make them available to our people at the nominal price of \$1.50 per copy. These copies are now being offered and orders will be filled in the order received as long as copies of the book are available. Order from Brethren Publishing House, Elgin, Ill.

**"The Brethren Bible Study Monthly** is the best ever." So writes one who has been familiar with Brethren literature for many years.

**"We are planning** on the 100% Messenger club again, with the men's work sponsoring it." So writes Sister H. G. Wertenberger, correspondent from Norcat, Kansas.

**"It is one of my joys** to see to it that the Messenger is in each of my children's homes," writes a mother and grandmother whose life of usefulness in the service of the church includes India as well as the homeland.

**In order to conserve** time and make the best use of the help available the business office of the Brethren Publishing House will discontinue sending receipt cards for cash remittances sent with order unless a receipt is requested.

**Owing to conditions** over which we have no control we are urging all who expect to make some special announcement in the Messenger to try to do so in good time. Last-minute items for the inside pages should reach us at least ten days before the date of the paper in which you wish to see them. In the case of a paper with a nation-wide circulation it takes much more time to prepare, print and mail, than it does in the case of a local community paper.

**At Adrian, Michigan**, dedication services will be Sunday, Nov. 7, for the church and parsonage recently purchased. Bro. J. J. Anglemeyer of Williamstown, Ohio, will be the speaker at the forenoon and afternoon services. Bible school will be at 10 a. m., the sermon at 11 a. m., basket dinner at 12:30, and the dedication service at 2:30 p. m., Eastern War Time. Location: Enter Adrian by State Route No. 52, turn east at City Hall, take East Church Street to McVicar Street. We invite all who can to visit this new field of labor. Bro. Harold Myers of Circleville, Ohio, will be with the good folks at Adrian for two weeks in evangelistic services following the dedication services.

**Eastern Pennsylvania** will hold the forty-ninth annual ministerial meeting in connection with the seventy-seventh regular district meeting. The date is Wednesday, Nov. 3, the place is Lititz, and the opening session scheduled for 9:30 a. m. The forenoon session will deal with the minister's emphasis on right relations between man and man with Henry P. Bucher speaking on The Design of Brotherhood, Norman J. Baugher on The Hope of Brotherhood, Joseph N. Cassel on The Barriers of Brotherhood and G. N. Falkenstein on The Blessings of Brotherhood. The afternoon session will stress right relations to God with C. C. Sollenberger pointing out man's proper attitude toward His Holy Name; Paul Fike, His Holy Book; Harry Eshelman, His Holy Day; H. L. Hartsough, His Holy People. At the evening service Brethren H. A. Merkey, H. L. Hartsough and H. B. Heisey will speak on as many aspects of present-day ministerial problems.

**Because of conditions** which you well understand we cannot guarantee either ample stock or constant prices. Stock coming from some manufacturers is rationed. It will be helpful if you will list first- and second-choice substitutes; extra correspondence and office work will thus be avoided and prompter shipment will be possible. We will do our best, as in the past, to supply you with what you want. Early ordering will also be appreciated.

**BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS**



## *Brethren Service*

### BRETHREN SERVICE BRIEFS

After a conference with Selective Service officials and the executives of other agencies administering Civilian Public Service, W. Harold Row, executive camp director of Brethren C. P. S., announced that on Nov. 1 the following Brethren camps would be discontinued: C. P. S. Camp No. 6, Lagro, Ind., C. P. S. Camp No. 30, Walhalla, Mich., C. P. S. Camp No. 48, Marienville, Pa.

The camps are being closed because of the fact that a large number of men are going from camps into special projects leaving all camps with incomplete quotas of men. These smaller units are more expensive to operate per man and they are less useful in the carrying on of a work project. For these reasons, both the administrative agencies and the technical agencies were willing to consolidate their strength in fewer but stronger camps.

The men from Camp Walhalla will be transferred to C. P. S. No. 42 at Wellston, Mich., unless they desire to be transferred to some special project. The school of co-operative living will be transferred to Wellston.

Camp Marienville was originally established as a side camp of Camp Kane with thirty men transferring there from Kane on Sept. 15, 1942. The Marienville men will be sent back to Kane unless they desire to go to some special project such as a mental hospital or dairy farm.

Men from Lagro are tentatively scheduled to go to Lyndhurst, to Magnolia, to one of the west coast camps or to special projects as they wish. Lagro is the oldest of the Brethren C. P. S. camps, but it has had an incomplete quota of men for some time.

Latest additions to the Puerto Rico unit are Stanford Sobel of Detroit, who will serve in the hospital at Castañer, and Wilbur Holderread of Oklahoma, who will do agricultural work. Dr. and Mrs. D. V. Preheim, who will eventually be working in the Mennonite unit in Puerto Rico, are staying at Castañer while their living quarters at La Plata are being prepared, thus enabling Dr. Parker and Dr. Cassel of Castañer to take a much-needed rest.

The Brethren Service Committee has decided to expand its work in the Caribbean area to include the Virgin Islands. The Brumbaugh Unit in Puerto Rico will be expanded to include one unit of six men on St. Thomas under the B. S. C. and one unit of six men on St. Croix under the American Friends Service Committee. The number of men at Castañer will be raised to thirty and the work will include social work, recreation and public health as well as the maintenance of the twenty-six-bed hospital now in operation. Selective Service had already approved this expanded use of C. P. S. personnel. The Martin G. Brumbaugh Reconstruction Unit at present includes three subunits on the island of Puerto Rico, one each under the direction of the American Friends Service Committee, the Mennonite Central Committee and the Brethren Service Committee.

Miss Wilma Schragg of Pioneer, Ohio, a member of the Church of the Brethren, has been appointed as teacher in the American school in Quito, Ecuador. The appointment came as the result of a request for personnel which the authorities of the American school made to Paul Bowman and Kurtis Naylor, the representatives of the Brethren Service Committee in Ecuador. She will leave for Quito as soon as passport and passage are obtained.

The public school children of Decatur, Illinois, have become interested in the heifers for relief project through their classes in religious education. They are enthusiastic about the organization of a heifers for relief club. In one class, two boys volunteered to give two dollars each and one girl suggested that they bring their money "next Tuesday for this instead of for war stamps." One boy volunteered to give a calf which his grandfather was going to give him, and other children volunteered to help feed it.

Elder and Mrs. H. D. Michael of Nocona, Texas, have been appointed to go to Miacatlan, Mexico, as directors of the work camp now being held there under the sponsorship of the American Friends Service Committee. They will go under the joint direction of the Friends and the Brethren and will be in charge of any work that the Brethren Service Committee may do in the future at Miacatlan. Glen Austin is at present the only Brethren representative at Miacatlan.

The first Brethren wedding ceremony ever held in Puerto Rico took place on Oct. 1, 1943, when Miss Imogene Porter of Pasadena, Calif., and Dwight Hanawalt of La Verne, Calif., were united in marriage by Dr. Franklin K. Cassel. Dr. Cassel, the bride and the groom are members of the Martin G. Brumbaugh Reconstruction Unit of the Brethren Service Committee and are all members of the Church of the Brethren. The ceremony was performed in the little chapel on the grounds of the Castañer project with Mrs. Cassel and William Coston as the only attendants. The ceremony was witnessed by approximately 100 people including unit personnel as well as Puerto Rican friends. Dwight is recreational director of the Brumbaugh unit, while Imogene is serving as dietitian of the Castañer hospital.

Because of the extreme shortage of soap in C. P. S. camps the school of co-operative living at Walhalla has experimented with the making of soap from waste fats. They have been successful in supplying a commodity which can often not be bought. John Metzler has requested that the Brethren of the Central Region try to save their waste fats—not for explosives but for soap. It is to be sent to camps along with the regular food collections.

The young people's class (Friendship) of the Church of the Brethren of Greenville, Ohio, has joined the heifers for relief club by purchasing a heifer and making plans for her keep. An offering on one Sunday morning raised enough money to buy the heifer and keep her for six months. On Aug. 22 after church services the members of the class and their families went out to the Blocher home and dedicated Ruth. Bro. I. G. Blocher, a member of the district committee, led in the dedication services. His grandson, Lynn, is taking care of the calf.

From the September monthly report of Rufus King, director of the Brumbaugh Reconstruction Unit, comes the following quotation: "The visit of Leland Brubaker and the experience of the past month in connection with the death of Hartzler and of Horner have unified the work of the unit as never before. We realize in these experiences that we must depend upon resources other than our own, and it is my viewpoint that the purposiveness of the work here has taken added meaning."



## THE CLOTHING NEEDED IN C. P. S. CAMPS

BY ANETTA C. MOW

A third winter is near at hand for C. P. S. camps. This means that the men who are located in the camps farther north will be in need of warm clothing. There is greater need this year than last since most of the men who entered camp last year had a supply of their own clothing. For these same men there is no such supply on hand now. And so a call is made to the women of our churches to help supply clothing for our C. P. S. men.

The following articles might be furnished by women's groups: woolen scarfs, sweaters, heavy shirts, heavy jackets, used woolen suits of clothes (especially the wool trousers), pajamas and mitten liners.

All women who knit and who are able to secure the yarn are invited to knit woolen scarfs and sweaters.

Heavy shirts are very much needed. Would it not be possible to secure bolts of heavy cloth and make it up into men's shirts of two or three sizes? Patterns can be bought in local stores, or if not, why not rip up an old shirt and cut off a pattern from it? Shirts call for many buttonholes. The making of buttonholes may be a lost art which should be revived.

Many pairs of wool pants are needed. The C. P. S. men wear overalls and coveralls over the woolen trousers in their forestry work. Surely there must be many suits of clothes which would serve our men if they are lifted off the closet hooks and sent to the camps.

Warm pajama suits would be gladly accepted. These might well be made from bolts of dark flannel cloth.

Men's socks, both wool and cotton, are always needed. If your group wishes to make the camp men happy, send a gift of socks to the C. P. S. camps.

Mitten liners are greatly needed as the men work among the trees. These can be made from old woolen socks of any color. If any group wishes to make these liners, send your request for the pattern to Anetta Mow, Elgin, Illinois. It is a simple pattern and the liners are easily made.

There are other articles of clothing which our C. P. S. men need, such as underwear, coats, shoes and galoshes, but it seems wiser to buy them at wholesale stores, selecting the necessary sizes, rather than to ask groups of women to secure them and send them to camp. However, money is essential to buy these articles and so the request is always made that offerings of money be sent in to the B. S. C. office at Elgin, designated "For C. P. S. clothing." Perhaps some women will enjoy making aprons, towels and articles for sale and give the money for C. P. S. clothing.

There still continues to be need for packets, both complete and partial. The women are requested to help with packets as much as possible.

As stated in the first paragraph, the northerly camps have the greatest need for warm clothing. However, all camps need some clothing. Camps at Wellston, Kane, Cascade Locks, and Waldport will be grateful for all the parcels our churches wish to send in.

Complete addresses are attached:

Graham Hodges, C. P. S. Camp No. 42, Wellston, Mich.



THE PAPAYA TREE

In Africa, and the same is also true in India, our missionaries enjoy the fruit of the papaya tree very much. The tree is beautiful and especially productive during its first year. The fruit, when ripe, is green in color with touches of yellow on the sides. The meat is yellow and the center is filled with a nest of small black seeds. Gladys Royer of Garkida, Nigeria, West Africa, stands beside this stately tree. Photo by Harold Royer.

## What To Pray For

Week of October 30—November 6

On Oct. 9, 1941, Mary Dadisman sailed for Africa. It was a wonderful experience for her and the realization of a dream which she had long held in her heart. She set sail over troubled seas. Not more than six and a half months earlier the *Zamzam* had been torpedoed and three of our own missionaries were saved from going down with the ship. Her prayers and the prayers of her faithful friends were answered for she reached Lagos in safety in less than a month.

This is Mary's first term of service and she writes letters which convince the home church that she loves Africa and Africa's people. For awhile she lived at Garkida and then when it was time for her to move to Jos to teach the missionaries' children as well as the other children who would attend the school, she went to her new home with the same spirit of willingness which she had always shown.

On August 3, Mary's sister, Ruth, suddenly died after two days of intense suffering. How deep the sorrow must have been when Mary received this word, only she alone could know.

Pray for Mary that her life and service shall be a Christian blessing to everyone she meets in Northern Nigeria, Africa.

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Vernon Nichols, C. P. S. Camp No. 16, Kane, Pa.

Mark Schrock, C. P. S. Camp No. 21, Cascade Locks, Oregon.

Richard C. Mills, C. P. S. Camp No. 56, Waldport, Oregon.

Elgin, Illinois.



## *The Church at Work*

### A SERVICE OF DEDICATION

The Greenmount congregation of Northern Virginia came together on May 9, 1943, to dedicate their parsonage. The group gathered on the lawn but because of a light rain had to find shelter on the veranda and in the house. Bro. S. L. Garber read the scripture and Bro. J. Galen Wampler led the responsive service.

Brother and Sister M. J. Craun, pastors, had charge of lighting the hearthfire. As Mrs. Carl Garber read their declarations of unity and service, the ministers, men's and women's groups, the young people and the Sunday school laid their contributions on the fire. The elder, I. C. Senger, offered the prayer of dedication.

Open house was held after the dedicatory service.

For suggestions for any group who may be planning a similar service we are giving the dedication program in detail.

#### Parsonage Dedicatory Service

Music: This Is My Father's World.

Invocation: Eternal God and Father of our Lord Jesus

Christ, who dwellest not in houses made with hands, but with him who is of a lowly and a contrite heart, do thou who delightest thyself in the praises of thy people and who hast ordained that men should preach the gospel, and hast sent us to teach all nations whatsoever thou hast commanded us, yea, do thou, O God, graciously guide us as we come to dedicate this house to thee and to consecrate it to thy service in Jesus' name. Amen.

Music: There Is Beauty All Around.

Scripture. 1 Cor. 13.

Music: Happy the Home When God Is There.

Responsive Reading:

As we gather at this home today,  
We build an altar here, and pray  
That God will show his face  
And guide us as we dedicate  
This home to be a holy place.

First to the One who blessed the home  
At Bethany so long ago,  
That he may dwell within these walls,  
*We dedicate this house.*

To the pastor dwelling here,  
Our shepherd, counselor, and guide,  
That he may serve as God directs,  
*We dedicate this house.*

To all who dwell within these walls,  
That each may help the light within  
To shine and touch all those about.  
*We dedicate this house.*

To all the leaders of the church,  
That they may meet to guide and plan  
The church's work from day to day,  
*We dedicate this house.*

To every member of the church,  
That this may be a real church home  
Which all may share,  
*We dedicate this house.*

To all the neighbors near and far  
Whose lives are touched within this home,  
That they may feel the Christian glow,  
*We dedicate this house.*

To those who take the marriage vows  
Within these friendly walls,  
That they may ever faithful be,  
*We dedicate this house.*

To those who seek a resting place  
When tired, discouraged, ill, in pain,  
That cares of daily life be eased,  
*We dedicate this house.*

To those needing counsel and inspiration  
Or perhaps confession and prayer,  
That they may look up and find God again,  
*We dedicate this house.*

To God, the Father and the Son,  
The three in One who bless  
All Christian homes throughout the world,  
*We dedicate this house as a unit of the Kingdom of God*  
*And a threshold to the life eternal.*

Lighting the Hearth Fire (the pastor and his family):

We light a flame to hospitality, to fellowship, to service, to faithfulness, to light, and to radiant living.

The doors shall open at the gentlest touch to receive all who will come to enjoy the blessings that are to be had within these walls.

There shall be hours of time for fellowship that shall contribute mutually to the building of Christian personality.

The doors shall swing outward toward the fields where service is needed and there shall always be a desire to serve.

We light this flame to a faithfulness that knows no limit of time or space, but is boundless in its efforts to be faithful in every task and in its reach toward God.

The light from this flame symbolizes the light that must come from the Sun of Righteousness and its radiance in turn must find its way into the places that need warmth and comfort and guidance.

Finally, we light this flame for its symbolism of radiant living. We trust that through the years it shall never grow dim but rather grow brighter until it is perfected in him who is the Light of Life.

Declaration of Unity and Service:

We of the Greenmount congregation representing the several groups ardently desire to make our contribution toward the total program of the church, which is the promotion of Christ's kingdom, and to this purpose and program we give ourselves.

We the ministers, called of God to the special task of teaching, preaching, shepherding and abundantly living for Christ, desire to contribute our best in service, in loyalty, in love, in patience, and in faithfulness to him who is our strength and in whose presence we may always live.

We men whose years of experience, accumulated wisdom, ability to counsel, strength and endurance, visions and dreams, fearlessness and farsightedness will guide the church, with Christ as our guide, as she goes on her way toward consummation, make our contribution.

We the women are thinking today in terms of motherhood and Christian home life. We are dedicating our lives anew today to living and teaching that the homes of the future may make for greater stability,



may be given to the building of Christian citizenship, and may produce a constant stream of influence, transforming a world of fear, hatred, and tragedy into a kingdom of peace and righteousness. To this we give ourselves without reservation.

We young people with transcendent joy and anticipation enter into the Master's kingdom. Our elders have been and are now our teachers. We assume responsibility for our present tasks, and will be ready for future responsibilities when they are ours. Thus with enthusiasm we do our present tasks and hopefully look to our future work.

In our Sunday school we learn of Jesus and his way of life. We try to practice this way of life. So by learning and living, sacrificing and sharing, we shall live joyously and triumphantly, as we follow him.

Prayer:

Almighty God, Father of our spirits: to thee, who in the beginning of the human family didst sanction and establish homes; to thee who hast caused that throughout all Christendom men should come to look upon the home as the first school; to thee, who givest conviction to mankind that the Christian home will carry out thy divine plan for the perpetuation of the church; to thee, dear Lord, we make our petition.

We believe, dear Father, that the Holy Spirit directed the Greenmount church to call into service workers who could give their full time and best energies to the work of the kingdom in these parts. And then it seemed good that a home be provided for these workers, and today we meet to dedicate this home to thee. May this property be all that thou wouldst have it be. May it always stand as an ideal in promoting all that is for the highest and best in the church and state. May it be a model home in the community so far as spiritual values are concerned. May its warmth and good cheer send out a radiance that will lift up the fallen, cheer the faint, and be a beacon light to many who are soul-sick and spirit-sick.

May the atmosphere of this home permeate and influence the homes of this entire church and cause all our homes to be reconsecrated and rededicated to thy service. Father, bless this people who desire to promote the work of thy kingdom, and may in us be found the qualities which build for eternity.

We make our petition in the name of Jesus Christ and through him we dedicate this home.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end."—Amen.

#### ADULT DISCUSSION OUTLINE

##### Thanksgiving—When? For What?

Scripture: Psalm 100

Sunday, November 21

Note. These hymns are in the Church of the Brethren Hymnal.

1. For God's revelation of himself (No. 93).
2. For Christ and his salvation (No. 113).
3. For the joy of beauty and love (No. 96).
4. For the guidance of the Pilgrim fathers (No. 386).
5. For a seedtime and a chance to raise food (No. 425).
6. For the harvest year after year (No. 430).
7. For religious freedom (No. 423).

## Correspondence . . .

### "A Little Child Shall Lead Them"

"A little child shall lead them" was written to me in a hurried note from her mother during the illness of Betty Jo Coffman. Betty Jo heard of the need in Greene County, Va., for Sister Nelie Wampler's help in the vacation Bible schools and church work. Her mother and the elder's wife were discussing in her presence whether their women's group could help in the financial support of Miss Nelie. Betty Jo asked her mother to bring her money to her and from money given to her to buy flowers during her illness she drew a dollar and asked her mother if she could use that to help in Miss Nelie's support. When this women's group heard of her gift they at once sent \$15 for Miss Nelie's support. When this story was told to another women's group in our district that group contributed \$57.10. Two others, hearing about it, gave \$53. In three months the gift of \$1 from this ten-year-old child, quite ill with acute leukemia, grew to \$125.10. The growth was like that of the mustard seed. It makes us realize that the kingdom of God is alive and working in our day.

Dr. Jones in our recent regional conference at Roanoke, Va., said, "Where is heaven? It begins here and now. And where does it end? Somewhere, or does it end?" Those who knew Betty Jo realized that her brief, beautiful life was heaven on earth. Her mother said she was so glad that God had loaned her to them for ten years and ten months to brighten and bless their lives. The elder of the church said, "I'll always remember Betty Jo as a lover of the beautiful."

Betty Jo became ill in February. Most of March was spent in the Richmond hospital where the best medical authorities said her stay on earth would be limited to a few weeks or months. Her father, Dr. Carl Coffman, returned from Puerto Rico when he heard this.

In early spring her parents carried her out of doors and her frail fingers gathered the dainty, lovely wild flowers. She loved the playful baby kittens and watched the white ducklings eat until a few days before her departure. Just before her death on Aug. 21, 1943, she helped her father catalog and place on the top shelf of their bookcase her library of favorite books.

She wanted to live! And so she lives! She lives today in our lives as a guiding star to all things beautiful, helpful and joyful. May we be inspired to follow this light during our earthly career.

Now her parents have returned to Bethany Hospital in Chicago to help relieve human suffering. Royce is with them in high school in Chicago and Mary Katharine is in the Richmond hospital, entering upon her second year of nurses' training.

"A little child shall lead them!" Her family is being led by her example to lives of usefulness and service. May all of us who knew Betty Jo, or who read of her life, be also led to greater service in the kingdom of God.

Manassas, Va.

Mrs. O. R. Hersch.

### Bits of Chinese Wisdom

Better be a bit of broken jade than a whole tile.

Gold is tested by fire, man by gold!

Never has a man who bent himself been able to make others straight.



Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bobo-Ziac.**—By the undersigned at the First Church of the Brethren, Arlie Bobo and Helen Ziac, both of Baltimore, Md., Oct. 10, 1943.—I. S. Long, Baltimore, Md.

**Esenwein-Summer.**—Fred E. Esenwein and Helen L. Summer, both of Wakarusa, Ind., Aug. 15, 1943, at Wakarusa by the undersigned.—William F. Smith, Bridgewater, Va.

**Gillam-Steinman.**—James Nelson Gillam and Ina Dell Steinman, both of Fort Wayne, Ind., by the undersigned in the parsonage Oct. 8, 1943.—Van B. Wright, Fort Wayne, Ind.

**Hanawalt-Porter.**—Dwight Hanawalt of La Verne, Calif., and Imogene Porter of Pasadena, Calif., Oct. 1, 1943, by the undersigned at the Castañer project of the Martin G. Brumbaugh unit in Puerto Rico.—Franklin K. Cassel, Adjuntas, Puerto Rico.

**Howard-White.**—Denver M. Howard and Anna Jo White, both of Leeton, Mo., at the home of the bride by the undersigned on Sept. 29, 1943.—Glenn I. Rummel, Leeton, Mo.

Fallen Asleep . . .

**Arendall,** Nora Marietta, the daughter of John and Mary Helmick, was born and reared in the Pleasant Hill community. She came to Covington, Ohio, about twenty years ago. She was sixty-five years of age. She was preceded by one son, who died in infancy. She leaves her husband, one son, three grandchildren and one sister. She was a fine Christian companion and mother, always active in the work of the church whenever health permitted. Services were held in the Covington church by her pastor, the writer, and burial was in the Pleasant Hill cemetery.—Ray O. Shank, Covington, Ohio.

**Brumbaugh,** Emory B., son of George and Margaret Baker Brumbaugh, was born at Fredericksburg, Pa., on Jan. 29, 1883, and died at his home in Fredericksburg on Oct. 2, 1943. For a number of years he lived on a farm at Martinsburg, but because of his health he moved to Fredericksburg four years ago. On Feb. 1, 1911, he was married to Dora Burget. Surviving are his wife, three sons, four sisters, two brothers and nine grandchildren. He was a long-time member of the Clover Creek Church of the Brethren and a regular attendant of the church as long as health permitted. Funeral services were conducted at the Clover Creek church by Brethren I. B. Kensinger and Paul Hoover. Interment was in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

**Canter,** Edward, son of Joseph and Susan Ellen Canter, was born March 16, 1878, and died Sept. 24, 1943. He was united in marriage to Della Elhora Martin on Dec. 27, 1905, and to this union were born four sons and three daughters. His aged mother also survives. He was a faithful member of the Church of the Brethren at Union Grove. Funeral services were conducted by the writer, assisted by Brethren V. B. Browning and A. P. Wenger.—I. C. Snively, Gaston, Ind.

**Cavert,** Mary Emily, was born to Brother John and Sister Elizabeth Kniesley Kabrich at Plymouth, Ind., on Aug. 29, 1861. In 1886 Mary Emily was married to Sidney M. Cavert and established her own home in Plymouth. In 1888 the Caverts pioneered into the West, farming in South Dakota. They settled at Bijou Hills, S. Dak., where the Brethren were few indeed. They worshiped with their neighbors at a community school. Here their only child, a son, was born. In the meantime many Brethren were being led to colonize in the West. Sister Cavert's three sisters were among those who had recently migrated to North Dakota. The Caverts then moved to be near the others and so pioneered again near York, N. Dak., for about twelve years. When the Brethren leaders found that the Wenatchee Valley in Washington offered a more equitable climate for their type of agriculture, they established colonies in East Wenatchee and Sunnyslope by transplanting the former groups. The Caverts decided to pioneer on still a third front and bought land just north of the East Wenatchee church. They moved to it in 1907 and set out and developed an apple orchard. Here Sister Cavert lived until she and her husband retired to Olympia in 1929. Bro. Cavert died there in 1931, after which she made her home with her sisters. Sister Cavert was a long-time member of the Church of the Brethren and was true to her church vows, though much of her life was spent where strong Brethren services were not always available. She was an artist with a needle and in the later years of her life always used this talent at the aid society meetings. She died on Aug. 31, 1943. Interment was in a Wenatchee cemetery, with her presiding elder officiating. She is survived by her son and two sisters.—Geraldine Eller, Wenatchee, Wash.

**Coffman,** Betty Jo, daughter of Dr. Carl and Lula Coffman, was born at the industrial school in Greene County, Va., Oct. 21, 1932, and died Aug. 21, 1943, at her home at Midland, Va., after an illness of six months. The Coffman family moved to Midland about a year and a half ago. In this time Betty Jo had gained a host of friends and was loved by all who knew her. She is survived by her parents and one brother and one sister. Funeral

services were conducted in the Midland church by Rev. John L. Stuart of the Presbyterian church of Bealeton, assisted by Brethren John Hinegardner and A. W. Long of the Midland Brethren church. She was laid to rest in the Mill Creek cemetery.—Mrs. William Long, Bealeton, Va.

**Kendig,** Cora, the daughter of David and Ida Weikert, was born eight-two years ago. She died in Piqua, Ohio, on Sept. 14, 1943. She lived in Miami County all her life. Her husband preceded her many years ago. She is survived by two daughters, six grandchildren and five great-grandchildren. She had been a member of the Church of the Brethren for many years. Services were held at the Covington church and burial was in the Highland cemetery. Services were conducted by her pastor, the writer.—Ray O. Shank, Covington, Ohio.

Church News . . .

California

**Covina.**—On Aug. 12 the B. Y. P. D. sponsored an ice cream social, the proceeds of which went to the building fund. On Aug. 29 three were baptized. On that same evening the B. Y. P. D. had their first meeting since vacation. The young people are editing a church paper and sending it to all our servicemen. Evening worship was started on Sept. 5, the first we have had since our former pastor left us last October. Pastor Paul Hersch is conducting a Bible study in the Book of Ecclesiastes, before which a half hour of inspirational song service is held. On Sept. 12 a potluck lunch was served, after which the church business meeting was presided over by Elder Alva Long. Bro. Long was chosen to preside for another year; all church and Sunday-school officers were also elected. It was decided to adopt the missionary and ministerial pension plan. Our love feast will be held Nov. 7 at 6:30 p. m. The Homebuilders held their first monthly meeting since June on Sept. 22. Bro. Hersch gave a talk. Sept. 26 was promotion day for the Sunday school. It was in charge of the junior-primary superintendent, Sister Bessie Shaver. A part of this service was the answering of Bible questions by the audience. Our pastor conducted installation services for the new officers and teachers.—Mrs. Tempie S. Funk, Charter Oak, Calif., Sept. 28.

**La Verne.**—Our church is in the midst of its fall program with Pastor D. W. Kurtz in the pulpit on Sunday and leading the mid-week service. He has been on a prolonged vacation because of illness. Mrs. Lorell Weiss is serving as part-time church secretary; she posts the names, addresses, and birthdays of the men in service in the church foyer. The ladies' aid is very busy with Red Cross work, sewing for C. P. S. camps, and the regular program of quilting and fancy work. The aid and the Dorcas society canned fruit and tomatoes for La Verne College and for the Glendora C. P. S. camp. Music for the union services during the month of August, featuring five Protestant churches, was directed by David Young and Marlin Brightbill, with Eva Blumberg as accompanist; all three young people belong to our church. The writer superintended the community vacation church school. Other workers from our church included Miriam Hanawalt, Mrs. Eugene Bowers, Mrs. La Mar Bollinger, Mrs. G. R. Russell, Mrs. Mabel Brubaker, Miss Virginia Davis and Myrl Rupel. The church's annual reception for the La Verne

PENSION REMITTANCE BLANK

Please Observe: Always use this form. If possible, have local treasurer include with congregation's amount also that of the minister. If minister sends alone he should fill in name of congregation and district. Make remittance to Brethren's Pension Board and send to 22 S. State St., Elgin, Ill. Send promptly the first of each month for that month. No receipt will be sent but quarterly reports will be issued.

|              | Monthly Contribution |
|--------------|----------------------|
| .....        | \$.....              |
| Minister     |                      |
| .....        | \$.....              |
| Congregation |                      |
| .....        |                      |
| District     |                      |

\*Penalty for Delay @ 10c per mo. \$.....

Contribution due for month of .....19....

\*Penalty 10c if one payment is made for both pastor and congregation. If payments are made separately, penalty 5c per month for each party.



College students and faculty was held on Sept. 19, following a day in which Dr. Kirby Page spoke at morning, afternoon and evening services. The autumn love feast will be held on Oct. 3.—Grace Hileman Miller, La Verne, Calif., Sept. 25.

**Los Angeles, Belvedere.**—On Sept. 5 Bro. J. W. Lear brought our message in the morning. Dinner was served in the annex and our business meeting held in the afternoon. Our love feast will be held at 4 p. m. on Nov. 14. On the week end of Sept. 11 the B. Y. P. D. had a wonderful time at the mountain home of Sister Wright. This group purchased a piano for the annex. Ada Winslow was elected adult adviser of the B. Y. P. D. and Robert Frick president. A Sunday-school picnic was held at the Montebello park on Sept. 25. Our aid society has been busy quilting. They plan to have a birthday surprise for Edith Mauch at the lunch hour on Sept. 30. Another one of our faithful young men, Paul Parker, is leaving for camp and the church will have a surprise social for him. On Sept. 26 Brother and Sister Hugh Cloppert handed in their resignation, which was accepted. They had a pastoral call from the East and because of Sister Cloppert's health they decided to accept it. Our church will miss them greatly, for we have been blessed by their messages and friendship.—Mrs. Lucille Robison, Montebello, Calif., Sept. 28.

**Los Angeles, First.**—On Sept. 12 the First church held her council, at which time a report was made of activities during the previous quarter and elections were held for both church and Sunday-school officers for the coming year. The financial report for the church gave a balance on hand of \$587.90. One item of expense, which was for the reroofing of the church building, was \$414. It was voted to retain our present pastor for a period of two years, ending Oct. 1, 1945. Pastor Fred A. Flora was elected presiding elder, with Elder G. I. Michael assistant. L. C. Hosfeldt, who has been clerk continuously since 1904, was re-elected. A full group of officers was elected for the Sunday school; the teachers and assistants were elected last Sunday. Like most schools, our attendance is down, and everyone realizes that the success of the school will depend upon the determination, the enthusiasm, the actual attendance and support of every member.—L. C. Hosfeldt, Los Angeles, Calif., Sept. 30.

#### Colorado

**First Grand Valley.**—Our business meeting was held on Aug. 10 with Bro. Ralph Hoover in charge. Eight of our young people attended camp at Pine Crest and brought back a fine report. On July 18 Bro. Ira Frantz filled our morning appointment. Mrs. W. E. Perry, one of our faithful members, was buried on July 10. Sister Ada Trissel presented one dozen Hymnals to our church. Nineteen young men and one young lady from our church are in service.—Mrs. C. L. Heiny, Grand Junction, Colo., Sept. 30.

**Wiley.**—The young people and intermediates' camp was held at Pine Crest Aug. 9-15. Our pastor, Bro. James Ford, was the camp manager. Several of our intermediates attended and twenty-five young people had the privilege of being there for the last three days. Our district meeting was held at Pine Crest Aug. 13-15. On Aug. 22 a dinner was served at the church as a farewell for Brother and Sister Ford and family. Bro. Henry Mankey of Gratis, Ohio, accepted the call to serve as our pastor. On Sept. 19 a dinner was served in honor of Brother and Sister Mankey and family. All the rooms of the parsonage have been redecorated. Our home-coming services will be held on Oct. 24.—Mrs. Pierce Wilson, Wiley, Colo., Oct. 4.

#### Florida

**Sebring.**—On July 4, following the morning services, a basket dinner was enjoyed by all. In the afternoon a miscellaneous program of readings, talks and songs was enjoyed by old and young. During the summer months our pastor showed slides of Bible lands on Sunday evenings instead of giving the usual sermon. With summer vacations over, our attendance is increasing; two new families have moved in recently, adding ten more to our enrollment. Our Sunday school has been reorganized. Our women's organization is under the direction of Sister Olive Stauffer. We are looking forward to the district meeting to be held here Oct. 8-10. Our C. P. S. offerings the last six months amounted to \$179.64.—Mary Miller, Sebring, Fla., Oct. 4.

**Seneca.**—On Sept. 12 we held our business meeting with Bro. C. E. Bower in charge. Church officers were chosen for the coming year and Bro. Bower was elected elder. The district meeting will be held in Sebring, Fla., Oct. 8-10. Our love feast will be held on Sunday evening, Nov. 14. Bro. James A. Richard has been faithful in bringing our messages the past year and we hope that he can see his way clear to continue during the coming year. A hearty welcome is given to those passing through to worship with us.—Mrs. Ira W. Miller, Eustis, Fla., Sept. 27.

#### Idaho

**Emmett.**—We enjoyed our summer pastor, Bro. Clyde Carter of Perris, Calif. He left on Sept. 3 for Bethany Seminary. We are thankful for our new pastor, Bro. Willis Neff, and family from Winchester, Idaho. Our business meeting was held on Aug. 22 at the church with a basket lunch at noon. The Sunday-school and church officers were elected. Sam Niswander is our elder. Phyllis Paytan entertained the young people at dinner on Aug. 15. On Aug. 29 the young people had a picnic at the Bisam home; they presented Clyde Carter with a gift. Our young people have been meeting with the young people of the Methodist, Christian and Presbyterian churches in Sunday evening meet-

## Pictures That Live...

### HEAD OF CHRIST

#### UNFRAMED PRINTS

KB20. Size 5 x 7 inches.....\$0.20

Varnished, mounted on heavy board for framing

KB50. Size 8 1/4 x 10 1/2 inches ..... .50

KB100. Size 11 1/4 x 14 1/2 inches ..... 1.00

KB150. Size 16 x 20 inches ..... 1.50

#### Framed in burnished bronze moldings

1250. Size 9 1/4 x 11 1/2 inches ..... 1.25

2500. Size 12 3/4 x 16 1/4 inches ..... 2.50

4950. Size 18 1/2 x 22 1/2 inches ..... 4.95

### CHRIST IN GETHSEMANE

#### UNFRAMED PRINTS

KB21. Size 5 x 7 inches .....\$0.20

Varnished, mounted on heavy board for framing

KB51. Size 8 1/4 x 10 1/2 inches ..... .50

### CHRIST AT THE DOOR

#### UNFRAMED PRINTS

KB22. Size 5 x 7 inches .....\$0.20

Varnished, mounted on heavy board for framing

KB52. Size 8 1/4 x 10 1/2 inches ..... .50





ings. We are glad to have Rosie Harris, who worked several months in Boise, with us again. June Sisler entered the College of Idaho this fall. On Aug. 20 the church met at the Sara Niswander home for a surprise farewell party for Clyde Carter; they presented him with a gift. A busload of folks went from Emmett to the summer camp at New Meadows. Brother and Sister Sam Niswander celebrated their fiftieth wedding anniversary on Sept. 6. The children and their families were home. On Sept. 5 many friends and relatives had a picnic with them. They celebrated on several other occasions and received many lovely gifts. The church redecorated the interior of the parsonage before Brother and Sister Neff moved in. Our support for Brethren Service amounted to \$125 since March 1. Our aid canned some fruit for Clyde Carter's mother. We have been piecing some quilts.—Mrs. Theodore Bisam, Emmett, Idaho, Sept. 30.

**Payette Valley.**—The young people, accompanied by their sponsors, and a group of intermediates and juniors attended summer assembly at Camp Stover. They enjoyed a week of fun and inspiration. Brethren Desmond Bittinger and Frank Crumpacker were among the workers this year. A bell was installed and added much inspiration to all meetings; it was donated by Brother and Sister S. J. Kenepp. We met in council on Sept. 5; Bro. A. J. Ellenberger was elected elder for another year. Our Sunday evening study will continue with Bro. William Riddlebarger in charge of the junior and senior groups. He is teaching a course in stewardship, which promises to be very interesting and helpful. Our women's group met at the Joe Pearson home to continue work since the summer vacation is over. Mrs. E. J. Glover brought greetings from the Bakersfield women's group. A basket dinner was held in the city park on Sept. 12 honoring Brother and Sister Glover. Last Sunday was promotion day and thirteen children were promoted. The little folks brought a message in song. Plans are being made for a rally day service on Oct. 3, which is also our regular fellowship dinner date. Since this year it falls on world-wide communion Sunday, we hope to be especially blessed in our meeting. A group of workers met at the church on Sept. 23 to clean the building and split wood. Funds are being raised to paint the church this fall. Our young people's group has been very loyal and is looking forward to a busy year.—Mrs. Bert Rumley, Payette, Idaho, Sept. 30.

### Illinois

**Oakley.**—Our evangelistic meetings were held Aug. 8-22 with Bro. Dolar C. Ritchey as evangelist. Each evening the services were opened by Bro. Ritchey with a short talk on the so-called peculiarities of the Church of the Brethren. Our annual homecoming was held on Aug. 15. We had several visiting ministers and guest speakers on our program. One young man was baptized during this revival effort. Sixty-five members and visitors from neighboring congregations attended our love feast on Aug. 23. Bro. Ritchey officiated at this service. Only a few of our members had the privilege of attending the district conference held in the Hurricane Creek church Aug. 28-30. Our council meeting was held on Sept. 5. The young people, in behalf of the entire membership, plan to send Christmas packages to the boys from our church who are in service.—Idabelle Hood, Cerro Gordo, Ill., Oct. 5.

## Announcements . . .

### LOVE FEASTS

**California**  
Nov. 7, 6:30 pm, Covina.  
Nov. 14, Reedley.  
Nov. 14, 4 pm, Los Angeles, Belvedere.  
Nov. 14, 4 pm, San Bernardino.  
**Colorado**  
Nov. 14, Fruita.  
**Florida**  
Nov. 14, Seneca.  
**Idaho**  
Nov. 7, Nampa.  
**Illinois**  
Oct. 31, Lanark.  
**Indiana**  
Oct. 30, West Manchester.  
Oct. 30, Santa Fe.  
Oct. 30, 7 pm, Wabash County.  
Oct. 31, 7:30 pm, Fort Wayne.  
Oct. 31, 7:30 pm, Muncie.  
Nov. 6, Burnettsville.  
Nov. 6, English Prairie.  
Nov. 6, Pyrmont.  
Nov. 7, 7 pm, Four Mile.  
Nov. 7, 7:30 pm, Cart Creek.  
Nov. 8, Yellow Creek.  
Nov. 8, 7:30 pm, Wabash City.  
Nov. 15, 7 pm, Blue River.  
Dec. 6, Flora.  
**Iowa**  
Nov. 25, 7:30 pm, Garrison.

**Maryland**  
Oct. 30, 2:30 pm, Longmeadow.  
Oct. 30, 6:30 pm, Locust Grove.  
Oct. 30, 31, 2 pm, Pleasant Ridge, Licking Creek.  
Oct. 31, Baltimore, First.  
Oct. 31, Woodberry.  
Nov. 7, 6:30 pm, Monocacy.  
Nov. 13, 2:30 pm, Piney Creek.  
Nov. 13, 14, 4 pm, Welty.  
Nov. 14, Sharpsburg.  
Nov. 14, Thurmont.  
Nov. 14, 6 pm, Myersville.  
Nov. 14, 6:30 pm, Frederick City.  
Nov. 14, 6:30 pm, Westminster.

**Missouri**  
Nov. 17, 8 pm, Cabool.  
Nov. 23, Mountain Grove.

**Montana**  
Oct. 30, Poplar.

**Ohio**  
Oct. 30, Danville.  
Oct. 30, all day, Black River.  
Oct. 30, 2 pm, Akron.  
Oct. 30, 7 pm, Stonelick.  
Nov. 6, 7 pm, Happy Corner.  
Nov. 6, 7:30 pm, Sidney.  
Nov. 7, 10:30 am, Wooster.  
Nov. 12, 7 pm, Salem.  
Nov. 14, Woodworth.  
Nov. 14, 7 pm, Brookville.  
Nov. 20, Beaver Creek.

### Indiana

**Cedar Creek.**—We met in council on Sept. 20 with our pastor and elder, Bro. J. S. Flory, presiding. Various reports were given and church and Sunday-school officers were elected for the coming year. Bro. Flory was retained as elder. On Oct. 10 we will observe rally day, and on Oct. 31 our harvest meeting will be held with Bro. Russell Sherman of Garrett as the speaker for the morning and afternoon services. A basket dinner will be enjoyed at the noon hour. Our love feast will be held on Oct. 24.—Mrs. Lawrence Smith, Garrett, Ind., Oct. 4.

**Goshen City.**—On Aug. 10 our council meeting was held. Bro. T. E. George was elected elder. It was decided to shingle the parsonage. On Sept. 12 Laurence Rule, Jr., was installed in the ministry and six new deacons were installed; they are Clarence Berkey, Ralph Swihart, Paul Neter, Ora Eyler, Glen Strycker and Earl Slagle. Bro. G. W. Phillips of the Elkhart church was in charge of this meeting. The women's work has been canning fruit for Camp Lagro. They also took new and used clothing for relief to the district meeting at Camp Mack. On Sept. 19 our pastor spoke at a young people's conference at the First South Bend church. In his absence Bro. Rule filled the pulpit. On Sept. 29 the missionary society gave a play, The Old Guard. Our revival will be held in the near future by Bro. J. O. Winger of Nappanee.—Mrs. Beulah Slagle, Goshen, Ind., Sept. 25.

**Loon Creek.**—We met in council on Oct. 1 and elected officers for the coming year. Bro. D. W. Paul was re-elected elder. On Sept. 19 we had our harvest meeting and home-coming with Bro. Earl Breon of North Manchester giving the address in the morning and afternoon. On Sept. 3 Sister Ida Shumaker, a missionary to India, gave an interesting talk on her work in India. On Oct. 3 we had an installation and consecration service for teachers and officers.—Mrs. Elizabeth Lahr, Huntington, Ind., Oct. 3.

**New Salem.**—We met in council on Aug. 21. The yearly election of church and Sunday-school officers was held. Pastor Howard J. Kreider was elected elder. Our ladies' aid meets once a month to sew; they have also been canning for C. P. S. camps in their homes. Our harvest meeting is to be held on Oct. 17. Sister Anna Crumpacker will be the speaker. All adjoining churches and ministers are invited to attend.—Lydia Morehouse, Milford, Ind., Sept. 30.

**Rossville.**—The annual election of church and Sunday-school officers was held on Sept. 30. Bro. Robert Sink is our elder. Our harvest meeting will be held on Oct. 17 and our love feast observed on Oct. 24 at 6:30 p. m.—Lillian A. Hufford, Rossville, Ind., Oct. 4.

**Santa Fe.**—Bro. Milo Huffman of the Pipe Creek church was chosen as our elder for the remainder of this year and 1944 to replace Bro. P. E. Coblenz, who resigned. Our council was held on Sept. 16. On Aug. 19 Brother and Sister James H. Beahm came to assist in a revival meeting; they labored earnestly for two weeks with Sister June Wolf, the song leader. We had special music nearly every evening. On Aug. 29 the writer called for the anointing service and on Sept. 1 was operated on. She is recovering at this writing and thanks all who remembered her in their prayers and with greetings.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Sept. 30.

Nov. 20, East Dayton.  
Nov. 21, 7 pm, West Milton.  
Nov. 28, 6:30 pm, Akron.

**Oklahoma**  
Oct. 30, 31, Big Creek.

**Oregon**  
Nov. 7, Ashland-Medford at Ashland.  
Nov. 7, Newberg.

**Pennsylvania**  
Oct. 30, 2 pm, Indian Creek.  
Oct. 30, 31, 10 am, Prices, Antietam.  
Oct. 30, 31, 1:30 pm, Fredericksburg, Meyer house.  
Oct. 31, Lower Clair.  
Oct. 31, Yellow Creek.  
Oct. 31, 5 pm, Carlisle.  
Oct. 31, 6:30 pm, Maple Spring.  
Oct. 31, 7 pm, Bolling Springs.  
Oct. 31, 7 pm, Clover Creek.  
Oct. 31, 7 pm, Fogelsanger, Ridge.

Nov. 3, 7 pm, Chambersburg.  
Nov. 6, 1:30 pm, Welsh Run.  
Nov. 6, 2 pm, Mechanic Grove.  
Nov. 6, 7, 1:30 pm, Latimore house, Upper Conewago.  
Nov. 6, 7, 1:30 pm, Richland.  
Nov. 7, Ephrata.  
Nov. 7, Everett.  
Nov. 7, Free Spring.  
Nov. 7, all day, Palmyra.  
Nov. 7, 10:15 am, Shrewsbury.  
Nov. 7, 6:30 pm, First church, Philadelphia.

Nov. 7, 6:30 pm, Johnstown, Walnut Grove.

Nov. 7, 7 pm, Beachdale.  
Nov. 7, 7 pm, Dunning Creek, Holsinger house.

Nov. 7, 7 pm, Madison Ave., York.  
Nov. 7, 7 pm, Martinsburg.  
Nov. 7, 7 pm, Norristown.  
Nov. 7, 7 pm, Plum Creek.  
Nov. 7, 8, West Greentree, Greentree house.  
Nov. 9, 7 pm, Greencastle.  
Nov. 13, 2 pm, Hatfield.

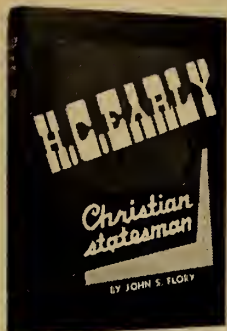
Nov. 13, 14, 1:30 pm, Annville.  
Nov. 13, 14, 1:30 pm, Myers-town.  
Nov. 14, Lititz.  
Nov. 14, 7 pm, Germantown.  
Nov. 14, 7 pm, Tire Hill.  
Nov. 21, 6:30 pm, Mechanicsburg.

**Virginia**  
Nov. 6, Mountain Grove, Brocks Gap.  
Nov. 6, 5:30 pm, Laurel Branch.  
Nov. 7, 7:30 pm, Summit.  
Nov. 13, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 14, 6 pm, Elk Run.  
Nov. 14, 7:30 pm, Pleasant Valley.  
Nov. 21, 7 pm, Beaver Creek.

**Washington**  
Nov. 26, Sunnyslope.



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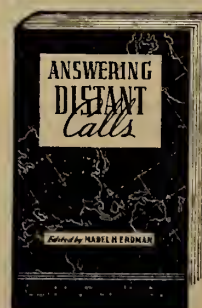
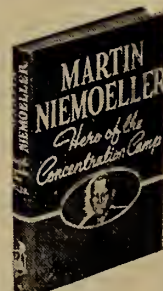
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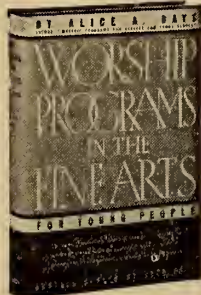
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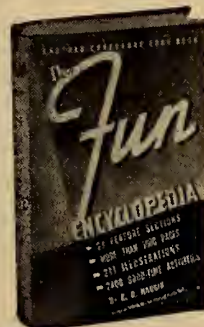
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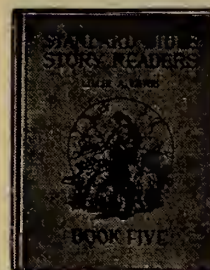
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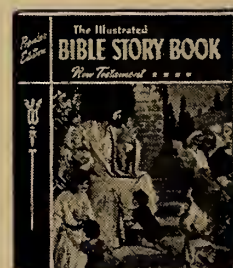
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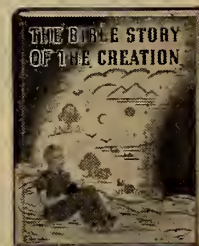
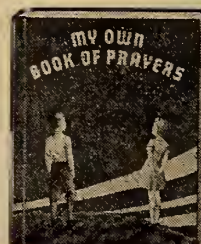
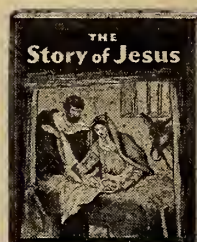
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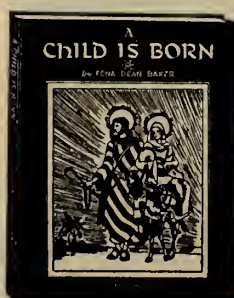
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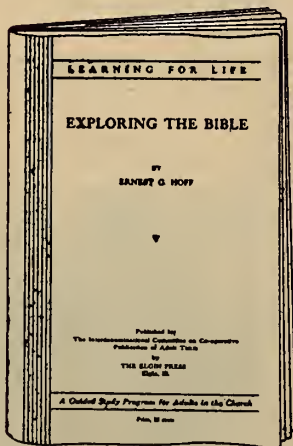
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# GOSPEL MESSENGER

Volume 92

November 6, 1943

Number 45

## No Urge for Song

BY HAZEL SHOWALTER MARSHALL

Written after reading a newspaper editorial lamenting the fact that no great poems had been produced during World War II.

There is no glory on the battlefield,  
Nor any song for those who live no more,  
No requiem is said for lips death-sealed;  
Why prophesy of hate, or lust, or gore?

One Poet, Him to Whom the lesser yield,  
Whom we forget to honor or adore,  
Took up no pen, no armor, and no shield,  
Yet conquered by the love and faith He bore.

We stand indicted, we the poets, whose  
Mute lips are closed, and hope is turned to dread;  
We are condemned for silences we choose.

How can we sing while gazing on the dead?  
Hid is the candle of our urge for song  
Beneath the bushel of the war-lords' wrong.  
Washington, D. C.



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## *Around the World...*

There are now over 6,000,000 prisoners of war in internment camps throughout the world.

There are on record more than 800 published books and pamphlets dealing with the new order that is to follow the war.

The first community for Negroes in Britain is to be opened at Liverpool under the sponsorship of the colonial office which has provided \$12,000 for the purchase of the premises. The operating costs will be met locally.

Parents of an English aviator shot down by the Japanese sent a check for \$500 to the British Society for the Propagation of the Gospel. They asked that the money be earmarked for future work in Japan as "the only decent Christian vengeance."

The break-up of family life in Britain plus the inevitable sociological and psychological strains of war have resulted in an increase in juvenile delinquency, bigamy, venereal disease and illegitimacy that is beginning to concern the leaders of the country both in church and in state.

The C. I. O. has sent a letter to the Federal Council of the Churches of Christ in America welcoming comments, criticisms and questions from Protestant clergymen on the aims of the labor movement. It also expresses hope for opportunities "for working more closely together" in the future.

Charles Palmer, an unofficial visitor for the American Friends Service Committee, has been an unofficial visitor among the conscientious objectors in prison during the summer and early autumn. He has talked with more than one hundred fifty C. O.'s and one hundred of the personnel in the Bureau of Prisons. He reports that in one institution fifteen of the men, all college graduates, are doing all the teaching; in another an artist is designing stained-glass windows for the prison chapel and another C. O. will fabricate them.

A co-operative store owned, financed, managed, and staffed by children in grades one to seven exists in the Aberdeen Gardens Community near Newport News, Virginia. In this community there are 157 Negro families employed in nearby industries and living a suburban life as a result of a housing program by the government. Parents of the children are shareholders in a community store which does a \$30,000 a year cash business.

The idea of a co-operative store for children originated with a supervisor. It was felt that a store to handle supplies, candy and fruit would add to the safety of the children since they had to cross a road to go to the store belonging to the adults. Within two weeks after the decision to have a store, sixty shares had been sold at ten cents each. The shareholders elected a board of directors. The board met with a faculty adviser and appointed committees on supplies, arrangement of store, plans for giving all members a chance to work as clerks, ways of keeping records. A manager and an assistant were appointed by the board.

The committees report to the board. The store takes in from two to three dollars a day. The treasurer, who is the only faculty member of the board, takes care of the money. Every two weeks the board meets to count the money on hand.

At the end of the first year the store had taken in \$563.44 and paid out \$539.31 and had on hand goods worth fifty-five dollars. The profit of \$24.13 was distributed to each member in proportion to the amount he bought from the store.

Teachers, parents and friends insist that real education is taking place as a result of this experience. Co-operation, courtesy, interest and effort based on understanding rather than compulsion, social adjustment and service, experience in organization and in management, development of habits of thrift and wise buying are by-products of the enterprise.

• • • • •

Establishment of a Chinese graduate school of journalism in Chungking, China, has been announced. The project is being financed in part by two anonymous gifts aggregating \$75,000 to the trustees of Columbia University. Prof. Harold Cross of Columbia has taken leave of absence to become the dean of the new institution.

From the Belgian Congo comes news of what African nurses are doing to provide substitutes for scarce materials. One nurse has made a mixture of palm oil and pepper as a substitute for an ointment which is no longer obtainable. Another has prepared thread for stitching wounds by sterilizing palm fiber. Splints have been made of light wood easily split to shape.

Twelve thousand Canadian soldiers in Britain have married British women.

Central Presbyterian church, St. Paul, Minn., is sponsoring a fund to keep the church pledges of its men and women in the armed services. Letters are on their way to the 123 men and women, informing them that their pledges will be carried on for them until they return.

A hostel and at least one co-operative residence for Japanese-American evacuees are being established at Detroit under the auspices of the War Emergency Commission of the Detroit Council of Churches. Hostels have already been established in Chicago, Cincinnati and Cleveland.

A permanent committee on public decency has been formed in Buffalo, New York. It consists of representatives of the Protestant, Catholic and Jewish faiths. The committee hopes to rid the city's newsstands of indecent literature, promote the circulation of good books and magazines and remove sources of obscene reading.

The clothing committee of the American Friends Service Committee has distributed over sixty-seven tons of clothing during the first six months of 1943. The clothing has gone to England, Europe, North Africa, Jamaica, Puerto Rico and to areas in the United States. Clothing was distributed in Puerto Rico by the Brumbaugh unit of the Brethren Service Committee.

A Swedish Lutheran clergyman, Rev. Eric Wenggren, will arrive soon in the United States to visit German prisoner-of-war camps. His visit has been arranged through the commission on aliens and prisoners-of-war, jointly constituted by the Federal Council of Churches and the Home Missions Council, with the co-operation of the Foreign Missions Conference. The commission functions closely with the International Y. M. C. A.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Editorial ...

### The Test for an Ideal

THERE have been those who set out to conquer the world for the master race. Yet anthropologists insist that there is no such race. The ups and downs of civilization would seem to indicate that such mastery as exists is not in the blood stream, but the result of the kind of ideals accepted by a people. Such intangibles are not the special prerogative of any given race.

This is why ideals are so important at any time and so revealing in a time of special trial. It is then seen that what may seem sufficient for the day of prosperity is nothing more than the slightest reed when the storm breaks. What then is the test for an ideal?

Is it not the values for life which remain when the ideal is put to the hardest possible test of experience? If the ideal still provides comfort and soul strength though the heavens seem to fall, then one may be sure he has something to live by.

H. A. B.

### Forearming Against Despondency

HERE is a suggestion which some have found useful by way of forearming against the time of adversity. When everything is lovely ask God to strengthen your memory a little, so that when the dark days come you can remember how often you have been that way before and how invariably the good times came again. And how little real damage you had suffered.

But don't ask God to keep you out of the valley altogether. Don't expect to live always on the mountaintop. Expect the descent to lower altitudes and be ready for it. Don't allow yourself to be taken by surprise.

It will help much too if, when you are on the heights of happiness, you give a thought to the special obligation to your fellow men which your own good fortune imposes on you, and if you then pro-

ceed to convert your surplus strength and hilarity into service rendered. A good stock of the spiritual temper which that begets will be sure to "tide you over."

E. F.

### He Would Speak Plainly to Us Also

THE next time you don't know what passage to select for your Bible reading, take the last paragraph of the sixteenth of John. Begin at verse twenty-five, where Jesus refers to the parables or "dark sayings" in which he had been speaking to them and which he would no longer use in that hour which was coming, because then he would "tell you plainly of the Father."

Tell them plainly? Why, what would he say about the Father when he abandoned the guise of figure and "dark saying" and began to tell it in undecorated prose? Listen to this: "I say not unto you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father."

Does the wonderfulness of that break in on you, gentle reader, or is it still unable to "get by"? Those good men had learned to love and trust Jesus, but they could hardly believe that the Father was really as good as Jesus was. In common with all the rest of the world, they had a different idea of God and of his attitude to men. So Jesus had always been compelled to assure them and reassure them that he would make it all right with the Father. He would intercede for them. In fact, if they would trust their case to him he would guarantee them a favorable verdict. He would stand good for them.

In that confidence they rested, which was fine. In that same confidence we can rest, which is fine. But the more glorious light into which he sought to lead them, and into which he said he would some day lead them, was the recognition of the



truth that the Father himself loved them as much as he did, and could be depended on therefore to deal with them as fairly and as kindly as he would himself. If the hour was coming in which he would tell *them* this great truth, isn't that hour here yet for *us*?

Isn't it strange that in our emphasis on the deity of Christ—isn't it strange that we who make so much of this doctrine in theory, should almost deny it in practice by robbing it of its most essential elements? Haven't we learned yet that the Father and his Son are exactly alike in character, in purpose and will and feeling for mankind? Don't we know yet that he that hath seen Jesus hath seen his Father too?

How then can we who have found out how good the Son is, be so ill at ease in the presence of the Father? Don't you think we ought to read this passage often?

E. F.

### Parable of a Tree and the Church

A CERTAIN man had a fruitful tree. Year after year it brought forth much good fruit. The husbandman trimmed out the dead wood and cut away the weak or broken limbs. His idea was that the tree could thus be encouraged to produce more fruit. As the tree responded to these attentions the husbandman began to feel as did the man who enlarged his barns, that the time had come for his soul to be at ease in the promise of good things to come.

But there came a day when the leaves of the fruitful tree began to lose their vivid green. Such new leaves as grew were small and mottled in color, showing yellow mixed with their normal color. Then for the first time the husbandman noticed that the ground about his faithful tree was dense and sodden. A neighbor chancing by observed the tree's decline and the fallen countenance of the husbandman. The neighbor began to say, "My dear sir, for every tree that we see there is another underground. The root system of a tree is quite as important and as marvelous as the trunk and branches above ground. My guess is that something must be done to restore the feeder roots of your wonderful tree. When they begin to decay a tree is sick indeed. Analyze your soil and see what is lacking."

Now the tree can be used as a symbol of the church general. We thus have a parable of a tree and the church. As in the case of the tree, so also for the church, there is much more than one sees at first glance. Supporting the church general is a system of hundreds of local congregations, and each one of these branches out into families and individuals. Just as with the tree,

one finally comes to the growing tips where the vitalizing activities take place.

The strength of the church in general is drawn from the local church groups, and these draw in turn from the life of families and individuals. It is down in the local church that the money for every aspect of the church program is earned and given. It is here that the children are born and educated who are to become the leaders for tomorrow.

The growing tips in the life of the church are really in the homes which constitute the local congregations. Sometimes it seems the more isolated and unpromising the home the more amazing the people who come from it. There was lately told the story of a Montana family that will serve to illustrate our point. This particular home was located out on a sheep range. The house in which the father, mother, and three children lived was the merest cabin located in the lee of low hills. The children helped with the care of the sheep. In setting and activity there was little to suggest that here was one of the vital outposts of the church. And yet out of this home came three children—every one of them a worker in the kingdom. The son is a minister, the older daughter is under appointment as a missionary, and the younger daughter is the wife of a minister. Such an outpouring of life resources will impoverish the range, but it will enrich life in three other areas. It is an illustration of what has happened in many cases.

Do you ask why this happened in a home that offered so little in a material way? The miracle was due to what happened from day to day and week to week in this home. It was a home in which the Scriptures were cherished and read. It was a home where the church paper had an honored place. So the spiritual interests brought forth spiritual fruits. Here in the isolated Montana home was a family church. Here was one of the growing points that made possible new vigor in larger and more privileged centers.

We would not push the similarity between the tree and the church to more than a general application. Yet it seems it might be well to remember that for every tree above ground there is another quite out of sight which is just as important as the one which can be seen. That in much the same way, for every great church organization that is seen, there is a less obvious system of local churches composed of families and individuals who constitute the growing points in church life. Let us not wait until the leaves yellow to make sure there is health in the feeder roots.

H. A. B.



## ARE YOUR HANDS CLEAN?

BY CHARLES E. ZUNKEL

PROBABLY every one of us has heard his mother say when he wanted to help set the table for a meal, "Are your hands clean?" If your child sets the table and handles the food with dirty hands, it may make someone sick by spreading disease germs. And that is serious. But how much more serious it is if you and I who handle the living bread do not have clean hands. It matters not whether we occupy some office or position in the church or church school. Each of us, as a Christian, is called to dispense the living bread. Jesus said, "I am the light of the world"; then he followed it by saying, "Ye are the light of the world." He said also that we are "the salt of the earth."

As Christians, and especially as leaders in the church, we are to follow in the footsteps of Jesus. Christ's appeal was unlike that of other religious leaders and founders in that he said, "Follow me," "Be like me," "Do as I do." We, then, are called with Paul to say, "Be ye imitators of me, even as I also am of Christ." But are my hands clean? Are your hands clean?

A teacher once influenced a pupil to go each week with her and her husband to see the movies. It didn't matter just what movie; any one sufficed. It was against the wishes of the parents of the pupil, but it went on until a new consecration came in that life and the practice was given up. Possibly a major portion of the shows that pupil saw were not fit to be seen. Impressions were made that left a permanent stain upon the life. Another teacher, realizing that the pupils of her Sunday-school class were watching to see what sort of example she was setting about the movies, said, "I used to go to shows. But if I go to chosen shows, how do I know that my girls will do the same? I am giving up the movies, altogether." Are your hands clean?

A minister began advertising cigarettes in his daily newspaper which served the community. Quarter-page and half-page ads began coming out. Boys of the churches of the community, having been taught that the use of tobacco was wrong, began to say, "Well, if Rev. — can advertise them, we can smoke them." The upshot of it all was that another minister of the community talked with the editor-minister. But nothing was accomplished. The editor argued that the advertising was an answer to prayer, and finally concluded with the argument that to smoke or to drink was no test of one's Christianity. I have known ministers, deacons, and others who have quit the habit of smoking when they realized the responsibility upon

their shoulders and the influence they were casting. Are your hands clean?

Where are the places in which you spend your leisure time, your free evenings, your spare hours? Are they spent in night clubs, poolrooms, saloons, roadhouses, or gambling places? I have seen members of my congregation go into the saloon and sit up at the bar, waiting for their drink to be served. It pains a pastor deeply to know that some of his members are frequenting night clubs, or saloons, that they are getting drunk, that immorality is existing, and broken homes are soon to follow. Each of us is casting an influence. A father, one morning, is said to have been leaving his home through the newly-fallen snow, going to the corner saloon for his morning drink. He was arrested in his walk by the calling of his small son. Turning about he saw the little fellow trying his best to step in his father's big tracks. He said, "Daddy, I'm coming in your tracks." The father turned around and went home without his drink, realizing that this little fellow was not only following in his tracks in the snow, but as well in his steps as a drunkard. Are your hands clean?

Someone has recently said, "You cannot carry the torch without some of the light falling on you." Whoever you are and wherever you serve, you are seen most readily in the crowd as one who professes to follow Christ. The light is falling on you. How many look wistfully to the church, expecting help in their need, but turn away disappointed, because somebody's hands are not clean?

It may be that it is the habit of criticizing, or of gossiping. I discover that it does not take very superior intelligence to find fault or criticize. But sometimes it takes a great deal of wisdom to offer a constructive suggestion. People are not attracted to a church by the faultfinding of its members. Why anyone should think he can bitterly criticize his own church to non-Christians with the expectation of doing it good is more than I can understand. Gossip creates heartaches beyond all our imagining. Proverbs 26:20-21 ought to help us when we are tempted. Someone has said, "Let your speech be better than silence, or be silent." Are your hands clean?

Are you jealous and self-seeking? Preachers get that way, too, when they get away from their Lord. Some one is peeved because he is dropped from some position in the church which he has held and glorified for a long time. But others need a chance to serve, also. Why should we seek our own personal glory or position? It is enough if we serve Christ where he needs us, and we receive his "well done." Are your hands clean?



## November

BY MYRA BROOKS WELCH

Nature's resting time is here  
In November.  
She lays aside her colors gay,  
The songbirds cease their roundelay  
And everything is dull and gray  
In November.

We thank thee for thy blessings, Lord,  
In November.  
For all the harvest gathered in—  
For every bursting crib and bin—  
And make a feast for kith and kin  
In November.

Folks may grow a bit too smug  
In November.  
Perhaps the man in sacred lore  
Whose barns could not contain his store  
Found death knocking at his door  
In November.

*La Verne, Calif.*

We might go on and on and mention other sins that disrupt or hinder the work for Christ. But what is the solution? It is to be found in the words of Jesus in his high priestly prayer, as it is sometimes called. He was thinking of the future. Would the work carry on, even in his physical absence? Then he prays, "It is for their sake that I consecrate myself." What does it mean? Well, it meant time apart at the beginning of his ministry in preparation. He spent time in the wilderness, getting his purposes straight. Then, it meant time apart, again, in keeping them straight. Paul, too, you remember, is supposed to have spent time in Arabia in preparation. But you may not be able to do that. We can, however, take time enough to get our purposes straight. Suppose we ask, "Why am I serving Christ? Certainly it is not for my glory. It is for his. Not to seek any acclaim of men; only to hear, 'Well done.'" That will save much complaining and unhappiness for us, if we get that straight. Or suppose we ask, "Do I have any personal ambition in this?" We dare not have. We will get all confused and lose our way, if we do. We labor for him, because we love him. Let us get that straight. It is not done for the preacher we now have, or for the Sunday-school superintendent we now have—it is for Christ. Then the preacher can move away, or a new superintendent can be elected, and the work will go right on. I can never bring myself to ask for the personal loyalty of my people, much as that might be comforting. That loyalty belongs to Christ. Are your hands clean?

To consecrate one's self means prayer and fellowship. We need to know him and to know his

will. That is absolutely necessary. There is no other way than through prayer and fellowship. We are like light bulbs. We do not shine unless the current—the Spirit—flows in. But it cannot flow in when the connection is broken. Prayer must keep the contact. Prayer and fellowship are your powerhouse; do not neglect them. Are your hands clean?

To consecrate one's self means also being careful to disappoint no one. Because you are a torchbearer, because every Christian is, the light is falling on you. Are your habits, your pleasures, your loves, your acts all they should be? Are your hands clean? Let us say with Jesus, "It is for their sake I consecrate myself."

*Lima, Ohio.*

## Convocation on the Church in Town and Country

BY BENSON Y. LANDIS

Secretary of the Committee on Town and Country

A FRESH start in the development of co-operation among churches in town and country throughout the nation was made by the representatives of twenty-five religious bodies meeting recently in Columbus, Ohio. The national convocation was held under the auspices of the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of the Churches of Christ in America. Four hundred thirty-one persons from forty-one states and Canada participated.

Because of wartime travel conditions, the convocation was called as an informal planning conference. Those who attended were in large part invited by the various denominational rural church agencies and departments. Thirteen theological seminaries were represented. Much of the work of the convocation was done in fourteen commissions, dealing with many aspects of the life and work of the rural church.

A special interest was expressed in farm ownership and tenancy. Five of the addresses at the general session were related to this question. They were delivered by M. R. Zigler, Church of the Brethren; A. H. Rapking, the Methodist Church; Joseph Ackerman, Farm Foundation; Marshall Harris and Paul L. Vogt, both of the U. S. Department of Agriculture, Washington.

There was a general feeling that the local church must become more inventive and practical in relation to farm ownership and tenancy. Reports were received about local ministers who have majored in this matter for a period of several years and have achieved remarkable results in increasing the number of farms operated by their owners



among members of their churches, especially young people, and other persons in the community.

The Meaning of Christianity for Rural Life was the title of the address by Dr. Mark A. Dawber, executive secretary of the Home Missions Council, who opened the convocation. Dr. Dawber emphasized the idea that the message of Christianity for rural life is the same as that for all people. He said that the message of Christianity needed, however, to be applied in terms of special problems in the rural community. He said it was still the custom in many places to think that a teacher or preacher must be a very incompetent person if he remained in the country church or the rural school. He criticized the general emphasis on urban life in denominational and interdenominational programs, stating that the rural church suffered in part from neglect by the leaders of the churches.

Dr. Arthur E. Morgan, chairman of Community Service, Yellow Springs, Ohio, former chairman of the T. V. A., gave an inspiring address on The Rural Community in the Life of the Nation. Dr. Morgan said that the numerous small communities must diversify their economic life. He said that some of the more stable small communities, for example the railroad town with regular payrolls, were some of the most uninteresting places in the world in which to live. He believes that we are on the threshold of a new era of discovery of new industries adapted to small communities, which will enable many young people to find employment and security by remaining in the small town. He reported practical results from efforts made in Yellow Springs, which formerly was simply a college town but now has a score of diversified small industries.

Dr. Mark Rich, of the American Baptist Home Mission Society, said that co-operation among the local rural churches has become a necessity. He stressed the high nobility among the population and the opinion of lay people, especially youth. He said that the co-operative rural church needed an altogether new building. He gave numerous illustrations of local churches that were successfully federated.

Hermann N. Morse, Presbyterian Church in the U. S. A., described advances being made in offering special training for the rural minister in seminaries, and the need for expansion of such offerings. Rev. James D. Wyker of the Federated Church of North Jackson, Ohio, described projects in religious education that the church has conducted. Mr. Wyker believes that the rural community is a great laboratory in religious education, and that it is also the nursery of the human race.

Professor Rockwell C. Smith, of Garrett Biblical

Institute, Evanston, Ill., discussed The Rural Church and International Co-operation. Professor Smith reported a rising tide of interest among rural churches of all denominations in the international situation, and said that an earnest search was going on for ways and means whereby the rural church people might take an active part in the movements for a just and durable peace.

A unique feature of the convocation was an address by Rev. Charles M. Serson of the Church of England in Canada, Bracebridge, Ontario. Father Serson described the work of eight members of the Society of St. John the Evangelist. The members of the order, living in a monastery, have actively identified themselves with efforts for agricultural improvement.

The story of the food conference of the United Nations, held at Hot Springs, Va., was told by one of the official delegates from the United States, Murray D. Lincoln, of the Ohio Farm Bureau. Mr. Lincoln also stressed the value of co-operatives in rural life. He said that the leaders of the co-operative movement and of the churches had many common interests, and he appealed for vital co-operation between them. Mr. Lincoln cited numerous illustrations of the rapid growth of American co-operatives in rural communities. He said that marked progress had been shown recently in the purchase and operation of production units; that co-operatives now own eighty-one mills, factories, refineries, etc., also twenty-five oil wells and 329 miles of pipe lines.

#### PENSION PLAN NEWS

We are greatly encouraged by the response of our churches and our pastors to the pension plan. This means that there is fine co-operation and teamwork across the brotherhood. Thanks for this fine start should go to the pastors, to local and district boards, to men's work, and to all who have assisted in this worthy cause.

Of course, only about one tenth of our pastors and churches have entered the pension plan, but we feel sure that many more responses will be coming in during the next month.

To the first of October we have received the Agreement to Participate blanks from seventy-three churches and pastors. In this group twenty-five districts of the brotherhood are represented. By regions, this number includes nine from the Pacific Coast, thirteen from the Western, thirty-three from the Central, twelve from the Eastern, and six from the Southeastern.

The first ten churches to complete enrollment in the plan, listed alphabetically, were: Brookville, Southern Ohio; Champaign, Southern Illinois; Elgin, Northern Illinois; Daleville, First Virginia; Greenville, Southern Ohio; Polo, Northern Illinois; Spring Creek, Middle Indiana; Sterling, Northern Illinois; Waynesboro, Southern Pennsylvania; and Wichita, Southwestern Kansas.

In addition to the churches and their pastors who have entered the plan, eight ministers whose churches have not yet decided to enter the plan have begun participation. Six others, including regional workers, teachers, and a college president, have also decided to become members. Eight missionaries are also enrolled.



The convocation is to be held regularly and the next session will be held in the fall of 1944, probably in the Middle West, in a state close to Ohio, so as to assure continuity of participation. This year most of those attending were country ministers. The convocation is planned, however, for the church at large and will include administrators of the church, educators, journalists and lay leaders.

Among the purposes of the convocation are the following: to interest the entire church in the town and country church; to bring together ministers and lay leaders of country churches throughout the nation; to improve the administration of the town and country churches. Announcement was made of plans to publish a new journal, *Town and Country Church*, a monthly that will specialize on resources, tools and methods for the rural minister.

*New York, N. Y.*

### God Isn't Miserly

BY C. H. SHAMBERGER

ONE of the questions frequently used in selecting employees is, "Do you think you have had more than your share of hard luck?" Ordinarily the person who answers "Yes" to that question will not make a good employee. There are other questions of similar nature and together they indicate he feels sorry for himself.

Quite often the person who answers "No" to that same question has had greater misfortunes than the one who answers in the affirmative.

The person who feels sorry for himself is inclined to have warped ideas about other people and about God. He comes to think God has it in for him and visits him with bad luck.

The individual who has himself in hand is much more likely to think that God is good than is the man who nurses his sorrows and magnifies his misfortunes.

Some people actually have more than their share of the hard things of life. There was the young woman whose child had a physical condition which happens about once in a hundred thousand. Most children born like that live a short time. This one lived well over a year. The child was almost completely paralyzed, but was normal mentally and learned to talk. They spent much more money than they had in the vain hope of prolonging her life and finding a cure. When she died they missed her as only parents do who have put so much of themselves into a helpless bit of humanity.

The mother of this child would have been dishonest to have said that she did not feel hers was more than her share of hard luck. And yet, it

would be unfortunate if she would spend the rest of her days feeling sorry for herself and bitter toward God. As a matter of fact, she and her husband have already begun to realize that their own experiences have given them insight and sympathy for others who have had misfortune.

It is too bad when anyone begins to feel that God has it in for him. It is in contradiction to the kind of God pictured by Jesus. He gave assurance that he would not withhold any good thing from those who asked in faith. He asserted that he was much more eager to give gifts to his children than an earthly parent. God is not miserly in his attitude toward us.

A story is going the rounds about a colored man who was curious about the progress of a revival but afraid to put himself under the sway of the evangelist. When he could stand it no longer he asked one who attended. He received the explanation, "That man has already asked God for more than our preacher ever knew God has."

*Minneapolis, Minn.*

### None Other Name

BY WALTER S. COFFMAN

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12b).

As you follow U. S. Route 89 southward through Arizona you go through the Navaho Indian reservation. It looks like foreign country to one who has not traveled it before. The Indian houses are build of mud, circular in shape and pointed at the top. One opening in the house, the door, always faces the east; there are no windows. At each house sits a wagon. Usually there is nothing else, with the exception of a small stockade for whatever animals they possess. A small patch of maize near each home is the only visible sign of agriculture.

In the cities and the trading posts we saw woolen rugs they had woven, exquisite in color and design, and baskets and pottery. Their implements of manufacture they keep within the house, and live mostly outdoors. In sunshine so hot we suffered driving, and in rather severe showers, they sat in the open and seemed to mind neither.

I asked a lady at Grand Canyon, who was selling these Indian products, about the Navahos. She told me of their customs and their life. I asked her if they had been Christianized. She said, "You know, we have nothing to give them; they have their own religion which suits their needs so well." I was not satisfied with that; I asked the question again in a different form. Then she admitted that some of the Indians went to church.

We had had a little inkling of the fact that they



were at least acquainted with Christianity; we had learned it that evening, Sunday evening. You see, we were on vacation, so we did not go to church. We were also changing location in pastorates (what a combination!). It was sundown and time to find a cabin for the evening. For an hour we kept seeing signs advertising the trading post at Cedar Ridge. There we intended to stay overnight. When we got to Cedar Ridge, we found that there was nothing at all except the trading post and it was closed. We were disappointed and mentioned our disappointment to two Indian girls who were there. One of them, very kindly and, we felt, a bit rebukingly, asked, "Isn't it Sunday?" Could anything be a better rebuke to a minister than that? So, I knew that they knew a little about Christ.

The reason for this article, however, is to call attention to the thing the woman at Grand Canyon told me: "You know, we have nothing to give them; they have their own religion which suits their needs so well." It occurred to me that she implied that Christians have nothing for the Indians. I believe that there is something fundamentally wrong with that statement. For it seems to me that people who do not have Christ do not have the religion which meets their needs, regardless of who they are. The simplicity of their life has nothing to do with it. I can see Jesus right at home in the mud hut of the Navaho, as well as in the brick home of the well-to-do.

But then, it is likely that the statement the lady gave is not uncommon to the average Messenger reader. I have heard the same thing said in regard to church efforts to take the gospel to the people of other lands: We should not disturb these people in their religion; that which they have is evidently to their liking and suits their needs.

It seems to be rather widely admitted today that other religions have some good in them. It was never Christ's purpose to destroy any good thing; he merely wanted to fulfill every good thing. And he can fulfill the good that is in the Navaho's religion, too.

My main objection to the woman's answer to my question is that I do not want her to include me with herself in it. If she says, "I have nothing to give them," it may well be very true. But I object when she says *we*, implying that the church of Jesus Christ has nothing for the person who is not a Christian. Anyone who has Christ in his life has something for the one who has not, whether he is Navaho or an American citizen. One who has not Christ has no religion that suits his needs. "There is none other name under heaven given among men, whereby we must be saved."

Glendale, Ariz.

## From College Windows

An editorial by President Conrad Bergendoff of Augustana College appearing in *Christian Education* for September 1943. Used by special permission.—Ed.

MODERN culture has been built up on the idea of progress. Man, so we were taught, is essentially good, and if only he were given the chance, he would do what was best for himself and others. By gradually improving the conditions of life, the human race was on the way to a permanent peace, perpetual happiness and universal prosperity.

Such was the underlying thought of a generation which has witnessed the bloodiest wars in history! Even today something of that spirit—"bloody, but unbowed"—lives on, and men repeat those lines about being captain of one's own soul.

Christianity did not prosper in that kind of a climate, for men felt superior—especially educated men and women—to the teachings of Christ. We are now asked to consider how Nazi Germany opposes Christianity. Christ was long ago driven out from American universities where modern paganism held sway.

Christianity does not teach man's ability to march slowly up the heights. It reveals within man a dire struggle between opposing forces, seeking the heart of man. God and "the father of lies" are contending for victory, and man most easily yields to the latter. Out of this struggle emerges all man's problems, all his possibilities.

It makes all the difference in the world on which foundation culture is built—pagan or Christian. The Christian college is the church's instrumentality to seek to win education, even the highest, for the view of life revealed in Holy Scriptures.

No other educational institution will or can do this.

## When in Danger

BY JULIA GRAYDON

MANY people go through life without much prayer; then suddenly something happens and they are terrified. "What shall we do?" they cry.

Let me quote from a newspaper clipping telling of a shipload of colored people who were destined to sink. Said one who went through the trying time, "I shouted, 'Look! an airplane.' Everybody looked up and was glad. We started praying, us children did. We prayed and prayed that the plane would come near enough to see us, and it did fly over us. Then help came."

Well, they were all saved, so their prayers were answered. No doubt their belief in prayer was strengthened. But we do not have to wait until danger comes to pray. Every day we should lift our hearts to God in prayer.

Harrisburg, Pa.



## *Home and Family*

### BROTHER'S KEEPER

BY KATHRYN WRIGHT

#### *Part Two*

Everyone had a good time at the "sing." "Sings" were old-time affairs which had been revived for the whole community lately in an effort to consolidate community feeling. The mountain people had always had some of them, but as a rule the village people had not gone. Now everyone was going.

Janie May found herself having a gloriously good time. She found it great fun to sing some of the old ballads and favorite hymns which she hadn't heard recently. Beside her, Mark's clear tenor voice sounded clear and buoyant. She enjoyed listening, for she had always enjoyed his singing. The mountain children on the other side of Mark were elated and were in high spirits. They sang lustily, too.

There were a few games, and then economical refreshments before the "sing" broke up. Popcorn, and a few popcorn balls, were handed out—wartime refreshments.

When they reached Janie May's house, she recalled how previously she had always asked Mark to come in. She was glad he had the others with him tonight; it made a very good excuse for omitting the invitation.

"Thanks for the party, Mark," she told him. "It was lots of fun."

Janie May's mother looked her surprise when Janie May came in alone, but she asked only if it had been a nice party.

It was, Janie May told herself while getting ready for bed; Mark was a good fellow, but, well, he just was not to be compared with a young man like Dick, who was so cultured and always knew what to do.

Several days later Janie May was greatly excited and pleased when a letter from Dick said that he would drive down for several days at Christmas. Several days! Her mind sang. He said he was not driving to work in order to save gasoline for the trip.

The intervening two weeks seemed to drag, but Janie May was very busy. She even managed to go shopping and bought two new dresses, which she felt Dick would like. Mrs. Lawson looked appreciatively at the dresses and her only comment was that Dick must like fancy things.

"Well," explained Janie May, "he is used to seeing and having the best. I want to look nice when he comes."

"Yes, of course," said her mother, smiling. "And you will."

In a burst of generosity which stemmed from her own happiness these days, Janie May planned a special program and treat for her children at school. It was a gala event and the children were wildly enthusiastic. Such celebrations were few in the lives of many of the mountain pupils. She had a sweet glow of satisfaction when it was over. She wrote Dick about it, describing the program in detail. Next week he would be here and she could tell him!

Then it was The Day, and Dick was there at the front door, climbing out of his little red car. She met him at the door, glad that she was wearing her pretty new velvet dress. She knew he would like it. And he did—his glance told her so!

She introduced him proudly to her mother and was pleased that her mother seemed to like him. Dick was so gracious that almost everyone did.

Dick could stay only three days and they planned feverishly to cram so many things into the short time. On Sunday she and Dick and her mother went to church. She could feel Dick's surprise at the smallness of the congregation and the utter simplicity of everything, and felt a little embarrassed that it was so different from the great stone church which his family attended. She scanned his face rather anxiously, but it was composed and betrayed little.

Mark was in the choir as usual and when they sang she could hear his voice. It was a good thing he was singing today, she reflected; without him the tenor section was very weak and she did want Dick to know they had a fair choir, even if their church was small.

They hurried home from church, and Dick was saying politely how friendly everyone had been there.

"Yes," said Mrs. Lawson, "the people in it are genuine."

That afternoon Janie May took Dick over to see the two-room school where she taught. Some of the decorations of her Christmas celebration were still up and she felt that he would see the otherwise bare schoolroom in a happy dress. And she could tell him more about the Christmas party and how her children had enjoyed it.

They left the car in front of the Lawson house and walked up the road, for it was not far. The schoolhouse was on the top of a rather steep knoll and there was a bit of a climb to it after leaving the highway.

"You get your exercise just doing this!" exclaimed Dick, puffing a little as they climbed.

"Oh, yes, but I don't mind so much. I do feel sorry for some of the children on the coldest days, for some of them come so thinly clothed."

They had reached the schoolhouse steps, and Janie May unlocked the door and they went in. Of course, it was cold, for there was no cheerful fire in the stove in her room, but the room looked festive with the Christmas decorations still up.

Nevertheless, the decorations failed to impress Dick. "You don't teach in this forsaken sort of place!" he exclaimed in surprise.

She was startled. "Oh, Dick, it really isn't so bad. You aren't used to it, of course, and I know it isn't fine. But I do have some nice pupils, and they're doing so well this year."

"Yes, but everything is so crude and bare. I wish I could get you a place in our city system."

She smiled. "That would be nice. But I ought to finish the school year here before going anywhere else. Teachers are so hard to get here in this region now."

He nodded slowly. Then she told him of her Christmas party for the children and the excitement of the preparations and the fun of the actual event. She glowed as she told him about it. She waited to hear what he would say.

He was silent a minute. "It was nice to throw the party for the kids," he said, as though he conceded that, "but after all, I'd like to know where it gets you, Janie May. You ought to think about yourself more, instead of throwing away money on something that'll not do you any good."

"Oh, but it did do me good!"

"No! I mean that it isn't bringing you any better salary or any advancement. I believe in a fellow's looking out for himself, to some extent."



"Oh," said Janie May, surprised and weak, and sat down at her desk. Her desire to talk about her Christmas party had vanished. She arranged a few papers and stood up. "We'd better go on back home. It's cold here anyhow. I just wanted you to see where I teach."

"I've seen," he replied meaningly, opening the door.  
*Macon, Ga.*

### "These Little Things"

BY NANNIE BONDS

A few friends had gathered at a neighbor's for a social visit. Mr. and Mrs. A were there. They were good folks and good neighbors. But Mrs. A had one failing; she talked.

The narrative began as usual. This time it was concerning her very serious illness of ten years before. When the burning fever cooled and she was able to be taken home, Mr. A was the good husband he always was. He took charge of the housekeeping, cooking and nursing, besides other duties of their well-regulated farm home. All went well until Mr. A made a mistake one morning. The breakfast tray was taken to her bedside filled with things she liked; in addition, steaming hot pears were included. It was the pears that infuriated her, and rightly so, for any man who had any wit at all should have known better! Then and there he learned in plain English that it was a breach of modern cooking to make canned pears hot; besides, they were unfit for a person convalescing from typhoid fever. She talked on. Mr. A was just wonderful when she was in the hospital in a critical condition. He sat by her bedside afternoons and evenings until the hospital doors were closed to visitors. Then a lonely drive of thirty miles took him home again. Every morning he was stirring early, and every day this trip was made.

At this point one of the listeners said, "And you complained because he took hot pears for your breakfast!" Mr. A smiled and nodded his approval.

Too often in life we fail to appreciate loving deeds, prompted by hearts bubbling over with devotion, and dwell on insignificant things.

How beautiful life would be if angry, cutting words were transformed into a smile, or a pleasant "I thank you." "These little things" are so inexpensive and yet so valuable!

*Hufsmith, Texas.*

### "A Perfectly Grand Way"

BY GRACE HILEMAN MILLER

"Listen! What are those children saying?" exclaimed Mrs. Mack to her daughter as she looked out the open window at a group of primary children leaving a week-day religious education class across the street.

In a clear ringing voice one of the older girls was proclaiming an old nursery rhyme with new words.

"To market, to market,  
But not to buy beer,  
You can't fool me;  
I keep my head clear."

A younger boy answered with another one:

"Four and twenty doctors  
Looked at milk and said,  
'That's what makes children healthy,  
That's what makes their cheeks so red.'"

"Oh, I like this one," chimed in a sweet-voiced seven-year-old girl:

### To a Young Christian

BY CATHERINE J. SISLER

Loving hands . . .  
In God's service—feeling  
For tender ways of soothing, healing . . .  
For ways to join those rent apart,  
For comfort to the crying heart.  
Tender hands . . .  
Whose every motion  
Speaks of steadfast, live devotion,  
Of higher purposes for living,  
Of love expressed in gracious giving.  
Young hands . . .  
In service—dedicated  
To fulfillment of a zeal unsated.  
God be with the novice, then,  
And through life's shifting sands,  
Through faith in thee, may souls of men  
Turn golden in his hands.

*Emmett, Idaho.*

"Jack, be nimble, Jack, be quick,  
Jack, jump over the candlestick;  
'Yes, I'll do it,' answered Jack;  
'Give me a milkshake and I'll jump back.'"

"I like best the 'Jack' one we made up," declared an eight-year-old lad:

"Jack, be nimble, Jack be quick,  
Jack, jump over the candlestick.  
Jack staid nimble, Jack staid quick,  
Jack refused to smoke with Dick."

Six-year-old Jimmy declared, "But the best one of all that we fixed ourselves is:

"Baa, baa, black sheep,  
Have you any wool?  
'Yes, sir, yes, sir, two bags full:  
One for the master, one for the dame,  
But none for the bad boy that smokes in the lane.'"

"No, no," interposed eight-year-old Peggy; "this is the best one:

"Little Boy Blue, come blow your horn,  
The cows are in the meadow: the sheep are in the corn.  
Where is little Boy Blue?  
Why isn't he here?  
He's under the haystack drinking beer."

"None of you have said the one I like," drawled a sturdy six-year-old boy.

"Say it," responded several voices.

"Humpty Dumpty sat on the wall;  
Humpty Dumpty had a great fall,  
And all the king's horses  
And all the king's men  
Said, 'Humpty, better not drink liquor again.'"

Just then a car drove up; a group of the children got in and the others started in the direction of their homes.

Mrs. Mack looked at her daughter with a gleam in her eye, and said, "Isn't that a grand way to teach temperance? Just a perfectly grand way! Why, they enjoy those rhymes; they delight in the variations, the way we fix them, as one little girl put it.

"That's the age to teach temperance, too, to make it really effective. I'm surely going to pat that teacher on the back the first chance I get," she continued.

"Mother, I hope those children shout those temperance rhymes all over town," spoke the daughter.

"So do I. People will listen to them."

*La Verne, Calif.*



## Brethren Service



### STATEMENT ON C. P. S.

*Statement approved by Brethren Service Committee to be presented to Selective Service officials at the meeting with the administrative agencies on Oct. 14.*

On behalf of the Church of the Brethren and others who have co-operated during the past three years in administering the program of Civilian Public Service, we wholeheartedly express our deep appreciation of Selective Service officials for the splendid way they have co-operated with us in developing this work of national importance.

We desire to continue to share with Selective Service and the other administrative agencies this responsibility during 1944 if the war continues, our resources are available, and if certain relationships and conditions can be improved to attain the mutual desires of Selective Service and the administrative agencies. It is impossible to determine even approximately the date when the war will end. Our resources will be determined largely by the giving of our people, which up to date has been sufficient to give us the faith that we will be able to go through 1944.

This enterprise in which we are engaged, like all human relationships, demands review, evaluation and changes as experience and new insight seem to indicate. After three years of labor we can now look back and discover trends which can be projected into the future. Also neglected areas can be charted. One major condition is different now; when the program was initiated the duration was one year, now it is indefinite. Because of these fundamental changes we desire to petition Selective Service to grant the following requests if agreeable to the other agencies.

1. That we enrich the program of detached service and special projects by providing a larger selection of projects to utilize more effectively the varied skills of men in camps.

2. That we be granted the privilege to direct men into projects as soon as it is clear what their skills and interests are.

3. That as far as possible, we make sure that each assignee understands the regulations of Selective Service and the principles and plans of the administrative agencies.

4. That two or more induction centers be set up and operated by agencies, where men may be assigned and given three months' training before they are transferred to other camps and projects.

5. That forestry and soil conservation camps be considered as training units for men in the fields of forestry and soil conservation and that these technical agencies furnish equipment and guidance and that sufficient time be set aside for this training.

6. That time and facilities be set aside in hospitals and other special projects to allow for more effective training of assignees for their work and for future service opportunities.

7. That transfers and discipline be administered in a

manner mutually agreeable to Selective Service and the administrative agencies.

8. That if possible men assigned to detached service be granted compensation sufficient to care for their dependents. For this purpose men might be assigned to projects from induction centers as soon as proper arrangements can be made.

9. That in view of the pressure against men serving without pay Selective Service reconsider the present plan and grant a reasonable salary to those men desiring it.

10. That men be inducted at three-month intervals so that the induction centers may provide an orientation program of maximum effectiveness.

These proposals are difficult to attain both on the part of the administrative agencies and also Selective Service because of the type of organizational arrangement by which we necessarily operate. However, we believe, in spite of the handicaps we have faced in many areas and the newness of the co-operative enterprise, excellent progress has been achieved. We should continue the present program with such improved methods of operation as may be mutually accepted.

### News Briefs

The men's work of Eastern Pennsylvania has organized to take on the heifers for relief project as the responsibility of the men in that district. The matter was presented to the men of the district by the district council of men's work at the Labor Day Sunday-school meeting on Sept. 6. The following plan of action has been outlined and approved.

1. The district council of men's work has accepted the general responsibility for this project in the Eastern District of Pennsylvania.

2. The following special committee known as the district heifer for relief committee was appointed to guide the project and to supply information which will be needed and cannot be found in the literature of the Brethren Service Committee: Milton Hershey, chairman, Manheim, Pa.; Harold Bucher, secretary, Annville, Pa.; George Bucher, Annville, Pa.; Grace Baker, Manheim, Pa.

3. The group agree that it would be a matter of wisdom to raise only pure-bred T. B. tested and blood tested stock.

4. Each congregation is urged to raise and finance its own heifer project. If any congregation finds it impossible to raise heifers and wishes to make a contribution, then the money should be transmitted to Jos. W. Kettering, treasurer of the district council. For the sake of personal interest involved it is hoped that each congregation can raise one or more heifers.

5. It was agreed to accept a goal of 300 heifers for the year beginning October 1, 1943, and ending Oct. 31, 1944.

The district council of men's work consists of J. H. Breitigan, president, Lititz, Pa.; A. G. Breidenstein, vice-president, Hershey, Pa.; Jos W. Kettering, secretary-treasurer, Elizabethtown, Pa.

The British government has imposed prison terms on ninety-two young women who refused to be drafted for wartime jobs, the Ministry of Labor announced. Total prosecutions of women for failure to comply with work orders was 1,278 as of Dec. 31, it was said.



About 800 men in C. P. S. will be transferred to new jobs within the next few months according to the N. S. B. R. O. project section, a mass move which will probably result in the closing of four camps, as yet undesignated. Many of the moves will be from the west coast fire-fighting camps now that the worst of the fire season is over. They will go into existing mental hospital units, coast and geodetic survey work, new farm units and possibly other fields such as state hospitals for crippled children.

### Brethren Service Committee Meets at Hagerstown, Maryland

The Brethren Service Committee met on Oct. 12 and 13 at the Hopewell C. P. S. farm at Hagerstown, Md. The most important item was their decision to continue in the administration of the Civilian Public Service program during the year 1944. In a statement to General Hershey, they expressed appreciation for his considerate treatment and asked that attempts be made to iron out administrative differences. These concerns were presented to Gen. Hershey in a joint statement which combined the requests of all three agencies.

Leland Brubaker, director of relief work, reported on his recent trip to Puerto Rico, the work of the Castañer hospital unit, and possibilities of expansion in Puerto Rico and in the Virgin Islands. The committee decided to establish the central office of the Brumbaugh unit at San Juan, from which Rufus King, director of the unit, would supervise the work of five subunits—three in Puerto Rico and two in the Virgin Islands. The shipment of a load of heifers to Puerto Rico was approved provided that transportation was available and that it was thought wise by various officials connected with the project.

On other relief fronts, the B. S. C. approved the formation of a boys' club in Quito, giving legal status to its statutes. The sending of Rev. H. D. Michael of Nocona, Texas, to Mexico to direct the work camp at Miacatlan in which the Brethren have co-operated with the American Friends Service Committee was also approved. The committee also heard reports of the work in China, Spain, and England. On the basis of a report that famine conditions in India were rapidly growing more serious, it was voted that \$2,000 be appropriated to relief in India, to be administered by missionaries there when they felt it necessary. The committee decided to expand the total relief program as rapidly as resources will permit and opportunities would open and be approved.

In discussing the relief program within our own country, the committee approved a project in which Cecil and Frances Thomas would work with the Negroes in Nashville, Tenn. It was decided that the B. S. C. should investigate the status of war prisoners in this country to determine if anything could be done to aid them. A representative of the Fellowship of Reconciliation was appointed to the heifer project committee, since the F. O. R. had recently expressed themselves as strongly in favor of it and offered to co-operate. Warren Nelson, rural secretary of the F. O. R., will be the representative. The idea of a woman's volunteer service program whereby Brethren women would be organized to give service in places of critical need in this country was discussed and approved in principle. Details are to be developed later.

The committee approved opening of C. P. S. units in the following agricultural colleges: Maryland, Michigan, Minnesota and Cornell. At the same time, the closing of

C. P. S. Camps No. 6 (Lagro), 30 (Walhalla) and 48 (Marienville) was approved and provision was made for the use of the B. S. C. property there.

After considerable discussion of the problems of Civilian Public Service, the committee decided to take action on the question of support for dependents of men in C. P. S. The following resolution was passed:

"Believing that every human being has a right to the basic necessities of life—food, shelter, clothing, medical care and spiritual succor—the Brethren Service Committee proposes, insofar as the resources of the church will permit, to extend such a service to the dependents of Brethren men who are in need of such service because of their relation to the war, and also proposes carrying up to one-third aid of dependents of men of other faiths who are in C. P. S. camps, in co-operation with the Friends and Mennonites and other interested groups according to plans that may be mutually developed."

Special arrangements were made to aid men who incur emergency indebtedness while in C. P. S. The committee also discussed the problem of giving campers in C. P. S. a voice in the determination of C. P. S. policy. The following resolution was adopted:

"Believing that the men in Civilian Public Service should share the responsibility of planning and administering the program, the Brethren Service Committee hereby authorizes an advisory council on Brethren Civilian Public Service, composed of democratically selected assignees. The council shall meet at least semi-annually with the Service Committee to represent the concerns of the men in Brethren camps and special units. The council shall consist of at least six members, with one representative each from hospitals, farm units, special camps and three from regular camps. The advisory council, together with the Elgin staff, should explore means by which this plan of representation could become mutually satisfying."

Other C. P. S. action consisted of the appointment of Sam Harley as full-time hospital supervisor in the Eastern Area, and the confirmation of the appointment of Ora DeLauter as director of the Hopewell project, C. P. S. No. 24.

In discussing the financial program of Brethren Service, it was decided to recommend to the Council of Boards a minimum budget of \$350,000 for Brethren Service in the year 1945-46. A new plan for raising money from sources outside the historic peace churches was presented and approved. Under this plan, committees of interested pacifists will be set up in key cities and various regions throughout the country to interpret the C. P. S. program and present the need for support to people who are not reached in any other way. Phil Jacob of the Friends will be in general charge of the project, with Harold Row co-operating. Such committees are already operating in Philadelphia, New York, Chicago, Northern California and Southern California.

Approval was given to the establishment of a research center at Philadelphia to carry on the work of the section of C. P. S. Unit 101, which was studying relief problems there before Congress dissolved that work. Dr. Eldon Burke, formerly of the Muncie, Ind., congregation, will direct the work. Plans were also laid to expand the clothing program of the church by setting up centers of collection and providing materials for the making of garments. Great need for clothing is anticipated as soon as opportunity opens to send it to war areas.



## Our Mission Work

### SPECIALISTS STUDY SOUTH AMERICAN INDIANS

BY PAUL H. BOWMAN, JR.

It was Sunday morning. I chanced to turn on the radio to a broadcast of the Quito Protestant service in Spanish. From the silence came a voice bringing greetings to the local church group from the church of North America. Soon a second voice explained that we had been listening to Dr. Stanley Rycroft. "For his presence and that of Dr. Moomaw we are very grateful."

It was only then that light began to dawn. Several weeks previously we had been advised from Elgin that a commission of five experts was going to visit Ecuador, Peru, and Bolivia. The trip was to be sponsored by the Committee on Co-operation in Latin America. This committee is the organ for South America of the International Missionary Council, and it is dedicated to co-ordinating the work of Protestant missions in these countries. This particular commission was to study the Indians of the Andean highlands. Now we realized that they had arrived, and that among them was our own Dr. Moomaw.

#### Commission Members

There were five members of the group. The leader and interpreter was Dr. Stanley Rycroft, executive secretary of the Committee on Co-operation, author of the mission study book on South America, *On This Foundation*, and for seventeen years professor in a mission school in Lima, Peru. Dr. Ira W. Moomaw, Church of the Brethren missionary to India for fourteen years and more recently researcher in land tenure for the Farm Foundation, was the agricultural economist of the group. Medical matters were in the hands of Dr. W. S. K. Clothier, for many years medical missionary to Africa and at present medical secretary of the Presbyterian Mission Board. The social economist was J. Merle Davis of the staff of the International Missionary Council, who has had experience in missions and social surveys in many parts of the world and whose book on Protestantism in Brazil was re-



Native farmer and I. W. Moomaw beside a native farm drag.

viewed in a recent issue of *Time*. Dr. Dale, anthropologist, joined the group a bit later, coming from his anthropological and missionary work among the Indians of Mexico.

We lost no time in getting acquainted with these fine men and in offering them our services. Their task was at once most commendable but most difficult—to gather in a short space of time detailed information about the Indian, his social and religious customs, his economic level, his land and land practices, his health, knowledge of sanitation and disease, his crops and diet, his psychology, and his relation to the white population and his country's laws. Such a comprehensive study had not been attempted by anyone, and considerable researching was to be required to uncover this data.



Indian woman with sewing in hand in front of her mud house.

#### Study in Ecuador

For four days we moved from one conference to another—with the minister of social provision, the secretary of social security, the medical director of social security, the American ambassador, the university director of sanitation research, the director of agriculture, banking executives, hospital executives, etc. One afternoon we invited to our home several American experts in geology, geography and anthropology, and the discussions on the lawn continued for hours.

Later, we traveled half a day to the north and for a week we lived in the center of a large Indian region. Here the schedule was a bit different. It involved visits to Indian markets, Indian homes, Indian-owned plot farms, and white-owned *haciendas* (large plantations); it involved the study of family budgets, clothing and food, housing, methods of agriculture, types of seeds and animal breeds, diseases, witch doctors, superstitions, land tenure, handcrafts, wages, labor contracts, and educa-



Indians threshing: Man on left beats grain with flail, man on right throws grain into the air so that chaff will blow away; man in center brushes grain into little piles.



tional and religious practices. Also we visited a government agricultural experimental station.

After a week we returned to Quito, and here three more full days were spent in visiting the rural normal school, the leper colony, the city slum sections, educational institutions, and the mission group. Then at the end of fifteen days of traveling and working together, our ways parted, the commission going on to southern

Ecuador, and then to Peru and Bolivia. We are sure that if they continue at the same pace as here, they will deserve a rest before the end of the three months' survey.

One very regrettable item appeared on the schedule without being planned. That was the illness and operation of Dr. Moomaw. It was a considerable loss to the commission that Dr. Moomaw was unable to continue. And now after five weeks he has recovered and is on his way home.

### Significance

Five men have come and gone, but the significance of their work grows in retrospect. The recently developed interest of the United States in South America has all too often been founded on misinformation, romance and fly-by-night observers. Our knowledge of our neighbors has been limited, which means that our understanding must necessarily be narrow.

I find it significant that the Protestant churches should sponsor one of the few attempts to study scientifically the South American problems. Very few attempts have had such a broad, yet detailed, scope and such capable men to make the study.

I think it likewise important to note that this study is sponsored not by individual groups, but by a co-operative organization definitely representing the different branches of American Protestantism. This field of inter-denominational collective action is, in itself, one of the next milestones on the road to progress.

Finally, it is a deep satisfaction to me to know that my church has men to do such a job, and has generously offered their services to a larger Christianity. As a denomination the Brethren generally have looked for the godly and sincere man, for the man who practices his religion, and have not been troubled by his theology or theories. This, it seems to me, is a sound basis for world brotherhood. Let us as Brethren not be hesitant to continue our contributions to our larger Christian destiny.

Quito, Ecuador.

### What To Pray For

Week of November 6-13

Clarence C. and Lucile Gibson Heckman are in Nigeria, West Africa, on their fourth term of service. They first went to the Africa field in 1924 and the last time they sailed in 1937. Most of the time their home has been at Garkida, but at present they live at Jos and direct the missionary children's home located at that place.

Those who wish to know some of the details of their work should turn again to the Gospel Messenger and read the reports which have been given of the selection of the site at Jos, the erection of the buildings, and the establishment of the children's school. One needs but turn to the pictures of the Jos school ground and the interior of the schoolrooms which are to appear in the special Africa field issue of the Gospel Messenger on December 4 to realize that the Heckmans are thoroughly at home in the work which daily faces them.

Edna Faye Moyer went to Africa in 1931 and most of the time she has lived at Garkida. She found her chief joy in superintending the work of the teacher training school. To her it was a matter of great consequence that the young men were being prepared to teach others. During the past year she has been helping at Zaria.

What more can we ask than that the church remember her laborers on the field in regular prayer?

### Monthly Financial Report

During the month of September contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$14,745.56 and the total received for the year beginning March 1, 1943, was \$142,081.17. Contributions for the Brethren Service totalled \$28,715.88 for the month and the total received for the year was \$163,607.03, detail as follows:

|                                      | Receipts for<br>September | Total receipts<br>since 3-1-43 |
|--------------------------------------|---------------------------|--------------------------------|
| World-wide Missions .....            | \$ 2,586.68               | \$ 20,318.20                   |
| Women's Work Project .....           | 1,778.68                  | 5,552.66                       |
| Home Missions .....                  | 70.49                     | 1,065.03                       |
| Foreign Missions .....               | 517.14                    | 4,576.00                       |
| Junior League Project .....          | 102.00                    | 863.63                         |
| Intermediate Project .....           | 7.52                      | 144.19                         |
| India Mission .....                  | 168.84                    | 1,571.24                       |
| India Native Worker .....            |                           | 12.00                          |
| India Boarding School .....          | 47.36                     | 127.57                         |
| India Share Plan .....               | 332.50                    | 1,025.70                       |
| India Missionary Supports .....      | 1,627.77                  | 12,350.04                      |
| China Mission .....                  | 143.13                    | 1,372.20                       |
| China Native Worker .....            |                           | 100.00                         |
| China Girls' School .....            |                           | 5.66                           |
| China Share Plan .....               |                           | 170.84                         |
| China Missionary Supports .....      | 1,152.86                  | 8,278.48                       |
| South China Mission .....            |                           | 145.00                         |
| Minerva Metzger Memorial .....       |                           | 25.00                          |
| Africa Missionary Supports .....     | 1,487.19                  | 5,830.40                       |
| Africa Mission .....                 | 250.87                    | 1,518.50                       |
| Africa Share Plan .....              | 43.75                     | 366.25                         |
| Africa Leper .....                   | 25.00                     | 230.83                         |
| Conference Budget Undesignated ....  | 3,047.79                  | 69,793.27                      |
| Conference Budget Designated for—    |                           |                                |
| Bethany Biblical Seminary (at Elgin) | 211.56                    | 645.39                         |
| Bethany Biblical Seminary            |                           |                                |
| (at Chicago) .....                   | 30.00                     | 255.04                         |
| Board of Christian Education .....   | 130.99                    | 2,994.59                       |
| General Education Board .....        | 5.00                      | 242.64                         |
| General Ministerial Board .....      |                           | 47.84                          |
| Student Loan Fund .....              |                           | 5.00                           |
| Conference Budget Share Plan .....   | 13.00                     | 29.40                          |
| Youth Serves .....                   | 965.44                    | 2,418.58                       |
|                                      | <b>\$14,745.56</b>        | <b>\$142,081.17</b>            |
| Brethren Service—                    |                           |                                |
| Brethren Service Fund .....          | 18,046.40                 | 100,909.33                     |
| China Relief .....                   | 1,512.63                  | 8,814.26                       |
| Civilian Public Service .....        | 7,480.64                  | 44,757.15                      |
| European Relief .....                | 74.47                     | 688.25                         |
| General Relief .....                 | 1,220.96                  | 6,878.17                       |
| Postwar Reconstruction .....         | 330.30                    | 937.80                         |
| Refugee Fund .....                   | 50.48                     | 257.07                         |
| Rehabilitation Fund .....            |                           | 365.00                         |
|                                      | <b>\$28,715.88</b>        | <b>\$163,607.03</b>            |
| Grand total all contributions .....  | <b>\$43,461.44</b>        | <b>\$305,688.20</b>            |

The following shows statement of condition of the following Boards as of September 30, 1943:

| General Mission Board                             |              |
|---------------------------------------------------|--------------|
| Income since March 1, 1943 .....                  | \$ 67,499.42 |
| Income same period last year .....                | 84,714.08    |
| Expense since March 1, 1943 .....                 | 71,755.90    |
| Expense same period last year .....               | 70,093.97    |
| Mission surplus September 30, 1943 .....          | 73,752.84    |
| Mission surplus August 31, 1943 .....             | 71,495.54    |
| Increase in surplus September 1943 .....          | 2,257.30     |
| Brethren Service Committee                        |              |
| Income since March 1, 1943 .....                  | \$163,607.03 |
| Income same period last year .....                | 133,783.50   |
| Expense since March 1, 1943 .....                 | 200,743.19   |
| Expense same period last year .....               | 165,938.76   |
| Brethren Service surplus September 30, 1943 ..... | 75,560.91    |
| Brethren Service surplus August 31, 1943 .....    | 72,582.22    |
| Increase in surplus September 1943 .....          | 2,978.69     |



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

#### Brotherhood Through Christ

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#### Calendar for Sunday, November 7

**Sunday-school Lesson.** The Sacredness of Human Life.—Ex. 20: 13; Matt. 5: 21-26, 38-45. Golden Text, Whosoever hateth his brother is a murderer. 1 John 3: 15.

**Christian Workers.** Heifers for Europe: What Does It Mean?

**B. Y. P. D.,** One World—How to Get It.

• • •

#### Gains for the Kingdom

**Nine** baptized in the Blissville church, Ind., Brother and Sister J. W. Fidler, evangelists.

**Ten** baptized in the Holsinger church, Dunnings Creek congregation, Pa., Bro. Jacob T. Dick, evangelist.

**Nine** baptized in the Spring Mount church, Warrior's Mark, Pa., Brother and Sister B. M. Rollins, evangelists.

**Sixteen** baptized in the Roaring Spring church, Pa., Bro. William Zobler, evangelist, Bro. H. Q. Rhodes, pastor.

**Three** baptized at Kelley schoolhouse, Sandy Creek church, Emra T. Fike, evangelist, R. K. Showalter, pastor.

**Five** baptized and three awaiting the rite in the Wiley Ford church, W. Va., Bro. Cecil O. Showalter, evangelist, Bro. Vernon N. Shanholtz, pastor.

• • •

#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. B. M. Rollins** Nov. 1-14 in the Pittsburg church, Ind.

**Bro. James Beahm**, pastor, Nov. 7-22 in the Bremen church, Ind.

**Bro. Ralph Jones** of Trappe, Pa., Nov. 28 in the Annville church, Pa.

**Bro. Moyne Landis** of Pierceton, Ind., Nov. 1-14 in the Osceola church, Ind.

**Bro. I. D. Leatherman** of Indianapolis, Ind., Nov. 8 in the Bradford church, Ohio.

**Bro. Niels Esbensen** of Hartville, Ohio, Nov. 8-21 in the Huntington church, Ind.

**Bro. Rufus P. Bucher** of Quarryville, Pa., Nov. 14-28 in the Broadfording church, Md.

**Bro. Clyde Weaver** of East Petersburg, Pa., Nov. 15-29 in the Gettysburg church, Pa.

**Bro. Milton Hershey** of Manheim, Pa., Nov. 1-14 in the Big Dam church, Pine Grove, Pa.

**Bro. M. R. Wolfe** of Bridgewater, Va., Nov. 14-21 in the Bethany church, Philadelphia, Pa.

**Bro. J. W. Fidler** of Brookville, Ohio, Nov. 14 in the White Oak house, White Oak congregation, Pa.

**Brother and Sister J. F. Burton** of Topeka, Kansas, Oct. 31—Nov. 14 in the Navarre church, Kansas; Nov. 15-28 in the Topeka church; Nov. 29—Dec. 12 in the Lone Star church, Kansas.

### Personal Mention

**Northern California** is to be represented on Standing Committee of 1944 by Elder Paul B. Studebaker, with Elder C. H. Cameron as the alternate.

**The C. D. Bonsacks** of 104 N. Commonwealth Ave., Elgin, Ill., received news on Oct. 27 which informed them that they are now great-grandparents as well as grandparents again.

**Bro. I. N. H. Beahm**, writing from York, Pa., on Oct. 25, of the largely attended meeting there, states also that he hopes to begin a meeting at Ida, Va., on Nov. 1. From the Ida meeting he hopes to return to Pennsylvania for several Bible conferences.

**Bro. Perry R. Hoover**, formerly of Beaverton, Mich., writes that he closed his work at the Beaverton church on Nov. 1, and has moved to Northern Indiana to take up the pastorate of the Pine Creek church. His new address is North Liberty, Ind., R. 3.

**Bro. I. V. Funderburgh**, who has been filling the pulpit of the Pasadena, Calif., church since August, has been called to the pastorate of the church, and assumed his full-time duties on Oct. 1. He should now be addressed 122 N. Hudson Avenue, Pasadena 4, Calif.

**From the Payette Valley** church, Idaho, Bro. William H. Sumner writes that the local men's work group has been busy giving the church house two coats of paint, but for the spiritual part of their activities the men are sponsoring a series of studies on stewardship.

**Bro. M. Clyde Horst** was taken ill with a heart attack the evening of Oct. 26 while speaking at a session of the district meeting of Western Pennsylvania. At this writing (Oct. 27) he is in a hospital at Johnstown and obliged to take a complete rest. We sincerely hope that our next news will be good news.

**Bro. Wm. T. Luckett** was installed as pastor of the Ivester church, Iowa, Sunday, Oct. 24, by Bro. W. H. Yoder, pastor of the South Waterloo church. Before coming to the Northern Iowa, Minnesota and South Dakota district as pastor of the Ivester church, Sept. 1, Bro. Luckett was pastor of the Wenatchee Valley church in Washington.

**Bro. Elgin S. Moyer**, who is well known to Messenger readers through occasional articles, his books on our mission interests and his long connection with our seminary, is the author of a new volume entitled *Highways of Christian Living, A Devotional Study of the Book of the Acts*. A review will appear in these columns at an early date.

**From the mission rooms** comes the announcement of the safe arrival of Sister Verna Blickenstaff from India, and Brethren O. C. Sollenberger and Ernest Wampler from China. They arrived on a U. S. ship in the port of Los Angeles on Monday, Oct. 25. Their trip of five weeks from Bombay, India, was uneventful, and so far as they were aware, at no time were they in any dangerous places. After a few days in Los Angeles, arranging for their passage home, Bro. Sollenberger left for Los Gatos, Calif., and Sister Verna Blickenstaff and Ernest Wampler for their homes in Decatur, Ill., and Greenville, Ohio, respectively.



**Bro. Carl Zeigler**, pastor of the Lebanon church of Pennsylvania, remembered the Messenger offices with a copy of the tenth anniversary church directory. Such publications are a great convenience locally, and can also be made a means for preserving historical facts of more general interest.

A sister who has been away from the church for twenty-one years writes of her appreciation for being able to be back with those of like precious faith. She is especially thankful for the opportunity to hear some inspiring preaching. She is eager to do what she can for the church. Would that there were more with her faith!

**Sister George W. Reber** of Charlottesville, Va., who recently found it necessary to dispose of an accumulation of old books, found among them a number of copies of the Gospel Visitor—some bound and some unbound. Sister Reber was thoughtful enough to write the Brethren Publishing House before getting rid of these particular materials. The result was a nice addition to the J. H. Moore Memorial Library maintained here at the House. Please think twice before you dispose of old books and manuscripts. You may have something which should be saved.

#### Miscellaneous Items

The Oklahoma City church dedication service which was announced for Nov. 14 has had to be postponed indefinitely. "Owing to the labor situation our furniture company will be unable to furnish our church pews and furniture in time for the dedication."

Meetings of the General Boards are scheduled for the second week in November as follows: Monday, Nov. 8, Investment Committee; Tuesday, Nov. 9, General Mission Board, General Ministerial Board and the Board of Christian Education, 8:00 a. m.; Council of Boards, 1:30 p. m.; Wednesday, Nov. 10, Brethren Publishing House, Ministerial Board, Board of Christian Education, 8:00 a. m.; Council of Boards, 1:30 p. m.

"At Camp Lyndhurst work has been started on a project to collect used and broken toys which can be repaired, painted, or otherwise reconditioned and given out to underprivileged children at Christmas time. Although it is likely that this year there will be fewer children than usual whose parents will be unable to provide for them at Christmas, it is felt that there will be little difficulty in finding needy recipients for our reconditioned toys. Perhaps the children who would be most appreciative of such gifts may be found in our Japanese relocation camps." So writes Earl S. Garver of C. P. S. Camp 29, Lyndhurst, Va., to whom you may send toys for reconditioning.

Because of conditions which you well understand we cannot guarantee either ample stock or constant prices. Stock coming from some manufacturers is rationed. When you order, it will be helpful if you will list first- and second-choice substitutes; extra correspondence and office work will thus be avoided and prompt shipment will be possible. We will do our best, as in the past, to supply you with what you want. Early ordering will also be appreciated.

Brethren Publishing House, Elgin, Illinois

**Emanuel B. Hoff—Bible Teacher**, the story of the life of E. B. Hoff which appeared in recent issues of the Messenger, has been rechecked and added to and will shortly appear in book form. The most substantial additions are: A list of Bro. Hoff's sayings and epigrams, an exposition of his methods of Bible interpretation, and several pages of pictures. We hope soon to be able to announce the price and the date of publication.

The Tithing Bulletin, as prepared by Layman Tithing Foundation, offers every church the most effective of tithing education plus relief from half the expense and worries of the ordinary church bulletin. The Bulletin consists of four pages. They are furnished either with pages 2 and 3 blank or with 1 and 4 blank. They may be printed, multigraphed or mimeographed at one impression. A complete set of samples and full particulars will be sent to any address free of charge, postage paid.—Layman Tithing Foundation, 8 S. Dearborn Street, Chicago 3, Ill.

Annual Reports for congregations for the year ending Sept. 30, 1943, were returned to the office of the General Ministerial Board by Oct. 11 by the following congregations listed alphabetically by districts: Chowchilla, Lindsay, Live Oak, Modesto, Waterford; Covina, Hermosa Beach, Long Beach, Los Angeles First, San Bernardino, Santa Ana; Bethel, Denver, Haxtun; Clay County, Jacksonville, Winter Park; Batavia, Chicago Douglas Park, Dixon, Freeport, Lena, Rockford, West Branch; Girard, La Motte Prairie, Oak Grove, Pleasant Grove; Clear Creek, Flora, Loon Creek, Marion West, Markle, Pleasant Dale, Salamonie, Wabash City, Wabash Country, West Eel River; Buchanan, Camp Creek, Cedar Creek, Center, Fort Wayne, Maple Grove, Mt. Pleasant, North Liberty, North Webster, Pleasant Hill, Syracuse, Turkey Creek, Union Center; Maple Grove, Muncie, Pyrmont, Richmond, Rossville, Windfall; Cedar, Dallas Center, Des Moines Valley, Garrison, Indian Creek, Iowa River, Panther Creek; Barnum, Curlew, Garber, South Waterloo, Spring Creek, Worthington; Franklin, Ottumwa; Olathe; Burr Oak; Osage, Scott Valley; Bloom, Hutchinson, McPherson, Newton; Frederick, Monocacy, University Park; Broadfording, Pleasant View, Maple Grove; Battle Creek, Onkama, Thornapple; Deepwater, Kansas City, Mineral Creek; Rockingham, Shelby County; New Hope, Peace Valley; Afton, Beatrice, Enders, South Beatrice; Flat Rock, Peak Creek, Pigeon River, Travelers Rest; Ellison, Kenmare, Poplar Valley; Wooster; Adrian, Deshler, Fairview; Bethany, Circleville, Covington, Hamilton, Middletown, Pittsburg, West Milton; Bartlesville, Washita; Portland; Akron, Elizabethtown, Myerstown, Shamokin, White Oak; Ardenheim, Aughwick, Everett, Holidaysburg, Lewistown, Riddlesburg, Spring Run; Brooklyn Italian Mission, Green Tree, Harmonyville, Parkerford; Back Creek, Boiling Springs, Shippensburg, Sugar Valley, York; Conemaugh, Hooversville, Hyndman, Johnstown Morrellville, Johnstown Moxham; Maple Spring, Meyersdale, Montgomery, Mt. Joy, Shade Creek, Wooddale, Cumberland; Manvel, Rosepine; Fairfax, Madison, Montebello; Bethany, Olean, Roanoke Central; Bridgewater, Pocahontas Mission, Staunton; Christiansburg, Shelton, St. Paul; Olympia, Seattle; Elkins, Goshen. If for any reason the pastor or person responsible for filling out the Annual Report has not received the blank forms, please write at once to the General Ministerial Board, 22 S. State St., Elgin, Ill., giving the name of the church for which you request the blanks.



In writing of different matters to the Publishing House it is a saving to use one envelope and stamp, but more convenient to us if each item could be on a separate sheet of paper.

Copies of H. R. Holsinger's History of the Tunkers and the Brethren Church are desired. If you have a copy or copies you would care to sell, write Brethren Publishing House, Elgin, Ill.

Sunday-school attendance records sometimes yield rather interesting finds regarding faithful attendance, long-time periods of service as a teacher or officer. If you have some interesting information of this kind that you would like to share with Messenger readers, please send it to the Messenger office at your early convenience.

**Of Worship in the Christian Home**, by Edward K. Ziegler, The Christian Century says: "An admirable brief discussion of the importance and the methods of conducting worship in the family." If you want to check this judgment 15c will bring you a copy. Maybe you will like to place ten or a dozen copies of the booklet in your congregation.

**Town and Country Church** is the name of a new journal designed to acquaint the religious worker in the small community with the activities and programs being carried on by churches in all parts of the country. Dr. Benson Y. Landis is to be the managing editor. Copies of the sample issue are available without charge from Committee on Town and Country, 297 Fourth Avenue, New York 10, N. Y.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

### Received Recently

**The Bible in the Building of Life.** Mildred A. Magnuson. 245 pages. \$1.50.

**A Portrait of Jesus.** Sherwood Eddy. 203 pages. \$2.00.

**Grand Crossing.** Alexander Saxton. (Fiction.) 410 pages. \$2.50.

**Wondrous Truths From the Word.** John Hess McComb. 128 pages. \$1.25.

**Truths Men Live By.** George Mecklenburg. 157 pages. \$1.50.

**Christ and This Crisis.** Samuel Shoemaker. 151 pages. \$1.50.

**Christ for America.** Horace F. Dean. 80 pages. \$1.00.

**The Adventures of Jimmy Microbe.** (Juvenile). Virginia Jacobson and Lyman Daines. 91 pages. \$1.25.

**Madame Curie.** Eve Curie. 385 pages. \$3.50.

**The Man Who Owned the Stable.** (A Christmas story.) Armand L. Currie. 30 pages. 50c.

**Manners Now and Then.** May Van Arsdale and Mary Lingenfelter. 219 pages. \$1.50.

**He Heard America Sing.** (Biography of Stephen Foster.) Claire Lee Purdy. 236 pages. \$2.50.

**Son of the Smoky Sea.** Nutchuk (Simeon Oliver) with Alden Hatch. 245 pages. \$2.50.

**The God of the Bible and Other Gods.** Paul E. Kretzmann. 195 pages. \$1.50.

**On the Wings of the Morning.** (Fiction.) Louise Harrison McCraw. 158 pages. \$1.25.

**The Healing of the Waters.** (Verse.) Amos Wilder. 89 pages. \$1.75.

**The Open Door.** (Fiction.) Floyd Van Keuren. 112 pages. \$1.25.

## With Our Schools . . .

### Bridgewater College

Rev. Lynn C. Dickerson, pastor of the Harrisonburg Baptist church, delivered the convocation address, marking the official opening of the sixty-fourth annual session on Sept. 8.

Miss Grace Hollinger, assistant director of young people's work in the Church of the Brethren, visited the college and the Bridgewater community during the week of Sept. 19. While she was on the campus, she spoke to the student body in chapel and to the members of the Student Christian Movement.

Plans for a new science building and for the raising of the funds with which to build it are now being laid. The money is to be raised in the coming months and the building will be erected after the war when construction materials again become available.

Three outstanding programs have been scheduled for the lyceum series this year. They will bring to the campus Michael Strange, one of the lights of the American stage in this generation, on Nov. 3; the Britt Trio, a leading instrumental group, on Jan. 20; and Louis Fischer, author and lecturer, on Feb. 11.

Harvesting the apple and tomato crops of Rockingham County became the occupation of most of the students of Bridgewater College on Oct. 9. The students gave 684 man hours of labor under the direction of the U. S. employment service on private farms.

The death of Dr. Charles E. Resser on Sept. 18 removed from the board of trustees one of its most active members. Dr. Resser had taken an active interest in the work of the college since his election as a trustee in 1936. Resolutions of sympathy were prepared by the faculty and student body, and President Paul H. Bowman attended the funeral as the college representative.

### Elizabethtown College

The enrollment of the college this fall includes 102 regular and 35 special students.

Professor F. L. Weller has an enrollment of 150 in a course in Family Sociology conducted in the Palmyra Church of the Brethren.

Dr. J. I. Baugher was elected to represent the trustees of the college at the meeting of the Committee on Higher Education to be held in Chicago.

The regular fall meeting of the college board of trustees was held on Oct. 16. Among other items the board decided to make a number of improvements in the physical equipment of the dining hall and library.

Dr. G. R. Saylor, head of the college language department, is traveling to Indiantown Gap two evenings a week to teach Spanish and French to the men in service. One hundred twenty are enrolled in his three classes.

Miss Martha Martin, head of the Bible department, is conducting a class in Bible Doctrine at the college each Friday evening. This is given for church workers on a non-credit basis. Sixty-eight are enrolled in the class. Another class in Bible was organized at Carlisle in the early part of November.

The traditional fall outing of the college was canceled this year and in its stead a day of volunteer service was given to the farmers of the community. Eighty-five students and teachers spent Oct. 12 working on ten or twelve farms harvesting potatoes and apples, filling silos, canning, and cutting and husking corn.



# The Church at Work

## THE LIVING BIBLE

Universal Bible Sunday will be observed this year on December 12. Sponsored by the American Bible Society and supported by the churches of more than fifty denominations, Universal Bible Sunday has become a nationally recognized event supported by endorsements of the President and the governors of the states and bringing to the nation, over the radio networks, the voices of prominent religious leaders.

In sponsoring the celebration the American Bible Society supplies to every pastor in the country materials designed to encourage the spread of Bible reading and to acquaint the Christian people with the present demand for Bibles throughout the world which only the American people can meet. In its effort to cope with this need, the American Bible Society, which is the agent of all the great denominations in translating, publishing and distributing the Bible throughout the world, last year issued in the United States 8,230,835 Scripture volumes for domestic and foreign use, exceeding its output of any former year. This record production was principally due to the demand for pocket Testaments for the men of our armed forces and for Bibles and Testaments for prisoners of war. Since early in 1940 the American Bible Society has distributed 3,375,673 Scripture volumes to our men and is still filling orders for chaplains at the rate of about 25,000 books a week. Through its office in Geneva, Switzerland, the society has supplied almost a half million Bibles, Testaments and gospel portions in thirty-four different languages to prisoners of war in Germany and elsewhere.

Just now the American Bible Society is marshalling all its forces to publish large quantities of Bibles in various languages spoken in Europe for immediate supply to the civilian population of the impoverished nations there as soon as the war is over. Universal Bible Sunday this year will serve to inform the American people of these needs and afford an opportunity for a response.

### We Have Part in This

The Church of the Brethren has a share in this work of Bible distribution to the extent of \$250 per year from the budget of the Board of Christian Education and a good many of us in addition contribute individually to it and get the Bible Society Record, which keeps us in touch with the work of the American Bible Society. The work of Bible distribution throughout the world is well worthy of support and encouragement. The influence of the Bible societies for good can never be measured.

The current issue of the Record starts with an editorial, One World—One Book. Mr. Willkie's One World has brought to the attention of our nation the opportunity and obligation of America to serve the world in terms of the world's fundamental needs and aspirations. The editor of the Bible Society Record would add that all that is best in America has come out of One Book. Horace Greeley long ago said that it is impossible to enslave mentally and socially a Bible-reading people. The Bible leads toward freedom, justice and opportunity for the common man—for all.

There is no greater service that America can give to the world than to give it the Bible. Even now Bibles are being prepared for immediate shipment to forbidden lands, to Burma, Korea and Malaysia, when hos-

tilities cease. An unparalleled opportunity is opening for America in the world, and by no means least is the supplying of the One Book.

### A Full "Brethren"

A Baptist writer recently was deploring the loss of grip on the Bible by his people. "As a result," he says, "a Baptist and a half has been succeeded by only half a Baptist." I don't know the Baptists well enough to judge the accuracy of his diagnosis, but I know other people well enough to understand something of what he is talking about. The Baptists have no corner on such arithmetic.

The Church of the Brethren has long counted itself to be a Bible-based church—and well so. It was searching the Scriptures that led our church fathers to step out from the other churches of their day and found a new group. They were interested in providing a means of keeping the New Testament ordinances and following the New Testament way of life. They took their step because of deep convictions. It was a costly step and they knew why they were taking it.

Our church kept firm hold on the Bible throughout its early history. The persecutions in Europe and transplanting to America, the Revolutionary War, and the pioneering on the new continent did not take away the Book. Children were nurtured in the home at the family altar. Bible reading was a part of the daily routine. When preaching was held it was Bible exposition. The two-day love feasts deepened the hold of the Book upon our people's lives. Then came schools and colleges, the Sunday school and Bible institutes. In all, the Bible had prominent place. It was the Book. It is still our Book. There is no reason for our separate existence as a church except to perpetuate our Bible heritage.

We join heartily with any who seek to follow the Book and carry its message to others. Accordingly, we participate in Bible Sunday, sponsored by the American Bible Society. We join in Bible Week, sponsored by the layman's movement. We help the Gideons place Bibles in hotels and other public places. We participate in interdenominational movements that lift up the Bible. We gladly share the insight which the Holy Spirit has given us, but we do it in the humble spirit of a learner who also has many things to learn from the experience of others with the Book.

The Bible has virtue as it is translated into our life—into ideals, aspirations, convictions, affections, attitudes and actions. We may have neglected it in the days of our self-sufficiency. Those days are past. We need the God of the Book. We need to learn at the feet of the Christ of the gospels. There is no need for anyone to be half a Baptist, half a Brethren, or half a Christian. The joy of full and single-hearted loyalty and service may be ours. Take the Book and use it. It will make of you a full man or woman in Christ Jesus.

### "Glad Tidings"

A Worship Service

Scripture: Rom. 10: 9-15.

Verse for today: ". . . How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" (Rom. 10: 14).

"I am going home," said the sick woman to a fellow



patient next to her. "Didn't you hear the doctor just tell you if you went home you would live but two months, while if you stayed here you would live two years?" "Yes, I know what he said, but what is that to me? My village is far from here and none of my family or village friends have ever heard the wonderful stories of God and Jesus that I've been hearing here each day for weeks. I must go home and tell them all I've heard." She went home and each day until her strength ebbed away she told time and again all the Bible stories she had heard.

A few years later a missionary passed through the village—the first time an evangelist had ever passed that way. He found a large group of people, openhearted, a waiting harvest of souls wanting to know more of the Jesus way. The missionary then heard the story of how the sick woman came home to die early and had sown the gospel seed.

O Cross that liftest up my head,  
I dare not ask to hide from Thee.  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be.—George Mathewson.

Prayer: Dear Master, kindle in my soul that fire of love that through me thou canst walk in paths of service to those I have never seen, who are waiting for thy tidings of good things. Amen.

Hymn: O Zion, Haste.

—Minnie F. Bright, in *Walking With God Today*.

### How Observe Bible Sunday

Family Worship. How to Show That We Believe the Bible? Matt. 7: 21-27.

Sunday-school Worship. The New Commandment. See For the Superintendent, by Chester E. Shuler, December Brethren Bible Study Monthly, p. 26. Observe how we know the new commandment, and relate it to Bible Sunday.

Sermon. Fruitful Bible passages are 2 Chron. 34: 29-33; Neh. 8; Ps. 19: 7-14; Ps. 119; Luke 4: 16-19; Rom. 10: 11-17; 2 Tim. 2: 15; 3: 14-17; Heb. 2: 1-4; 1 John 1: 1-4.

Personal Bible Reading. This is a good day to read an entire book of the Bible without stopping. Do it thoughtfully to get the burden that was on the writer's heart. The Book of Acts would be a good one to choose. If you can't take a long one, try Philipians.

Evening Service. Have you ever tried a service of Bible reading? If ministers did more effective reading

from the pulpit, their people would be more interested in personal Bible reading. If you cannot read effectively yourself, be frank enough to get someone from your congregation to read for you as you indicate the passages that will open up a book or a writer to your people. Love of the Bible is contagious.

Perhaps the most fruitful thing that anybody can do on Bible Sunday is to make special effort to plant some portion of Scripture in his heart and try it out in use. Perhaps it will lead to a discipline or a mission that will take longer than a day to accomplish. Never mind that; begin anyway. The Bible is to live by.

### "If I Come Back"

A Letter Read Over the Phone by a Mother From Her Son in Guadalcanal

"Out here, I have had time to think about the deeper things of the spiritual life. . . . Back home we went to church once in a while; but the fact is that the church and the Bible meant very little to us as a real power in our lives. . . . But I have been reading my New Testament which the chaplain gave me from the American Bible Society, and it has caused me to think very seriously about my soul and the future.

"I am writing you, Mom, to ask that you read with me a chapter from the New Testament each day. I have read through the Book of Matthew and will soon begin to read Mark. . . . This is my plan. Beginning about the middle of the month, you and Pop will read the first chapter of Mark, and I will read the first chapter way across the other side of the world. Each day we'll read the next chapter, and I will feel that somehow we are united, sort of joining invisible hands; and I know that, if I come back, the church and the Bible will mean more to us than ever in our lives."

—At this point the voice of the mother broke, and she hung up without giving her name.

—Bible Society Record.

### A Carload of Gospels

The Salvation Army is trying to put some portion of the New Testament into every home in Mexico. Many were placed in 1942. A carload of 990 Bibles and 647,075 gospels was sent by the American Bible Society to Mexico City last April for this purpose.

### Even in Japan

During 1941 the American Bible Society transferred its Bible House, plates and remaining stock of Scriptures to the directors of the Japan Bible Society, who had been serving for a number of months as the advisers of the joint work of the American, British and Scottish Societies in Japan.

No word was received by the American Society during 1942 of developments of Scripture distribution in Japan, although American missionaries, who left Japan as late as midsummer, reported that sales were still going on from the Bible House and that the building was continuing its usefulness without interference.

Now comes a broadcast in English from Tokyo, picked up by the Office of War Information: "The new translation of the Old Testament is well under way. The problem confronting the Japan Bible Society now is how to meet the ever-increasing demand for new Bibles. Thus, copies will be sold out as soon as they are printed."

### ADULT DISCUSSION OUTLINE

#### H. C. Early—Christian Statesman

Scripture: Hebrews 11

Sunday, November 28

Note: Assign individuals to report on various aspects of his life and work and then give opportunity for discussion.

- I. Early influences (chapters 1, 2).
- II. Life on the farm and in the home (chapters 3, 4).
- III. His work as a minister (chapters 5, 6).
- IV. His writing (chapters 7, 8).
- V. His contribution to foreign missions (chapter 9).
- VI. His ability as an administrator (chapters 10, 11).



## Correspondence . . .

### The Home-coming of the Bush Creek Congregation

The centennial home-coming celebration of the Bush Creek congregation, Pleasant Hill church, Monrovia, Md., was held Aug. 22, 1943. At the morning service Elder Silas K. Utz gave an address on the history of the Bush Creek congregation. During the afternoon greetings and music were presented by the home-coming churches. Chester I. Harley and John J. John gave addresses at the evening service.

Many interesting facts were brought out. Pipe Creek and then Beaver Dam congregations once included what was and is now the Bush Creek congregation. From Bush Creek the following congregations have been formed: Frederick, Washington, Locust Grove, University Park and Flower Hill. In the last one hundred years the church has been served by twenty-one ministers. Before the first church house was built in 1843 the members worshiped in the homes. The congregation was organized in 1855 with ninety-four members. The present church house was built in 1905. The first two ministers elected were David Rinehart and Howard Hillery. The present membership (1942) is 227; the elder is Edward C. Bixler and the pastor is William Kinsey.

The following ministers have served the congregation: David Rinehart, Howard Hillery, Andrew Rinehart, Jeremiah Brown, Edward Brunner, Samuel Utz, John A. Smith, Dr. Peter D. Fahrney, J. Calvin Main, Jesse M. Burrall, David E. Klein, Jacob O. Williar, Silas K. Utz, Albert L. Main, all of whom were elected to the ministry by the congregation; Jesse Roop, Jacob D. Trostle, Winfield Miller, Frank E. Williar, Ellis H. Wagoner, S. Ira Arnold, William Kinsey.

For one hundred years our people have come to this church to worship God. A goodly heritage has been handed down to us. We have material comforts and advantages they never dreamed of. We have been richly blessed. As we stand upon the threshold of the next hundred years, we pray that we may far exceed the successes of the past, so that when the next hundred years are finished, they too will be able to say, "Well done," and sing our praise as of the faithful.

Monrovia, Md.

Virginia C. Derr.

### District Conference of Middle Missouri

Middle Missouri held its district conference at Warrensburg, Oct. 1-4. Because of travel restrictions, the attendance was relatively small. Guest speakers were Brethren D. D. Funderburg of Elgin, Ill., and Earl Frantz of McPherson, Kansas. Their work among us was greatly appreciated, both public addresses and private counsel.

Elder I. V. Enos was moderator and Glenn Rummel conference director. Ralph Skaggs preached Friday night. The Saturday programs emphasized Brethren Service—What It Has Done and Is Doing, by Bro. Funderburg; and Its Postwar Possibilities, by Bro. Frantz. On Saturday night there were a fellowship supper with Harold Mohler as master of ceremonies, and an address on The Home by Bro. Funderburg. The missionary address was given by Bro. Funderburg Sunday morning. After dinner we had the music program; then Jennie Mohler spoke of women's work and Bro. Frantz of men's work. The district meetings of the young people, women's and men's work followed. Sunday night the educational address was given by Bro. Frantz.

At the business session on Monday, Ira Saxton was elected writing clerk for a three-year term, and Glenn Rummel reader for the session. Vacancies were filled as follows: moderator for 1944, James M. Mohler; secretary of adult education and Brethren Service, Glenn Rummel; secretary of music, Mary Roop; director of children's work, Bernice Wyatt; delegate on Standing Committee, Glenn Rummel, with James M. Mohler, alternate. Our youngest delegate was fifteen; our oldest ninety-four—"Uncle Abe" Replogle. District conference goes to Leeton next year.

Leeton, Mo.

Glenn Rummel.

### Women's Work at West Virginia Conference

The First District of West Virginia women's work met in conference on Sept. 10 in the Maple Spring church at Eglon, W. Va. Mrs. Frank Guthrie was program leader. The theme throughout the program was The Quest for God Through Missions. The devotions, special music and readings were much appreciated and uplifting. The address of the afternoon was brought to us by our guest speaker, Sister Ida Shumaker, whose wonderful personality impresses all who hear her. She gave us a picture of how our project money is used to change the lives of many girls in India. I am sure all were inspired to go home and do more for this cause.

The district president, Mrs. Ray Showalter, conducted a short business period. Reports were given from sixteen organizations. Fourteen groups have supported Brethren Service; over 1,500 quarts of food were canned; fifteen camp packets were sent to Camp Lyndhurst; clothing, shoes and comforters were sent for relief. We were represented at Camp Galilee and the regional conference. A very pleasant conference came to a close with the benediction by Mrs. Jesse Whitacre.

Terra Alta, W. Va.

Mrs. Frank Guthrie.

### La Verne Women's Work

Our last meeting for the year was held in June. At that time we elected officers for the new year. Our efficient president, Mrs. Ellen Forney, was re-elected. We have directors for each of the following departments: aid society, homebuilders, Bible, missions, peace and temperance.

Our meetings are held each month, except July and August, under the leadership of the different directors. The September meeting was an inspirational one with the president in charge. A consecration service for the new officers was directed by our pastor's wife, Mrs. D. W. Kurtz. We are planning a watch night program for the whole church for December.

We use mite bags for our gifts, which are presented at the January meeting, planned by the missions director. We also have a thank offering at each meeting. Some of our meetings are open for the men and families. Our meetings usually begin with a favorite dish dinner.

Our aid society meets every week to do quilting, fancy work and Red Cross work. Once a month some of our ladies go to the Pomona army base to sew for the soldiers.

Besides paying our district apportionment, we contribute to local church projects, the college, welfare, and C. P. S. camps. We sold ten dozen Granddaughter's Inglenook Cookbooks. Each year our aid society sponsors two bazaars with a cafeteria dinner to help pay our church debt. Because of the food situation we decided



to try a church birthday dinner in June. The main dish was provided by the aid society and each family provided other dishes as desired. It proved to be a very delightful occasion. The hostess for each of the twelve tables was responsible for appropriate decorations, for the birthday cake, and for part of the program of the evening. Five hundred dollars was added to our building fund.

We trust our next year may be one of greater service for our Master and for his church.

La Verne, Calif.

Dora Hutchison,  
Secretary-treasurer.

### District Women's Work

The women's work group of the Middle District of Iowa held several sessions at our district meeting at Robins, Iowa, Sept. 4, 5, 6.

Greetings in the form of letters from the national officers of women's work were read.

Sister J. A. Eby, our district president, arranged for a panel discussion of the subjects, Juvenile Delinquency, Comic Magazines, Our Homes in Wartime. These were given by the women of the district.

On Sunday, Sister Harper Will of Chicago gave us an inspiring talk on Our Task, which dealt with work of our women in the homes.

At our business meeting twelve churches were represented with delegates. We decided to continue helping with the \$300 regional project of which \$100 is to be used to redecorate Kline Hall at McPherson College, \$100 to help a student at Bethany Seminary, and \$100 for expenses of our regional president. Our district project of peace and relief will be carried on for another year. In addition we will help Bethany Hospital. There was an election of two new officers: director of homebuilders, Mrs. Earl Goughnour and secretary-treasurer, Mrs. H. L. Russell.

We will co-operate with the district council of men's work and the district conference of ministers and church school workers in a conference emphasizing rural life.

Plans for a news letter to each church of the district are being formulated.

Marshalltown, Iowa.

Beulah Russell,  
Secretary-Treasurer.

### Women's Work in Washington

The women of Washington met together in two separate sessions when the summer assembly was held at Patterson Lake the last week in July. Each session was opened with song and prayer and by the reading of God's Word.

Mrs. Harold Williams, president, presided. Mrs. John Reeves was elected vice-president and Mrs. Maude Gregory was appointed director of temperance and peace.

Reports showed that the women have been busy with numerous projects this past year. Hundreds of quarts of fruits and vegetables have been sent to the Cascade Locks camp. Some groups have sent bedding and helped in various ways. A sum of money is being sent also to help support the work camp in the Yakima Valley.

We adopt a budget each year and from this we pay our quota for the national project and two hundred dollars for the support of Hazel Rothrock in China and also finance other obligations of the organization. We look forward to a year of greater service.

Wenatchee, Wash.

Mrs. Noble Deardorff.

### Pampa, Texas, Young People's Camp

Owing to the infantile paralysis epidemic, the young people of the district of Oklahoma, New Mexico, and Panhandle of Texas canceled their camp for this year.

Although this was disappointing and discouraging, the young people of the Pampa, Texas, church decided to have one of their own. It was held at Green Lake about thirteen miles from Pampa.

Wednesday, Aug. 4, the boys (age 7-13) had their overnight camp. Swimming, fishing and boating were enjoyed with the campfire as the high light of their program.

Young people, aged fourteen and up, had their camp Aug. 5, 6, and 7. They too enjoyed swimming, fishing and boating, along with the morning watch and the vespers. Seventeen of the young people were present and many visitors came during camp time. Mr. and Mrs. G. Fielder brought their motor boat to take the young people riding. Other members of the church assisted in many ways. The high light of this young people's camp was the campfire.

McPherson College.

Ila Verne Lobban.

### Dundalk, Maryland

Sunday, Sept. 12, will be a historical date in the life of the Dundalk Church of the Brethren, for it was on this day that the Dundalk church was organized with an enrollment of forty-one members. Perhaps few churches in the brotherhood have been fired with such zeal as this one.

In January, 1942, an appeal was made by several members residing in the Dundalk area, asking for provision for the establishment of a church there because of the number of members of our church who had moved into that area without benefit of a place to worship. Chester I. Harley, district field worker, I. S. Long and Frank E. Williar made a survey in this new field to ascertain the need and sincerity of these members. While the Dundalk area is considered a defense area, yet it is adjacent to industries considered permanent and it is felt the homes and families are more or less permanently established. Not only are these people interested spiritually but as an evidence of their sincerity they have accumulated a working fund approximating \$1,000. All of these members deserve commendation.

On the above date, I. S. Long, Frank E. Williar and the writer of the district mission board and Wm. Kinsey of the district ministerial board met with the members and friends of the mission and effected an organization. At the same time, Wendell Flory, a recent graduate of Bethany Seminary, was installed as pastor of the congregation. Following Sunday school, Bro. Kinsey delivered a charge to the pastor and likewise a charge to the congregation. There were more than 100 present for the morning service. The Sunday-school enrollment numbers eighty.

Jesse P. Weybright of Detour, Md., who served on the district mission board for forty-five years and whose term of office automatically expired Feb. 28, was a guest of the church and the mission and ministerial boards. Bro. Weybright spent much time in planning for the work at Dundalk and made a number of trips to Dundalk in connection with routine business and the selection of a pastor.

Following the morning service a sumptuous basket lunch was enjoyed by all. The Dundalk church meets



in a spacious and comfortable auditorium in the Odd Fellows' Hall on the corner of Baltimore Avenue and Willow Spring Road.

The church plans to hold an evangelistic meeting the latter part of November with Bro. Charles D. Bonsack of Elgin as guest evangelist.

At 3 p.m. in the afternoon the congregation again assembled. Bro. Cline Bowman conducted the afternoon devotions. He has represented the district mission board in the past months in arranging speakers for appointments at the mission and filled the pulpit a number of times himself. Bro. Long spoke on the subject, Building the Church, taking his text from Matthew 16:13-20.

Following Bro. Long's discourse, Bro. Frank E. Williar was elected elder of the Dundalk congregation. Church and Sunday-school officers were then elected. The church will be known as the Dundalk Church of the Brethren.

The writer was instructed to record the minutes of the organization and give the Messenger an account of the work. These people are quite happy under the able leadership of their first pastor, Bro. Flory. Bro. Flory's address is 66 Northship, Dundalk 22, Baltimore, Md.

Frederick, Md.

Jesse C. Shaver.

### J. A. Wyatt

Joseph Arthur Wyatt, son of John Andrew and Margaret Jane Wyatt, was born near Calhoun in Henry County, Mo., July 13, 1882, and died Aug. 27, 1943, aged sixty-one years, one month, thirteen days.

He united with the Mineral Creek Church of the Brethren early in life at Leeton, Mo.

On Nov. 26, 1902, he was married to Betty Lee Shoemaker at Sedalia, Mo. To this union was born one daughter, Margaret Ann Hainline of Skidmore, Mo.

Since early in life, he was very active in all church work, and in 1918 was elected to the ministry, in which capacity he served faithfully until death.

He served as pastor of the following churches, Kansas City, Mo., Denver, Colo., St. John, Kansas; Muscatine, Iowa, and North Bethel, Mound City, Mo.

Besides his wife and daughter, one grandson, his aged mother, one brother and three sisters survive.

Funeral services were held on Sunday afternoon at North Bethel church, conducted by Bro. X. L. Coppock. Interment was in the Mt. Hope cemetery at Mound City, Mo.

Plattsburg, Mo.

X. L. Coppock.

### Levi H. Eby

Levi Howe Eby, the youngest son of Enoch and Het-tie Eby, was born Sept. 9, 1858, near Lena, Ill. At the age of twenty-four years he was called to the ministry in the Waddams Grove church, Ill. Feeling the need of further preparation, he spent several years at Mount Morris College.

On March 1, 1883, he was united in marriage to Angie Yarger. To this union were born three children.

In 1891 they left their farm near Summerfield, Kansas, to open up mission work in Lincoln, Nebr. Within the year occurred the death of his wife and infant son.

He returned to Mount Morris College for further Bible study. While there, he met and married Katie Baker Eby of Greenville, Ohio, who survives him. She became a real mother to his orphaned children. Two children blessed this union.

He was much interested in furthering Bible study and took an active part in conducting Bible institutes held over the brotherhood. His greatest interest was in saving souls and he had the pleasure of leading many to the Christ in the 116 revival services which he held during his many years of active service.

Most of his life was spent in pastoral work in Indiana, Missouri, and later in the far West. Sacrifices needed to carry on were gladly made by him and his family.

The family moved to North Manchester in 1926. Though not in active church work, he never lost on opportunity for service in the kingdom—visiting the sick and trying to win souls for Christ.

Surviving him are his wife; four children: Mrs. Ethel High and Mrs. Edna Schubert of Idaho, Mrs. Pearl Labastille and Paul Eby of Downers Grove, Ill.; fourteen grandchildren, and sixteen great-grandchildren.

Funeral services were held at the Walnut Street Church of the Brethren on July 22, and were conducted by the pastor, Bro. Roy D. Boaz and Elder Edward Kintner. Burial was in the Pleasant Hill cemetery west of North Manchester.

Though his presence will be greatly missed, we feel that his blessed memory will be a benediction to those who remain.

North Manchester, Ind.

R. D. Boaz.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bloom-Pepple.**—Willard Bloom of Garrett, Ind., and Ruth Pepple of Laotto, Ind., in the bride's home Sept. 16, 1943, by the undersigned.—R. E. Pepple, Laotto, Ind.

**Bokemeier-Long.**—Ray Bokemeier and Evelyn Long, both of Freeport, Ill., at the home of the bride's parents on Sept. 1, 1943, by the undersigned.—Clarence B. Fike, Freeport, Ill.

**Gerhardt-Kimmel.**—At the parsonage at Morrill, Kansas, Elmer W. Gerhardt of Falls City, Nebr., and Mary Lenore Kimmel of Morrill, Kansas, by the undersigned.—W. A. Kinzie, Morrill, Kansas.

**Murphy-Bowden.**—John A. Murphy of Detroit, Kansas, and Wanda Fay Bowden of Navarre, Kansas, at the Navarre church, Oct. 17, 1943, by the undersigned.—W. A. Kinzie, Morrill, Kansas.

**Pepple-Grogg.**—Glen Pepple of Laotto, Ind., and Marie Grogg of Auburn, Ind., in the bride's home, June 27, 1943, by the undersigned.—R. E. Pepple, Laotto, Ind.

## Fallen Asleep . . .

**Curry, Calvin,** was born May 26, 1854, and died Aug. 15, 1943. Bro. Curry united with the Church of the Brethren in the Rock House congregation, Ky. He leaves his aged companion and several children. Funeral services were conducted by Elder Keith-er Wilson, Ermal Staton and others. Interment was in the Bur-ris cemetery.—Mrs. Sadie Duncan, Williamson, W. Va.

**Johnsenbaugh,** Mary Ann, daughter of Aaron and Elizabeth Huffman, was born in Indiana County, Pa., Nov. 17, 1852. While a small child she came to Indiana with her parents and after four years located in Marshall County, where she spent the remainder of her life. She received a fair education for her day and taught school for two years. In 1874 she was united in marriage to David Johnsenbaugh, with whom she lived for sixty-one years. He died in 1935. A son and a daughter were born to them and both survive her. At the age of nineteen she united with the Church of the Brethren, in which she served faithfully all her life. She said the church was the greatest joy of her life. For much of her life she was an efficient Sunday-school teacher. She was always a loyal supporter of the church in devotion, in service, in attendance, and with her money. In 1939 when the Walnut church celebrated its seventy-fifth anniversary, she furnished most of the historical data, as she had lived here during the whole time of its organization. She died on Oct. 5, 1943. Besides her children, she is survived by one brother, three sisters, four grandchildren and four great-grandchildren. Funeral services were conducted by the undersigned in the Walnut church.—C. C. Cripe, Argos, Ind.



**Kreider, David**, the son of Elder Tobias and Lydia Kreider, was born in January 1852. He spent his entire life in Darke County, Ohio. He was married to Nancy Stauffer and their union was blessed with eleven children. In early life he and his wife united with the Church of the Brethren and in this fellowship he continued until death. His wife and three children preceded him in death. Surviving are eight children, thirty-two grandchildren, twenty-four great-grandchildren, three brothers and three sisters. Services were conducted in Greenville by Bro. Ray O. Shank. Burial was in the Newcomer cemetery.—Ray O. Shank, Covington, Ohio.

**Lance, Rollie Ellen**, daughter of John and Mark Shank, was born April 14, 1880, in Congress Township, Ohio, and died suddenly at her home in Wellington, Ohio, Sept. 30, 1943. On Oct. 12, 1902, she was united in marriage to Nelson Lance and to this union were born two sons and two daughters. She was a faithful member of the Black River congregation, and although a semi-invalid for eleven years, she attended the church whenever she could. Funeral services were conducted at the Waite funeral home in Medina by her pastor, Bro. C. C. Louder. Burial was in the Chatham cemetery.—Bernice McVicker, Lodi, Ohio.

**Maneval, Peter A.**, the sixth child of Aaron and Amelia Drum Maneval, was born on the Maneval homestead east of Kunkle, Ohio, April 24, 1880, and died Sept. 29, 1943, in the Lincoln memorial hospital at Detroit, Mich. His death was the result of injuries received in a fall while working on the roadhouse of the Wabash railway in Detroit on Sept. 27. On Jan. 3, 1903, Bro. Maneval was united in marriage to Bessie Greek, who died Sept. 23, 1927. He had two children by this wife and they survive him. On Sept. 4, 1932, he was married to Sister Hazel Bollinger Mahler, who also survives him. As an infant, Bro. Maneval was baptized into the Evangelical Church; he later joined the United Brethren Church, but after his marriage to Sister Mahler he felt that for the best spiritual interests of the family they should both be members of one church and he chose to come into the Church of the Brethren. Bro. Maneval was a man of clean habits and strong religious convictions. He was the first to be taken from a family of twelve children. Funeral services were held in the Hickory Grove Church of the Brethren, with burial in the Floral cemetery at Pioneer, Ohio. The services were in charge of the writer, assisted by Elder George Throne, and Rev. Lee of the Evangelical church.—H. P. Garner, Pioneer, Ohio.

**Miller, Charles David**, son of Abraham and Mary Elizabeth Good Miller, was born in Mercer County, Ohio, March 3, 1875, and died June 7, 1943. He was united in marriage to Lydia Haladay Miller on March 20, 1898, the union being broken by her death on Aug. 2, 1928. They had three sons, all of whom survive. Also surviving him are eight grandchildren and two brothers. Bro. Miller united with the church at an early age and was always active in the work of the kingdom, having served as Sunday-school superintendent, chorister, teacher, and as a member of the district mission board of Northwestern Ohio. He was elected to the office of deacon before coming of age. He had an unusual Biblical knowledge and spent much time in Bible reading and meditation. The Miller home was always the center of old-fashioned Dunker hospitality. Many visiting evangelists and other workers of the church found ready entertainment in this consecrated home. Officiating ministers at the funeral service were Brethren Ray O. Shank, E. S. Hollinger, and E. R. Fisher.—Robert H. Miller, Trotwood, Ohio.

**Purdy, W. Albert**, was born May 27, 1872, and died Sept. 20, 1943, at Winona, Minn., where he spent his entire lifetime except for ten years in Montana. He was a deacon of the Church of the Brethren in Winona at the time of its existence there.—W. E. Wright, Utica, Minn.

**Richter, Rudolph**, youngest son of John and Ottilia Roll Richter, was born July 26, 1880, and died Oct. 4, 1943. On Nov. 29, 1900, he was united in marriage to Linda Merriman. To this union six children were born, two of whom preceded him in death. He is survived by the widow, two sons, two daughters, four brothers and nine grandchildren. He was a member of the Charleston Church of the Brethren. He loved his church and was active in its program. In public life he served as township trustee for eight years and six years as a member of the local school board. Funeral services were held in the Charleston church and burial was in the near-by cemetery. Services were conducted by his pastor.—I. R. Beery, Pleasant Hill, Ohio.

**Rodeffer, Henry A.**, was born near Mill Creek, Va., Oct. 19, 1873, and died July 28, 1943. He was a son of the late Daniel and Elizabeth Showalter Rodeffer. On Dec. 25, 1895, he was united in marriage to Laura Wampler. To this union were born three children, two of whom survive. He is also survived by one brother, four sisters, six grandchildren and one great-grandchild. Funeral services were held at the Pleasant Valley church with Bro. C. E. Long officiating, assisted by Bro. Murray L. Wagner. Burial was in the adjoining cemetery.—Marie Bosserman, Weyers Cave, Va.

**Santman, Ellen**, the second daughter of Andrew and Susan Blough, was born in Berlin, Pa., Dec. 2, 1859, and died at her home at the age of eighty-three years, nine months and sixteen days. She was united in marriage to John F. Santman on Dec. 19, 1879, in Illinois. To this union were born three daughters and one son. Two daughters died in infancy and one in 1918. During their early married life they lived in Illinois and Iowa, later moving to North Dakota. In 1898 they fled on a homestead near Rock Lake, N. Dak., which has been the family home. Dur-

ing her early life she united with the First Brethren church at Waterloo, Iowa, to which she remained faithful throughout her life. She leaves a son, five grandchildren, five great-grandchildren, three sisters and two brothers.—Mrs. Roy Santman, Rock Lake, N. Dak.

**Shoemaker, Daniel M.**, son of Elias and Rebecca Shoemaker, was born in Kosciusko County, Ind., where he spent his entire life. He was born Oct. 7, 1864, and died on Oct. 7, 1943. In 1886 he was happily married to Orpha Burkett, with whom he lived for fifty-five years. There were seven sons and one daughter born to them; his wife, daughter and two sons preceded him in death. Soon after their marriage he and his wife united with the Church of the Brethren, being most faithful in their church relationship. He is survived by five sons, eighteen grandchildren, twenty-seven great-grandchildren and one brother. Funeral services were conducted by the undersigned in Burkett, Ind.—C. C. Cripe, Argos, Ind.

**Snapp, Anna**, was born on a farm in Grundy County, Iowa, Jan. 2, 1868, and died at the St. Francis hospital in Waterloo, Iowa, Oct. 5, 1943, following a six weeks' illness. Her parents were Cornelius and Anna O'Kones. When a small child, she moved with her parents to a farm near Hastings, Nebr. In February 1886 she was united in marriage to Albert Snapp in Hastings. They lived on a farm near there for eleven years, then moved to Grundy County, Iowa, and farmed until the death of her husband in 1939. Since May 1939 Mrs. Snapp has resided with her son in Waterloo. Surviving are two daughters, four sons, thirteen grandchildren and eight great-grandchildren. Five children preceded her in death. Mrs. Snapp was a member of the Church of the Brethren. She loved the church and was a student of the Bible. She had committed to memory many lengthy passages of Scripture. Funeral services were conducted at the Ivester church by the undersigned, assisted by Bro. W. T. Luckett of the Ivester church.—W. H. Yoder, Waterloo, Iowa.

**Wheeland, Georgia**, daughter of Wilson and Nancy Jones Polen, was born in Ross County, Ohio, April 30, 1888. Her entire life was spent in the same community. She died on Sept. 24, 1943. She was a member of the Charleston Church of the Brethren and attended services as long as her health permitted. She had a wonderful faith in her Lord, and as her body became weaker her faith became stronger. She was always considerate of those who cared for her. She is survived by her husband, Howard Wheeland, and five sisters. Funeral services were held in the Mt. Carmel Methodist church by her pastor. Burial was in the Mt. Carmel cemetery.—I. R. Beery, Pleasant Hill, Ohio.

**Woodliff, Mabel Alice**, died at her home in Minot, N. Dak., Sept. 18, 1943. She was born near New Ross, Ind., Nov. 11, 1882, to Mr. and Mrs. John Britsch. Early in her life she became affiliated with the Church of the Brethren. She was married in November 1900 to Harry E. Ronk at Ladoga, Ind. In 1904 they came to North Dakota and homesteaded southeast of Minot. She was preceded in death by her husband in 1913 and by a son in 1927. On July 22, 1930, she became the wife of John Woodliff at Sidney, Mont. Survivors, in addition to her husband, are two daughters, a son, two sisters, four brothers and four grandchildren. Services were conducted by the undersigned.—D. T. Dierdorff, Seattle, Wash.

## Church News . . .

### California

**Chowchilla.**—Pastor Robert Nance has been putting forth much effort to try to interest people in the church. He took a survey of the part of the city in which our church is located and found that there are 200 persons who are not connected with any church. We have prayer meeting each Thursday night and go in to the homes of any of these people who care to have us come. Our Sunday school is growing slowly. One young brother and his wife bought a piano for the church. The inside of the church has been painted and the floor and the seats varnished. On Sept. 20 Bro. W. I. Liskey of Raisin City began a two weeks' revival meeting here. Sister Martha Shick, a missionary to China, came to do personal work, but after a few days she became ill and had to be taken to the hospital. There were no additions by baptism but six were received by letter. On Oct. 2 we elected two deacons, Clarence Shimer and Willard McDaniel, who, with their wives, were duly installed for a probationary period by Elder F. A. Yearout of Fresno. On the same evening we held our love feast. Our elder, Bro. J. R. Wine, and Bro. Harvey Snell and their wives, all from Empire, were also with us. Bro. Snell officiated at the love feast. The meetings closed on Sunday evening. On one evening the Raisin City church choir sang two numbers for us.—Mrs. H. J. McDaniel, Chowchilla, Calif., Oct. 7.

**Los Angeles, Calvary.**—Duane Duke of the U. S. navy spoke to several of the Sunday-school classes, telling of his experiences in the South Sea Islands. Pastor M. S. Frantz attended the camp at Greenhorn Mountain and spoke in the interests of missions. Dr. Don Bailey accompanied him, acting as camp physician. Bro. Waldo Tindall brought the message on that Sunday, August 22; this was in a measure a farewell sermon, as he has accepted the pastorate at Inglewood. The Navajo male quartet brought an inspirational evening of music and testimony. On Aug. 28 Brethren Jacob Boaz and Roy Honeyman had a part in the morn-



ing service. The young people and the young adults had a part in the morning service. The young people and the young adults had meetings of a social nature, making plans for the fall work. Mrs. Edith Harter's class entertained the men and women of the Bible class, providing transportation and a box social. On Sept. 12 Wendell Brock was the guest speaker, and at the business meeting, following a basket dinner, he was installed into the ministry in an impressive service. A banquet will be held on Oct. 22. The annual home-coming and burning of the mortgage will take place on Dec. 5. All former friends and members are invited to attend and rejoice with us in this great day.—Ethel C. Smith, Los Angeles, Calif., Oct. 1.

**Pasadena.**—The Sunday evening services during the summer were in charge of a committee appointed by the board of religious education. Outstanding among these services were one presented by representatives from the Los Prietos C. P. S. camp, a panel discussion on the Christian home facing the future, and an evening of hymn singing. On July 18 Mary Ellen Lauver of the University of Arizona gave an interesting report on the Whittier Institute of Peace and Reconciliation; a panel discussion on Can the Human Race Live Together in Peace? was conducted by Prof. Gladys Muir and a group of students from La Verne College. On Aug. 29 we held a farewell for our pastor, Bro. Grant McGuire; Elder J. W. Lear was the guest speaker of the evening. Our pastor asked to be released in order to accept a position in a larger field of service, that of regional director of the northern Pacific Coast states. His request was granted and the pastoral committee given the task of searching for a new pastor. When it became apparent that a new pastor could not be secured immediately, the resident elders organized, with Bro. C. C. Kindy as chairman, to direct the affairs of the church for a time. They secured Bro. I. V. Funderburgh, a resident minister, to do the preaching until a pastor was located. This arrangement proved so satisfactory that the church voted for its continuance. Accordingly, the Funderburghs were installed as pastors of the Pasadena church on Oct. 3; Bro. Edgar Rothrock was in charge. During this same morning promotions in the Sunday school were made, attendance awards were presented, and officers and teachers installed. The evening of Oct. 10 is the date of our fall love feast.—Maud Newcomer, Pasadena, Calif., Oct. 5.

### Colorado

**Haxtun.**—A basket dinner was served Sept. 12, after which we had our council meeting and elected church and Sunday-school officers. At this time our pastor handed in his resignation. Our ladies' aid has resumed meeting again. The new president is Mrs. Thelma Hofmeister. The aid served meals at the annual Haxtun corn festival on Sept. 29 and cleared \$60. Our parsonage fund is growing. We are glad to see an increased attendance in the adult Bible class on Sunday evenings; we are having some very interesting discussions. On Sept. 26 we observed the love feast. Our evening services now begin at 7:30 instead of 8:00.—Mrs. Warren D. C. Wood, Haxtun, Colo., Oct. 12.

**McClave.**—On Sept. 19 our elder, Bro. Oliver H. Austin, delivered the morning sermon. We had a good attendance. There was a basket dinner at noon, and in the afternoon we held our business meeting and ordained Bro. Edwin Buck of Eads, Colo., as elder, appointing him to take the place of Bro. Austin. We had our annual home-coming day on Oct. 3 with Ernest Shively of Manzanola bringing an inspiring message.—Mrs. Lula Mason, McClave, Colo., Oct. 13.

### District of Columbia

**Washington City.**—On July 4 our B. Y. P. D. had as their guest speaker Dr. George Beauchamp from Manchester College, and on July 11 a group of young men from Beltsville, Md., led the discussion on postwar plans. One of our members, Rebecca Kindig, eighty-nine years of age, presented our membership with a little volume which she wrote on the subject of Christian Homes. On Aug. 1 our pastor and family started on their annual vacation. In their absence the pulpit was filled by our summer pastor, Bro. Vernon Miller, and the following home ministers: Brethren J. S. Noffsinger, J. I. Baugher and J. H. Hollinger. On Aug. 1 Bro. George Fulk, a representative at the Second Hague Peace Conference in Holland, was the guest speaker at the B. Y. P. D. meeting and gave an interesting account of his work. The Book of Revelation is being studied at our midweek prayer service. Our Sunday school was well represented at Camp Peniel this summer. Our congregation was also well represented at the regional conference at Roanoke. All organizations are manifesting renewed interest, as is evidenced by increased attendance at our services.—Mrs. Jacob H. Hollinger, Washington, D. C., Sept. 27.

### Illinois

**Allison Prairie.**—The work here is progressing and the attendance has been splendid at the Sunday-school and evening services and at prayer meeting. Our council meeting was held after a basket dinner on Oct. 3. Pastor Dolar C. Ritchey was elected elder for another year. Bro. William Ritchey was relicensed to the ministry. We will have our home-coming in December at the beginning of our revival meeting. Bro. Oliver Dearing will be the evangelist. Our love feast will be held Oct. 18. The women's work reorganized with the writer as president. The women are having concrete walks laid around the church and parsonage. We canned fruit for the camps and are sending a box of clothing for relief. We are expecting the Frank Crum-packers to be with us sometime in November. On Sept. 27 Brethren John Wieand and John Metzger were with us and showed

pictures of the various kinds of work and activities which our C. P. S. camps are doing. On Sept. 5 the church honored Sister Dollie Elder with a dinner; Sister Elder has been a faithful worker at this church, but she is now at Girard, Ill.—Viola Frye, Lawrenceville, Ill., Oct. 8.

**Champaign.**—We have been very active during the past summer. The men have been busy doing several things around the church, among which was the building of a new front entrance to the church. This work was necessary because of the widening of the street. The ladies' aid and missionary society decided to become one unit and adopt the name of women's mission work. The church adopted the unified finance system and it has proved very successful. On Sept. 26 we held our yearly election of Sunday-school officers. The Gleaners class held its election of officers on Oct. 7. This class has sponsored a fellowship supper for the church once a month for the past two years, which is greatly enjoyed. Bro. Merlin E. Garber has a pastor's council meeting each month, which takes care of the monthly business. It was decided at one of these recent meetings to adopt the pension plan for pastors. We are looking forward to our fall meeting, which is to be held the first two weeks of November by Bro. H. L. Ruthrauff of Cedar Rapids, Iowa.—Mrs. Clyde Lewis, Champaign, Ill., Oct. 8.

### Indiana

**Baugo.**—We met in council on Aug. 27 with Bro. Harvey Bowers in charge. Three new deacons and their wives, Brethren Howard Fletcher, Oscar Seese, and John Bowers, were installed. The officers for church and Sunday school were elected. Bro. Bowers was retained as elder. Bro. Edward Stump of South Bend was with us for an all-day harvest meeting on Sept. 19. We had two inspiring sermons and a good attendance. The Eby family quartet gave a musical program one Sunday evening this summer. It was enjoyed by a well-filled house. Brother and Sister B. M. Rollins of Keyser, W. Va., will be with us Nov. 14 for a revival meeting.—Mrs. Treva Nunemaker, Wakarusa, Ind., Oct. 2.

**Bethany.**—We met in council on Sept. 5 with our elder, A. E. Clem, officiating. New officers were elected and Bro. Clem was retained as elder. We are planning to remodel our church. For the present we are putting in a furnace. The men have dug a basement and are planning to do the cementing. The women have been canning for C. P. S. camps and making clothing for relief. We are planning to have Bro. T. G. Weaver help in a series of meetings in January. Pastor Galen Bowman is doing fine work and helping in our plans. Mr. Lough of Winona recently gave us a temperance sermon.—Mrs. Bertha B. Weybright, Syracuse, Ind., Oct. 11.

**Bremen.**—On Aug. 29 a potluck dinner was held in the church basement in honor of Brother and Sister W. D. Keller, who closed their pastorate at this church. At the close of the meal the church presented them with a gift in appreciation of their services here. The baptismal service for one made a beautiful ending to Bro. Keller's closing message. Brother and Sister James Beahm were welcomed with a potluck dinner on Sept. 5. On Sept. 12 Sister Anetta Mow brought us an inspiring message. The Sunday-school and church officers were installed on promotion Sunday, Sept. 26. Bro. N. H. Miller had charge of the installation services for our pastor and wife, Brother and Sister James Beahm. The weekly prayer services have been resumed and Sister Beahm is leading the song service each week. The ladies' aid has been canning for the C. P. S. camps. On Oct. 3 we enjoyed our annual harvest meeting. Bro. Eldon Evans brought the messages in the morning and afternoon. In the afternoon service three deacons and their wives were called to service; they are Brethren Warren Miller, Otis Loucks and Mahlon Hiester. Bro. N. H. Miller assisted in this service.—Mary Cripe, Bremen, Ind., Oct. 7.

**English Prairie.**—We met in council on Sept. 24 and elected Bro. Charles Light as elder for the coming year. The other church and Sunday-school officers were also elected. All were installed by Bro. V. F. Schwalm on Sept. 26. Our harvest meeting was held on Sept. 26 with an all-day service and potluck dinner at noon. President Schwalm of Manchester College and wife were with us. Everyone enjoyed his messages. Nov. 6 is the date for our love feast. Two letters have been accepted and two granted.—Viola E. Aldrich, Lagrange, Ind., Oct. 6.

**Four Mile.**—Brother and Sister A. P. Musselman, who had the pastorate here 1919-1924, were with us for the home-coming service Aug. 29. They sang and he gave the afternoon message to a large audience. As they could not be here for the morning service, Pastor F. E. McCune preached and there was special music by our young people. Twelve of our members enjoyed the help and inspiration of the district conference. Reports of the past year's work were given at our recent business meeting and most of the officers were re-elected. We decided to adopt the ministerial pension plan. The clerk and librarian were asked to serve as a historical committee. Oct. 24 will be our regular all-church day, with a covered dish dinner. We will observe our love feast on Nov. 7.—Ona May McCune, Kitchel, Ind., Oct. 9.

**Huntington.**—We met Sept. 9 for our business meeting and to elect officers for the church school and the church. Two delegates were elected to represent us at the district conference to be held at North Manchester. Our church interior has been re-decorated and we have installed a furnace with a stoker. Our Sunday evening services were resumed Sept. 19 with a candle-lighting service. We will have our revival Nov. 8-21 with Bro.



**Niels Esbensen** in charge. Rally day was Oct. 10, this day being observed by the other churches in the city. We had a fine attendance. Our church has been keeping in touch with the boys in the service with a monthly letter; a bulletin is issued each month to the members, giving the boys' correct names and addresses. During the summer our church sponsored a vacation Bible school. Several of our children attended Camp Mack during the summer. On Sept. 26 we observed enlistment day with a good attendance. A drama, *The Trial of Mr. E. Z. Goings*, was given at this service.—Mary M. Boyd, Huntington, Ind., Oct. 11.

**Ladoga.**—We met in council on Oct. 7 with Elder A. P. Musselman of Anderson presiding. Four new members were received into the church, one by baptism and three by letter. Two letters were granted. Various activities of the church were reported and approved. The love feast will be observed on Oct. 24 at 7:30 p. m. The present Sunday-school officers were re-elected for another year. It was decided to have the Sunday-school officers take their positions on Oct. 1 instead of Jan. 1, as has been our custom.—Lula Goshorn, Ladoga, Ind., Oct. 8.

**Santa Fe.**—Our love feast will be held on Oct. 30. On Sept. 26 Bro. Walter Balsbaugh preached for us, and on Oct. 10 Bro. Milo Huffman filled the pulpit. We plan to do some interior decorating in the church before the winter season begins. Our aid society is working hard with quilting and canning for C. P. S. camps. We have several boys in service.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Oct. 11.

**Yellow Creek.**—We met in council on Aug. 27. Our harvest meeting was held on Aug. 29 with Bro. Charles Light as the speaker. We are looking forward to our revival meeting which will begin Oct. 25 with Bro. J. E. Whitacre as evangelist. We expect to hold our love feast at the close of the services, Nov. 8. Bro. Samuel Miller was chosen as elder for the coming year.—Miss Bessie Burns, Wakarusa, Ind., Oct. 11.

**Union Center.**—On the evening of Sept. 10 we met for our council with Elder David Miller in charge. Our church and Sunday-school officers were elected for the coming year. Bro. Miller was re-elected elder. Our love feast will be held on Oct. 23. Our revival meeting begins Nov. 29 with Bro. J. E. Whitacre of Woodbury, Pa., in charge.—Mrs. Jesse B. Mishler, Nappanee, Ind., Oct. 1.

### Iowa

**Garrison.**—We met in council on Sept. 12 and reorganized our work for the new church year. It was decided to use November as a month for special united effort in personal evangelism. We will hold our love feast on the evening of Thanksgiving Day, Nov. 25. We paid all our quotas in full last year, so we are planning to buy a \$100 civilian bond. Just now our women are busy canning vegetables for Bethany Hospital, McPherson College, and Camp Magnolia. One day last week the ladies met at the church and each one brought something for a mixed vegetable soup; they canned fifty quarts of the soup. Last winter we sent 100 pounds of used clothing for relief purposes. We also bought twenty-five yards of outing and made sixteen garments for relief. The church was represented at regional conference and Annual Conference this past year, as well as at district conference, and intermediate, young people's and adults' camps. We held vacation Bible school in co-operation with the Methodist church at Garrison. Our pastor's wife superintended the school. About seventy-five children were enrolled. This month marks the anniversary of the installation of our pastor, U. H. Hoefle, into the ministry twenty-five years ago. Fifteen years of this time has been spent with the Garrison church.—Mrs. U. H. Hoefle, Vinton, Iowa, Sept. 29.

**Ivester.**—Our church was the scene of a lovely wedding on July 15 when Katherine Freed and Howard Sheller were united in marriage. The various church groups have had a busy summer. The women's organization took as its special project the canning of surplus garden vegetables. Five hundred quarts were canned for our young people at Bethany Seminary and for the parsonage families. Mrs. Charles Sheller concluded her missionary program for the year on Sept. 16 with the reading of the play, *Under the Southern Cross*. She has provided very interesting programs; Miss Eliza Miller spoke on India at one meeting; and on July 14 Myrtle Barley, who teaches at a Japanese Relocation Camp in Arizona, told us about her work. New officers for the year have been elected and installed. The B. Y. P. D. has also been active. Bro. Raymond Slifer was their sponsor for the summer. One worth-while project was clean-up day at Pine Lake. An entire day was given to cleaning up the camp there, and as a result the district was given free use of this privately owned camp for the intermediates, young people's and adults' camps. Four of our young people acted as camp counselors. Bro. Eugene Lichty, regional president, met with the B. Y. P. D. one Sunday evening. Hayrides, swimming parties and campfires were enjoyed during the summer. The men's group has done all the work of excavating and building a new coal cellar at the church. A large group attended district meeting at the Union Ridge church. Bro. Burton Metzler and family returned to McPherson on Aug. 30. Bro. Metzler's services to the church this summer were greatly appreciated. Bro. William Luckett and family arrived in the community on Sept. 1. They were welcomed at a fellowship dinner on Sept. 5. The Sunday-school departments gave a fine program on Sept. 26 with all those being promoted taking part. Our next council meeting will be held on Oct. 5.—Mrs. Oscar R. Slifer, Conrad, Iowa, Sept. 27.

### Kansas

**Burr Oak.**—We held our love feast on Sept. 19. Two cars of members were present from the South Red Cloud church in Nebraska and Bro. Earl Myers and family were present from Lovewell, Kansas. Visitors were also present from Lincoln, Beatrice, and other points in Nebraska. Bro. Earl Myers officiated. Bro. Frank Pair was sick and could not be present, and Sister Noah Renner, who had a light stroke several months ago, was also unable to be with us. District meeting will meet here Oct. 15.—Mrs. S. E. Thompson, Burr Oak, Kansas, Sept. 22.

**Eden Valley.**—Our church took part in the union Sunday evening services held in the park at St. John during the summer months. The intermediate and junior camp held at Camp Carlisle July 27-29 was attended by fourteen boys and girls. Our pastor and wife served as directors and Mrs. Flossie Batchman as nurse. On the Sunday following camp six of our boys and girls were baptized and two adults were received by letter. During August we lost two of our pioneer Christian women by death. Plans are being made for the church project sale, an annual fall affair. Pastor H. D. Michael accepted a call to serve the Nocona church, Texas, and on Sept. 1 started work there. Before they left the Eden Valley church, where they had served eight years, the church gave the Michaels a farewell on their wedding anniversary. A beautiful set of silverware was presented them, plus many individual gifts.—Mrs. H. D. Michael, Eden Valley, Kansas, Oct. 3.

**Fredonia.**—We held our council on Sept. 19 with Bro. R. E. Loshbaugh in charge. Church and Sunday-school officers were elected and Bro. Loshbaugh was retained as pastor for the coming year. The church has been papered, the floors painted, and the woodwork refinished. The aid society has been reorganized and we are looking forward to new interest in the work of the church.—Emma Sell, Fredonia, Kansas, Oct. 9.

**Galesburg.**—On Sept. 14 we held our business meeting with Elder Gorman Zook in charge. Church and Sunday-school officers were chosen for the coming year. Bro. Zook of McCune was chosen as our elder for another year, with Bro. Cleo Beery, our pastor, as assistant. We have purchased paint and are ready to paint the church. Several from here plan to attend the district conference at Osage Oct. 23-26. We are now thinking of getting a new stove for the church. We had twenty-five in attendance at Sunday school on Oct. 2.—Mrs. Clyde Hodgden, Erie, Kansas, Oct. 4.

**Maple Grove.**—We held our council meeting on Sept. 4. Bro. D. W. Kesler was re-elected elder and other officers were chosen. Our love feast will be held on Oct. 2. We are planning to have a 100 per cent Messenger club again, with the men's work sponsoring it. Our attendance at Sunday school and church has been gaining lately.—Mrs. H. G. Wertenberger, Norcatur, Kansas, Sept. 20.

**Richland.**—On Sept. 12 we met in a business session with Bro. LeRoy Sell in charge. Bro. Sell was re-elected elder for another year, and other church and Sunday-school officers were elected. A delegate was chosen to represent our church at the district meeting held at the Lone Star church. Our attendance is very encouraging, despite the number of our boys who are in service; others came in to fill the vacancies. Sept. 26 was a rally day with the promotion of pupils to higher classes and talks by members of the Sunday school. We held a basket dinner in the basement. The aid society is busy getting ready for their fall bazaar and auction, which always draws a large crowd.—Mrs. H. R. Tice, Summerfield, Kansas, Sept. 27.

### Maryland

**Beaver Creek.**—We met in council on Sept. 23 with Bro. Roy Miller presiding. During this time new officers were elected for the coming year. Bro. Miller was elected as elder. We decided to have Bro. Chester Harley hold a meeting for us Oct. 24—Nov. 7. Bro. Harvey Martin is preaching for us on four Sundays a month; when there is a fifth Sunday Bro. Frank Litton preaches. Our mothers and daughters meet every month for a service.—Mrs. Mabel Kline, Hagerstown, Md., Sept. 29.

**Denton.**—The annual Mar-Dela conference was held in our church Sept. 19 with the five churches of the Shore participating. The theme of the meeting was World Needs and the Task of the Church Today. In the morning session the spiritual and physical needs were discussed and in the afternoon the work of Christian men, of Christian women, and of Christian youth was discussed. Sister Anna Hutchison spoke on *The Place of Christian Missions in Wartime Service*. A spirit of rich fellowship pervaded the meeting. A basket lunch was enjoyed at noon, and the ladies of the church served a light supper. A collection of \$84.84 was lifted, a small part of which goes for regional work and the balance for China relief. In a brief business session the question of forming a new district on the peninsula was discussed. The Shore B. Y. P. D. organizations had charge of the evening program; an offering of \$21.72 was received. Our church has recently completed extensive improvements on the interior of the building, including stained glass windows and enlarged Sunday-school rooms. The suggestions of Bro. C. H. Deardorff, the church architect, were most helpful. Our people had a mind to work and the entire cost has been more than met. A special correspondent keeps our church in touch with a score of our boys, who are scattered everywhere in camps and army service. The women's work held its annual covered dish supper and election of officers on Oct. 1. The group has been active in the work



of aid, regular monthly missionary meetings, and the canning project for our camps. On Oct. 3 a special installation service for the Sunday-school officers and teachers and a consecration service for two children were conducted by Pastor N. J. Miller. The B. Y. P. D. reopened its regular fall program with a candlelighting service. The various divisions of the women's work plan to send representatives to the Washington, D. C., district conference on Oct. 14.—Mrs. Norman L. Rairigh, Denton, Md., Oct. 2.

**Monocacy.**—One has been received by baptism and one by letter since our last report. Our council meeting was held on Sept. 25 with Elder E. P. Schildt presiding. The deacons gave a favorable report of their visit among the members. Our love feast will be held on Nov. 7 at 6:30 p. m.—Elsie A. Eigenbrode, Rocky Ridge, Md., Oct. 6.

**Pleasant View.**—On Sept. 22 our Sunday school was reorganized. On the following Sunday teachers were elected; they were installed on Oct. 1 with an impressive candlelighting service. On the first Sunday of each month the entire assistant organization of officers and teachers takes charge of the school. We are making an effort to get a library started. The missionary director uses the second Sunday to present the missiongrams with the worship program, which is given by a different class each month. The women have been engaged in canning fruit and vegetables for the C. P. S. men at Hopewell farm. Because of the extreme drouth, fruit and vegetables were scarce, but we canned 192 half-gallon jars. Each young man in service from the church and community will be remembered with a gift at Christmas. The Sunshine committee is helping with Red Cross sewing. Bro. H. Austin Cooper, who has been pastor of the Stony Creek congregation, Ohio, has been called here and was duly installed by Brethren Fred Spitzer and Roy K. Miller. The latter brought the message. A meeting has been arranged to begin Oct. 17 and close with the love feast on Oct. 24. Several delegates represented our church at the regional conference in Roanoke, Va. A number of our children and young people attended Camp Peniel. A rally day service will be held on Oct. 10; Bro. DeLauter, our district fieldman, will deliver the message. A number of our members took advantage of hearing Bro. Ralph Schlosser, who held a two weeks' meeting at Myersville and at Brownsville.—Mrs. J. S. Bowlus, Jefferson, Md., Oct. 8.

#### Minnesota

**Root River.**—Brother and Sister James Ford of Wiley, Colo., took up the pastorate at this place in September. On Sept. 19, after the morning worship, dinner was served in the church basement and a grocery shower was given for the pastor and his family. On July 11 the loose offering, which amounted to \$40, was given to the young people of the church to help in their district project. During the second week in August two intermediates attended Camp Pine Lake. They brought back fine reports. Bro. Hartsough preached his farewell sermon here on Aug. 18. He and Sister Hartsough have taken up the pastoral work at Garber, Iowa. Our love feast will be held on Oct. 16.—Mrs. J. C. Tammel, Preston, Minn., Oct. 5.

**Worthington.**—We met in business meeting on Sept. 7. All church and Sunday-school officers were elected for the coming year. Bro. J. Schechter is our elder and pastor. On Sept. 26 promotion exercises and the installation of Sunday-school officers and teachers was observed at our church. Our love feast will be held on Oct. 10.—Mrs. H. H. Hauenstein, Reading, Minn., Oct. 1.

#### Missouri

**Peace Valley.**—We met in council on Oct. 3; Bro. P. L. Fike was re-elected as elder. Bro. Clarence Fike of Freeport, Ill., held a two weeks' meeting here in July. We decided to hold our love feast on Oct. 29. The men and the ladies' aid will meet at the church on Oct. 20 and work all day. The men are going to cut wood while the ladies will furnish dinner and do some needed work at the church. Our Sunday-school attendance has fallen off some since several families have moved away. We hope to have more move in and bring our attendance up. Two delegates attended the district meeting at New Hope, Ark.—Mrs. Ethel Broyles, West Plains, Mo., Oct. 5.

#### North Carolina

**Spray.**—At our recent council meeting the Sunday-school officers were elected and on Sept. 26 the teachers and officers for the coming year were installed. Our missionary circles continue to be quite active. They are sending money and other useful articles to our camps and have been doing community work also. Bro. Wang Tung visited our church on Aug. 26 and gave an interesting talk. We were fortunate to have Brother and Sister R. L. Sink of Rossville, Ind., with us for our two weeks' revival, beginning on Sept. 5. Their teaching and influence meant much to our church and community. Eight were baptized as a result of these meetings. We have been favored several times recently with messages from Bro. H. M. Landis of Danville, Va. Brethren Landis and Raymon Eller of Bassett, Va., were with us at our love feast on Sept. 26.—Mrs. Sam B. Thomas, Leaksville, N. C., Oct. 6.

#### North Dakota

**Pleasant Valley.**—We met in council on Aug. 29 for the election of officers. Bro. Ralph Petry of Surrey was chosen as elder. On Sept. 25 we held our all-day harvest meeting with Bro. Petry in charge of the morning and afternoon programs. A number of visitors were present from Cando. In the afternoon Bro. Petry

took care of a short council at which our Sunday-school officers were elected. We have been thinking of holding a series of meetings. Our love feast will be held on Oct. 15. We are glad to report that the attendance was very good this summer.—Mrs. Otto Wurgler, York, N. Dak., Oct. 8.

#### Ohio

**Beech Grove.**—Several of our boys and girls and young people attended Camp Sugar Grove this summer. The church voted for



### THANKSGIVING HOME MISSION OFFERING

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for General World-Wide Mission Work.

Please place this money to the credit of

..... Individual  
..... Class  
..... Sunday school  
..... Congregation  
..... District

Name of sender .....

Street or R. F. D. ....

Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date .....1943

Amount Enclosed \$ .....



the Sunday-school treasurer to pay two dollars of each camper's expense. We met in council on Sept. 6; Bro. Roy Honeyman was again elected as elder. On Oct. 3 we observed Christian education day with the Cedar Grove church. Mr. Kreider of the Hollarsburg school gave a message on the value of Christian education in the school. Bro. Edgar Petry, pastor of the Cedar Grove church, spoke on Christian education in the church, and Bro. E. S. Hollinger, pastor of our church, spoke on Christian education in the home. Several special musical numbers were presented. On Oct. 10 we will hold a special dedication service for the heifers that are to be used for relief work. Our love feast will be held on Oct. 16. Dr. A. R. Cottrell will be with us for the evening and morning services. There will be no breakfast this year because of the meat shortage. On Nov. 22 our evangelistic meetings will begin and continue for two weeks. Bro. John Wieand of Decatur, Ill., will be the evangelist. Regardless of the number of our boys who have been called to service, and the number of our people working in factories, our attendance has been good.—Mrs. Charles Baker, New Madison, Ohio, Oct. 4.

**Salem.**—At our council meeting the Sunday-school officers were elected for the new year. Miriam Wenger was appointed children's director. We received a spiritual blessing from the hymns sung by a men's quartet of Northridge on Aug. 22. A group from the church visited three homes of shut-ins and had worship services and singing on Sept. 26. Four more of our young men have recently gone to camp. Our love feast will be held on Nov. 12 at 7 p. m. Bro. John Grimley, pastor of the Pittsburgh church, will have the children's hour on Sunday morning.—Mrs. Earl Spitler, West Milton, Ohio, Oct. 8.

**West Milton.**—On Aug. 25 we had our council meeting and elected Sunday-school and church officers. Bro. Roy Teach was chosen as our elder. We were sorry to lose our former elder, Bro. Harley Coppock, but we hope the change of climate will improve Sister Coppock's health. Brethren Claude Coppock and G. L. Wine assisted in the business during this meeting. Charlotte Helstern is attending Manchester College. Bro. Ray Zook will be with us in our revival meeting in November. Each week our people are enjoying prayer meetings in various homes of the members. Two of our young men, Leonard Lutz and Mohler Filbrun, were licensed to the ministry. Pastor H. E. Helstern officiated at Fred Blackburn's funeral. On Oct. 10 our people went in a group to Potsdam to help them in their revival meeting, conducted by Bro. C. C. Sollenberger. The oldest member of our church, Mrs. Hester Pfeifer, has been very sick for the past several months.—Mrs. Irvin Furlong, West Milton, Ohio, Oct. 11.

**White Cottage.**—We met in business meeting on Oct. 5 with Elder J. D. Zigler in charge. Reports from our various boards and committees were heard and despite unavoidable handicaps the work is showing increased interest. Irregularity in church attendance has hindered our activities somewhat. Since our last report three letters of membership have been granted and one member has died. Our women's work has done a commendable piece of work during the year, making clothing and bedding for relief and canning fruit and vegetables. We have chosen Sister Edith Powell as our president. We held our love feast on Oct. 3, in keeping with world communion Sunday. An impressive installation service was conducted by our pastor on Oct. 3. We are placing in our church an honor roll for our young men in service; an appropriate service is being planned for this occasion. Some repair work is being done to our church and parsonage under the direction of the trustees. We were privileged to have as our guest speakers recently Brethren Elmer E. Neff and Paul F. Shrider.—Bertie A. Zigler, White Cottage, Ohio, Oct. 6.

**Woodworth.**—The summer months have been filled with activity and interest. The twenty-fifth anniversary of our organization was observed with our first pastor and his wife, Brother and Sister J. I. Byler of Martinsburg, W. Va., and Bro. Elmer Brumbaugh of Ravenna, Ohio, as the main speakers on an all-day program. During the first part of July Brother and Sister Truman Northup from Bethany Seminary led our vacation Bible school, in which much interest was shown by the church and community. The average attendance was sixty-five. The children contributed to China relief. We were fortunate in having a number of members present at each of our district conferences and camps during the summer. Commendable work has been done by the ladies in collecting soap and making supplies for the Castañer hospital in Puerto Rico. Young and old shared in harvesting and canning large quantities of beans and corn donated for Brethren Service. The B. Y. P. D. contributed substantially to the Youth Serves project of the district. Our Sunday evening meetings during July and August were hymn-fests and anthem-fests, led by a neighboring Mennonite, William McCormick. The attendance at all regular meetings has been good; on Oct. 3 twenty white-bound Testaments were given as rewards for perfect Sunday-school attendance for six months. The fall program of the church is well under way with a father and son banquet planned for the latter part of October and evangelistic services arranged for the first two weeks of November, with Bro. Wilbur Bantz of Toledo in charge. Our love feast will be held on Nov. 14.—Esther Garver, Youngstown, Ohio, Oct. 5.

**Wooster.**—The elementary department gave a children's program on July 25. There were eight in attendance at the intermediate camp and two at the leaders' training course held at

Camp Zion. Our members participated in the meetings conducted by J. J. Anglemeyer at the East Chippewa church. Our pastor filled the pulpit in the Smithville Lutheran church for union services on Sept. 18, and on Sept. 12 Miss Emma Collins, a Methodist missionary to India, gave an address at our church. Margaret Komhaus, a graduate of North Manchester last year, was with us several Sundays before leaving for Gary, Ind., where she will teach. Karl Hochstetter is enrolled in Manchester College. Bro. A. C. Wieand and son, David, were in our community while doing some research work. We had several other church visitors this summer. On Sept. 3 we were officially represented at district conference by two delegates. At the September council meeting Elder D. R. McFadden and Pastor George H. Sheets were re-elected for the coming year. Our pastor reported making eighty-nine calls, officiating at four weddings and three funerals in the past six months. Bro. J. A. Musser has been largely responsible for giving the church a new coat of paint. A new altar cloth appeared on the pulpit recently without the giver's identity. After a short illness, Sister Mary Bowser Brubaker died, and was buried on Oct. 1. Brethren Paul Bever and Dale Boyd were home on October furloughs. Fifteen of the women's workers met with Brother and Sister W. D. Fisher on Oct. 8, and a Brethren fellowship team spent the evening of Oct. 10 with Sister Anna Garner. Nov. 7 is planned as rally and home-coming day; the love feast will be observed in the evening with Bro. Edward Shepher of Sugar Creek officiating.—Miriam Hoff Fetter, Smithville, Ohio, Oct. 11.

### Oklahoma

**Washita.**—Our church met in council on Sept. 6 with Pastor Harley Stump in charge. The officers for the new year were elected. Bro. Albert Williams was elected elder. Bro. Russell G. West of Pampa, Texas, conducted our revival meeting Aug. 9-22. It was attended with good interest and we were each challenged to live a fuller spiritual life. On the closing Sunday of our revival we enjoyed a fellowship dinner in the church basement. Following the dinner we had a special council and an installation service for Brother and Sister Harley Stump, who were ordained to the eldership. Bro. Russell West was in charge of the installation service. Five persons were baptized as a result of the meeting. On Aug. 24 the delegates and others left for the district conference at the Pleasant Plains church. Bro. Stump was chosen fieldman for our district. Each Sunday a special candle service is held in honor of our seven young men in the service. The district of Oklahoma, Panhandle of Texas and New Mexico has purchased a permanent camp near Cordell for the summer camps. The young people of the district will take it upon themselves to carry the load of raising the funds to pay for the camp site. The first conference was held on the campground Sept. 24-26. Several churches were represented. Saturday was cleanup day; in the afternoon a young lady was baptized in the lake on the campground. On Sunday regular church services were held, a basket dinner served at noon, and our love feast observed in the evening.—Lula Brubaker, Cordell, Okla., Sept. 28.

### Oregon

**Ashland.**—We met in council with Elder George Shade presiding. A report was given of the mission work in Medford; a building has been moved and will be remodeled, with an addition built on, to be used as a church. Bro. Shade was retained as elder. Pastor Ward Pratt and family are to remain in charge of the Ashland-Medford work another year. The monthly letter to men in service, nonresident members, and prospective members is to be continued. Christian education week was a day for community visitation. A team of nine, including four young people, visited about thirty families who do not attend church. Our love feast will be held on Sunday evening, Nov. 7, at the Ashland church. A B. Y. P. D. evening service was launched on Sept. 26 with eleven young people present for the installation of officers. A church at work conference is to be held with the Grants Pass church during November. The women's work of Ashland-Medford has canned 180 quarts of pears and eighty-seven quarts of tomatoes and will make pear butter yet for the C. P. S. camp at Waldport.—Mary E. Pratt, Ashland, Oregon, Oct. 1.

**Grants Pass.**—The ladies' aid has been working on layettes, tying comforters and repairing clothing for relief purposes. They have also been canning fruit and vegetables for the C. P. S. camp at Waldport and for our pastor, who will soon be with us. The M. M. Ainsworth family invited the church group to their home for a fried chicken dinner on Aug. 15. Our offering for La Verne College was \$17.50. Our council was held on Sept. 5 with Bro. George R. Shade presiding. The officers were elected; Bro. Shade was retained as elder. Our pulpit is being filled by the home ministers, Brethren Shade, R. C. Flory, and C. D. Fager, until our pastor, I. M. McCune of Irricana, Alta., Canada, arrives. The church had a potluck dinner at the home of C. D. Fager on Sept. 19. The homebuilders, including the men, gave a program in the afternoon. Our China Relief offering taken on Sept. 26 amounted to \$75.60.—Teckla Olsen, Grants Pass, Oregon, Oct. 4.

**Newberg.**—We met in council on Sept. 19 with our elder, Ralph R. Hatton, presiding. All officers for the year were elected. After the business session Bro. Fred Burkelt was anointed by Brethren Hatton and D. C. Snider. Our love feast will be held on Nov. 7. We welcome all who are able to be with us.—Gussie V. McPherson, Newberg, Oregon, Oct. 8.



### Pennsylvania

**Ambler.**—On Sept. 14, 1840, John Reiff granted some land for the building of a church. Now we celebrate the one hundred and third anniversary of the founding of the Ambler church. Oct. 31, 1943, marks the ninety-eighth birthday of his daughter, Sister Amanda R. Kratz, whose life is integrally connected with this church. Her Sunday-school class, taught by other teachers, continues to send her weekly reports of attendance and activities. She will be remembered as one who taught teacher training classes for years. Mr. and Mrs. William Layman celebrated their golden wedding anniversary. Their children and many friends participated in this occasion. Our elder, Bro. Irvin S. Hoffer, presided at the Sunday-school and ministerial meeting held in our church. Our guest speaker was Elder Edward K. Ziegler. Prof. Paul Yoder was our guest speaker on Juniata Day. Our love feast was held on the evening of Oct. 3. Two members have been added to the church. Pastor Luther Harshbarger is dean of the community school of religion which is being held in Ambler.—Elizabeth R. Blough, Hatfield, Pa., Oct. 5.

**Annville.**—Our church met in council on Sept. 13 and various matters of business were discussed. Our Sunday-school officers were approved. One letter of membership has been granted since our last report and one member received into church fellowship. On Sept. 19 our Sunday-school teachers were elected. On Sunday evening, Sept. 26, our church chorus participated in a musical program at the Chiques church. Rally day services were held in our Sunday school on Oct. 3 with a good attendance; our guest speaker was Bro. Harry Dohner of the Akron church. He also preached at the morning worship services. An all-day meeting will be held at the Annville house on Oct. 24. Our fall love feast will be held at Annville Nov. 13, 14, beginning at 1:30 p. m. Our evangelistic meeting will be conducted by Bro. Ralph Jones.—Sarah Winters, Cleona, Pa., Oct. 3.

**Boiling Springs.**—On Sept. 30 we held our business meeting with our elder, Bro. J. Albert Cook, presiding. The treasurer's report showed a balance of \$240.56. Bro. J. Lloyd Nedrow and wife from Mechanicsburg were present to help elect an elder. Bro. Cook was elected for a term of three years. We plan to hold a rally day service on Oct. 24. Our love feast will be on Oct. 31, with the sermon at 10:30 a. m. and the communion at 7 p. m.—Maude Dittmer, Boiling Springs, Pa., Oct. 4.

**Chiques.**—Our home-coming meeting, held Sept. 12 at the Chiques house, was impressive and long to be remembered. Our delegates, sent from both Sunday schools to the Labor Day Sunday-school meeting at Palmyra, gave us full reports. On Sept. 26 a Hindu evangelist gave us a missionary message at the Chiques house; a musical program was rendered to a capacity audience in the evening. Sunday-school officers and teachers have recently been elected. The sisters were busy canning for the C. P. S. camps during the summer. In the evening of Oct. 17 a special meeting will be held at the Mt. Hope house with Brethren Graybill Hershey and David Snader as the guest speakers. Our love feast will be held at the Mt. Hope house Oct. 26, 27. We expect to begin a revival at the Mt. Hope house on Nov. 7 with Bro. Abram N. Eshelman as evangelist. Since our last report we have lost one sister by death.—Fanny Z. Shearer, Manheim, Pa., Oct. 4.

**County Line.**—During the summer our Sunday-school and church services were well attended. The B. Y. P. D. membership is not so large but the interest is good. Our church held a corn roast at Camp Koosler Lake. Members from several neighboring churches enjoyed the evening with us. The ladies' aid

held its annual outing at the same place, and at that meeting it was decided to send more clothing for relief, and foodstuffs and sheets to Camp Kane. Another project of the women is to make small shoes from discarded felt hats, to be sent to refugee children. On Aug. 29 Bro. Don Snider and wife told of the work done in C. P. S. camps and showed slides of Puerto Rico and China. Our council meeting will be held on Oct. 17, at which time Sunday-school and church officers will be chosen.—Mrs. Otis H. Saylor, Stahlstown, Pa., Oct. 6.

**Germantown.**—Since our last report the ladies' aid society has equipped the kitchen with a hot water heater and cooking utensils. They have also furnished the dining room with dishes and have completed the washrooms for the men and women. Twelve have been baptized by Bro. Waltz, one of the women having been a regular attendant of the Sunday school for twenty-two years. The junior choir is using new robes, which add to their effectiveness during the worship service of the church. Our love feast will be held Nov. 14 at 7 p. m.—Myrna M. Kreider, Philadelphia, Pa., Oct. 5.

**Hatfield.**—Our congregation met in council on Sept. 25 with our elder, Bro. Norman Frederick, presiding. A goodly offering was lifted to replenish our church treasury. Our love feast will be held on Nov. 13 at two and six o'clock in the Hatfield house. A revival meeting will be held in the Lansdale house in the near future, as well as at Hatfield. Our Bible institute will be held next spring. Our church and Sunday-school officers were elected at this council. A fair representation was present and business was disposed of in a Christian manner.—J. Herman Rosenberger, Souderton, Pa., Sept. 27.

**Hooversville.**—We met in council on Sept. 19 and the yearly election of officers was held. Bro. W. D. Rummel was elected elder. Two members were chosen to serve as delegates at district meeting. It was decided that we should have services on a few evenings preceding our love feast. Bro. A. L. Rummel, pastor of the Pleasant Hill church, has consented to give his services, beginning Oct. 20 and closing with our love feast on Oct. 24.—Mrs. Kenneth R. Blough, Holsopple, Pa., Oct. 7.

**Jennersville.**—On July 4 our pastor delivered the morning sermon; after a basket lunch Bro. James M. Moore of Lititz brought an inspiring message. Five new members have been added to the cradle roll. Aug. 9-21 we held a vacation Bible school under the direction of Pastor Samuel W. Longenecker. It was the first school of its type that our church has sponsored. We set the attendance goal at fifty and reached it. With the untiring efforts and splendid co-operation of the teachers, parents and pupils, the school was definitely worth while. Our closing program was held on the last Friday evening with Bro. James Eshleman as the guest speaker. On Sept. 8 we met in council. The Sunday-school treasurer reported a nice amount in the treasury. It was decided to use part of this money to renovate the classrooms and purchase necessary equipment. The treasurer of the building fund also gave a good report. The building committee is endeavoring to pay half of the debt on the parsonage by the first of the year. Several of our young men have been called into service. The attendance has been very good, especially for the church services.—Mrs. F. H. Kauffman, Coatesville, Pa., Sept. 28.

**Johnstown, Roxury.**—During the summer months we united with the local Methodist and Evangelical congregations in Sunday evening services, which were very well attended. Our church was well represented at the various camps at Camp Harmony. During Harmony assembly week many of our members attended a large number of the services. Our junior choir, re-

## Announcements . . .

### LOVE FEASTS

**California**  
Nov. 7, 6:30 pm, Covina.  
Nov. 14, Reedley.  
Nov. 14, 4 pm, Los Angeles, Belvedere.  
Nov. 14, 4 pm, San Bernardino.  
**Colorado**  
Nov. 14, Fruita.  
**Florida**  
Nov. 14, Seneca.  
**Idaho**  
Nov. 7, Nampa.  
**Indiana**  
Nov. 6, Burnettsville.  
Nov. 6, English Prairie.  
Nov. 6, Pyrmont.  
Nov. 7, 7 pm, Four Mile.  
Nov. 7, 7:30 pm, Cart Creek.  
Nov. 8, Walnut.  
Nov. 8, Wawaka.  
Nov. 8, Yellow Creek.  
Nov. 8, 7:30 pm, Wabash City.  
Nov. 15, Osceola.  
Nov. 15, 7 pm, Blue River.  
Nov. 22, Bremen.  
Dec. 6, Flora.

**Iowa**  
Nov. 7, 8 pm, Union Ridge.  
Nov. 25, 7:30 pm, Garrison.  
**Kansas**  
Nov. 7, Hutchinson.  
**Maryland**  
Nov. 7, 6:30 pm, Monocacy.  
Nov. 13, 2:30 pm, Piney Creek.  
Nov. 13, 14, 4 pm, Welty.  
Nov. 14, Sharpsburg.  
Nov. 14, Thurmont.  
Nov. 14, 6 pm, Myersville.  
Nov. 14, 6:30 pm, Frederick City.  
Nov. 14, 6:30 pm, Westminster.  
**Missouri**  
Nov. 17, 8 pm, Cabool.  
Nov. 23, Mountain Grove.  
**Ohio**  
Nov. 6, 7 pm, Happy Corner.  
Nov. 6, 7:30 pm, Sidney.  
Nov. 7, 10:30 am, Wooster.  
Nov. 12, 7 pm, Salem.  
Nov. 14, Woodworth.  
Nov. 14, 7 pm, Brookville.  
Nov. 20, Beaver Creek.  
Nov. 20, East Dayton.  
Nov. 21, 7 pm, West Milton.

Nov. 28, Canton.  
Nov. 28, 6:30 pm, Akron.

### Oregon

Nov. 7, Ashland-Medford at Ashland.  
Nov. 7, Newberg.  
Nov. 25, 7:30 pm, Mabel.

### Pennsylvania

Nov. 6, 1:30 pm, Welsh Run.  
Nov. 6, 2 pm, Mechanic Grove.  
Nov. 6, 7, 1:30 pm, Latimore house, Upper Conewago.  
Nov. 6, 7, 1:30 pm, Richland.  
Nov. 7, all day, Palmyra.  
Nov. 7, Ephrata.  
Nov. 7, Everett.  
Nov. 7, Free Spring.  
Nov. 7, Martinsburg.  
Nov. 7, 10:15 am, Shrewsbury.  
Nov. 7, 6:30 pm, First church, Philadelphia.  
Nov. 7, 6:30 pm, Johnstown, Walnut Grove.  
Nov. 7, 7 pm, Beachdale.  
Nov. 7, 7 pm, Dunning Creek, Holsinger house.  
Nov. 7, 7 pm, Madison Ave., York.  
Nov. 7, 7 pm, Martinsburg.

Nov. 7, 7 pm, Norristown.  
Nov. 7, 7 pm, Plum Creek.  
Nov. 7, 8, West Greentree, Greentree house.  
Nov. 9, 7 pm, Greencastle.  
Nov. 13, 2 pm, Hatfield.  
Nov. 13, 14, 1:30 pm, Annville.  
Nov. 13, 14, 1:30 pm, Myers-town.

Nov. 14, East Petersburg.  
Nov. 14, Lititz.  
Nov. 14, 7 pm, Germantown.  
Nov. 14, 7 pm, Tire Hill.  
Nov. 21, 6:30 pm, Mechanicsburg.

### Virginia

Nov. 6, Mountain Grove, Brooks Gap.  
Nov. 6, 5:30 pm, Laurel Branch.  
Nov. 7, 7:30 pm, Summit.  
Nov. 13, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 14, 6 pm, Elk Run.  
Nov. 14, 7:30 pm, Pleasant Valley.  
Nov. 21, 7 pm, Beaver Creek.

### Washington

Nov. 26, Sunnyslope.



cently organized, made its initial appearance at the morning service of July 18. Our pastor was recently elected elder of the Pleasant Hill church. During our pastor's vacation in July the pulpit was filled by Bro. Hess and Bro. Seese. After the evening service on Sept. 12 we met in council and the officers for the church and Sunday school were elected. Our guest speaker at the morning service on Sept. 19 was Rev. B. R. Smith, pastor of the United Brethren church at Philipsburg, Pa. On the evening of Oct. 3 we held our love feast. In the morning we observed rally day in our Sunday-school and church services. The installation of all new church and Sunday-school officers and teachers will be held on Oct. 10. During this year we have paid a considerable amount of our church debt, and all contributions and offerings are coming in very well. Various classes in the Sunday school have been raising money for the building fund.—Mrs. John Brannen, Johnstown, Pa., Oct. 5.

**Johnstown, Walnut Grove.**—This church is open for two services each Sunday. During the year thirty-five were received into church fellowship. Our Sunday school has an enrollment of 660. At our September council meeting Pastor J. A. Robinson was re-elected elder for another year. Our vacation Bible school was directed by Mrs. Fern Page and Mrs. J. A. Robinson. There was an enrollment of 157. Projects of the school were making toys for the children's home and comforters for Camp Harmony. They also made a flag and stand for the junior department. The school closed with a program and picnic dinner. The women's work held five meetings during the year. One meeting was in the form of an old clothes shower; a bundle of clothing was required for admission and these were used for European relief. Following this meeting the women met each Wednesday to mend, clean, and pack the clothing. The clothing that could not be repaired was sewed into comforters. The results of this work were 465 pounds of clothing, bedding, shoes, and soap. This church will entertain the Western District of Pennsylvania at a convention Oct. 27, 28. Our love feast will be held Nov. 7 at 6:30 p. m. Our revival campaign for 1944 will be held Feb. 20—March 5 under the direction of Bro. Rufus P. Bucher.—C. T. Noffsinger, Johnstown, Pa., Oct. 11.

**Mercersburg.**—We are looking forward to our annual Sunday-school meeting on Oct. 24. The theme will be Sowing. Brethren Paul Newcomer of Spring Grove and Samuel Wolgemuth of Waynesboro will be the speakers. Sister Kerren Fisher of Welsh Run will address the children. Our series of meetings will be held Nov. 14-28 with Bro. Hiram Gingrich of Lebanon as the evangelist.—Mildred E. Hege, Mercersburg, Pa., Oct. 4.

**Newville.**—We met in council on Sept. 20 for the yearly election of Sunday-school officers. Bro. Krall, our new minister, and wife will serve as delegates to the district meeting. Oct. 17 is the date set for our love feast. Elder P. H. Sanger of the Midway congregation will conduct our evangelistic services Nov. 14-28.—Luella Cohick, Newville, Pa., Oct. 3.

**Norristown.**—The interest in the work of the church continued during the summer. The prayer service and evening services continued with a good attendance. At various times guest speakers were with us; some were Sister H. Stover Kulp, Dr. Hart, Rev. Freeman Schwartz, Rev. Lee Lantz, Mr. George Clasen and Mr. Kenneth Brown. Sept. 26 was rally day and harvest home Sunday with an interesting program and a good attendance. In the evening we were favored by having Mr. Lugt Boccelli, a blind gospel singer, as guest soloist. Our love feast will be held Nov. 7 at 7 p. m.—Emma N. Cassel, Norristown, Pa., Sept. 27.

**Oakdale.**—Our elder, Bro. J. H. Wimmer, presided at our council meeting on Sept. 7, the purpose of which was to elect officers. The reports given were interesting and showed the progress made during the past year. Bro. W. K. Kulp from Center Hill gave us seven helpful messages during the week of Sept. 13. Much time was spent during that week by Bro. Rosenberger and Bro. Kulp in visiting the homes of the community. In the afternoon of Sept. 19 sixteen young people were baptized in Mahoning Creek by Bro. Rosenberger. In the evening the love feast was conducted by Bro. Kulp. A group met recently and cleaned the interior of the church. Some repair work was also done. The floor in the auditorium has been given two coats of paint. Our service flag now has eighteen stars. Books entitled Strength for Service to God and Country are being mailed as Christmas gifts to our boys in service. Our pastor will have charge of the promotion and installation services. The plans are all made for the district conference to be held here Oct. 1.—Helen I. Snyder, New Bethlehem, Pa., Sept. 29.

**Salisbury.**—We observed rally day on Sept. 26. A very substantial increase in attendance was manifest. Pastor A. Jay Replogle preached five very able sermons the week previous to our love feast on Oct. 3. Four persons were added to the church by baptism, three by letter, and two from another denomination. Our council meeting convened Oct. 7; delegates were elected to district meeting, which will be held at the Walnut Grove church, Johnstown, Oct. 27, 28. It was decided to lift a special offering for Juniata College on Oct. 24. The election of officers in the women's work resulted in Sister Cora Engle as president. A fellowship supper will be held Oct. 15. The church decided to send a devotional book, Strength for Service to God and Country, to all the drafted young men from our congregation.—Mrs. P. S. Davis, Springs, Pa., Oct. 11.

**Shade Creek, Gahagen.**—In July we had a splendid Bible school with an average attendance of forty. In August Pastor Jacob Dick held a two-week revival meeting. Two girls joined the church. Bro. Lawrence Bianchi of Park Hill spent a Sunday

with us, giving the morning and evening messages. Sister Ida Shumaker challenged us with real life stories of her doll collections and the opening of the door of India to Christianity. We have a new set of lights and the members recently gave a day's wages for the building of a flue. We have decided to take advantage of the offer for early club subscriptions to the Messenger.—Edna Ott, Windber, Pa., Oct. 11.

### Tennessee

**Liberty.**—We met on Sept. 25 for our love feast; the church was very well represented. Bro. Jackson gave us a spiritual message on Sunday morning and evening. We hope for a busy spiritual year together and for many added to the church.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Sept. 29.

**Pleasant Valley.**—We met on Sept. 18 for a business meeting with Elder J. B. Hilbert in charge. Since this was the annual visit meeting, the deacons gave their report. Plans for our love feast were made. It will be held on Oct. 16. Officers for another year were elected; Bro. Hilbert was retained as elder and Bro. George Slagle as pastor.—Mary Fitzgerald, Jonesboro, Tenn., Sept. 28.

### Texas

**Nocona.**—Bro. H. D. Michael came to Nocona on Sept. 1 to serve as the pastor. He had served but a month, including conducting a two-week revival meeting, when the Brethren Service Committee made final arrangements for him and Mrs. Michael to go into Mexico to oversee the work being done there by sixteen young men and women in a health and goodwill project. The Nocona church very graciously released them to proceed to Mexico. They left on Oct. 4 and for the present may be addressed at Miacatlan, Morelos, Mexico.—Mrs. H. D. Michael, Nocona, Texas, Oct. 3.

### Virginia

**Harrisonburg.**—We are encouraged in the spiritual growth here, even though we do miss our large number of young people who have been called to service. Visiting ministers who brought to our church excellent messages this summer were Dr. W. J. Gifford of Madison College; Dr. J. M. Henry, Prof. Morley Mays and Bro. C. S. Ikenberry of Bridgewater College; Bro. Warren Bowman of Washington, D. C.; and Bro. J. Clyde Forney of Roanoke. The Forneys and Bowmans attended the Massanetta Bible conference, which is held near here each year under the auspices of the Presbyterian Church. Bro. Forney preached the sermon on Church of the Brethren day, which has become an annual affair of the conference. Our Sunday morning sermons for the summer were a series on the Sermon on the Mount. Camp Bethel had a good representation of our younger folks. Our vacation Bible school in August was well attended and the closing program showed good work done. Bro. Ernest Lefever, a student at Bethany Seminary, was in our church in June to arrange for a leaders' peace conference, which was held the latter part of July. A number of additions by baptism and by letter have been made to our church. The union evening services of our city were held in the Presbyterian church. Our church was in charge of the service on Aug. 8. The group who attended the regional conference brought back inspirational thoughts from Dr. E. Stanley Jones. Our church people enjoyed open house with the Bowmans on Sept. 12. Our work is being organized and plans are in the making for the beginning of the church year.—Mrs. A. Fred Cline, Harrisonburg, Va., Sept. 28.

**Midland.**—We met in council on Sept. 11 with our elder, Bro. John Hinegardner, in charge. Several officers were elected and Bro. Hinegardner was retained as elder. We decided to start our services an hour later during the three winter months. Sunday school will meet at eleven o'clock and preaching at twelve o'clock. Our young people are getting the winter wood prepared for the church. Bro. Frank Carper from Palmyra, Pa., held our revival meeting July 18-25. Five young girls were baptized. Our love feast will be held at the Mt. Hermon church on Oct. 9.—Mrs. William Long, Bealeton, Va., Sept. 30.

**Pleasant Valley.**—We met in council on Aug. 14. A number of business items were discussed, after which the officers for the Sunday school were elected. Our Sunday school will begin at eleven o'clock and preaching at twelve o'clock during the winter months. Bro. Howard Keiper of the Middle River church held a successful evangelistic meeting at our church Aug. 15-29. We had special music from neighboring churches or our own church nearly every night. Our love feast will be held on Nov. 14 at 7:30 p. m. Our observance of the Lord's Acre day will be held on Thanksgiving Day. A picnic lunch will be served at noon and the reports and program will follow.—Marie Bosserman, Weyers Cave, Va., Oct. 8.

**Timberville.**—Rally day was observed in our church on Oct. 3 with Bro. J. M. Henry of Bridgewater as the guest speaker. The offering of \$190.70 was received for the work of the weekday school of religion in our public schools. The Friendship Bible class conducted the Sunday school at the local labor camp during several months in the summer. The tri-congregational B. Y. P. D. week-end retreat was held at Camp Wakeman on Aug. 7, 8. Betty Hoover was elected president of our B. Y. P. D., with Howard Ikenberry as adult adviser. We plan to meet on the first and third Sunday evenings during the coming year. A number of boys, girls and young people attended Camp Bethel this summer. Several people from our church attended the regional conference held in Roanoke, Va., and brought back reports of the impressive addresses given by E. Stanley Jones. On Sept. 26 we were



pleased to have the male quartet lead the worship in sacred music, and also to have with us our former elder, L. M. Clower, who brought a brief message. On our Sunday bulletins we print the name and address of one of the boys in service and ask members and friends of the church to write to him during the week. We are trying to keep in touch with the thirty-six boys from our congregation who are in service. A committee has been appointed to send Christmas greetings to the boys from our community who have been drafted. Bro. Joseph W. Miller, our presiding elder, preaches for us on each fourth Sunday morning. All other appointments are in charge of our pastor, S. D. Lindsay. Our revival will be held March 9-19 with Bro. Charles D. Bonsack as evangelist. The union Thanksgiving service will be held in the Reformed church with our pastor delivering the sermon. Our home-coming will be held on Nov. 28 and Bro. Oscar S. Miller, a former pastor here, will preach in the morning. A basket lunch will be served. We invite friends and all former members to meet with us in this home-coming. In a recent council the church authorized improvements to be made at the parsonage. A piano was presented to the children's department by Mr. and Mrs. Lester Huffman. Our membership report for the year reveals a gain of sixteen by baptism and three by letter. We lost five by letter and two by death.—Mrs. Galen Flory, Broadway, Va., Oct. 8.

**Valley Bethel.**—Our two-week revival meeting began on Sept. 6 with Bro. E. A. Lambert of Cherry Grove, W. Va., as evangelist. He preached very inspiring sermons to small but attentive audiences, and two new members were added to the church. The love feast was held on Sept. 18, with thirty-two members attending. On Aug. 22 we had a vesper service and campfire, which ended with antiphonal singing. Bro. A. H. Miller of Bridgewater was with us on Aug. 1 and spoke on the meaning of Brethren Service. Some of the ladies of the community have been canning vegetables for Camp Lyndhurst. A peace program is being planned for the next aid society meeting.—Genie Bussard, Bolar, Va., Sept. 30.

#### West Virginia

**Beaver Run.**—We met in council on Sept. 26 with Bro. A. S. A. Holsinger presiding. Bro. Holsinger was re-elected elder. One letter of membership was received. Bro. A. R. Showalter, pastor of the Keyser church, conducted our revival July 19—Aug. 1, closing with the love feast. Four were added to the church by baptism. Bro. Showalter has conducted two successive and very successful revivals in our church. The B. Y. P. D. meets each first and third Sunday evenings. An offering is lifted each first Sunday at the morning service for C. P. S. camps.—Luella M. Bailey, Burlington, W. Va., Oct. 4.

**Shiloh.**—We were fortunate in securing Bro. Kenneth Hartman and wife for our summer pastors. They came to us from Bethany Seminary. They accomplished some great things in getting our church reorganized. Bro. Hartman held a two-week revival meeting and two young people were baptized. On July 18 a two-week vacation Bible school began. There were thirty-five enrolled. It was conducted by Brother and Sister Hartman, assisted by the writer. Bro. Hartman organized our local church cabinet, which is doing fine work. We are having preaching every Sunday. Our church council was held on Sept. 18 with Bro. H. F. Wilson as moderator. It was followed by our love feast on Sept. 19, which was also in charge of Bro. Wilson. Fruit and vegetables are being canned for the C. P. S. camps by the women. We are having a very good attendance at Sunday school and at the young people's meetings.—Helen Wilson, Kasson, W. Va., Oct. 6.

**Smith Creek.**—Bro. O. F. Bowman of Harrisonburg held a revival meeting in the Reeds Creek church. As a result one was baptized. The meeting was well attended and the interest was splendid. At the close of the meeting the love feast was held with Elder Bowman officiating. Pastor E. A. Lambert held meetings for four nights at the North Fork Flats schoolhouse and the Friends Run schoolhouse. One was baptized and all members seemed greatly strengthened. Elder Bowman held the revival meeting Aug. 7-15 at Buffalo Hills. Two young men were received into the church; the attendance was good. Pastor Lambert preaches here once each month. A revival meeting was held Aug. 18-28 at the Hammer church by Bro. Olen S. Lantz. Five were baptized. The attendance seemed to grow throughout the services. Five persons transferred their membership to our church. At the close of the meeting the love feast was held with Elder Bowman officiating. A vacation church school was held this summer. Pastor Lambert conducted a series of meetings Aug. 1-15 at the Smith Creek church. Two were baptized. Large crowds attended each service and all were inspired with the messages. A vacation church school was held along with the revival. Several sisters in the congregation were instructors. We are planning to have our love feast sometime in October.—Lera Blanch Lambert, Cherry Grove, W. Va., Sept. 28.

#### Wisconsin

**Chippewa Valley.**—We held our fall council on Sept. 26 with Pastor Mark Burner presiding. A good financial report was given. Bro. D. D. Funderburg was elected elder for the coming year. The attendance at church and Sunday school has been good during the summer. Our love feast was held on Oct. 1. Sister Burner is recovering from her operation and is able to be back with us. We appreciate the willingness of our pastor and pray for the co-operation of all in the work here.—Blanche M. Scott, Mondovi, Wis., Sept. 30.



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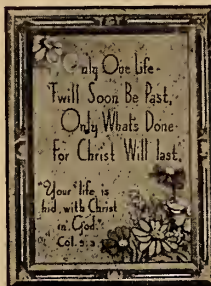
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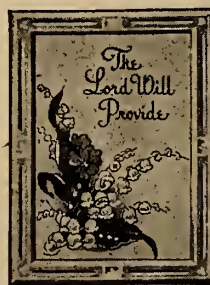
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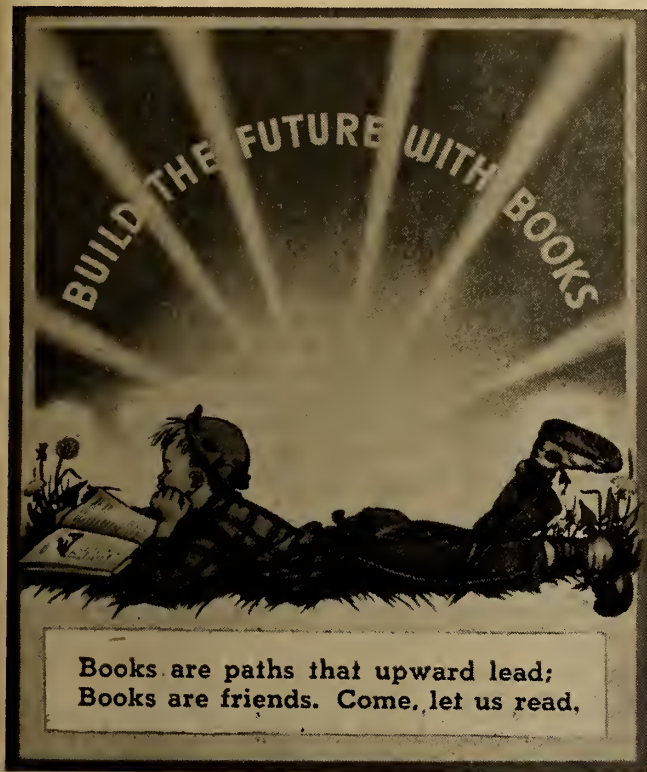


# GOSPEL MESSENGER

Volume 92

November 13, 1943

Number 46



## THE WORLD REPUBLIC OF CHILDHOOD

The children of today will tomorrow face great opportunities and tremendous responsibilities. The manner in which they face both will depend upon the imaginative spur received in these years of childhood. It was thirty-two years ago that a certain author-illustrator began the making of books now famous out of two convictions: one, the necessity of mutual respect and understanding between people of different nationalities if we are ever to live at peace on this planet; and two, that a big theme may be comprehended by children if it is presented in a way that holds their interest and engages their sympathies.

"Yes, children's books keep alive a sense of nationality; but they also keep alive a sense of humanity. They describe their native land lovingly, but they also describe faraway lands where unknown brothers live. They understand the essential quality of their own race; but each of them is a messenger that goes beyond mountains and rivers, beyond the seas, to the very ends of the world in search of new friendships. Every country gives and every country receives—innumerable are the exchanges—and so it comes about that in our first impressionable years the universal republic of childhood is born" (Paul Hazard in *Books, Children and Men*).

Excerpt from an editorial by Bertha E. Mahoney, *The Horn Book*. Used by permission.

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## Around the World...

Iowa has the largest number of publicly controlled junior colleges of any state. Nine of those closed during the past year.

More than 140,000 prisoners of war now are confined in fifty-six permanent camps in the United States, with German prisoners outnumbering the Italians by about three to one, Secretary Stimson reported Oct. 21.

Gifts to the American Mission to Lepers were \$52,726 greater this year than last, according to the report of the president of the organization, William Jay Schieffelin. About twenty per cent of the stations are in occupied territory and four per cent more are on the borderline.

President Raymond Walters of the University of Cincinnati in a survey shows that of ninety-five women's colleges queried nearly two thirds reported increases in enrollment of from five to thirty-five per cent, while almost all the rest held their 1942 level.

Of the 28,200 persons killed in automobile accidents last year, 5,640—one in five—had been drinking. Summaries show that one out of every nine drivers and one out of every six pedestrians who were involved in fatal traffic accidents last year had been drinking.

Georgia has begun a complete revision of her prison system. A report recommends that all corporal punishment and the use of chains and leg irons be prohibited, and that no prisoner be required to wear stripes except as punishment for infraction of prison rules.

Evidences of a spiritual oneness among the various religious groups on the global battlefronts of the united nations is reported by Rev. William Pugh, representative of Protestantism in the United States now on a tour to the various fronts. From New Delhi, India, he cabled: "I find people everywhere looking to the American churches for inspiration to build the future world on principles of the gospel of brotherhood and goodwill. It is the greatest opportunity of history."

"Would you like to see the war end today?" This is the question now being asked of Americans and Britishers by members of several pacifist and nonpacifist organizations.

Every day that the war continues, thousands are killed in battles and in civilian bombings, while thousands more starve because our food blockade prevents relief that humane people are ready to give. Europe's people have no more faith in Hitler, yet they fear "unconditional surrender" even more. Soldiers are cracking up mentally and physically from strain. The moral degradation seen in increased callousness to human suffering is more complete as war drags on, carrying men farther away from the spirit which must prevail at the close of hostilities if real peace is to be established. "Victory in the last war condemned the young men of this generation to death by the retribution it fostered," says the Friends Peace Board of North England, "and have we any assurance that victory in this war will not condemn the next generation to the same fate?"

These facts and others are being pointed out by the Fellowship of Reconciliation, the War Resisters League, the Society of Friends, the National Council for the Prevention of War, the Peace Now Movement, and others, in a great negotiated peace campaign. The war can end in victory for one side or the other with the surety of an imposed peace—and the guarantee of more war which that provides. It could be a stalemate with each wearing the other down without decisive gain—China and Japan.

A negotiated peace could start with the United States announcing its peace aims clearly and openly, and inviting all peoples to send their chosen representatives to a conference for making a peace based on justice and the best welfare of all peoples. An informal campaign is being furthered by the spread of congressional petitions obtainable from all the above groups, and citizens all over the country are securing signatures.

The office of the Peace Now Movement, at 15 East 40th Street, New York City, is a clearing house for all kinds of publicity materials available at cost. A generous sample packet together with material for speeches, manual for action, etc., is being supplied to anyone upon written request. The packet is a guide to a wealth of excellent suggestions, resource material and publicity material.

President Roosevelt was recently presented with a goodwill message written by hand in elaborate script and bearing the signatures of twenty-two teachers and 207 high school students in Durazno, Uruguay. The book was brought to the United States in person by Mrs. Maria Emilia Castellanos de Puchet, director of the Instituto Magisterial of Durazno, who visited some of our educational institutions.

Experiments in making quinine from the bark of the Quinquina tree in the Congo are proving successful. It is hoped that before long the Congo will supply all the quinine needed in that country.

A one-man drive to Christianize German prisoners of war in this country has been started by F. Willis Jenks, Waterloo, Iowa. He has collected 300 pounds of used German Bibles and hymnbooks for shipment to Camp Hearne, Texas.

Seventy educators, representing twenty-nine of the united nations, as well as leading educational organizations in this country, met in September at Harpers Ferry, W. Va., to plan an over-all program of international education.

Stanley W. Tefft, an aerial gunner from Toledo, Ohio, disclosed today that natives made Christians by American missionaries before the war on a South Pacific island had won seven converts among navy fliers who had been shot down in combat with the Japanese.

The Metropolitan Life Insurance Company has estimated that by 1942 the increase in the birth rate since the low point in 1933 has produced 2,000,000 more children than would have been born at the 1933 rate. The indications are that even more children will be born in 1943 than in 1942, and that the high rate will continue for a part of 1944.

Twelve teachers of English from Costa Rica, Ecuador, Guatemala, and Honduras are now studying in the United States under the auspices of the division of cultural relations of the department of state, assisted by the division of inter-American educational relations of the United States Office of Education.

From the ranks of the retired—farmer to missionary—are coming teachers to keep many Pennsylvania schools open. They are volunteers empowered by a 1943 act to teach under a special emergency certificate for the duration of the war. Already in service to help ease the critical teacher shortage are some five hundred persons.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

NOVEMBER 13, 1943

Number 48

## ... Editorial ...

### Restraint and Constraint

BOTH are necessary in a well-ordered life, human nature being what it is, but the more there is of the latter, the less there need be of the former, and the sweeter and healthier the life will be.

Children must be restrained until they can be constrained and older folks too, quite often, but the constant effort should be to supplant the former with the latter, as far and as fast as possible.

The latter was the controlling force in Paul. "The love of Christ constraineth us," he said. It is easy to keep from the wrong when such a powerful motive as that is impelling you toward the right.

E. F.

### The Strain on Consistency

JESUS spoke his woes against the Pharisees because they said much but did little, were anxious for the chief places, failed to discern the real values, and were utterly blind to new truth. Since the Master's day Christian folk have not ceased to criticize the Pharisees.

We often do this, little realizing that with respect to the world we also are too prone to profess more than we are ready to do. In normal times the discrepancy between profession and performance may be lightly regarded, but not so in a time of testing. It is then that great strain is placed on consistency. This happens for the simple reason that from the one to whom much seems to be given, much is also expected.

Whosoever elects to challenge the mores of his times puts himself on the spot in everything that he does. The public soon notes whether the objector's concern is confined to a single segment of life, or whether his faith calls for inclusive righteousness. Of course, there is nothing new about compartment living, but he who is conscientious about one area of life is but fooling himself if he

fails to understand that a critical world expects him to be conscientious in all relationships.

Respect for a position of conscience rests on reason and consistency. Does the position taken make sense to those who approach it without the bias of teaching or the coloring given by a special background? But even where this is not at once evident, respect is given if sincerity is shown in the consistency of one's living. Thus respect for a position of conscience is not something which can be demanded. It must come of free will, and to do so it must be earned.

H. A. B.

### When the Boys Come Back

THE most unwelcome feature of this whole wretched business is that some of them are not coming back. Let us preface our thinking together just now with a tear and a prayer for the homes that will not know the joy of greeting returning sons and brothers. They must find what solace they can in the fervent hope that the supreme sacrifice which they have made will not be so fruitless as was the like sacrifice less than a generation ago. As their days, so may their strength be. God bless them.

Most of the boys, we dare to believe, will come back, and the homes and the churches to which they come will have their problem too. A few will come from prison, more from the activities provided for those who could not consent to active participation in the war, some from various forms of so-called noncombatant service, many more from the battlefields and the bombing planes. Can these live together harmoniously in the same church, sometimes in the same home? They can and they must.

The tension arises not so much from the difference in the positions taken as from the fact that this difference involves the historic and repeatedly declared position of the church. Some acted in harmony with this position while many did



not. Most of the latter were probably swept along by the tide. It is easier to go with the crowd than to stand out against it. But some of these took this position as a matter of conviction. They were just as conscientious about it as were those who refused. We must remember that devotion to conscience is always entitled to respect, whatever we think of the judgment involved.

The solution of our problem will be found in the right relation between conviction and tolerance. We must give proper heed to both. Some good people do not know how to do that. Either they are very intolerant and ugly toward those who differ from them, or they are so wishy-washy they don't know whether they believe anything or not. We must behave better than either of these classes. We must not put on any holier-than-thou airs, neither must we allow Brethren backbone to degenerate into cotton strings.

Perhaps this is as good a place as any other to observe that the chief difficulty will be not so much with the boys themselves as with their fathers and mothers and friends like you and me. They will not have much trouble getting along together if we know how to get along together and have properly air-conditioned the atmosphere into which we receive them.

The point of special delicacy is in keeping clear the difference between forbearance and approval. Toward those who were swept along by the current of popular pressure we shall be charitable, remembering how often we ourselves have lacked the courage of our convictions. Toward those who entered the military ranks because they believed it right to do so, we shall give the respect which is their due. We should make no difference between them and the others in the brotherliness with which we welcome them into our fellowship, but unless the church wishes to stultify itself completely in its own eyes and in the eyes of the whole world it must make it plain that charity and brotherliness and forbearance and sympathetic understanding do not imply approval. The boys concerned and everybody else must know that we are not endorsing participation in war. We are simply recognizing an unpleasant fact and maintaining our faith that evil can be overcome only with good.

There is an alternative, one honorable alternative, to the course we have suggested. Perhaps the church wishes to reconsider and restate its position on the war issue. If so, it should have the honesty and courage to do so. Possibly experience with two world wars in one generation and more study have enabled new light to break

forth from the Word of God. If so, let us welcome it and walk in it. Only truth can make us free. No long-run good can come from clinging stubbornly to an error. Confession and repentance are good for the soul, whether this be the soul of a man or the soul of a church. So is changing from walking in the shadows to walking in the light. But to make official pronouncements of a position and actually to deny or ignore them, to preach one thing and practice another—well, Jesus had a name for that, of which he saw so much in the church leaders of his day, and it wasn't very nice.

It can hardly be necessary for this writer to say what he thinks about this. You know that he believes such a shift in position as we have just described would be a step backward, not forward. We dare to think the church will be unwilling to take that step, that she will discover upon re-examination a bedrock of faith in the way of faith too deep and solid to be torn up, that she will learn how to put conviction and tolerance together, that she will get down on her knees and seek and find forgiveness for her wavering in an hour of great temptation, and that, like a certain disciple who did likewise when he trusted his own strength too much and yet became a mighty witness for the Lord he had denied, so too, when she has been reconverted, the Church of the Brethren will strengthen the brethren (Luke 22: 32).

E. F.

### Seek After What You Ask For

"ONE thing have I asked of Jehovah, that will I seek after," said the sweet singer of Israel, indicating thereby the striking difference between his way of doing and that of many modern petitioners at the throne of grace. It is not uncommon nowadays for people to ask one thing of Jehovah and then go and seek something else.

Why ask for a closer walk with God and at the same time seek satisfaction in the things which are displeasing to him? Why ask for good health and seek indulgences which violate God's laws of health? Why ask for peace and seek the things which stir up strife? Why ask for more holiness and go right on seeking more worldliness? Why ask for God's kingdom to come and then seek to establish one's own?

Asking that does not enlist one's energies in pursuit of the thing asked is no real asking at all. It is a form without meaning. It is not the kind Jesus referred to when he said the Father was ready to give the Holy Spirit to them that ask him.

Actions speak louder than words.

E. F.



## THE BLOOD OF THE MARTYRS

BY DAVID R. HEATWOLE

The author of this article writes in part as follows: "Some of the data I found among the papers of my uncle, the late Bishop S. J. Heatwole of the Mennonite Church. An aged man, living close by, told me other details when I visited the scene a few years ago. The late Benjamin Funk, author of *The Life and Works of Elder John Kline*, lived neighbor to my father. I have a deep regret that, often hearing this tragic event talked of when I was a boy, I remembered but few details regarding it. The old neighbor, Brunk, was my wife's grandfather. The only supposition is the hunting forays into the western mountains. My uncle's papers are the basis for this. The Lincolns and Seviars did live close by, and young Boone is known to have stayed for two years in this vicinity with his kinsmen, the Lincolns, while trying to win the hand of a neighbor lass, a Miss Bryan, before he went on to North Carolina and then to Kentucky. Tradition has it that at many of the big springs dotting this section of the Shenandoah Valley Boone and his hunting companions had erected their open-faced hunting camps. Some of these places still bear names that tend to authenticate these facts. In this light, it almost seems certain that this hunting trio, separately if not jointly, passed along this old road many times. Much could be said and should be said of the life of this saintly old Dunker preacher. Truly his blood has been the seed of the Church of the Brethren these fourscore years since it was spilled out there on the brow of that faraway Virginia hill."—Ed.

TONIGHT my mind goes back over the miles to old Virginia. There, high on the brow of a faraway Virginia hill stands a white marble shaft. Solitary, remote, in an almost inaccessible place it stands. Passing by this spot there was at one time a famous old pioneer road, over which great men of that time went to and fro. Now, scarcely a trace can be seen of this noted way over which Washington came riding. Beside it, a few miles away, stood the old Lincoln homestead. From this home a youthful trio passed this way on their hunting forays into the western mountains.

It is well to pause and note this trio of hunters, whose names and later exploits stand high in the annals of our nation. The first of these, young Abraham Lincoln, was later to meet a tragic death at the hands of an Indian in Kentucky. He was the grandfather of President Lincoln. John Sevier, the second youth, was destined for an even more conspicuous, though similar, role in the state of Tennessee than the third youth, Daniel Boone, was to play in Kentucky.

These and a host of others, both great and small, passed by the spot where now the marble shaft stands in solitude and quiet. But not to the memory of any of these great men is the shaft dedicated. By reading the inscription we find it was erected by the Church of the Brethren; and the Church of the Brethren erects no monuments to the memory of the political or historical great. Why, then, should the Brethren Church wish to mark this spot?

Again my mind goes back, over the years this time, to a summer day of the year 1864. On that summer day a lone horseback rider, dressed in plain Dunker garb, rode along the old road to the blacksmith at the foot of the hill. The blacksmith shop, a mill, a store, and a few houses made up a

tiny hamlet that the same rider on the same horse had passed through some days before, going in the opposite direction. Even then the horse's shoes were loose and worn thin by the long journey returning from Annual Conference. But anxious to reach home, a few miles beyond, and learn if all had been well with loved ones in his absence, he hurried on, with the thought that later he would retrace the short distance and have attended the needs of his faithful beast.

For many years over many miles this horse, Old Nell, had carried her master on his Master's business. All through Virginia, Maryland, Pennsylvania, New York, Ohio, Indiana, Illinois, Kentucky, and Tennessee they journeyed, visiting the brethren and preaching the Word.

History has marked for all time some noted men and their horses who passed among these Virginia hills at this time: General Lee and his mount, Traveler; Jackson and Little Sorrel; Sheridan and the Black Charger, thundering south at the break of day. But martial history has not noted this rider and his horse, yet our ecclesiastical history should never forget them.

His faithful attendance at Annual Conference, and the leading role that so often fell to his lot there, truly marked this man as one who was earnest in his Master's work. During these four years of Civil War, he of the South had been moderator at Conferences in the North. Now in these trying days of 1864, when the Master's work pressed more than ever for its advancement, he made many journeys far and wide. Very often, without cause, these journeys were viewed with suspicion by his neighbors. For four long years the senseless fratricidal war had raged, and here on the border where North meets South, hate and distrust among neighbors—yes, among brothers—had mounted to fanatical proportions. Distorted minds, inflamed with partisan zeal, could not—would not—comprehend this Dunker doctrine of nonresistance and the equality of all men that this fearless old preacher so ably expounded. Warnings to desist this teaching, threats of dire consequences if he persisted in visiting the brethren and churches north of the border, were breathed. Persecution and then prison came, but still only the prompting of the Holy Spirit was heeded.

When the new shoes had been set on the old mare this summer morning her master mounted and started homeward once again. As he came to the last house at the edge of the hamlet two women who lived there came out and stopped him, begging that he go back and return home some other way. To his question, "Why?" they replied that



there were men waiting at the top of the hill who had vowed to kill him. Their earnest pleading must have told him there was actual danger ahead. To their warning and frantic pleading not to go on, he may have answered with a quotation of Scripture. Surely he had in mind the first part of Matt. 10:28: "And fear not them which kill the body, but are not able to kill the soul," for his reply, the last earthly words he uttered as he urged Old Nell onward were, "They can kill the body, but not the soul."

That same morning there was still another horseback traveler on the old road. Grandfather Brunk, living neighbor to the old preacher, had measured up two bags of grain. With special instructions as to how the meal was to be ground, he placed Uncle Dave, then just a little lad, on a gentle old horse, and with a bag in front and one in back, started him along the road to the mill. Almost at the top of the hill the horse stopped and whinnied; another replied. At first sight the boy knew the saddled but riderless horse standing there in the road. He wondered why the horse stood there so still and continued to whinny; then he saw the rider lying there in a pool of blood.

They had killed the body of Elder John Kline! It was on a tree they slew his Master, and they slew him under a tree.

Yes, they had killed the body, but not the soul, of Elder John Kline.

Now, today, this marble shaft marks the spot. Through winter snows and summer rains, dazzling white at midday, immaculate when the moonbeams fall there, like the life it commemorates, it points always heavenward.

Always the blood of its martyrs is the seed of the church.

*Palmyra, Pa.*

## Planning for the Postwar World

BY KERMIT EBY

SOME form of world organization which will guarantee the security of the nations of the world, large and small, is necessary. Also, it seems to me necessary to develop some form of international police force which will enforce the decisions of the postwar international organization. Likewise, there must be some agreed-on definition of an aggressor state and a judicial system which is competent to detect an aggressor. Altogether, it is my conviction security among nations is impossible until enforcement of the law is removed from the hands of the litigant nation and placed in the hands of the courts and the police.

This emphasis grows out of a feeling of parallelism between international law and domestic law.

## God's Harmony

BY LEONARD VAUGHN

Beautiful  
Are the hues of the autumn forests.  
Red . . . yellow . . . orange . . . purple . . . brown

Perfect examples of  
God's harmony!

Beautiful  
Are the colors of God's children.  
Red . . . yellow . . . black . . . white . . . brown

If only they, too,  
Were examples of  
God's harmony!  
*Marienville, Pa.*

Our own personal security is in the state and was built up by increasing respect for the courts and the police.

I stress this concept of collective security because I believe it will be impossible to adjust the economic tensions which produce war unless the nations of the world feel themselves politically secure. Tariffs will not be lowered, the struggle for raw materials and markets abandoned, and the idea of empire given up, until there is some assurance of a collective system to insure the peace.

With increased nationalism the economic burden of increased armaments for the protection of the state has been one of the greatest burdens of the respective domestic economy of the great nations of the world. It is not an exaggeration to say that fascism sought the solution of its economic problems in rearmament and war. In America we solved the problem of unemployment through the same development. This burden of armaments dare not continue to impoverish us. The postwar world, through its international organization, should provide for the regulation and control of armament production. There may even have to be examination of the industries, such as steel and aluminum, which lend themselves to the production of the implements of war.

Considerable discussion has taken place over the struggles between so-called "have not" nations with the "haves" for control of raw materials and markets. Japan argued for expansion in Asia because of a lack of raw materials and markets; Italy conquered and lost an empire in Africa; and the German emphasis on living room was for many years dinned into the ears of all who would listen.

There is considerable justice to the claim of the nations who came on the historical scene late, and a valid argument for the equalization of opportunity for access to the world sources of raw ma-



terials and markets. Nevertheless, the old and imperialistic concept of colonial administration and empire should give way to the newer concept of international control and administration of the so-called backward areas of the world, and the right of all peoples of the world for equal opportunities for trade should be recognized. At the same time it must not be forgotten that the important consideration in administering these areas should be the welfare of the natives. The question needs to be constantly asked: "Is our administration benefiting those who live under our administration and are they being given opportunities for education and political development?"

From the beginning of history peoples have been on the march. Vigorous peoples with high birth-rates have overrun their boundaries and pre-empted the lands and resources of other nations. European nations spilled over into America and Africa; Japan went into Manchuria, an economic vacuum; only the armed might of the West was able to save Australia from the inroads of the colored peoples of Asia. Anthropologists argue that nations rise and fall, peoples wax and wane, and it is perfectly natural to accept phenomena as above described. However, we cannot avoid the problem—cannot avoid, at least, looking at the problem outlined. We cannot help but ask ourselves, "Do nations with high birthrates and low standards of living have the right to demand that other nations with low birthrates and high standards of living reduce their standards because of their neighbors' need?" In other words, can we face the problem of a stabilized world order in the twentieth century without giving some consideration to the problems of population and the problems of contrasting living standards? It seems to me imperative for the world organization to establish a bureau to study the problems of population. This is a new field in international relations; nevertheless, it seems to me imperative that more detailed plans be worked out which will point to a solution of the problem.

The airplane has made us neighbors and if there is imperialism and a struggle for power, the struggle will be an extension of the old struggle for sea routes and concessions for railroads.

Those of us who believe that imperialism is bad should join with all like-minded to establish the doctrine of freedom of the air and to have it accepted as the world point of view. Furthermore, there should be international agreements—commercial agreements guaranteeing innocent passage through the air, provisions for commercial planes to land and agreements making the conduct of trade and travel easier. It is almost impossible

to imagine what travel and communications would be like without such provisions, in a situation where a nation controlled the air above other geographical boundaries.

One of the marked phenomena of the twentieth century is a growing political consciousness of the colored peoples of the world. They are insisting on their full political rights and are looking to the United States for protection and advancement of said rights. The United States could make no greater mistake than to fight this war for the restoration of the empires of the world. China and other nations of the Orient will never again tolerate exploitation and special privileges on the part of the white race.

Propaganda is as much a weapon of aggression as are guns. Whole nations have been poisoned by control and conversion of their educational systems. If such bad ends can be accomplished by means of education it is only logical to think the opposite might also be achieved. Consequently, the international organization of tomorrow must interest itself in problems of propaganda and education. We recommend, therefore, a permanent education commission to continue its efforts to develop international loyalties similar to those now developed within states.

Washington, D. C.

## The Church

BY ELLEN MOSS

CHRIST came upon this earth more than 1,900 years ago to establish his church. The plans were laid in heaven. So Christ in his great love established the new covenant. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if the first covenant had been faultless, then should no place have been sought for the second" (Heb. 8:6-7). The first covenant, the law, was but a schoolmaster to bring us to Christ, the fulfillment of the Old Testament types and shadows. In due time John the Baptist came to prepare the way for Christ to establish the kingdom of God. John proclaimed in the wilderness of Judea, "Repent ye: for the kingdom of heaven is at hand. For this is he who was spoken of by the prophet Esaias, saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.'" Soon Jesus came to John to be baptized in the river Jordan. After he was baptized a voice from heaven said, "This is my beloved Son, in whom I am well pleased." Then Jesus went out and called disciples and apostles to follow him and work for him in establishing this kingdom of God



## The Mist Will Rise

BY ELMA EMSWILER

I stood alone on the top of the hill  
And looked for the valley below,  
But it seemed to be hiding there in the mist  
Awaiting the sun's bright glow.

Then, while I watched, the dense fog rose  
And faded away without hue;  
And there was the valley asleep and serene  
Bathed in midsummer's dew.

The world is now bathed by a fog and a mist;  
One cannot see far ahead,  
But some bright day that fog too will rise  
And we'll see the sun shining red.

That day may be distant, it may be near—  
God alone knows best.  
But if we give our undying love  
In faith we can surely rest.

*Washington, D. C.*

(or kingdom of heaven on earth, the church). Jesus, himself, is the chief cornerstone and the building is completed only when the last redeemed soul has been fitted in and Christ's church is complete at the end of this church age. Then Jesus, the Bridegroom, will come to claim his bride, the church, which he established on earth.

The Holy Spirit on the day of Pentecost gave birth to the church which was in process of being formed while Christ was here. Christ was the creator of the church. "And I say unto thee . . . upon this rock I will build my church" (Matt. 16:18). The fullness of time for its birth was not come until the death of its testator (Heb. 9:16).

When a man makes a will he must have witnesses to it. Then at his death, the will is read and becomes in effect. So Jesus chose his witnesses (Acts 1:21-22) and put his gospel in their hearts, to be established in the church he was founding. At his death this became effective, and let no man add to or subtract from the will that was sealed with his own precious blood. "For I testify . . . ; If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book" (Rev. 22:18-19).

We are to go out into all the world proclaiming his gospel, teaching people to observe all things whatsoever he commanded us (Matt. 28:19-20). God left no plans for the construction of a house of worship, but he left types for the church body. As the ark was a place of safety, just so is the church. The tabernacle was built of costly ma-

terial; we are a costly people, having cost the life of the precious Son of God. Our buildings should not be costly, but our souls are priceless. As the parts of the temple were prepared before they were assembled so we each should be so changed when we are converted that we can be joined into a beautiful body, symmetrical and harmonious, each one doing his part in Christ's kingdom.

The church is built out of the material being prepared for it from the time of John the Baptist to the close of age. We are commanded to teach repentance and baptism for the remission of sins. From baptism we rise in newness of life, leaving the old man of evil desires and sin buried in the watery grave and we become new creatures in Christ Jesus. The church is to be pure, having neither spot nor wrinkle; if any of its members sin, it grieves our founder, Jesus Christ, and injures the whole body, for we are all members one of another with Christ as our head.

The mission of the church is to grow and be a light to those in the darkness of sin, that they may see the better way and come to the light, Jesus Christ. The church must keep growing and rejoicing in the truth, preparing for the return of Jesus to claim his own. Blessed are they that love his word and keep his commandments, that they may have a right to the tree of life and enter into the gates of the city.

With the poet we would sing:

I love Thy kingdom, Lord,  
The house of Thine abode—  
The church our blest Redeemer saved  
With His own precious blood.  
I love Thy church, O God:  
Her walls before Thee stand,  
Dear as the apple of Thine eye,  
And graven on Thy hand.

*Ottumwa, Iowa.*

## A Warm Welcome in the South

BY ERNEST LEFEVER

COMING from Bridgewater College into Harrisonburg, Virginia, I noticed a Negro Methodist church. After getting off the bus, I walked back to the church and entered for the Sunday evening worship service. The warm June air was blowing gently through the open windows. I took a rear seat in the almost empty church. The congregation was singing. When the next song was announced, I moved up several seats where there was a battered hymnal. About this time the minister motioned to one of his flock. The member went to the front and the minister gave him a new hymnbook which he politely brought back to me.

Following the Methodist order of worship, the minister preached a fine sermon on The Program



of God, using as a text "Love the Lord thy God with all thy heart, mind, soul, and strength, and thy neighbor as thyself." It was simple, practical, and much needed. He maintained that the suffering and terror through which we are passing is the result of disobeying the program of God. The only way out is to take God seriously, loving both him and our fellow men.

After the sermon we sang another hymn. During this song he called another person from the audience to the platform and whispered something in his ear. The messenger came where I was seated and said, "The reverend would like to have your name." I told him my name, mentioning that I was a student minister. After the hymn I was warmly introduced and invited to make some remarks. This I was glad to do. Since the minister had mentioned E. Stanley Jones in the sermon, I spoke a bit about my acquaintance with him through the Fellowship of Reconciliation and told something of what the fellowship is doing in the matter of reconciliation among persons from all racial backgrounds.

The minister was obviously delighted and asked me to come to the platform to pronounce the benediction. After the meeting he personally introduced me to every member of the small audience. He tarried with the two elderly ladies who were counting the offering, taking out his weekly share (a very small amount); the treasurer immediately marked down his tithe in a small book.

In the solitude of the sanctuary we talked about the difference between vital Christianity and mere church membership. He told of a speech he had recently made before the Harrisonburg ministerial association, pointing out racial discrimination even

among the clergy. Shortly after that he was elected vice-president of the group. I invited him to participate in a conference on The Task of Peacemakers Now which was to take place five weeks hence. He was delighted to do so, especially since the meeting was to be held in the local Church of the Brethren, in which he had been on several occasions.

This indeed was a warm welcome. In fact, it was the most cordial reception I had ever received in any Christian church.

Since then I have often wondered how many local churches of our own denomination would have extended such a cordial welcome to a stranger whose ancestors happened to have been born in Africa. Would your church make him feel welcome? Who would invite him home to enjoy the fellowship of a good Brethren dinner?

*Yale Divinity School.*

## Attitudes

BY ROSS COULSON

### Number Six

GOETHE has said, "We are shaped and fashioned by what we love." In other words, that which we admire determines and motivates our life so much that in time we become like it. Thus if we love money, we will continually be motivated to make money our sole purpose in life. All experience and situations that we meet will have their value to us and influence us in the proportion that they satisfy our desire for wealth.

Many times we practice this motivation unknowingly or unconsciously. For example, a fellow, when things seem to go right in a particular situation, might say, "Fine business," or, when he meets a person, ask, "How's business?"

That seems like a small thing, but, nevertheless, it is a clue to what motivates that person's life! And if a question like the one put to the rich young ruler is ever asked him he will so strongly have practiced this motivation, love of money, that he will respond as the rich young ruler did.

I wonder if we are unconsciously guilty of this desire for money? Is that the purpose by which we are motivated?

Will we let our love for money be the criterion by which to judge the situations that we meet? Or are we motivated by better loves? Are we motivated by a love of God or a love of man? Do we practice such statements as "Fine living" or "How's your character?" Do we say man when others say money? Which are we motivated by—man or money?

*C. P. S. 16, Kane, Pa.*

## Questions and Answers on the Ministerial and Missionary Pension Plan

**Question:** If I am able to earn a pension of only ten dollars a month through the pension plan, is there any other source from which I may receive additional funds on retirement?

**Answer:** Yes. Men in the older age brackets who are members of the pension plan who cannot earn sufficient retirement annuity, will have that annuity, insofar as is possible, supplemented from the funds of the Ministerial and Missionary Service Fund, in order to give a more adequate retirement allowance.

**Question:** I serve a mission church at a low salary, and have served churches of this type all my life, which means that I cannot earn an adequate retirement annuity. What provision, if any, is made for men who serve in this way?

**Answer:** Certainly a man who has personally endeavored to make provision for his retirement, and through the plan as now set up does not earn an adequate retirement allowance, will receive consideration for supplemental benefits by the Pension Board at the time of his retirement.



## A BRIEF HISTORY OF THE BEAVER CREEK CHURCH

BY F. WISE DRIVER

The Beaver Creek Church of the Brethren has been an organized church for the past 119 years. It was established in the year 1824 by brethren who were known as the Upper Brethren of Rockingham County. The Brethren north of Harrisonburg were called the Lower Brethren, while those south of Harrisonburg were called Upper Brethren.

All the territory south and west of Dry River, a branch of North River, in Rockingham County, was to belong to Beaver Creek. Bro. John Brower was the first minister. He was followed by others whose descendants still reside in this country: Brethren John Wine, Joe Miller, Daniel Thomas, Martin Miller, Jacob Thomas, H. G. Miller, George Wine, Martin B. Miller, and our present elder, Abraham Thomas.

All of these ministers were farmers and made their living by tilling the soil. They were also men of God, for they gave much of their time and energy without material compensation to the ministry of the church and to the spreading of the gospel, not only at home but in the mountains of Virginia and West Virginia. The Beaver Creek church has always been very earnest in the cause of missions, carrying the message of Christ south and west into the unorganized territories of Augusta and Highland counties, as well as into the near-by counties of West Virginia. At times, we are told, they went on preaching tours as far west as Fayette County, and on one occasion Elder Jacob Thomas went as far west as the Kanawha River valley of West Virginia.

To date, several churches have been organized from the original territory of Beaver Creek. The first was Sangerville, which became a separate congregation on Aug. 3, 1895. Brethren George Wine and Jacob Wine, his son, were the first elders. When Sangerville separated from Beaver Creek, it so happened that the number of members and ministers was equally divided between the two congregations. The mission fields in the mountain sections were also about equally divided. Two of these missions have since been organized into congregations, Crummetts Run (1897), and North Fork, both of Pendleton County, West Virginia. Further south from Beaver Creek, Elk Run (1870) and Moscow (a few years later) became organized congregations.

Beaver Creek now has her third church house. The first church house was made of logs. It was the scene of many large gatherings. In those days the people traveled far on horseback and in carriages to the services which were held once or twice each month. In that day churches, and even congregations, alternated their services with one another. This made it possible for the ministers and many of the members to rotate from church to church, from Sunday to Sunday. Those were the days of much visiting among the Brethren, as the members of the host church entertained the members and visitors from another church.

This church house had the honor of entertaining the Annual Meeting of 1861, held from May 20 to 22. We learn from the diary of Elder John Kline, as found in



Elder Abraham S. Thomas at the Beaver Creek Church

The Life of Elder John Kline, by Funk, that there was a large crowd of people in attendance at both the morning and evening service on Sunday, May 19, and also on Monday. Elder Kline also wrote of the "spiritual peace and composure of heart" being sadly interfered with "by the distracted state of our country." When the meeting broke up on Wednesday the brethren from "the North as well as from the South" departed with heavy hearts. Many had been the prayers offered up during the meeting in behalf of our country. An aged lady, now deceased, told that she remembered the mothers' room being filled with loaves of bread for this meeting.

This first church house burned on June 13, 1869. The energetic brethren got together and by November of the same year another structure was erected. Many of the older residents of Rockingham and Augusta counties remember this simple, old-fashioned, barnlike church. It was a large building, fifty feet wide by eighty feet long. Here gathered large crowds of people from far and near, to celebrate the old-fashioned love feast services which were held annually. Well do I remember as a little lad being seated with other boys on the raised benches at the end of the church, where we looked on in wonderment as the love feast proceeded. These services were usually lengthy, about four or five hours long, with a recess between the examination service, and the Lord's Supper. These services were noted for their wonderful congregational singing of the grand old hymns of the church.

In the year 1917 a large brick building was erected to take the place of the old church house. This building is a very substantial country church having a large auditorium, with balconies. It can accommodate more than nine hundred people. There are ten Sunday-school rooms and a large basement.

There are two other church houses in this congregation: Montezuma, built about 1915, and Mt. Bethel, built about 1912. The congregation has 420 members and four ministers, Elder Abraham S. Thomas, Pastor E. S. Coffman, Elders Simon D. Glick and F. Wise Driver.

It is also interesting to note that the present Bridge-water College had its beginning one mile south of Beaver Creek, well within her territory, in the village known as Spring Creek. Here Elder Daniel Flory and Bro. James R. Shipman established in the year 1880, what they then called The Spring Creek Normal School and Collegiate Institute. Two years later this institution



was moved to Bridgewater, about six miles east and was renamed Bridgewater College. Beaver Creek is very fortunate to have such a fine institution located so near to which she can send her youth.

Dayton, Va.

## Brother's Keeper

BY KATHRYN WRIGHT

### Part Three

The next day, the last of Dick's visit, went so quickly and was so enjoyable that the shadow of the schoolhouse incident was forgotten.

Once, while driving down the main street of the village, she saw Mark helping that queer old Mrs. Ashby across the street. She always wore the oldest and oddest get-ups.

Dick commented on her appearance. "There are certainly some queer characters down in these parts. That old lady there, for instance."

Janie May rushed to defend her. "She's a dear old lady and has a heart of gold, even if she is peculiar in her dress."

"I didn't say she didn't have a heart of gold. I just think it's best to go with people who dress properly and do things right. Now, let's not quarrel, just because you think that old lady is pure gold and I think she looks shabby. After all, probably each of us is right."

Janie May saw his point. "She is a pretty fine old lady," she said, "but she doesn't get out very much to see what other folks are doing or wearing, I guess. She stays at home a lot."

Dick swung the car into a parking space before the drugstore. "Let's have a soda to celebrate my last day here," he suggested.

"All right," she smiled, and he opened the car door for her.

So his visit drew to a close and when he left, Janie May had his invitation to come to Cincinnati in February. "We'll have grand fun," he had said. She hoped that his reference to "grand fun" had no reflection on the relatively quiet time she had shown him.

The middle of January was balmy and rainy. The river and near-by creeks overflowed, and the pupils at school were fretful when the steady rains prohibited recess play outside. Janie May found herself more on edge, too.

One noon as she sat at her desk, eating the lunch she had brought, she was thinking intently, while a little frown settled upon her face. She was pondering Dick's letter of yesterday.

It had been gay with the usual news and comments and he had spoken again, with evident pleasure, of his visit at Christmas. He had also enclosed some interesting clippings for her and her mother. Then there was this paragraph telling how his church was trying to get the younger businessmen of the congregation to help organize a recreation evening once a week for some of the poor children of a near-by section. Each young man would be asked to spend some time in supervising the evening program.

"Of course, it is a good idea," wrote Dick, "but it's a good bit to ask of a young fellow, and I don't intend to be roped in. It won't get me anywhere, and I believe in a fellow's looking out for himself first, as I told you at Christmas. I don't intend to be a sucker."

Janie May kept hearing those words in her mind. They disturbed her because she could hardly conceive such an attitude on Dick's part. Dick—gracious, interesting, gay Dick! And his time for one evening a week would be such a small thing for Dick to give, especially when he had so many joyous, carefree evenings. He had been so generous in his friendship with her, too. Yet, she remembered that when she had once protested his spending so much money on her, he had replied that he didn't mind giving or spending, so long as he had a good time out of it. The frown deepened on Janie May's face.

She looked at her watch and rang the little hand bell to begin the afternoon lessons. After some noise, the pupils straggled into their seats and school took up.

She was well into the afternoon and about to begin the third grade hygiene class when she happened to look out the window and down the slope. Surprised, she looked again. Why, there was Mark! He was climbing the slope toward the schoolhouse! Only something unusual could be bringing him here at this hour of the day.

Macon, Ga.

## "The Wicked Flee"

BY CHESTER E. SHULER

It is possible to have a perfect theory of courage and still be a coward. True courage is a matter of the heart, not of the understanding.

Some time ago two young men were ascending the staircase in a large industrial plant. One was smoking a cigarette. As he passed a landing on the stairs, he tossed the cigarette into a pail of naphtha which he mistook for a pail of water. Instantly there was a flash of fire and the place was ablaze. The cigarette slave immediately ran down the stairs and saved his own life. His companion dashed up the stairs to the floor above, warned the girls at work there, and saved their lives as well as his own. One young man was called a hero, the other a coward. But probably neither of them had known how he would act until the crisis came. Their actions were directed by a heart urge. One thought first of self; the other thought first of those he might save.

The Bible says that "the wicked flee when no man pursueth: but the righteous are bold as a lion" (Prov. 28: 1). Love of some dear one, love of one's home, church, country, one's Christ—these are heart emotions which inspire one to true and, sometimes very great, courage. The more loving the heart is, the more likely one is to think of others and to be truly brave.

The sin-filled heart is never truly brave. It may seem courageous, may be boastful and aggressive, but it is essentially selfish, and its bravery will instinctively be directed toward the saving of itself in times of crisis. Unlike the heart cleansed by the blood of Christ and made brave, it will think of self, and act accordingly.

On the other hand, a heart right with God has a great reservoir of courage from which to draw—faith in a mighty, all-powerful God, who owns and controls the universe! The unsaved heart has no such reserve from which to draw in time of need or danger. It must depend upon itself, upon mere physical courage, which is seldom dependable in time of crisis, particularly in a time of moral or spiritual testing when temptation comes storming at the citadel of the heart.

Harrisburg, Pa.



## Our Mission Work

### THE FIRST ADULT EDUCATION INSTITUTE IN GUJARAT

BY KATHRYN KIRACOFF

The distressing fact that only one eighth of her people can read and write (many of these one eighth have never studied beyond the first or second book) is stirring India today. Dr. Laubach's visit to India in 1937 and again in 1939 and his emphasis on teaching adults as well as children to read and write inspired India to take stock of her population from an educational point of view. She discovered that by educating only children in the past forty years the literacy of her people increased only 3½%. Because of parents' lack of the knowledge of reading and its value, they do not send their children to school; in actuality, then, only a small percentage of the children attend school. At this rate, it was figured that it would take twelve hundred years and an expenditure of \$40,000,000 before one hundred per cent literacy is attained. By putting attention on adult education as well as on education of children, from 1937 to 1941 literacy increased four per cent, more than it had increased in the preceding forty years.

The National Christian Council through the All India Literacy Committee is giving very valuable support and encouragement to this work in the various provinces. This year the council gave a grant of Rs. 200 to Gujarat for an institute for adult education workers in Gujarat. We decided to divide this grant in half and have two institutes, one for north and one for south Gujarat. The first of these institutes was held at Anklesvar May 3-15. Rev. I. V. Master and Rev. P. K. Dass, the former and present supervisors, respectively, of the Methodist mission, directed the institute.

Dr. Laubach's lessons were used. Each morning the director showed how the lesson for that day should be taught; then in the evening the delegates went to a near-by village and taught that lesson. Each delegate had one, two or three illiterates whom he taught each evening under the supervision of the director. The next morning difficulties were discussed and the next lesson was prepared. Also on each morning lectures were given on all phases of adult education. Literacy is only the first step in adult education. After the adult acquires the knowledge of reading he must be helped to use this knowledge to gain the help and information he needs to grow and develop as a normal citizen of his country. One period was spent each day in making a word count of current papers and books in an attempt to make a basic vocabulary list to be used in preparing literature for new learners. Also the delegates wrote articles for new learners, the articles to be printed in *Ajvaliu* (The Light), our monthly paper for new learners. Since this was a Christian institute, since all leaders and delegates were Christian, and since many of the delegates were evangelists or teachers, the remainder of the day was used in talks and discussions on the church and evangelism. The local leaders at Anklesvar helped splendidly in this hour. Rev. Premchand G. Bhagat gave us at the very beginning a splendid message on evangelism and the individual, stressing the fact that every Christian individual must be a witness, and that the church has grown by the individual witness of its members. The remainder of the first week Rev. Bhagat carried on a very helpful discussion on the church and Hindu customs. He showed by illustration and by Scripture that

the church is in the world, but not of the world. It is made up of all races and classes of people from outside, and all people who come into the church, to a certain extent, bring with them their customs and habits. A list of the Hindu customs was made and discussed at length.

The second week at this hour the following topics were presented and discussed: The Church and Her Young People, by Rev. P. K. Dass, who gives half time in the Methodist mission to adult education work and half time to Christian Endeavor work. Rev. I. V. Master, pastor of one of the larger Methodist churches in Gujarat, gave an hour on The Pastor and Evangelism. The local Sunday-school superintendent, Mr. Peter Ragav, presented in a most splendid way and led a discussion on The Sunday School and Evangelism. Rev. A. F. Bollinger presented the subject, The Day School and Evangelism, and Rev. D. J. Lichty Village Work and Evangelism.

The group was made up of delegates, both men and women, from the four missions working in south Gujarat; namely, Wesleyan, Methodist, Irish Presbyterian and Brethren. And as to occupations there were evangelists, village teachers, station teachers, Bible women, a farmer and a college student. The fellowship was all that could be desired. One hour of recreation, under the direction of Rev. Bollinger, was scheduled for each day, but besides this several tea parties were held by local people at which time local leaders, institute leaders, and the delegates shared experiences, played games and had rich fellowship together.

Each evening before going to the near-by village where they were teaching illiterates, the group met for worship led by one of the delegates and then went singing to the village. The singing continued in the village until the adult pupils gathered to start their study. As the pupils gathered, the teachers sat with them around the lanterns, and the evening's work began. It was a pleasant sight to see these little groups of teacher and one, two or three pupils at their work. After an hour of study, again there was a group song and closing prayer.

The work was not without difficulties. The group from which we selected our pupils are servants of the Mohammedans who live in the same village. To be safe we secured permission from the headman of the village, who is a Mohammedan, before beginning the project. Each evening these Mohammedans also gathered and kept an eye on their servants as they were being taught. This was distracting to some of the young teachers. One evening no one showed up but the children. The children made friends with us quickly and had no suspicions as to our motives for coming. But not the adults. During the day they had begun to wonder, "Why do these people come to teach us free, when they are not of our caste and do not even know us? Surely there can be no good purpose in it." So that night they all hid. We soon sensed the trouble and each teacher went in search of his pupil. Gradually we were able to persuade them again that our motive was not a selfish one, but that we wished their good. All went well then for several more nights; then again, one night no one appeared. This time we found out that some one had told them we were teaching them to send them into the war. Again we had to explain very carefully. After that the work went on smoothly. The last day of the institute two of the adult pupils were called into the public meeting to read before the group.

The opinion of the delegates and leaders is that this



first institute in Gujarat was a success, yet its real success depends on the results it produces in the adult education work throughout south Gujarat this year. The second adult education institute will be held in north Gujarat in November.

*Vyara, via Surat, India.*

## What Are We Doing for the Jews?

BY THEODORE E. MILLER

One of the great horrors of recent years has been the cruel, unmerciful way in which the Jews have been and are being treated. Stories of almost unbelievable proportions come to us. Probably few of us realize what really is happening to these people. The purpose in the minds of the perpetrators of such crimes seems to be the extermination of the race.

Of course, those who really know their Bibles know that this is not possible, but what are we doing to bring them relief, and above all to bring them to a knowledge of their true Messiah?

We send missionaries to India, Africa, China, etc. But what about the Jews? Perhaps someone says, "Oh, that's different. They have rejected their Messiah, and their punishment is just. We shall leave hands off."

Is that the spirit of Jesus weeping over Jerusalem? Is that the spirit of the Christ who rebuked the disciples who would have called down fire from heaven to devour them? Is that the spirit of him who says, "Behold, I stand at the door, and knock"?

Jew-hate has been spread in our country, I believe, and unless we are careful we too will begin to believe that all the evils of the world are to be blamed on them, that they have a great plot to wreck all governments and a few more of the incredible things that are placed to their credit.

In early times God promised a blessing to those who would bless his people, and a curse to those who would curse them: "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12: 3). God has stood by his people down through the ages and will continue to stand by them until his purposes are fulfilled. He who thinks he is helping God by making it miserable for them is greatly mistaken, I fear. A father, even in the flesh, will punish his children, but he wants other people to keep hands off them.

Paul in writing to the church at Rome says: "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, and honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God" (Romans 2: 9). Paul places the Jew first in order. Where have we placed him? And what can Christians, or Gentiles, who also have often sinned, expect in the wake of a wave of Jew-hate and persecution?

This does not mean that we should invite an unbelieving Jew into our pulpits and sanction his apostasy, giving him the social gospel to quiet our consciences. Every Jew outside of Christ has a soul which will land in hell, unless he is saved. Do we believe it? What are we doing about it?

We will probably continue to see anti-Jewish propaganda spread in our country, and Jew-hate increase. As economic conditions become more acute it will be easy to blame them on the Jews. Gossip can easily fly whether

based on facts or not. Very likely some with undesirable traits will be pointed out. Remember when the devil gets hold of God's man, Jew or Gentile, he has plenty of undesirable traits.

In the meantime what are you and I going to do? God is dealing with the Jews and will continue to do so in his own good time until all be fulfilled. Your job and mine is to bring them to Christ. If you cannot contact them personally you can give to Jewish missions through some channel that does contact them, and at least you can pray for them. What will you do for Israel?

*Nappanee, Ind.*

## What to Pray For

Week of November 13-20

During this term of service Chalmer and Susan Shull have lived at Palghar, India. Their work is both educational and evangelistic, with many other varied duties added for good measure. Their furlough time is far overdue, yet they continue to carry the load of the days, daring to rely fully on the strength which is sufficient.

Some days are spent at the station on the compound; other days which stretch out into weeks are spent among the villages. Supervision is given to the school on the compound and also to the schools scattered throughout the surrounding villages. In touring from group to group, admonishing, encouraging, teaching and preaching all come in the day's work.

There also come special times of refreshing. When Bible terms, conferences and evangelistic meetings are held they bring great blessing to all who attend. Turn again to Brother Shull's own statement in the November 14, 1942, issue of the Gospel Messenger, which came out just one year ago. He rejoiced in the rededicated lives who came forward to the altar with the desire that special prayer be made for them.

Throughout this week pray for the Shull family. Three are in India and two are in America.

## Ordination Service of Dr. Franklin K. Cassel in Puerto Rico

BY LELAND S. BRUBAKER

As a fitting climax of my recent visit to the Castañer C. P. S. project in Puerto Rico, I had the privilege of ordaining Dr. Franklin Cassel to the eldership in the Church of the Brethren. The ordination service was held September 19 in the meeting room of *Casa Granda*, the main building of the Castañer project.

In attendance were all members of the unit who were not on duty in the hospital and some of their Puerto Rican friends. A worship service built around Christ's invitation to come and his commission then to go, led by Mrs. Jean Harbison, preceded the presentation of the charge. Director Rufus B. King assisted in this ordination service, which though simple was beautiful and impressive.

Franklin Cassel is a member of the Mingo congregation, over which his father, Elder J. N. Cassel, presides. He was installed as a minister several years ago. Authorization for the ordination of Dr. Cassel to the eldership was given by the moderator of the Eastern Pennsylvania district meeting and by members of his local church. Dr. and Mrs. Cassel have been in Puerto Rico serving as doctor and nurse since March 1943.

*Elgin, Ill.*



## Brethren Service

### YOU CAN— JOIN THE POSTWAR WORLD NOW

BY DAN WEST

More than ever before people are thinking during war-time about the postwar world. I believe it is a good thing. There has been much speaking and writing, also conferences and even congressional action. Some of these thinkers and planners are rosy about the possibilities; others are not. And the latter seem to be growing in numbers. Nobody knows for sure what the postwar world will be like, but it is hardly possible to keep from putting together what little we do know.

Here is what I expect to see in American life:

1. A strong desire to return quickly to our former "American way of life." (It was called "normalcy" after the first world war.) Some studies made by the Chamber of Commerce indicate that millions of people will want new automobiles, new houses, furniture, radios, refrigerators, and other good things within six months after the war stops. I am doubtful that most of those millions will get all they want.

2. An emotional letdown when the fighting stops and the exciting news disappears from the newspapers. One social worker insists that the first winter after the fighting stops is the worst.

3. A possible spurt of prosperity as we had after the last war—maybe not. But a certain depression is ahead of us, deeper than anything we knew in the thirties.

4. Hunger, even in America. Some think it will come this next winter. As a nation we have chosen guns; maybe we will have to do without butter, too. Herbert Hoover thinks the world food shortage will last from four to six years. Certainly a large supply of the foods to prevent starvation will have to come from America. Of course, rationing and other restrictions will continue.

5. Continued hate and even a growing hate. It cannot be shut off as easily as it can be started. New developments of the Ku Klux Klan or other similar movements will persecute any minority they may choose. What happened to the Americans of Japanese ancestry is not impossible for Jews, Negroes, Chinese, pacifists and others.

6. Dictatorial or bureaucratic rule of American life. Probably a strong movement to fasten militarism on our youth after German militarism has been destroyed. The British are out to preserve the Empire. It looks also as though in America "we mean to hold our own."

All of this looks bad, and I should like to brush it aside as a bad dream. Only it will not be brushed aside. Some day we shall plan to meet this kind of world and to live as Christians ought. It is possible that most of us will wait until we are up against it before we plan, but I hope we do not wait. If we want to fulfill the faith of our fathers, we can join the postwar world now. That will be hard, too, but I suggest several beginnings:

1. **Economically.** We can ration ourselves to meet our economic needs—put a ceiling on our own wants. That will make government rationing less needed and less objectionable. Further, it puts the burden where it belongs—on responsible people themselves. One experienced home demonstration agent assured me that people would never do such a thing. Maybe she is right, but I am sure that Christians will, once they see. Here are a few examples:

A young farmer in Ohio wrote last spring that he needed a new barn and a new car but that he could get along without them. And so he wrote a check for \$500 to do good somewhere else in a greater need. May his tribe increase!

I like pineapple. I know it comes high both in points and in money. Likely I won't get any after the war. And so I can learn to be happy without it now. I like new clothes, but after the war I may have to wear patched ones. I can get used to that now. I am still impressed with new cars, but after the war I won't get any, and so I can be happy with an old one now.

"If the common man can't have it on the same terms, I won't have it." This was Walt Whitman years ago. Christians ought to measure up to that standard ahead of time and without external pressure.

2. **Emotionally.** A crime wave has been predicted after the war by some who are supposed to know how crime develops. I guess they are right. Hate and the habit of effective killing along with the emotional letdown will make crime seem more natural to men who are not at all criminals at heart. If I can get ready now to see some of my values trampled upon, my rights passed up and my freedom cramped, I can more likely take it then. If I lose my Christian spirit under small provocations how can I be effective when the greater ones come? That goes for you also. If we can be brethren to the underprivileged and especially those of other colors now, we can give a magnificent testimony in the future.

3. **Intellectually.** In our lifetime America has always been a big country. I don't suppose we would mind to see it expand somewhere during or after the war. But suppose it would shrink somewhere—! A map maker's catalogue put in this statement along with the description of maps and globes: "It is inevitable that the end of the war will bring about changes in present boundaries." Whose boundaries? What if it would be at America's expense?

Somebody will have to let go of the deep, dear value of nationalism—deeper and dearer for most of us than our Christian values. With some it will be a reluctant letting go in a hopeless situation. With Christians it can be a rising above nationalism to a greater value. This has been done on a smaller scale; maybe it can be done on a bigger scale.

During the Constitutional Convention (after the American Revolution) things were going badly. Nobody seemed willing to give up his loyalty to his own colony, and there was danger that the convention would go to pieces. Patrick Henry arose and spoke out: "I am not a Virginian—I am an American!" The others understood after awhile, and a federal union was created which has developed into the United States. It is time now for some group to do in our time what Patrick Henry did in his.

I crave for Christians that difficult but glorious role. The Brethren can help to bring that about, if they begin now.

Dan West, who here writes of our problems and our demands in the postwar world, will soon be leaving his home at Goshen, Ind., to travel to the Pacific coast where he will direct the school of pacifist living to be held at C. P. S. No. 21, Cascade Locks, Oregon. He is planning to spend six weeks there in November and December



and to return for about seven weeks in March and April. Douglas Steere and Kirby Page are expected to be at the school sometime during the winter. In addition, invitations have been extended to Richard Gregg, E. Stanley Jones, Don Smucker, Rufus Bowman, Frederick Libby, and other outstanding religious leaders in this country. Plans are also being made to have Brethren ministers on the west coast visit the school to share in the camp's program of spiritual guidance. There will be about twenty men on hand for the opening of the school on Nov. 15.

### News Briefs

The Brethren Service Committee is a charter member of a new organization formed in New York during October which has been named the American Council of Private Agencies for Foreign Service. The council will consist of agencies which have been engaged and expect to continue in active work in foreign countries in connection with relief and reconstruction programs. The agencies must operate with their own personnel or with local people under the supervision of personnel paid by the American agency to be eligible for membership. Other requirements include a history of financial stability and efficient operation, a clearly defined function and program, properly qualified management and personnel, nonpolitical and nonpropagandistic purposes and a program of genuine significance. The purpose of the council is to represent the desires of the private relief agencies to the government and to coordinate the relief programs of the various agencies interested in the physical and social betterment of the people of the areas aided.

A specialized school on Rural Life is being planned for C. P. S. No. 24 at Hagerstown, Md. The school is to be held in co-operation with the Mennonite units located at Hagerstown and will have a dual emphasis, Good Farming and Good Community Living. It is tentatively scheduled to run from Jan. 1 to May 1.

Morris Keeton, educational director of Brethren C. P. S., has just launched a program designed to provide C. P. S. men with the best possible advice on the problem of what to do after C. P. S. Men will be guided into vocations for which they are best suited and then will be encouraged to train themselves now for the job they hope to do after the war. Counselors will make occupational abstracts (published by Occupational Index) available for the use of the men.

The school of industrial relations, scheduled to be held at C. P. S. No. 42, Wellston, Mich., this winter has been canceled because of the ill-health of Dr. James P. Myers, who was scheduled to direct it. Dr. Myers' physician felt that the severe winter weather in north Michigan would be too much for him. There is some thought of trying to plan it for next spring in some less frigid location.

The men of the C. P. S. unit of Western State Custodial School at Buckley, Wash., have been asked to assume the responsibility for the entire children's activities program. The work is done with a staff of eight people, all C. P. S. men or their wives. It includes "the three R's," handicrafts, chapel, recreation and may be expanded to include the corrective physical training program.

### Men in Service

**A would-be pen pal writes:** "I have been in the service about eighteen months and I guess my parents have just neglected sending my name in. . . . I am a member of the—. My folks send me the Gospel Messenger and Sunday-school papers. I surely enjoy reading them. I would like to receive the bulletins you send out."

**A pen pal writes from New York:** "Just a few lines to let you know that it makes me very happy to know that our church always thinks of her boys. As I opened the autumn bulletin you sent me one of my mates came to me and said, 'A letter from your church. Oh, how I wish my church would send me a letter.' It really touched my heart and right away I told him to read the bulletin and after he had read it he remarked, 'What wonderful people you must have connected with your church.' I have enjoyed the bulletins very much, but the present one is outstanding to me. First of all, I looked at the picture of the Conference at McPherson, Kansas, and I found there the faces of my pastor and his wife; . . . I also found the pictures of two other friends. . . . It really makes me think how much our Brethren must think of their young people's future. . . . I have also discovered two pen pals whom I used to sit in church with. . . . Some day this will be over and then we may all join together in fellowship with a great understanding of peace and love toward our fellow men."

**An Indiana pen pal writing from a hospital in Utah says:** "I received your most welcome letter and the bulletin yesterday afternoon. I have read the bulletin from beginning to end. I even spotted the name of a boy I used to know in Covington, Ohio. You know it's really swell to belong to a church which takes so much interest in us fellows (including the women) that are in the service. Then, too, it is not only those of us in the service but all those who live out of reach of a local church. I have received a good many compliments for the Church of the Brethren from those who know about her and her work. It is more than enough to make a fellow proud to belong to her."

**A Pennsylvania boy writing from Louisiana says:** "I surely was glad to hear from you and receive a copy of the autumn bulletin. It gives me great joy to read what others have to say even though they are in the many war theaters of Europe. It feels good to know that many of them haven't lost their faith, or have not forgotten their pals here in this great land of ours, even though the turmoil of war is pressing heavily upon them."

The Supreme Court now has on docket two conscientious objector cases out of four appeals this past summer and spring. It granted certiorari to Arthur G. Billings, a C. O. now held in Fort Leavenworth guardhouse, to review his claim that the army had inducted him illegally because he never took the oath or agreed to be fingerprinted. It also has pending the appeal of Nick Falbo, Jehovah's Witness who charges that he was arbitrarily denied a ministerial classification and that the case was never submitted to a jury. It declined to consider the case of Walter F. Gormly of Milwaukee. Gormly is now starting a five-year sentence for refusing to report to C. P. S. He based his appeal on the claim that C. P. S. was unconstitutional. The appeal of Alois S. Mroz, Jehovah's Witness of Milwaukee, was withdrawn over the summer.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, November 14

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, The Sanctity of the Home.**—Ex. 20: 14; Matt. 5: 27-30; Mark 10: 2-12. Golden Text, Blessed are the pure in heart: for they shall see God. Matt. 5: 8.

**Christian Workers, Serving Without Weapons.**

**B. Y. P. D., Our World Pocketbook.**

### Gains for the Kingdom

One baptized in the Harmonyville church, Pa., Bro. W. G. Nyce, pastor.

One baptized in the Knobley church, W. Va., Bro. B. B. Ludwick, evangelist.

One baptized in the Owl Creek church, Ohio, Bro. W. H. Miley, former pastor.

Two baptized in the Mechanicsburg church, Pa., Bro. J. Lloyd Nedrow, pastor.

One baptized in the Pleasant View church, Kansas, Bro. Edward Murray, pastor.

One baptized in the Union chapel, Markleysburg congregation, Pa., Bro. Ernest Muntzing, evangelist.

Three baptized in the Lebanon church, Pa., Bro. S. Earl Mitchell, evangelist, Bro. Carl W. Zeigler, pastor.

Three baptized in the Asher Glade church, Markleysburg congregation, Pa., Brethren Emra T. Fike and Albert Haught, evangelists.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Lawrence Bianchi** of Park Hill, Pa., Nov. 7-21 in the Maitland church, Pa.

**Bro. J. Linwood Eisenberg** of Shippensburg, Pa., Nov. 28 in the Welty church, Pa.

**Bro. D. D. Fleishman** of Dallas Center, Iowa, Nov. 21—Dec. 6 in the Astoria church, Ill.

**Bro. W. F. Garber** of Palmyra, Pa., Nov. 14-28 in the Little Swatara congregation, Merkey house, Pa.

**Bro. Michael Kurtz** of Richland, Pa., Nov. 28—Dec. 12 in the Hanoverdale church, Big Swatara congregation, Pa.

### Personal Mention

**Bro. Elias F. Brightbill** writes to say that his new address is 219 Vine Street, Modesto, Calif.

**President Rufus D. Bowman** is to deliver a series of Bible lectures at Bluffton College, Bluffton, Ohio, the week beginning Nov. 14.

**Elders S. L. Barnhart** and **J. W. Lear** have been selected to represent Southern California and Arizona on Standing Committee at the Huntingdon Conference.

**Middle Indiana** has chosen for Standing Committee of 1944 Elders Roy D. Boaz, Moyne Landis and V. F. Schwalm. The alternates are Elders C. Ray Keim, A. F. Morris and T. G. Weaver.

**Bro. Ora Huston**, director of Camp Magnolia, was a recent visitor at the church on Highland Avenue and the Brethren Publishing House on South State Street.

**Elder L. Avery Fleming** is to represent Southwestern Kansas on Standing Committee at the Huntingdon Conference, with Elder Clinton I. Weber as the alternate.

**Bro. Ausby W. Swinger**, pastor of the Hurricane Creek church of Southern Illinois, has recently changed his address from Pleasant Mound to R. 1, Smithboro. He continues as pastor of the Hurricane Creek church.

**Western Pennsylvania** will be represented on the 1944 Standing Committee by Elders Nevin H. Zuck, Wilbur H. Neff and Walter F. Berkebile, with the following elders as alternates: Roy S. Forney, John D. Ellis and Arthur L. Rummel.

**The visitors' register** at the House shows the names of recent visitors as follows: Martha A. Bucher and Rhoda B. Feeney of Quarryville, Pa.; Mrs. Walter Hanawalt and daughter, Virginia E. Hanawalt, of Philadelphia; I. James Eshelman, student at Bethany Biblical Seminary.

**Consideration** of our clothing for relief program brought to Elgin several charged with some special responsibility in this field. Your reporter found that Mrs. Rufus D. Bowman and Mrs. Harper S. Will of Chicago and the John Metzlers of Nappanee, Ind., were present from out of town.

**Brother and Sister Charles A. Albin** have graciously offered the hospitality of their home and the ministry of their church to all Brethren boys who may be stationed at Ottumwa naval air station, Ottumwa, Iowa. Pastor and Mrs. Albin's address is 118 S. Moore St., and the church is located at Moore and Wabash streets in Ottumwa.

**Roger Wilson**, executive secretary of the Friends War Relief Service, was the speaker at an informal gathering at the Publishing House on Nov. 2. It was enlightening to have firsthand word by one familiar with conditions in England. Earl Edwards of the Midwest regional C. P. S. organization of the Friends was also present at the meeting.

### Miscellaneous Items

**"Upper Conewago** congregation, Southern District of Pennsylvania, plans to hold the ninth annual Bible conference Nov. 11-14 at the Mummert house near East Berlin. Able speakers have been secured to fill the pulpit at each session. Everybody welcome." So writes Bro. J. Monroe Danner.

**Annual Reports** for the year ending Sept. 30, 1943, from the congregations of the Church of the Brethren are being filled out properly by the pastor or someone else in the local church. To date, Nov. 1, no district has a complete record from each local church. These reports were due Oct. 10. Check with your pastor or elder to determine if your church has filed this report with the office of the General Ministerial Board. Accurate reports from each local congregation make it possible for the central office to maintain accurate, up-to-date records for the denomination. Send the Annual Report at once to the General Ministerial Board, 22 S. State St., Elgin, Ill.



**Thoughts of God** for Boys and Girls is now priced at 15c per copy, 25 or more copies at 13c each. This is a price revision received since the listing in the Messenger for Oct. 30, page 28.

**Children's Book Week** (see cover page picture and statement) this year stresses "building the future with books." Although the official time for this emphasis is from Nov. 14 to 20, books are the kind of treasures which can have an effect on every day in the year.

**A Christmas Bulletin** for children's workers and parents has just arrived. It is a nine pager and includes a discussion of Christmas in the home. Christmas pictures for use with children, a Christmas program, a list of children's books, and resource materials. This bulletin can be ordered from the Brethren Publishing House.

**South Waterloo church**, Iowa, will observe its annual Thanksgiving-Birthday Sunday, Nov. 21, with appropriate worship service and dinner at noon when every one will be seated at the tables according to his birth date. A special offering will be given to McPherson College. Dr. R. E. Mohler will represent the college at the services throughout the day.

Those using the adult discussion outlines will be interested to note that the outline for Nov. 28 calls for a review of the life of Bro. Early as based on the book, H. C. Early—Christian Statesman. The following Sunday evening, Dec. 5, the outline is based on the new book by Bro. Edward Frantz, Basic Belief. If copies are needed they may be had through the Brethren Publishing House.

**Bethany Biblical Seminary** is interested in securing a man to take Rufus D. Casebeer's place. A man with devotion and love for the church is desired. Chief among the skills essential in the worker are ability to work with people and some experience in painting, decorating and carpentry. Those interested should write to President Rufus D. Bowman, 3435 W. Van Buren Street, Chicago 24, Illinois.

**Price correction.** On page 25 of the Messenger for October 30 are two errors in prices. Basic Belief, by Edward Frantz, sells for \$1.25. The regular price of H. C. Early—Christian Statesman is \$1.50; however, to Messenger subscribers the price is 75 cents as long as there are copies available. If ordering at the lower price, please include your address clipped from your Messenger or Messenger wrapper.

We regret exceedingly that we will have to refuse orders for Christmas cards. Not only did we underestimate the demand but our manufacturers also underestimated. So we must refuse orders for numbers 43, 430 and 33. Limited supplies of 53, 530 and 330 remain on hand and are offered subject to prior sale. No. 61 Everyday cards cannot be supplied before the close of the year. Our new edition of the Granddaughter's Ingle-nook Cookbook is now being mailed.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Generalissimo and Madame Chiang Kai-shek.** Basil Miller. Zondervan, 1943. 157 pages. \$1.50.

The subtitle, Christian Liberators of China, suggests that the author will stress the political revolutions and the present war through which China is passing. He does not, however, fail to emphasize the fact that, because these great leaders are Christians, the course of their lives and the conduct of the war are on a different

basis from what they would be had not Christianity given them new and higher ideals. While emphasizing the same points as are found in Clark's book, The Chiangs of China, this book follows more in detail the Generalissimo's military career; it also portrays much of his earlier life that deals with his marital and moral relations before he became a Christian. Those who will have the privilege to read both of these books will never regret the time and expense involved.—J. E. Miller.

**The Chiangs of China.** Elmer T. Clark. Abingdon-Cokesbury, 1943. 123 pages. \$1.00.

The war against China and the recent visit of Madame Chiang naturally arouse interest in anything that deals with China. The author begins his story with the conversion of a Chinese lad, Charles Jones Soong, in a South Carolina revival. That event was destined to mark the Soongs for an important part in the development of China and in the many changes that have transpired in that faraway land. The education of the Soongs in America, the achievements of the several members of the family, and of the in-laws, all pass before the reader until he sees how the marriage of Mayling and the Generalissimo brought together two personalities whose imprints are being indelibly stamped upon the history of China. The book sketches the essentials of the military career of the Generalissimo and, more than that, stresses the religious life of this great man and the Madame. Mayling's part in the New Life Movement and her activities in politics, church, social reforms and how she supplements the labors of the Generalissimo all combine to make a fascinating book.—J. E. Miller.

## With Our Schools . . .

### Juniata College

**Dr. Calvert N. Ellis** was inaugurated as the sixth president of Juniata College on Oct. 23, succeeding his father, Dr. C. C. Ellis. At inaugural ceremonies in Oller Hall, the president emeritus inducted his son into office. Dr. Robert E. Speer, international Christian leader, was the guest speaker.

The board of trustees gave a luncheon in honor of the new president in the college dining hall following the inauguration. Dr. Speer, Dr. Schwalm and President Ellis were among the speakers.

The Curtis String Quartet of Philadelphia was presented in a concert in Oller Hall on Oct. 23.

**Dr. V. F. Schwalm**, president of Manchester College, was the inaugural representative of the General Education Board, of which he is chairman. As the concluding event of the week end, he preached in the Stone Church of the Brethren on Sunday morning, Oct. 24.

The guest speaker at the annual alumni council dinner held in the college dining hall on Oct. 22 was Prof. Morley J. Mays, chairman of the English department of Bridgewater College.

**Dr. Ross D. Murphy**, pastor of the First Church of the Brethren in Philadelphia, was elected secretary of the board of trustees in their annual fall meeting.

The annual convention of the Pennsylvania Sabbath School Association was held at Juniata College, Oct. 12-14. Dean J. Clyde Stayer is a vice-president of the association.

The first state-wide Hi-Y conference was held on the campus, Sept. 24-26. Paul Harris, Jr., of New York, was the principal speaker.



## *The Church at Work*

### CHRISTMAS MATERIALS FOR HOME AND CHURCH

Below are listed materials recommended by the General Boards for the enrichment of Christmas in your home and church. This list affords a wide basis of selection in addition to the literature and other materials you may already have at hand.

In each case where prices are listed materials may be ordered from the Brethren Publishing House. All plays and those books which are starred may be secured from the Brethren Loan Library. Postage on Loan Library books is five cents; on plays five cents for two copies. Order early.

#### Books and Stories

**The Magi in the West and Their Search for the Christ**, by Frederick E. Dewhurst (in \*Christmas Stories and Legends, by Curtiss. \$1.50).

**The Shepherd Who Didn't Go**, by Jay T. Stocking (in *The City That Was Never Reached*, by Stocking; in *Stocking Tales*, by Stocking; and in *Christmas Stories and Legends*, by Curtiss).

**The Story of the Other Wise Man**, by Henry Van Dyke. 60c.

**A Christmas Carol**, by Charles Dickens. 88c.

**No Room at the Inn**, by Edna Ferber. \$1.00.

\***Why the Chimes Rang**, by Raymond Alden. 75c.

**The Man Who Found Christmas**, by Walter Eaton. 50c.

**The Poor Count's Christmas**, by Frank R. Stockton (in \**Once Upon a Time*, by Katherine Watson. \$2.45).

**The Voyage of the Wee Red Cap**, by Ruth Sawyer (in \**Once Upon a Time*, by Katherine Watson; and also in *This Way to Christmas*, by Sawyer).

**The Red Stocking and Other Christmas Stories**, by Margaret Eggleston. \$1.50.

A collection of Christmas stories for use in home, church and school. All stories are true and all are fundamentally true to the Christmas spirit.

\***The Littlest Orphan and Other Christmas Stories**, by Margaret E. Sangster. \$1.00.

Six Christmas stories children love.

**This Way to Christmas**, by Ruth Sawyer. \$1.25.

The story of a lonely boy who found the real spirit of Christmas through the acquaintance and stories of lonely neighbors—a German, a Negro, a Romany traveler, a Spanish boy and others—is an unusual and charmingly told story that all children love.

**Christmas, An American Annual of Christmas Literature and Art**, Volume 12, 1942, of the Augsburg Publishing House series. \$1.00.

It contains three stories, eight articles about Christmas, poems, a half dozen carols, studies in art, ten full-page photographs and other attractive drawings and photographs in color. 10½ by 12½ inches.

**Yuletide**, A Children's Christmas Annual, 1942. 25c.

Carries the Matthew and Luke stories, a story by Grace Noll Crowell and another by Elizabeth Finn, Christmas verse, songs, outline patterns for tracing stars, bells, candles, figures in the Bible stories. 10½ by 12½ inches.

**The Man Who Owned the Stable**, by Armand L. Currie. 50c.

A delightful, brief story in attractive booklet form, told in the first person by the man who owned the stable in

Bethlehem. When he was an old man he reflected, "Time after time his weary yearning is to have a place to rest, not in buildings made with hands, but in human hearts."

**Christmas to the Ends of the World**, by Council of Women's Work. 5c.

Ten pages of mimeographed material, including a worship program, poems, Christmas among missionaries, and in the camps and among prisoners of war.

**Paramount Christmas Books**, No. 9 and No. 10. 25c each.

Collections of exercises, recitations, dialogues, songs.

\***Christ and the Fine Arts**, by Maus. \$4.35.

Thirty pages of this excellent resource book are devoted to Christmas stories, poetry and interpretations of pictures and songs.

**Christmas for Christians**, in November 14, 1942, issue of *Our Young People*. Three programs centering on Christmas in music and literature.

#### Readings

Legend of a Christmas Carol. Free.

Where the Young Child Lay. Free.

Why the Chimes Rang. Free.

#### Plays and Pageants

##### ADULTS AND YOUNG PEOPLE

**A Bed of Hay**, by Agnes Peterson. 1 scene. 6 or 8 m., 3 w. 30 min. 50c. Tender and effective picture of the well-loved Christmas story. Setting is in a stable yard of an inn.

**And There Were Shepherds**, by O. G. Herbrecht. 4 scenes. Cast indefinite. 45 min. 25c. Luke's story developed to show the effect of the birth of Christ on Reuben, and, in turn, the effect on the begging children. Excellently adapted to the modern youth program. Music.

**A King Shall Reign**, by Marion Wefer. 1 scene. 4 or 6 w., 2 m., 1 child. 45 min. to 1 hr. 35c. No royalty to amateurs. A Hebrew mother grieves for her slain baby. Her grief is hallowed as she lovingly gives shelter to travelers who flee the country with their child. In her service, it is revealed to her that she has served the Christ Child.

**A Stranger in Bethlehem**, by Charles George. 1 act. 3 m., 3 w. 1 hr. 35c. Christmas Eve in the town of Bethlehem, Pennsylvania, in a poor, unhappy present-day home. A stranger comes to the door and brings comforts and adjustment. Happiness is restored to the home.

**Children of the Inn**, by Jewell Bothwell Tull. 1 act. 8 m., 4 w., extras. 25 min. 35c. No royalty to amateurs. A very human and dramatic nativity play.

**Crowded Out**, by J. W. G. Ward. 1 act with prologue and epilogue. 12 m., 6 w. 25c. Royalty \$5.00. The traditional Christmas story done simply and effectively and with use of the Christmas carols.

**Dust of the Road**, by Kenneth Sawyer Goodman. 1 act. 3 m., 1 w. 40 min. Int. 50c. Royalty \$5.00 when no admission is charged, \$10.00 when admission is charged. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship.

**Fragrance of Myrrh**, The, by Mildred Bowles. 3 scenes. 8 m., 3 w., 1 child. 1 hr. 50c. The setting is in the inn at Bethlehem. The kind innkeeper and his wife have had much sorrow and illness in their home. The daughter has never been well. They share their room, bed and blanket with strangers who come and their stable is opened to a poor traveler and his wife from Nazareth. A great miracle happens in their home on the night when the child is born in the stable, for their daughter, Anna, is healed.

**Lost Star**, The, by Dorothy Clarke Wilson. 5 episodes. 9 m., 5 w. 30 min. 35c. Ten or more copies must be purchased for permission to give the play. The youngest of the Magi loses his way in following the star because of hatred for an enemy. With the help of a Jewish captive he regains the light. Musical background.

**Mimi Lights the Candle**, by Edith Coulter. 1 act, 1 m., 8 w. 30 min. Int. 35c. No royalty to amateurs. An effective well-written play of modern life carrying its lesson of the beauty of kindness.

**More Blessed**, by Paul Moffett. 1 act. 3 w., 2 m. 45 min. 35c. No royalty to amateurs. A selfish son and daughter are brought to face their unconcern and disregard for others when they realize the meaning of their father's generous spirit.

**No Room in the Hotel**, by Dorothy Clarke Wilson. 1 scene. 6 m., 4 w. 1 hr. 35c. A Christmas play which depicts a present-



day scene where the same attitudes are revealed as in the inn centuries ago. There is a strange similarity to the Bible story although representing our own generation. Even today, hearts are touched.

**Peace I Give Unto You**, by Dorothy Clarke Wilson. 1 act. 4 m., 1 w. 30 min. Int. 35c. A Christmas peace play. It takes place in the humble cottage of Joseph and Martha, and tells the story of the first Christmas in its relation to universal peace.

**Search for the Holy Grail**, The, by Mabel Moomaw. 1 scene. 19 characters and chorus. 35 min. Mimeographed. The theme is clearly brought out that "he who serves his fellow man is surely kin to me," and finds the Holy Grail.

#### Pageants With Songs and Music

**Christmas Pageant**, by LaVona Hildreth. 2 scenes. Reader, 2 candlebearers, Mary, Joseph, 3 kings, 4 shepherds, choir boys, angel choir. 20 min. 5c. A simple but effective presentation by pageant and song of the cradle scene, shepherds, and wise men.

**Nativity**, The, by Margaret I. Snyder. 4 episodes. 12 m., 1 w. 45 min. 25c. A service depicting the story of the first Christmas in music, pageantry and reading.

**Prophetic Child**, The, by Rev. Langley Sears. 33 characters and choir. 15c. A Christmas pageant consisting of songs and short scenes.

**Star Gleams**, The, by Florence L. Speare. 1 scene. 8 m., 2 w., 2 choruses and the audience. 1 hr. 35c. The story of the star told entirely by community singing and pantomime.

**Topaz of Ethiopia**, The, by Edith Squires and Elizabeth Emerson. 5 m., 3 w., 4 girls, reader. 1 act. Int. 35c. Eight copies must be purchased for permission to give the play. This play is based upon an imaginary legend—that the Topaz of Ethiopia, one of the gifts of the wise men to the Christ Child, remade the lives of those who touched it. A very dramatic presentation of the power of the Eternal Spirit of goodwill.

**Way**, The, by Ethel Rockwell. 3 parts. 16 characters, voice, ten nations. 1 hr. 35c. A Christmas pageant of peace. In Part 1, the world is waiting for the Christ. Abraham, Moses, Elijah and Isaiah speak. In Part 2 the coming of the Christ is presented, and in Part 3 the nations of the world rejoice that the Christ is among them.

#### INTERMEDIATES AND CHILDREN

**Adoration of the Kings and Shepherds**, The, by Mildred Cook. Choir, church school children, angel, minister. 75c. A pageant of nativity. Many beautiful hymns, carols and benedictions make up the service.

**Christmas Always Lives**, by Edna Becker. Adaptable to any size group and all ages. 35c. A play in which Christmas Sprite and the Spirit of Christmas believe that greed and selfishness have taken their message out of the hearts of people and in which Christmas Angel shows them in several scenes the many kindnesses which are performed in the true spirit of Christmas.

**Littlest Shepherd**, The, by Florence Ryerson and Colin Clements. 8 boys, 3 girls. Ext. 35c. Royalty, \$5.00. The Littlest Shepherd, faithful to his task on the hillside, is shown the nativity scene and learns that to be happy one must make others happy.

**Nativity**, The, by Rosamond Kimball. Adapted for any number of children or young people. Ext. 35c. Composed entirely of selections from the Bible story of the nativity. Tableaux accompanied by congregational singing of carols and hymns.

**Old, Old Story**, The, by Helen Perry Curtis. 1 scene. Any number of children. Int. 35c. Twelve or more copies must be purchased for permission to give the play. The story of the nativity in the words of the Bible, music and tableaux.

**Songs of Christmas**, The, by Martha Bayly Shannon. 4 girls and a number of minor parts some of which may be taken by younger children. 35c. A play depicting the origin of familiar Christmas carols by music, tableaux and dialogue. Easily produced. Simple setting.

**Why the Chimes Rang**, by Martha Race. 1 scene. 4 m., 3 w., many extras. From 20 min. to 1 hr., depending on elaboration. Ext. 35c. This is a pantomime arrangement of the famous Christmas story, easy to present, as a reader gives all the lines. In order to be effective, the staging should be carefully done.

#### Paramount Plays and Pageants for Christmas—25c

Three plays and three pageants for the Christmas program.

#### Music

##### Cantatas

Any three cantatas listed here will be sent on approval upon request. Price of choral edition of each cantata is seventy-five cents per copy, except as noted. A five per cent discount is allowed when five copies or more of a cantata are purchased.

##### Easy

The Light Celestial. Norman.  
Chimes of the Holy Night. Holton.  
The World's Redeemer. Holton. 85c.  
The Music of Bethlehem. Holton.

The Christmas King. Holton.  
His Natal Day. Norman.  
The Nativity Song. Nolte.  
King All-Glorious. Nolte.  
Sing Messiah's Birth. Holton.  
The Song and the Star. Holton.  
The Chorus in the Skies. Holton. 85c. (New in 1943.)

##### Medium

The Music of Christmas. Wilson. 85c.  
Yuletide Memories. Wilson. 85c.  
Night of Holy Memories. Wilson.  
Night in Judean Hills. Heyser.  
The Holy Child. Adams.  
The Prince of Peace. Ashford.  
The First Christmas. Wilson.  
The Star of Bethlehem. Adams.  
Christmas Adoration. Adams.  
The Coming of Christ (dramatic). Wilson.

##### Difficult

Carols of Christmas. Lorenz. 85c.  
On Wings of Angel Song. Wilson.  
The Light Eternal. Petrie. 85c.  
The Christ Is Come. Willtrie.  
The Christ Child. Petrie.  
Holy Night. Ashford. 85c.  
Christmas Glory. Heyser.  
The Holy Advent. Rogers.  
Tidings of Great Joy. Ashford.  
The Manger Prince. Ashford.

#### Anthems

Sent on approval upon request. Order by number and title.

##### Easy

A67. Christmas Glory Song (Viennese). 10c.  
188. Arise, Shine. Lyon. 14c.  
995. The Christmas Song. Adams. 12c.  
1028. Song the Angels Sing. Braga. 12c.  
4201. Holy Night. Brahms. 12c.  
9017. How Beautiful upon. Spinney. 14c.

##### Difficult

1679. Shepherds Abiding. Wilson. 14c.  
1759. Come and Worship. Wilson. 14c.  
9103. I Bring You Good. Wilson. 14c.  
9105. Silent Night, Holy Night. Lorenz. 14c.  
9189. Joy to the World. Heyser. 12c.  
9211. March of the Three Kings. Lorenz. 12c.  
9214. Peace unto Men. Wilson. 14c.  
9275. Thou, Bethlehem. Wilson. 16c.  
9278. Joy, Joy, Joy. Lorenz. 12c.  
9328. The Prince of Peace. Wilson. 14c.  
9508. Good Christian Men. Lorenz. 12c.  
9536. Bethlehem Sleeps. Percy. 14c.  
9571. Break Forth, O. Lorenz. 12c.  
9599. Nativity Song. Lorenz. 14c.  
9633. Let All Mortal Flesh. Lorenz. 12c.

#### Assortments

One or two assortments sent on approval upon request.

- A. Very Easy Anthems: 3 Christmas Assortments (No. 1, No. 2, No. 3) of twelve anthems each.
- B. Moderately Easy Anthems: 3 Christmas Assortments (Nos. 4, 5, 6) of thirteen anthems each.
- C. Moderately Difficult Anthems: 3 Christmas Assortments (Nos. 7, 8, 9) of eleven anthems each.
- D. Difficult Anthems: 2 Christmas Assortments (No. 10, No. 11) of thirteen anthems each.

#### Recordings

A partial list of available recordings of Christmas music is given here for your convenience. Some of these records may be owned by people in your church and available for your use. Those listed are Victor recordings. Your music store will be able to suggest others.

**Christmas Carols of Many Lands**, recorded by the Vienna Choir Boys. Album C-32.

**Christmas Hymns and Silent Night**, on the harp. 19822.

**Christmas Carols on pipe organ**. 19816.

**Birthday of a King**. 19833.

**Jesu Bambino**. 15824.

**Thirty familiar Christmas songs**, by Decca. Album 94.

**Christmas Hymns and Carols**, No. 2, Trinity Choir. 35788.

**Der Tannenbaum and Stille Nacht**. 1748.

**From the Messiah**, by Handel—Glory to God in the Highest and Behold the Lamb of God. 11824. Hallelujah Chorus and Gloria from the Twelfth Mass, Trinity Choir. 35768.



## ADULT DISCUSSION OUTLINE

**Basic Belief**

Scripture: Matt. 7: 13-14

December 5

Note: This discussion may have as its purpose getting acquainted with the valuable little book, *Basic Belief*, by Elder Edward Frantz. Order from Brethren Publishing House, Elgin, Ill., price, \$1.25.

- I. How the book came to be—see Introduction and Foreword.
- II. The nature of the book.  
Let someone review the book with an aim to get others to read it.
- III. Questions from the audience answered by the reviewer.

**Correspondence . . .****District Meeting of First West Virginia**

The district meeting was held in the Maple Spring church, Eglon congregation, Sept. 10-12, 1943. The elders and the women's work met on Friday afternoon.

The fellowship supper was held Friday evening in the newly painted and beautifully decorated basement of the church. Bro. A. Stauffer Curry and Sister Ida Shumaker were the inspiring speakers. One hundred thirty-seven attended the supper, which was much enjoyed by all.

The business sessions were held Saturday forenoon and afternoon with good attendance and interest. Elder Jesse Whitacre was elected moderator, Elder Raymond Martin reading clerk, Elder A. S. A. Holsinger writing clerk for the 1944 district conference. Standing Committee delegates are O. F. Bowman and A. S. A. Holsinger; alternates, Elders Emra T. Fike and B. W. Smith. The regional representative, A. R. Showalter, was elected in 1941 for three years. The policy of the brotherhood that a congregation which receives a continuous fund for the carrying on of its work from either the mission or ministerial board should call its elder from the board that receives the fund was adopted by the district. The district meeting for 1944 will be held in the Knobley church, Antioch, W. Va.

Dr. Paul H. Bowman, president of Bridgewater College, preached two inspiring sermons: one Saturday night and the other Sunday morning.

The officers of the 1943 district meeting were: R. K. Showalter, moderator; Galen Fike, reading clerk; A. S. A. Holsinger, writing clerk.

Burlington, W. Va.

A. S. A. Holsinger.

**District Meeting of Southern Illinois**

The district conference of the Church of the Brethren of Southern Illinois was held at the Hurricane Creek church, Pleasant Mound, on Aug. 28-30. Outside leaders who were present and made valuable contributions to the meetings in various ways were President and Mrs. Schwalm of Manchester College, John Metzler, Edwin Grossnickle and Marvin Senger.

The problems confronting the young men who are thinking of preparing for the ministry received careful consideration from the elders' body.

At the business session of women's work the following officers were elected: president, Mrs. S. J. Snell; vice-president, Mrs. M. A. Whisler; secretary-treasurer,

Mrs. H. V. Stutsman. A group from the Virden church presented a play, *We Call It Freedom*. Mrs. V. F. Schwalm gave the address.

On Aug. 29 thirty-five young people met for lunch, recreation, and vespers at the site on which the church was formerly located. Bro. Leland Nelson gave a short talk. Durward Hayes and Bob Richards were elected cabinet members.

At the men's meeting Bro. Grossnickle explained the workings of the ministers' pension plan. Bro. Metzler explained the work of the Brethren Service Committee and Bro. Marvin Senger talked on the subject, *Heifers for European Relief*. Mr. H. V. Stutsman of Girard has been appointed representative of the heifer project for this district.

On Sunday forenoon Dr. Schwalm delivered a missionary address and in the afternoon an address on Christian education. Moderator Merlin Garber delivered his address on Sunday evening, after which a program including pictures was given in the interest of the Home at Girard.

At the business session of the conference Elder Oliver Dearing was elected reading clerk and Dow A. Ridgely was elected secretary to fill the vacancy caused by Elder I. C. Paul's moving from the district. The reports of the year's work submitted by the officers and workers of the district were very encouraging. District conference of 1944 will be held at the Woodland church. R. C. Wenger was elected moderator for 1944. The delegate to Standing Committee is Oliver Dearing; alternate Harlan Smith.

Dorothy Wieand gave a very interesting report of her eight weeks' stay at the Lynchburg, Va., work camp.

Brother and Sister D. J. Blickenstaff received recognition, the former for having attended forty-nine consecutive district conferences and the latter for having made it possible for Pastor Ausby Swinger and family to locate at the Hurricane Creek church.

Since it was the one hundredth anniversary of the founding of the Hurricane Creek church, the pastor read a resumé of the history of the congregation.

All members and friends of the congregation deserve special mention for the way they entertained the conference.

Parkersburg, Ill.

Dow A. Ridgely.

**Nebraska Family Camp**

This year the Nebraska family camp returned to Horkey's Park for the regular family camp.

We are quite glad the camp was held in the usual way. The only change we made was that instead of the camp being held in the second week of August, we began on August 5, and closed the camp officially after breakfast on August 9. We feel that we were richly blessed. We had in attendance six juniors, fifteen intermediates, thirty young people, and forty adults as registered campers. This does not include the ten leaders and sixty visitors who came on Sunday.

The leaders did a fine piece of work. Most of the leadership came from the district talent. We were very grateful, however, for the presence of James Elrod and Eugene Lichty, who contributed effectively to the camp.

The following courses were offered: *The Old Testament in the Light of New Testament Teaching*, *Stories*



and Story Telling, How We Got Our Scriptures, Fellows and Their Problems and Girls and Their Problems, Church of the Brethren in the Building of a Just and Durable Peace, and Phases of the Local Church Program in the District of Nebraska. We also offered leathercraft this year for the first time.

Probably one of our most pleasant camp experiences was the picnic dinner. Each family brought a covered dish and other food available and placed it on a table out in the open. Then we ate as one big family. Much rich fellowship was gained from it.

We were made very happy when we learned that the camp responded so freely to the challenge offered by Eugene Lichty in behalf of several Japanese-American girls who needed funds to send them to McPherson College this winter. The amount of money given for this purpose was \$36.05.

At the business meeting held while at camp Swigart F. Miller was re-elected as business manager and Milton C. Early as camp director for 1944. These offices will be confirmed at the district conference.

Omaha, Nebr. Milton C. Early, Director.

### Women's Work of Northern Indiana

The 1943 women's work conference of Northern Indiana was held in the Quinter-Miller auditorium, Camp Mack, on Wednesday afternoon, Aug. 18. Mrs. Roy Metzler of the Second South Bend church presided and Mrs. Paul Bowers of Elkhart led the congregational singing. Special music was furnished by a ladies' quartet from Plymouth. Mrs. Harold Miller of Middlebury led the opening devotions. The discussions of the afternoon were based on the theme, Reconstruction in the Home. Bro. David O. Schechter delivered the sermon of the afternoon, using the Twenty-third Psalm as a basis for his remarks. Five short talks were given as follows: (1) Is Danger Threatening our Brethren Homes Today? by Mrs. Charles Weybright of Rock Run; (2) The Christian Attitude Toward Rationing, by Mrs. Dan West of Elkhart Valley; (3) Employment of Women and Juvenile Delinquency, by Mrs. O. B. Bosserman of Ft. Wayne; (4) Liquor and the Moral Issue, by Mrs. G. W. Phillips of Elkhart City; (5) Reconstruction in the Home, by Mrs. John D. Metzler of Nappanee.

The business session was in charge of the district chairman, Mrs. Allen Weldy. The secretary's and treasurer's reports were approved. The question of continuing the ministerial project was again discussed. It was decided to continue it. The question of continuing to bake cookies for Camp Lagro was raised. The women are still enthusiastic and voted to continue to send cookies, not only to Lagro, but also to the camps in Michigan.

Since it had previously been decided to use a revolving plan in electing officers for the women's cabinet, the following were elected for a period of three years: secretary, Mrs. Eldon Evans of New Paris; Bible director, Mrs. Curtis Geyer of Nappanee; peace and temperance director, Mrs. George Heeter of Second South Bend. The following were elected for a period of two years: treasurer, Mrs. Galen Whitehead of New Paris, and aid society director, Mrs. Foster Berkey of West Goshen. The aid exhibits were again of special interest, the sales amounting to \$154.15. The total offering of the afternoon was \$881.42. The meeting was well attended

and a rich spiritual atmosphere prevailed. Sister Ellen Roose closed the meeting with the benediction.

Milford, Ind.

Mrs. Leroy Fisher.

### Michigan District Conference

The annual district conference of the Church of the Brethren of Michigan convened in the Woodland country church Aug. 25-27. The general theme of this conference was Brotherhood Through Christ.

The general chairman was Bro. M. M. Chambers of Grand Rapids, while Bro. Harvey R. Hostetler of Detroit was secretary. The director of music was Prof. Paul Halladay of Manchester College. Bro. J. Edson Ulery of Onekama was moderator of the business sessions.

During this conference all phases of church work were recognized. On Wednesday afternoon the women's work, in charge of Mrs. Mary Eby, and the men's work, conducted by Harley Arnett of Battle Creek, met in sectional groups. The major part of Wednesday evening was given over to the young people's division. They ably discussed The Distinctive Characteristics Which the Church of the Brethren Offers to the World Today.

The Thursday program was the Christian educational conference. Laymen as well as ministers discussed various subjects. Highlights of this day's work were found in the addresses of Mrs. Paul Halladay of North Manchester, Ind., president of the Indiana State W. C. T. U., Bro. S. B. Wenger, a former pastor of the Grand Rapids church, now chaplain of the state prison at Jackson, and Nettie M. Senger, now a worker in the Detroit church, but for many years a missionary to China. Miss Senger gave the missionary sermon Thursday evening. The total missionary offering of the meeting was a little over \$1,300.

Friday was given over entirely to conference business.

Woodland, Mich.

Mrs. Gertrude Rowlader.

### The Church

"What ails the church?" is the cry everywhere. From one viewpoint, the church is like many other interests in life; when there is some lack, the cry comes: "Something must be done."

In the days of the conflict over slavery the nation had no rest until the evil was destroyed. When fire breaks out, we ring the bell until the fire is under control; so in the case of an important issue like slavery, we did something because it was necessary that something should be done.

Relative to the present-day church problems, it is one thing to prescribe and set up an ideal, but the road to accomplishment may take us over all kinds of territory.

The church has no lawful reason to be dull and inactive. Christianity calls for a great hopefulness. As in all other enterprises, to catch and hold the attention of the multitudes there must be some compelling interest.

Some refuse to go to church who would walk twenty miles to a picture show or ball game; people react on the level of their appreciation. Corn, cattle, land, or factories reach others. The trouble with all these enterprises is that interest may die down, and the same may happen in the church. The complaint of many is that the preacher is responsible for the lack of attendance in the church of today. If this be true it is bad indeed and something ought to be done. However, convictions differ and others say the indifference of the church members of the present age is enough to give any preacher a feeling of depression.



Whoever can tell how to wake up the drowsy church members and give them a vision of the kingdom Christ established in the world will indeed do us a great favor. They will go a long way toward solving the problem facing the church of today.

The fact that the membership is taking notice of the state of the ministry and the ministry of the spiritual drowsiness of the membership is evidence of better days to come. Awake, oh, you that sleep!

Lena, Ill.

Ezra Lutz.

### **The Young People's Conference of Middle Pennsylvania**

The young people's conference of Middle Pennsylvania was held at the Stone church in Huntingdon in the afternoon and evening of Aug. 25. Registration showed forty-eight delegates representing fifteen different churches.

The theme of the conference was Advancing in Christian Home Life. Bro. Wilfred Stauffer gave an address on the Church's Contribution to Home Life, in which he suggested the following contributions: (1) a certain foundation that is alone and unique, that is, Christ Jesus himself; (2) a proper atmosphere—love, gentleness, kindness, consideration; (3) adequate power; (4) a divine purpose.

Dr. Warren D. Bowman of Washington, D. C., was the guest speaker at both sessions. In Christian Home Builders of Tomorrow, he discussed how and where to meet the right mate, how to acquire a wholesome personality, the need for similarity of ideals, standards, education, mentality, economic status and age, and the place of inheritance as well as the importance of religion of the contracting parties.

The period of courtship, the engagement, and the preparation for marriage were interestingly and ably discussed. He said, "To build a home above the average is an achievement upon which God will smile."

The evening address, One World, had as its text, "There is neither Jew nor Greek, there is neither bond nor free, . . . for ye are all one in Christ Jesus." The church through missions should strive to eliminate race prejudice and inequality of living standards. It should strive to realize the four freedoms. We must send out doctors, nurses, teachers, and preachers. In this great endeavor we have Christ's promise, "Lo, I am with you always, even to the end of the world."

Claysburg, Pa.

Margaret Claar, Secretary.

### **I. Harvey Horner**

Bro. I. Harvey Horner, son of Brother A. B. and Sister Nina Kimmel Horner, was born March 26, 1917, on the Horner farm near Mount Pleasant, Pa., and died in the Presbyterian hospital, Philadelphia, Sept. 26, 1943, at the age of twenty-six years and six months.

He accepted Christ and united with the Mount Joy Church of the Brethren on Oct. 17, 1926. Bro. Horner lived a faithful and diligent Christian life. He was always ready and willing to do his part in the church and Sunday school. He was well known in our district for his work with the young people.

He was one of the first to accept alternative service and was sent to Camp Kane. Here he served as assistant director and director of health for two years. Here he was much loved because of his impartial service to all. On June 23 he was transferred to Puerto Rico, where he joined the Parkers and others who are working with the

Martin G. Brumbaugh Unit in Castañer, serving as laboratory technician. Here he worked faithfully until his strength failed, and he was brought back to Philadelphia.

He graduated from Juniata College in 1939. Until called into service, he taught in the East Huntingdon high school near home. Bro. I. H. was a fine Christian boy in the home, in the church and in the community, and was much loved by all who knew him. He was respected for his clean life and religious convictions.

His body was laid to rest in the Mount Joy cemetery, after funeral services at the home, conducted by the writer, his pastor, assisted by Brethren Levi K. Ziegler, M. J. Brougher, Jacob T. Dick, C. C. Ellis and Donald Snider.

He is survived by his father, mother and sister. The memory of his fine personality will live with us, and the fruit of his labors will continue to the honor and glory of God.

Mt. Pleasant, Pa.

Charles W. Blough.

### **Elmer Earl Hartzler**

Sadness swept over the Castañer community on the morning of Sept. 12, when one of the Puerto Rican boys who works in the Castañer general hospital came rushing into camp and announced that Elmer Hartzler had drowned. Elmer had gone for an early morning hike and swim with four other members of the unit and five Puerto Rican boys of Castañer at the near-by Guayo River falls, where some of the men from camp had gone swimming from time to time. He had been swimming about ten minutes when he gave a cry for help, but before he could be rescued, he had gone under not to return. His body was recovered in less than a half hour, but all efforts to revive him failed.

Elmer was a member of the first group to come to Puerto Rico in August 1942, to open up medical and social relief work under the Martin G. Brumbaugh reconstruction unit of the Brethren Service Committee. He was a member of the Old Mennonite Church and had been in Civilian Public Service since June 16, 1941. He had previously served in camp at Colorado Springs. He was in training with the original China unit at Lagro.

Elmer's passing was a tremendous loss to the unit. He was first of all a Christian. He was a craftsman of skill and had supervised the construction of the Castañer hospital and many lesser projects in connection with the unit. His industry, skill, enthusiasm and sincerity had been a big asset to the project and had contributed much toward winning the confidence of the Puerto Rican people toward the program of the unit.

Perhaps no member of the Brumbaugh unit was better known among the Puerto Rican community. He had a friendly manner with all people and all of the local folk around Castañer knew him as Elmer. A huge throng attended his funeral in the Protestant chapel at the project. The mass of floral tributes, notes of sympathy and personal expressions gave tangible evidence to the manner in which he had served in Puerto Rico.

Born at Albany, Oregon, on October 6, 1916, he and his father, A. P. Hartzler, later moved to Wichita, Kansas, which was Elmer's present home address. During 1938-39, he attended Hesston College, Hesston, Kansas. He secured a two-year teaching certificate and taught public school in Kansas for one year, after



which he pursued the carpenter trade. During his early days in Civilian Public Service, he had been a draftsman for the Soil Conservation Service. His hobby was photography, which he followed with pleasure and ability. He also enjoyed singing and was a member of the camp male quartet.

From the very beginning of Civilian Public Service, Elmer was anxious to do some phase of relief work as a basic expression of his attitude toward the world conflict. He felt that anything he might do was too little, but he gave himself wholeheartedly. His attitude was best expressed in the letter in which he applied for a place with the group to go to China, previously referred to:

"I do not feel that my sacrifice is comparable to the sacrifice made by soldiers in the army service, but I do feel that the cause for which we are striving is greater and is worthy of at least as great a sacrifice if necessary. ... I consider it only my reasonable service to present my life a living sacrifice to the furtherance of the eternal purposes of God."

At the final rites, Wilbur Nachtigall, leader of the Mennonite C. P. S. unit at La Plata, conducted the service. He was buried at Adjuntas. Surviving are his father, stepmother, two brothers, one sister, two half brothers and his fiancée, Rachel Schiffler, of Filer, Idaho, who had recently joined the Brumbaugh unit as superintendent of the Castañer general hospital.

Adjuntas, Puerto Rico.

Rufus B. King.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Martin-Blough.**—At the home of the bride's parents in Washington, D. C., Oct. 5, 1943, John W. Martin and Elizabeth Jean Blough, by the undersigned.—John S. Flory, Bridgewater, Va.

**McNamee-Martin.**—Cpl. Howard McNamee of Bryan, Ohio, and Blanche Martin of Pioneer, Ohio, Oct. 23, 1943, in the Hickory Grove church, Ohio, by the undersigned.—Holly P. Garner, Pioneer, Ohio.

**Miller-Holstein.**—Harvey S. Miller and Eleanor Holstein, Oct. 23, 1943, at the parsonage by the undersigned.—I. S. Long, Baltimore, Md.

**Steiner-Miller.**—By the undersigned at the Morrill parsonage, Aug. 29, 1943, Reuber E. Steiner of Sabetha, Kansas, and Opal L. Miller of Morrill, Kansas.—W. A. Kinzie, Morrill, Kansas.

## Fallen Asleep . . .

**Benner,** Paul C., youngest son of the late Isaac and Delilah Benner, died in a Harrisburg, Pa., hospital, Oct. 15, 1943, aged forty years, five months and twelve days. He is survived by his wife, the former Marion Emerick, four children, two sisters and three brothers. He united with the Church of the Brethren at Bunkertown, Pa., at fourteen years of age. Ten years ago he transferred his membership to the Lewistown church, where he was a faithful member. Funeral services were conducted in the Guss funeral parlors at Mifflintown, Pa., with interment in the Bunkertown cemetery. His pastor, Bro. Harold Snider, officiated.—Ida M. Fisher, Lewistown, Pa.

**Brant,** Mary Sarver, aged seventy-five years, died at the home of her daughter in Akron, Ohio, on Oct. 17, 1943. Until the death of her husband, Solomon Brant, several years ago, Mrs. Brant resided in Meyersdale. She is survived by four sons, a daughter, three brothers and a sister. Funeral services were conducted in the Meyersdale Church of the Brethren by the pastor, Bro. DeWitt L. Miller. Interment was made in the Union cemetery at Meyersdale.—W. A. Shoemaker, Meyersdale, Pa.

**Byerly,** Oscar, son of George and Sarah Miller Byerly, was born at Lima, Ohio, June 20, 1873, and died Oct. 18, 1943, at his home in Fostoria, Ohio. On Dec. 25, 1895, he was united in marriage to Myrtle Irene Ferrall, who, with one son, preceded him in death. On Dec. 29, 1940, he married Mrs. Ida E. Snyder. He leaves his wife, five daughters, three sons, twenty-four grandchildren, two great-grandchildren, eight stepchildren, three brothers and two sisters. He united with the Church of the

Brethren in 1889. In the same year he began a schoolteaching career which lasted twenty-seven years. He was engaged in the sale and erection of lightning rods in Fostoria for the last thirty-four years. The funeral services were conducted by his pastor, Bro. R. Boomershine, in the Fostoria Church of the Brethren.—Viola Boomershine, Fostoria, Ohio.

**Caracofe,** J. P., was born on Dec. 24, 1870, at Mt. Clinton, Va., and lived his entire life in Rockingham County. He died on March 13, 1943, at his home near Ottobine after a long period of failing health. On Feb. 16, 1898, he was married to Sallie Liskey, who preceded him in death on Aug. 21, 1934. He is survived by two sons, three daughters, three sisters, and sixteen grandchildren. He was a member of the Church of the Brethren. Funeral services were held at the Beaver Creek church by Brethren A. S. Thomas and E. S. Coffman. Interment was in the Cedar Grove cemetery.—Ruth V. Miller, Bridgewater, Va.

**Christye,** John C., aged seventy-four years, died at the Brethren home in Huntsdale, Pa. He was formerly a resident of the Greencastle-Mercersburg area. He is survived by his wife, Mrs. Betty Christye, a daughter, two sons, and a stepson. He was a member of the Church of the Brethren. Funeral services were held at the Minnick funeral home in Greencastle by Bro. Edgar Landis; burial was in Shank's graveyard.—Mrs. J. K. Brindle, Lemaster, Pa.

**Cooper,** Elsie Pearl, daughter of the late George A. and Margaret Ann Dunkle Snyder, was born Aug. 14, 1883, and died Aug. 25, 1943, at the Everett hospital after a very serious operation. She was ill only several days. She united with the Church of the Brethren many years ago and remained faithful until death. She had a kind and cheerful disposition and won many friends in the church and community. She was united in marriage to Bro. Vaughn Cooper on Aug. 23, 1917. He was killed on Nov. 16, 1942, while working on the state highway. She is survived by one son, three sisters and one brother. Funeral services were conducted in the Snake Spring Valley church by Bro. D. I. Pepple, assisted by Bro. Marshall Van Horn. Interment was in the Everett cemetery.—Fannie E. Snyder, Everett, Pa.

**Croushorn,** Hensel C., was born May 2, 1872, and died May 24, 1943, at his home in the Ottobine community. He was a member of St. Michaels Reformed church, but attended the Beaver Creek church. On Jan. 22, 1905, he was united in marriage to Elizabeth Snyder of Clover Hill, who survives him. He is also survived by one son, one daughter, and one grandson. One son preceded him in death. Funeral services were conducted at the Beaver Creek church by Bro. A. S. Thomas, assisted by his pastor, Bro. L. O. Carbaugh, and Bro. E. S. Coffman. Interment was in the adjoining cemetery.—Ruth V. Miller, Bridgewater, Va.

**Dodson,** Leah Esther, was born to Mr. and Mrs. Tom Dodson at Oak Valley, Kansas, on Sept. 20, 1924, and died suddenly, being overcome by fumes from a bathroom heater, on Oct. 18, 1943. She lived with her parents in Oak Valley until she was ten years of age, when the family moved to Independence, Kansas. Here she had resided with her parents until her death. At the age of twelve years she united with the Church of the Brethren in Independence. To this church she was loyal till her death. She leaves her parents, a sister, and two brothers. The young people of the church will miss her regular presence in their midst; she was the vice-president of their group. Services were conducted by the writer in the Webb funeral home in Independence, with interment in the Oak Valley cemetery.—Leonard Birkin, Independence, Kansas.

**Francis,** Paul, son of Mr. and Mrs. Chester Francis, was born Dec. 23, 1920, and died Aug. 1, 1943. Paul was baptized on Oct. 16, 1939, in the Middletown Church of the Brethren, where he since held his membership. He was of a friendly disposition and loved by all who knew him. He enlisted in the U. S. navy on Aug. 3, 1942. In the spring of 1943 he sailed with his fleet into the conflict and received wounds in action which caused his death. He was buried in Sicily. He leaves his parents, six sisters and three brothers. Memorial services were held on Sept. 12 in the United Brethren church at West Elkton, Ohio, with Bro. C. W. Warstler officiating.—Mrs. Herman H. Lawrence, Middletown, Ohio.

**Fulk,** Clara, wife of Charles R. Fulk, died at the home of her daughter in Fuls Run, Va., on Oct. 16, 1943, at the age of sixty-seven years. She was the daughter of the late Gideon and Kate Toppin Shirkey. Surviving are her husband, three sons, three daughters, and several brothers and sisters. The funeral was held at the Riverside United Brethren church, where she was a member, with Rev. Paul Slonaker and the writer officiating. Burial was made in the Whitmer cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

**Garland,** Mary Ann, was born June 13, 1867, at Woodcock Valley, Pa., and died at her home in Pittsburgh, Pa., on Oct. 5, 1943. She was the youngest of the six children of Samuel Alexander and Catherine Hoover Moore. Her father was a minister of the German Baptist Church. She moved with her parents to various places in Bedford County, then to Maryland and West Virginia, and back to Somerset County, Pa. On Jan. 20, 1884, she was united in marriage to Joseph Westley Garland at Bethel, Pa. After living in Bethel, Scalp Level, Derry and Bolivar, Pa., they moved to Pittsburgh about 1889, settling in Bloomfield. She united with the First Brethren church of Pittsburgh in 1894 and was a member of that church until her death. Four sons were born to this union, all of whom survive. She is also survived by three grandchildren. She was buried in the Allegheny cemetery in Pittsburgh.—Wilbur Neff, Pittsburgh, Pa.



**Green, Susie**, died in her home near Detroit, Mich., Oct. 5, 1943, following a long illness. She was preceded in death several years ago by her first husband, Charles Landreth. Since that time she married Joseph Green of Wyandotte, Mich.; he too preceded her in death. She is survived by four sons and one daughter, two brothers and two sisters. One son is a missionary in Africa. Funeral services were conducted in the Oakley church by Elder D. J. Blickenstaff, assisted by Bro. W. T. Heckman. Burial was in the West Frantz cemetery.—Idabelle Hood, Cerro Gordo, Ill.

**Guthrie, William Harrison**, son of William M. and Mariah Deberry Guthrie, was born near Hazelton, W. Va., July 21, 1860, and died Sept. 29, 1943. On March 2, 1882, he was married to Matilda Strawser, who died Jan. 1, 1938. To this union four daughters and one son were born. Besides these children, two orphan boys were reared in the home. There are nineteen grandchildren and ten great-grandchildren. He joined the Church of the Brethren when he was a boy and lived a consecrated life. He spent the last five years of his life in the home of his daughter. He was a faithful attendant at church when his condition would permit. One of his greatest joys was to attend the love feast, having attended five in his eighty-third year. He found great comfort in the anointing and was anointed a number of times in the last few years. The funeral was conducted by Elders D. B. Spaid, Olonzo Fike and R. K. Showalter.—Emra T. Fike, Egdon, W. Va.

**Harley, Emma**, was born Aug. 26, 1860, and died Aug. 13, 1943, after two years of illness. Her husband, Bro. William Harley, preceded her fourteen years ago. She was married sixty-three years and was a member of the Coventry Church of the Brethren for over sixty years. Sister Harley was very fond of reading, but was deprived of that pleasure during her illness because of failing sight. In her younger days she was a teacher in the Sunday school. She is survived by a daughter, who cared for her during her illness, three grandchildren and four great-grandchildren. Services were held in the home by Brethren A. C. Miller and Trostle P. Dick. Interment was in the East Coventry Mennonite cemetery.—Mrs. Trostle P. Dick, Pottstown, Pa.

**Heckman, Robert Dale**, infant son of Bennett and Mabel Heckman, died Oct. 17, 1943. He was born on Sept. 5, 1943. Graveside services were conducted in the West Frantz cemetery by Elder D. J. Blickenstaff.—Idabelle Hood, Cerro Gordo, Ill.

**Hilbert, Jacob Martin**, was born March 28, 1868, and died Feb. 22, 1943, at Verona, Va. He was the son of Daniel C. and Elizabeth Roof Hilbert. He was a native of the Montezuma section and a member of the Church of the Brethren. He is survived by his widow, Mrs. Mary C. Hilbert, two sons and one daughter. Two daughters preceded him in death. Funeral services were held at the Beaver Creek church by Bro. A. S. Thomas, assisted by Bro. Simon D. Glick. Interment was in the adjoining cemetery.—Ruth V. Miller, Bridgewater, Va.

**Horner, Hattie Emma**, daughter of John and Mary Tennis Grush, was born at Pine Creek, Ill., on March 5, 1866. She was married on Dec. 20, 1885, to William Horner of Lanark, Ill., and to them were born three sons, two of whom survive. She also leaves five grandchildren, two great-grandchildren, one brother and one sister. She united with the church in 1890 at Sheldon, Iowa, and was a faithful Christian. She died Oct. 8, 1943. Funeral services were conducted by the writer; burial was in the Lanark cemetery.—H. F. Richards, Lanark, Ill.

**Jamison, Harry Lewis**, son of Mr. and Mrs. H. T. Jamison, was born at Penn Run, Pa., Sept. 20, 1925, and died at the home of his parents on Oct. 1, 1943. Surviving are his parents, two sisters, and six brothers. He was a member of the Church of the Brethren at Diamondville, Pa. His boyhood was spent in the Penn Run community, where he was well known and liked by everybody. The funeral services were conducted at his late home by Bro. M. J. Weaver, his pastor. Burial was in the Brethren cemetery near Penn Run.—Mrs. Clark Strong, Penn Run, Pa.

**Kepler, Homer V. T.**, of Gettysburg, Pa., was born June 13, 1863, and died Feb. 11, 1943. He was a lifelong and faithful member of the Marsh Creek congregation. Surviving are his wife, one son, three daughters, and seven grandchildren. Services were held in the Marsh Creek church by Brethren W. G. Group and Walter A. Keeney. Burial was in the adjoining cemetery.—Mrs. Walter A. Keeney, Gettysburg, Pa.

**Lehman, Charles**, was born in Martinsburg, Pa., Oct. 19, 1891, to John S. and Mary Lehman and died at his home in Martinsburg Sept. 18, 1943, after an extended illness. He was a member of the Church of the Brethren for thirty years. On Nov. 1, 1915, he was married to Edna Marguerite Carper, who died in 1929. To this union three sons and two daughters were born. On Aug. 6, 1932, he married Sarah Kensinger, who survives with one stepdaughter, his children, five grandchildren and three sisters. Funeral services were conducted in the Martinsburg church by his pastor, Bro. A. R. Coffman. Burial was in the Fairview cemetery in Martinsburg.—Mrs. Harry B. Rhodes, Martinsburg, Pa.

**Marrs, Minnie Pearl**, daughter of Isaac and Sarah Minton, was born near Covington, Ohio, Oct. 6, 1871, and died in a hospital at Brush, Colo., July 28, 1943. In 1884 she moved with her parents to Zion, Ind. In 1888 she was married to Denton Cloud and to this union two children were born; her husband died in 1893 at Kidder, Mo. In 1895 she married John Etter and to this union three children were born. He died in 1904. In 1909 she was married to George Marrs of Cabool, Mo., and he preceded her

in death in 1934. She united with the Church of the Brethren early in life at Kidder, Mo., and lived a good Christian life. She leaves four children, twelve grandchildren, four brothers and three sisters. Funeral services were held in the Akron Presbyterian church by Rev. J. W. Wright, pastor of the church. Burial was in the Akron cemetery.—A. W. Adkins, Cabool, Mo.

**Mickley, Nellie**, the widow of Daniel Mickley, was born near Waynesboro, Pa., July 22, 1873. She died at Chambersburg, Pa., Oct. 9, 1943. She was the daughter of John Henry and Rebecca Weaver Miller. She was an invalid and unable to walk for more than thirty years. Several years ago she united with the Church of the Brethren. She is survived by one brother. Services were conducted at the Grove funeral home by her pastor, Elder George L. Detweiler. Interment was made in the cemetery at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

**Miller, Uriah M.**, was born Dec. 28, 1855, in Lineboro, Md., and died on Oct. 6, 1943, at his home in Girard, Ill. He spent his early life in Maryland, coming to Illinois in middle life. In young manhood he united with the Church of the Brethren and lived true to the teachings and principles of the church. He was a member of the Girard church. On Dec. 14, 1876, he was married to Mary Ellen Price, who died Nov. 4, 1895. Of this marriage, one son survives. On Feb. 21, 1897, he was married to Sarah Ellen Royer at Auburn, Ill., and of this marriage one daughter and two sons survive. Besides his wife and four children, he is survived by nineteen grandchildren, sixteen great-grandchildren, one sister and four brothers. Funeral services were conducted by his pastor, Bro. Leland A. Nelson. Interment was in the Sugar Creek cemetery near Auburn.—Mrs. H. V. Stutsman, Girard, Ill.

**Nave, Christine Bashor**, was born June 24, 1867, in Washington County, Tenn., to Benjamin and Lucy Bashor. She was united in marriage to James M. Nave and they lived together happily for fifty-five years. He died Dec. 3, 1941, and she died Sept. 3, 1943. To this union were born six children, three of whom died in infancy. Early in their married life Brother and Sister Nave united with the Limestone Church of the Brethren and were faithful members till their health prevented them from taking an active part in church work. Sister Nave was anointed a few months before her death and this service brought her much joy and peace. She was a devoted mother, a kind neighbor and a friend to all who knew her. She is survived by two sons, one daughter, five grandchildren, two great-grandchildren and three brothers. Funeral services were conducted by her pastor and assistant pastor, Brethren Guy Presley and G. W. Slagle, at the Limestone church. Interment was in the church cemetery.—Mrs. Jamie Nave, Washington College, Tenn.

**Ortto, Henry**, son of Adam and Mary Ortto, was born July 15, 1869, in Montgomery County, Ohio. At an early age he united with the German Lutheran church in Dayton. On Sept. 10, 1892, he was united in marriage to Mary Jane Grimther. This home was blessed with six children; one son died in infancy. In September 1941 Mr. Ortto and his wife celebrated their golden wedding anniversary. All the children and grandchildren were present. For the past few years his health had been failing. He died on Sept. 28, 1943. He leaves his faithful companion, four sons, one daughter, eight grandchildren, one brother and one sister. The funeral was conducted by Bro. P. M. Filbrun, assisted by Bro. Paul Wright.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

**Overholser, Isaac**, died Oct. 6, 1943; he had been in failing health for several years, but only during the last four months was he seriously ill. He was born June 13, 1862, in Darke County, Ohio, but resided in Kansas sixty years. He was a reader of the Gospel Messenger for many years and it was always a welcome visitor.—Mrs. Malinda Overholser, Arkansas City, Kansas.

**Reed, Louise Frances**, wife of Bro. L. H. Reed of Heisey, Ky., and daughter of James and Etta Frances of Warren Cliff, W. Va., was born Feb. 27, 1921, and died Aug. 28, 1943. She united with the Church of the Brethren by baptism on Aug. 24, 1941. Sister Louise lived a faithful life and left a beautiful testimony of faith and patience. Funeral services were conducted by Brethren Albert Whitmore and Keith Wilson. Interment was in the Reed family cemetery.—Sadie Duncan, Williamson, W. Va.

**Reese, Thomas Edward**, was born Sept. 8, 1880, in Provo, Utah, to Thomas P. and Rebecca Jane Draper Reese. He was the oldest of five children. His parents died when he was fifteen years of age and the children found new and separate homes. Tom became a printer and followed this trade for forty-seven years. On May 15, 1912, he was united in marriage to Rhoda Adelia Garison in Brigham City, Utah. To this union were born seven children. The three oldest children were born in Utah, while the remaining four were born in Ohio, to which the family, accompanied by the parents of Mrs. Reese, returned in 1918 to make their home. Here Mr. Reese pursued his trade, being affiliated with the Quality Press for a number of years. He was well known in the business circles of the city. Mr. Reese was an active church worker as long as his health would permit. He will be remembered by many through his work as president and teacher of the Salvation Army. In 1925 Mr. and Mrs. Reese united with the Middletown Church of the Brethren, where they had since held their church membership. Mr. Reese had been ill for more than fifteen years and was unable to lead an active life in business or church, but his faith in his Master never weakened. He died Aug. 27, 1943. He is survived by his wife, six children, one grandchild, three sisters and one brother. Funeral



services were held at the McCoy-Leffler funeral home, conducted by Bro. C. W. Warstler.—Mrs. Herman Lawrence, Middletown, Ohio.

**Ridenour**, Mary E., daughter of Julia Ann and George Kriner, was born in Washington County, Md., and spent her life in this community. She was born on Oct. 17, 1871, and died on Oct. 6, 1943, at the home of her daughter. She was married to Charles Ridenour, who died several years ago. Survivors are three daughters, two sons, two brothers, four grandchildren and three great-grandchildren. She was of a quiet disposition. She attended church whenever it was possible for her to do so. Funeral services, conducted by Elder H. R. Rowland and Bro. E. S. Rowland, were held at the Longmeadow church. Burial was made in the cemetery adjoining the church.—Genevieve Rowland, Hagerstown, Md.

**Strawser**, Elder George, was born Aug. 18, 1861, and died June 6, 1943. He is survived by his wife, three children and thirteen grandchildren. He united with the church when he was twelve years of age. He served in the ministry for fifty years and as elder for thirty-five years. At the time he was elected to serve as elder his son was elected as a deacon. Bro. Strawser served in the free ministry; he was never paid a salary but earned his earthly food by farming. His friendly smile and Christian work won a host of friends. Funeral services were held in the Salem church by Bro. C. E. Grapes, who was a former pastor of the Lost Creek Brethren church, assisted by the present pastor, Bro. H. D. Emmert. Interment was in the near-by Strawzers cemetery.—Marian Shallenberger, McAlisterville, Pa.

**Root**, Daniel, son of John and Susanna Root, was born in Randolph County, Ind., July 9, 1857, and died at his home near Myrtle Point, Oregon, on Sept. 24, 1943. When a boy of seventeen he moved with his parents across the continent to Coos County, Oregon. The country there was in its pioneer stages and the family were early members of the Church of the Brethren in Oregon. At the age of fifteen he became a member of the church and was chosen to the deacon's office in 1891. His wife preceded him in death in 1927. He is survived by five sons and one daughter. Funeral services were held in the Church of the Brethren in Myrtle Point with his pastor, the writer, in charge.—Marion Stern, Myrtle Point, Oregon.

**Shenk**, Abbie Viola, was born in Cumberland County, Pa., Oct. 22, 1871, and died Sept. 12, 1943, at the Brethren home in Huntsdale, Pa. She was a member of the Church of the Brethren at Back Creek. She is survived by two sisters. The funeral service was in charge of Elders C. E. Grapes and M. B. Mentzer. Interment was in the Norland cemetery at Chambersburg, Pa.—Mrs. J. K. Brindle, Lemaster, Pa.

**Weller**, Wilson Jacob, son of Henry and Adeline Croypley Weller, was born in Hancock County, Ohio, May 13, 1865, and died Oct. 13, 1943, at his home near Laketon, Ind. He had been in failing health for the last year and suffered intensely the last three months. He called for the anointing and was completely resigned to go. At the age of ten he moved to Putnam County, Ohio, where he grew to manhood. In 1884 he came to Indiana and on Oct. 1, 1887, was united in marriage to Cora Elizabeth Young of Disco, Ind. All but two years of their married life they lived near Roann and Laketon, having lived thirty-four years at their present home. In 1937 they celebrated their golden wedding anniversary. Surviving are his companion, three daughters, two brothers, two sisters, eight grandchildren and four great-grandchildren. Bro. Weller united with the Church of the Brethren at Roann in 1886 and was a devoted Christian. He was a good man, a good neighbor, fond of children and much interested in the church. Funeral services were conducted by Elders Otho Winger and S. L. Young.—Mrs. Otho Winger, North Manchester, Ind.

## Church News . . .

### California

**Glendora**.—Nineteen boys and girls from Glendora attended Camp La Verne. While Pastor and Sister Galen Walker were on their vacation, Brethren Jesse Smeltzer, D. W. Shock and Fred Butterbaugh were guest speakers in our pulpit. Our home ministers, A. D. Sollenberger, C. S. Hoff and Mervin Baker, also filled a number of the appointments for us. On Bro. Walker's return we held our church night in San Dimas park. We had a short program and closed with a surprise pound shower for our pastor and wife. We were sorry to part with our young student minister, Bro. Mervin Baker, who recently left to attend Bethany Seminary. We were also sorry to part with Mervin's mother, Sister Lena Baker, who has gone to Elgin, Ill., to make an indefinite visit with her daughter. The women are serving dinner once a month to the Co-ordinating Council of the town. Our aid is busy quilting, sewing for the Red Cross, and mending for the boys in the San Dimas and the Dalton C. P. S. camps. We recently purchased three dozen Bibles for use in our services and some new Brethren Hymnals and books of revival songs to be used during our evangelistic meetings in November. Bro. Fred Butterbaugh of La Verne will be our evangelist. An electric wall clock, the gift of a good brother and wife, has been placed in the rear of the church. Election of officers were held in September, with installation services on Oct. 10. Since our last report six

letters have been received and four granted.—Lulu N. Miller, Glendora, Calif., Oct. 17.

**Long Beach**.—The election of our church and Sunday-school officers was held at a special council on Aug. 29. Our business council was held Oct. 3, at which time some splendid yearly reports were given and a unified budget of \$9,000 was adopted. Since the last report six new members have been received by letter. The young married people's class successfully completed a project of buying twenty-five choir robes for our choir. On the evening of Aug. 29 the choir gave a special program during which the new robes were dedicated. On Sept. 26 we observed religious education Sunday with promotions throughout the Sunday school and an address during the worship hour by our directors of religious education. Oct. 3 was another successful rally day. Two boys have just left for the C. P. S. camp at Cascade Locks, Oregon. Three more boys are expected to be inducted into military service in the near future, which will make a total of twenty-six from this church now in service. A large representation from here attended the district conference at La Verne Oct. 15-17. Pastor S. L. Barnhart served as moderator. The men's brotherhood held its first meeting of the church year on Oct. 21 with Judge Martin DeVries as guest speaker. During the past three months Bro. LaMar Bollinger of La Verne College, Bro. Grant T. McGuire of Pasadena, Mrs. June Barnhart of Long Beach, Bro. C. Ernest Davis of La Verne College and two ministers of this city filled our pulpit.—Eunice Fager Foster, Oct. 21, Long Beach, Calif.

### Delaware

**Wilmington**.—Officers for the coming year were elected on Sept. 26. Ross Murphy was elected elder for another year. Our love feast was held on Oct. 3. At the council meeting on Oct. 7 some important business was transacted. We voted to adopt the pastors' pension plan. The trustees were instructed to have the church and the parsonage covered with white asbestos cement siding. This will greatly improve the appearance of our church. The members of the congregation have been making a special effort to pay off the mortgage on the parsonage this year. Now the necessary funds are about raised, and we plan to have a mortgage-burning ceremony on Dec. 5. Bro. C. C. Ellis will be with us to assist in this service. During the winter months the various organizations of the church will take turns in assisting with the evening worship services. The church choir will provide a music hour on the fourth Sunday evening of each month. A consecration service was held on Oct. 10 for the newly-elected officers and teachers of the church and Sunday school.—Florence L. Bolinger, Wilmington, Del., Oct. 15.

### Illinois

**Chicago, First**.—September brought us new students and our new assistant pastor, Bro. Harold K. Michael, and family. We have a larger choir than we have had before. Recent events have been a surprise basket dinner for Mr. and Mrs. Lloyd Deardorf at the parish house, a fellowship tea, and the mens and boys' autumn outing in the woods. The Faith Players gave the Biblical drama, He Came Seeing; the leading part was taken by Dudley Yatabe, a twelve-year-old Japanese boy. Mrs. Anna Beahm Mow was the speaker at the women's fall rally and candlelighting service. The boys' and girls' clubs have begun and meet once a week. Our love feast was held Oct. 3, 4 with an attendance of 376. On Oct. 10 Mrs. Ralph Smeltzer and a group of Japanese-Americans from the hostel gave the evening program. On Oct. 24 the choir is bringing Mrs. Rosa Page Welch to sing and interpret the Negro spirituals of her people. On Oct. 31 Mr. and Mrs. Curtis Bowman will share some of their summer's pictures with us.—Mrs. John Ford, Chicago, Ill., Oct. 13.

**Girard**.—A number of our members attended the district meeting held in the Hurricane Creek church Aug. 28-30. On Oct. 1 our love feast was observed. Bro. R. C. Wenger of Springfield officiated at a very inspiring service. On Oct. 3 our Sunday school began the new year. Pastor Leland A. Nelson conducted an installation service for the Sunday-school officers and teachers during the worship hour. Six were received into the church by letter and at the close of the service one young lady was received by baptism. In the evening of Oct. 3 we were happy to have Bro. John Metzler, a Brethren Service representative, with us.—Mrs. H. V. Stutsman, Girard, Ill., Oct. 14.

**Oak Grove**.—Pastor M. A. Whisler and wife attended the district conference held at Pleasant Mound and gave us an interesting report on Sept. 19. On Sept. 26 we held an all-day meeting. In the afternoon we elected officers. Catherine Hare is president of the B. Y. P. D. On Oct. 2 Brethren John Metzler and John Wieand entertained a number of our members with some interesting pictures concerning religious welfare. On Oct. 3 we held our love feast with Bro. Whisler officiating. The members of our ladies' aid have canned forty-eight quarts of fruit for Camp Lagro; we have also purchased new materials which we will make into garments and donate to the needy. On Oct. 10 we took an offering for \$10 which will be sent to Camp Ellis and used to help build a sunroom for wounded soldiers.—Mrs. Dorothy Braun, Washburn, Ill., Oct. 13.

### Indiana

**Arcadia**.—One was baptized on Oct. 17 by Bro. Stanley Keller. Our harvest and home-coming meeting was held on Sept. 26 with a good sermon in the morning by Bro. Russell Showalter, a bas-



ket dinner at noon and a splendid program in the afternoon. The ladies have been canning for the C. P. S. camps. We met twice at the church and canned tomatoes. Some cans of food were put up in the homes, making 300 half-gallon jars which were filled for the boys, besides fresh vegetables sent. On Oct. 8 the men helped Pastor Keller harvest his cane. The ladies of the church supplied the dinner at the noon hour. On Oct. 15 our love feast was held.—Ruby Eller, Arcadia, Ind., Oct. 18.

**Burnettsville.**—The church met Sept. 30 for council. Our elder, Bro. T. A. Shively, presided. Bro. E. S. Petry led the devotions. Sunday-school and church officers were elected. Bro. Shively was retained as our elder and Bro. Paul E. Thompson as pastor. Bro. Thompson and his family lived here during the summer; they went back to Bethany Seminary on Sept. 1. Our love feast will be held on Nov. 6. We have put in new sidewalks at the front of the church.—Martha Reiff Tobias, Burnettsville, Ind., Oct. 14.

**Markle.**—Union services of the four denominations were held for eight Sunday evenings in the summer. Bro. Ira Frantz of North Manchester filled our pulpit one morning and then preached at the union services, taking the place of Pastor O. C. Rife, who was ill. There has been one death among our members in the past year—Bro. Alvy Randols. At our council meeting on Sept. 17 Bro. D. W. Paul handed in his letter of resignation as elder. For a number of years he has been the elder of this church and his help has been very much appreciated. Bro. Rife was chosen to take his place. A good report for the past year was given by the treasurer. The pension plan was discussed at this meeting, and church officers and delegates to district meeting were elected. Sunday-school officers were elected by the Sunday school. Our harvest meeting was held on Oct. 3; Bro. Leo Miller of South Whitley was the guest speaker. Our revival meeting will begin Oct. 17 and continue for two weeks with the love feast at the close of the meeting. Bro. Leo Miller will be the evangelist. The aid society canned six bushels of peaches for the C. P. S. camps. Clothing and canned fruit are being sent to Bethany Hospital. Sister Joseph Frantz gave a good report of the district women's meeting, held Oct. 10; Bro. Rife also gave a report of the district meeting. The men of the church assisted Bro. Dale Hoover in rebuilding the furnace of the church. The heifer project for relief was taken into consideration at a men's council. Bro. Dave Ewert has been janitor of the church for a number of years and his work is well appreciated. We have a service flag with eleven stars.—Mrs. Lillian Earhart, Markle, Ind., Oct. 16.

**North Winona.**—We met in council on Oct. 6 with our elder, Bro. N. M. Miller, in charge. We decided to have Thanksgiving and Christmas programs. The Thanksgiving program will be sponsored by the men of the church. We held our home-coming service on Oct. 10 with Bro. Edward Kintner from North Manchester filling the pulpit in the morning and afternoon. A number of old church friends enjoyed the day with us. Our aid so-

ciety has been busy canning for the boys in C. P. S. camps. We are glad to report that our pastor, Bro. J. S. Zigler, has improved some in his health. The work of the church is progressing nicely; all reports show a marked improvement.—Mrs. Alma E. Hanawalt, Pierceton, Ind., Oct. 18.

**Peru.**—The sound-motion film, The Book for the World of Tomorrow, was shown on Aug. 1. Owing to the increasing interest at the Bloomfield house, under the able supervision of Sister Goldie Killion, the trustee board has purchased a dwelling north of the present place of worship and it will be converted into a church house which will accommodate the growing interest of that community. The building was purchased upon the advice of Bro. Charles Deardorff, our church architect. At our council meeting on Sept. 12 the yearly election of Sunday-school officers was held. The installation sermon was preached on Sept. 19. On the evening of Sept. 16 our church had a birthday fellowship supper. Rally day services were held Oct. 3; Bro. R. L. Miller gave us an inspiring sermon. Our minister was absent in two evangelistic campaigns during the summer. The pulpit was filled on these occasions by competent ministers and deacons, and miscellaneous programs were given. Our pastor's wife, Mrs. C. R. Oberlin, has not been well for the past several weeks. A number of our people attended the district conference in North Manchester Oct. 7-9. Mrs. E. Lee Burrous gave a very comprehensive report on the following Sunday evening. Our love feast will be held on Nov. 4. The men's organization is active; they are caring for a number of heifers. The ladies have done some sewing for relief and canning for Brethren Service. Christmas parcels were mailed to our eight boys overseas. Bro. Wayne Carr of South English, Iowa, is conducting a series of meetings in our church at present. One of our Sunday-school girls has been added to the church.—Mrs. H. F. Peters, Peru, Ind., Oct. 19.

**Pleasant Dale.**—Our council was held recently and church officers were elected to serve the coming year. Our aid society met Sept. 30 in a regular monthly meeting; besides doing the day's sewing, we packed a box of 500 cookies for the boys in Camp Lagro. Mrs. Joseph Baumgartner is president of the aid society. On the evening of Aug. 22 Bro. Galen T. Lehman began a revival here. Seventeen were baptized and two await the rite. The meeting closed with the love feast on Sept. 1 with Bro. Lehman officiating.—Victoria Stoneburner, Decatur, Ind., Oct. 13.

**Pleasant Valley.**—Our church met in council on Sept. 14 with Elder Homer Schrock presiding. The annual election of officers was taken care of; Bro. Schrock was retained as elder. Brethren George Phillips and Allen Weldy of Elkhart were with us and installed Bro. Chester Franks as a deacon. On Sept. 26 we held our harvest meeting with a basket dinner at noon; Brother and Sister Melvin Stutsman of West Goshen were with us; Bro. Stutsman brought two inspiring sermons. Two persons were baptized. On Oct. 9, 10 several of our young people and their teachers attended a conference at New Paris. Our aid met several times and canned peaches and pears and vegetable soup for

## Churches Participating in the Pension Plan

Following are the names of the churches that have sent in their congregation Agreement to Participate in the Pension Plan up to October 20, 1943:

| CALIFORNIA, NORTHERN              |                   | IOWA, MIDDLE |              | OHIO, SOUTHERN |                 |
|-----------------------------------|-------------------|--------------|--------------|----------------|-----------------|
| Empire                            | Modesto           | Cedar Rapids | Prairie City | Beaver Creek   | Painter Creek   |
| Fresno                            | Oakland           | Iowa River   |              | Brookville     | Pittsburg       |
| Lindsay                           | Waterford         |              |              | Dayton         | Springfield     |
| Live Oak                          |                   |              |              | Ft. McKinley   | Union City      |
| CALIFORNIA, SOUTHERN              |                   |              |              | Greenville     | West Alexandria |
| Covina                            | San Bernardino    |              |              | Oakland        | West Charleston |
| Glendora                          |                   |              |              |                |                 |
| COLORADO                          |                   |              |              |                |                 |
| Rocky Ford                        |                   |              |              |                |                 |
| FLORIDA                           |                   |              |              |                |                 |
| Miami                             |                   |              |              |                |                 |
| IDAHO                             |                   |              |              |                |                 |
| Twin Falls                        | Whitefish         |              |              |                |                 |
| ILLINOIS, NORTHERN, and WISCONSIN |                   |              |              |                |                 |
| Batavia                           | Naperville        |              |              |                |                 |
| Dixon                             | Pole              |              |              |                |                 |
| Elgin                             | Rockford          |              |              |                |                 |
| Franklin Grove                    | Stanley           |              |              |                |                 |
| Maple Grove                       | Sterling          |              |              |                |                 |
| Milledgeville                     | Worden            |              |              |                |                 |
| ILLINOIS, SOUTHERN                |                   |              |              |                |                 |
| Astoria                           | Girard            |              |              |                |                 |
| Cerro Gordo                       | Virden            |              |              |                |                 |
| Champaign                         |                   |              |              |                |                 |
| INDIANA, MIDDLE                   |                   |              |              |                |                 |
| Huntington                        | Salamonie         |              |              |                |                 |
| Peru                              | Spring Creek      |              |              |                |                 |
| INDIANA, NORTHERN                 |                   |              |              |                |                 |
| Bremen                            | Plymouth          |              |              |                |                 |
| Blissville                        | Rock Run          |              |              |                |                 |
| Cedar Lake                        | Second South Bend |              |              |                |                 |
| Goshen                            | Syracuse          |              |              |                |                 |
| New Salem                         |                   |              |              |                |                 |
| INDIANA, SOUTHERN                 |                   |              |              |                |                 |
| Four Mile                         |                   |              |              |                |                 |



C. P. S. camps. Two more of our young boys are leaving for service. Our evening meetings are well attended.—Mrs. Lizzie Berkey, Middlebury, Ind., Oct. 18.

#### Iowa

**Brooklyn.**—Our council meeting was held Sept. 26 and officers for the coming year were elected. Some of them were members of the young people's class. On Oct. 3 we had a consecration service for the new officers and teachers. Our love feast was held in the evening. Our fall chicken dinner was held on Sept. 16 and netted \$135. On July 18 the Sunday school enjoyed a picnic supper on the parsonage lawn. On Aug. 20 an ice cream social was also held on the parsonage lawn. On Oct. 10 we had our birthday meeting; it consisted of a potluck supper with a program, followed by slides of Sightseeing in India. The birthday offering was \$18. Two delegates represented our church at the district conference at Robins Sept. 6. Our bazaar will be held Nov. 9. We have had a number of visitors attend our services this summer.—Mrs. H. N. Butler, Brooklyn, Iowa, Oct. 13.

**Des Moines City.**—On Sept. 6 the church met in members' meeting and officers were elected. We had our rally day and fellowship services on Oct. 3. Each family brought well-filled baskets and we enjoyed a dinner at the noon hour and an inspiring program in the afternoon. The parsonage has been redecorated and the men have given their time for digging out the basement and putting in a new foundation. Our ladies' aid has been meeting regularly every week and has plenty of work to keep busy. The missionary society meets in conjunction with the aid once a month. We have an active women's work. Our weekly Bible study and prayer meeting play a large part in the going forth of the church, and we are looking forward to a new year of greater service.—Mrs. Helen Burton Smithson, Des Moines, Iowa, Oct. 12.

**Garber.**—This church was organized in October 1942 with a membership of twenty-three. Bro. Roy Stearn of Fredericksburg, Iowa, was chosen elder. Bro. Stearn has held services here bi-monthly for several years and has done splendid work, but he was handicapped by distance and by illness in the home. It was therefore decided to secure a resident pastor; Brother and Sister Max Hartsough answered this call and came here Sept. 7. They found a little band of earnest but badly scattered members. On Sept. 19 we had all-day services with a basket dinner. Our elder was with us and conducted installation services for the pastor and wife and presided at the business meeting. Bro. Stearn was retained as elder. On Oct. 12 the men met to cut wood for the pastor. On Oct. 17 we had another all-day meeting. At the afternoon session the men's work was organized with Bro. Otto Hansel as president. The women chose Sister Grace Hansel as their president. We expect to hold these all-day meetings on the third Sunday of each month. Topics of spiritual value will be discussed at the afternoon sessions. Special services for the boys in service are held every two weeks. On Oct. 27 there will be a joint meeting of the men's and women's groups to do some work on the church property. A basket dinner will be served at the parsonage. We expect to hold our love feast in the near future. Subscriptions to the Gospel Messenger are to be sent in soon. We have one hundred per cent of the membership on our list and several copies are to be sent to nonmembers. Our church is under the supervision of the district mission board.—Mrs. Max Hartsough, Garber, Iowa, Oct. 18.

#### Kansas

**McPherson.**—Pastor Bernard King attended the Institute of International Relations held at the Friends University in Wichita and the ashram conducted by E. Stanley Jones at Green Lake, Wis. Bro. Ernest Lefever, an F. O. R. field worker, was with us in a discussion group in July. The junior-intermediate camp at Carlisle was attended by seventeen of our group; Mrs. Desmond Bittinger and Mrs. Nevin Fisher were teachers in this camp. No young people's camp was held because of the infantile paralysis epidemic. The pastor's former study room has been changed to a library-committee room. The new study for the pastor is in a rear room of the church. Bro. D. W. Bittinger visited C. P. S. camps this summer. On the evening of Sept. 12 a reception for the college students and faculty was held in the fellowship center room. The harvest day offering amounted to \$155. Eugene Lichty, a college student, gave a review of his summer's work as the regional B. Y. P. D. worker. He also spoke to the women one afternoon on Japanese relocation work. Mrs. Velma Strickler is president of the women's work. During the past week twenty-two boxes of clothing for relief were sent to Philadelphia. Many of these boxes came from the McPherson College area and five from the McPherson church. This church has thirty-two boys and one girl in service; six boys are in C. P. S. camps. The September council elected Bro. J. J. Yoder as elder. Other church offices were also filled. The ministerial pension plan was adopted. Since the last report four have been baptized. Nov. 24—Dec. 1 Bro. Harper Will will conduct a week of special meetings here. The Boy Scouts have enjoyed several outings this summer. Dale Strickler is the scoutmaster. The men's work sponsored a picnic for the high-school group. The deaths of Bro. J. W. Hershey, chemistry professor at the college for twenty-five years, and Bro. Leonard Crumpacker, a teacher in the city schools for twenty years, leave a great vacancy in the church. We welcome Brother and Sister James Berkebile and sons into our midst. Bro. Berkebile is a teacher at the college.—Mrs. J. Hugh Heckman, McPherson, Kansas, Oct. 13.

**Quinter.**—Our church attendance and interest are growing un-

der the direction of Brother and Sister Paul Brandt, and we are happy that they will continue to work with us. The debt on our parsonage is now entirely paid. We held our council for the election of officers on Sept. 4. Bro. Floyd Crist was re-elected elder for the coming year. Our women's work is also improving, with new work added and several new workers taking a part. Mrs. Floyd Crist was elected director for the coming year. The young people have started a recreation night each week in the church basement. We will send four delegates to the district meeting at Burr Oak on Oct. 16. Our love feast will be held Oct. 30 with an all-day meeting.—Mrs. Bryan Roesch, Quinter, Kansas, Oct. 10.

#### Maryland

**Frederick.**—On July 11 our church was in charge of the community park service, with special music by the choir and the sermon by Pastor Ralph E. Shober. The members of our church are making a special effort to remember the birthdays of our young men and women who are in service. Pastor Shober keeps the congregation informed of the dates through the weekly bulletin. The letters of appreciation received tell how much these contacts mean to our young people. The Golden Rule class and the junior aid society are again packing a box of Christmas gifts for the Japanese children in relocation centers. These organizations have also sent three large boxes of clothing for relief work during this year. Pastor Shober enrolled for the summer extension course given at Bridgewater College Aug. 2-14 by Bethany Seminary of Chicago. Our council was held with Elder J. H. Hollinger presiding. The business consisted of reports on finances and activities and the annual election of officers. Since our last report, six members have been received by baptism and five by letter, making our total membership 516. The Blue Ridge Pioneer B. Y. P. D. of Eastern Maryland met in this church for their autumn round table. Seminars were held in the afternoon, followed by the fellowship supper. Rev. Gaither P. Warfield, a missionary to Poland, spoke on The Youth of Europe.—Mrs. John W. Wolfe, Frederick, Md., Oct. 12.

**Westernport.**—We had a good representation at Camp Galilee this summer. We were represented at the leadership camp, adult camp, young people's camp, intermediate and junior camps. Our council meeting was held on Sept. 7. It was reported that we have had an increase in our Brethren Service and mission giving over the past year. It was also reported that we have received eleven new members into the church. Oct. 17 is our rally day; there will be a program in the morning with each class participating. On Oct. 30 the Eppley sisters, a traveling quintet, will give a sacred concert here. Our revival meeting will be held Nov. 7-21 by Bro. John T. Glick of Bridgewater, Va.—Annabelle Bittinger, Westernport, Md., Oct. 16.

#### Minnesota

**Lewiston.**—Our summer pastor and wife, Brother and Sister Meredith Rogers, left the latter part of August for Kansas to take up their school work. We enjoyed having them with us this summer. Our new pastor and wife, Brother and Sister Lewis Hyde, took up the work on Sept. 5. We met in council the following week and elected Bro. Hyde as our elder, after which he presided at the meeting. Church and Sunday-school officers were elected and a committee appointed to look after installing a baptism in the church. It was decided to have the love feast on Oct. 10 in honor of Bro. Chris Wirt's eighty-fifth birthday. The church decided to adopt the ministerial pension plan. A harvest festival was held at the women's work home on Sept. 30; a bountiful supply of vegetables and fruit was gathered together and sold, netting \$101. The men shingled the parsonage. Bro. Hyde has been repairing the buildings and trimming the trees around the parsonage. A pretty wedding took place in our church on Sept. 5 when Robert L. Duncanson and Marguerite Hermann were united in marriage by Bro. Harold Duncanson of Guthrie. Mrs. Duncanson was received into the church by baptism on Oct. 10. Bro. Hyde has taken charge of two funerals since he has been here, those of Purdy Alberts and George Christianson. Mrs. J. William Nettleton gave us a splendid report of district meeting.—Mrs. Walter Duncanson, Lewiston, Minn., Oct. 15.

#### Missouri

**St. Joseph, South.**—A revival meeting was held here Sept. 19—Oct. 3 by Bro. A. W. Adkins of Cabool, Mo. As a result eight were baptized and one reclaimed. The love feast was observed on Oct. 4, with Bro. Adkins officiating. We held our business meeting on Oct. 9. The financial reports were good. Most of the officers were re-elected for another year. Two delegates were chosen to attend district meeting.—E. N. Huffman, St. Joseph, Mo., Oct. 12.

**Warrensburg.**—The Middle Missouri district meeting was held here Oct. 1-4. There was not the usual large attendance because of gas shortage, but it was a very pleasant occasion. Brethren D. D. Funderburg and Earl M. Frantz were the guest speakers on Sunday. The business session was held on Monday, after which the meeting closed. On Sept. 25 our council was held and new officers for the year were chosen. The new Messenger agent is Mrs. Nannie Cleland, 208 W. North St., Warrensburg. Anyone wishing to subscribe to the Gospel Messenger please write to her or call her, telephone 612R.—Grace S. Greim, Warrensburg, Mo., Oct. 7.

#### Ohio

**Akron.**—The district B. Y. P. D. rally was held at our church this summer. At the evening session Bro. J. C. Inman conducted



a licensing service for Ivan Fry, one of our young men who is a student at Manchester College. Brother and Sister Truman Northup directed our vacation Bible school in August. On Aug. 1 the entire congregation was saddened by the resignation of Bro. J. O. Winger, pastor, for health reasons. The Winger family made a host of friends in the church and community. Bro. Winger spoke at fifteen baccalaureate and commencement services this year. A farewell dinner was held at the church on Aug. 28. Our prayers go with them as they take up their new work at Nappanee, Ind. Brother and Sister Newton D. Cosner of Windber, Pa., accepted the call to the pastorate here, beginning Oct. 1. Formal installation services were held on Oct. 10. The film, *King of Kings*, was shown at a recent Sunday evening service.—Edna Disler, Akron, Ohio, Oct. 14.

**Brookville.**—Dr. A. R. Cottrell, a missionary to India, was our guest speaker on July 18. Twenty-one of our young people attended camp at Sugar Grove this summer. Our homebuilders gave a missionary pageant, *Women of the World*, on Aug. 13. Four Christian Negro women of Dayton came to take an active part in the singing and in the pageant. We met in council on Aug. 25. Five letters were granted and one received. Bro. E. R. Fisher was re-elected elder for two years. The heifer project started by our men's work is well under way. The seven calves were dedicated on Aug. 30 at Carl Delk's farm. Marvin Senger, who is in charge of the heifers for relief project, was present at the meeting and inspected the calves. On the afternoon of Sept. 5 the children had a picnic. On Sept. 12 Bro. Russell Helstern gave the morning sermon while Bro. Roy Teach was at Eaton, installing their new pastor, Bro. John Weaver. The children's workers' meeting at Bear Creek on Sept. 24 was attended by our children's workers. The B. Y. P. D. reorganized for the year and made plans for interesting programs. They had an old-fashioned hay ride in September. For our evening services on Oct. 3 we had special speakers from a Japanese relocation center. Our women have been doing lots of canning for the C. P. S. camps. Our revival meeting will begin Oct. 24 with Bro. George Phillips of Elkhart, Ind., as the evangelist. Our love feast will be held on Nov. 14 at 7 p. m.—Mrs. W. Russell Miller, Brookville, Ohio, Oct. 13.

**East Chippewa.**—We were happy to have Brethren Floyd Irvin, Carl Smucker, Elmer Frick and David Wieand visit our church this summer. Each of them preached an interesting sermon. Bro. Smucker was presented with a gift in recognition of his graduation from Bethany Seminary. A mother and daughter tea was held with Sister J. O. Winger as the guest speaker. During the last week of July and the first week of August we enjoyed a fine revival conducted by Bro. J. J. Anglemeyer. Although there were no additions to the church, we were all strengthened spiritually. Two letters have recently been granted. Bro. A. B. Horst is again living in our community and is a regular attendant at our services. Although fruits and vegetables were not as plentiful as last year, a considerable amount has been brought in for Brethren Service. The brethren of our church also gave three heifers for relief. At our recent business meeting the treasurers reported all bills paid and a favorable balance on hand. Our pastor and elder was re-elected. The Sunday school paid the expenses for a number of pupils who attended Camp Zion. At our cradle roll service six were promoted and four babies were consecrated. Sidewalks have been laid at the front of the church. The aid society recently sold lunch at a farm sale and will have others in the near future. We are glad to welcome two of our boys home after having spent some time in service. Our love feast was held Oct. 3 with Bro. George Strausbaugh bringing us splendid messages in the morning and afternoon and officiating at the love feast. Our church will entertain a rural life conference the last of November.—Sarah Blough, Sterling, Ohio, Oct. 18.

**East Dayton.**—On Sept. 7 we met for our council with Elder William Hollinger presiding. Sunday-school officers and teachers were elected for the coming year. Our Sunday morning and evening services are well attended. We have a fine group meeting on Sunday evening. We are having the seats and floors of our church refinished and new carpet has been bought for the aisles. Our two-week revival begins on Nov. 1 with Bro. Henry Barnhart as the evangelist. Our love feast will be held on Nov. 20. The Dorcas society has been canning for the C. P. S. camps. We have reorganized the men's work and it is progressing nicely.—Mrs. William Miller, Dayton, Ohio, Oct. 18.

**Eversole.**—Aug. 15 was Manchester Day; Bro. Robert Miller of Trotwood gave the message and Ruth Erbaugh gave her viewpoint as a student. In the afternoon and evening some of the folks attended the mass meeting at Ludlow Falls to hear Bro. Bucher. On Aug. 16 our evangelistic services began with Bro. Niels Esbensen in charge. The attendance was good and two young folks were baptized. On Sept. 2 our council was held and Sunday-school officers were elected. Eleven of our workers attended the children's conference at the Bear Creek church on Sept. 24. A consecration and installation service for officers and teachers was conducted by Bro. Clarence Priser on Sept. 26. On Sunday evening, Oct. 10, the men and women had a meeting and officers for the new year were elected. The men had charge of the worship. The women have been doing much canning and the men have helped too.—Anna M. Landis, Brookville, Ohio, Oct. 17.

**Fairview.**—We met in council on Sept. 14 with our elder, Bro. J. A. Guthrie, presiding. Sunday-school officers were elected for

the coming year. On Sept. 20 Bro. J. H. Good of Springfield, Ohio, came to us in a series of services. The attendance was good throughout the two weeks. As a direct result of this effort three persons were baptized. Bro. Good's messages and labor among us were appreciated. Our love feast was held on Oct. 2 with an impressive candlelight service; Bro. Good and Pastor Guthrie officiated.—Gertrude E. Guthrie, Metamora, Ohio, Oct. 12.

**Greenville.**—We have started the new church year with some changes in Sunday-school leaders. On Sept. 26 at the promotion exercise twelve received the Robert Raikes attendance diploma and five received seals. On Oct. 3 the officers and teachers were installed. Thirty-four of our young men are in service. The ladies' missionary society sends each of these absent ones a copy of the devotional book, *Walking With God Today*. On Oct. 3 we observed our love feast. On Sept. 30 the ladies of our church held a sale dinner, clearing \$63. Much of the food was donated. We cannot send a pie or a sandwich to the starving people in other parts of the world, but we can in this way share our food by sending the proceeds to them.—Elizabeth B. Wampler, Greenville, Ohio, Oct. 18.

**Middletown.**—Our church has started its new year with encouraging promises of increased attendance in the Sunday-school and church services. Our council meeting was held in September with our elder, Bro. Ray Shank, presiding; Sunday-school and church officers were elected. The teachers and officers for the new year were installed on Oct. 3. Rally day and promotion services were held on Sept. 26. The church found it necessary to add a Sunday-school room in the basement, which has been completed and is now occupied by the intermediate boys' class. The young people's class has organized, and selected a teacher. The Sunday evening church services were suspended during July, August and September. A number of our young men have left for various branches of service. The men's organization of the church has sent greeting cards to all of them. Pastor C. W. Warstler held evangelistic meetings during the summer at the West Charleston church and is now engaged in meetings at the Poplar Grove church.—Mrs. Herman Lawrence, Middletown, Ohio, Oct. 14.

**Troy.**—Pastor Glenn McFadden and family have been with us a year and a half. Under their leadership our church has been very active. The men have purchased three heifers for the Brethren Service project. They also planted an acre of tomatoes to finance the heifer project. The ladies' aid has been busy; they made two comforters for the C. P. S. camps and five for individuals, hemmed towels and made bandages for the hospital, made shirts and overalls for the Red Cross, and did some sewing for foreign relief. They also sent gifts to the boys in service. We have had two guest speakers; President V. F. Schwalm of Manchester College gave us an inspiring message and Bro. Leeland Brubaker of the Elgin staff gave us a message on the need of relief in China. Our pastor and family attended the ministers' retreat at Camp Mack Aug. 19-22. Miss Eleanor Meyers of Shipensburg, Pa., came here on Sept. 17 under the auspices of the Brethren Service Committee and the Troy Ministerial Association. She will serve the community by organizing a child welfare project. The attendance at the Sunday morning worship service has shown a marked increase. Instead of having a two weeks' revival meeting this fall we are planning a preaching mission for Oct. 31—Nov. 7.—Mrs. Carl B. Lehman, Troy, Ohio, Oct. 18.

### Oregon

**Mabel.**—We met in council on Sept. 30 with Elder H. H. Ritter presiding. The church and Sunday-school officers were retained for the coming year. Elder J. H. Morris of Missouri, who is teaching in the local high school, preached for us several times and worships with us on Sunday mornings. We decided to have our love feast on Thanksgiving Day, Nov. 25. We are few in number, yet we try to support the church program as best we can. We have been sending \$5.00 or more a month for China relief.—H. H. Ritter, Mabel, Oregon, Oct. 20.

**Weston.**—On Sept. 5 we held our council meeting and elected officers for the church and Sunday school. Bro. Ralph R. Hatton of Portland, Oregon, was chosen elder. Bro. E. E. Tucker preaches for us each Sunday morning. Our congregation is very small and scattered and a number of our members have moved away in the past year. Our Sunday-school attendance and offerings are good. We are planning for an evangelistic service soon.—Grace M. Bonewitz, Pendleton, Oregon, Oct. 11.

### Pennsylvania

**Claysburg.**—The women's work has been quilting one day each week. One large box of clothing was sent for relief work. Pastor C. L. Cox and wife attended the regional conference in York July 14-16. On Sunday evening, Aug. 15, an inspiring outdoor service was held at the athletic field. A large group listened to the pastor give the first of a series of sermons on prophecy. In the morning services during August the pastor gave a series of messages on the person and work of the Holy Spirit. On July 28 our council was held, at which time the Sunday-school and church officers for the coming year were elected. Most of the Sunday-school officers were retained. On Sept. 20 Bro. H. Q. Rhodes of Roaring Spring began two weeks of evangelistic services. The messages were inspiring and three young people united with the church. Our love feast was held on Oct. 3 with Bro. Rhodes officiating, assisted by our pastor and Bro. Frank Bru-



baker. On Sunday evening, Oct. 17, the B. Y. P. D. reorganized with Sister Edith Cox as adult adviser and Pearl Pleacher as president.—H. D. Miller, Claysburg, Pa., Oct. 19.

**Everett.**—Our harvest home service was held Aug. 15, at which time an offering was taken for the old folks' home at Martinsburg. A number of our young people attended Camp Harmony during the summer. We have had an increase in our Sunday-school and church attendance during the summer. Our rally day services were held on Sept. 26 with an attendance of 362. Church and Sunday-school officers for the new year were elected on Sept. 19. There are now fifty boys from our church and Sunday school in the service. In order to keep in touch with the boys the young people send a quarterly letter to them, from which they have had many fine responses. Seven members of our Sunday school attended the state Sunday-school convention at Huntingdon, Pa., Oct. 13, 14. On the evening of Sept. 5, under the auspices of the missionary committee, Bro. Wang Tung brought us a splendid message. Our love feast will be held on Nov. 7. Three evening services, Nov. 3-5, will be held by our pastor, Bro. E. M. Detwiler.—Mrs. S. Pearl England, Everett, Pa., Oct. 18.

**Greencastle.**—Since our last report we have received four members by baptism. We have had a gain of thirty-four in membership during the year ending Sept. 30. Our present membership is 255. Two of our faithful members died during the year. The Sunday school has been reorganized. The Sunday-school officers and teachers and the officers of the B. Y. P. D. were installed on Sept. 26. Rally day was observed on Oct. 3. The offering for the building fund amounted to \$573. The evening service of rally day was given to a program of hymn singing. The church held its council on Oct. 11; it was decided to elect two more deacons at our January council. The men's work will sponsor the service on the evening of Thanksgiving Day. A preparatory service will be held on Nov. 8 at 8 o'clock and the love feast on Nov. 9 at 7 p. m.—C. E. Grapes, Greencastle, Pa., Oct. 16.

**Hershey.**—We met in council on Aug. 30 with Elder J. Herbert Miller in charge. The pension plan for pastors was adopted. Delegates to district meeting in November were elected. The harvest home service was held on Sept. 12. Members of the church brought canned fruits and vegetables for Camp Kane and the offering of the morning was given for home missions. Sept. 12-19 an every-member canvass was conducted. Our rally day was Sept. 19; in the evening an installation service was held for the teachers and officers of the church and Sunday school. Our evangelistic meetings began the following evening, continuing for two weeks with Bro. J. A. Robinson of Johnstown, Pa., bringing us spiritual sermons. Special music was furnished by groups from our own church and nearby Brethren congregations. Twenty-four women from our church attended the women's work meeting in Richland, Pa., on Oct. 7. The election of officers was held and the director of women's work for the next year is our pastor's wife, Mrs. Miller. On Oct. 10 our examination sermon was given in the morning; at the close of the preparatory service in the afternoon three new members were baptized. One member was received by letter several weeks previous. In the evening our love feast was observed with Bro. F. C. Carper officiating. Our B. Y. P. D. is headed by Esta Ebersole. A weekend camp was enjoyed Sept. 11, 12 on the farm of Elder Milton Stoner. Mark Ebersole was the camp leader. Christmas gifts for the boys in the service overseas have been sent, and gifts for the boys in this country will be sent in the near future. The young people from the Hanoverdale church will be our guests on Oct. 31. This year the young people have chosen as their service projects regular giving to the C. P. S. program and to the new camp site near Bethel, Pa. Our pastor will be engaged in evangelistic meetings at the Second church in York, Oct. 17-31. Bro. Chester Ebersole will take his place here.—Tola Goodling, Hershey, Pa., Oct. 15.

**Little Swatara.**—German services were held at Ziegler's on July 11 with Bro. Frank Laysen bringing the German message and Bro. Reuben Myer a message in English. On July 18 our church conducted afternoon services at the Lebanon County home. On July 25 Bro. Perry Liskey worshiped with us at the Merkey house and brought the morning message. On Aug. 8 Bro. J. F. Graybill, a missionary to Sweden, brought a challenging missionary message at Frystown. We met in council on Aug. 21. Harvest home services were held Aug. 28 at Frystown; the guest speaker was Bro. S. Clyde Weaver, who brought a very practical message. On Sept. 5 Bro. Galen C. Kilhefner and a group of young people worshiped with us and Bro. Kilhefner delivered the morning message. On Sept. 26 the board of Christian education arranged a local conference at the Ziegler house. The other congregations represented were Fredericksburg, Schuylkill, Maiden Creek, and Long Run. The program consisted of the morning sermon by Bro. Harry Eshelman; in the afternoon the sermon was delivered by Bro. Frank Carper, followed by various seminars. The evening session was concluded with a message from Bro. Phares Forney.—Stella D. Merkey, Bethel, Pa., Oct. 11.

**Lower Cumberland, Mohler.**—We held our harvest meeting on Sept. 19. The meeting was well attended and stirring messages delivered by Brethren Clarence Sollenberger and O. J. Hassinger. Bro. Elmer Leas had charge of the congregational singing. Evangelistic services were conducted at the Miller house by Bro. Edward Wingert; six persons united with the church. Our love

feast was observed on Oct. 3; the visiting ministers were Brethren Elmer Leas, Edward Wingert and William Miller. We regret the illness of our presiding elder, Bro. Jacob E. Trimmer, who is now in the hospital.—Mrs. Ethel Snyder, West Fairview, Pa., Oct. 11.

**Mechanic Grove.**—The vacation Bible school which was held in our church this summer was very successful. We had an enrollment of eighty. Twelve of our young people attended Camp Conewago. On Sunday evening, Aug. 29, a male quartet from Elizabethtown rendered a fine program in our church. On Aug. 29 Bro. Galen Kilhefner of Elizabethtown delivered a Spirit-filled sermon at our harvest meeting. Our love feast will be held Nov. 6 at seven o'clock, with a preparatory service at two o'clock. Three delegates will represent us at district meeting.—Martha A. Bucher, Quarryville, Pa., Oct. 18.

**Mechanicsburg.**—We met in council on Oct. 5 with Bro. W. G. Group presiding. Bro. C. E. Grapes of Greencastle, a member of the district ministerial board, and Bro. Keeney were also present. Bro. Lloyd Nedrow was elected as pastor for another year on the same terms as previous years. Bro. Group was also retained as elder. We elected two delegates to attend the district meeting at the Mummert church Oct. 26, 27. We elected Sunday-school officers on Sept. 5; they were installed on Sept. 19 with Bro. Nedrow in charge. On Sept. 26 we observed promotion day. A brief program was given by the children and Bro. Ira Hart gave the morning sermon in the absence of Bro. Nedrow, who delivered the morning message in the Sipesville church at their home-coming services. On Oct. 10 we had rally day in our church. Miss Vera Hackman, a member of the high school faculty, was the guest speaker. Several numbers of special music were also a feature in this service. We held a harvest home meeting on Oct. 17 and had Bro. Snavelly of Carlisle bring the morning message. Quite a bit of food was brought to the church to be given to the children's home in Carlisle. We are looking forward to our fall revival to be held Nov. 8-21 with Bro. W. K. Kulp as the evangelist. We are holding cottage prayer meetings prior to these services.—Mrs. Herman J. Bowser, Mechanicsburg, Pa., Oct. 18.

**Penn Run.**—We met in council on Sept. 13 with Bro. John H. Clawson as elder in charge. It was voted to retain Bro. Clawson as elder and pastor for the following year. Other officers were also elected. The love feast was held on Oct. 3 with several persons attending from neighboring churches. The church extends her sympathy to Mr. and Mrs. H. T. Jamison and family in the death of their son, Harry. The service roll for our church was dedicated on Aug. 15 by Bro. Clawson. Nine young men and one woman are in the service.—Mrs. Clark Strong, Penn Run, Pa., Oct. 13.

**Philadelphia, First.**—Dr. Eldon Burke gave the historical background of the church on Sept. 12. Bro. Luke Ebersole, former

## Announcements . . .

### LOVE FEASTS

#### California

Nov. 14, Reedley.  
Nov. 14, 4 pm, Los Angeles, Belvedere.  
Nov. 14, 4 pm, San Bernardino.

#### Colorado

Nov. 14, Fruita.

#### Florida

Nov. 14, Seneca.

#### Illinois

Dec. 6, 7 pm, Astoria

#### Indiana

Nov. 15, Osceola.  
Nov. 15, 7 pm, Blue River.  
Nov. 22, Bremen.  
Dec. 6, Flora.

#### Iowa

Nov. 25, 7:30 pm, Garrison.  
Nov. 26, Sheldon

#### Maryland

Nov. 13, 2:30 pm, Piney Creek.  
Nov. 13, 14, 4 pm, Welty.  
Nov. 14, Thurmont.  
Nov. 14, 6 pm, Myersville.  
Nov. 14, 6:30 pm, Frederick City.

Nov. 14, 6:30 pm, Westminster.  
Nov. 21, Sharpsburg.

#### Michigan

Nov. 13, Rodney.  
Dec. 5, 7:30 pm, Muskegon.

#### Missouri

Nov. 17, 8 pm, Cabool.  
Nov. 23, Mountain Grove.

#### Ohio

Nov. 14, Woodworth.

Nov. 14, 7 pm, Brookville.  
Nov. 20, Beaver Creek.  
Nov. 20, East Dayton.  
Nov. 21, 7 pm, West Milton.  
Nov. 28, Canton.  
Nov. 28, 6:30 pm, Akron.  
Dec. 12, 7:30 pm, Poplar Ridge.

#### Nebraska

Nov. 24, 8 pm, Afton.

#### Oregon

Nov. 25, 7:30 pm, Mabel.

#### Pennsylvania

Nov. 13, 2 pm, Hatfield.  
Nov. 13, 14, 1:30 pm, Annville.  
Nov. 13, 14, 1:30 pm, Myers-town.  
Nov. 13, 14, 3 pm, Welty.  
Nov. 14, East Petersburg.  
Nov. 14, Lititz.  
Nov. 14, 7 pm, Germantown.  
Nov. 14, 7 pm, Tire Hill.  
Nov. 21, 6:30 pm, Mechanicsburg.  
Nov. 28, 7 pm., Allentown.  
Nov. 28, 7:30 pm, Bethany, Philadelphia.

#### Virginia

Nov. 13, 7:30 pm, Timberville at Mt. Olivet.  
Nov. 14, 6 pm, Elk Run.  
Nov. 14, 7:30 pm, Pleasant Valley.  
Nov. 21, 7 pm, Beaver Creek.

#### Washington

Nov. 26, Sunnyslope.

#### West Virginia

Nov. 21, Bethel.



pastor of the Bethany church, filled the pulpit for us several times this summer. October marks the one hundred and thirtieth anniversary of our church. While we have planned no special program to celebrate it, we are looking forward to the coming of Bro. Charles A. Bame, our pastor 1907-1910, for a series of eight sermons ending with our love feast on Sunday evening, Nov. 7. The History of a Church, which is expected from the press about Dec. 1, will contain a complete review of the centennial celebration of 1913. On Oct. 10 Christmas packages of useful articles were exhibited and dedicated at the church. These were sent to ten of our boys overseas. Those in the home country will be remembered in time for the approaching holidays.—Maude L. Rudy, Philadelphia, Pa., Oct. 11.

**Pittsburgh.**—The close of the first year of services in our new location has proved that our efforts were attended by divine leading. At almost every service new faces were in evidence. The Bible school has doubled in numbers. The financial program went beyond expectations. Altar offerings continue on the last Sunday of each month to keep the building fund supplied. One Sunday-school offering each month is given to Brethren Service. The men have made cement walks, built retaining walls, made a new lawn and moved and built a garage at the church. The women meet to quilt each week. The mothers and daughters recently held a meeting with an address by Mrs. Metcalf from a neighboring church. These women prepared and served the meals for the dedication service, so our quota for the district work and national project was paid and some new kitchen supplies were purchased. We sent delegates to the ministerial and Sunday-school convention at Meyersdale. During July and August no evening services were held but many attended the union services in Carnegie music hall. One vesper service was held in a park. Our pastor was on vacation two Sundays in August and the sermons were given by our resident elders, T. R. Coffman and W. D. Rummel. We are sorry to lose the service of Bro. Dana Z. Eckerd and family because of his health. He served the Pittsburgh church in many ways for thirty years and was the presiding elder for the past years. They have located at Lamar, Pa. A reception was given for them at the close of their last Sunday with the church. A luncheon was served and a gift presented to them. At our recent council Bro. W. D. Rummel was re-elected elder, and most of the other officers were retained. Prayer services are held on Wednesday evenings. A union school for religious workers is held in our church on Monday evenings. Our love feast was observed on Oct. 3; our pastor, assisted by the resident elders, conducted the service. At the coming district meeting in Johnstown our pastor will be ordained to the eldership. Sister Ida Shumaker will be with us on Oct. 24 while Bro. Neff conducts services in Johnstown. Our series of meetings are scheduled for February 1944 and we hope to have Bro. C. D. Bonsack as our evangelist.—Elizabeth Barnett, Pittsburgh, Pa., Oct. 12.

**Sugar Valley.**—We were fortunate in having two missionaries bring messages to us, Bro. Frank Crumpacker and Dr. A. R. Cottrell. The ladies' aid sent a package of bandages for relief to the Friends Service Committee. The church also contributed canned fruits and vegetables and other farm products to Camp Kane. We have four young men in service. Our council was held on Aug. 8 with Elder Earl S. Kipp in charge. He was re-elected for the coming year. Bro. H. H. Nye of Huntingdon conducted our revival services Aug. 23—Sept. 5, giving us very splendid messages. Three persons were baptized. While Bro. Nye was with us, a new church fence was constructed and painted. He did his part with the community folks in completing this task. Our love feast was held on Sept. 4 with sixty members participating. Two of our girls spent a week at Camp Coneyago.—Mrs. B. F. Long, Howard, Pa., Oct. 12.

**Waynesboro.**—We appreciated the excellent service rendered by our summer assistant pastor, Glen H. Bowlby of Bethany Seminary. The ministerial pension plan became operative in our congregation on Sept. 1. At the fall women's work meeting Mrs. George L. Detweiler spoke on Our Task, after which the district women's work president, Miss Ora Good, installed the newly elected officers. This was followed by a candlelighting service. There was an excellent offering given for the national women's work project. Our women recently had an all-day meeting and packed five boxes of new and secondhand clothing for relief. The week of Christian education was begun with promotion day in the Sunday school on Sept. 26. It closed on the following Sunday with rally day. On Monday evening of that week the Sunday-school workers' luncheon was held. The meeting closed with a consecration service in charge of Pastor Detweiler. At the missionary association meeting on Wednesday evening an excellent response was given to the inspirational program. Thursday evening was designated as youth night and Brother and Sister Don Snider were the guest leaders. The following groups have resumed their meetings for the fall and winter: the young adult group, B. Y. P. D., intermediate and junior Christian Endeavor. At a special business meeting on Aug. 26 Brethren John T. Fike and John Sollenberger were elected to the office of deacon. They and their wives were installed for the trial period at our business meeting on Oct. 6. The chapel choir, composed of some of our high school students, was recently organized. Our pastor's report for the year showed twenty-three baptisms and twelve deaths and an increase in attendance at the Sunday services. Our winter evangelistic program includes a pastor's training class, a week of home visitation and a week of evangelistic meetings previous to Palm Sunday, with

Bro. Galen Blough as evangelist. We are planning to have a service on Thanksgiving morning; the offering will be equally divided between home missions and the support of Bro. Minor M. Myers, our missionary representative. Our pastor is giving a series of interesting studies in the Gospel of Luke at our mid-week services.—Sudie M. Wingert, Waynesboro, Oct. 8.

### Virginia

**Cumberland.**—We met in council on Sept. 11 at the Pound River church. Bro. Cline Sluss was installed into the ministry; on Sunday three were baptized by Elder Charlie J. Sluss. Our love feast was held on Oct. 9 at the Pound River church; there were eighty around the table. Elder Reuel B. Pritchett conducted the service and also brought the message on Sunday. We had visitors from the Wolfe Creek and Rock House, Ky., churches, from Tennessee and from Ewing, Va.—Mrs. Earle Sluss, Clintwood, Va., Oct. 17.

**Mt. Grove, Brocks Gap.**—Brother and Sister Robert Hoover, students at Bethany Seminary, were our summer pastors in 1942 and 1943. Bro. Hoover was our evangelist both years. Three persons were baptized this summer. A union Bible school was held by Bro. Hoover and Rev. Sloanaker, the United Brethren pastor, at Mt. Grove. Eighty-eight were enrolled. Our minister fills appointments at Mt. Grove on the first and third Sunday mornings and has appointments at two other points each month. A community singing is held on the first Sunday evening of each month. We had delegates at the district meeting, regional conference, and the Sunday-school conference. The young people are active in the church work. They gave several special programs, as did the other Sunday-school classes. The ladies' aid has been working on several projects. Mt. Grove has a one hundred per cent Messenger club this year. Our love feast will be observed on Nov. 6.—Arnold D. Wilkins, Fulks Run, Va., Oct. 13.

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**Mt. Horeb.**—On Oct. 9 our love feast was observed. Three new members participated; they were baptized earlier in the afternoon. Bro. U. S. Campbell from Lynchburg officiated at this service with Bro. William C. Sweitzer, our regular minister. On the following Sunday morning preaching services were held; Bro. Campbell delivered an inspiring sermon. A special offering was taken for the church insurance and other current expenses.—Virginia B. Robertson, Cartersville, Va., Oct. 14.

**Mt. Joy.**—On Sept. 19 we enjoyed the Sunday-school picnic; we also reorganized the Sunday school. On Sunday evening Sister Elizabeth Broughman started a week's meeting; Bro. O. L. Bryan assisted her. The meeting was closed with the love feast on Saturday night. On Sunday morning Sister Broughman preached and in the evening two girls were baptized at Buchanan by Bro. Bryan. Bro. Bryan filled his place in the pulpit on Oct. 17. He and his family have moved to their new home in Buchanan.—Irene Wymer, Buchanan, Va., Oct. 18.

**Mt. Solon.**—On Sept. 12 Bro. M. R. Wolfe of Bridgewater began a revival meeting which closed Sept. 26. There were no additions to the church but we feel that the members were encouraged and strengthened by Bro. Wolfe's presence. Bro. O. S. Miller has been chosen as pastor for another year. Our Sunday school has been organized for another year. Six of our young people attended Camp Bethel this summer. Some of our folks, together with several adjoining churches, met at the Mt. Solon cannery and canned vegetables for Camp Lyndhurst. We filled 319 cans. Our aid society is planning to send a relief box in the near future.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., Oct. 18.

### Washington

**Sunnyslope.**—Our summer assembly and district meeting met July 28—Aug. 1 at a lake near the Olympia church. A goodly number from our church attended. We met for business meeting on Aug. 30. Noble Deardorff was re-elected elder for the coming year. It was decided to have our love feast on Nov. 26 and an all-day harvest meeting on Nov. 28. An offering of \$55.84 has been taken for La Verne College. Consecration services were conducted Aug. 29 for two babies. Sept. 26 was Sunday-school promotion day. The young people are having vesper services on Sunday evenings, either on the church lawn or at the various homes. Three of the girls have entered college. A number of visiting ministers have preached for us during the summer. Among these were Brethren William Roop of Maryland, Lorell Weiss of La Verne, Calif., John Buntain of Mossy Rock, John Peters of Mooreland, Ind., and Hiram Peters of Michigan. The members are busy helping to harvest the apple crop.—Mrs. George Deardorff, Wenatchee, Wash., Oct. 15.

### West Virginia

**Maple Spring.**—Bro. John T. Glick held our meeting this summer. A love feast was held at the beginning of the meeting and for this reason nine were baptized before the meeting. At the close of the meeting there were nine converts, all children. Two other girls were baptized in Lake Galilee at the close of intermediate camp. At our fall council we elected Elder D. B. Spaid as elder in charge of this congregation. It was also at this meeting that Brethren Norman Harsh and Ralph Martin were installed into the ministry. The district meeting, held here, was well attended. The men's work sponsored a fellowship supper which the ladies' aid served. Brethren Galen Fike and Olonzo Fike were ordained. Maple Spring was well represented at Camp Galilee by the children and young people. People from this community furnished food for the group at camp to can for C. P. S. Canning was also done here.—Bonnie Jean Miller, Egdon, W. Va., Oct. 11.

**Oakvale.**—Sister Garnett J. Tiller held her regular appointment at our church on Oct. 10. Mrs. Tiller conducted a council meeting following the service. Bro. J. E. Barton was retained as elder and Sister Tiller as pastor. Mr. Floyd Carter was called into the church by a unanimous vote of the people.—Fannie Wimmer, Oakvale, W. Va., Oct. 11.

**Old Furnace.**—Our fall meeting was held by Bro. Lawrence Helsley of Woodstock, Va. He labored earnestly in our midst for two weeks. The good attendance testified to the great interest in these meetings. Most of our homes were visited and we feel strengthened by Bro. Helsley's efforts, even though we had no accessions to the church. On Sept. 25 we met in council with our elder, Jesse W. Whitacre, presiding. The Sunday-school officers were elected. Our delegates to district meeting gave good reports. The ladies' aid officers have been elected; Ruth Whitacre is the president. Bro. B. W. Smith was with us on Oct. 16. As a representative of the district ministerial board, he conducted the licensing into the ministry of Bro. Charles J. Whitacre, son of our elder. Following this impressive service, we had our love feast, at which Bro. Smith officiated.—Ruth Whitacre, Keyser, W. Va., Oct. 17.

### Wisconsin

**White Rapids.**—On Sept. 26 our church held an all-day meeting with a basket dinner. The annual election of officers was held in the afternoon. Pastor O. L. Harley announced that he has offered his resignation to the mission board.—Mrs. Glenn F. Smith, Wausaukee, Wis., Oct. 18.

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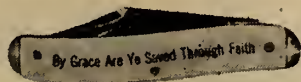
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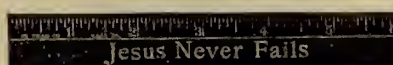


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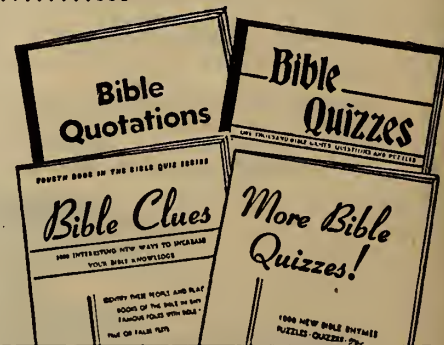
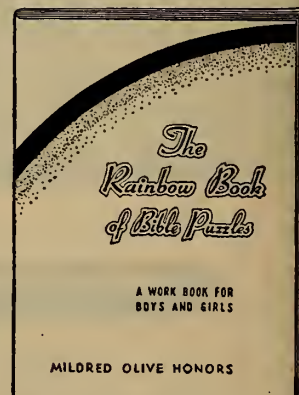
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**THE ACME BIBLE GAME.** Here is a game which tests your knowledge of Bible books. Sixty-six rounded corner cards, 2¾ x 3½ inches in size, make up the equipment. Each card carries the name of a Bible book. It also carries the title of its classification such as "Books of Law," "Minor Prophets," "Pauline Epistles," etc. The object of the game is to complete the books, in their classifications, as soon as possible. Certain cards, known as count cards, are scattered through the pack. In this way scoring is possible. Price of the game, attractively boxed ....60c

**BIBLE RHYMES.** A game of the Lotto type in which the leader uses rhymes rather than questions. One hundred twenty small cards have the rhymes. Fifteen large cards have the answers. The player who first fills his card is declared winner. This game is a splendid one for boys and girls because of the "catchy" rhymes. The answer appears on the leader's rhyme card so there can be no question of identity. Here is a sample question card: "Who gathered near, His words to hear, When Christ said, 'Let them come?'" ....60c

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# GOSPEL MESSENGER

Volume 92

November 20, 1943

Number 47

November is an especially proper time to think on the material abundance which has been America's portion. At the first it was not so. The pioneers on a stern and rock-bound coast had their difficult days. Many who came later had little but their rags and their hopes. But when the tide began to turn they were thankful—openly grateful to almighty God.

Out of these early experiences there grew the familiar institution of a national Thanksgiving Day. Some have inveighed against the way in which this memorial is kept. But the trouble is not with the day, or even with the good things served. The good things of earth are God's bounty for the uses of man. Thanksgiving Day presents the opportunity to be filled and grateful, not to gluttonize.

Plenty was the Creator's design. "Behold I have given you every herb bearing seed, . . . and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." If enough and to spare is the Creator's will, whence are these starving millions? Want springs from man's wasting of basic resources, from his selfishness with respect to their use. The great need is for social invention, or adventure and improvement in the field of human relations.

The best which Thanksgiving Day represents is worthy of extension to all men. We need the material blessings of life in order that man may be released to cultivate his higher capacities. Of course, there is always the hazard that men may not choose the best, may even abuse their opportunities. This, however, is a part of the price which must be paid for freedom of choice.

This Thanksgiving Day teaches soberness. We see now that the world cannot continue to exist half slave and half free without periodic disaster. Release from want is the inalienable right of all men. Then let us seek to extend with material blessings the understanding and will to use them wisely and well.

H. A. B.

## Freedom From Want...

Picture and quotation courtesy Saturday Evening Post

But our march to freedom is not complete unless want is annihilated. The America we hope to see is not merely a physical but also a spiritual and an intellectual world. We are the mirror of what America is. If America wants to be living and free, then we must be living and free. If we fail, then America fails.

What do we want? We want complete security and peace. We want to share the promises and fruits of American life. We want to be free from fear and hunger.—Carlos Bulosan.





## Around the World...

The pews of the forty-three churches of the Times Square neighborhood in New York City are more nearly filled now than at any time in a generation.

In 1942, about thirteen per cent of our total food production was set aside for military and lend-lease requirements. This figure will be about twenty-five per cent in 1943.

One thousand survey workers, representing 100 Protestant churches of Harrisburg, Pa., are making a city-wide religious census of that city. They expect to reach more than 20,500 homes.

The office of defense transportation points out that passenger traffic on railroads and bus lines has more than doubled since Pearl Harbor, but the number of passenger locomotives and coaches and of buses has not appreciably increased.

"It is the duty of the church to give a comprehensive interpretation of freedom," said Gould Wickey recently in an address to 1,900 persons assembled in celebration of the 426th anniversary of the Protestant Reformation. "Three of the four freedoms are negative statements and are inadequate for a permanent peace."

A thirty-two day journey of more than 5,000 miles is being undertaken into Latin America by two clergymen sent by the Defenseless Mennonite Conference and the Mission Church Association to survey prospects for increased missionary activity in Cuba, Haiti, the Dominican Republic, Venezuela, Colombia and Ecuador.

A missions photo training institute was held in New York recently by the Missionary Education Movement in co-operation with the visualization bureaus of the Methodist, Baptist, Congregational, Reformed and Protestant Episcopal churches. The purpose is to train camera-minded missionaries in the most effective use of their equipment.

"Radio is the barometer of spiritual weather in America," Dr. Ralph W. Sockman, speaker on the National Broadcasting Company's weekly program, The National Radio Pulpit, bases this statement on the 109,000 letters the program received in eight months from American listeners, requesting 99,000 copies of his radio sermons.

"Radio does not compete with church attendance," Dr. Sockman says. "Radio nourishes religion, for religion is like an art; the more you have, the more you want. Religion on the air is important if only for one reason. It reaches people in many receptive moods, aside from the sanctity of the church. Dr. Sockman says radio is a means of unifying thought and goes a long way to help preserve unity of world peoples. It can be the leveler of barriers between sectional groups, he believes, for through radio we can learn to understand our neighbor's religious beliefs. 'Today we need psychological comfort more than anything, and religion in radio can reach the masses to offer this comfort. Our job is to get near the crowd, to catch their eyes and leave them looking up.'"

A camp for the correction of teenage boys has been established high on the peak of "Old Baldy" in the San Gabriel Mountains of California. Boys on probation will be sent there, where, with mountain camp life, work, study and play, probation officers will endeavor to solve their problems for them and educate them for a useful life.

In the interest of decreasing racial discrimination, one hundred thousand Americans have petitioned the war department to have at least one division in the army containing both Negroes and whites. A separate petition was signed by American white men of draft age who asked to be assigned to such a division—and many of these were Southerners.

In health and medical films, the term goodwill is being translated into practical benefits in South America. During the past year more than 2,800 programs of health films have been seen by 1,000,000 persons throughout that continent. The films have been shown in public squares, before municipal police, soldiers, sailors, government workers, hospital patients, nurses' schools, teachers' schools, in public schools and theatres. More than a hundred mobile film units in trucks have brought the pictures to hitherto unreached Latin American byways.

During the academic year 1942-43, there were 1,150 women enrolled in medical schools in the United States. The same year there were 271 women graduates.

It costs as much to maintain twelve missionaries in China now as it did sixty-two before the war, Dr. John Lentz informed the New York synod of the Evangelical Reformed Church.

Child care facilities of the country's industrial centers have failed to solve the problem of working mothers, according to a survey by the office of labor production of the war production board.

The Chinese Ministry of Education plans to send 1,000 students annually for five years to the United States and to Britain. The plan represents part of the ministry's efforts to solve the technical phase of the Chinese postwar reconstruction program.

Five leaders of national Sunday-school associations on the continent of Europe are either in concentration camps or have been killed, Dr. James Kelly, British secretary of the World's Sunday School Association, said recently at a luncheon held in New York City.

During the last seven weeks, 109,032 copies of the pocket-size devotional book, Strength for Service to God and Country, have been printed. A new printing of 200,000 copies is now on the press. By Oct. 7, a total of 167,349 copies of Abundant Living by E. Stanley Jones had been sold. For a seven weeks' period, the book averaged 3,557 copies a week.

Despite increasing overloading of rail facilities, more than 4,000,000 tons of beer and liquor are shipped by freight each year, the National Woman's Christian Temperance Union estimates. Citing the brewing industry's own figures that in 1940 the rails hauled 3,750,000 tons of beer cartons alone, the W. C. T. U. declares that wartime reductions have been slight.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

NOVEMBER 20, 1943

Number 47

## ... Editorial ...

### Sound Conversion and the Social Problem

"A SOUND conversion of the soul would solve the social problem," said an earnest Christian thinker and he spoke much truth. A sound conversion of all the souls in a community or nation or world, would solve completely the social problem of that community or nation or world. Indeed, a sound conversion of a large proportion of the souls in a community would go a long way toward solving the social problem of that community. Still further, a sound conversion of your soul and of mine will solve the question of your duty and mine toward the social problem.

If the statement is taken to mean that a sound conversion of the souls of the people who are suffering injustice or misfortune at our hands or through our neglect, would solve the problem of our duty toward them, the interpretation is a gross perversion of the truth. The question of first importance in this matter pertains to the soundness of our own conversion. The relation of the church to the social problem will be settled rightly and quickly when professing Christians themselves have been soundly converted. E. F.

### Autumn Skylines—Ours and Yours

THERE are windows to the east and the south of the third-story room where one editor works. The views through these windows are about as different as skylines can be.

To the east one sees in order: part of the side and the flat roof of a coal shed; the gray roof of a railway waiting shelter; the glassy surface of a slow flowing river; the farther bank of the same bordered by electric car tracks and a drive; the rear walls of assorted buildings rising up to make a small city skyline against the clouds and sky beyond. In the right foreground is the bulk of a spreading box elder tree. To the left is a weathered telephone pole. Just beyond the window

ledge, almost within touching distance, are five heavy black wires carrying electric current from somewhere to somewhere else.

The window to the south is pretty well filled with the form of a sizable elm tree. In the lower right-hand corner of the scene framed by the window looms the dull green of a composition roof. At the top, where the branches of the elm thin out, there is a slight showing of the sky. These were our skylines as summer ended and fall began. What are yours?

Every life has its outlook, every soul its windows. Compounded of the common and the beautiful, of the near and the far—such are the skylines of life. In the near at hand may be wires and poles, trees and rivers, roadways and dingy buildings—while beyond are the clouds and the sky. The near is familiar, perhaps uninviting; the more distant and less known appears as greatly to be desired. Such is the everyday and the idealistic in life. Yet we need them both.

H. A. B.

### Strange Times for Gratitude

THERE are strange times for gratitude, and perhaps even stranger things for which one can be thankful. Thus after Jesus had spoken against the unresponsive cities of Galilee in which so many of his mighty works had been done, he could still say: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

We know that Christ was eager to reach all men. However, when those who could have been leaders failed to respond he was thankful for the interest of the poor and the unlettered. As between races, one can recall his appreciation of the spirit of the Syrophenician woman, and the words of commendation he spoke regarding a certain centurion, "I have not found so great faith, no, not in Israel." Thus in times of dis-



appointment Jesus was still able to find something for which he could be grateful.

The truth of the matter is that most of life is like that—or somewhat different from and often less than that which is so earnestly desired. True greatness is revealed when one is able to take that which seems to be nothing more than broken bits and fashion from these something both well-proportioned and beautiful. How wonderful when this can be done without any gall of bitterness!

This year, perhaps more than any other year, is one of those strange times for gratitude. What is there to be thankful for this year? Think of the earth-wide suffering, the misery and evil which are plaguing men's hearts. One stands sobered with the thought of what might have been. And yet, for the courageous the very depths of human plight constitutes a challenge to let by-gones be by-gones and make the best of what remains.

Deeper than any personal losses one may feel, or the sorrows of our time, are such abiding mysteries as sin, death and judgment. These have made hard the life of man since the beginning of time. We cannot understand why these things should be, yet they seem implicit in our universe. Those who have thought long and deeply on these mysteries are sure that in the long sweep of God's providence there is something redemptive in suffering.

However, one cannot forget that the world started out to be something different. There is the Genesis picture of a happy pair in a garden. But soon the golden bowl of that kind of life was broken. Since then, God through his prophets and his Son has been helping man to make something of what remains. This is what we are going to have to work harder at because of what has happened in 1943. But even so, there is still much for which one can be grateful at this returning Thanksgiving time. If in doubt, try counting your blessings.

H. A. B.

### Types of Travelers

TRAVELERS to the lands beyond the seas (assuming that the way will some day be open to such travel as it has been in the past) are of two general classes, those who follow the crowd according to a schedule like that of Thomas Cook and Sons and those who travel independently. Each method has its advantages.

The Cook's Tour way is the easier. You have less individual responsibility. Everything is arranged for you. Everything you are to see, every place you are to go. All has been determined by others. Dismiss your worries and wonderings and follow the schedule and everything will come out

right. But if you should happen to want to turn aside from the beaten path and do a little investigating on your own account—well, you just don't. The joy of finding something yourself and making a personal contribution to the common stock is not to be yours. The sacrifice of this is the price you pay for being relieved of all bother.

A careful thinker has observed that many people take life in general, and religion in particular, on the Cook's Tour plan. Their ideas and opinions—they do not have convictions—have all been carefully prepared for them by others. They think and feel and do whatever is the current fashion in thoughts, feelings and actions. As for their understanding of the Bible and its teaching, this depends entirely on the "system" or "school" of interpretation they have followed, that is to say, on the particular "Cook's Tour" they happen to have selected. Having selected one, they must go through with it, regardless. The finer delights of independent explorations in the broad fields of eternal truth, they do not know.

The most outstanding merit of this method is its wonderful economy of energy. One can go through life in this way without disturbing a single convolution of his gray matter. But he must not expect to have a very deep experience of fellowship with God, if he thus chooses to sacrifice on the altar of conventionality the great adventure of real life.

At the other extreme is the independent traveler who refuses to learn anything from others who have traveled or are traveling the same road.

Some Bible students would scorn all commentaries and "helps" of whatever kind. They want no man's opinions. Scholarship they affect to disregard entirely. The experience and researches of other earnest seekers after truth are nothing to them. Especially distasteful are so-called discoveries of science or newly-announced contributions to the sum of human knowledge.

Or perhaps it is the word traditional that excites their special antipathy. Anything handed down from the fathers is, by that very fact, shown to be unworthy of attention. What could the fathers know in the "crude" and "ignorant" age in which they lived? Our independent investigator will have none of it. He will build up from the bottom for himself. He wants to be strictly "up-to-date."

The absurdity of such extreme types of independence as this is manifest. The real lover of truth recognizes his incalculable debt to the past and welcomes all the help his contemporaries can give him and in the light of all this presses on with his own researches into God's inexhaustible treasure house of truth.

E. F.



## THE PRESENT SUMMONS TO A LARGER EVANGELISM

(A Message on Evangelism From the Department of Evangelism of the Federal Council of Churches)

THE Christian church has a message—the only adequate message—for these days of crisis. In a time of war and social upheaval, as in time of prosperity, the gospel is still “good news.”

The good news is not of men's devising; it issues from a mighty, divine act in which the living God has openly declared his will for the whole human race. Upon men's dark and sinful world there has dawned the light of God's seeking and saving love. The glorious gospel is the good news of God's intervention in history in man's behalf and for man's redemption, individually and socially, both here and in the world beyond.

### The Eternal Gospel

The gospel offers, to all those who accept it in faith, a life of meaning, the forgiveness of sin's guilt and victory over its power, spiritual security in God's eternal love, creative power to meet all of life's conditions, peace that passes understanding, joy of salvation and love for the brethren.

This gospel has come to man as the gift of God in his Son, Jesus Christ. Through his incarnation, his life, his crucifixion and his resurrection, God dwelt among men and provided reconciliation between himself and all men. By his Holy Spirit, through whom he dwells in men's hearts, God guides them into the deeper truth of Christ, assures them of his constant faithfulness, comforts them in their tragedies, empowers them in their trials and pledges them life everlasting.

God has also given to men the church, the body of Christ and the blessed company of all faithful people, the communion of the saints. The church is at once the revelation of God's gracious purpose in creation and redemption and the continuous organ of God's grace in Christ by the Holy Spirit, who is its pervading life.

### The Present Summons

Christians should look upon the present crisis in history as a mighty challenge and an unprecedented opportunity for the proclamation of the gospel and the winning of men to its acceptance. A threefold summons to a larger evangelism comes to the church.

First, there is the summons that comes from Christ himself—“Go make disciples.” This is his perennial imperative to all his followers. The work of making disciples must be carried on in times of war as in times of peace. In the light of the dark situation of today the whole church must take this imperative of its Lord more seri-

ously. As the 1937 Oxford Conference said, “The church has duties laid upon it by God which at all cost it must perform, among which the chief is to proclaim the word of God and to make disciples.”

Second, there is the summons that comes from the need of the church itself. Well may it ask the question of the Philippian jailer, “What must I do to be saved?” If the church would save itself it must be busy in the saving of others. The very existence of the church and the hope for its future are to be found in its productive power, which is evangelism. Large numbers of congregations of all denominations throughout America go through an entire year without a single accession upon profession of faith. One half of America is not a member of any church—Jewish, Catholic or Protestant.

Millions of young people are now in the armed forces of the nation. Many within this vast army have gone out from the Sunday schools, the young people's societies and other organizations of the church. A continuing ministry of spiritual nurture needs to be maintained for this group. Many of the youth in the army and the navy who have not been reared in the church are hungry for the gospel and are ready to respond to its appeal. Through preaching missions in military and naval camps, undertaken at the invitation of the chaplains, the church has one of its greatest evangelistic opportunities.

Millions of our population are being uprooted by the wartime industrial program and transplanted to new communities. The promptness with which the churches come into touch with these new arrivals will determine to a large extent whether or not they will be interested in the church. If those who are already church members are to be conserved to the church they must be followed up speedily.

Third, there is the summons that comes from the present state of the nation and of the world. There is a menacing relaxation of moral standards and a vast confusion as to the true ends of our existence. A new spirit in our social order is imperative. Many of the patterns of our economic, interracial and political relationships fall shamefully below standards which Christians can approve. We must proclaim more convincingly the lordship of Christ over the total life of men.

If there is to be a better society, men and women in far greater numbers must “repent and believe the gospel.” Otherwise there will be no adequate resources either to create or to maintain



the new world order that we seek. We shall have no better society without better men. We shall solve none of our basic social problems merely by ingenious schemes of external reorganization that do not get down to the root difficulties in the human heart. Man himself is the chief problem: he needs to become "a new creature" in Jesus Christ.

#### The Larger Evangelism

A larger evangelism is definitely needed. Many of the techniques and programs used during the past are inadequate for the present.

First, the larger evangelism should include a stronger emphasis upon childhood and youth. Evangelism should begin in the home. The family is the community in which God most easily finds entrance into human life. The personal approach of parents to children is still the most potent way in which children are reached for Jesus Christ.

Youth is a time for decision. About seventy-five per cent of Protestant church members in America joined the church before they were twenty-one. But over fifteen millions of our school-age children are today receiving no religious training.

The Sunday school is still the church's major educational and evangelistic agency. Its teachers can exercise a powerful influence for the winning of children and youth to the Christian faith and the Christian life. Much teaching is now done with little or no evangelistic zeal or purpose. For a youth to pass from the Sunday school without being challenged to commit his life to Christ is a tragedy.

The pastor's responsibility for children and youth is crucial. Through guidance and supervision he can do much to maintain an evangelistic atmosphere in all departments of the Sunday school. Through catechetical or pastor's classes he can help to prepare young people for church membership. But his responsibility does not end here; he should help them to understand the further disciplines of the Christian life, including the training in worship and the cultivation of responsibility for the character of our social life.

Second, the larger evangelism should include a greater participation by laymen. Most of those who are attending the services of the church are already members of it. How the vast multitude of the unchurched can be reached is one of the hardest problems to solve. The practice of genuine friendliness, accompanied by simple Christian testimony, on the part of individual church members often opens doors. The kindly heart and the helping hand are needed today, in wartime,

#### Life Can Be So Beautiful

BY CLEO C. BEERY

Life can be so beautiful in fall:  
With aging colors—  
Yellows, reds, and browns;  
Fields rich with harvest,  
Fruits of labor done.  
Green is of the springtime,  
Yellow of the sun;  
Spring holds but the promise,  
Autumn, vict'ry won.

Life can be so beautiful in fall—  
Trees bare of leaves,  
Ready for the winter,  
Waiting but the call.  
Spring and summer, autumn—  
God's purpose in them all!  
Life can be so beautiful,  
Waiting for the fall.

Parsons, Kansas.

more than ever. People are hungry for friendship.

Most churches are not selecting and training their laymen for personal evangelism. This partly accounts for the meager evangelistic results in many congregations. Laymen can win others to Christ and the church. They await leadership, training and assignments of responsibility. Every congregation should have a group of men and women who go out into the community under the direction of the minister to interview others, with a view to bringing them within the influence of the church and securing Christian commitment.

Third, the larger evangelism should include much more evangelistic preaching. The preacher must begin with himself. He is the herald of a passion but he cannot be the herald of a passion he does not feel. The seeking note, which is characteristic of the gospel, is often absent. The note of urgency is needed. Men need to be confronted with the claims of the gospel and asked to make a decision. Preaching for a verdict is being gravely minimized in the contemporary pulpit.

Fourth, the larger evangelism should include the holding of preaching missions or evangelistic meetings. Special seasons of evangelism are still effective; they do much to revive nominal church members. They strengthen the congregation numerically and spiritually. They produce a quickening of the moral life within the community.

The interdenominational missions that have been held during the past seven years in cities, on college campuses and in army camps have demonstrated a new technique in evangelism. A



group of speakers, selected in such a way as to supplement one another, can take the Christian message to almost every group in the community. By this plan truth comes, not through one voice only but through a number of voices, each giving its own special emphasis but all uniting on the central verities of the gospel.

Fifth, the larger evangelism should include greater attention to the assimilation of the new members into the fellowship of the church. Many are lost annually due to the absence of an adequate follow-up plan for nurture and training. Such a plan should include teaching concerning the methods of growth in Christian living, the social responsibilities of Christians, the world program of the church and the meaning of the ecumenical fellowship of the church.

Sixth, the larger evangelism should include united efforts of the churches in evangelistic work. Our Lord's prayer, "That they may all be one . . . that the world may believe that thou didst send me," must be taken more seriously. Our lack of closer co-operation is certainly one of the factors responsible for an unevangelized America. No one congregation can evangelize any one of our metropolitan centers. No denomination by itself can evangelize America. But there is great hope that the task can and will be accomplished when the many communions catch step in a common program and move forward together to make America Christian.

In the recent words of the Archbishop of Canterbury: "In days when Christianity itself in its fundamental principles is unchallenged, it may seem natural to lay most emphasis on the points which distinguish one communion from another. But in days like these, when the basic principles of Christianity are widely challenged and in many quarters expressly repudiated, the primary need is for clear and united testimony to Christianity itself. . . . Our differences remain; we shall not pretend that they are already resolved into unity. But we take our stand on the common faith of Christendom, faith in God, Creator, Redeemer and Sanctifier; and so standing together we invite men to share that faith and call on all to conform their lives to the principles derived from it."

#### Unfailing Resources

Who is sufficient for these things? We cannot hope to engage in this larger evangelism relying upon sheer human strength, however ingenious and skillful. We go forth in response to our Lord's great commission, and in the full confidence that God alone can and will give the increase if we acquit ourselves as his faithful am-

bassadors. The eternal purpose of God in Christ cannot fail. In him is our boldness, our power and our hope. Firm in our faith in his unfailing promise and in his available resources, we undertake this high task in prayer and expectancy, humbly trusting in the power of his Word and Spirit.

### "I Cannot Go On"

BY GRANT MAHAN

THE above words were written by a mother who had recently lost a greatly loved son, of whom she was expecting much good in the future. He was a good son, one who had chosen the better part and who was planning to work for the Master. His letters showed how much in earnest he was. And then, suddenly, the word came that he had been killed in a collision of autos. Only one of the other three was seriously injured.

And here, as in so many cases every year, the question is asked, "Why?" Not long ago a good man said, speaking of a mother taken from a family of children who greatly needed her: "I just cannot understand such things, and sometimes they make me doubt." We must ask why it is that good people, those who have professed to have faith in the Lord, feel like that when they lose one of their dear ones. It happens that some have forgotten God and have turned from him because of such a loss. Why is it? Why does an event which is as certain to come as death throw people off their balance and make them feel that the world has come to an end for them? Do they not still believe that God is in heaven and that he still rules in the affairs of men?

It seems, sometimes, that we do not think of him as we should. In a world of sorrow and death, do we expect to live without sharing in these trials and sorrows? Do we not remember that whom God loves he chastens, and scourges every soul whom he receives? More than a quarter of a century ago we had such an experience. It seemed to be the end of things; we felt we could not go on. Then, nine years later, an accident rendered another son helpless. It was very hard. But the years have passed over us and we find each succeeding year that the Lord is nearer to us than before. We no longer feel hard or bitter or complaining, but, rather, happy, not happy because of the suffering and death, but because of what has come to us since we had the trial placed upon us. And now it is not a trial. God has been good to us every step of the way, and life has more meaning than ever before.

We do not feel now as if we could not go on, but



that we must go on. We must face the future; we must be prepared to meet whatever comes to us in that future. We cannot do our duty to God or man if we look back all the time and mourn for what has been and is no longer. That was the trouble with the Israelites when they had left Egypt and were traveling toward the promised land—their hearts turned back to Egypt. Leeks and onions and slavery seemed better to them than a journey through the wilderness, with death taking those who had lost faith in God's promises. We, too, are traveling through a wilderness, and ahead of us is a promised land, a haven of eternal peace and joy.

We must go on; there must be no looking back, for whosoever has put his hand to the plow and then looks back is not fit for the kingdom of God. Lot's wife looked back and was lost. From the time of Moses down to the present the call is for God's people to go on, to go forward. He is our strength; he is our guide; he is the one safe leader to be found in the world. We must obey him in all things; we must take up our burden; we must deny ourselves, take up our cross, and go on until he says it is enough. These trials are but calls to higher things, to better service, to greater love and sacrifice for him who gave his life that we might have more life and better life.

We need to look up; from above come our light, our strength and our assurance that God will keep all his promises in the future as he has kept those made for the past. We cannot stop and stand still on the journey through this life; for when we stop we lose ground which is often harder to regain than it was to win in the first place. And when loved ones are called away from us, to be seen no more in this world, we must remember that to die, to go back to the dust of the earth, is man's destiny as far as his physical body is concerned. Men have been traveling that road through the centuries—"dust thou art, and unto dust shalt thou return."

But our life, our real life if we have lived aright, does not end there in the grave. In us, if we are really the true and faithful children of God, there is a living soul, for "God . . . breathed into his nostrils the breath of life; and man became a living soul." We live in dying bodies, but our souls are alive, and ever will remain alive if we live as he who breathed a soul into us wants us to live. Life and death are before us, and we can choose which we will, even as the Jews of old had the choice when Moses set life and death before them.

And this soul, this living soul of ours, tells us in times of discouragement that we have work to do, and that we must be up and at it. There is no stopping place, no resting place, no dropping out of the line and refusing to go on. We must go on. Prob-

bly our work, our best work, is not yet begun. We are engaged in war, in a fight against the forces of evil, and no furloughs are given, no time is allowed for quitting our post of duty. We have not yet resisted unto blood, striving against sin. We never can fight a good fight if we quit before the battle is over and won. How good it will be at the last to be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

Sorrows, losses of dear ones, will come; they are a part of our life. Sometimes we think they are the most profitable part of it, unless they cause us to be quitters, to refuse to go on until we see God's purpose in it all, and realize more fully that he purges us in order that we may bear more fruit. A blessing comes from enduring these trials with patience. And above all, when a dear one who has dedicated himself to God is taken, we must remember that he is forever safe, and that if we would be with him through the ages we must go on, even though our hearts are filled with grief because of our loss.

*Rehobeth, Md.*

## The Mountains of God

BY CHARLES L. COX

"As the mountains are round about Jerusalem, so the Lord is round about his people" (Psa. 125: 2).

WHAT assurance these words bring to the hearts of God's people in the trying days through which we are called to pass! Days of uncertainty, perplexity, and tears when we come to realize more fully how much we need help beyond ourselves.

Instead of describing the mountains as being glorious in beauty, superb in majesty, impregnable in strength and stability, the sacred writer calls them mountains of God, because the Creator himself is the supreme realization of the beauty, strength and steadfastness manifest in his mighty works. Nothing impresses us more than great, majestic mountains.

Standing on some towering peak, snow-capped above, deep canyons below, I have thought, "These are fit representatives of the strength, power and immutable righteousness of God." They rise before us in all their grandeur to tell with rush of river, roar of waterfall and the voice of many thunders that God changes not, that there is not any variableness or shadow of turning in his infallible word of promise. He has established the hills, girding them with strength and power, and no arm lacking omnipotence can move the everlasting hills from their place.

So God's promise of salvation, daily sustenance, eternal life and unsearchable riches beyond are



more sure than these everlasting hills with their granite foundations beneath our feet. What assurance this gives in the testing times of life when the trials are many, the temptations severe, and the path of duty beset with obstacles at every turn; when the way at times grows weary and long and uncertainty threatens to break our spirits. We need only remember his promises and trust in his freely offered grace and we are safe, though the mountains be moved, the foundations of the earth be broken up and the heavens themselves pass away.

Are you discouraged? Has disappointment hardened your heart? Have the tragedies of life weakened your faith? Climb some great mountain and looking from those rocky battlements against which the elements have stormed for a thousand centuries yet never shaken, again become conscious of the protecting hand of the Almighty, for "so is the Lord round about his people to deliver them."

*Claysburg, Pa.*

### **A Remarkable Tribute**

BY GEORGE W. TUTTLE

A REMARKABLE tribute was paid Rev. Robert Burdette, humorist, by his gardener. This was before the sage of Sunnycrest passed on to the better land. The interview with the gardener was published in a Pasadena daily paper.

The gardener said: "I've been here for eight years and have not heard a single unkind word from the lips of Mr. Burdette." Then he told of a man who appeared, seeking aid. He was out of work and penniless. In the East was a wife suffering with tuberculosis. The great heart of "our Burdette," as we called him in Pasadena, was swift in response. Work was found for the man, and then the gardener was sent out to solicit subscriptions to bring the sick wife from the East, and this list was headed by the name of Robert Burdette. The amount of one hundred and ten dollars was raised, and the wife was sent for to improve rapidly in this genial clime. There was joy in one household because one man cared, because one man had a Christlike heart! "No man liveth unto himself." What a miserable failure of life those have made who have tried to do so! Every word and act has been another stone in the wall to shut them in—alone!

The gardener also said: "He sends me out to poor families with baskets of meat and groceries and he says to me: 'Tell them a friend sent them; don't give any name.'" Here is the gardener's final word: "He has a heart of gold; he is the best man the Lord ever made."

Was this tribute not truly remarkable? For eight years the gardener had been in the employ of Robert Burdette and yet he could not recall a single unkind word. He was not a perfect man—only one perfect man has ever trodden this old earth—but he had a great heart of love for all mankind. He once said: "I like folks; I like to be where they are—that is, if they can stand me." So will we like folks if we only live for the good that we may do. The more good we do for others the more our love for them grows.

His works will follow him; men may do good deeds in secret but the Lord rewards openly. Such lives are a never-ceasing fountain of inspiration for us, that we also may do good as we have opportunity.

### **The Outreach of Blessings**

BY REBECCA FOUTZ

At this season we are to think specially on our blessings. In doing so it is well to consider whether our thinking and thankfulness are of the right kind or if they stop too short.

The man who opened his eyes in hell was no doubt thankful while he lived on earth—that is, thankful that he was so well provided for. We need to guard against his kind of gratitude. It had no outreach.

Certainly we are to be thankful to God. This is the first step. But we cannot stop there, for blessings mean obligations; responsibility goes with them. To whom much is given, much is also required. This also applies to those of little means or fewer talents. If you think you have no ability that can be shared, hear what God says: "What is in thy hand?" He wants you to use whatever you have for him and others; its use will be blessed.

Our natural inclination is to try to keep blessings for ourselves, but this cannot be done. Like the manna of the children of Israel, blessings will not keep if hoarded. Besides, the soul that hoards will shrivel. The perishable possessions of earth cannot be taken into the next world. Only the blessing from the right use of possessions here can be transferred to the hereafter.

Consider the man in the parable in Luke 12:16-21, who said that since he had plenty for himself he was going to enjoy it. Other folks and the rest of the world could look out for themselves. But God said if that was his idea concerning blessings he would have to take the step that meant leaving all earthly possessions for the use of others.

Even nations are coming to see that one nation or people cannot truly prosper unless others do. It cannot be a one-way affair. Statesmen make such pronouncements. But what untold travail the world goes through to learn so obvious and fundamental a fact. Christ gave this lesson over and over and in numerous forms. But man's greed and selfishness fight to hold on.

Neither are blessings given that we may indulge the desires of the flesh. This is a real and constant temptation which reaches into all phases of life.

Blessings are a trust, of which we are to be faithful stewards. Only thus can we receive the Master's "well done" and advancement to larger service.

*Philadelphia, Pa.*



## Not Getting, But Giving

BY J. S. SHERFY

THE disposition to ask, "What do I get out of it?" hardly belongs to one generation or age. In a world of work and wages it comes naturally. Often political leanings are determined by that standard. Some have thought of matrimony in terms of what can be gotten out of it instead of what may be given to it. One wonders if some pastoral changes have not been made largely because more was to be gotten by the change. Religious activities and loyalties may rest upon the same basis. Some seem to regard faithfulness to church doctrine and obedience to Biblical demands as a means of getting an immeasurable future reward after all the toil and sacrifice of present pleasures is past. Jesus had something to say upon this subject.

A man of learning and station came to Jesus asking what he might do in order to inherit eternal life. He was willing to do a good thing for a good reward. His motive was to do something to get something. By a few well-directed questions Jesus led this very good man to the place where he could be told that if he wished perfection of life he must "go sell that which thou hast and give to the poor; and thou shalt have treasure in heaven." The young man had the thing all wrong. His purpose was to get; Jesus asked him to give.

In another instance when Jesus had led a man to say that love of neighbor is a very vital scriptural teaching, the man asked, "Who is *my* neighbor?" Then followed the illuminating story of the man who fell among thieves and the attitudes and acts of those who came in contact with him until the questioner could not mistake who was neighbor to the unfortunate man. Then said Jesus, "Go and do likewise. Go and be a neighbor rather than ask, 'Who is neighbor to me?'" The young man had the thing all turned around. His interest in folks was that they might be neighbor to him rather than that he might be neighbor to them. To him the neighbor relationship was a means of getting.

We are told that those who had been with Jesus through most of his active ministry, seeing his unselfish living and hearing his teaching about unselfish service, were yet seeking position and saying, "Lo, we have left all and followed thee; what then shall we have?" What do we get out of it? Even on the night of Jesus' supreme passion there was a quarrel among them concerning who would be greatest in the kingdom, so that by an act of very humble service Jesus tried to teach

them that the goal of life is not getting honor but giving service.

In the desire to get and have we are much like those who lived in Jesus' time. We spend readily for things, food and fun for ourselves, our kindred or special friends because we get satisfaction from such spending. We buy bonds generously, for thereby we get a comfortable feeling of security. Sometimes gifts to the local church come fairly easily, for a splendid building with up-to-date equipment, and a popular pastor feed our pride and self-satisfaction. Giving to the unseen poor, those not yet evangelized, the social outcasts, the victims of a convulsed world does not appeal to us. It does not become a means of getting something which our natures crave. Rather it demands outright giving.

Our highest conception of a true mother is that of one who in her experiences of pain, fatigue, sleepless nights, unrequited toil, anxious hours at the sickbed, agonizing prayer for a wayward child or aching heart as her son goes to a far continent does not ask, "What do I get out of it?" Hers is a life of giving with no thought of getting. And this is infinitely more true of Jesus. It is the sum and substance of his wish and purpose for us. Nothing in his life indicates a desire to get. By every word, act or implication Jesus gives. In the twenty-fifth chapter of Matthew, in what is sometimes called the judgment day picture, the good rewards were upon the basis of having given. Those who were rewarded had given in utter self-forgetfulness, not even remembering that they had done so. They had not even calculated on a great future reward. May we learn to give.

*McPherson, Kansas.*

## "Wherein Ye Stand"

BY JULIA GRAYDON

IN 1 Cor. 15:1-2, Paul says, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

He sounds a solemn warning at the end—"unless ye have believed in vain." Some who heard Paul's words went away and forgot all about his saying, "believed in vain." And they could not say truthfully, "The gospel wherein we stand."

We are all called on to make a stand for the right, for the Christian way of living. Not "believing in vain," but "keeping in memory" the gospel Paul declared unto them and which has come down to us in these days of testing.

*Harrisburg, Pa.*



## SUNSHINE

BY LOIS H. LEASURE

"Oh, dear, it's raining again!" How often have we heard that comment? Or, "Wish the sun would shine!" Isn't it strange how much we miss the sun when it doesn't shine and how little we notice it, except to complain of the heat, when it does shine? That is true of many things in life.

There are so many different kinds of sunshine. I heard one old lady say the other day, "I'm going up to my room and stay there until the sun shines again!" When she came back down the skies were still filled with dark clouds. She needed the sunshine of friendship. The government could never put a luxury tax on friends; they are a necessity. The glow of friendship gives a warmth that cannot be replaced or equaled. Without it one dies in his soul as surely as a plant withers without the sun. Try being a friend when the sun does not shine!

The town I am living in has a stay-at-home camp every summer. Formerly, I understand, it was for those children who didn't get to go to other camps. Camp, in the life of every young person, is a special ray of sunshine. It need not cost much. Have it out of doors when it isn't raining, and if it does rain, the right person asked in the right way might let you have it in the church basement. Teach them to make bright, cheerful things out of old boxes and castaways; teach them new songs and give them a chance to sing those they already know; play games with them; tell them stories; teach them poems. There are so many things one could do. Try giving the children some sunshine to make them forget the dark war clouds that hang so low!

Something that is very old in practice, that costs about a nickel and is worth everything when it reaches its destination, that takes half an hour or less of your time and gives days and weeks of pleasure is a letter. Letters are not so hard to write; just talk naturally about common everyday things. Try sending some sunshine through the mail!

Talking about old things—you have read about the good old days when the brethren and sisters filled their time with neighborly deeds. They were not big, showy things like a donation to some charity, but they were little things like a plate of cookies, offering to tend the baby for an hour or so, mowing grandma's lawn when she was not around. Wouldn't it be wonderful to feel that neighborliness again? Try some of that backdoor neighborliness and watch the sun come into the house!

But the simplest and most effective way to make the sun shine is to smile. I dare you to smile at the next ten people you meet. At least half of them will smile back! It will never fail. Try it!

Now see the sun shine!

Kane, Pa.



## Beyond the Afterglow

BY MARTHA MARTIN

Though we experience loneliness and the hurt of separation when loved ones have passed from us into the life beyond, we also rejoice in their being with Christ. This

bright hope, this blessed assurance, is an afterglow of life's sunset. But we wonder what lies beyond the afterglow. Does the spirit immediately go into the fullness of life in heaven? Or is the spirit with Christ in paradise, and is paradise perhaps an adjunct to, a part of, heaven? Will the fullness of all the glory world be entered into when by the resurrection a spiritual body is given? Will the full bliss of a redeemed spirit, mind and body, then be realized? Will the universe be renovated by God's power and be a restored Eden? We need not know these details.

But a sharpening of our an-

ticipation helps our loving enthusiasm in service.

It is enough to claim these great truths: "In my Father's house are many mansions" (John 14: 2a); "I go to prepare a place for you" (John 14: 2b); "I will come again and receive you unto myself that where I am there ye may be also" (John 14: 3); "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34); "Having a desire to depart and to be with Christ, which is far better" (Phil. 1: 23); "Willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5: 8).

Dr. E. Y. Mullins, in his fine work, *The Christian Religion in Its Doctrinal Expression*, calls attention to: (1) the reserve and restraint of the New Testament writers concerning heaven and hell; (2) the symbolic character of the representations; (3) the moral and spiritual qualities reflected in all the representations. Christ is always the central figure in all the representations of the glorious future life as he is also in those of the truly Christian life on earth. Herein lies the greatest joy of what we anticipate beyond the afterglow. He, "whom not having seen we love . . . and believing, rejoice with joy unspeakable and full of glory," is the One who is the center of our love, our devotion, our service now. We have the

## A Prayer of Husband and Wife

BY A. C. P. S. CAMPER

O God, who out of all the world hast let us find one another and learn together the meaning of love, let us never fail to hold love precious. Let the flame of it never waver or grow dim, but burn in our hearts as an unwavering devotion and shine through our eyes in gentleness and understanding on which no shadow falls. As the road of life we walk together lengthens, forbid that the dust of it should ever drift into our souls. Help us to have the sense to climb high places of memory and of imagination, so that we may remember the beauty that lies behind us and believe in the beauty that lies before. Make us sure that romance does not depend upon time or place, but that daily it may be renewed in the recognition of these larger possibilities in one another which love itself creates. Teach us to remember the little courtesies, to be swift to speak the grateful and the happy word, to believe rejoicingly in each other's best, and to face all life bravely because we face it with united hearts. So may whatever spot of earth thou givest us to dwell in be as a garden in which all sweet and lovely things may grow. Amen.



hundredfold now (Mark 10:30), with persecutions and perplexities, and in the world to come the fullness of eternal life. Surely whether we are here and our precious loved ones over there or whether our Christian home is still intact, "we are more than conquerors through him who loved us" (Rom. 8:37). Nothing shall separate us from the love of Christ.

The following incident illustrates our going home to the Father's house when we leave this world. A devoted missionary was called to see a dying Brahmin. He began to tell him of Jesus Christ, of the glory land beyond, of the blessedness of those who believed in the Son of God as their Savior. Suddenly the Brahmin broke in upon him with the words, "What do you know about the future? What do you know of heaven?" Without a word the missionary walked across the room, laid his hand upon the doorknob and flung the door wide open. Into the room leaped the missionary's dog, which had been lying in the darkness outside awaiting his master. "Do you see that dog?" asked the missionary. "All the time I have been here he has been lying outside in the darkness and storm. He did not know what was in this room. He did not know the surroundings or what sort of a place this was behind the door which shut him out. But one thing even his dog instinct did know. And that was that beyond that door was the master whom he loved, and that all he needed was to be inside where the master was, in the light and the warmth. Just so, Brahmin, I may not know much about heaven. But one thing I do know. And that is that my blessed Lord and Master is there; that he says, 'Where I am, there shall ye be also,' and that is enough for me."

*Elizabethtown, Pa.*

## Brother's Keeper

BY KATHRYN WRIGHT

### Part Four

When Mark knocked, Janie May opened the school-house door and stepped outside, closing the door behind her. The seriousness of his face was the first thing she saw.

"Is something wrong?" she asked.

He nodded and began: "Janie May, the dam up the river at Mitchell's Landing just broke—a few minutes ago. The man there telephoned me. I left the news at Burns's store and then came straight here."

"Oh, Mark!" She looked in the direction of the river. At least a third of her pupils came from across the river, while the others came from beyond the highway and the hills to the east.

"It won't get here for about an hour, so I think we can beat the flood."

"Why, Mark, do you think it will get as high as the schoolhouse?"

"I don't know. It might. But what I'm concerned about is getting the children home in time, so they won't be caught in it. And they might be, if you waited to let out school at the usual time."

"You think I'd better dismiss now?"

"Yes, and Miss Sara, too. I have the truck down by the road and can haul the children who go across the river down to the bridge they usually cross. We'll be sure then that they cross safely."

She said anxiously, "I'll get them ready to leave."

He stepped down from the platform porch. "I'll

wait for you and the children at the truck, over on the road."

Janie May stepped inside and told her news quietly, first to Miss Sara, then to her own room. "Now, let's be very orderly as we leave. It won't help us to be excited." She helped youngsters deftly into coats and snow-suits and in a few minutes they were all leaving the building.

The youngsters who had no need of the truck were sent on by themselves and they went gaily and in high spirits, pleased at being out of school so early in the day. Mark's sister, Mary, was one of these.

The others, who lived across the river, started down the slope with Miss Sara and Janie May. As they went, the older teacher said admiringly, "Mark's always thinking of the other person. It was like him to think of us and the children when this happened."

"Yes," said Janie May, and mused silently as she went on down the slope.

Mark was waiting for them at the truck. He tucked the smallest of the children into the middle of the truck floor and let the older pupils from Miss Sara's room dangle their feet over the back end. Miss Sara and Janie May climbed into the cab with Mark.

It was a good half mile down the road to the bridge where the children usually crossed the river, but the truck was soon there. Everyone piled out, and Janie May and Miss Sara walked across the bridge with their young charges, who kept looking apprehensively upstream as if expecting the flood any minute. The two teachers were forced to make them promise to hurry on home, lest they linger to see the flood come.

"The river may be high tomorrow," said Janie May in leaving, "and if it is, just stay at home until you can come to school again." The children nodded and ran excitedly on up the winding road.

The teachers walked back to where Mark waited in  
(Continued on Page 19)

## A YEAR IN HEAVEN

Selected in memory of my beloved mother, Sister Lydia Martin, and of my brother, Elder Nathan Martin.—Martha Martin

A year in heaven for her—What is she learning  
Of holy things, of things divine and true?  
What glorious visions there are still unfolding,  
Which here she never knew?

Did angel friends await her at her coming?  
Did angel faces greet her with a smile?  
Were all the dear ones eager to receive her,  
Whom she had lost a while?

And has she seen the loving, blessed Jesus?  
Sat at his feet or felt his fond embrace?  
Or even can it be that she is able  
To see the Father's face?

A year on earth for us without her presence,  
A year of loneliness and grief and pain,  
But still we smile amid our tears in thinking  
Our loss is but her gain.

We miss her in our joys and sorrows;  
She was our life, our center, and our sun;  
And yet we would not call her back, but whisper,  
"O God, thy will be done!"

A year in heaven for her of rest and blessing,  
For us a year on earth with her above,  
But heaven and earth are both together blending,  
And over all is love!



## Our Mission Work

### NEWS BRIEFS FROM INDIA

BY KATHRYN KIRACOFÉ

#### Grandniece of Pandita Ramabai

When I attended the educational board meeting in Bombay, I had the privilege of meeting one of India's outstanding Christian women. She is the grandniece of Pandita Ramabai and her name is Miss Ruth Dongri. She is the chairman of adult work in Marathi. Since I am chairman of the work in Gujarati we had corresponded about business matters. It was a special privilege to meet her. She is also one of the staff in the university settlement house. I spent part of a day with her in the settlement house and saw the work that is going on. The younger women who come receive the Christian message as the core of their work.

#### Visit Villages of Other Missions

It has been a great privilege to visit some of the villages of other missions and to see how they carry on their evangelistic and educational work. It was vastly worth while to visit some of the primary and middle schools.

#### In an Outcaste Village

One visit among an outcaste group was especially interesting. I traveled twenty-seven miles by motor to this town. When inside the city wall my companions and I walked down a long narrow foul-smelling alley. Houses opened out on both sides. Then we came to an opening where lived this group of Christians.

The Christian homes were also bare and not too fresh and clean, but they were a decided contrast to the row of houses we had just passed.

#### The Master of the Group

The master of this little group was an elderly man. He is a convert from this same group. His deep Christian influence was very noticeable. We heard several of the adults, who had recently learned to read, read portions from the Bible. Others were encouraged to learn to read.

#### Their Meat and Drink

One needed not to be with them long to know that to hear God's Word and to pray was real meat and drink to them. And how they did sing! We had real spiritual fellowship with them knowing that we are all equal in Jesus Christ.

#### Adult Education Institute

During the first two weeks of May an adult education institute was held at Anklesvar. Those who attended felt that it was time well spent. A grand group of delegates from four missions in Southern Gujarat were present.

#### She Became Educated in Four Days

Four days were spent in Anklesvar teaching classes with the vernacular final boys and the practical arts girls. Instruction was given concerning how to teach adults and to acquaint them with adult educational work so they can go out into the villages and teach others.

In the boys' class an illiterate village man was the sample student in the demonstration lesson. In the girls' class an old woman who works for Miss Warstler in the bungalow was the one they practiced on. This woman was especially enthusiastic about learning. She came every day. She said, "How surprised the Miss Sahib will be to come home and find me educated."

#### Week End With Christian Family

It was a great joy to spend a week end in the home of Benjamin and Dorcas in the village of Jitali. Theirs is a wonderful home. They have such dear children. They are giving faithful service in their village.

#### A Cyclone Passed Over

On Sunday evening (May 23) a sharp windstorm passed over Anklesvar. The school building was hit hard at the east end. The veranda of the bungalow in which the Lichtys live was almost unroofed. Two houses near the church had the roofs blown off and a lot of other places were damaged. Practically all of the Piraman Bhil huts were unroofed. Around the railroad station, trees were torn out by the roots. Tiles were scattered everywhere as they were blown off the railroad station shelter.

Vyara, India.

### Carry Through

BY ALICE ROBERTA COX

The path will not always be smooth and things will not always be in our favor. Sometimes circumstances will go against us. The road may be rough and rugged and long. Our hearts may be sad and worn and weary before our task is completed. But there is always a certain joy in service. We all need more love and faith and hope and confidence in others and in ourselves.

There is nothing so beautiful as love! You have love in your heart that you have never given out. Love brings sunshine and cheer into hearts that are lonely and cheerless. "Everyone that loveth is born of God and knoweth God." Let us face our tasks with happy hearts and smiling faces. The world needs your smiling face.

Though at times we want to give our service to our church, when the opportunity comes we decide we do not want to. But we must learn to be responsible and dependable. We must keep that love in our hearts active. This reminds me of the story of the Irishman whose alarm clock had stopped. He shook it but it would not start. He waited for something to happen, but it did not improve. So one day he took the back off and looked inside. Somehow a bug had crawled inside and died. The Irishman exclaimed, "Shure enough, I've discovered the difficulty. The engineer is dead." When God looks in our hearts, what does he see?

We complain about what we are asked to do. We can be of real service if we do it without fussing and fuming. If someone asks us to deliver a telephone message, it doesn't take much time. If we are absentminded, let us jot it down to get it correct; it's important to some one. Did you ever take some freshly baked cookies to some little girl who couldn't go out because of a broken arm or some other illness and see the happy face? It made you happy, too, didn't it? How about those flowers in your garden that could be taken to an older couple or some grandma who is shut in? When you drive to Sunday school on Sunday mornings, do you think of someone that cannot walk that far and do you stop for him or is it too much bother? Do you have some clothes or music or books or poems that would help someone and do you give to help or just to show what you can do? When we are asked to assist financially, do we do it lovingly and cheerfully, out of our abundance, or do we give because we have to or to get our name on the



list? How many of us young people are tithing? I'm glad my mother and father are tithers and have taught me to dedicate my money to the Lord's work.

Alva and Mary Harsh certainly thought of others when they went to a country new to them to give their services and their lives. Mary once had a dream, after which she resolved to become a missionary. In her dream she heard little children from across the sea call to her and hold out their hands to her. She thought of them as African children. Although only a child when she had the dream, she never forgot it. She was determined to be a missionary. Sticking to a dream of an education, religious training and missionary service resulted in the fulfillment of Mary's dream.

When Alva was asked whether he thought it a sacrifice to go to China, he said, "I don't think of it in terms of sacrifice, but in terms of service." We certainly believe that it was in this spirit that he laid down his life.

I heard Grace Clapper speak when she was in Williamsburg. She was talking about going back to China. She was so eager to get back to those people. Some one asked her why she wanted to go back when she knew what had happened to her three friends and she knew also that war was in progress there? But Grace said, "I'm not afraid, for I'm trusting in God, and those little children need me." This truly is a great vision and a great desire to serve. When I think of the Kulp and others who left their little children here while they went back to Africa to carry through and of Ida Shumaker and the Crumpackers, who wanted to stay there with the little churches they had helped to establish, and of our own Sara Replogle and many others who have given their all, I wonder what I am doing. Do you?

We cannot all be missionaries in foreign service or great temperance leaders or leaders in peace movements but we can do our part in helping out at home. We can give our services freely to our church and to the community. When we are asked to give our service in any church or civic activity, it is a chance to serve. When there are those in need, it is an opportunity to help; it is real service. Prayer is always needed and we can be in the attitude of prayer always. A cup of cold water, a glass of jelly, a smile, a song, a prayer, a kindness shown someone or just a card means a lot to someone. Any one of us can do that. Every one of us has a small talent; we can give that.

There is much to be done in the Master's kingdom. He needs us all and he needs all that each one of us can do. Young people, let us pray for strength to carry through.

### Church of the Brethren Giving Record

|                          | Conference<br>Budget | Brethren<br>Service |
|--------------------------|----------------------|---------------------|
| September, 1943 .....    | \$14,715             | \$28,715            |
| September, 1942 .....    | 13,413               | 27,834              |
| Gain .....               | \$ 1,302 (10%)       | \$ 881 (3%)         |
| 7-Month Period           |                      |                     |
| Mar. 1—Sept. 30, 1943 .. | \$142,051            | \$163,606           |
| 7-Month Period           |                      |                     |
| Mar. 1—Sept. 30, 1942 .. | 114,480              | 133,783             |
| Gain .....               | \$ 27,571 (24%)      | \$ 29,823 (22%)     |

## Garkida Station News

BY MARY PLATT FAW

### Around the Breakfast Table

H. Stover Kulp arrived in Garkida on the night of July 26, 1943. Every one of the Garkida station family was eager to greet him and so the group met around the breakfast table at the Royer home on Tuesday morning and heard the story of his most interesting trip.

### Visitors From Each Station

The field committee, educational and evangelistic committees all met during the week of the 26th of July and brought a number of visitors to Garkida. They were Clarence Heckman of Jos, Ira Petre of Chibuk, Paul Weaver of Lassa and Clara Harper and Sara Shisler of Marama.

### Brother Kulp Meets the Native Christians

The Bura Christian friends of Bro. Kulp were privileged to meet him and hear his splendid message when he spoke at the church on August 1. His subject was fitting for the needs of the people, The Dawn of a New Era.

### The Children's Part in the Church

A children's choir has recently been started at the Garkida church with Yakwapci as native leader. Sixteen children march into the church each Sunday morning singing an anthem of praise.

### Garkida Missionaries Visit Other Mission Stations

Dr. and Mrs. Lloyd Studebaker recently spent a week with the Sudan United Mission, Danish branch at Numan where Dr. Studebaker aided them in their medical program.

The Faw family were guests of the Danish missionary family, Mr. and Mrs. Mikkelsen of Pella, for several days, the week of August 8.

Mr. and Mrs. Harold Royer and Evelyn Horn spent a few days at Marama while Mr. Royer was working on agricultural projects.

## What To Pray For

Week of November 20-27

Cablegram from Lagos: "Arrived Lagos. Herman Landis." This is the glad word which reached the mission rooms on October 11. It meant that Herman and Hazel Landis had almost finished their long trip back to the Africa field. They had crossed the length of Mexico, Central America and much of South America by plane, and had crossed from Buenos Aires in Argentina to Capetown in Africa, and again had gone by plane northward to Lagos. Being within 1,000 miles of the mission, they doubtless felt that they were nearly home.

We can easily imagine how all the missionaries on our Africa field rejoiced. They have been overworking and pulling more than a double load for at least two years. And so the return of Stover Kulp and the Landises brings renewed hope and strength to everyone.

Herman and Hazel are now entering their second term of service in Nigeria. During their first term they not only learned the language of the people with whom they lived, but they entered very fully into the mission program and shouldered a large share of the work. Their love for the people and the people's love for them has opened a great door and effectual for them.

The church which sends forth such representatives to bear the gospel message should be earnest in its prayer in their behalf.





## BRETHREN SERVICE WORKERS

Rev. and Mrs. H. D. Michael have recently arrived at Miacatlan, Morelos, Mexico, as representatives of the Brethren Service Committee in a rural rehabilitation project carried on co-operatively by the Brethren and the American Friends Service Committees. The work consists of operating a health clinic, aiding in some educational work, and sanitation. A ditch was dug last year to drain a malarial swamp, and sanitary privies are now being constructed.

Rev. and Mrs. Michael went to Mexico from Nocona, Texas, where he had served in the pastorate for a short time. Prior to this he had served as pastor of the Eden Valley church at St. John, Kansas. It is planned that Rev. and Mrs. Michael will move to Tetacala, Mexico, after a time to open up similar work in that community.

## Research Center in Philadelphia

The Civilian Public Service research center announces in its first monthly report the preparation of a study manual on Puerto Rico. The center was originally planned as a part of C. P. S. Unit No. 101, the foreign relief unit that was canceled by action of Congress. It is located in a large house at 4035 Spruce St., Philadelphia, Pa., that has been leased by the Friends, Brethren and Mennonites.

Instead of the twenty C. P. S. men that were to have been there originally, it is at present manned by several representatives from the Brethren, the Friends and the Mennonites. Dr. Eldon Burke, who was formerly professor of history at Ball State Teachers College and an active member of the Muncie, Ind., congregation, represents the Brethren in this work. Earl Garver of Poland, Ohio, went to Philadelphia from Camp Kane, Pa., to participate in this work but owing to the congressional action has returned to camp at Lyndhurst, Va. The Mennonite Central Committee has been represented by Dr. M. C. Lehman and by John Bender, a C. P. S. man. Dr. Hertha Kraus of the Friends has been co-operating in the work.

The purpose of the research center is to furnish materials for the effective training of relief workers, both C. P. S. men and other workers. The center will also furnish technical information that is needed in the relief program.

Much of the work so far has been the preparation of

a study manual of relief techniques. Illustrations are quoted from all types of relief agencies. It is under the direction of Dr. Hertha Kraus and will be used in C. P. S. camps. Much time has also been spent studying the problems of Puerto Rico and preparing a study manual on them. The project of sending heifers to Puerto Rico has been studied and plans are now being made to ship the first group.

None of the materials prepared by the center are now available for distribution.

## News Briefs

Reports from the Commission on World Peace of the Methodist Church reveal that there are now 537 Methodists in Civilian Public Service. One hundred sixty-three of these are in camps operated by the Brethren Service Committee. The Commission has received \$81,000 to be used for the support of Methodist men in C. P. S. and about \$18,650 has been paid directly to the three operating agencies for their support. The total cost of maintaining Methodist men in C. P. S. was \$192,000 as of July 1, 1943.

Lists of theological schools in which students are eligible for IV-D classifications have been sent to all state directors. The lists are not necessarily final, it was explained, and Selective Service may still use discretion in the case of schools not included. Those in seasonal occupations, such as migratory farm workers, are eligible for deferment if they remain in such employment for eight months of the year and engage in some other "war essential" occupation during the off-season. Otherwise they are free to move about.

## C. P. S. Statistics

Types of work that C. P. S. men are doing:

### Regular Camps

|                                     |       |
|-------------------------------------|-------|
| Soil Conservation .....             | 1,398 |
| U. S. Forest Service .....          | 1,680 |
| National Park Service .....         | 535   |
| Miscellaneous .....                 | 797   |
| Foreign service (Puerto Rico) ..... | 30    |
| Total .....                         | 4,440 |

### Special Projects

|                                                                     |       |
|---------------------------------------------------------------------|-------|
| Mental hospitals .....                                              | 1,075 |
| Training schools .....                                              | 99    |
| General hospitals .....                                             | 84    |
| Dairy farms .....                                                   | 462   |
| Dairy testers .....                                                 | 93    |
| Agricultural experiment stations .....                              | 95    |
| Coast and Geodetic Survey .....                                     | 14    |
| Forest Service parachute unit .....                                 | 64    |
| Bureau of Land Reclamation (Mancos, Colo., government camp) .....   | 158   |
| Bureau of Weather (Dept. of Commerce) .....                         | 14    |
| Office of Scientific Research and Development ("guinea pigs") ..... | 73    |
| Alaska .....                                                        | 2     |
| Hawaii .....                                                        | 1     |
| Misc. detached service .....                                        | 13    |
| Administrative agencies detached service .....                      | 62    |

|                                      |       |
|--------------------------------------|-------|
| Total .....                          | 2,312 |
| Total number of men in C. P. S. .... | 6,752 |



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44 Brotherhood Through Christ Calendar for Sunday, November 21

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Honesty in All Things.—Ex. 20: 15; Lev. 19: 11-13; Luke 19: 1-10, 45-46. Golden Text, Thou shalt not steal. Ex. 20: 15.**

**Christian Workers, Thanksgiving—When? For What? B. Y. P. D., The Machinery of Peace.**

### Gains for the Kingdom

Four baptized in the Woodberry church, Md.

Two baptized in the Tire Hill church, Pa., Bro. Dorsey E. Rotruck, pastor.

Two baptized in the Zion Hill church, Ohio, Bro. B. M. Rollins, evangelist.

Three baptized in the Hartville church, Ohio, Bro. Niels Esbensen, pastor.

Twelve baptized in the Hickory Grove church, Ill., Bro. W. E. Kendall, pastor.

Seven baptized in the Markle church, Ind., Bro. Leo H. Miller, evangelist, Bro. O. C. Rife, pastor.

Ten baptized in the Mexico church, Ind., Bro. Ernest E. Muntzing, evangelist, Bro. T. G. Weaver, pastor.

Seven baptized and two received by letter in the Second church, York, Pa., Bro. J. Herbert Miller, evangelist, Bro. Edward K. Ziegler, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

Bro. H. M. Stover of Waynesboro, Pa., Nov. 14-28 in the Johnstown church, W. Va.

Bro. Ralph W. Schlosser of Elizabethtown, Pa., Nov. 21—Dec. 5 in the Mountville church, Pa.

Bro. Ernest E. Muntzing of Harrisonburg, Va., at the Black Swamp church, Ohio, Nov. 28—Dec. 12.

Bro. B. M. Rollins of Keyser, W. Va., Nov. 15 in the Baugo church, Ind., Nov. 29 in the Liberty Mills church, Ind.

### Personal Mention

Bro. M. Clyde Horst, who was reported ill in a recent Messenger, passed to his reward on Nov. 7. The whole church will miss him as the recently chosen chairman of the General Ministerial Board, as well as in many other ways.

Veteran missionaries present at recent board meetings, beside those mentioned in another connection, were Brother and Sister F. H. Crumpacker of the China field and Sister Verna Blickenstaff, recently returned from the India field.

The Brethren Service Committee was the second committee to meet on Monday, Nov. 8. Those present were: A. W. Cordier, L. W. Shultz, Paul H. Bowman, George L. Detweiler, N. Newton Long, Paul Kinsel, H. F. Richards, J. Linwood Eisenberg.

Sister Martha H. Keller of 1645 Dover St., Worthington, Minn., has changed her address to Greene, Iowa, where she is serving the Greene, Iowa, church as pastor for a time.

The Joseph Boxells of Mason County, Mich., members of the Long Lake church, observed their golden wedding anniversary at their farm home on Oct. 17. They were married on Oct. 14, 1893.

President W. W. Peters in addition to moderating the Council of Boards meetings, gave the opening address interpreting the Conference of 1943. We are hoping to share the gist of his address with Messenger readers.

Pastor A. R. Coffman writes to say that Dr. C. C. Ellis will give a series of Bible lectures during Thanksgiving week in the Martinsburg church, Pa., closing Sunday, Nov. 28. It will be spiritual emphasis week in the Martinsburg church.

It was a matter of regret that Bro. Frank S. Carper of the General Mission Board was unable to attend the recent meetings on account of the pressure of other duties. All other members were present, including Brethren Ralph E. Shober and Harl Russell, beginning their terms of service; also Sister Nora Rhodes, returning for a second term on the board.

Our Church by Bro. C. Ernest Davis was a brief and popular survey of Brethren history published in 1923. It proved popular and was soon out of print—so completely so that the author now wonders if there might not be three or four persons who could each supply him with a copy. If you can help, write C. Ernest Davis, president of La Verne College, La Verne, Calif.

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**Bro. J. Stanley Earhart** of R. 2, Manheim, Pa., would like to have a copy of Outline Bible Studies by Henry W. Frost, a book now out of print. Can you help him?

**Bro. Walter Keller** of Bremen, Ind., has accepted a call to the Owl Creek church of Ankenytown, Ohio. **Bro. W. H. Miley**, the former pastor, is now superintendent of schools at Shiloh, Ohio.

**Bro. A. C. Baugher**, chairman of the Board of Christian Education, was able to attend the funeral of our lamented **Bro. M. Clyde Horst**, though it involved missing the opening session of his board's deliberations. Other B. C. E. board members present for work were: **Earl M. Bowman**, **John I. Coffman**, **Charles Zunkel**, **Burton Metzler** and **Paul Kinsel**.

**Monday, Nov. 8**, was the time for considering church investments. Remember the Church Investment Committee appointed at the McPherson Conference? Six of the seven appointees were present: **W. Newton Long**, chairman; **Floyd Yearout**, vice-chairman; **Ira Milton Hoover**, **Edgar Rothrock**, **Paul H. Bowman** and **V. F. Schwalm**. **Edwin Grossnickle** of the treasury office is secretary.

### Miscellaneous Items

**Crystal church**, Crystal, Mich., is having an all-day home-coming with basket dinner on Nov. 28. Former members and friends are invited to spend the day with us. A special program is being prepared.

**Yakima church**, Wash., will hold its harvest meeting with basket dinner and a special program on Sunday, Nov. 21. The special spiritual life emphasis services will begin on Nov. 28 and continue for two weeks.

**The Bridgewater** and **Staunton churches** are in the Second District of Virginia, not the First, as seems implied in the list of churches participating in the ministerial pension plan, published in last week's Messenger.

**Custodian** for the First Church of the Brethren, Chicago, is wanted. Living quarters and other expenses furnished, also liberal salary. Suitable for young or middle-aged Brethren couple. For more information write **Earl A. Landes**, 4915 N. Sawyer, Chicago, Ill.

**Needed:** a girl or woman to serve as general housekeeper in a Brethren home of two adults. Steady employment for about one year while wife convalesces. Room and board and \$30 per month. If interested, contact Brethren Service Committee, 22 S. State Street, Elgin, Ill.

**Laton congregation**, Calif., is having a home-coming Sunday, Nov. 28, celebrating the fortieth anniversary of the building of the church. An all-day service is planned, with basket lunch at noon. A communion service will be held Saturday evening, Nov. 27, the night previous to the home-coming. All former members and friends are invited to worship with us at these services.

The "Dear Gospel Messenger" letter presented in facsimile on page 19 reads as follows:

I write you as a friend—for that's what you are to me—and fortunate am I to have a friend like you. You see, when I left the states to come over here I had to leave all my other "human" friends at home, but by asking for you, I understand that you may come with me. You are an old friend of the family and of the folks back home, which is pleasant also, for you will keep me in touch with them and their activities.

Will you please visit me from now on at the address given rather than at Camp Lee, Virginia?

You'll like England—you'll see much to be thankful for and much to forgive—and you'll bring happiness to me and many of my new friends—over here.

In all sincerity,

Hilda F. Nevin.

An urgent invitation is extended to all former friends and members of the Calvary church, Los Angeles, to attend the annual home-coming and burning of the mortgage on Dec. 5. Basket dinner at noon. A good program has been arranged.

**Messenger Club Rates** were carefully reviewed by the board of directors of the Brethren Publishing House at their meeting on Nov. 10. In view of the importance of keeping our people well informed in times like these, and the uncertainty of forecasting how severe the cut in paper stock may be, it was decided to make no change for the present in Gospel Messenger club rates. The House would express appreciation to all churches sending in their club lists ahead of time in anticipation of a possible raise in rates. This will have the effect of leveling the January and February peaks in subscriptions received.

## With Our Schools . . .

### La Verne College

**Ezio Pinza**, famous Metropolitan Opera basso, opened our artist course on Nov. 2.

**Smoke and flame** filled the temple as symbols of our former indebtedness were burned in a happy college victory program at the 1943 district conference of Southern California and Arizona.

A campaign for \$25,000 is being launched to provide money to build the first unit of a dormitory for men after the war is over. This dormitory is our most urgent building need.

**Fred Butterbaugh**, field representative, and **David Young**, instructor in hymnology, are assisting the Glendora church in an evangelistic campaign on Nov. 3 to 14.

**Bro. I. V. Funderburgh**, a former president of the college, was a recent chapel speaker. He recently became pastor of the Pasadena church.

**LaMar Bollinger**, in connection with his work in the department of business administration, is giving part-time service to the La Verne Church of the Brethren as assistant pastor.

**Dr. Wm. J. Tinkle**, professor of biology, is serving as chairman of the La Verne co-ordinating council for the year.

Among chapel speakers of recent date were **H. Spencer Minnich** of the Elgin staff; **Paul Hersch**, new pastor of the Covina church; **Dr. E. Wilson Lyon**, president of Pomona College; and **Dr. Oliver M. Butterfield**, chaplain of the California Institution for men at Chino.

**La Verne representatives** to the meeting of the General Education Board for the study of our Brethren program of higher education are expected to be **Edgar Rothrock**, chairman of the board of trustees; **Jesse C. Brandt**, business manager and professor of mathematics and physics; and **C. Ernest Davis**, president.

**Our Student Christian Movement** is launching three major service projects for the year—all for Mexican children. They are a preschool kindergarten operating two hours a day, five days a week; a club for girls; and a recreation program for boys.

**Members** of the district B. Y. P. D. cabinet of Southern California and Arizona, with one exception, are all members of our student body this year. To co-operate and conserve travel, the college is using the district cabinet as its deputation team to churches in the district.



# The Church at Work

## BRETHREN PUBLICATION NEWS

Just as the farmer, the factory worker, the teacher and the housewife are having to make adjustments in these days, so also publishers are having their problems. Most of these are due to paper and man-power shortages, to shipping delays, and to government insistence on standardization. This last will result in savings in the long run, but the immediate effect is confusion and extra work until the necessary adjustments can be made.

Most readers of these pages are members of the Church of the Brethren, and as such are stockholders in the church-owned Brethren Publishing House. Some intimate sharing of current problems and hopes would therefore seem to be of general interest and quite in place. Dear reader, if you will make yourself comfortable, we will be glad to share Brethren publication news.

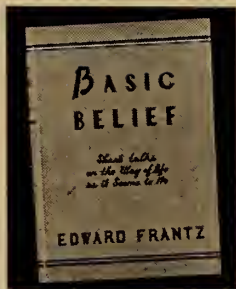
### About Brethren Books

Book publication has been going very nicely the past few years. A number of new items have been brought out at attractive prices and Brethren folk have shown their appreciation by generous orders. The Granddaughter's Inglenook Cookbook has exceeded all expectations, even to the point that the House has repeatedly been embarrassed by being out of stock. Another impression is now



ready and this will relieve the situation, at least temporarily.

Basic Belief by Bro. Edward Frantz has gone well and a second printing is in process. Mrs. Myra Brooks Welch's Touch of the Master's Hand has proved a great favorite. Present plans are to make some slight revisions and make a third printing. The largest order for Edward K. Ziegler's Worship in the Christian Home was for 100 copies. Strangely enough, this was not from a Brethren source. Doubtless when our people begin to realize its real worth they will be ordering ten or more copies of this fifteen-cent booklet to circulate in each local congregation.



The next book to be published is Emanuel B. Hoff—Bible Teacher. Many of you read in recent issues of the Messenger the story of Bro. Hoff's life, as written by son E. G. These materials have been rechecked and greatly added to by a collection of Bro. E. B. Hoff's sayings and a careful presentation of his methods of Bible interpretation. There will be several pages of pictures in the book and an interesting book jacket featuring a photograph of Bro. E. B. Hoff. There must be hundreds of former Bethany students and friends who will want one or more copies of this interesting new book. It is hoped that we can announce the price and publication date shortly.

### About Brethren Periodicals

The idea of standardization is much older than the recent government encouragements in this direction. Seasoned leaders will remember the large-page Messenger of a dozen years ago. In 1931 the page size was reduced to what has since become a popular magazine size. This

was accomplished by giving the old type Messenger another fold, thus reducing the page dimensions but doubling the number of pages. More recently Our Young People, Our Boys and Girls and Our Children were given a format with the same page size as the church paper. One of the chief gains to be realized through this standardization in the kind of paper and page size is that our periodicals can now be printed from a basic sheet purchased by the carload.

A further application of this principle is the slight change in quarterly page size. This will make it possible to bring all the Sunday-school publications into the general standardization plan. The Quarterlies, the Brethren Publishing House Catalog, Conference Booklet, Annual Meeting Minutes, district meeting minutes and various publications similar in size will now be standardized on the basis of the periodical page given another fold. Those who are familiar with printing can see that standardization promises considerable savings at a time when materials are so scarce and man power perhaps scarcer still.

### Personnel Notes

At the McPherson Conference announcement was made that Bro. Desmond W. Bittinger had been selected as the new editor for the Gospel Messenger. Bro. Bittinger will begin his work in January 1944. A fuller statement will be made at the appropriate time. However, Messenger readers can rest assured that his experience as a pastor, missionary, teacher and author will enable him to bring to this position great resources in experience and insight. The present managing editor will continue in this capacity.

In Brethren publication history the tradition of long and faithful service extends throughout the ranks. Readers will recall that Edward Frantz was editor of the Gospel Messenger for twenty-seven years and R. E. Arnold business manager of the Brethren Publishing House for thirty-six years. Some years ago Samuel Eshelman, better known as Uncle Sam Eshelman, passed on after more than fifty years in the mailing and subscription departments. G. G. Royer has set a record in the press department which it will be hard to equal. He has been with the House for forty-three years, most of that time as foreman of the pressroom.

### Kind Words Are Appreciated

It is true that one can learn much from his critics. Editors are no exception in this respect. However, they usually get enough of this kind of advice to keep them humble and appreciative of kind words. Some recent comments of the encouraging sort will probably bear repeating.

Thus one of long familiarity with Brethren publications writes that "The Brethren Bible Study Monthly is the best ever."

Here are three more comments on our Sunday-school literature:

"I want to express my appreciation for the good Sunday-school literature you have been producing."

"I haven't missed an issue of Our Young People for years, and I think that it has improved remarkably in the past five years."

"Just want to tell you how delighted we are with the new primary department graded lessons. . . . Our teachers appreciate the wealth of material with each lesson."



... The activity material for the third grade this quarter is perfectly grand, just what we need to give a note of reverence in our teaching and so simply planned that this age is able to comprehend."

Of Worship in the Christian Home by Edward K. Ziegler, the Christian Century comments: "An admirable brief discussion of the importance and methods of conducting worship in the family."

One of the neatest compliments paid our church paper is the letter from Hilda F. Nevin addressed to the "dear Gospel Messenger" and shown in facsimile on this page.

#### A Suggestion or Two

In view of prevailing conditions it will help us to serve you if Messenger readers, correspondents, agents and friends will have in mind the need for allowing extra time for the handling of news, inquiries or orders. Even last-minute announcements should reach the Messenger office at least ten days before the date of the paper in which it is expected the matter will appear. So also for inquiries and for orders it will help greatly to plan ahead. Give us the benefit of any extra time you can by ordering in good time. There are inevitable delays in mails these days, and in most departments we are working shorthanded.

Sister D. L. Forney of La Verne, Calif., suggests the right spirit when she says concerning the local Messenger club: "We are getting after our 100% list. I have well on to 100 already." The work is easy where there are parents who say, "It is one of my joys to see to it that the Messenger is in each of my children's homes."

#### ADULT DISCUSSION OUTLINE

##### Using the Bible Today

Scripture: Psalm 119:105

Sunday, December 12

#### I. The Situation Today

Some persons read their Bibles once a day, some once in a while, others seldom, if ever. Some people begin with Genesis and read to Revelation. Some begin reading where the Book opens. Others follow a guide or list of selected readings. Some read it for devotion and some for the Sunday-school lesson. Some read it to find texts to prove a point. Others want to discover principles of life and help for the solution of their problems.

#### II. Some Possible Causes for Not Reading the Bible

A. People are naturally lazy. The Bible is a hard book and requires serious effort. The picture magazine is easier to understand.

B. Many people feel that all parts of the Bible have equal authority and value. Some parts do not fit our day.

C. Not a few persons lack background for proper historical understanding. They find contradictions in language.

D. The Book is so big and unorganized that people cannot find their way around. They cannot find what they want when they want it.

#### III. Some Possible Helps to Using the Bible

A. Read some good books by competent Bible students on how the Bible came to be, such as Exploring the Bible, by E. G. Hoff.

B. Have access to a good Bible dictionary, concordance, and possibly a commentary. These will help with puzzling passages.

C. Decide on some system of reading. Follow a

selected list of readings; read books of the Bible, or once in a while from Genesis to Revelation. Your aim will determine which system to use.

D. Own a copy of the newer translations, such as Moffatt and Goodspeed.

E. Read units of thought rather than chapters and verses.

#### IV. Questions for Discussion

A. Do you find the Bible a valuable aid in your life? Explain how.

B. When you read the Bible, how do you decide what to read?

C. Do you look upon the Bible as dictated by God word for word, or as written by men who knew God according to their own deepest insights and in their own language?

D. What helps to Bible reading have you found to be most helpful to you and your family?

#### Brother's Keeper

(Continued From Page 11)

the truck. Janie May's mind returned to his thoughtfulness for the children. As he started the engine, she asked slowly: "What made you think of us at the schoolhouse, Mark?"

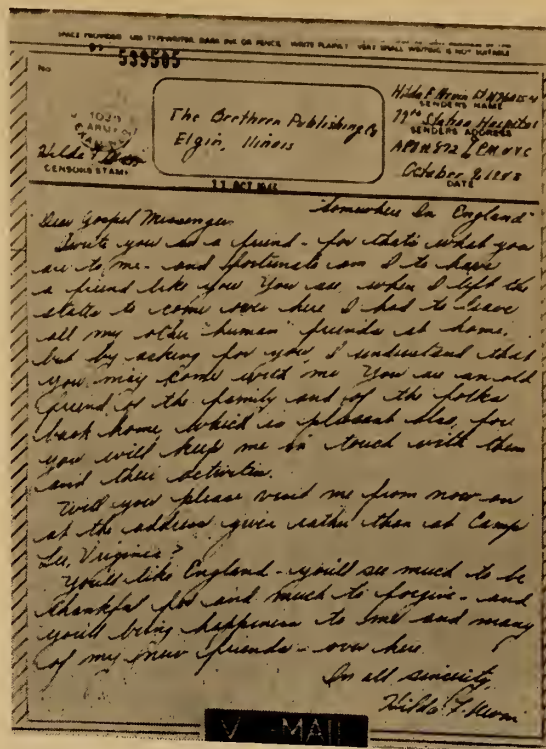
"Why, I just started thinking right away of the ones who might be affected first by the flood when it broke down here, and the kids who have to cross that bridge were the first ones I thought of, I guess."

"Mark's just a natural-born brother's keeper," put in Miss Sara.

"Aw, now—" Mark was embarrassed. "I'm no hero. I just wanted to help, that's all."

"Of course," said Janie May, to relieve his embarrassment. "Anyone does." But to herself she acknowledged the truth of Miss Sara's words.

"Here's my house," said Miss Sara, gathering up her books. "Thank you for the lift, Mark, and more than





all for thinking of us as you did. Do you think there's danger of our being flooded up here on the bluff?"

"Not very much," answered Mark, "for the bluff is quite high, and it would take a lot of water to get this far. The lands on the other side of the river will be the ones to suffer, for they're low."

"We do appreciate it, Mark, and I know the parents of the children do, too—or will, when they know. I'll see you soon, Janie May—maybe tomorrow, if there's school."

Miss Sara got out, and Mark and Janie May drove on. Silence fell between them. Janie May's head was full of thoughts.

Suddenly they were at Janie May's gate and Mark was saying, "Your mother'll be surprised to see you so early in the afternoon."

"Yes." Then Janie May gathered up her pride and flung it to the winds. "I wonder if you'd care to come over to supper tonight, Mark. Mother and I would love to have you."

Mark looked surprised, as he looked down at her, and seemed a little bewildered.

"Mother said this morning she was having cherry pie for supper tonight, Mark, and I remember it's one of your favorites. You haven't changed, have you?"

He grinned. "No, of course not! Sure, I'll come, Janie May. I think I'd better run along now and see if I can be of any help when the flood breaks." But he added: "I'll be here on the dot for supper, though!" He smiled and drove off.

As Janie May went up the walk, she suddenly remembered Dick and his letter of yesterday. He seemed very far away. Oh, of course, Dick was a good enough sort, but she knew now he couldn't be compared with a fellow like Mark, who was so thoughtful of other folks and always knew what to do for them. She smiled happily as she opened the door and prepared to tell her mother several surprises.

Macon, Ga.

## Correspondence . . .

### Nebraska Women's Work

The women's work of the district of Nebraska met at the Bethel Church of the Brethren on October 9, 1943, with Mrs. S. F. Miller presiding.

The meeting opened with the singing of a hymn. Mrs. Wilbur Hoover led in the opening prayer. Hazel Frantz of the South Beatrice church, accompanied by Leta Beckner, sang *For the Beauty of the Earth*.

The treasurer's report showed a balance of \$16.33.

Newly elected officers for a three-year term are vice-president, Mrs. Coral Black of Omaha, and director of homebuilders, Mrs. Maude Horner of the Bethel church. Other officers elected are: director of missions for one year to fill an unexpired term, Mrs. Beulah Mease of Lincoln; camp representative for one year, Mrs. Rhoda Nebelsick of Lincoln.

Good reports were received from nine women's work groups. The offering from all of these groups for the national women's project totaled \$96.50. We made up the balance of our regional quota from our offering of \$9.32.

We were privileged to have Dr. Cottrell, who has spent thirty years on the India mission field, tell us of his work and experiences in a vivid and interesting

way. It was a definite challenge for us to continue with renewed effort in the work here at home and in our missionary giving.

Mrs. J. F. Baldwin of Lincoln led us in a beautiful service of devotion and dedication. During this service Mrs. Robert Nedrow of Bethel sang *We Would Be Building*. The meeting was dismissed with prayer by Mrs. Miller.

Mrs. Warren Sisler,  
District Secretary-Treasurer.

Holmesville, Nebr.

### Inauguration of Calvert N. Ellis

Dr. Calvert N. Ellis became the sixth president of Juniata College on October 23, succeeding his father, Dr. C. C. Ellis. At inaugural ceremonies held in Oller Hall, the president emeritus inducted his son into office.



In his acceptance speech the president declared the purpose of the small liberal arts college to be the development of habits and attitudes. Those he emphasized were wholesome self-respect, intellectual curiosity, and Christian faith. To this end instructional methods must be improved and emphasis upon effective counseling increased, for a college cannot go unrecon-

structed in a world undergoing general reconstruction, according to Dr. Ellis.

Dr. Robert E. Speer, international Christian leader, was the guest speaker at the inauguration. Dr. Speer discussed four criteria whereby the Christian college can discover a solution to the current confusion of life and thought. The criteria are regard for the tradition of the past, sense of trusteeship for the future, return to basic realities, and evaluation of all issues by the mind of Christ.

The Church Facing the Problems of the World was the subject of the sermon by Dr. V. F. Schwalm at the Stone church on Sunday morning, October 24. Dr. Schwalm's discussion covered four points. That the church, which has given up many of its functions, must move into areas where the issues of the world are being contested was the first point. "The church must refuse to be only an ambulance driver," he said.

Futhermore, the church must furnish the ethical idealism and moral standard for our civilization. Absolute right and wrong must be re-established, for morals have taken on the aspect of relativity characteristic of science. "We need the capacity for moral indignation," emphasized Dr. Schwalm.

As his third point Dr. Schwalm declared, "If the church would live in this highly complex and competitive world, it must serve. When the church serves basic needs, people respond."

The concluding point was that while the church is



serving in other areas, it must not forget that its primary responsibility is spiritual and evangelical. "We need new men to build a new world, men who dare to live on a moral and ethical level above that of the social group," said Dr. Schwalm.

To achieve these ends, the ministry must lead the way, and the lay members must wake from their lethargy, according to Dr. Schwalm.

Prof. Morley J. Mays was the guest speaker at the annual alumni council dinner on October 22. He declared that the business of the liberal arts college is to enrich the minds and souls of students as well as to give them techniques of earning a living.

In its fall meeting, planned to coincide with the inauguration, the board of trustees elected Ross D. Murphy secretary, succeeding Calvert N. Ellis. William S. Price of Royersford, Pa., is chairman of the financial committee, and Gaius M. Brumbaugh of Washington, D. C., is president of the board.

The annual alumni homecoming and the observance of parents day were scheduled for the week end of the inauguration of President Ellis.

Huntingdon, Pa.

Julia Ann Flohr.

### Hastings Street Church Closes Its Doors

On Oct. 3, 1943, the Hastings Street congregation in council assembled voted to discontinue the work at that place. The last meeting was held on Oct. 24. Letters of membership were granted to all members on the roll. Thus after a ministry in that neighborhood of over fifty years, the work has come to an end. This was the original congregation of the Church of the Brethren in Chicago, having been organized as a congregation on March 3, 1889. Shortly after this date the work was moved to this location.

The record of this congregation is indeed an honorable one. Connected with the early beginning are the names of such men as J. G. Royer and D. L. Miller. A brother of the latter, W. R. Miller, served as the first pastor until the year 1904.

Associated with the work as mission workers are the names of foreign missionaries, such as Bertha Ryan Shirk, Mary Quinter and Cora Cripe Brubaker.

During the later years the membership had dwindled and scattered, owing largely to the fact that the neighborhood had become almost entirely Negro. The work was carried on through these years by the service and sacrifice of loyal workers who had found a sanctuary in the little brick church on Hastings Street. Its memory will be held precious in the hearts of the many people it has served.

Notice is hereby given to any member whose address is not known that Mrs. Dama, 4120 W. Cullerton Ave., Chicago, Ill., is church clerk. She will mail church letters on request.

Chicago, Ill.

W. W. Slabaugh.

### Mary Bowser Brubaker

Mary Bowser Brubaker, widow of the late Elder Daniel M. Brubaker, died Sept. 28, 1943. A sudden illness on the previous evening caused peritonitis and she was taken from her sister's home in Hartville to a Wooster hospital where she died. Since her husband's death just twelve weeks ago, she visited friends.

She was born Nov. 6, 1861, in Stark County to Daniel and Mary Bowser. With her parents she came to Wayne County at an early age and located on the farm which

was the Brubaker homestead while they lived in this community. At the age of seventeen she united with the Church of the Brethren. On Nov. 23, 1879, she was united in marriage to Daniel M. Brubaker. Over a period of more than fifty years her husband and she served pastorates at Williamsport, Ind.; Liberty, Ill., and Ashland, Ohio, besides years of faithful service in the Wooster church at different times. The past six years she has been a resident of Orrville, where three of her surviving children reside—Anna, wife of Dr. O. P. Ulrich; Betty (Mrs. Glenn) Kinny; and Paul. Her daughter Della (Mrs. Max) Long, of Peru, Ind.; one sister, Mrs. Lucinda Kurtz, Hartville, Ohio; twin brothers, Samuel of Sedalia, Mo., and Daniel of Parsons, Kansas; ten grandchildren and seven great-grandchildren also survive. Jesse and Nettie preceded her in death.

Besides her own family, she cared for her aged mother and two grandchildren for several years. She was very active in the women's work of the church and her ministrations of love extended unselfishly into the community. Her life was one of valiant, cheerful service, for hers was a merry heart. During their sixty-four years of married life, the loving companionship of Brother and Sister Brubaker was an example of fidelity and devotion.

Brief funeral services were held at the Auble funeral home in Orrville, followed by services at the Wooster (Paradise) church; Elder D. R. McFadden and Pastor George H. Sheets were in charge. Burial was made in the Paradise cemetery.

Smithville, Ohio.

Miriam Hoff Fetter.

### Mary A. Gump

Mary A., only daughter of Jacob and Elizabeth Brumbaugh Shively, was born in Whitley County, Ind., Nov. 5, 1871. Her early life was spent in North Manchester,

Ind., where she attended her first school. Later with her parents she returned to Whitley County. At the age of eighteen she united with the Church of the Brethren in the Blue River congregation. On July 17, 1892, she was united in marriage to Jesse A. Gump.

Soon after their marriage Brother and Sister Gump moved to Allen County in the Pleasant Hill congregation, where they held their membership except for a short time at



Elder and Mrs. Jesse A. Gump

Seattle, Wash. Within a few years Bro. Gump was called to the ministry and eldership. This caused him to spend much time away from home. Sister Gump would always say to her husband, "Stay as long as you can do good and I will care for the things at home." They lived close to the church. She knew what it was to keep open



house and entertain church workers and strangers. She taught a Sunday-school class for many years. From that class have come many schoolteachers, a doctor, a minister, and a foreign missionary.

Brother and Sister Gump moved from the farm to Churubusco about eighteen years ago. On July 17, 1942, they celebrated their golden wedding anniversary.

She was a strong believer in tithing. She was a great lover of flowers and contributed many of them to the church and shut-ins. During her sickness she received many flowers from friends and the floral offerings at the funeral were many.

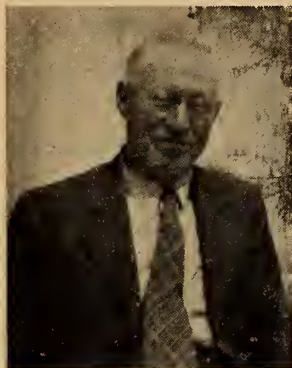
She peacefully fell asleep May 4, 1943, aged seventy-one years, five months and twenty-nine days. Funeral services were conducted by the writer assisted by Elder Theodore Miller. She leaves her husband; two daughters: Mrs. Wyland Zumbum of Columbia City and Mrs. Ruth Runyan of Churubusco; one son, George, of Churubusco; five grandchildren; one great-grandchild and three brothers: Clarence, William and Charles Shively of Churubusco.

North Manchester, Ind.

Otho Winger.

### Elder Wilbert J. Horner

Wilbert J. Horner was born at Carlisle, Nebr., May 9, 1883, and died at the Deridder medical clinic Sept. 1, 1943. He was fatally injured in an automobile accident while riding with a friend. He was aged sixty years, three months and twenty-two days.



Bro. Horner received his elementary education at Carleton, Nebr., following which he spent some time at McPherson College before teaching school. He also spent a year at the Nebraska state university.

In 1908 he entered Bethany Biblical Seminary, and in 1910 he was married to Miss Hazel Moore of Octavia and Cambridge, Nebr. A son and three daughters came to bless their home.

After finishing four years at Bethany he was elected pastor and director of the Hastings Street mission in Chicago, where he and his wife labored six years. Then they were called to the pastorate of the Denver, Colo., church, where they remained for two years. Then they accepted the call of the General Ministerial Board to move to Fort Worth, Texas, where they served both full time and part time in pastoral work in the Fort Worth church until 1942, when they accepted a call to take up active pastoral work at Rosepine, La. After coming to Rosepine, Bro. Horner was appointed official camp visitor for the Brethren Service Committee, a responsibility he entered upon most enthusiastically and efficiently.

His home has been open to the boys of the armed forces of the adjacent camps, irrespective of faith or creed, and many a homesick and lonely soldier boy found warm friendship and wholesome and uplifting hospitality there.

He served his district for a number of years as secretary of Christian education and represented his district on the Standing Committee four times.

In a world teeming with sin and sorrow Bro. Horner was a staunch believer in the transforming power of his crucified Lord, and as his representative he radiated hope and goodwill while giving himself unselfishly in service to others.

At the time of his death Bro. Horner was district representative for the Brethren Service Committee and also district representative on the regional advisory council.

In testimony of their high esteem for him and in appreciation for his efforts in their midst there were fourteen ministers from Rosepine and adjoining towns who participated in the funeral services. The writer delivered the sermon.

His devoted wife; two daughters, Miriam and Lucile, both of Rosepine; a son, Dwight B., until recently pastor of the Maple Avenue Church of the Brethren at Canton, Ohio; four brothers and four sisters survive him. Carolyn, a nine-year-old daughter, preceded her father in death.

He will be sorely missed in his home, his community and in the councils of the church which he loved so deeply and served so faithfully. In the language of King David when the news of the death of Abner, his great and beloved general, came, we exclaim, "Know ye not that a prince and a great man has fallen this day in Israel" (2 Sam. 3:38).

Welsh, La.

J. F. Hoke.

### Elder David W. Weaver

Elder David W. Weaver was born in East Earl, Lancaster County, Jan. 3, 1875. Though his parents were of Mennonite faith, he united with the Church of the Brethren at the age of nineteen years. On Oct. 2, 1894, he was united in marriage to Sister Cora Groff. To this union were born thirteen children. There are twenty-eight grandchildren and one great-grandchild.

He was elected to the ministry by the Lancaster church on Jan. 14, 1903. Father served the Lancaster church about three years; then he felt God's call to the Reading church. Because of our large family we moved to the country. Father's heart was still with the Reading church, in which he served twenty-some years.

In 1910 he moved to Stonetown, where he felt the need of mission work. Through the General Mission Board he bought the Stonetown pottery and organized a church and Sunday school along with his other work.

In 1912 the family moved to Baunstown, where mission work was started in an old school building with Sunday school and church.

At the age of forty-eight father suffered a stroke, which left half of his body paralyzed, but with never a murmur of complaint he kept serving. On July 25, 1937, we dedicated the Stonetown Union chapel, father's dream fulfilled. Here services are held twice a month with Sunday school every Sunday morning. This church, as well as the family, will feel the great loss of one who sacrificed and worked when his physical condition hindered him. However, his great desire and aim in life were serving and working for the advancement of God's kingdom. His philosophy of life and his great understanding of human needs won him hosts of friends. He thought of others until he fell asleep at the Reading hospital on Sept. 4, 1943.

Services were held from the Baunstown chapel on Sept. 8, 1943, with further services in the Mennonite



Weaverland church. Interment was in the Weaverland cemetery. The ministers in charge were Bro. David Markey, Bro. H. B. Yoder, and Rev. B. H. Quay, the Evangelical minister.

Birdsboro, Pa.

Marie Phillips.

### A Tribute

On Oct. 6, 1861, Joseph A. R. Couser was born to Thomas and Rachel Burns Couser in Adams County, Ohio. The parents were of Scotch and Irish extraction

and of the Presbyterian faith. They reared their family in the strict tenets of this faith. But Joseph early showed a marked interest in and an unusual talent for music of all kinds. He naturally sought an outlet for this interest and found his opportunity in the May Hill Church of the Brethren. Here he led his first congregation in song when he was fourteen years old. Two years later he united with this church, to which faith he remained loyal all his life. At seventeen he



taught his first term of singing school and then for fifty years he taught church music in many churches over the Southern Ohio district. He became known as the sweet singer of the hills. After moving to Dayton he and his three sons, William, Friend and Jacob, composed a quartet which ministered in song to many of the churches.

In 1898 he was elected to the ministry and in 1918 to the eldership of the church. He served faithfully in these capacities, especially during his years of residence in the hills of Adams County. Here he went from little church to little church preaching and singing folks into the kingdom.

His first wife, Phoebe Ann Post, died while some of the children were quite young. He then married Elizabeth McKeever, who became a real mother to his family.

He passed away on Aug. 19, 1943, at his home in Dayton, Ohio. Besides his wife, he left six sons and one daughter. Funeral services were conducted by Brethren C. H. Petry, Henry Barnhart and William Hollinger at the East Dayton Church of the Brethren on Aug. 21. On Aug. 22, short services were held at the old home church at May Hill, where he was then laid to rest among his beloved hills. The great crowds of people attending both services and the beautiful floral offerings gave testimony to the love in which he was held by many people.

"Pop" Couser, as hundreds of people knew him, was an unusual character. The spirit of Christ seemed completely to permeate his life in all areas. He loved people. All people, regardless of race, color, culture or estate, were welcomed at his door and all departed blessed by his love and concern for them. He was especially fond of young people and always had a word of praise and encouragement for them. During the last few years of his life when his physical strength failed he did not become inactive spiritually. He had a prayer list which he went over each day, upholding churches, their leaders, his

family and many, many individuals whom he knew were standing in the need of prayer.

"Pop" has gone on, but his life lives as a benediction to all of us. Truly he lived in a house by the side of the road and was a friend to man! He believed implicitly that if you seek first the kingdom, all necessary things will be added. He acted on this belief and found it true, for God used many, many of his friends to supply his every need. May each of us who was privileged to know him strive to do as he did—to talk little about our profession, but to live richly and abundantly in simple trust and faith.

Dayton, Ohio.

Mabel M. Couser.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Armstrong-Dray.**—Joseph Campbell Armstrong and Irene Gertrude Dray, both of Fort Wayne, Ind., by the undersigned in the parsonage, Oct. 29, 1943.—Van B. Wright, Fort Wayne, Ind.

**Arnold-Crist.**—Harold D. Arnold of Hiawatha, Kansas, and Odessa Crist of Quinter, Kansas, Oct. 25, 1943, in the Milford Porter home at Quinter by the undersigned.—D. A. Crist, Quinter, Kansas.

**Hoffer-Messick.**—Arlin Le Roy Hoffer of Marietta, Pa., and Florence C. Messick of Elizabethtown, Pa., in the Elizabethtown church by the undersigned.—A. C. Baugher, Elizabethtown, Pa.

**Hoffert-Metsker.**—Joseph B. Hoffert of Shickley, Nebr., and Lois Nadine Metsker of Quinter, Kansas, Sept. 25, 1943, by the undersigned at his home.—D. A. Crist, Quinter, Kansas.

**Lehman-Drake.**—By the undersigned at his home, Sept. 26, 1943, Ivan Lehman of Quinter, Kansas, and Gwendolyn Drake of Palco, Kansas.—D. A. Crist, Quinter, Kansas.

**Lewis-Stern.**—Ernest D. Lewis and Wilma L. Stern, both of Swarthmore, Pa., in the Swarthmore Presbyterian church by the undersigned, assisted by Rev. David Braun, Oct. 16, 1943.—Caleb W. Bucher, Lancaster, Pa.

**Pipenger-Hathway.**—Glendon Pipenger and Winnifred Hathway, both of Greenville, Ohio, in the Beech Grove church, Ohio, Oct. 31, 1943, by the undersigned.—E. S. Hollinger, New Paris, Ohio.

**Sparks-Miller.**—By the undersigned at the Church of the Brethren, Oct. 30, 1943, Bernard F. Sparks and Mary C. Miller, both of Baltimore, Md.—I. S. Long, Baltimore, Md.

### Fallen Asleep . . .

**Aufderhar.** Arilhelmina Anna Theising, was born in Auglaize County, Ohio, Nov. 25, 1872, and died Oct. 26, 1943. She was united in marriage to Ernest Henry Aufderhar in 1897. Forty-three years ago they moved to a farm near Mendon, Ohio, which was her home during the remainder of her life. Her husband preceded her in death eleven years ago. She gave her heart to God early in life; on Oct. 23, 1932, she was baptized into the Ross Church of the Brethren. She was an active and faithful member of her church and an upright and respected woman in the community and home. She made her home with her foster son and family. She leaves her foster son, four grandchildren, four great-grandchildren, three brothers and three sisters. Funeral services were held at the Ross church by her pastor, A. L. Coil. Interment was in the German Zion cemetery.—Marguerite McKinney, St. Mary's, Ohio.

**Boop.** William M., was born July 10, 1870, and died at his home on Sept. 19, 1943. He lived his entire life within the bounds of the Buffalo congregation, of which he was a member. He served as a deacon for many years. Bro. Boop was an outstanding member and was much interested in the welfare of the church. His wife, Jane, preceded him in death. Surviving are a daughter and three sons. Services were held at the Buffalo church, with Bro. Greene Shively officiating. Burial was made in the church cemetery.—Mrs. Mervyn W. Meisch, Mifflinburg, Pa.

**Brandt.** Emma N., widow of the late Harvey Y. Brandt, died Sept. 9, 1943, at her home in Manheim, Pa. She was aged seventy-six years, ten months and twenty-six days. She was a member of the Church of the Brethren for more than fifty years. She is survived by two sons and one daughter, one brother, ten grandchildren and several great-grandchildren. Services were conducted in the Manheim house by the home ministers. Interment was in the Manheim Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

**Collins.** Frances Virginia, aged forty-two years, died suddenly in the King's Daughter hospital in Staunton, Va., Oct. 5, 1943, the day on which she was arranging to return to her home after



having apparently recovered from a critical operation. She was one of the sixteen children of the late James H. and Fannie B. Gordon and had spent practically all her life in the community where she was born. She was united in marriage to H. Clyde Collins on June 8, 1927, and to this union was born one son, who, with his father, survives. She united with the Church of the Brethren in girlhood and was ever interested in the affairs of the church. The funeral was conducted at Elk Run by her pastor, W. H. Zigler, assisted by Elder J. C. Garber of the Staunton church. Interment was in the near-by cemetery.—Mrs. Lucy A. Zigler, Churchville, Va.

**Conaway**, Robert Dwight, the son of Mr. and Mrs. Wilber Conaway of Markleysburg, Pa., was born Feb. 7, 1941, and died Sept. 21, 1943. The services were conducted by the writer.—B. B. Ludwick, Markleysburg, Pa.

**Correll**, Jacob Foltz, son of Daniel and Sarah Foltz Correll, was born near Smithville, Ohio, on May 23, 1855, and died at his home in Buckeye, Kansas, Sept. 29, 1943. After the death of his parents he and his sisters moved to Keota, Iowa, where he engaged in farming. On Nov. 30, 1893, he was married to Emma Jane Yoder at Holmesville, Nebr. On March 12, 1894, they moved to their home south of Sabetha, Kansas. To this union were born eight children. Soon after his marriage Mr. Correll became a member of the Church of the Brethren. In 1907 the family moved to their farm near Buckeye, Kansas, where they lived until 1927 when Mr. and Mrs. Correll moved to Buckeye. Mr. Correll was devoted to his family and always interested in their welfare and happiness. He lived an earnest Christian life and was greatly concerned about the spiritual welfare of others. He leaves four children, four grandchildren, two foster children, seven foster grandchildren and one sister. Funeral services were conducted in the Buckeye church by the undersigned. Burial was in the Buckeye cemetery.—J. J. Yoder, McPherson, Kansas.

**Demy**, Jesse L., was born in Dauphin County, Pa., Oct. 4, 1861, and died at the home of his son near Browning, Ill., Oct. 22, 1943. He was a son of John and Mary Sellers Demy. On Nov. 16, 1884, he was married to Dove Geiman and to this union three children were born; two of them preceded her in death. He united with the Church of the Brethren fifty years ago and lived a faithful Christian life. Funeral services were conducted at the Astoria church with Bro. Lester E. Fike officiating. Burial was made in the South Fulton cemetery.—Lizzie Riebling, Astoria, Ill.

**Dennis**, Lucretia, wife of Joseph Dennis of Markleysburg, Pa., was born in Asher Glade, Md., on Jan. 20, 1869, to the late Abraham and Rebecca Fike. She united with the Church of the Brethren at Markleysburg when she was eighteen years old. She was an active and earnest member of the church until ill-health confined her to her bed two years ago. She was married on May 26, 1888, and to this union were born three sons and five daughters. One daughter preceded her in death. Sister Dennis died on Sept. 18, 1943. She is survived by seven children, thirty-five grandchildren and fifteen great-grandchildren. Services were conducted by the writer in the Union Chapel church and interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

**Eshelman**, Mary Louise, was born at Mercersburg, Pa., Oct. 25, 1856, to William Henry and Nancy Emmert McCune. She was one of a family of seven children, all of whom had preceded her. She grew to womanhood in Pennsylvania and later moved to northern Illinois. She united with the Cherry Grove Church of the Brethren in September 1875 and remained a faithful and active member all her life. She was united in marriage to John A. Eshelman at Lanark, Ill., on Jan. 19, 1875. To this union were born three children. The family moved to Dallas Center, Iowa, in 1892, where they resided on a farm. In 1902 they moved to Ottawa, Kansas, where they remained until 1914 when they returned to Dallas Center. Bro. Eshelman died in July 1914. After his death, Sister Eshelman returned to Ottawa, where she remained until 1924, when she moved to La Verne, Calif., living there until January 1942, when she returned again to Ottawa to make her home with her daughter. She had a pleasant and quiet disposition and was very interested in her family and friends and the church. She was sick only a few days and died at the home of her daughter on Oct. 12, 1943. On the evening before her death she had asked to be anointed. She leaves her daughter and a son, seven grandchildren and three great-grandchildren. Funeral services were conducted at Ottawa by Bro. Willis DeVilbiss, assisted by Bro. Raymond Flory, after which her body was taken to Dallas Center, where a service was held at the Church of the Brethren by Elder M. W. Eikenberry. Burial was in the Brethren cemetery beside her husband.—Mrs. E. E. Wheeler, Ottawa, Kansas.

**Ferrenburg**, Pvt. William Lloyd, son of Harold R. and Alta May Ferrenburg, was born near Ferrenburg, Mo., June 18, 1925, and was drowned at Fort Leavenworth, Kansas, Oct. 17, 1943, three weeks after being inducted into the army. He had lived his entire life in the immediate vicinity where he was born. He leaves his parents, a grandmother, two brothers, and five sisters. The funeral service was conducted in the Ferrenburg church by the undersigned and burial was in the Sickston cemetery.—A. W. Adkins, Cabool, Mo.

**Flory**, John H., son of Joel and Susan Flory, was born in Virginia Feb. 3, 1861. When a child he came to Iowa with his parents and lived in Keokuk County, Iowa, until about eight years ago. Since that time he had lived in Freeport, Ill., where he died Oct. 1, 1943. He was married in 1883 to Anna Belle Mowry,

and two children were born to them. His wife died in 1935. Bro. Flory united with the Church of the Brethren in early life and lived a faithful Christian life. Surviving are a daughter, a son, a foster daughter, two sisters, seven grandchildren and four great-grandchildren. Funeral services were conducted by the undersigned at the English River church. Interment was in the near-by cemetery.—W. H. Brower, South English, Iowa.

**Fouts**, Ida May, one of the ten children of George and Rebecca Eikenberry, was born near Denver, Ind., Oct. 27, 1862, and died on her birthday in 1943. She was united in marriage to John H. Fouts in 1884. They celebrated their golden wedding in 1934; one year later her husband died. She united with the Church of the Brethren at the age of twenty-one. In addition to her five children, one of whom preceded her, Mrs. Fouts was a mother to two of her grandchildren. Besides these are eight other grandchildren and four great-grandchildren. She also leaves one sister and two brothers. Mr. and Mrs. Fouts had lived in North Manchester since 1900. Funeral services were conducted by Bro. Roy D. Boaz and the writer.—R. H. Miller, North Manchester, Ind.

**Grant**, Sarah Delilah, daughter of Adam and Mary Auspach, was born in Perry County, Ohio, July 23, 1850, and died Oct. 18, 1943. She was married to Jacob Grant, who preceded her in death twelve years ago. She united with the Church of the Brethren in her early life and lived faithful until death. She and her husband served in the deacon's office for many years. She leaves one son, three daughters, one brother, one sister, twenty grandchildren, twenty-three great-grandchildren and eight great-great-grandchildren. The funeral service was conducted by her pastor, the undersigned, at the County Line church. Interment was in the La Fayette cemetery.—J. L. Guthrie, La Fayette, Ohio.

**Holsopple**, Lucinda, daughter of Jacob and Catherine Wertz Holsopple, died Oct. 27, 1943, at the age of sixty-five years. She taught school for twenty-five years. She is survived by one sister and two brothers. Sister Holsopple reared a nephew and two nieces, and died at the home of one of these nieces. She lived a beautiful Christian life and was an active member of the Locust Grove church. She served on both the financial and ministerial boards of the church. Prior to her illness of seven months, she was the teacher of the Friendship Bible class. She was anointed twice. Funeral services were held at the Church Grove Mennonite church by her pastor, L. B. Harshberger. Interment was in the church cemetery.—Mrs. W. G. Wilson, Johnstown, Pa.

**House**, Alpha Retta, the daughter of Charles and Mahala Geiger, was born in Jefferson Township, Ohio, on Oct. 3, 1877, and died Oct. 9, 1943. She was united in marriage to Alfer House of Dayton, Ohio, on Nov. 24, 1897. To this union were born five children. She united with the Lower Miami Church of the Brethren on Feb. 26, 1891. She moved to Dayton after her marriage and transferred her membership to the College Street church. She leaves her children, one brother and two grandchildren. Funeral services were conducted by the writer and burial was in the memorial park.—J. Perry Prather, Dayton, Ohio.

**Hyder**, Irvin Perry, son of Enoch and Mary Ann Hyer, was born in Montgomery County, Ohio, Oct. 22, 1870, and died at his home in Dayton, Ohio, Oct. 7, 1943. In September 1892 he married Olive Brandt and to this union two daughters were born. He was educated in the Jefferson Township schools and Beck's business college. Until his marriage, he was engaged in farming. After his marriage he became engaged in the real estate and the contracting business in Dayton, which vocations he followed actively until his death, which came suddenly after a hard day's work. In young manhood he united with the Lower Miami Church of the Brethren where his father was pastor. He transferred his membership to the College Street church in 1894. He had served the church in many ways—as a trustee and chairman of the trustees, and as president of the Bible class, which office he held at the time of his death. He had a keen interest in the redecorating of the church and was happy with its completion. He leaves his widow and two daughters, one grandson and one sister. Services were conducted by the writer and burial was in the Lower Miami cemetery.—J. Perry Prather, Dayton, Ohio.

**Kauffman**, Ida, daughter of Stephen Weaver, was born Dec. 1, 1877, and died Oct. 27, 1943. She was united in marriage to William Kauffman, who preceded her in death four years ago. To this union were born three sons and two daughters. Besides the children, she leaves two brothers, two stepbrothers and five sisters. She was a loving mother and a kind neighbor. Services were conducted in the Mennonite church by the writer, assisted by Bro. Zook of the Mennonite church.—W. E. Tombaugh, Clarksville, Mich.

**Manon**, Sarah Elizabeth Jacques, was born Feb. 27, 1857, near Williams Center, Ohio. Her parents came from Switzerland in their early married life and settled in Williams County. She lived there until her marriage to George Manon on Dec. 24, 1876. One year later they came to Kansas and located on a farm near Gypsum, where they lived nearly forty years. In 1918 they sold their farm and after living in McPherson, Kansas, for a few months they bought the home in Abilene, Kansas, where she had lived since. In June 1930 Mrs. Manon became a helpless cripple as the result of an accident. She was always deeply appreciative of the kindly thoughtfulness of those who put pleasure and happiness into those long years when she was a cripple. Mrs. Manon was the mother of three children, two of whom



preceded her in death. Her husband preceded her on May 18, 1923. Although she had been in ill-health for many years, she bore her suffering patiently and was always optimistic. She leaves one daughter. The funeral was held in the home by the undersigned. The body was laid away in the cemetery near Holland, Kansas, by the side of her husband and two sons.—J. J. Yoder, McPherson, Kansas.

**Merkey, Sarah A.**, a daughter of the late Henry K. and Sarah Renno Bicksler, was born in Bethel Township, Pa., Feb. 28, 1864. On June 19, 1886, she was married to David Z. Merkey, who died thirty-eight years ago. She was a faithful member of the Church of the Brethren for fifty years. She is survived by one daughter, four granddaughters, one great granddaughter and one brother. She died July 26, 1943. Funeral services were conducted by Brethren I. W. Heisey and A. L. Merkey at the Union house. Interment was made in the adjoining cemetery.—Mrs. Isaac Bricker, Lebanon, Pa.

**Metzger, Rolandis P.**, died Oct. 28, 1943, in the Lancaster hospital, Lancaster, Pa.; he was aged fifty-seven years. He was born in Manheim, Pa., and lived there all his life. He was a member of the Church of the Brethren for many years. He is survived by two sons and one daughter. His wife preceded him six years ago. Services were conducted at Groff's funeral parlor in Lancaster by Elder C. W. Gibbel. Interment was in the Manheim Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

**Miller, Winfield W.**, was born Jan. 1, 1861, and died Oct. 19, 1943. He was united in marriage to Celia Jane Porter in early manhood and to this union were born three sons and two daughters. One son preceded him in death six years ago and his wife twenty-three years ago. He united with the Church of the Brethren in 1900 and remained a faithful member. He was handicapped in hearing and in speech but bore his afflictions with patience and never complained. Funeral services were conducted in the North Fork Primitive Baptist church and interment was made in the Welch cemetery. The officiating ministers were Elder Clayton B. Miller of the Church of the Brethren and Rev. Dewey Roten, Ed Davis and R. A. May of the Primitive Baptist church.—Clayton B. Miller, Warrensville, N. C.

**Myers, Elizabeth Susan**, was born Feb. 23, 1869, and died July 15, 1943, at Edom, Va. She lived her entire life in this community excepting for a brief time spent in Texas following her marriage. She was a daughter of the late Elder Frederick and Anna Driver Wampler. She was baptized on Aug. 24, 1883. On May 10, 1890, she was united in marriage to J. W. Myers, who died March 16, 1931. She and her husband were elected to the deacon's office in 1898 and served faithfully in the Greenmount congregation. Sister Myers served cheerfully and well as a deaconess, Sunday-school teacher and aid society worker. She leaves five children, seven brothers and sisters, thirteen grandchildren and four great-grandchildren. One daughter preceded her in death. Funeral services were held in the Greenmount church by Brethren M. J. Craun and I. C. Senger. Her body rests in the cemetery near the Greenmount church, where she loved to worship.—M. J. Craun, Singers Glen, Va.

**Neher, Joseph M.**, was born near Lima, Ohio, May 9, 1862, and died at his home near Mountain Grove, Mo., Oct. 28, 1943. He united with the Church of the Brethren in 1880 and was always a liberal supporter of the same faith. On May 22, 1887, he was married to Sarah Jane Miller, who preceded him in death on May 6, 1930. To this union six children were born, all of whom survive. He and his wife and one child came to Mountain Grove in 1890 to engage in fruit growing; they settled on a farm and he remained there the rest of his life. Bro. Neher was a charter member of the Mountain Grove church and was a supporter of its program. He leaves two sons, four daughters, eighteen grandchildren and five great-grandchildren. Funeral services were conducted by the undersigned in the Mountain Grove church. Interment was by the side of his wife in a near-by cemetery.—A. W. Adkins, Cabool, Mo.

**Shroyer, Edna**, the daughter of Joseph and Mary Wenger, was born near Clayton, Ohio, March 9, 1877, and died in the Good Samaritan hospital, following an operation, on Oct. 23, 1943. When a young woman, she united with the Salem Church of the Brethren in Southern Ohio. For the last two years she attended the West Dayton church. She was always interested in the church and in making friends. She was also interested in the ladies' aid society and attended whenever she could. On June 20, 1931, she was married to James Shroyer of New Carlisle, Ohio. He preceded her in death March 20, 1940. She is survived by two brothers and one sister. Services were conducted in the Trotwood church by the writer and E. R. Fisher. Burial was in the Fairview cemetery near Englewood, Ohio.—J. Perry Prather, Dayton, Ohio.

**Wine, Samuel Pierce**, was born Aug. 18, 1862, in Sullivan County, Tenn., and died Sept. 22, 1943, at his home in Indian Springs, Tenn., where he had spent his entire life. He was the son of the late John and Ann Miller Wine, who migrated to Tennessee in 1837 from Shenandoah County, Va. On June 7, 1893, he married Lola Payne, who survives with three sons, two daughters, nine grandchildren, four great-grandchildren, a sister and a brother. Father became a member of the Pleasant Hill Church of the Brethren in March 1893. He lived a faithful Christian life, having served as a deacon and a member of the trustee board for fifty years. The funeral services were conducted by Brethren S. H. Garst, R. E. Clarke, and Rev. E. W. Dean, a Methodist minister. Interment was in the Pleasant Hill cemetery.—Edna Wine, Indian Springs, Tenn.

## Church News . . .

### Arizona

**Glendale.**—Brother and Sister Walter Coffman and family arrived in Glendale Aug. 5 from Fruitland, Idaho, and immediately took over the pastoral duties of the church. He preached his first sermon on Aug. 8. A reception was held on Aug. 19. A church camp for the young people of the Phoenix and Glendale congregations was held on Aug. 21 at the C. C. Mishler home. On the morning of Aug. 22 the combined congregations met for Sunday school and church at the camp. Bro. J. W. Lear was the guest speaker. A basket dinner was served. In the evening everyone met at the church, at which time Bro. Lear conducted installation services for Brother and Sister Coffman. We have made the final payment on the parsonage, which leaves the Glendale church free of debt. The churches of Glendale have opened a mission for servicemen and we are taking our turn at conducting services there. On Oct. 24 we enjoyed programs presented by the La Verne College deputation team. Our promotion and rally services were held on Oct. 24.—Iola Heatwole, Glendale, Ariz., Oct. 26.

### Delaware

**Bethany.**—Our council meeting was held Sept. 26 with Elder N. J. Miller presiding. One letter of membership was received. A petition asking to withdraw from the Eastern District of Maryland and form a new district with the other four congregations on the Eastern Shore, was read and voted to be sent to district meeting. Bro. N. J. Miller was retained as elder. It was voted to retain Bro. William McDaniel as pastor. Our Sunday school was reorganized on Oct. 3. Six of our young people attended the intermediate camp at Peniel. The young adult class meets monthly in the homes to learn new hymns from the Brethren Hymnals. The B. Y. P. D. meets monthly in the homes to study the Book of Acts. Once every quarter we have a missionary sermon and offering. More than 100 gallons of fruit and vegetables, some preserves, twenty pounds of lard and four pounds of butter were collected Oct. 18 for C. P. S. camps. The monthly offerings for these camps continue. Our love feast was held on Oct. 31 with our elder and pastor officiating.—Mrs. Vernie Hostedler, Farmington, Del., Oct. 29.

### Idaho

**Nezperce.**—On Aug. 22 we had a farewell dinner for our pastor, Bro. Willis Neff, and family, who were leaving to go to Emmett. Bro. Neff was with us three years and we are sorry to see him leave. We have no pastor at the present time. A business session was held on Aug. 22; all church and Sunday-school officers were retained for the coming year. We were glad to have Sister Eliza Miller with us recently and enjoyed her fine talk on India. She was accompanied by Brother and Sister A. R. Fike of Moscow. We are using the church hour every other week for a program of singing, Scripture reading, prayer, and the church offering. The aid society meets every Thursday to do quilting and Red Cross work. We have a gift box of handmade fancy work which we sell, and the proceeds are added to the aid treasury.—Mattie E. Thomas, Nezperce, Idaho, Oct. 24.

**Twin Falls.**—Our work has been progressing nicely during the summer and fall, with good attendance and offerings. A delegation of twelve attended the summer assembly at Camp Stover. The ladies' organizations presented the church with a Christian and an American flag, which were dedicated by Pastor E. L. Ikenberry. Sister Ikenberry spent six weeks as a leader at Camp Mack and at the Geneva summer school of missions. As a new venture, fifty-five of our young people and their leaders spent a very interesting week end this summer at the Presbyterian cabins at Rock Creek. The various church organizations, spurred on by the young people, have recently completed a beautiful outdoor fireplace on the church grounds. Dedication services, with the young people in charge, were held on Sept. 19, followed by a wiener and hamburger fry. We have enjoyed the use of the fireplace very much since then. On Sept. 12 we held our fellowship dinner in the church basement, with a business session and election of officers in the afternoon. Our congregation was recently saddened by the death of one of our members, Guy Ritchie. Inspiring installation services were held on Sept. 26 for the new officers of the various women's organizations, and on Oct. 15 for the new officers of the B. Y. P. D. We are making plans for a home-coming day on Nov. 7, with an all-day meeting, including morning services with the dedication of babies, a basket dinner at noon, and an afternoon program of short talks, the church history and reminiscences, and old-fashioned hymn singing.—Mrs. Victor Melton, Twin Falls, Idaho, Oct. 23.

### Indiana

**Akron.**—Our church is a co-operative Brethren church and we have a fine fellowship between the Brethren and the Church of the Brethren people. The churches of Akron are putting on a temperance program in the Sunday schools once each month. Our church has been co-operating and the young people's class takes charge of these programs. On Oct. 10 the churches of Akron united their efforts to have a go-to-church campaign. This Sunday was set aside as rally day in all of our churches and cards were sent to every family in Akron, inviting them to attend the church of their choice. At our church we had splendid



services throughout the day. In the morning services the Sunday-school classes contributed to the program and our pastor brought the message. We held an afternoon service and were inspired by a fine message brought to us by Bro. Moyné Landis of Pierceton, Ind.—Velma Bright, Akron, Ind., Oct. 20.

**Bachelor Run.**—We met in council on Sept. 1 with Elder Clarence Sink in charge. The Sunday-school officers were elected. Since the last report we have installed a new furnace and rearranged and redecored the basement. On Oct. 10 we held our annual birthday dinner with an offering of \$136. In the afternoon we had Bro. Ray Zook of the Flora church as our guest speaker. Two letters of membership were read and at the close of the day four young girls were baptized. The ladies' aid has been busy sewing for the Red Cross, canning for Bethany Hospital and C. P. S. camps, and serving two recent farm sale dinners.—Mrs. William Angle, Bringham, Ind., Oct. 20.

**Bethany.**—The Union Center young people gave a play, The Lost Church, for us. Bro. Rufus Bowman of Bethany Seminary will be with us Nov. 27, 28, when we will have a harvest meeting.—Mrs. Bertha B. Weybright, Syracuse, Ind., Oct. 29.

**Blissville.**—On Oct. 4 Brother and Sister J. W. Fidler from Brookville, Ohio, began a two weeks' revival service here. Their labor and visits among us were greatly appreciated. Sister Fidler told interesting stories to the children and young folks each evening. At the close of the meeting seven were baptized; two others await the rite. Our love feast was held on Oct. 18.—Mrs. Ruth Burkholder, Walkerton, Ind., Nov. 3.

**Middlebury.**—The Middlebury-Pleasant Valley love feast on Oct. 8 was well attended. Pastor Harold Miller is attending Bethany Seminary this year. Our council meeting was held on Oct. 22; we have decided that our church treasurer should handle the Sunday-school, C. P. S., and mission funds. Bro. C. D. Bonsack will hold a ten-day revival here in January. The intermediate classroom is being remodeled and redecored. The ladies' aid has been making apple butter and canning peaches for C. P. S. camps, and doing relief sewing. On Oct. 28 the men husked their popcorn, which brought \$120. The women prepared their dinner. On Nov. 5 the ladies' aid is sponsoring a birthday party. The proceeds from the birthday offering will be used to buy a new carpet for the aid room. We now have seven helpers for relief being raised by different members of the church. A number of our young people attended the conference at New Paris a few weeks ago. On Oct. 17 the West Goshen young people's choir gave us a program.—Mrs. Gladys L. Schrock, Goshen, Ind., Nov. 1.

**Middletown.**—Our love feast was held on Oct. 23. Four ministering brethren were with us, in addition to our pastor. Bro. H. Jesse Baker of Muncie officiated. Our elder could not be with us. Our Sunday school is progressing nicely; the attendance last Sunday was fifty and the offering \$458. The church offering was \$11.28. On every fourth Sunday we take an offering for the C. P. S. camps. Our ladies' aid society meets every other Thursday. The election of officers was recently held and Sister Alice Zirkle was chosen president.—Florida Green, Middletown, Ind., Oct. 29.

**Pleasant View.**—We met for our council meeting on Sept. 11 with Elder W. A. Stinebaugh in charge. Different items of business were discussed and voted upon. Reports of different committees and officers were read and approved, followed by the election of officers for the Sunday school and church. Bro. Roger Shively is our pastor. Bro. A. R. Eikenberry was elected as elder but because of other duties he is unable to serve. On Sept. 10 President V. F. Schwalm of Manchester College was elected as elder. We decided to have a one hundred per cent Messenger club this year and to send Christmas boxes to our boys in service. On Oct. 11 our love feast was held with seventy members present. Elder Schwalm was unable to be present so Bro. I. W. Sites was in charge with Brethren J. A. Snell and Roger Shively assisting. On Aug. 29 we held our harvest meeting and home-coming with a very good attendance. The message of the morning was given by our pastor, followed by a basket dinner. Sister Ida Shumaker was with us to bring the afternoon message. A large number of our members attended the district conference at North Manchester. We are looking forward to our evangelistic meetings which will be held during the first two weeks of December by Brother and Sister B. M. Rollins.—Mrs. Irvin Myers, South Whitley, Ind., Oct. 22.

**Santa Fe.**—Our love feast was held on Oct. 30 with fifty-six persons around the tables. Bro. T. A. Shively presided; other visiting brethren were our elder, Milo Huffman, and Fred Kendall. Our home ministers, P. E. Coblenz and F. P. Hostetler, also assisted in the services. On Oct. 31 Bro. J. K. Eikenberry of the Mexico church preached an inspiring sermon for us. Our ladies' aid is canning for C. P. S. camps and getting clothing ready to send for relief.—Mrs. Dossie Webb Fewell, Mexico, Ind., Nov. 1.

**Walnut.**—Eight of our intermediate girls attended the summer camp at Camp Mack. A number of our members attended the district conference at Camp Mack. Clara Fanning gave a report of the conference on Aug. 22. The last council meeting was held on Sept. 3 with Elder John Metzler in charge. Bro. J. O. Winger was elected elder for the coming year. The various reports of the treasurers showed a splendid balance. The clerk's record showed a gain of four in membership. The officers and Sunday-school teachers were elected for the coming year. A board of religious education was elected to serve the church. The ministerial pension plan was explained by the elder and is to be considered at the next council meeting. An electric pump

and hot water system has been installed in the basement of the church, and a furnace has been installed in the parsonage. Bro. Eldon Evans of New Paris spoke here on Sept. 19. Promotion day in the Sunday school was on Sept. 26; on the same day an installation service was held for the officers and teachers. Rally day was observed on Oct. 3, and a service flag in honor of our seventeen boys in service was dedicated. Twenty-two of our members attended the leadership training school in Argos. The ladies' aid met three days and canned fruit and vegetables for C. P. S. camps and Bethany Hospital; they also dried corn. Many quarts of vegetables were also canned in the homes. The harvest meeting was held on Oct. 13 with a basket dinner. Bro. George Snyder spoke in the morning and the afternoon. Our revival meeting began on Oct. 17 with Bro. George Strausbaugh as evangelist. Our love feast will be held Nov. 8.—Mrs. Laura Dawalt, Tippecanoe, Ind., Oct. 26.

## Iowa

**Coon River.**—On Sept. 12 our delegates to the district meeting at Robins gave us their reports; at noon we had a basket dinner, which was followed by the business meeting. At the evening service a missionary play was given by a group of young people from the Panther Creek church. An offering was taken and shared by the two churches. At the business meeting Elder Earl Deardorff was re-elected as elder for another year; other officers were also elected. On Sept. 26 the Sunday-school officers were chosen. Installation services were held on this day for all officers of the church. A few of our young people attended camp this summer. Our men's work recently spent two days at the church doing some necessary work on the grounds. A new furnace was purchased and installed in the church during the past season. The women's work sent clothing for relief and has been sewing for the Red Cross. They are planning to do some work for our C. P. S. camps in the near future. We sent a Christmas box to each boy who is overseas and plan to do the same for the men who are in the homeland. The missionary director sponsored a program which was preceded by a potluck supper. Our home-coming was held on Oct. 10. Our love feast was held on Oct. 17 with Bro. Deardorff officiating; on the following Wednesday communion was held for a dear old lady who cannot attend church services any more.—Mrs. Earl Deardorff, Panora, Iowa, Nov. 1.

**Des Moines Valley.**—Since Sept. 1 our people have been enjoying the association and services of our new pastor and wife, Brother and Sister Ross Noffsinger. Installation services were conducted by Elder D. D. Fleishman. A fellowship meeting was held at the church soon after their arrival. The evening was spent in games; refreshments were served. A few weeks later the group had a surprise shower for the Noffsingers. A number of our members attended the district conference and a report was given to the local church by the delegates. The installation of church and Sunday-school officers was conducted by our pastor. At a recent members' meeting our church unanimously adopted the pension plan for ministers. The budget, consisting of our local work, a one hundred per cent Messenger club, McPherson College, district and conference quotas, was presented and approved. The ladies' aid served the annual chicken dinner, which netted \$196. The men's group recently re-roofed the parsonage and has done many things to beautify and keep up the church property. The love feast was held on Oct. 17 with Bro. Noffsinger officiating, assisted by Bro. J. Q. Goughnour.—Mrs. Earl Goughnour, Des Moines, Iowa, Oct. 26.

**Greene.**—Our love feast of Oct. 24 was a happy occasion. Bro. Roy Stern officiated, assisted by Brethren D. D. Harner and Ralph Johnson. Several other visitors were present. At our September council meeting most of the officers were re-elected. D. D. Harner was chosen as elder. Sister Martha Keller is now serving our church as pastor. She has started Sunday night meetings with good interest and attendance; we are studying Christian stewardship during the discussion hour; this is followed by a sermon. The death of Bro. W. W. Blough on July 23 was a great loss to us. The parsonage is being improved and we hope to secure a permanent pastor soon.—Estella Eikenberry, Greene, Iowa, Oct. 28.

**Iowa River.**—We met in council on Sept. 13 with Elder G. W. Keedy in charge. The report of our finances was encouraging; \$1,623.68 was given for relief and Brethren Service in the past year. Officers were elected for the coming year. Bro. Keedy was retained as elder. We adopted the ministerial pension plan. The men have a good organization; Ross Howard is president for the coming year. They have two helpers and are planning to buy another for the relief project. The women's work has organized for another year. We held a ten-day revival beginning Sept. 22 with Brother and Sister I. D. Leatherman as the leaders. They did good work and we all received spiritual help. He showed Bible pictures and Sister Leatherman read the corresponding Bible story. Two were baptized and one awaits the rite. We held our love feast on the Monday night after the close of the meetings with Bro. Leatherman presiding. Brother and Sister J. A. Eby, our pastors, are doing faithful work among us.—Mrs. G. W. Keedy, Marshalltown, Iowa, Oct. 23.

**Muscatoine.**—On July 22 the annual county youth rally was enjoyed. On July 25 our Sunday-school picnic was held at Weed park; the opening was held in the cool of the morning, followed by a short worship service. A basket dinner was attended by the best crowd we have enjoyed for some time. In October Elder D. D. Fleishman was with us for a council and we elected the



Sunday-school and church officers. We have no regular pastor since our former pastor resigned in June, but our pulpit has been filled every other Sunday morning. The men's and women's work is progressing nicely under the direction of new officers.—Mrs. Sarah McGowan, Muscatine, Iowa, Oct. 22.

**Panther Creek.**—The county superintendent of schools was with us on July 18 and dedicated our new American and Christian flags. After the dedication a report was given of all the boys of our community who are in service. Eight intermediates, five young people and two adults attended the summer camps at Pine Lake. An ice cream supper and program, sponsored by the B. Y. P. D., was held on the church lawn to raise money for the C. P. S. camps; \$27.50 was netted. On Sunday evening, Aug. 29, a missionary play, The Unlighted Cross, was rendered; the offering for mission work was \$29.40. On Sept. 19 Mr. George Godfrey of Iowa State College brought us a splendid message on rural life. A basket dinner was served to a large crowd. On Sept. 28 Pastor L. A. Walker exchanged pulpits with the pastor of the Dallas Center church. On Sunday evening, Oct. 3, Margaret Mahaney, a missionary to Egypt, gave us an inspiring lecture and showed moving pictures. Our aid is holding meetings in the homes. At present the members are making children's clothing for relief, quilting, tying comforters, and preparing for the annual bazaar and food sale to be held Dec. 4. Two comforters have recently been sent to C. P. S. camps. Because of the excessive rainfall and more home canning being done, the aid was able to can only 100 quarts of vegetables for the camps. The evening of Nov. 2 has been set aside for our father and son fellowship hour. Our church was asked to raise \$750 for the national war chest, but more than \$1,000 has been raised at the present time. We are looking forward to our love feast on Oct. 24.—Nettie H. Reiste, Adel, Iowa, Oct. 19.

**Salem.**—On the afternoon of Sept. 26 we met in council, having had a basket dinner at noon. The business meeting was presided over by Elder Charles Colyn; most of the business pertained to the electing of church officers and choosing nominees for the Sunday-school offices. Our elder was retained for another year. All treasurers' accounts showed a favorable balance on hand. Bro. Charles Albin of Ottumwa met with us on Oct. 17 and was our guest speaker at the morning service. He assisted our elder with the installation of three deacons. The ladies' aid elected a new president, Mrs. Dale Purviance. We plan to meet every two weeks; we served a plate supper recently for the entire community. We have a missionary program one Sunday in each month, with a special offering; our temperance program will be observed quarterly on Temperance Sunday. The men's group, under the leadership of Bro. John Hettinger, is planning to redecorate the church basement.—Mrs. Charles J. Wray, Prescott, Iowa, Oct. 18.

**Sheldon.**—At our fall council meeting the church and Sunday-school officers were elected. Bro. J. E. Rolston is our elder. We sent one delegate to the district conference held the latter part of August at the Union Ridge church. Sister Eliza Miller of Waterloo, Iowa, was with us Sept. 5 and gave an interesting talk at our morning service. She also met with the ladies and told about our hospitals and some of the conditions in India. Bro. H. H. Wingert of Kingsley favored us with a message on Sept. 26. Our love feast will be held Nov. 26.—Mrs. R. H. Glesner, Sheldon, Iowa, Oct. 28.

**Kansas**

**Garden City.**—We met in a business meeting, presided over by our elder, Bro. G. W. Burgin. Our church treasurer reported a good balance on hand. The women of the church are doing fine work, holding sale dinners, having an aid meeting once a week and special programs once a month. The writer was chosen president of the women's work.—Mrs. D. A. Sheaks, Garden City, Kansas, Nov. 1.

**Hutchinson.**—The Crumpacker fund and the district mission allotment for the year have been paid in full. We have gone over the top in our contributions to the peace and relief fund. The amount designated for our local church budget has also been raised. All this has been accomplished despite a decrease in the number of active workers. Quite a few have gone to industrial centers near by, and others are prevented from attending regularly because of work. Pastor Clinton I. Weber has been elected elder of the Eden Valley church. Our love feast will be held on Nov. 7. The harvest day program will be combined with a Thanksgiving service this year and will be observed on the Sunday before Thanksgiving with a fellowship dinner and an all-day program at the church. We feel encouraged as we start a new church year. There seems to be a renewed interest and more earnest participation in the work.—Mayme King, Hutchinson, Kansas, Oct. 24.

**Navarre.**—Our business meeting was held on Sept. 21. Reports of various activities were given, officers elected, and other routine matters cared for. Plans have been made to repair and redecorate the church as soon as possible. Pastor and Sister Charles B. Reynolds left Oct. 6 to make their home in Iowa. We regretted losing them but are glad to have Bro. David Ensign as our new pastor; he took charge Oct. 1. We expect Brother and Sister J. F. Burton of Topeka to begin a two-week meeting Oct. 31, closing with a love feast.—Mrs. Martha Eisenhower, Navarre, Kansas, Oct. 26.

**Parsons.**—We held a special all-day meeting in July; the burning of the mortgage on the parsonage was one feature of the day. At noon we had our birthday dinner, which is a semi-

annual affair. In the afternoon we held our business meeting with Elder J. A. Campbell in charge. Officers were elected for the coming year; Bro. Campbell was retained as elder. We had two very interesting visitors this summer—Sister Eliza Miller and Bro. C. D. Bonsack. The church women met on Oct. 19 to form a women's work organization; Mrs. Ralph McCune was elected president. The supper was served by the young married women. A missionary program followed the business meeting. One of our Sunday-school scholars was recently baptized. A



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Home Missions Offering

**THANKSGIVING  
HOME MISSION OFFERING**

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General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for General World-Wide Mission Work.

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Please place this money to the credit of

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..... Sunday school

..... Congregation

..... District

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Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date .....1943

Amount Enclosed \$ .....



number of our members attended the district meeting last week at the Osage church. Our pastor, C. C. Beery, was to have been moderator of the meeting, but he was called to Ohio because of the death of his mother. G. A. Zook acted as moderator. Bro. Beery was chosen moderator for 1944, and also a member of the 1944 Standing Committee. Our love feast will be held Oct. 31.—Mrs. J. A. Campbell, Parsons, Kansas, Oct. 28.

### Maryland

**Brownsville.**—Our church has been strengthened spiritually by two revivals held this summer, one at South Brownsville by Bro. Howard Whitacre, when two were baptized, and one at Brownsville in September by Bro. Ralph Schlosser when four were baptized. These services were well attended and the interest was good. We met in council on Oct. 1 with Bro. Miller presiding. Officers for the coming year were elected and reports were given. The treasurer gave an itemized report which showed an increase in giving. We met our budget and our mission and Brethren Service goals of \$600 each, with a substantial balance left in the treasury. Sunday-school officers were elected. The children who were promoted were given certificates. The officers and teachers were installed and consecrated in an impressive service by our pastor. Sister Blanche Martin was retained as the women's work president. The men elected Bro. Stanley Haynes as their president. Bro. Ora Delauter officiated at our love feast. A communion set was dedicated; it was given by a member in memory of his mother. Several members have died this year; one of the oldest, Sister Jane Himes, was always at church services and love feasts.—Mrs. Laura E. Fouch, Brownsville, Md., Oct. 21.

**Union Bridge.**—We feel fortunate in having had Brother and Sister Philip Lauver with us for the summer. Three young people, six intermediates and four juniors attended Camp Peniel. On Aug. 28 our church joined Pipe Creek in the annual outing at the Pipe Creek church. Three have been added to our church by baptism since the last report. On Sept. 5 we held our council. Officers were elected for the coming year. On Sept. 19 Sister Mary Catherine Hoff gave a splendid talk about the regional conference held in Roanoke, Va. Sept. 26 was rally and promotion day. Our young people are raising two helpers for the relief project. On Oct. 4 our offering of canned goods was collected for the C. P. S. camp. Our love feast was held on Oct. 17.—Mrs. James Hoy, Union Bridge, Md., Oct. 21.

### Michigan

**Florence.**—We met in council on Sept. 10. Elder J. J. Hamm was in charge of the business meeting. Officers were elected for the coming year. Bro. Homer Schrock was elected elder. Brethren Dan Miller and Howard Kreider gave inspiring talks during the meeting. Bro. Bob Markley was relicensed to preach for another year. On Sept. 22 the aid society met at the home of our pastor, Brother and Sister George Sherck. We canned 120 quarts of applesauce and sixty-five quarts of tomatoes, also a generous supply of jelly for the boys in camp. A farewell party was recently given in honor of Brother and Sister Glen Wolf, who were soon leaving to make their home in Oregon.—May Myers, Constantine, Mich., Oct. 26.

### Missouri

**Cabool.**—The district young people's camp, located near Houston, Mo., was in session July 26-31. About thirty enjoyed the fellowship and inspiration of camp life. On July 25 Bro. James Elrod of McPherson, Kansas, addressed our group in the morning and showed pictures at the evening hour. He assisted with the work at the young people's camp. Bro. A. W. Adkins has made several visits to the army camp at Ft. Leonard Wood, meeting some of the Brethren boys. He has shown friendliness to soldiers visiting Cabool and entertains some in his home. The intermediate class has enjoyed swimming parties and wiener roasts during the summer. The Sunday-school classes have recently taken turns conducting the opening exercises. Three of our number attended the district meeting at New Hope, Ark. Brother and Sister Adkins assisted with a revival meeting at St. Joseph, beginning Sept. 19. Bro. William Bosserman of Peace Valley preached for us Sept. 26. He recited poetry which he learned early in life, and drew lessons from it for his sermon. The women's group supplied a layette for the wife of a C. P. S. camper at Magnolia, Ark. Mrs. David Moberly of Evanston, Ill., presented a lovely blue light for the pulpit of our church. Officers were elected for the coming year at our recent council.—Dorothy Rust, Cabool, Mo., Oct. 18.

### Nebraska

**Beatrice.**—Our love feast was held on Oct. 3. A number from our church attended the conference at Carleton; the women exhibited a very pretty quilt that they had pieced and quilted. Oct. 17 was our rally day; we had Sunday school and church and at noon all enjoyed dinner together; after dinner those who had attended the conference gave reports of the meetings. On the evening of Oct. 20 Drs. A. R. and Laura Cottrell, missionaries to India, were with us and told of their work. We have started our evening services again; union meetings were held during the summer at the park tabernacle.—Beulah Beam, Beatrice, Nebr., Oct. 25.

### New York

**Lake Ridge.**—Our council meeting was held on Sept. 12. A basket dinner was served at noon and the council was held in the afternoon. Church and Sunday-school officers were elected.

# Basic Belief

BY EDWARD FRANTZ

is to be used in the adult discussion group on December 5. See page 20 of Gospel Messenger for November 13.

In content and arrangement this book is well adapted to group discussion, and could profitably be used many times. It reflects the wholesome, practical life philosophy of one of the best thinkers and writers in the Church of the Brethren, who was for nearly three decades the editor of the Gospel Messenger.

The price is \$1.25

BRETHREN PUBLISHING HOUSE • ELGIN, ILLINOIS

Bro. C. W. Zimmerman was re-elected as assistant elder; Bro. Rufus Bucher will continue as elder of our church for the present. We are enjoying the services of our new pastor and wife, Brother and Sister Norman Baugher. They supervised a young people's camp Aug. 13-15, which was a success. Our ladies' aid has been sewing for the Castañer hospital in Puerto Rico. We are also gathering clothing for the needy. Bro. Baugher has been preaching evangelistic sermons during October and will close with the love feast on Oct. 31.—Vera Keim, Ludlowville, N. Y., Oct. 25.

### North Carolina

**Shelton.**—Our two weeks' revival was conducted by Pastor N. C. Reed during the last of September. As a result two were baptized. The meeting closed with the love feast, at which forty were present. On the following Saturday we had our council meeting and elected new officers for the coming year. Bro. Reed was re-elected as elder and pastor.—Margaret Hensley, Mt. Airy, N. C., Oct. 24.

### Ohio

**Bradford.**—With the coming of autumn, our Sunday-school and church attendance has shown a slight increase. Bro. J. M. Stover was retained as elder at our council meeting held Sept. 5. It was found necessary to replace the furnace with a new heating system, which is now in service. We hope to have the interior of the church redecorated soon. The missionary society held an interesting meeting on Oct. 19; movie films of Africa were shown. Pastor G. E. Weaver, with several of our neighboring ministers, attended the central regional conference for ministers at North Manchester, Ind., Oct. 18-21. Sister Beulah Eikenberry of the Ft. McKinley church, gave us an interesting temperance talk and playlet on Aug. 1. John Wenrick, a former member of our congregation, recently gave us a talk on the work he is now doing with the Red Cross. Bro. Edward Frantz will be with us for messages in the morning and afternoon of Nov. 7. On Nov. 8 Bro. Irvin Leatherman of Indianapolis, Ind., begins a two weeks' revival in our church. The exact time for our love feast has not been named, but it will probably be held immediately following the revival services. One of the mothers' classes of the Sunday school has sent thirty-six Christmas boxes to our men in the service.—Mrs. H. C. Royer, Bradford, Ohio, Oct. 22.

**Fort McKinley.**—We are looking forward to another interesting year in our church. Our officers have been elected. On Oct. 10 the love feast was held with Pastor C. F. McKee and Bro. Dan Weimer officiating. On Oct. 15 we met in the church basement for a workers' conference. Bro. Glenn McFadden of Troy was our guest speaker. After discussing our problems and ideas a social hour and refreshments were enjoyed. The ladies' aid meets once a week and is doing much work. They have made supplies for the Castañer hospital in Puerto Rico and are now preparing a box of clothing for war relief. The children and adults are showing an interest in selecting and sending Christmas gifts to the Japanese children in relocation centers. Our tem-



perance director is making plans for November meetings.—Mrs. Howard Binkley, Dayton, Ohio, Oct. 21.

**Georgetown.**—On Oct. 22 at our council we elected new officers. Bro. William Detrich had charge of the installation service for teachers and officers. On Oct. 2 we had our love feast; on Sunday morning we had breakfast at the church, and in the morning service Bro. C. C. Sollenberger began our revival. The church has been very much helped by his being here. Our aid society has been busy canning for C. P. S. camps. The young people have been sponsoring a program one Sunday night each month, with very good results. They are coming along fine with their project, considering how our number has been cut. We have nineteen young men in service; we sent seven Christmas boxes to boys overseas.—Mrs. Naomi Hutcheson, Laura, Ohio, Oct. 23.

**Hickory.**—We met in business meeting on Sept. 2 and elected officers for the year. This has been a busy summer as we remodeled our church house; it was rededicated on Oct. 10 with services in the forenoon and afternoon. Bro. Rufus Bowman was our guest speaker and he gave two fine addresses. We are expecting Bro. E. R. Fisher of Trotwood, Ohio, to hold a two weeks' evangelistic meeting here, beginning Nov. 8.—Mrs. Ottie Fisher, Pioneer, Ohio, Oct. 20.

**Maple Avenue.**—We met in council on Oct. 11 with our elder, Bro. M. M. Taylor, present. Since we had two members of the mission board with us, at the request of Bro. Taylor Bro. G. S. Strasbaugh had charge of the meeting. The treasurer gave his report for the year, which was very favorable. Our superintendents and the junior superintendent gave good reports; both showed an increase in attendance. Under the direction of our new pastor, Bro. Peter Kauffman, and his helper, Sister Laura Shock, a missionary, we feel that we can do much good in the community. We also decided to hold our love feast on the evening of Nov. 28.—Mrs. S. Z. Paulus, Canton, Ohio, Oct. 24.

**Olivet.**—The baptism of two youth followed the morning service on July 25. In the afternoon the church cabinet convened. The men and women worked at the church on Aug. 10. The men laid cement walks from the driveways to the church steps, while the women quilted and sewed. The ladies' aid contributed \$40 toward the purchase of materials for the laying of the walks. On Aug. 22 a farewell reception was given for our pastor, Bro. Ora DeLauter, and family. A basket dinner was enjoyed at the noon hour. The afternoon program consisted of an address of welcome by M. S. Leckrone, a response by the DeLauters, special music, and reminiscences by members of the church. The DeLauters were presented with several gifts before their departure. Church and Sunday-school officers for the coming year were elected Aug. 22. Five young people attended Camp Zion. Two delegates represented us at the county Sunday-school convention on Sept. 19. Bro. Ralph Fry has been chosen as successor to our former pastor. A bundle of relief clothing was made by the ladies' aid.—Mrs. Chloe DeRolph, Thornville, Ohio, Oct. 25.

**Poplar Ridge.**—Section one of the B. Y. P. D. of our district gave a program at our church; a potluck supper was served. Prof. L. W. Shultz was in charge of the evening service and showed slides and spoke in the interest of Camp Mack. Several of our people attended the Camp Mack mass meeting, also the regional cabinet of children's work; fine reports were brought back. The church had a consecration service for babies and small children. We were fortunate in having Brother and Sister J. Homer Bright with us for three inspirational missionary meetings. During August our pastor held two revival meetings, at which time our pulpit was filled by Brethren Orville Noffsinger and C. C. Cripe. We met in council on Sept. 7. Our elder, Bro. Dewey Rowe, was in charge. Elections were held for church and Sunday-school officers. Our C. P. S. offerings for the last six months amounted to \$197. The women canned eighty quarts of applesauce and eight quarts of jelly for the C. P. S. camps. Our ladies' aid has been sewing for Bethany Hospital. We reorganized and are looking forward to another year of service. Sept. 12 was home-coming Sunday. Bro. G. A. Snider of North Manchester, Ind., was the guest speaker. An interesting program was given at the Sunday-school hour. At noon a basket dinner was served. Bro. Neher, pastor of the Defiance church, illustrated three hymns. The children of the junior church chose relief for China as their 1943 project. They have sent \$34 to Elgin for this worthy cause. On Sept. 26 Pastor Otto Laursen conducted an installation service for the new officers. Our revival meeting will begin Nov. 28 with Bro. J. A. Guthrie in charge. Our love feast will be observed at the close of the meeting.—Mrs. Otto Laursen, Defiance, Ohio, Nov. 2.

**Prices Creek.**—Bro. J. Perry Prather assisted in our revival meetings Aug. 8-22. They were well attended and the interest was excellent. A short doctrinal talk by the evangelist preceded each sermon. Special music was also a feature of each service. Three were received by baptism. On Aug. 24 a farewell banquet was held in honor of our pastor, Kenneth Hollinger, and his family, who have now moved to Chicago to enter Bethany Seminary. Bro. Roy Teach, representing the district ministerial board, our elder, E. R. Fisher, and Bro. Glenn Rust were present and spoke in appreciation of the work accomplished by Brother and Sister Hollinger in our church. R. H. Brandon, the superintendent of the Dixon Township schools, spoke of Bro. Hollinger's work as principal of the high school. A gift of money was presented to the honored guests. On Sept. 5 Bro. Leland Emrick delivered our morning address. We met in council on

Sept. 1 and elected Sunday-school officers. Evergreens, donated by the men's work, have been planted on the church lawn. The ladies' aid met at various times in the church basement and canned for the C. P. S. camps. The young people are making a poster with the names, addresses and pictures of our boys in service and placing it in the vestibule. Our church was saddened by the death of one of our aged deacons, Bro. Norman Saylor. On Oct. 14 we met in council; Brother and Sister Roy Engle were called to take up the pastorate here. On Oct. 23 an all-day meeting was held, culminating with the love feast. Bro. Ivan Elkenberry delivered the morning address. After the noon hour a dedication service was held and four heifers were designated for the relief project. Following the afternoon address by Lon Karns, an installation service was conducted by Bro. Teach for our new pastor and his wife. On Sunday morning Sister Glenn Rust of Castine spoke to the children, and Sister Elizabeth Wampler, a missionary to China, delivered the morning sermon; a missionary offering of \$108.75 was received.—Elizabeth Getz, West Manchester, Ohio, Oct. 31.

**West Dayton.**—The past year has brought many blessings to our church. The church mortgage has been burned and the entire church renovated and redecored. The boards and committees for the past year have done splendid work and the new ones are beginning with a fine spirit. A number of able speakers have filled the pulpit recently. Among them were Brethren L. Avery Fleming and V. F. Schwalm, and Dr. and Mrs. Garry Cleveland Myers. We have received thirty-two members in the past year. Pastor J. Perry Prather begins his eleventh year of service with us this autumn. There are now fifty-four boys from our church who are in service. A service flag was dedicated in their honor recently and a candle is kept burning during the services every Sunday morning in memory of these boys. Bro. Jesse Prugh and our pastor are doing a fine service in keeping our boys in touch with the church and in providing for their spiritual needs. Because Dayton is a center of war work, many new people are crowding our city. We extend a cordial welcome to all who are interested in worshiping with us. Should anyone need help in finding a place in a Christian home, please contact the pastor or the director of women's work, Mrs. W. H. Gnagey, 2110 Howell Avenue, Dayton, Ohio.—Allie K. Gnagey, Dayton, Ohio, Nov. 2.

**West Nimishillen.**—On Oct. 3 we had rally day and home-coming services with a basket dinner. In the forenoon the gospel quartet brought us one hour of music. In the afternoon Bro. Sam Holl gave a history of our church and Bro. Niels Esbensen of Hartville brought our message. The aid society has been meeting regularly. They purchased an electric sewing machine and linens for the communion tables. They also furnished six tea towels and two sheets for Camp Zion, sent several bundles for relief, and made four comforters for C. P. S. camps. The aid society has been selling tea bags during the last year, from which they cleared \$15. The women's work is sending boxes to the boys in the service every two months. We are looking forward to our revival meetings starting Nov. 15 with Bro. Edson Ulery as evangelist. On Oct. 4 our new superintendent planned a basket supper for all Sunday-school officers. Pastor Edwin C. Petry, who has been serving as full-time pastor since last December, has been very active in the work here and our congregation is showing signs of progress.—Marjorie Humbert, North Canton, Ohio, Oct. 22.

### Pennsylvania

**Albright.**—We met in council on Sept. 8 and the officers for another year were elected. Bro. F. R. Zook was retained as elder and Bro. D. I. Pepple as pastor. It was decided to hold a one-week meeting with Bro. Homer C. Fether of Altoona as the evangelist. Our love feast was observed on Oct. 10; seventy-

## Announcements . . .

| LOVE FEASTS                        |                                          |
|------------------------------------|------------------------------------------|
| <b>California</b>                  |                                          |
| Nov. 21, 4 pm, Los Angeles, First. | Nov. 20, East Dayton.                    |
| Nov. 27, Laton.                    | Nov. 21, 7 pm, West Milton.              |
| <b>Illinois</b>                    | Nov. 28, Canton.                         |
| Dec. 6, 7 pm, Astoria.             | Nov. 28, 6:30 pm, Akron.                 |
| <b>Indiana</b>                     | Dec. 12, 7:30 pm, Poplar Ridge.          |
| Nov. 22, Bremen.                   | <b>Nebraska</b>                          |
| Dec. 6, Flora.                     | Nov. 24, 8 pm, Afton.                    |
| <b>Iowa</b>                        | <b>Oregon</b>                            |
| Nov. 21, 7 pm, Robins.             | Nov. 25, 7:30 pm, Mabel.                 |
| Nov. 25, 7:30 pm, Garrison.        | <b>Pennsylvania</b>                      |
| Nov. 26, Sheldon.                  | Nov. 20, 21, 2 pm, Mountville.           |
| <b>Maryland</b>                    | Nov. 21, 6:30 pm, Mechanicsburg.         |
| Nov. 21, Sharpsburg.               | Nov. 28, 7 pm., Allentown.               |
| <b>Michigan</b>                    | Nov. 28, 7:30 pm, Bethany, Philadelphia. |
| Nov. 28, Pontiac.                  | <b>Virginia</b>                          |
| Dec. 5, 7:30 pm, Muskegon.         | Nov. 21, 7 pm, Beaver Creek.             |
| <b>Missouri</b>                    | Nov. 21, 7 pm, Cedar Grove.              |
| Nov. 23, Mountain Grove.           | <b>Washington</b>                        |
| <b>Ohio</b>                        | Nov. 26, Sunnyslope.                     |
| Nov. 20, Beaver Creek.             | <b>West Virginia</b>                     |
|                                    | Nov. 21, Bethel.                         |



six persons were seated around the tables.—Mrs. Thomas Oldham, Roaring Spring, Pa., Oct. 19.

**Green Tree.**—Our annual home-coming was held on Sept. 12. During the afternoon session the memorial windows were dedicated, and Bro. Ross D. Murphy gave an inspiring message. Bro. John Middlekauff of Wilmington spoke in the evening. At the council meeting on Sept. 1 it was decided to continue with Bro. David K. Hanawalt as our pastor. We had an inspiring love feast on Oct. 3. Bro. Donald Snider assisted with the services. Our oldest member, Mrs. Elizabeth Richardson, celebrated her eighty-ninth birthday on Oct. 8; she is in good health. We had our rally day program on Oct. 10 with Reed F. Landis, a representative of the Sunday-school Union, as our speaker. The district Sunday-school workers will have a supper meeting on Oct. 21 in the church annex with a program following. Bro. Imre Kovacs will speak and there will be special music by a quartet from the C. P. S. group at the Norristown state hospital.—Mrs. Paul Yerger, Mont Clare, Pa., Oct. 20.

**Lewistown.**—Our love feast was held on Oct. 3. On Oct. 10 we observed rally day; we had a record attendance of 440 at Sunday school. The offerings for the day were fine and we went far beyond the goal. A short program was rendered at the opening of the Sunday-school session. At the morning church service we had as the guest speaker Bro. A. M. Dixon, who preached the sermon for the dedication of the interior and exterior improvements in our church, including the redecorated auditorium, memorial windows, new hymnals, a pipe organ, children's library, painted church, and landscaping. In the afternoon many people attended the organ recital given by Gatty Sellars. Pastor Harold Snider and the congregation dedicated a Christian flag and an American flag in the evening; these were purchased by the junior and primary departments. At this time we also dedicated our service flag, which now contains forty-eight stars. Our church has sent a gift to each person in service. Beginning Oct. 17 and continuing for seven Sunday evenings, Pastor Snider will offer a series of sermons on Great World Events. A ten-day children's crusade—an evangelistic meeting for children—starts Oct. 27 in our church. Regular Bible study and prayer meetings are held each Wednesday evening. The B. Y. P. D. and junior meetings are again in progress.—Ida M. Fisher, Lewistown, Pa., Oct. 22.

**Ligonier.**—Since our last report we have enjoyed the Sunday-school picnic. As a result of the July council all the old officers of the church were retained. Bro. Roy Wolford was elected as Sunday-school treasurer at the request of Bro. John Wolford, who has been treasurer for twenty-five years. Bro. Roy S. Forney of Berlin, Pa., gave us a week's meeting previous to the love feast on Oct. 10; there was one baptism. On Oct. 18 Bro. John Clawson conducted our members' meeting. Delegates to district meeting were elected. Bro. Earl Thomas and wife requested their letters.—Mrs. W. E. Wolford, Ligonier, Pa., Oct. 19.

**Marsh Creek.**—We met in council in the Marsh Creek house on Sept. 12. Various reports were given and church officers for the coming year were elected. Three members have been received by letter and one by baptism since our last report. Elder C. E. Grapes was with us, representing the ministerial board, for the purpose of electing a presiding elder. Bro. Walter Keeney was elected for one year. An individual communion service set was donated to the church by Bro. J. B. Wineman. Rally day will be observed in Gettysburg on Oct. 31 and at Marsh Creek on Nov. 7. Our love feast was held on Oct. 17. Ministers present were Joseph Baugher, M. B. Mentzer, L. Elmer Leas, E. P. Schildt, G. W. Harlacher, Albert Cook and Charles Eichelberger. Bro. Joseph Baugher officiated. Our revival services will be held Nov. 15-29 in the Gettysburg house. Bro. Clyde Weaver will be the evangelist.—Mrs. Walter Keeney, Gettysburg, Pa., Oct. 19.

**Martinsburg.**—Our church and Sunday-school officers have been elected and installed. Thirty-two of the juniors, intermediates and young people attended Camp Harmony, and the Sunday school paid half of their expenses. Forty of our young men are in service. Eight of our young people are in different colleges and one in training at a hospital. Our pastor is keeping in touch with all of them. The church bought a parsonage closer to the church about one year ago, and on Sept. 19 we had a dedication and harvest home service and made the final payment. The burning of the note on the parsonage was conducted by the trustees; our guest speaker was Prof. H. H. Nye of Juniata College. Bro. C. C. Ellis of Huntingdon will conduct a Bible institute here Nov. 21-28. The men's work of the Middle District will hold their annual banquet in our church on Oct. 29. Our church joined with the other churches of the town in holding union services on the Sunday evenings during July and August. The board of religious education will hold its leadership conference in the Martinsburg church Dec. 3. Elder C. O. Beery, our former pastor, will officiate at our love feast on Nov. 7.—Mrs. Harry B. Rhodes, Martinsburg, Pa., Oct. 21.

**Meyersdale.**—At the recent meeting of the church council four delegates were chosen to attend the district meeting of Western Pennsylvania, to be held in the Walnut Grove church Oct. 27, 28. A drive is being planned to liquidate the indebtedness on the church property; this will be participated in by all the organizations of the church and Bible school. An effort will be made to have all things in readiness to retire the bonds when they become due in July 1944. The fall revival meeting will begin Nov. 7 with Bro. I. S. Long of Baltimore, Md., as the guest

preacher. Pastor DeWitt L. Miller will assist in the work.—W. A. Shoemaker, Meyersdale, Pa., Oct. 19.

**Philadelphia, Bethany.**—On July 18 we held our closing exercises of the vacation Bible school; the enrollment was seventy-four. Seventeen of our boys and girls attended the junior week at Camp Arcola. Our pastor and wife went with them. Rally day was observed on Oct. 10; there were promotions from various departments of the Sunday school, and certificates were granted. Rev. John Lambert of Crozier Seminary brought an object lesson to the Sunday school and spoke at the morning church service. The dedication service of the teachers was in charge of our pastor. We are looking forward to evangelistic services which will be held Nov. 14-21 by Bro. M. R. Wolfe of Bridgewater, Va. We are now having cottage prayer meetings in conjunction with our regular church prayer service. A group of women meet every Monday afternoon to pray for their sons and daughters in service.—Mrs. M. Mahler, Philadelphia, Pa., Oct. 19.

**Roaring Spring.**—We held our council meeting on Sept. 30 with Bro. A. R. Coffman, our assistant elder, presiding. We had a successful evangelistic meeting which started Oct. 3 and continued for two weeks. Bro. William Zobler was the evangelist. His messages were very inspiring and the meetings were greatly aided by the faithful work of the choir and its director. There were sixteen persons baptized on Oct. 17. We held our love feast on Sunday evening, Oct. 17.—Mrs. Miriam Miller, Roaring Spring, Pa., Oct. 23.

**Rockwood.**—Our church folks are enjoying the Messenger and we now have a one hundred per cent club. We also enjoy the use of Brethren Hymnals, which have been purchased recently. A number of our children attended the union vacation Bible school this summer; several of our members were teachers in the school. A group of young people attended a circuit rally which was held at Brotherton. Our B. Y. P. D. paid \$5 toward a project of Circuit No. Four, new dining room chairs for Camp Harmony. Several juniors of the church attended Camp Harmony. Several members attended the Sunday-school convention which was held in Meyersdale Aug. 26. On Sept. 5 Daisy Belle Berkebile was licensed to the ministry. Her father, Bro. W. F. Berkebile, officiated, acting as a member of the district ministerial board. Since our last report two members have been received by letter and six by baptism.—Lena M. Schrock, Rockwood, Pa., Oct. 19.

**Snake Spring Valley.**—On Aug. 21 fifty people from our congregation went in a school bus to Salix, Pa., and enjoyed church services conducted by Bro. Isaac Wareham. On Aug. 29 Bro. D. I. Pepple of Woodbury delivered our harvest meeting sermon. We met in council on Sept. 27 with Elder Alva Shuss in charge. The yearly election of officers for the church and Sunday school was held. Elder Isaac Wareham was elected elder in charge. A full corps of teachers and officers has been chosen and a consecration service was held on Oct. 10 by Bro. Clarence Rosenberger. Several of our young men have been called into service. They are remembered in prayer at all services. On Oct. 4 Bro. Clarence Rosenberger began an evangelistic meeting; his messages in sermon and in song were inspiring. These meetings prepared us for our love feast on Oct. 17. A golden wedding anniversary was celebrated by Brother and Sister Shannon Dunkle on Oct. 17. One of our members, Sister Elsie Cooper, died on Aug. 25.—Fannie E. Snyder, Everett, Pa., Oct. 21.

**Somerset.**—The Eppley sisters from Markleysburg gave an inspirational program of music at our evening service on July 25. At the close of their program Bro. Charles Blough, president of the district mission board, granted a preacher's license to Sister Maude Shafer. Our parsonage recently received a coat of paint, thanks to the men's work. A number of our boys and girls and several leaders attended Camp Harmony; others enjoyed time spent there during assembly week. Brother and Sister Blough spent two weeks at Juniata College taking a course of study given by Bethany Seminary. During their absence the pulpit was filled by Sister Shafer and Bro. Emil Shober. On the evening of Aug. 22 our pastor exchanged pulpits with Dr. B. F. Bungard of the United Brethren church. Aug. 29 was home-coming day. Bro. T. R. Coffman, a former pastor of our church, brought messages at the morning and evening services. Bro. J. A. Robinson was the speaker at the afternoon service. The offering of \$330 was given to the building fund. On Sept. 5 a representative of the Anti-Saloon League gave a talk. Sept. 26 was rally day; a splendid program was presented by the children. Bro. Blough conducted the installation service for the new officers and teachers. A two weeks' evangelistic service, beginning Sept. 27, was held in the Mt. Joy church by our pastor; during his absence Bro. Charles Blough, pastor of the Mt. Joy church, preached at our morning services. Our annual chicken supper was held on Oct. 13 with the proceeds of \$180 being given to the building fund. Bro. Dennis Walker, one of our oldest members, proved a top-ranking ticket seller. Church officers for the coming year were elected at our council meeting on Oct. 12. Our love feast was held on Oct. 17 with 216 members present.—Mrs. Charles A. Cage, Jr., Somerset, Pa., Oct. 21.

#### South Dakota

**Willow Creek.**—We enjoyed the good work of Bro. Ralph Martin, who was our summer pastor. He organized a B. Y. P. D. and they furnished some very interesting programs on Sunday evenings. On Aug. 15 we held our Sunday-school picnic in a grove near the Loomis residence. Bro. Sylvan Stemen of Edgeley, N.



Dak., spent the day with us. On Aug. 23 Bro. Martin returned to the East to enter school again. On Oct. 3 our elder, Bro. J. Schechter, met with us. He preached two good sermons and presided at our business meeting. The present officers of the church and Sunday school will continue for 1944. Our church treasurer reported all expenses paid and \$57 in the treasury. The ladies' aid has been quilting; they contributed \$20 to the support of Bro. Martin. To date, \$45 has been given for 1943 for the support of the C. P. S. camps.—Lena I. Heagley, Wetonka, S. Dak., Oct. 18.

### Virginia

**Browntown.**—Elder P. I. Garber assisted our pastor, the writer, in a two-week meeting; eight were baptized. A Bible school was held with Effie Wampler helping. Our September business meeting was held just before our love feast. Both meetings were honored with the presence of our elder, Bro. A. J. Fitzwater. The treasurer has reported \$100 in the treasury; \$50 was sent to Elgin and \$25 to the district.—Henry C. Eller, Luray, Va., Oct. 25.

**Hopewell.**—On Sept. 12 Bro. James L. Houff was installed as full-time pastor of our church. Bro. C. E. Eller officiated in the service of installation, after which he gave a challenging message. On the same day a council meeting was held for the purpose of reorganizing. The ladies gave a social on Sept. 16 so that members might get acquainted with the pastor. Our love feast was held on Sept. 26 with Bro. Houff in charge. The ladies met and reorganized in October. The men also met on the same night and planned some repairs for the church, on which they have already started to work.—Mrs. James G. Craven, Hopewell, Va., Oct. 23.

### Washington

**Mt. Hope.**—Our church met in council on Sept. 24 with Elder Clement Bontrager in charge. Officers for the coming year were elected; Bro. Bontrager was retained as elder. Plans were discussed for securing a pastor and holding a series of meetings this fall. Our church met with the Forrest Center group at their place of worship in a joint Sunday-school convention on Sept. 26. The theme for the program was Service; Bro. Bontrager gave a splendid talk. The ladies' aid sewed for the hospital, which has recently completed a new addition. Sister Eliza Miller, a missionary to India, visited our congregation one evening last week and gave an interesting talk.—Mrs. Leona Barnhart, Chewelah, Wash., Oct. 20.

**Tacoma.**—After a potluck dinner and an hour of fellowshiping with one another, we met in council on Oct. 10 with Elder Andrew Holderreed presiding. The election of officers was held. Bro. Holderreed was re-elected elder. We are looking forward to the possibility of having a pastor; until then the pulpit will be

filled by Sister Isa Click, Bro. Francis Eby, and our elder. Three were recently baptized. We are continuing to make some needed improvements on the church. Some of the members have volunteered to do a little cleanup work on the grounds. The young people have assumed the responsibility of painting the bulletin board. They will also be responsible for the opening exercise of the church service on one Sunday of each month. We miss our young men who are in service.—Mrs. Francis Eby, Tacoma, Wash., Oct. 19.

### West Virginia

**Bethlehem, South Fork.**—The attendance and interest in the Sunday-school and preaching services has been increasing during the summer. We enjoyed an all-day meeting on Aug. 22 with a basket lunch at noon. Bro. Carroll Ringgold was the guest speaker at the morning services. The afternoon was spent in community singing. We met in council on Sept. 24 with Elder J. L. Dove in charge. On Oct. 2 we met for special services at the Mt. Carmel church, when Brethren Alfred Shaver of the Mt. Carmel church and Thomas J. Clayton of the Bethlehem church, with their wives, were ordained to the ministry. Brethren C. E. Long, Homer J. Miller and Samuel D. Lindsay, of the ministerial board, had charge of this service.—Mrs. Wilda Clayton, Ft. Seybert, W. Va., Oct. 19.

**Smith's Chapel.**—Our council meeting was held on Aug. 23 with Elder Price Bowman of Troutville, Va., officiating. Sister Garnet Tiller was chosen as pastor for another year and Bro. E. H. Kahle as elder. Our Sunday school was reorganized on Oct. 3. The B. Y. P. D., with the help of the adults, has secured paint for the church. The ladies' aid recently sent a package to the Castañer hospital in Puerto Rico. Our love feast was held on Oct. 16 with thirty-nine members present. A lovely service tray was presented to the church by Brother and Sister Sam Pasley of Harper, W. Va.—Mrs. Harry Harman, Princeton, W. Va., Oct. 21.

**Sunnyside.**—We met in council on Aug. 17 with Elder B. W. Smith in charge. Brethren Ray Showalter and Earl Snader were also present. Bro. Smith was again elected elder with Bro. Showalter as associate elder. Other officers for the year were elected. Bro. Snader served as our summer pastor; he held a two-week revival and as a direct result five united with our church. He conducted a vacation Bible school with two volunteer teachers and two helpers; the average attendance was thirty-four. During the year four were received by letter and two letters were granted. Our Sunday school is progressing nicely. A missionary society has been organized and we are sending a box to each of our church members that is in service. We are working to get a full-time pastor.—Mrs. Beulah Agnew, New Creek, W. Va., Oct. 22.

## Picture Books for the youngest member of the family

**MAKE WAY FOR DUCKLINGS**, Robert McCloskey. This picture book records unforgettably the amusing story of a family of ducklings possessed of a fine disregard for the problems of Boston traffic and the feelings of Boston policemen. Winner of the Caldecott medal 1942. Size 9 x 12 inches. 68 pages. (129) .....\$2.00



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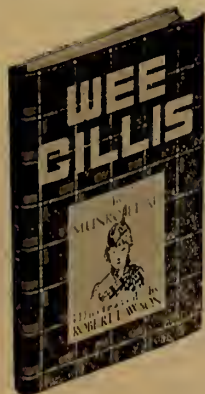
**KARL'S WOODEN HORSE**, Lois Donaldson. Karl receives a wooden horse for Christmas, and in his dreams it takes him on a journey. Bright-colored pictures; simple text for each picture. 6¼ x 8¼ inches. 16 pages. Preschool age (85) \$1.00

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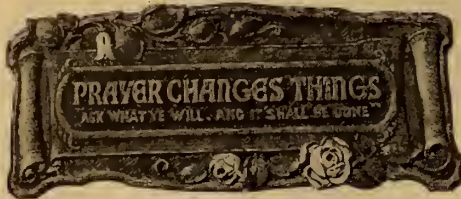
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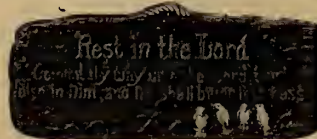
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# GOSPEL MESSENGER

Volume 92

November 27, 1943

Number 48

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### West Dayton Mortgage Burning

Easter 1943 was an especially happy occasion for the West Dayton church. For the first time in twenty-five years the church was free of debt. The burning of the mortgage on this day was the end of a movement that began with the letter and the check for \$200 that Ernie Crumrine gave to the pastor as he was leaving for a C. P. S. camp. They were the incentive needed to start a campaign to raise the money to burn the mortgage at Easter. So thoroughly did the men canvass the membership that \$1,700 above the \$4,000 needed was raised. As the flames consumed the mortgage the congregation sang Praise God From Whom All Blessings Flow. The pastor then led them in a prayer of thanksgiving. Those pictured are, left to right: Jessie Prugh, Orville Groff, Elmer Neff, Christina Lyday, Pastor J. Perry Prather, D. C. Flory, Artie Smith and the choir.





## *Around the World...*

To register a plea in behalf of the starving millions of Europe, Herbert Hoover appeared recently before a Senate Foreign Relations subcommittee for a resolution urging that the allied blockade be relaxed for food shipments to nazi-conquered countries.

Mr. Hoover pointed out that against a minimum calorie requirement of 2,200 a day, Norwegians have only 1,400; Belgians, 1,050; French 1,200; and Poles, 750. The Greeks are getting food shipments under International Red Cross control, and none of the food has been diverted to nazi uses. Similar aid to other countries, Mr. Hoover said, would "pave the way for a warm reception when allied troops march in."

Although President Roosevelt endorses the principle of aiding Europeans, and the United Nations Relief and Rehabilitation Administration has been organized to aid Europeans freed from nazi rule, Mr. Hoover's proposal for action runs counter to American and British policy. The British government has turned down the suggestions that it relax the blockade and send food to occupied Europe.

• • • •

On the slopes of the Judean foothills facing Jerusalem a United States military cemetery was dedicated recently. Three tiers of eight graves each, totaling twenty-four, are filled. Chaplains of Protestant, Catholic and Jewish faith officiated at the ceremonies of dedication.

Dr. Harold Dodds, president of Princeton University, in a recent address before the Council of Churches and Christian Education of Maryland and Delaware, said that an alliance of powers such as planned at the recent Moscow conference would be "a prelude to a world situation in which one group of nations would be continually arrayed against another."

The church of the Latter Day Saints (Mormons) reports through its welfare program the canning of more than 50,000,000 cans of food-stuffs this past season. The plan of group canning projects started originally as the Co-operative Security Corporation to provide work for jobless members during the depression. The members have more than 14,500 acres of land under cultivation by volunteer labor, eighty-nine bishop's storehouses and sixty-five canneries established; 755 livestock projects operating and 314 established manufacturing and processing plants.

A \$400,000 trust fund for needy patients has been established at the University of Pennsylvania by William H. Donner, retired industrialist.

Soldiers being demobilized after the war will be given a course in "transitional psychology" by leading representatives of the Protestant, Catholic and Jewish faiths.

In the first ten months of 1943, a total of 5,521 delinquent children came before the children's division of the domestic relations court in New York City. In the same period of 1942, the number was 4,069 and in 1941, 3,671.

Lord Grey, writing on behalf of the central board of finance of the Church of England, appeals for sponsors for the ordination of candidates to the clergy. He points out that by 1948 the number of the serving clergy will be 3,000 fewer than in 1938.

More than 3,000 officers, nurses and enlisted men with the armed forces stationed in North Africa and the Near East have made pilgrimages to many of the sacred places of the Holy Land. The tours have been made under the guidance of army chaplains.

A church with only fourteen pastors in 250 years is the record of the Old First church of Passaic, N. J., formerly the Reformed Dutch church. The church was ninety years old when the army of General George Washington encamped in the cemetery and the women of the church gave food and clothing to the sick soldiers.

For the first time since Italy entered the war in 1940, citrus fruit growers of Palestine can export their produce to the United Kingdom. This will come as a great relief to the sorely pressed Palestinian Arab and Jewish fruit growers who have not had any sizable markets for their produce for four years and in some cases have had to uproot their groves.

An increasing number of British factories are appointing chaplains to minister to war workers.

Seven municipalities in Pennsylvania recently voted in favor of Sunday movies and one decided to continue the ban on them.

Sunday, April 23, has been named as a "fast day" for Methodists in the United States. The Christian Advocate urges 8,000,000 Methodists to fast for the entire day and to pray for the postwar world.

A high-stooped brownstone house of the "little old New York" era was opened recently in New York City by the Salvation Army to house the wives and mothers of servicemen. Called Hospitality House, it provides accommodations for thirty-five women at fifty cents a night.

A militant campaign whose ultimate purpose is state-wide prohibition has been launched at Atlanta, Ga. Three hundred church and lay leaders from ninety-five counties have organized a new anti-liquor organization, the Georgia Temperance League. It will not affiliate with national prohibition and temperance organizations.

Plans are moving forward for the selection of a successor to the late Rt. Rev. James E. Freeman, bishop of Washington, D. C., with an early meeting of the nominating committee of the Washington diocese of the Protestant Episcopal Church scheduled to make a careful study of data collected on some forty-five clergymen under consideration.

The guest house at Cummington, Mass., a handicraft hostel supported by the Congregational church, has "graduated" thirty-five artists and craftsmen into self-supporting jobs since its founding two years ago. The house accommodates five to six refugee artists at a time. These refugees have been mostly over forty years of age and have come mainly from Germany, Austria and France.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

NOVEMBER 27, 1943

Number 48

## ... Editorial ...

### When Social Service Is Evangelical

THE social service ideal needs to be baptized with the spirit of Ezra and Daniel. Then it will be thoroughly evangelical. Then the social gospel will be a real gospel.

Study the great prayers of confession made by these men, recorded in both cases, as it happens, in the ninth chapter of the books which bear their names. They were not personally guilty of all those sins but see how they identify themselves with their people and take upon themselves the iniquity of their fellows. See how they feel the weight and the shame!

That was the way the faithful remnant of Israel felt in exile, as so graphically pictured in Isaiah, chapters forty to fifty-five. That is, those who had discernment enough to see the true situation felt that way. The prophets of God felt that way. But some chafed and fretted and grew bitter because they had to share the suffering of their guilty countrymen and generally take the worst of it. They were too blind to see their great opportunity, the chance to achieve through vicarious sacrifice the redemption of the whole nation. A few noble souls saw it and preached it and lived it.

There is a lot wrong with this world. The darkness is inky black in spots. In others the light is breaking in but nowhere is life what it ought to be, nor what it could be if the spirit of Ezra and Daniel and Isaiah, not to say the spirit of Christ, possessed us more fully.

It avails little to stand to one side and mildly exhort. We must enter in. We must share the common lot. We must feel that the cause is our cause. We must bare our own backs to the stripes of those we would heal.

There is still much injustice in our social relationships. Could we not change this if we were willing to share a common humiliation with those

who are the victims of it? There is much iniquity in the land, sin in high places and degradation in low places. Might we not change this if we were willing to accept the misunderstandings and persecution and abuse and possible disgrace that belong to the price of such an achievement?

The law of effective service has not changed. It is still vicarious. E. F.

### "And I Will Give You Rest"

THERE is no word so welcome to the physically tired as the invitation to come and rest. Perhaps you remember some hour of exhaustion when you were grateful for a chance just to sit and rest. Or it may be that you recall the end of a long hard day when your own clean bed was your choice of all nice places to be.

However, the most exhausting weariness is not that of the flesh, but of the mind. Tired hands and an aching back can be restored by a good night's rest. Through strenuous exercise the athlete makes his muscles stronger and ever stronger. But not so when the weariness is of the mind. Let one worry and see how his flesh wastes away! Each latest physical state becomes somewhat worse than it was before.

It was not so much to those weary in the flesh, as to those confused and troubled in mind, that the Master extended the invitation to come and rest. It will be remembered that Jesus looked out on the multitudes of his time to think of them as sheep without a true shepherd. As shepherdless sheep they were wearying themselves trying to find the proper pastures. But how like the distressed people of that ancient day are the common people of our own times! They, too, are in many cases as sheep without a shepherd.

It is to the weary of mind of all generations that the Master says, "Come unto me, all ye that labor and are heavy laden and I will give you rest." The rest that he offers promises real satisfaction be-



cause he speaks the words which reassure. The multitude that heard the Sermon on the Mount were impressed that he spoke not as one repeating the words of another but as having authority. When people are confused and distracted, as they surely are in a time of crisis, the first step in realizing rest is a word of reassurance, and especially such as Christ can give.

The words which permanently satisfy, which bring rest to the troubled spirit, must have more than the right inflection. They must make sense in terms of everyday problems and experiences. They must present a philosophy of life which appeals as adequate in man's time of utmost need. It is just here that the message of Christ is so sufficient. In good times men may neglect the teachings of the Nazarene. In times of extremity there is none other to whom they can go. In him men find rest unto their souls.

The rest that fully satisfies restores and strengthens the creative faculties. Perhaps these are the values the Master had in mind in his promise of peace. For the highest level of mental rest is not the vacant mind, but one free from the worry and petty concerns which make it hard to concentrate on the beloved theme or project. The rest Jesus offers leads to creative release where the yoke is easy and the burden light. "Come unto me, . . . and ye shall find rest unto your souls." H. A. B.

### **"As a Man Thinketh"**

ROBIN's conception of the thinker, as caught and immortalized in stone, suggests the importance and dignity of the creature who thinks. For it does make a difference whether men think. The process does something to the man who uses his mind. Contrast man with the creatures who do not think, and men with each other in proportion and manner in which they use their mental powers.

Since man has a thinking mechanism, the how and why of thought and the results attained are all matters worthy of most careful consideration. Indeed, from the ancient philosophers to the modern psychologists there has been a profound interest in the thinking process—in its origin, limits and validity. However, the most of what has been offered to the public has not been in terms of what would help the average man. It has been too obscure and theoretical. So man has been forced to go on thinking, much as he does his eating, with more regard to the practical results than to the comprehension of the processes involved.

But really it does not take too much analysis to discover the more common ways in which the mind puts ideas together. Perhaps the simplest

of all is by association. Thus one thing suggests another, and so on as one zigzags across the field of consciousness. Children use this type of thought connection as they begin to think. So also the rambling talker and the aged person given to reverie. However, one should not get the idea that associational connection is an ineffective way of thinking. The creative thinker makes much use of trial and error association. The master in a field may depend upon an inspired association of ideas to speak in a tremendously effective way.

There are several other common ways of moving from idea to idea. The storyteller makes much use of the time order of events. Here the obvious connection is chronological. The reasoning type of person places ideas in a step-by-step or logical order. Then there are those who depend upon an occasion or a mood, trusting to the stimulus of the occasion to start the thinking process and keep it going. There is also what might be called the psychological thinker. He is the one who chooses thought elements to present in a way so they will have certain desired results in the lives of others. No thinker uses any one type of connection exclusively—unless it be the abnormal mind which is commonly characterized by a ruling obsession, disregard for reality, and inability to respond to reason.

Why we think is likewise an interesting consideration. The most apparent reason is that the impact of the world about us forces men to make some mental response. Beyond the immediate reaction is the long-view response as represented in man's effort to understand the problems and perplexities of life. Then there are those who take delight in thinking to get self-pleasure. Who has not heard children talking to themselves, or to an unseen companion? It is sometimes remarked of older persons that they like to hear themselves talk. They get pleasure from broadcasting what is running through their minds. This is pretty low grade thinking—and yet, where is one to draw the line? Most that is offered by word of mouth has more purpose than to babble for pleasure. It is given to impart to others what seems to be of importance to the one thinking and speaking.

But most of all we are writing this to call attention to the results of thinking. Long ago a wise preacher remarked that as a man thinks in his heart, so is he; for out of the heart are the issues of life. Jesus laid great stress on the inner life. It was the heart attitudes which counted with him. In much the same vein Paul suggests that one should think on those things which are true, honest, just, pure, lovely and of good report.

H. A. B.



## THE CHURCH AND THE RURAL PROBLEM

BY I. W. MOOMAW



On Aug. 1, 1943, the author became the rural life secretary under the General Mission Board. He is to study rural trends, particularly as they affect rural churches, pointing out ways to rehabilitate and strengthen the churches. As a missionary in India he was in charge of the vocational training school at Anklesvar, which had a strong agriculture bias. The British government awarded him the Kaisar-i-Hind medal for the outstanding work he did there. The Gospel Messenger for Nov. 6, page 14, has an article telling about the commission to study South America, of which Bro. Moomaw was a member.

SEVERAL years ago the Chamber of Commerce in a Midwestern town decided to build a more cordial relationship with the farm people of the surrounding country. So they planned a picnic and invited the farmers as guests. For recreation they arranged a tug of war between the Chamber of Commerce and the farmers. While the two teams were being placed, the farmers cunningly tied their end of the rope to a tree. Then the pulling began. The farmers pretended to be working hard, but when the town team was exhausted from pulling against the tree the farmers' leader gave the signal to "heave to" and the Chamber of Commerce came scuffling over to the side of agriculture.

In commenting on this event the local editor observed that a tug of war was the worst form of recreation that could have been chosen. It is an error to envisage rural and urban people as pulling at opposite ends of a rope when, as a matter of fact, their interests are closely interwoven. As we focus our attention on some problems of rural life and the country church it will be well to hold in mind that our city and rural churches are partners in a common cause. The strength of one may become the strength of the other, and the concern of one, the concern of the other.

Probably no other agencies have contributed more to the stability and spiritual quality of our national life than the farm home and the rural church. Pride in honest toil, integrity of family life, temperance, political stability, racial stamina, and a steady faith in God are qualities often associated with rural people. In civic and political affairs, farmers have shown a mellowness of judgment and a measure of maturity all too rare in modern life.

But in recent years the farm home and the country church have been struggling under currents of change which would destroy agencies with less vitality. Such factors as disparity of prices, the rise of farm tenancy, mortgage indebtedness, and

rural-urban migration greatly hinder these two agencies in their ongoing contribution to our national life. Thoughtful people now speak of this as the rural problem. What is the rural problem?

No complete statement is possible here but several observations may be of help. During the years from 1909 to 1914 prices for farm products remained relatively stable and in a fairly equitable relationship to the prices paid for manufactured goods. Those years are still regarded as the base period for any attempts to balance farm and urban prices. Then came the first World War and all prices advanced. Following the war, farm prices began to decline first. The agricultural depression really started about 1921. By the year 1932 farm prices stood at only 52 per cent of their 1914 level while those of manufactured goods were 10 per cent higher than in 1914. First farmers lost the value of their crops; then many began to lose their land and homes.

Farm people have usually been extremely generous in dealing with their city brethren. Urban efforts to raise the level of living through larger profits and higher money wages have often placed agriculture in a disadvantageous position. Perhaps fortunately for all, such alternatives as frequent change of styles and models and strikes are not appropriate to agriculture. During both war and peace, in prosperity and depression, during strikes or shutdowns, agriculture has maintained a steady flow of the same wheat, milk, eggs, meat, fiber and other products into urban centers. We can scarcely imagine what conditions would have been like in the last depression if farmers had stopped operating because they had to sell their goods for less than it cost to produce them. During much of the time between 1921 and 1938 many farmers produced their products and delivered them to market for less than cost. Only when forced to do so in an effort to save their homes did farm people raise a serious voice in favor of a more equitable rural-urban price relationship.

This loss of parity has been a strong contributing factor in the increase of mortgage indebtedness. Such indebtedness increased from \$3,300,000,000 in 1910 to \$9,500,000,000 in 1931. There was a decrease to \$8,250,000,090 in 1940, but a rather large part of the decrease came about through mortgage foreclosures. In some states of the corn belt, mortgage indebtedness represented up to 66 per cent of the value for farms operated by the owners. In one Indiana county for which we have records covering a sampling of 100 farms, there was an increase of mortgage indebtedness of nearly 115 per cent during the years from 1926 to 1936. This sug-



### *In Prospect...*

**The Rural Family and  
the Future of the Church  
Some Assets of the Rural Church  
Social and Occupational  
Adjustment of Rural Youth  
Helping Men Own Farms  
The Church and the  
Rural Community**

gests an unhealthy trend, especially when it occurs in areas where farmers were homesteading only two or three generations ago. We do not mean to overemphasize the farmers' loss of equity in land, and I recognize that there are some reasons for it other than disparity of prices. But at the same time its importance to those working for the security of the farm family and the strength of the rural church is clear.

In 1880, 25 per cent of all farm operators were tenants. This would be regarded as a more or less normal amount of tenancy, including mostly young people who were on their way up to farm ownership. Since then it became harder and harder for young people to pay for farms and for those who already owned farms to hold them. Following the year 1925 approximately 40,000 new tenant families were produced annually, more than our entire church membership added to tenancy each year. Young people who would otherwise have bought farms had to remain on as tenants because they could not move up to ownership. Many owners saw their hard-won equities shrink under low prices and all too many were pushed back into tenancy by mortgage foreclosures. By 1936 42 per cent of all farm operators were tenants. The 1940 census showed 39 per cent of tenancy, but the decrease is due more to a difference of classification of certain groups than to any real improvement.

In agricultural parlance the steps by which young people may rise from the position of wage earners through tenancy and on to owner-operatorship are referred to as the "agricultural ladder." In more recent years, however, owing to unfavorable prices speculative values placed on land and other reasons, the agricultural ladder has tended to operate in reverse. Young people have too often found the different rungs acting as bars to hold them at a lower tenure status from which it has become hard to escape.

|             |
|-------------|
| Owner       |
| Tenant      |
| Wage Earner |

There were, of course, other factors contributing to indebtedness and tenancy besides the loss of parity. Overinvestment during boom years, installment buying, and a too rapid shift to commercialized farming were also factors in some cases. Experience now clearly shows that farmers who held more closely to a maintenance type of farming weathered the depression more successfully than those who shifted too far toward specialized or commercial farming. We do emphasize the loss of parity, however, because of its leading importance and because it is so often omitted from discussions of the rural problem and the church.

Again, those who rent farms move more frequently than do owner-operators. At the time of the 1935 census 34.2 of all tenants had been on the present farms less than one year. According to the census findings, tenants move about six times as often as do owners. It becomes extremely difficult to build a stable community or a church with so many of the people in a system which makes it seem necessary for them to move every year or two.

In one careful study it was found that 71 per cent of all owner-operators were church members while but 58 per cent of tenants were members.

In 1880 70 per cent of our population was rural and 52 per cent of all adult workers were engaged in agriculture. Then followed the growth of cities and the mechanization of farming. In 1940 only 46 per cent of the population was rural and 20 per cent of adult workers were farming. Today it is estimated that 17 per cent of adult workers are in agriculture, but our farms are producing more than at any other time in history.

This change has released many whole families and an especially large number of young people. Where two or more farms were merged entire families would be released. In other cases, because of mechanization, the same farm would be operated by fewer hands with the result that wage families were released and children too as they matured. Finding no place to locate in the country they moved on to cities where they could get jobs. Many young people entered college. A considerable number would have remained on the land or returned to it if openings had been available. In northwestern Ohio where mechanization took place more rapidly than in some other areas, we found in 1939 that thirty-two families had applied for a good farm which was known to be for rent. This is, of course, an exceptional case, but it suggests that many who left the land would have remained if there had been a door open to them.

It is officially estimated that during the period from 1920 to 1929 40 per cent of all recruits into in-



dustry and the professions came from rural areas. This army of young people, reared to maturity and ready trained, cost the rural communities of our country approximately \$14,000,000,000. Recently, in conversation with the pastor in one of our large city churches, we were impressed by the number of members who had migrated there from farms. There were some mechanics and businessmen. Those who had received training were in teaching and other professions. The loss of so many people is deeply felt in the churches from which they have gone. But we would like to think of those who have entered urban life as now representing there some of the finer traditions of the church in regard to stable family life, clean living, political stability, and a steadfast faith in God. As far as this is true, we perhaps need not count it all loss that rural churches have been asked to make such a costly contribution to the development of urban life.

It is sometimes said that the cities have been drawing off the cream of the rural population. That is hardly correct. Some who have gone there have made satisfactory records and probably do not regret their choice. Others have met serious disillusionment and today they would be glad to return to the land if a way should open. Those who have remained in the country and have been able to carry on during the difficult years of re-

adjustment probably represent, in general, the very best of human stock. With the present trend of events it is reasonable to expect that an increasing number of our best young people, despite difficulties, will go on choosing rural life at its best as their rightful heritage.

According to results taken from the U. S. Census of Religious Bodies for the state of Indiana, our church suffered less during the years 1926 to 1936 than any of the ten other denominations studied. However, we cannot find comfort in losses which happen to be less severe than those of some other groups. Our church is not an amateur in the field of rural life. Standing at the head of over 200 years of experience we have deep and sympathetic concerns, not only toward improving our position but toward making a worthy contribution toward conserving rural spiritual and cultural values in national life. Certain channels of procedure remain open to us and we shall try to consider a few of them in several subsequent statements.

*North Manchester, Ind.*

### **"Lead Us Not Into Temptation, But Deliver Us From Evil"**

BY CHARLES E. ZUNKEL

THE noblest Christians through the ages have been those who have known best how to pray, "Lead us not into temptation, but deliver us from evil." If we wish our lives to be strong, we, too, must learn how to pray that prayer.

Temptation is one of man's greatest problems, if not the greatest. We experience it because it is the method of making sin attractive. No one would follow willingly in the paths of sin, if he saw only the stark reality and ugliness of sin. To illustrate, let us consider a few. The appeal to drink alcoholic liquors is not made by the realization of a broken life, a broken home, or debauchery which robs men of all that is decent and fine and worth while. Rather, the appeal is made by the desire to be a good sport, to drink for friendship's sake, or to escape some situation in life which is hard or ugly. Gambling is not begun because of the appeal of the injustices wrought upon innocent wives and children, the hazards of the way of the gambler, the curse and the blight of life that comes to him. Rather, there is the appeal of easy money, the thrill of matching his wits against another with so much at stake. Dancing is not made appealing by the visions of youths with lost virtue, the birth of children out of wedlock, the broken homes and the broken health attendant thereto. Rather, there is the appeal of rhythm, the embrace of the opposite sex, the soft lights, and the apparent gaiety.

### **The Heritage of America**

BY HELEN HOAK EIKENBERRY

What is America's heritage?

A brave parade of rugged pioneers,  
Clearing the wilderness, pushing frontiers,  
Living democracy in a new age!  
God-inspired freedom—our heritage!

What is America's heritage?

The noble lives of our immortal great!  
Washington, Lincoln, preserving the state!  
Spirit of unity in a new age!  
Ideal of brotherhood—our heritage!

What is America's heritage?

A haven for oppressed of all the earth.  
Simple the measure for greatness—true worth!  
Tyranny banished in this, a new age!  
Justice, equality—our heritage!

What is America's heritage?

The fertile acres spread on ev'ry hand,  
Forests, and rivers to water the land.  
Ore, and great oil wealth for many an age.  
God made this perfect land our heritage!

America's heritage! Cherish it long!

Record it in story, preserve it in song!

Inscribe on men's hearts that we truly are great

While yet we have God as the Ruler of State!

*Sterling, Ill.*



However, we should not fail to see that the same temptation which may make one a sinner, may, if properly used, make him or her a saint. Saint-hood comes because life has grown morally and spiritually strong in the face of its temptations. But the crux of the matter lies in what we do with temptation. Consider the fact that the appeal of wealth made both a St. Francis and the greediest miser who ever lived. The same community which produces a fine stalwart young man, a leader of youth and a blessing to the kingdom of God, also produces the gangster who sits behind prison bars for life or who goes to the electric chair. The same nation which gave us Albert Schweitzer, the medical missionary to Africa, also gave us Hitler. One blesses humanity with his life of sacrificial devotion, while the other stands as the enemy to the finest hopes and ideals of humanity.

Then the question naturally comes, Does God lead us into temptation? My answer is an unequivocal "No!" But God does permit temptation to be. He made a world with that possibility in it. Giving man the freedom of choice, the freedom of will, he gave man the right to fall victim to temptations which may ruin him. But the same right also carries with it the possibility of being a true child, a saint.

Someone will ask, "Why, then, should we pray, 'Lead us not into temptation,' if God does not so lead us?" This is one of those seeming paradoxes that we so often find in our thinking and life. I believe the answer is very simply that this prayer is the outcry of the pure soul who realizes the dangers which beset him. In the presence of temptations which may lead to sin, the pure soul revolts and cries for deliverance. Remember that Jesus in Gethsemane prayed, "Father, save me from this hour; but for this cause came I unto this hour."

The practical meaning of the prayer may be summarized in several suggestions: (1) All of us should cultivate an attitude which revolts at the ugliness of sin. We should desire intensely to be victorious over temptation. (2) Since in our world temptations will inevitably come, we should co-operate with God by avoiding those places and those associations which unnecessarily lead us into temptation. The individual who daringly courts temptation is not a hero but a fool. Recall the saying, "Fools rush in where angels fear to tread." (3) Since life is hopelessly bound up in social relationships, we should so live that we may not be the cause of bringing someone else into temptations which he is unable to overcome. God does not lead men into temptation, but we may. If I, as an employer, pay such wages that my employee is

## Heartfelt Thanks

BY SADIE MATHERS MILLER

Our Father, we thank thee for life and love,  
For peace that falls from heaven above,  
For thy light that shines upon our way,  
That turns night's darkness into day;  
For songs of birds that fill the dawn,  
For men of worth with soul and brawn,  
For days of June that come and go,  
For woods and hills where waters flow,  
For those whose influence has shed  
A holy peace where pain is spread,  
For musical symphonies that roll  
Above life's din, and lift the soul  
To heavenly heights unknown before,  
Lighting the path to heaven's door.  
Father, we thank thee, great and small,  
For thy robe of love that lies over all.

*Los Angeles, Calif.*

subjected to dire need and want, I may be responsible for the fact that that employee may seek to supplement the inadequate wages by some method that is wholly sinful. Girls, underpaid, have often been tempted to supplement the wages by being "women of the street." On the other hand, if I by wrong racial attitudes subject my black brethren to unfair temptations, may I not be adjudged guilty for the race riots which may break out? Go through life's relationships and pick out those places in which you may be responsible for some other's temptations which lead to sin. This is a prayer with social implications. It does not say, "Lead me," but rather, "Lead us."

One more word may well be said. If we want to be victorious in the hour of trial, let us learn two things: (1) how to pray for help in the moment of temptation; (2) how to substitute something noble for something low and vulgar. All of us live in a world in such social relationships that we are constantly subjected to foul thinking, foul talking and vicious practices. One sometimes feels he has been drenched in filth, because of the constant chatter of his working companions. When the temptation to wrong thinking comes, substitute a noble train of thoughts in its place. This is both sound morals and sound psychology. In fact, a Christian is one whose mind and interests and life are fixed upon and centered in Jesus Christ. Frank Laubach, in his book, *You Are My Friends*, suggests trying through each waking moment of the day to think of Christ. There will be lapses, but every gain is to the good. Sin cannot dwell in his presence. One whose mind and heart are centered in Christ has no place for sinful thought life. Clean, noble thought life is the secret of strong, devout living. The lapses that suddenly appear in the lives of men and women of middle age do not



come as suddenly as they appear to come. They are the product of thought life which has long been impure and unholy.

To those of us who would live victoriously in our Christian experience, there comes the imperative to pray with all the earnestness of which we are capable, "Lead us not into temptation, and in the hour of trial, deliver us from the evil one."

Lima, Ohio.

### Victory in Service

BY ELGIN S. MOYER

"We are more than conquerors through him that loved us" (Rom. 8: 27).

THESE are days when our minds and hearts are centered upon victory. There is no one who has a surer claim on victory than the Christian. The Christian life is essentially a life of victory, a victory that cannot be lost. In Christ we can live above reverses. We are more than conquerors.

I wish to mention five factors that are essential if we wish to attain victory, and, at the same time, are distinctive marks or fruits of victorious living: (1) knowing the mind of God for us; (2) submitting ourselves to him, doing his will, and pleasing him; (3) making all our life adjustments patiently, lovingly, obediently, humbly, submissively, and willingly; (4) having his peace in our hearts, possessing a consciousness of oneness with him; (5) living fully under the guidance and blessing of the Holy Spirit. In this fifth factor lies the whole secret of a successful victorious life in Christ.

Now may I suggest five rich blessings that will attend the life of victory in Christ through the Holy Spirit. (1) For the Christian there need be no *drudgery in service*. The Holy Spirit in our lives makes hard work joyous. Work is drudgery when we do not like it, or are tired of it. We may get tired in our work for him, but we need never tire of it. We can find positive joy in work for Christ. (2) There need be no *draining of power*. He keeps the supply up for us. In him the inflow will be greater than the onflow. Then there will be a constant overflow. Paul says, "My God shall supply all your need according to his riches in glory by Christ Jesus." There need be no draining of power or life for the minister or the missionary, no matter how much is given out. The source never fails. (3) There need be no *dryness of spirit*. There will be no running dry when the life is in vital touch with the living source. The live branch thrives and bears fruit as long as it abides in the vine. Only detached branches or detached Christians dry up. When we well up we cannot dry up. (4) There need be no *depression of soul*. There is no place whatever for depression in the Christian life. Depression, worry, and discouragement

are the work of the devil. Paul says, "In nothing be anxious." The psalmist says, "Fret not thyself." Instead of depression there should be elevation of soul at all times. (5) There need be no *defeatism* in the Christian's experience. Our plans may not carry, but his do. He knows best. Remember that "all things work together for good to them that love God." All we need to do is to keep in the center of his will; then there will be renewal of grace for every need. Then there will be victory and power for service.

Oak Park, Ill.

### Not Force—But Agreement

BY C. C. BEERY

THREE brothers who were farming in partnership once decided to plant a field to wheat. Without consulting together, each brother early in the morning began in his own way. One plowed north and south. One plowed east and west. And the third, thinking the field should be harrowed, did all he could to hinder the first two. When evening came the field was uncultivated, the wheat unplanted, and the brotherhood of the brothers was broken. They could not plant wheat by doing each as he thought best. Nor can a church work thus. A house divided against itself will not stand.

What then, shall be done with a man who wants to become a Christian, but doesn't want to practice the ordinances of the Church of the Brethren? What shall be done with a brother who conscientiously sells beer to promote temperance or with a sister who would conscientiously set up a caste system and "put the colored people in their place" to promote good race relations? Especially when each of these would be going contrary to the voice of the church as expressed in Conference and congregational decisions?

At bottom, the Church of the Brethren is based upon agreement. Out of a considerable group in Schwarzenau in 1708, only eight agreed. The others were granted the rights of their conscience; they were treated with a spirit of Christian kindness and goodwill. But they did not become a part of the church.

In 1790 on the Schuylkill the Brethren conference dealt with a member of the church whose conscience differed from the agreement of the church. The spirit of the church as expressed in 1708 was continued. They did not violate his conscience. They did not even call him unchristian. They did say, "But if there should be someone among us that had such a conscience . . . such a one would not be of us." He had his freedom of conscience; he had his full and complete liberty. But he was no longer one of *them*.



Perhaps the Brethren in years past builded wiser than they knew (or did they know?) when they asked each member each year whether he was "still in the faith of the gospel," whether he was "in peace and *unity* with the church," and whether he would "still labor *with* the Brethren . . ."

That gives each member the freedom to express his own conscience. That gives each member the right to choose whether he will continue to work *with* the brotherhood. But that is a long way from the chaos of everyone doing as he pleases! That is not force—it is agreement.

*Parsons, Kansas.*

## Second Level Religion

BY JOHN C. ELLER

WHAT a strange suggestion from the Apostle Paul when he says in 1 Thess. 5:17 to "pray without ceasing." On first thought the idea of never ceasing to pray seems an impossibility. How can one pray while driving a car, digging coal, working in the office, or washing dishes? This is a question which has troubled many people, and especially the youth.

The truth of the matter is that much of our teaching in the past has been misleading. We have placed the emphasis on the posture of the body, the time of the day, the place for this necessary part of our life as Christian, and those who should do the praying. As a result, prayer is a privilege for the few, and the duty of those who lead public worship and something to be engaged in in a stiff or formal manner. But I would have you look at our text and its setting. The Apostle Paul was writing to the church, or to the ordinary church members at Thessalonica. He was not writing to the preachers and deacons alone. Notice that he urged the church to "pray without ceasing."

How can we pray without ceasing? To answer this question we must understand what the apostle had in mind. He knew that there are two mental levels upon which we live. The first is the level of thinking, discussing, seeing, calculating, and meeting the demands of our external affairs. Secondly, he knew that deep within, behind the scenes, on a profounder level, we may also be in prayer and adoration; through song and worship one may have a receptiveness to divine breathings.

The first level is without a doubt very necessary and important. This is the level upon which we do our work and go about our daily tasks. In no way should these be neglected. Indeed we should cultivate the proper mental habits with all diligence and sincerity.

But it is the second level to which we should now direct our thinking. On this level we go

about our daily work as usual, but deep down within and behind the scenes, we secretly turn to God in prayer, in praise and thanksgiving, submitting our lives in all humility to his will. As we walk and talk and laugh with our friends we are happy and overjoyed with Jesus as a close companion and guide. As Thomas Kelly so ably put it, "We cease trying to make ourselves the dictator and God the listener and become the joyful listeners to him, the Master who does all things well."

In days like these our cares and worries are ever increasing. We are anxious about our work, the future, and loved ones far away. Surely we need this inner strength and power which is beyond our own. We need to make the admonition, "Pray without ceasing," a part of our lives. If we put this teaching of Paul into practice we will find our burdens lightened; our worries will be dispelled and our bodies relaxed; and there will be a deep feeling of satisfaction and happiness within.

*O Father in heaven, we pray for that peace of mind which comes when we submit our wills unto thee. We are thy children, but we are so selfish. In our prayer life we plead for the things we want instead of asking that thy will may be done. Forgive us, O Father, for our stubbornness and our childishness. May we truly become thy obedient followers. Help us to worship and praise thee at all times. In the spirit of the Christ we pray. Amen.*

*Crab Orchard, W. Va.*

## Two Views of God

BY O. E. GIBSON

RECENTLY a young man on crutches came into the store in which I work. His hands and head shook violently. He stammered badly. As he left, his weaker leg jerking violently, a bystander remarked to me, "What a pity! To think that the churches should be teaching that there is a God who loves everyone!"

A week later this apparently forsaken young man came into the store again. This time I had a chance to talk to him. His intelligent, happy face gave me courage to inquire of his condition. When fourteen years of age he had severely injured his back pole vaulting. He is now married, is holding a good job, and is truly living a victorious life.

But I wanted to know his thoughts about God, and told him what the observer the week before had said. With his face still lighted up he stammered, "I could give many answers to that. For one thing I believe I am a better man because this happened. Furthermore, we do not always understand the ways of God."

*Westmont, Ill.*



## DEBORAH CARLTON'S THANKSGIVING

BY ELIZABETH R. BLOUGH

Deborah frowned when she heard the doorbell. Who could be calling at this time on wash day? She threw her apron aside. Through the net on the glass door she could see the shadowy outline of a woman with a smart hat. She flung open the door impatiently and there stood Ellan, her dearest friend. She was saying, "Deborah, I need you so since mother died; if she could only come back once, so I could tell her the things I wanted to say."

Deborah drew her in and shut the door, then held her closely as she said, "They never come back, the dead. You are here for Thanksgiving Day and I do need you terribly. I haven't even ordered a turkey. Look at this room!"

They sat down, and Ellan said, "You think I ran away because I could not endure the loneliness another minute. I come to you and you need me; right now let us combine our resources. I need your family and your home; you need me to take charge of your kitchen and your dinner. I need not remind you that all I have is money."

For a minute, Deborah was stunned; then she rallied. "Well, why not? I have no words to tell you how grateful I am for your help. You are so welcome in my family, I shall lay aside my pride and accept your kind offer to provide for us." She looked at Ellan's well-cut, well-made dress, her shining hair, her well-cared-for hands and neat shoes. She breathed a sigh. "Ellan, you are beautiful."

Life and death had drained some of the thrill and the glory of rhythm from her soul but Ellan was grateful for praise. She said, "Thank you so much." Harold, nine years old, was beside her. "We are going up town, Harold and I, to order the turkey." They went at once. Ellan looked at the turkeys first; then she generously bought other supplies. As she paid she said, "Can you deliver very soon to the Steven Carltons?"

"Yes, yes, indeed, madam."

"Thanks. Harold may take the candy; I'll carry the roast with me."

That afternoon Ellan talked of her mother's illness and death, about the delightful, sheltered, affectionate home life and the ones who had made it so. "We were happy."

"I do sympathize with you, but I am so relieved and grateful for your coming. Sometimes I ask myself how my mother managed. There were four of us, but I never saw her look the way I feel. I must tell you how it is with me. I cannot get through with my work, I don't read, I don't go to church, and I don't see friends. I just get through from day to day about one half of what I ought to do; I am so tired when night comes that I could cry." They went into the kitchen to prepare dinner. Ellan put the pork roast in the oven and Deborah pared potatoes. Ellan did the difficult part of planning and cooking the dinner.

"But, Deborah, what of Steven? He is kind and he cares."

"Yes, but he goes to his office. He hardly realizes that little children are helpless things that must be cared for. They cost so much since living is high."

"They help me to forget. I want them while I am here." So Harold and Mary were underfoot all of the

time, fondly imagining they were helping Aunt Ellan. Steven came home that evening with his usual question, "Is everything all right? Say! What smells so good?"

"A pork roast. Ellan is here for Thanksgiving. Will you set the table in the dining room?"

Ellan had been telling stories. Now Mary asked her to please tell about "I say unto thee arise."

"Oh, yes. Jesus said unto her as he took the little girl's hand, 'I say unto thee, arise,' and she arose and walked." Over and over Ellan repeated the story as she mashed potatoes and made gravy. This dinner was different from many of their dinners. Ellan and the children talked incessantly. Steven interrupted to say, "Here's a second helping all around; let me have your plates."

Deborah cleared off the table and washed the dishes. Ellan went with the children upstairs to bed; they were all tired and sleepy. The next day was a round of pleasure for Ellan; she made cranberry sauce which Deborah pronounced a translucent dream. She let the children crack the English walnuts, and if the kernels were broken what difference did that make? She stirred up a fruit cake, one that could be eaten fresh; she thought of everything. That evening she and Steven were in the library. Deborah passing the door heard Steven's voice, "Don't look at me as if I was a poor sort. I am a drudge! I've got to be. It means the support of my family; I am paying for this home. The one thing I must have is a sum of money regularly."

"But as a commercial artist you were good in your line."

"Yes, but I am not a genius. I've got a faculty for design, which means nothing to my employer. I have an opportunity to go into another company as a de-

## We're Thankful

BY VELTA MYRLE ALLEN

We're thankful, God,  
at Thanksgiving time  
for thy love!  
We're thankful for  
the blessed earth  
and glistening stars above!  
We're thankful for  
the freshening breeze,  
For the fragrance  
wafted from the trees,  
For the breath we breathe  
and the beauty we feel,  
For slumber at night  
and the ship's smooth keel  
O Father,  
we thank thee  
for the faith  
we feel through every day,  
For the constancy  
of thy presence  
and thy mercy with us for aye!  
For food,  
for clothing,  
and all thy love  
We now express our gratitude!

Oakland, Calif.



signer. But I dare not risk it. I get so tired of my job, I'd leave it tonight if it wasn't for Debby. She is the finest and the bravest and goes without everything. She's had the real losses. When I feel I cannot open that office door another time I think of her courage."

Ellan saw in him a man who was carrying a burden greater than his strength, unhappy in his work, honest, intelligent and good. "You deserve better and I believe you will find the work you are fitted for." Deborah heard it all and some of the bitterness was gone as she realized how Steven felt. She had worked with a persistence and a dogged endurance for her family. There were so many things to do with the hours and the dollars for those she loved.

On Thanksgiving morning, they all went to church and enjoyed a blessed service. Deborah took baby Steven, Harold went to sit with his grandfather and Mary was Ellan's shadow. When they came home the rooms gave the impression of a place where happy people lived; wood fires were burning and some late chrysanthemums were blooming in vases. It seemed no time at all until dinner was on the table and they were all in their places.

Grandpa gave thanks for what they were about to receive and asked a special blessing on one recently bereaved. Then Steven carved the largest turkey that had ever graced their table. "It seems there is very little I have to do," said Deborah, "only to tell you how I love having you all together." But she enjoyed using her china and silver once again. Grandma on the right hand of Steven said, "I have never eaten better stuffing." Turning to Ellan she added, "And you made it. You ought to give us the secret."

After the children were in bed, Ellan talked with Steven and Deborah. "I hope, Steven, you will go into that company as a designer. I'll back you and supply necessary funds as a loan which you can repay when you are able. You know I can wait. I want to be one of your family occasionally."

Steven and Deborah were silent at first; then Deborah said humbly, "We have no words with which to thank you, but we'll do our utmost to reciprocate. You have led me to see that hardships, the bitter things, do not matter if at the journey's end one finds faith, trust and love and a home."

"If God gives me health, we can repay the money. We shall always be in your debt for this Thanksgiving Day," said Steven.

*Hatfield, Pa.*

## Divorce

BY REBECCA FOUTZ

In the October 8, 1943, Philadelphia Evening Bulletin there were three articles dealing with divorce. Two were news items; the third a feature article. Their sources were the church, a social agency and the law. Their simultaneous appearance was a striking coincidence of the mounting concern this spiritual, moral and social problem is giving.

The triennial convention of the Episcopal Church was then in session in Cleveland, Ohio. One item reported that day was some of the discussion concerning the liberalizing of their rules governing the remarriage of the divorced. (This did not pass.)

A social worker's address at the Middle Atlantic states regional conference of the Family Welfare Association was reported. It concerned the family and the

social problems that divorce brings. She told how divorce is increasing and how the war has intensified and will greatly intensify the problem because of the many hasty marriages, the disruption of normal life that war brings and the general letdown in morals.

In August divorce applications reached an all-time high in the local prothonotary's office. The chief clerk said they expected a postwar deluge, for World War I was followed by a great increase in divorce. Because of this August record, the third article was a report of interviews with local judges, the Legal Aid Society and a legal representative of the military forces.

There can be little doubt that the motion pictures have been a factor in the changed attitude of society toward divorce. The immorality and the repeated divorces and remarriages of many actors and actresses are such that they shock even the worldly.

Yet uncounted professing Christians not only go to see the performances of such characters but often idolize them. The latter is especially the case with young people and children. Their influence in causing us to lose a sense of the sinfulness of sin is subtle yet real. Monogamous marriage and the unbroken home are fundamental to an enduring Christian society. The alarming part is the way the Christian church is going along with the tide. When the church has no higher standard than the world's, her testimony and witness are not only lost but make null and void God's word on the matter.

But God's laws go on operating. The command, "Thou shalt not commit adultery," and the statement, "Whosoever putteth away his wife and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery" (Luke 16:18) are concluded by the several times repeated declaration that adulterers cannot enter the kingdom of heaven.

There can be no true repenting while such a condition of divorce and remarriage exists, for the adultery exists as long as this condition does.

May we keep a clear testimony in this vital matter. Let us pray for the courage to be true to the Word.

*Philadelphia, Pa.*

## A Thanksgiving Prayer

BY MRS. LULU TERFORD

Our Lord and Saviour Jesus Christ, we praise thee and acknowledge that thou art a God of love. We thank thee for the symbol of love our church has chosen: two clasped hands, the cup and the cross. Before thee, God, we humbly kneel, for on this cup is thy seal. We thank thee for the younger generation that is coming forward and taking up the work of the church. We give thanks for the Gospel Messenger, our Publishing House and Christian colleges.

We thank thee for the open Bible, for the souls that have been saved and for our evangelists. Gratitude is expressed to thee for Christian fellowship and for our social gatherings which provide clean, healthy relaxation for all. We express our thanks for the sacred songs and books.

We thank thee most of all, heavenly Father, for thy supremacy in Christian lives and for the privilege of all to know the things that are freely given to us. Amen.

*Glendale, Calif.*



## Brethren Service

### PRISONERS OF WAR

BY JOHN BARWICK

John Barwick has worked for three years in the War Prisoners camps of England as representative of the Brethren Service Committee in the program of the International Y. M. C. A. The staff of workers in England travels from camp to camp supplying things which the prisoners do not have and helping the men organize the educational program of the camps. He was formerly a resident of York, Pa., and has been a minister in the Church of the Brethren there.

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Many factors have contributed toward the usefulness of the work in these three years. The chief is perhaps the unfailing support of the British Y. M. C. A. Perhaps just as important has been the considerate attitude of the British army authorities. Other welfare bodies, notably the International Red Cross, have been most cooperative and contributed fully towards cordial relations. We have been fortunate in our staff; length of hours and lack of holidays have not entered into their attitude toward the work. Their loyalty and industry have made possible what has been done. The fullest measure of thanks is due to the prisoners and internees who have worked with us so constantly and wholeheartedly—camp leaders, teachers and welfare leaders.

We have been most fortunate in that practically all of the prisoners in England are in labor camps. That means that they are not behind the barbed wire day and night developing a complex that brands them for the rest of their lives. Most of them work on farms and, as a result, are a very healthy lot of men. In one camp of 750 they average less than two men per day on the sick roll. In other camps where the list is higher it is interesting to note that bad weather increases the number of those reporting themselves unfit for work. Many of the internees, however, and practically all of the German prisoners do not work outside their camps. This increases their problem and our responsibility.

#### Elementary Education

Undoubtedly the best thing we have done for the Italian prisoners of war has been the organization and promotion of elementary education. The British authorities were most helpful and considerate in allowing us to choose two men in each camp for training as leaders. These men were brought to a central camp for a short period and taught how to teach, in so far as our limited material and time allowed.

At the end of five months the essential soundness of the system has been amply demonstrated. The leaders we chose and trained have been guiding lights in their respective camps. It would be difficult to exaggerate the usefulness of their work there. With or without any reward they have carried on their classes, promoted entertainments, helped to organize orchestras, athletic events and tournaments, have stimulated interest in art and music and have been generally the cultural heart of the camp. It is a pleasure to recognize their sincere co-operation in this account. Our work would have been only a fraction of what it is without them.

One of the most pathetic, and yet encouraging, incidents occurred in a camp near the south coast. Guiseppe was a private in the Italian army, forty-one years old, but he had never learned to read or write. He had been a youngster in the army in the war of 1914-18 and in the difficult years following the war had had no chance to

attend school. He had worked on his little farm in Calabria and had married one Maria. The need of formal education never bothered them. In the prison camp it took a little persuasion to get Guiseppe to enroll in the classes for the *analfabeti*, as the illiterates are known. The Italian medical officer in the camp was, and is yet, indefatigable in his promotion of the education. He assured Guiseppe that he could read and write his own letters to his own Maria if he attended school.

Much perspiration and pencil moistening marked Guiseppe's laborious progress from the middle of December 1942 to the first of March 1943, but he was ready than to write a postcard home. Prisoners are allowed



The staff of one of our best camps—the camp leader, his deputy and our teachers, all prisoners of war.

twenty-five words in these little messages, a very slender thread but the only connection between them and their home. Eventually Guiseppe's literary effort was pronounced perfect. He carried it for a few days showing it to any and all, and finally it was posted.

To complete the story one should be able to be at that little Calabrian house when the card arrives. Unfortunately, Maria has not learned to read in the meanwhile, but one can imagine the pride with which that card will be displayed, her Guiseppe's own work.

There were over 5,000 like Guiseppe last autumn. Practically all who remain illiterate are those who have no interest in learning to read and write and have refused to take advantage of their opportunities. Fortunately there are only a few hundred of them, but the prisoners are making every effort to inspire them to eliminate traces of illiteracy. We hope to be able to report in three months that we have succeeded in attaining this goal. In our files we have more letters from grateful students than from all other similar sources added together. There has been such genuine interest and wholehearted co-operation on the part of the educated prisoners, the chaplains, the medical officers and the camp authorities that it is a pleasure to recognize publicly their part in this program.

#### Books in Prison Camps

One of our greatest needs, and the most difficult to meet, is the matter of books for the school. We have resorted to every device to supply them—some have been printed, some have been multigraphed or mimeographed, some have even been done by hand. We have finally purchased a printing press and put it in one of the





The camp leader examining a gift parcel

camps; we hope this will help solve this problem. At the moment we need paper for 8,000 schoolbooks, and it is not yet certain that we will be able to get it. Unless one can improvise in this work there is not much hope that he will be able to satisfy the many calls on his ingenuity.

For three years we have been the medium through which used books for prisoners of war and internees must pass. We have kept a staff inspecting these books, removing all marks, and cleaning them generally; at least 100,000 books have gone through our office. The new books have been handled by the International Red Cross and have been sent directly to the prisoners of war. Unfortunately, there is a wide disparity in the number available to them. The German prisoners have twenty or twenty-five books for each prisoner, many of them valuable technical books and in good condition. Italian prisoners do not average one book for ten prisoners, and most of them are cheap as to content and binding. After three months' usage they are completely worn out.

Prisoner medical officers in each camp have had their rather drab lot brightened by the kindness of British scientists through Professor John Baker of Oxford. He has collected pamphlets and books by British scientists, prepared an index of them which has been sent to the prisoners and from which they have chosen what books they would like. Many of the doctors have told me how much this has meant to them. They are, for the most part, well-educated men and deeply appreciative of this gesture on the part of British scholars.

The chaplaincy commission in Geneva requested books on religious subjects for British prisoners of war. A committee to fill this request was formed by the Bishop of Fulham, and the task of receiving and preparing for shipment all used books for this purpose was entrusted to our organization. Some 30,000 books were received. Approximately only half of them were such as could be sent to Germany for these prisoners. They were cleaned, packed and shipped.

The chaplains in the prisoners of war camps reported a great interest in popular religious books among their fellow prisoners. Most of the books which we have sent are some of the best of recent years. They should fill a real want in the camps in general. The generosity and enthusiasm with which the British public answered our appeal were quite impressive. I am constantly reminded of the keen interest the British have in their prisoners in whatever part of the world they may be.

### History Repeats Itself

That history has a habit of repeating itself we have all noted. But when almost the only difference is the nationality of the actors in the drama while all other details are practically identical, one is impressed. Nearly 2,000 years ago Roman foremen needed much patience to show the untutored Britons how to lay the paving blocks which formed the base for the famous Roman roads. Most of us have seen some of these roads, so different from the ordinary English country highway in that they are straight. The Briton hardly seems to have planned his road, turning out for each and every obstacle. The Roman engineers drew a line that leaped over valleys and furrowed through hills, like an arrow to its destination. What a mental change was required of the laboring, captive Britons.

Along a ridge that led to the northwest such a road-building gang toiled and the result of their labor furnished the foundation for a highway, most of which is in use yet today. It is not a wide roadway, but it has been a durable one and over it must have gone Roman legions, then the Teutonic invaders, and eventually the Normans. In the year of grace, 1940, some British engineers stood on that road and decided that that high table land would make an excellent site for a prisoners of war camp.

So it was that lads from sunny Italy, perhaps from the homes that produced the Roman conquerors, marched up this road one day with their packs on their backs, but on their uniforms were the patches which mark the prisoners of war. Now the foreman is a British engineer; the guard officer is from the British army, and the laborers are Romans and their neighbors. The parallel completely missed them for they were untutored lads, and in fact, quite proud to find the remains of a Roman road. That the relative roles in the drama had been reversed neither occurred to them, nor marred the thrill they felt when clumping down those paving blocks, singing songs of their homeland in the south while the British labor officer fumed and threatened just as a Roman officer had almost 2,000 years before.

### Treatment of the Injured

When the history of this war is told one of the most encouraging chapters will be about the treatment of the blind on both sides. In this one respect the animosities of war have been ignored and wholehearted co-operation has been the order of the day on both sides of the battle line. Many bodies have co-operated to achieve this. At

Home at the end of the day





first, the blinded prisoners were scattered throughout the prison camp and no consistent effort was made towards helping them to learn Braille or to help themselves. Then a Y. M. C. A. secretary visiting British prison camps in Germany got the authorities to get these unfortunate men together in one place. Then the German war office generously provided a director expert in educating the blind. That service has continued ever since.

The same thing was going on in England. Braille watches and tables games were prepared, but, best of all, immediate and expert attention saved the sight of sev-



The soup dispensary—used while prisoners lived in tents pending the construction of the modern camp in which they now live.

eral boys. I have watched these men since they were in the hospital, their heads swathed in bandages, through the time when they could observe little more than light and darkness, until today they have all improved greatly.

A few have diseases of the eye which will eventually rob them of their sight. For these we are preparing the materials which will enable them to take care of themselves and be no burden on society. The same service is now being extended to the deaf.

Many of the injured men in this war are victims of extensive burns. We have taken some pains to discover what will gradually help them recover use of their arms and fingers where the skin has been largely destroyed and is so tightly stretched that movement is difficult. One patient is worthy of particular mention. I saw him in a hospital on Christmas Day, 1940. He was practically covered with bandages. Since then approximately 100 operations were required to get the skin covering again on his legs. His back is like a checker board now after two years of extensive and very excellent treatment. That Christmas Day in 1940 I thought he had not the slightest chance of recovery. When I met him a month ago it was not obvious that he had been injured. He is an expert leather worker and in learning this he recovered the use of his arms and fingers and has now taught his fellow patients his craft. This example could be multiplied many times.

#### Visits to Camp

The visitor to the camp receives many requests. When I got to the station I sorted out the contents of my brief case. There was a chisel for the carpenter, a set of opera records for the camp as a whole, a book of German poems for the chaplain, some part of a stethoscope for the one surgeon, another instrument (with a name containing fourteen letters) for the other surgeon, a package of special colored yarn for an injured man working a design in table mats, a package of wax colors for an

artist, violin strings for one of the musicians and some recent magazines for the British officers.

#### Religious Life in Camp

In so far as we can, we have helped in arranging for religious services in every camp. Lack of adequate personnel is a serious handicap in the Italian camps. There are not nearly enough chaplains brought with the prisoners and the local clergy do not often speak Italian, which is quite necessary. The considerable increase in the number of camps this year will merely aggravate this condition. Some of the priests have been our mainstays in the keeping of the educational program going in their camps.

In the German camps we have a chaplain in one camp only. Our Swedish secretary is an ordained minister and has held services in the other camps. He held Lenten services in some camps and officiated at their Easter celebrations. Through the generosity of the Mennonite Central Committee we have provided a special prayer-book and diary combined for each of the German prisoners who have gone through this country. It has been a real factor in keeping alive their devotional life.

The commandant, usually a major or lieutenant colonel in the British army, is more than a mere disciplinarian and executive. According to the army code his interest extends into the personal affairs of his men and consequently of his prisoners. Many of the commandants take this responsibility seriously; the following incident illustrates this clearly.

I met one of the prisoners who had been in a camp under a very considerate commandant. He told me, "Major T was one of the finest gentlemen I ever knew. When I was moved to this camp I wept [and I believe it] because I thought no commandant could be as good as



The most welcome call in camp—dinner!

Major T. I have been here three weeks now and I must say that if Major T was a gentleman my present commandant, Major H, is a father."

Today as I write this account I do not see the slightest chance of our meeting the demands upon us. There simply is not nearly an adequate supply of men and materials. There are not enough hours in the day, or days in the week, for the few of us here to do what we should and would like to do. We represent almost the only civilian contact the prisoners have with the outside world and we cannot average one hour per month with a camp of 500 men. The men we have trained in the camps are carrying on the work and we must be content with the little we can get done. Your support means much to us.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

#### Brotherhood Through Christ

#### Calendar for Sunday, November 28

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Truthfulness at All Times.**—Ex. 20: 16; 23: 1, 7; Matt. 5: 33-37; John 8: 42-45. Golden Text, Wherefore, putting away lying, speak every man truth with his neighbour; for we are members one of another. Eph. 4: 25.

**Christian Workers, H. C. Early—Christian Statesman.**  
**B. Y. P. D., My Neighbor and His Rights.**

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#### Gains for the Kingdom

**One** baptized in the Bear Creek church, Ohio.

**Three** baptized in the Pittsburg church, Ind., Bro. B. M. Rollins, evangelist.

**Three** baptized in the Hartville church, Ohio, Bro. Niels Esbensen, pastor.

**Five** baptized in the Clear Creek church, Ind., Bro. Leo H. Miller, evangelist, Bro. Elmer H. Gilbert, pastor.

**Three** baptized in the Brookville church, Ohio, Bro. George Phillips, evangelist, Bro. Roy B. Teach, pastor.

**Two** baptized and three received by letter at the Morrellville church, Johnstown, Pa., Bro. Glen M. Baird, pastor.

**Five** baptized in the Poplar Grove church, Ohio, Bro. C. Walter Warstler, evangelist, Bro. D. G. Berkebile, pastor.

**Thirteen** baptized and one received on former baptism in the Sipesville church, Pa., Brethren Russell K. Showalter, Ray A. Showalter and Cecil O. Showalter, evangelists.

**Twenty-six** baptized, seven awaiting the rite and eleven reconsecrated in the Waynesboro church, Va., Brother and Sister Harold R. Myers, evangelists, Bro. D. B. Garber, pastor.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Ernest E. Muntzing** of Harrisonburg, Va., Nov. 28—Dec. 12 in the Black Swamp church, Ohio.

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#### Personal Mention

**Bro. B. F. Lightner** of Gettysburg, Pa., writes that his new address is R. 2, Box 112-B, Bartow, Fla.

**Brother and Sister C. C. Mishler**, R. 2, Box 366, Glendale, Ariz., extend a cordial invitation to all Brethren boys in Arizona camps to spend their free time during the holidays in their home. A number of boys did this last year and apparently enjoyed it very much.

**Bro. E. S. Fitz** of Red Cloud, Nebr., sends the Messenger a clipping telling the story of a Bible that had lain hidden in the chimney of an old English manor house for 300 years. It was uncovered during a bombing raid, and is now the prize possession of an American soldier, to whom it was given by English friends as a token of appreciation.

**Elders F. S. Carper**, R. W. Schlosser and James M. Moore, with Elders Norman K. Musser, J. Clyde Weaver and C. C. Sollenberger as alternates will represent Eastern Pennsylvania at the Huntingdon Conference.

**Brother and Sister Isaac J. Lapp** are now nicely located in their new home at Glorieta, N. Mex. They now extend a hearty welcome to all members who may be passing that way. They mention especially our young men and women who are in their country's service and may be stationed at Kirtland Field, Camp Luna and Bruns Hospital in Santa Fe.

**Bro. Ross D. Murphy**, Church of the Brethren representative on the Advisory Council of the American Bible Society, informs us that the council will hold a two-day meeting beginning at 9:30 a. m., Tuesday, Nov. 30, at the Bible House, corner of Park Avenue and 57th St., New York City. We are trusting that Bro. Murphy will favor Messenger readers with some report of this meeting.

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#### Miscellaneous Items

**"We enjoy the Messenger very much, as it keeps us in touch with old friends and acquaintances, and also the activities of the church."**

**Wanted**—a Christian woman to care for a 16-month-old boy and the home of a Brethren couple. Modern home in southern California. Will provide transportation. Write Brethren Service Committee, Elgin, Illinois.

**"The key to the success of the Methodist Publishing House through a century and a half is sales. All it wants, and all it asks, is your orders."** The same holds true for the Brethren and your church-owned Brethren Publishing House.

**Carthage church** of Missouri will celebrate the fiftieth anniversary of its organization on Sunday, Nov. 28. Regular services will be held in the forenoon, a basket dinner at noon, and a program beginning at 2:00 p. m. will be devoted to the anniversary.

**The Annual National Convention** of Evangelists will convene in Indianapolis, Ind., Dec. 26 through Jan. 2, at the First Baptist church. There will be afternoon and evening sessions, all open to the public, with outstanding evangelists and gospel song directors in charge of each service.

**A young pastor** in a western church writes of the helpful services it is possible to have on Sunday evening, as well as on Sunday morning, provided the congregation proves faithful in attendance. He wonders if many of the brotherhood over should not think of how much it helps both the individual and others when there is no "forsaking the assembling of ourselves together."

**Mennonites**, Schwenkfelders, Friends and Brethren in the Philadelphia area will meet in their fourteenth joint conference in the Germantown Church of the Brethren on Saturday, Dec. 4. Bro. Luther Harshbarger of Ambler is the chairman for the day; Bro. B. F. Waltz, pastor of the mother church, Germantown, will welcome the assembly; Bro. A. W. Cordier, chairman of the Brethren Service Committee, will bring the evening address, speaking on What We as Christian People Can Do Today to Make a Better World Tomorrow.



**Wanted**—man to work on dairy farm in Maryland. If a married man, tenant house is furnished; if single, good living conditions are offered with the family. Brethren Service Committee, Elgin, Ill.

"I enjoy the Messenger very much indeed. I am a shut-in—have been bedfast for eighteen years. . . . I find the Gospel Messenger a wonderful source of cheer and inspiration."

"My compliments to the staff for an excellent Gospel Messenger, Oct. 23 issue. I found more clipping material of value for the church program than any for some time. . . . From editorials to end it was good."

"Worship in the Christian Home by Edward Krusen Ziegler . . . contains many helpful suggestions on how to make the practice of family worship more significant." From the November International Journal of Religious Education.

The present limited supply of a large number of materials will make it impossible for the Brethren Publishing House to fill some of your orders. If your orders are returned to you unfilled we do so because of our inability to secure stock under existing circumstances. We know you will appreciate our position and be patient with us.

**Christmas Greetings to Our Friends in the Service of Their Country** is the title of an attractive eight-page bulletin recently mailed to all Brethren folks in their country's service. If you are not certain that we already have the names and addresses of these folks from your church, please send them immediately to the Brethren Service Committee, 22 S. State Street, Elgin, Ill.

Those who are served by the Fellowship of Non-resident Members of the Church of the Brethren have doubtless already received their copies of a new 32-page bulletin in which the program of Bethany Biblical Seminary is described. If you are not certain that we have the names and addresses of all isolated members of your church, kindly send the same as quickly as possible to the Fellowship of Nonresident Members, 22 S. State Street, Elgin, Ill.

The second annual rural life conference of the historic peace churches—Brethren, Friends and Mennonites—will be held at Manchester College on Friday and Saturday, Dec. 3 and 4. There will be able resource leaders present from the three church groups and such outside authorities as Dr. Arthur E. Morgan, former president of the T. V. A. and Rev. James Meyers, industrial secretary of the Federal Council of Churches. Farmers and farm women, rural ministers and teachers and all others concerned about rural life are invited to attend. For information write: I. W. Moomaw, North Manchester, Ind.

"Men's work in the East Fairview congregation of Pennsylvania promoted a God's Acre project. A half acre of potatoes planted on the 30th of last March on the farm of Bro. Clarence Keener was dug, graded and bagged, and ready for market on Aug. 25. A total of \$167 was realized from the project. The men worked and fellowshiped together during the growing season and much credit is due Bro. Keener, whose splendid equipment aided in doing the work quickly and thoroughly. At the completion of the project, a few of the sisters served refreshments and after singing Thine for Service, Lord and praying, the group was challenged to a greater devotion and sacrifice. Bro. Paul Miller is president of our local group." So writes H. A. Merkey, elder of the congregation.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**One Lord—One Faith.** Floyd V. Filson, Westminster, 1943. 256 pages. \$2.00.

This book is an examination of the New Testament documents to discover the nature of the faith and life of the primitive church. The author is professor of New Testament literature and history in the Presbyterian Theological Seminary of Chicago. His thesis is that the primitive church faithfully preserved the essentials of the mind and message of Jesus. He examines the sources and considers their reliability in the light of critical theories, freely criticising and at the same time extracting the values from the different views about New Testament literature.

His method is stimulating for those who are ready to search deeply for a factual grounding for faith. His conclusions are heartening to those who set high value upon the gospel passed on by the early church. The concern of the book with the early church makes it especially pertinent to our Brethren interest. The book is not difficult to read. It is the work of a thoroughgoing and reverent scholar who understands well the message of the New Testament.—E. G. Hoff.

**The Unconquerable.** Charles Tudor Leber. Revell, 1943. 158 pages. \$1.50.

I was eager to read this book written by the successor of Robert E. Speer in the office of Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., to see if the succession of apostolic leadership had been maintained. The reading of the book indicates that the great Speer's mantle has fallen upon worthy shoulders. Dr. Leber stands midway between the pre-1914 evangelical conception of missions turned static and the tendency to reinterpret missions as social ameliorative work.

The subtitle of the book acknowledges the author's consciousness that the world is at war. The occasion of the book was a trip around the world (much of the travel by plane and amid war conditions) to survey missions and world conditions. But it is not a book about the war. There is no artificial optimism in this book, but the author sees genuine hope amid the wreckage. Much evidence is marshalled in very brief space. I select two items: One is that the world church has become a fact within the twentieth century. We are so close to this tremendous achievement that we have not allowed enough for its significance. It has not yet possessed our imaginations. The second fact is that there are one billion illiterates in our world today and ere this century ends in all probability illiteracy will be ended. What will the world church do in a world in which one billion illiterates have been freshly taught to read? "One finds inspiration now as he dreams of what plans and methods new leadership will discover in the new day. Think, by way of example, of what may yet be done in the cause of Christ with radio, airplane, newspaper, drama, music, psychiatry, rural reconstruction, literacy, self-support, leadership training, and most important of all—worship, public and private" (p. 155).

The book is not large. For the minister the amount of usable material here presented is large. For the Christian here is the assurance that the missionary emphasis of our faith still lives.—F. E. Mallott, Chicago, Ill.



## Our Mission Work

### OVER FORTY YEARS' SERVICE

*An Appreciation of Daniel J. Lichty*

BY J. M. BLOUGH

During Bro. Stover's first furlough to America in 1902 the Mt. Morris College missionary society decided to send a representative to India, and Bro. D. J. Lichty, a graduate of that year, was their choice. He sailed with the Stovers and Bro. Jesse Emmert in the fall of that year and landed in Bombay, India, early in December. During these forty-one years that missionary society has supported him on the mission field. This is a most excellent record. This society and the Sunday schools of Middle Pennsylvania, which took up the support of Bro. J. B. Emmert that same year, were the first organizations to underwrite a particular missionary's support—the plan which has been so successfully followed since then by many organizations, churches and individuals and which has led to a large increase in the number of missionaries and in the interest of the church in missions.

I first met Bro. Lichty in Bombay early in December 1903, when our ship pulled into dock one evening long after dark. I left the ship to spend the night with him at a cheap temperance hotel. Thus began an acquaintance which has ripened through the years. Bro. Dan (as we call him) has always seemed like a big brother to me and closer to me than my own brothers who live so far away. He is a missionary who inspires confidence, and so one learns to lean upon him. He has good judgment and so his opinion is much sought after in mission and church circles. He is amiable, positive, straightforward; he wears well and gains influence with the years. He is a very hard worker and never shirks any duty however hard or unpleasant it may be. He is courageous and stands valiantly for the truth. He is strong in body and bears the years well. He is the first man working under our Board to complete forty years of service. He is still full of vigor and well able to carry a missionary's responsibility for years to come, if the Lord will.

Bro. Dan's work has been quite varied, though most of his years have been given to evangelistic work in the great Bhil country of Raj Pipla State and Anklesvar district. His first year was spent in language study at Bul-

sar; then he was transferred to Anklesvar to help Bro. S. N. McCann in the orphanage work. Over 100 boys were located there. During that year plague swept through the orphanage and carried off thirteen of the boys. That was a most trying experience. That fall, 1904, he was married to Sister Nora Arnold, and soon afterwards they moved into Raj Pipla State, where famine relief work had been done and some folks had been baptized. In Vali village some land had been acquired and there some Christians were living; therefore, it was selected as the mission station. At first they were compelled to live in a small thatch-roofed hut until a bamboo house with tile roof was built during 1905. Here they spent their first term, building up the Christian community and starting a small farm colony with grown-up orphan boys. Both these tasks were difficult. Toward the end of the term the bungalow was built.

Their second term was also spent at Vali except for the last year and a half, when they supplied at Dahanu. In 1915 the Vali church, for which he had solicited some funds during their furlough, was built. During this term church membership and evangelistic work increased in the state. While on the second furlough a great sorrow came into his life. He and Sister Lichty were living at Mt. Morris during the virulent influenza epidemic, and his wife succumbed to the disease. In the fall of 1919 he returned to India alone, and was located at Anklesvar for evangelistic work. In 1923 Miss Anna Eby returned to the field and became his wife. For a third time he was sent to Vali, where they lived until 1927, extending the work of the kingdom. His fourth term and the fifth up to the present have been spent in the fruitful evangelistic field of Anklesvar, among its four churches. Twice, for almost two years each time, he served as principal of the vocational training school at Anklesvar, a job he did most creditably though it was not in his line. For a number of years in addition to his regular duties he served as mission builder, looking after the construction and repair of buildings at the various stations. At present he is chairman of the mission, a position he has filled many times through the years.

### What to Pray For

*Week of November 27—December 4*

On Dec. 9, 1939, Paul and Zalma Faw Weaver sailed for Africa. Lassa has been their home most of the time since they are there. Lassa is the most easterly station within our mission territory, being about seventy miles beyond Garkida by wing or 120 miles by the road.

During these four years they have learned the language and they have entered fully into the heavy program of mission work. They are out on one of the far edges of the growing line of Christian churches, where the teaching of Christ's way of life brings salvation to men hidden away in far corners.

By turning again to the August 7 Gospel Messenger, we may read A Lassa Message sent by Bro. Weaver. The story of the work told in that issue of the church paper will give us many items for which to pray. They are all vital. He ends his message with these words: "Remembering the need of the entire world may we seek the vision and the strength to do his will so that Jesus Christ may soon rule in his boundless brotherhood of love." Let us all pray to this end.



**A Mohammedan Mosque**

This mosque built in the simplest style bears testimony to the fact that Mohammedanism was planted across the length and breadth of Northern Africa. The very first letters from our first missionaries to Nigeria brought word about the strongholds of Mohammedanism all about them. Islam still is strong, but Christianity has come with its message of faith, hope and love and many changes are taking place in the name of Jesus Christ.



This shows the confidence which his fellow workers have in him.

In church work he has always taken a leading part. Many times he has served as moderator of district meeting and chairman of elders' meeting. At present he is serving as the chairman of the elders' commission which visits the churches of the district, assists them in difficult matters, and takes care of ordinations, and all such matters which require the presence and assistance of elders. He has served as presiding elder of more churches than any other person on the field. One year he served as elder of six churches, and in 1943 he is elder of three. The churches appreciate his ministrations, for he is a good manager and a stalwart in settling church troubles and directing their affairs. He and his wife are tireless evangelists among the churches in the villages of their field.

Bro. Dan has experienced both sorrow and suffering, and he has borne them both with becoming Christian fortitude. The spirit of the martyr missionary is in him and nothing can move him from his noble purpose of being a true missionary. During the missionary conference of 1932 his present wife was severely burned by the explosion of a petrol lamp, and for days she lingered between life and death. His faith and courage never wavered. God is good; his wife was spared, and together they are traveling toward the setting sun bringing life and joy to many hearts along the way. God bless them and keep them forever.

*Bulsar, India.*

### In Desperation\*

There had been no question in Anna's mind, only indignation. If the German people had so lost their wits as to drive the Jews from their borders, she had no choice but to go with her husband. In vain did the authorities point out that it would be the part of wisdom to divorce him. They told her she would not want for a suitable position. She scorned them.

In Belgium there was no trouble about a position for Mr. S. He was a good workman. They settled down with a sense of security that was, alas, short-lived. Belgium was invaded. Mr. S. was thrown into a concentration camp. Anna found a job at such pitifully small wages that it was impossible for her to buy the necessities of life. At the camp, Mr. S. became so ill that he was released and sent home, weak and undernourished, requiring special medicines and foods. Anna did not earn enough to pay for them, and besides, when she had finished her day's work, there was practically nothing left in the market.

Finally she obtained some vitamins for her husband through the worker at the Y. W. C. A. That helped for a while. But everyone was afraid to give Anna work, and things became worse and worse. One day when she came for the vitamins, she broke down and cried. "I'm going to divorce my husband as they say I must, and return to Germany," she said.

"Don't you love your husband any more?" asked the worker.

"Oh, indeed!" cried Anna. "But I can no longer take care of him. He would be better off dead than this way. And I myself cannot stand any more. I am at the end of my strength. I am too hungry."

"If I give you each a ration of good soup each day, will you still divorce your husband and return to Germany?"

"Never, never!" cried Anna, her eyes aglow. Then

burying her face in her hands, she added, "I am so ashamed. For see, God is good to us after all."

We Christians of America, who still have so much, must help to share the burden of such as Anna. Give through the relief funds of your own church.

\*This release was prepared by the Committee for Foreign Relief Appeals in the Churches, New York City.—Ed.

## Monthly Financial Report

During the month of October contributions for the Conference Budget and all general Boards and agencies in the Budget totalled \$18,106.85 and the total received for the year beginning March 1, 1943, was \$160,188.02. Contributions for the Brethren Service totalled \$31,123.45 for the month and the total received for the year was \$194,730.48, detail as follows:

|                                      | Receipts for<br>October | Total receipts<br>since 3-1-43 |
|--------------------------------------|-------------------------|--------------------------------|
| World-wide Missions .....            | \$ 2,707.74             | \$ 23,025.94                   |
| Women's Work Project .....           | 1,583.72                | 7,136.38                       |
| Home Missions .....                  | 164.46                  | 1,229.49                       |
| Foreign Missions .....               | 847.83                  | 5,423.83                       |
| Junior League Project .....          | 197.46                  | 1,061.09                       |
| Intermediate Project .....           | 24.40                   | 168.59                         |
| India Mission .....                  | 110.26                  | 1,681.50                       |
| India Native Worker .....            | 31.00                   | 43.00                          |
| India Boarding School .....          |                         | 127.57                         |
| India Share Plan .....               | 236.25                  | 1,261.95                       |
| India Missionary Supports .....      | 2,272.39                | 14,622.43                      |
| China Mission .....                  | 217.03                  | 1,589.23                       |
| China Native Worker .....            |                         | 100.00                         |
| China Girls' School .....            |                         | 5.66                           |
| China Share Plan .....               | 25.00                   | 195.84                         |
| China Missionary Supports .....      | 1,156.00                | 9,434.48                       |
| South China Mission .....            |                         | 145.00                         |
| Minerva Metzger Memorial .....       |                         | 25.00                          |
| Africa Missionary Supports .....     | 1,202.00                | 7,032.40                       |
| Africa Mission .....                 | 447.12                  | 1,965.62                       |
| Africa Share Plan .....              | 75.00                   | 441.25                         |
| Africa Leper .....                   | 84.03                   | 314.86                         |
| Conference Budget Undesignated ....  | 4,474.86                | 74,268.13                      |
| Conference Budget Designated for—    |                         |                                |
| Bethany Biblical Seminary (at Elgin) | 457.54                  | 1,102.93                       |
| Bethany Biblical Seminary            |                         |                                |
| (at Chicago) .....                   | 173.26                  | 428.30                         |
| Board of Christian Education .....   | 271.43                  | 3,266.02                       |
| General Education Board .....        | 40.38                   | 283.02                         |
| General Ministerial Board .....      |                         | 47.84                          |
| Student Loan Fund .....              |                         | 5.00                           |
| Ministerial and Missionary Service   |                         |                                |
| Fund .....                           | 17.00                   | 17.00                          |
| Conference Budget Share Plan .....   | 12.50                   | 41.90                          |
| Youth Serves .....                   | 1,278.19                | 3,696.77                       |
|                                      | \$18,106.85             | \$160,188.02                   |
| Brethren Service—                    |                         |                                |
| Brethren Service Fund .....          | 17,059.63               | 117,968.96                     |
| China Relief .....                   | 1,181.49                | 9,995.75                       |
| Civilian Public Service .....        | 10,792.45               | 55,549.60                      |
| European Relief .....                | 5.00                    | 693.25                         |
| General Relief .....                 | 1,937.35                | 8,815.52                       |
| Postwar Reconstruction .....         | 60.00                   | 997.80                         |
| Refugee Fund .....                   | 87.53                   | 344.60                         |
| Rehabilitation Fund .....            |                         | 365.00                         |
|                                      | \$31,123.45             | \$194,730.48                   |
| Grand total all contributions .....  | \$49,230.30             | \$354,918.50                   |

The following shows statement of condition of the following Boards as of October 30, 1943:

| General Mission Board                             |              |
|---------------------------------------------------|--------------|
| Income since March 1, 1943 .....                  | \$ 78,881.11 |
| Income same period last year .....                | 100,136.09   |
| Expense since March 1, 1943 .....                 | 96,675.35    |
| Expense same period last year .....               | 86,186.14    |
| Mission surplus October 30, 1943 .....            | 60,215.08    |
| Mission surplus September 30, 1943 .....          | 73,752.84    |
| Decrease in surplus October 30, 1943 .....        | 13,537.76    |
| Brethren Service Committee                        |              |
| Income since March 1, 1943 .....                  | \$194,730.48 |
| Income same period last year .....                | 172,002.82   |
| Expense since March 1, 1943 .....                 | 241,374.15   |
| Expense same period last year .....               | 199,771.96   |
| Brethren Service surplus October 30, 1943 .....   | 66,053.40    |
| Brethren Service surplus September 30, 1943 ..... | 75,560.91    |
| Decrease in surplus October, 1943 .....           | 9,507.51     |



# The Church at Work

## THE WORSHIP SERVICE

### Worship in the Church of the Brethren Today

By Raymond R. Peters

The beginnings of our church are rooted in a revolt against outward form and against the power of priest and clergy. It is natural then that in our early history we should have avoided anything which tended toward formalism. Church buildings were severely plain. The minister was considered one of the people and no one looked to him for special guidance in worship. The worship experience depended almost entirely upon the preparation and attitude of each worshiper.

During recent years we have come to see that in our eagerness to be different from others we have missed some things which add to the experience of worship. The trend now is toward planned worship services, centered around a definite theme. In this change of emphasis we must be careful to develop a worship service in keeping with our heritage and tradition.

Statements from an article on Why I Go to Church printed in the Reader's Digest a few years ago throw light on the needs of individuals for that which the worship service of the church can supply. These statements express a need for a perspective of life, for a renewed faith in humanity and its destiny, and a restoration of soul after a week of contact with greed, pretense, pride and power.

Christian worship is an act of reverence, praise, adoration, and sacrifice to the only God, our heavenly Father, as revealed to us by Jesus Christ. It is a personal experience into which God enters and which enriches life in some fashion. Christian worship involves surrender, submission and a response from God. Man worships when he has an experience wherein he senses the presence of God, sees life somewhat more clearly, is moved to some holier, worthier expression of himself, and sees more fully his dependence on forces outside of himself. He can and does have such an experience in the worship service of the church.

As we attempt to make our worship service more meaningful we must keep the democratic spirit in our

worship. There is a tendency for the pastor to have complete charge of the worship program in the church. More than a year ago I wrote an article for the Messenger entitled Pastors Pray Too Much. My contention was that a large number of people in our churches need to participate in public prayer. I have not changed my point of view and think it is possible to plan and conduct a dignified and meaningful worship service using one or more persons in addition to the pastor.

Reading from the Scriptures should continue to play a significant part in our worship. Historically, long sections were read from the Bible while at present there is a tendency to give less attention to it. It is well for the minister to recognize that a number of people in his audience seldom read the Bible. The church service offers an opportunity for them to listen to choice and meaningful passages read in a worship service. If the reading of the Bible in public is to be effective a great deal of care and preparation must be exercised on the part of the leader. Very often the Scripture reading is haphazardly done and many people do not follow. More and better Bible reading is needed in our worship services.

Worship is more than reading of Scripture, a few comments and a prayer. Often the devotions are thought of in such terms. Many of our public services in local churches and districts could be enriched if those who are asked to lead in the devotions would plan a total worship experience using

the Bible and prayer as a part of that service. In some of our district conferences within the recent months persons asked to have charge of devotions read Scripture and spoke for thirty minutes. This is not only a poor interpretation of worship but more than the allotted time was used.

Those who have made a study of worship feel that a worship service includes a definite procedure. The cycle of worship has been analyzed in many ways but perhaps the simplest of these is one which divides the worship into three parts: the *adoration* of God, *communion* with God, and *dedication*. The adoration of God may consist of Scripture reading and hymn singing. This leads naturally to communion in a sense of the presence



Lord, what a change within us one short hour  
Spent in thy presence will avail to make!  
What heavy burdens from our bosoms take!  
What parched grounds refresh as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear;  
We kneel, how weak! We rise, how full of power!  
—Richard C. Trench.



of God. In this part of the service falls the consideration of one's relation to God and his fellow men. The prayer and the sermon are vital parts of this experience. When the worshiper has had a real experience of communion he is led to dedication. The offering, dedicatory hymn and benediction may be a part of this dedication. Personally, I like to have the offering as a part of the dedication experience following the sermon. I do not think there should be an offering prayer preceding the offering. Usually while the minister is offering the prayer members of the congregation are searching for their coins. Reference to the offering in the pastoral prayer or a prayer following the offering seems to be more fitting.

In addition to the regular Sunday morning worship service of the whole church there are many occasions which call for planned worship. The same principles outlined above apply here. In most instances the worship service will be shorter than in the Sunday morning church service. The matter of brevity needs to be kept in mind especially in the opening worship of the Sunday school. Very often the superintendent or worship leader uses this time in reviewing the Sunday-school lesson or sermonizing, taking up time which could be used to better advantage in the study period. Some churches are omitting the opening worship in the Sunday school and placing an increased emphasis on the church worship service. Under this plan classes have their own brief devotional services and a longer time for study and discussion.

In most cases worship in the smaller groups will take on a more informal nature than in the Sunday morning service. Here it is possible to use a great variety of worship programs. Silent worship has been found very effective in small groups. This type of worship calls for relaxation of mind and body in order that the personality may be more sensitive to spiritual forces. Music is an aid to worship which may be used to supply the complete service. Quiet music and meditation can be most effective. The hymns we sing become more meaningful if we learn their background and study their meaning. Interpretations of hymns may be a part of the worship experience. Likewise, masterpieces of religious art may furnish an incentive to worship. Interpretations of such pictures may be used as the chief feature of a worship service. Candlelighting services, fireside or campfire programs and vesper services are especially meaningful to young people. All of these types of worship may be a part of the larger worship service or complete worship programs in themselves.

### **Preparation for Worship**

By Grace Hollinger

There are three important factors which enter into preparation for a worship service—the physical setting, the attitude of the worshiper and the preparation of the leader.

We are more dependent upon our physical surroundings than we are usually aware. Cleanliness, order and simple beauty are assets to worship which may be secured in any situation. In the attempt to beautify the place of worship care must be taken lest the decoration become the center of attraction rather than an aid to worship. Herein lies real art.

Each worshiper has a responsibility in making the worship service meaningful for himself and others. The late-comer who arrives at the church in feverish haste after a hectic scramble to get the family to church is in

no mood for worship. Such an individual cannot be in the spirit of expectancy which adds so much to the worship experience. The person who comes prepared for worship helps lift the tone of the service as well as adds to the value of the experience for himself.

The attitude of a leader in the worship service is a most important factor in determining the value of the service to others. It goes without saying that the worship leader needs to be familiar with the material to be presented in the service. However, his preparation is much more than this. To convey to others the deepest meanings of Scripture, hymn, poem or prayer the leader must have so submerged himself in the spirit of his message that others will at once catch the sincerity and deep conviction behind his words. This takes time and an unhurried approach in preparation. A worship service cannot rise above the level of the spirit of the leader.

### **Helpful Books**

The Art of Conducting Public Worship, by Palmer. \$2.50.

Come, Let Us Worship, by Palmer. \$1.50.

Worship Programs and Stories for Young People, by Bays. \$1.75.

### **Cues to Successful Worship Services for Children**

By Ruth Shriver

#### **Where All Groups Meet in the Same Room**

Find out from the children's leaders quarter by quarter what hymns and scriptures the children are learning in their Sunday-school classes and use each Sunday a hymn and scripture the children have learned.

Have the children sing as a children's choir or chorus occasionally.

Have a brief service—not more than fifteen minutes; longer than that is agony to small children.

Allow the children to conduct the worship service once or twice each year. The adults will like it!

#### **Where Children Meet Separately**

Come early enough—both superintendent and teachers—to greet the first child who comes—and to guide the kind of pre-session activities that will prepare the children for worship rather than for misbehavior.

Ask the children who come early to share with you in arranging the room—chairs, worship center, flowers in summer. An orderly room means much and if the children help create the order, it means more.

Have a good hymnal, or hymnals as a basis for your worship. If possible, junior departments should own one book for every two children. The Music Commission particularly recommends the following: Hymns for Junior Worship, 75c; Primary Music and Worship, \$1.25; When the Little Child Wants to Sing, \$1.50.

#### **In Either Case**

Be in a calm, quiet, worshipful mood yourself, whether teacher or superintendent.

Limit the scope and time of the worship period. A fifteen-minute worship period is long enough for song, prayer, Scripture, offering and greetings. A story is not required. Group singing will not be so likely to overlap with the activities of the class period, and is a great devotional help.

Feel that worship can occur in other places than in the worship period—in the class, church, and home and in contact with heroic lives whether through fiction or reality.



Build up, year by year, your library of some of the books and magazines that have in them rich resource materials. Write to the Children's Department, 22 S. State St., Elgin, Illinois, for the free mimeographed lists of helps: Worship Materials for the Children's Department, and Music in the Children's Department (revised December 1942). The Brethren Loan Library will make available for your examination many of the materials listed.

#### ADULT DISCUSSION OUTLINE

### Some Great Christmas Hymns

Sunday, December 19

Note—This period is given to a thoughtful consideration of the great hymns of the church with Christmas as their inspiration.

Assign a Christmas hymn to a person to study and read before the group with comment, endeavoring to interpret its meaning and value for our day. The hymns may be sung after each presentation.

The following hymns from the Hymnal, Church of the Brethren are suggestive:

1. Joy to the World! The Lord Is Come, Isaac Watts, 1719. No. 100.
2. Hark! the Herald Angels Sing, Charles Wesley, 1739. No. 101.
3. Silent Night! Holy Night, Franz Gruber, 1818. No. 102.
4. O Little Town of Bethlehem, Phillips Brooks, 1868. No. 103.

## Correspondence . . .

### Southern California and Arizona

The district conference of Southern California and Arizona was held at La Verne Oct. 15-17, 1943. On account of gas rationing the attendance was not as large as usual. However, the spirit and quality of the programs were not lessened.

The women reviewed their work and gathered inspiration for new endeavor with a fine program on Friday forenoon. Mrs. H. H. Vaniman, president, presided. The secretary-treasurer, Mrs. A. J. Beckner, gave her report and Mrs. Chas. Harter reported on the Annual Conference at McPherson. A memorial service for Nettie Royer Brubaker, Sallie Horning Wertenbaker and Retta Funk Cline was conducted by Mrs. C. P. Shaffer.

The district board of administration with the chairman, S. L. Barnhart, in charge, presented its program Friday afternoon. H. Spenser Minnich and his good wife attended the conference. Bro. Minnich made his first appearance by discussing our new pension plan for ministers and missionaries. J. W. Deeter spoke on the subject, Effective, Sensible Temperance Work. Our regional and district secretary, J. W. Lear, had for his theme Church Extension.

Never in the history of the district has the feeding of the people been such a problem. Rationing and high prices as well as the scarcity of labor all entered into the situation. The result was that few meals were served at the dining hall of the church. The loss of fellowship was noticeable. However, the ministers, young adults and young people managed to have their usual dinners. H. Spenser Minnich spoke to the ministers and Fred Butterbaugh addressed the young people.

Saturday was devoted to the business session. Officers elected the year before had the business carefully organized; the various items were presented in order and the docket cleared early in the afternoon. S. L. Barnhart was moderator, Royal Glick reader and the writer secretary.

Treasurers of the district, board of administration, Camp La Verne, women's work and La Verne College all reported liberal balances after a good year's work.

New officers elected included M. S. Frantz moderator, Lee Whipple reader and the writer secretary. S. L. Barnhart and J. W. Lear were chosen as our representatives on the Standing Committee for the Juniata Conference in 1944.

Sunday was devoted to Brethren Service in the forenoon, young people's work in the afternoon and La Verne College in the evening. Also in the afternoon special features were addresses by Bro. Minnich and John I. Coffman, of the Northern District, on the theme, The Church Faces the Future.

The speakers on Brethren Service were Fred Butterbaugh, D. C. Gnagy and David E. Henley. Bro. Gnagy is in charge of Los Prietos C. P. S. camp at Santa Barbara and Mr. Henley is a Friend.

The La Verne College program was a victory celebration for an institution free of debt. The indebtedness was good since we now have a magnificent college building, a fine president's home and through the depression the credit of the college was maintained. The faculty were praised for their sacrifice and co-operation. But now they and every creditor of the school have been paid. Some papers symbolic of the various obligations were burned by the treasurer, J. C. Brandt, E. R. Blickenstaff who represented the trustees and Miss Gladdys Muir the faculty. It was a happy occasion and while we rejoice in that both the church and college debts are being liquidated we are glad for a faith that made these achievements possible.

Pomona, Calif.

Edgar Rothrock, Secretary.

### Central Region Conference of Women's Work

The pastors' wives and laywomen of the Central Region revealed a marked interest in attendance and program at the women's sectional meetings of the Central Region held at North Manchester Oct. 19-21.

The sessions of the morning dealt with three main phases of living—Clean Living, Sacrificial Living, and Triumphant Living. Mrs. Paul Halladay, Mrs. R. H. Miller, and Mrs. Dan West respectively spoke on these subjects. The devotional leaders of the morning were Miss Anetta Mow, Mrs. Van B. Wright, Mrs. George Vore and Mrs. Ernest Shull. Those who presided at different sessions were Mrs. E. R. Fisher, Mrs. S. L. Cover and Mrs. George Phillips.

In the afternoon periods, the national directors of women's work conducted interesting forums with Mrs. Harper Will representing aid society; Mrs. Dan West, homebuilders; and Anetta Mow, missions. Mrs. Rufus Bowman, the national president of women's work, gave a fine talk on The Pastor's Wife.

Extra sessions were called: a meeting for district, regional and national women's work officers; simultaneous sections for laywomen and pastors' wives; and a banquet for the women given by the Christian Union girls of the college. The women are very grateful for the lovely banquet program prepared by the girls.

Several items of business were transacted. It was de-



cided to start a treasury for regional expense. An offering of \$16.20 was lifted and a budget of \$25 was voted to be apportioned to the nine districts of the region. The secretary-treasurer of each district will be notified of the specified sum for her district. The election of officers was in charge of the nomination committee—Mrs. F. A. Shively, Mrs. D. D. Funderburg, and Mrs. J. O. Winger. Those selected are Mrs. V. F. Schwalm, president (two years); Mrs. E. R. Fisher, vice-president (one year); Mrs. Fred Hollingshead, secretary-treasurer (three years). The new cabinet met and appointed nominating and program committees. It was decided to make provisions next year for nursery children attending the conference.

It is hoped that an even greater spirit of fellowship and worship may permeate the districts of this region.

Gettysburg, Ohio. Mrs. Fred Hollingshead,  
Secretary-Treasurer.

### Eastern Maryland Women's Work

The seventeenth convention of the women's work of Eastern Maryland was held Oct. 14 at the Washington City church. The theme of the meeting was "Walk in love, as Christ also hath loved us" (Eph. 5: 2).

The morning session opened at 10 a. m. with a goodly number of women present considering our transportation problems. During the seminars the different departments of women's work discussed their local problems led by the district directors. The remainder of the morning was spent in a business session, at which time it was decided that the district project for the coming year be the support of Bethany hospital. One new feature of the meeting was a district women's chorus of thirty-five voices led by Mrs. Earl Mitchell.

The topic for discussion was What Can Christian Women Do to Strengthen the Individual, the Home and the Community During Wartime. The guest speaker of the day was Mrs. Theodore Walser, returned missionary to Japan. She spent twenty-six years teaching in Tokio and was associated with her husband in the student center of Keio University. In her winsome and dynamic manner she gave us the historical events leading up to the present situation and her contacts with her husband and others in internment camps.

About a hundred women spent the day with us, enjoying the social contacts as well as the inspirational talks. Uniontown, Md. Mrs. J. W. Speicher.

### District Conference of Southwestern Kansas

The district conference of Southwestern Kansas met in the Pleasant View church on Oct. 8-10. The new plan of beginning Friday afternoon with the elders' meeting, having the business session Saturday morning and closing with a youth meeting Sunday night was favorably received.

The theme of the conference was Brotherhood Through Christ in the Local Church. Leading speakers were W. W. Peters, D. W. Bittinger, Burton Metzler, moderator of the conference, all of McPherson College and L. Avery Fleming, new pastor of the Wichita church. At the Saturday afternoon session a number of lay leaders gave strong ten-minute talks on the work of the various departments in the local church. A mixed quartet from McPherson College, directed by Prof. N. W. Fisher, presented delightful music in some of the meetings.

The conference was forward looking in its deliberations. A query was passed which authorized the district mission-ministerial board to employ a fieldman on

part time. The offices of district treasurer and district mission treasurer were merged into one. The men's work organization was asked to formulate a plan for implementing the General Mission Board's project for helping Brethren people to secure farms in Brethren rural areas. In the conference there was manifested a deep concern that something might be done soon to help rebuild some of our rural churches that were once larger and more active.

L. Avery Fleming was elected delegate to Annual Conference with Clinton I. Weber, alternate. Bernard N. King was elected moderator of the 1944 conference, the location of which is to be decided later.

McPherson, Kans. Bernard N. King,  
Writing Clerk.

### The Passing of Dr. Charles Elmer Resser

Charles Elmer Resser died Sept. 18, 1943, at Doctors Hospital, Washington, D. C., after an illness of approximately three weeks. He was born April 28, 1889, at East Berlin, Pa. He was the son of Elder George M. and Sallie Resser of Manchester, Md. He was married to Anna Mae Evans of Lancaster, Pa., on July 18, 1908.



He graduated from the following educational institutions: Blue Ridge College, Md., in 1908; Pennsylvania State Teachers College, Millersville, with the degree of Bachelor of Pedagogy in 1912; Franklin and Marshall College, Lancaster, Pa., with the B. A. degree (this institution also conferred upon him the honorary degree of Doctor of Science in 1934); George Washington University with the M. A. degree in 1915 and Ph.D. degree in 1917. He also received a fellowship to Princeton University. He taught in Elizabethtown College, Pa.; Princeton, George Washington and Maryland universities.

He was identified with the following religious activities: chairman of the board of trustees and the ministerial board of the Washington City church and teacher of a Sunday-school class; member of the national council of men's work; trustee of Bridgewater College, Va.; elder in charge of the Liberty Heights church, Baltimore, Md.; president of the District of Columbia Sunday-school Association; director of the Washington Bible Society; director of the Central Union Mission, Washington; member of the Board of Federation of Churches; member of the Y. M. C. A. Religious Committee; member of the Teachers' Committee Organized Bible Class Association and Men's Federation of Bible Classes; writing clerk for the Eastern District of Maryland for six years and Standing Committee member in 1938. He was elected to the ministry in the Washington City church in 1920. He frequently gave an exposition of the Sunday-school lesson over the radio and lectured at the Y. M. C. A. He was president of the Washington chapter of Franklin and Marshall College.

Dr. Resser was curator of the division of stratigraphic paleontology at the Smithsonian Institution, Washington, and was recognized as one of the most outstanding authorities on Cambrian geology. He was a member of the Geological Society of America, was the author of several pamphlets on scientific subjects and was listed in Who's Who in the Nation's Capital. He made



several trips to Europe in the interests of scientific matters.

No task ever seemed too difficult for him to undertake. He lived in advance of his age and while he did not live very long as we compute time, he lived most intensively. He was an outstanding scientist, but first of all he was a devoted Christian. He was held in the highest esteem by the various religious and scientific organizations of Washington. He was a talented teacher and his services in this capacity were much in demand. His genial personality, his well-balanced temperament, his unbounded loyalty to his church and his optimistic vision of the future were a source of inspiration to those who came in contact with him. He will be greatly missed. He is survived by his widow, Anna Mae Resser, a daughter, Mrs. Helen Yates of Washington, D. C., and a son, Harold, with the United States army. Funeral services were in charge of his pastor, Bro. Warren D. Bowman, assisted by Bro. J. S. Noffsinger and the writer.

Washington, D. C.

Jacob H. Hollinger.

### John M. Price

John M. Price, son of Daniel R. and Isabel McQuilkin Price, was born in Pine Creek Township, Ogle County, Ill., May 4, 1876, and died Aug. 10, 1943. He is of the eighth generation of Prices, whose noted ancestor, John Jacob Price, migrated from Germany in 1729 and located in Montgomery County, Pa. John M.'s grandfather, Daniel G. Price, came to Illinois in 1839 and established his home in Pine Creek Township and his great-grandfather, John Price, came the next year and settled two miles south of Mt. Morris in the Salem neighborhood. Here he built a large brick house and a bank barn which are still in use. In this barn on July 4, 1846, was held the first love feast in Ogle County. The West Branch church was organized with Jacob Long elder, Samuel Garber minister, and Isaac Heshey chosen to the ministry.

John M. Price lived all his life in the community, joined the Church of the Brethren in 1894 with thirty-five others when I. N. H. Beahm held a five weeks' series of meetings. On January 17, 1900, he was united in marriage to Grace Gaffin of the Silver Creek neighborhood and five years later he was chosen to the deacon's office in which he served most efficiently for thirty-eight years. In 1920, with the rest of the family he transferred his membership to the Polo church. He is survived by his wife and two children: Dwight, living on the home farm, and Iva May Stitzel, of Lanark; five grandchildren; and one sister, Mrs. T. J. Rummmonds of Long Beach, Calif.

A successful farmer, a good citizen, an active churchman, a loving husband and father is gone from us. Funeral services were held in Polo by the pastor, M. E. Clingenpeel, assisted by I. D. Leatherman of Lanark. Burial was in the Fairmont cemetery.

Polo, Ill.

John Heckman.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Aldrich-Reist.**—By the undersigned at the home of the bride's parents, Donald Ray Aldrich of the United States army and Delta La Vone Reist of Dallas Center, Iowa, Nov. 3, 1943.—M. W. Eikenberry, Dallas Center, Iowa.

**Hagle-Leiter.**—Cornelius Hagle of Holland, Mich., and Zora Ethel Leiter of Plymouth, Ind., Oct. 31, 1943, by the undersigned at the Salem church.—Clyde Joseph, Plymouth, Ind.

**Houser-Bolinger.**—William James Houser and Velma Celesta Bolinger, both of Ft. Wayne, Ind., Nov. 5, 1943, by the undersigned in the Ft. Wayne church.—Van B. Wright, Ft. Wayne, Ind.

**Mavis-Cline.**—Clyde Mavis and Nellie Cline, both of York, N. Dak., by the undersigned at his home, Sept. 15, 1943.—William H. Loucks, York, N. Dak.

**Nipe-Wakeman.**—John P. Nipe and Lois E. Wakeman in the Church of the Brethren in Luray, Va., Oct. 2, 1943, by the undersigned.—M. R. Wolfe, Bridgewater, Va.

**Sheets-Wine.**—Paul W. Sheets and Geneva E. Wine at the home of the bride near Mt. Sidney, Va., Nov. 3, 1943, by the undersigned.—M. R. Wolfe, Bridgewater, Va.

**Wilson-Warehime.**—James Hanson Wilson of Uniontown, Md., and Reha Ventrice Warehime of Westminster, Md., at the home of the undersigned, Nov. 1, 1943, by the undersigned.—William E. Roop, Westminster, Md.

## Fallen Asleep . . .

**Atkinson,** William J., son of William J. and Mariah Briggs Atkinson, was born in Carroll County, Ind., July 15, 1880, and died at his home near Milford, Ind., Oct. 27, 1943. On March 14, 1918, he was united in marriage to Alice Fisher, who survives him. He is also survived by a son, a brother, and a sister. He was baptized Nov. 14, 1942; this gave him much comfort during his illness, which was of about eighteen months' duration. Services were conducted at the Turkey Creek Church of the Brethren by the undersigned. Burial was in the Union Center cemetery.—Leroy Fisher, Milford, Ind.

**Burget,** Rebecca, wife of Ira W. Burget, died Oct. 19, 1943, at the Nason hospital, where she had been a patient for several days. She was born at Stonerstown, Pa., April 9, 1883, to Benjamin and Susan Kensinger. She is survived by her husband, one daughter, two sons and four grandchildren. She was a member of the Church of the Brethren for many years and was always interested in its progress. Funeral services were conducted at the Curryville church by Bro. Merle Detwiler, assisted by Brethren Helsel and Whitacre. Interment was in the Cross Roads cemetery.—Alice M. Baker, Martinsburg, Pa.

**Christiansen,** George Robert, the son of George and Christine Christiansen, was born in Winona, Minn., July 6, 1887, and lived there all his life. He was united in marriage to Ethel Blanche Whetstone on June 27, 1912. He and his wife became members of the Church of the Brethren in 1921 and continued in that faith. Bro. Christiansen had been an employee of the Chicago and Northwestern Railroad for thirty-five years. He died at the Winona general hospital on Oct. 12, 1943, after a few days' illness. He leaves his wife and one brother. His memory will live in the hearts of his family and friends. Funeral services were conducted at the home and at the Stockton, Minn., Methodist church by Bro. Lewis Hyde of Lewiston. Interment was in the Stockton Oakdale cemetery.—Mrs. G. R. Christiansen, Winona, Minn.

**Claar,** Matilda, died Nov. 6, 1943, at the Morrison Cove home for the aged. She was a daughter of the late Jacob and Margaret Bowser and was born Sept. 25, 1868. Her husband preceded her in death six years ago. She is survived by three daughters, two sons, thirteen grandchildren, two great-grandchildren and one brother. She was a member of the Church of the Brethren for sixty years. Funeral services were conducted in the Holsinger church by Bro. D. I. Pepple of Woodbury. Interment was in the adjoining cemetery.—Alice M. Baker, Martinsburg, Pa.

**Deardorff,** Gustave F., a son of David and Catherine Deardorff, was born in Clay County, Ind., June 23, 1869, and died at his home in Ionia County, Mich., Sept. 6, 1943. He united with the Church of the Brethren when thirty years of age and remained faithful until the end. On Dec. 20, 1908, he was united in marriage to Minnie Blough and to this union was born one daughter. In addition to his wife and daughter, he is survived by two sisters and three brothers. One brother preceded him five weeks ago.—Orvin Allerding, Freeport, Mich.

**Domer,** Samuel W., oldest child of Joshua and Mary Domer, was born in Defiance County, Ohio, Sept. 11, 1870. On Sept. 11, 1895, he was united in marriage to Amanda Kintner. In 1898 they moved to North Dakota, where they homesteaded in the Pleasant Valley congregation, of which they were charter members. He united with the Church of the Brethren in 1896 and was elected to the office of deacon in 1900. He was actively interested in his church. Bro. Domer is survived by his wife, one son and two daughters. One son preceded him in death in 1936. Funeral services were held in the Pleasant Valley church by the undersigned, assisted by Elder D. A. Miller.—William H. Loucks, York, N. Dak.

**Fahs,** Anna, was born in Lancaster County, Pa., Feb. 19, 1864, and died Oct. 24, 1943. At the age of eighteen years she moved with her parents, Christian and Barbara Harnly, to Sangamon County, Ill., and settled on a farm near Auburn. On Oct. 10, 1889, she was united in marriage to William B. Fahs and they engaged in farming until fourteen years ago, when they moved to Chatham, Ill. Early in life she united with the Church of the Brethren, to which she remained faithful until death. She was a member of the Springfield congregation. Surviving are her husband, three daughters, three sons, one brother, seventeen grandchildren and seven great-grandchildren. One son and one sister preceded her in death. The funeral services were conducted at the Springfield church by the writer. Interment was in the Sugar Creek cemetery.—R. C. Wenger, Springfield, Ill.

**Funderburg,** George, Jr., son of George W. and Elfe Shideler Funderburg, was born May 24, 1925, in Manistee County, Mich., and died July 12, 1943, at Saulte Sainte Marie, Mich. Death was caused by drowning. His mother died when he was nine years old and about a year later he went to live with his older brother. He became a member of the Church of the Brethren at the age of ten and lived a faithful Christian life. He had a pleasant disposition and was liked by all who knew him. At the time of his death he was working on a farm and was much interested in agriculture. He is survived by his twin brother, his father and stepmother, two sisters, and an older brother. Funeral services were conducted in the Loon Creek church, Ind., by Rev. DePriest of the Congregational-Christian church. Burial was in the Lancaster cemetery.—Mrs. Ernest Leckrone, Davison, Mich.

**Harshbarger,** Hattie, the widow of J. H. Harshbarger, was born



June 9, 1875, to the late Conrad and Frances Baker Long. She died July 16, 1943, following a long illness. Mr. Harshbarger, to whom she was united in marriage in 1895, preceded her in death two years ago. Surviving are four children, eight grandchildren, five sisters and one brother. Funeral services were held at the Mill Creek church by her pastor, Bro. Murray L. Wagner, assisted by Bro. Homer J. Miller. She was a faithful member of the Church of the Brethren since childhood. Her body was laid to rest by that of her husband in the Mill Creek cemetery.—Marie Bosserman, Mt. Sidney, Va.

**Iffert**, Fanny, was born Sept. 8, 1860, in Kosciusko County, Ind., and died Oct. 8, 1943. She was the daughter of Amos and Catharine Moury Bigler. She was united in marriage to Christian Iffert, who preceded her in death in 1909. To this union was born one son, who also preceded her in 1911. There were seven children in the Bigler family, of whom she was the only one left. She lived in Union Township nearly all her life. In 1897 she and her husband united with the Church of the Brethren; for forty-six years she endeavored to live a Christian life and was very patient in all her illness. The funeral service was conducted by the writer and Bro. David Miller.—John D. Frederick, Nappanee, Ind.

**Montgomery**, William, son of Henry and Lucinda Montgomery, was born in Elkhart County, Ind., Aug. 20, 1870, and died at his home in New Paris, Ind., Nov. 4, 1943. He was never married. He resided in New Paris for fifteen years. When he came to New Paris he lived with his brother and wife until their deaths. He leaves one half brother, two half sisters, and four stepbrothers. Funeral services were conducted at the home by the writer; burial was in the Maple Grove cemetery.—William Brubaker, New Paris, Ind.

**Pippenger**, William, son of Joseph and Pollyann Skinner Pippenger, was born in Union Township, Ind., on Sept. 13, 1867, and died April 13, 1943. In his early manhood he united with the church at Union Center and was interested in the activities of his church and community until later in life, when his hearing became affected. After he lost all ability to hear he spent most of his time at home, but was always ready to help his family and the neighbors. He had the unusual ability of reading lips and was always ready to talk when spoken to. He would always greet his friends with a smile. His entire lifetime was spent on a part of the old Pippenger homestead where he was born. Surviving are two sisters and three brothers. One brother preceded him a few years ago. The funeral was conducted by the writer and Bro. David Miller.—John D. Frederick, Nappanee, Ind.

**Ramer**, Winfield Scott, was born Sept. 24, 1856, to Isabelle and John Ramer at Akron, Ohio, and died Oct. 28, 1943. At the age of two years he moved with his family to Elkhart, Ind., where he grew to manhood. On March 9, 1887, he married Ellen Young, who was his faithful companion until her death on Sept. 13, 1933. To this union were born six children, three dying in infancy and one at the age of sixteen. On March 1, 1901, he moved to Barnum, Minn. He and his family and Alfred Reeves and his family were the first members of the Church of the Brethren to move there. They held services in a schoolhouse until enough members moved in to organize a church and build a building. The Lord's work was first in father's life and farming came second. Many times he was called from the field to help someone in need. He died at the home of his daughter at Sebring, Fla., after an illness of fifteen years. He leaves one son, one daughter, four grandchildren, one brother and one sister. Funeral services were conducted by Brethren H. A. Spanogle and J. H. Garst. He was buried beside his wife in the Pinecrest cemetery.—Mrs. Pearl Lilyquist, Sebring, Fla.

**Replogle**, Nannie B., daughter of Henry and Mattie Ottwine Brumbaugh, was born May 19, 1865, at Clappertown, Pa., and died at her home in Roaring Spring, Pa., Oct. 13, 1943. She was united in marriage to Christian Z. Replogle on Dec. 13, 1883. She leaves one son, twenty-four grandchildren and twenty-three great-grandchildren. She was a faithful member of the church for sixty-five years. Funeral services were conducted at the church in Roaring Spring by Bro. A. R. Coffman, assisted by Bro. H. Q. Rhodes. Interment was made in the Greenlawn cemetery.—Mrs. Miriam Miller, Roaring Springs, Pa.

**Sayler**, Norman, son of Jane and Joseph Sayler, was born near Eldorado, Ohio, Dec. 28, 1855, and died Sept. 28, 1943. He was united in marriage to Catherine Miller on Feb. 26, 1880. Forty-two years of happy married life were spent together until his wife died. They became members of the Church of the Brethren, in which faith he remained and served in the deacon's office for forty-five years. In 1925 he was united in marriage to Rosa Hapner, who survives with his one daughter, two grandsons, four great-grandchildren, one sister and one brother. Funeral services were conducted in the Prices Creek church by Elder E. R. Fisher, assisted by the writer. Interment was made in the Wares Chapel cemetery.—Roy G. Engle, Lewisburg, Ohio.

**Sondergard**, Niels Peter Jorgensen, was born April 29, 1863, at Andrup, Mors, Denmark, and died at Halstead, Kansas, Oct. 31, 1943. After completing his elementary education in 1879, he entered a blacksmith apprenticeship; he was awarded a scholarship for further study in Germany, which he did not pursue as he chose to accompany church friends, Christian Hope and others, to America in 1886. He lived at Mt. Morris, Ill., until 1887, when he moved to Herington, Kansas. Here he found employment as the blacksmith in the railroad shops. On Jan. 15, 1891, he was united in marriage to Kristina Eskildson and moved to Ramona, Kansas. This companion died Feb. 14, 1899. No chil-

dren were born to this union. He returned to Denmark for a visit and following his return to America he was united in marriage to Emma Fredrika Anderson of Copenhagen on April 22, 1900. He is survived by his wife, one son, four daughters, and six grandchildren. One son preceded him in death in 1942. He was reared and confirmed in the Danish Lutheran faith. After his acquaintanceship with Christian Hope, a missionary from America, he was baptized and united with the Church of the Brethren in 1884. In 1898 he was elected to the office of deacon, which duties he faithfully performed for thirty-two years. He was active in all the interests of his church, manifesting a beautiful Christian peace and poise all his life. He called for and received the anointing during his last days. He accepted his responsibilities as a citizen and served in positions of trust, giving his time and efforts to the betterment of the community. The funeral services were conducted in the Ramona high school auditorium by the undersigned and Bro. David Ensign of Navarre, Kansas. Burial was in the Ramona cemetery.—J. J. Yoder, McPherson, Kansas.

**Stayer**, Nancy, daughter of the late Daniel and Susan Smith Bechtel, died Nov. 2, 1943, at the home of her daughter in Martinsburg, Pa., where she spent her winter months. She was born at New Enterprise, Pa., Nov. 2, 1860. She was united in marriage to Daniel R. Stayer in 1883 and to this union were born three sons and four daughters. Her husband and one son died in 1935; since then she made her home with her children. She was devoted to her church and served in any capacity when her health permitted. Funeral services were conducted in the Woodbury church by her former pastor, Bro. J. H. Clapper, assisted by Bro. A. R. Coffman. Interment was in the Replogle cemetery.—Alice M. Baker, Martinsburg, Pa.

**Wagoner**, Mary, oldest daughter of Andrew and Katherine Metzger, was born near Rossville, Ind., on Jan. 26, 1867, and died near Wakarusa, Ind., on Oct. 5, 1943. When she was four years old her mother died, after which she was reared by a stepmother until Oct. 31, 1886, when she was united in marriage to Isaac J. Wagoner. To this union eight children were born, one dying in infancy. She leaves her husband, three sons and four daughters, one sister, one brother, twenty-eight grandchildren and eighteen great-grandchildren. Early in life she united with the church and lived a devoted life until death. Eleven years ago she became afflicted and spent most of those eleven years in bed. She bore her affliction with Christian fortitude, often expressing a desire for her heavenly home. About ten days before her death she was anointed. Short funeral services were held at the home, followed by services in the church near by, conducted by Lloyd Flora, assisted by Andrew Marconett. Burial was in the old Mennonite cemetery.—Jesse A. Wagoner, Camden, Ind.

**Wertenberger**, Rosa, oldest daughter of Gabriel and Mary Ann Ulrey, was born near North Manchester, Ind., Aug. 23, 1863, and died suddenly at the home of her granddaughter near Laketon, Ind., Oct. 7, 1943. She was united in marriage to Andrew J. Wertenberger on Dec. 12, 1882. In February 1887 they moved to Norton County, Kansas. Here they homesteaded the farm which was their home until Elder Wertenberger's death on Feb. 26, 1933. Sister Wertenberger was a lifelong member of the Church of the Brethren and was faithful and devoted to the church she loved. Surviving are two sons and two daughters, three sisters and two brothers, sixteen grandchildren and nine great-grandchildren. Two children preceded her in death. Funeral services were conducted in North Manchester by Bro. Edward Kintner, and in the Methodist church in Norcatur, Kansas, by the writer, assisted by Bro. Elmer Johnson. Burial was made in the Norcatur cemetery.—D. W. Kesler, Quinter, Kansas.

## Church News . . .

### California

**Los Angeles, Calvary.**—Oct. 10, rally day, was observed with a splendid illustrated talk by the Sunday-school superintendent, Paul Duke. The installation of the officers and teachers by Pastor M. S. Frantz followed. Bro. J. W. Lear was the pulpit guest on Oct. 24 in the absence of the pastor. On Oct. 22 160 attended the victory banquet, culminating the successful burn-the-mortgage-by-Christmas campaign which has been under the leadership of M. J. Brock, assisted by an able committee. Good food, an excellent program, and fellowship were enjoyed. Adjutant Harry Larsen delivered an inspirational address. On Nov. 4 Bro. Brock handed the pastor a certified check to take with him on his trip east to a meeting of the General Mission Board, bringing back with him the satisfied mortgage. Again we extend to all Calvary friends and former members a cordial invitation to attend the annual home-coming and burning of the mortgage on Dec. 5. A basket dinner will be served at noon.—Ethel C. Smith, Los Angeles, Calif., Nov. 4.

### Canada

**Arrowwood.**—In August four deacons and their wives were installed. At the same service one young person was baptized. Our council meeting was held in October for the election of Sunday-school and church officers. Bro. Eugene Gnagy was elected foreman. The young people have a community organization and recently elected new officers. Bro. Gnagy and wife were elected adult advisers. This group is planning a community recreational



project for the winter. The ladies' aid meets regularly and has made a number of quilts for refugees. They plan to hold their annual harvest supper on Nov. 13. A farewell basket dinner was given at the church recently in honor of Mr. and Mrs. Sam Burger, who have gone to the States for a while. The Christian Homebuilders' class holds a social once a month. The Sunday-school attendance is improving after the harvest season, and the church attendance has been good throughout the year. We are looking forward to a year of renewed interest and attendance.—Thurza Arney, Arrowwood, Alta., Canada, Nov. 2.

### Illinois

**Cherry Grove.**—On Aug. 22 Pastor Merle R. Hawbecker dedicated a framed picture of our boys in service. One of the boys was present at this time and took part in the service. Our Sunday-school picnic was held on Aug. 29 at Point Rock. Our district meeting was held at Mt. Morris Sept. 4-6; we were represented by two delegates. On Sept. 10 we met in council with Bro. Hawbecker in charge. The Sunday-school officers for the coming year were elected. A few of our boys in service have been home on furlough. We are glad to have them worship with us again. The aid society held a farewell party for Sister John Schiedler on Sept. 29. She was presented with a gift. Brother and Sister Schiedler are leaving to make their home in St. Petersburg, Fla. Promotion day was observed on Oct. 3 with a good attendance. The Lanark church will hold its love feast on Oct. 31. Our aid will be busy during the next few months serving sale dinners. A collection of canned food and produce for C. P. S. camps will be picked up by a truck this week. Our pastor has been giving wonderful sermons.—Pearl Puterbaugh, Lanark, Ill., Oct. 27.

**Milledgeville.**—Our council meeting was held Sept. 23 with our new elder, Bro. Paul Miller, presiding. At this meeting Bro. Will Kendall, with his wife, was ordained as an elder. Brethren D. D. Funderburg and John Heckman had charge of the service. The church unanimously voted to adopt the ministerial pension plan. On Aug. 27 we held our Sunday-school picnic on the church lawn. After supper we enjoyed a campfire service, group singing, and a talk by Bro. Miller. Inspiring reports of camp life were given during a morning worship service by some of the intermediates and the young people. Jars of food have been filled for and fresh vegetables have been donated to Brethren Service work. Our ladies' aid has been busy quilting and serving threshing and sale dinners. On Oct. 3 we observed our love feast. Bro. John Heckman was with us. Plans are under way to redecorate and make some other improvements in our church basement; this work is sponsored by our ladies' aid. On Oct. 2 the father and son banquet was held in the church basement with an attendance of eighty-eight. The speaker was Joseph Ackerman of Chicago.—Mrs. Ella Fox, Milledgeville, Ill., Nov. 2.

**Mount Morris.**—The district meeting of Northern Illinois and Wisconsin was held here Sept. 4-6. Rally day and promotion Sunday were observed Sept. 26. A promotion service was held in the junior department for all children. There has been one baptism during the quarter. Sixty-five of our boys and girls enrolled in the community Bible school this summer. Twenty-nine of our boys and girls are now enrolled in weekday religious education classes being conducted in the grade school and taught by Jane Wingard, one of our members. During our pastor's vacation Brethren Kenneth Morse and J. E. Miller of Elgin filled the pulpit. On Oct. 17 our pastor went to Lanark to hold an installation service for their new pastor, Bro. H. F. Richards. Bro. F. H. Crumpacker, a missionary to China, preached in his absence. Bro. Crumpacker also gave an interesting talk to the men's work, which met the previous evening. On Sunday evening he gave a talk and showed pictures of the work in China to the B. Y. P. D. His final message was given at the Mount Morris College missionary society in the evening. An offering was lifted for D. J. Lichty, whom the society supports. Bro. J. S. Rodeffer was elected president of the society for the coming year. On Oct. 10 a special offering of \$75.82 for relief and reconstruction was lifted. At a special election in September four young men were elected to the office of deacon. Our love feast was held on Oct. 5.—Mrs. Faith Henderson, Mount Morris, Ill., Nov. 6.

### Indiana

**Buffalo.**—On Aug. 22 Bro. Charles R. Oberlin, pastor of the Peru church, accompanied by Sister Oberlin, began a two weeks' revival meeting here. There was a large audience present each evening. One of our local ministers, Bro. Leo Vanscoyk, led the song services. A large choir helped greatly at each service, while the special music was uplifting. One young man was baptized. On Sept. 19 we held our home-coming with Bro. B. R. Cross of La Porte delivering the morning message. A large crowd was present. After a bountiful basket lunch in the basement, a program was given. On Oct. 1 our council was conducted by our elder and pastor, Bro. B. D. Hirt. Officers for the ensuing year were elected. On Oct. 3 we had our rally day services with the church school superintendent in charge. On the following Sunday a consecration service for all officers was conducted by the pastor. The young people recently sent Christmas boxes to our boys in service overseas. On Sunday evening, Oct. 31, a temperance program was given and an offering taken for foreign relief. The music committee recently planned special music for each service for three months.—Lottie A. Hirt, Monticello, Ind., Nov. 5.

**Manchester.**—The district meeting of Middle Indiana convened here Oct. 7-9 and was well attended. Many of our people attended several sessions of the regional conference for pastors and church workers held at Manchester College Oct. 18-21. We appreciate these opportunities to hear outstanding leaders speak. We are trying a new plan this fall with the adult forum under the direction of Bro. A. W. Cordier. Every other Sunday evening our evening service is a forum in the main auditorium; we study local church problems, relief, missions, and world affairs. The men and some of the children's classes are enthusiastic over the heifer project. On Nov. 5 the Sunday school held a workers' conference with an attendance of sixty. The women's work plans to hold an all-day meeting on Nov. 18; the forenoon will be spent in sewing for relief.—Mrs. Ira H. Frantz, North Manchester, Ind., Nov. 8.

**Mexico.**—A two weeks' series of meetings has just been completed here. Bro. Ernest Muntzing of Harrisonburg, Va., was the evangelist. As a result of these meetings ten new members were added to the church. Our love feast was held on Nov. 1. We recently purchased a parsonage and Pastor and Mrs. T. G. Weaver will soon move into it.—Violet Fisher, Peru, Ind., Nov. 8.

**Muncie.**—The women's work has been going along nicely. Because of the shortage of fruit we were able to can only forty gallons of food for Brethren Service; however, the ladies have been busy sewing and quilting. Two large cartons of clothing have been sent to North Manchester for relief. The Friendship class has been giving chicken suppers, which have created a pleasant fellowship in the community and also replenished our treasury. We are planning to serve chicken and chili suppers during the winter months. The men's work has just completed eight folding tables to be used in the basement. We find that our newly remodeled basement is much more convenient for our Sunday-school work, for our love feasts and for class socials. We enjoy the artistic fireplace and staircase. Pastor and Mrs. Jesse H. Baker attended the regional conference at North Manchester Oct. 18-21. Since our last report four have been received into the church by baptism and one has been reconsecrated. On Oct. 3 our pastor held a consecration service for the babies. The heavy work schedule of this industrial city makes Sunday-school and church attendance very irregular; however, the interest seems gradually growing. During our pastor's vacation Brethren Russell Showalter and I. E. Weaver filled the appointments. We are looking forward with interest to the use of the Nelson church attendance plan which is to be started early in November. We are happy to have one of our devout mothers back in attendance again after having been confined to her home for more than a year with a broken leg.—Mrs. Roy Huffman, Muncie, Ind., Nov. 5.

### Iowa

**Fernald.**—On Sept. 10 we met in council and Sunday-school officers were elected for the coming year. Bro. Claude Dadisman was relicensed to the ministry. Two letters were recently received. The women's work is doing relief sewing, making comforters and packets for the C. P. S. camps, and making hospital bandages. We have a co-operative organization and much work is accomplished. The Sunday-school and preaching services are going forward with a good spirit.—Mrs. Earl E. Jarboe, Fernald, Iowa, Nov. 2.

### Kansas

**Appanoose.**—Our Sunday-school and church officers were elected for the new year at our business meeting in September; Bro. J. M. Ward was in charge. Our birthday Sunday was Aug. 22 and Bro. W. W. Peters of McPherson College was the guest speaker at the morning and afternoon sessions. Two delegates represented our church at district conference at Lone Star Oct. 2-4. Brother and Sister J. F. Burton held an evangelistic meeting here Aug. 30—Sept. 12. Five young people were baptized. Our love feast was held on Sept. 11 with Bro. Burton officiating.—Mrs. Ethel McEathron, Pomona, Kansas, Nov. 7.

**Pleasant View.**—The attendance kept up well during the summer. On Sept. 12 the Brethren Home trustees and their wives were with us. In the evening Bro. D. A. Crist of Quinter, the president of the trustee board, gave an interesting lecture on his trip to Rome and the Vatican City. Brother and Sister John Newton are again superintendent and matron at the Home after an absence of two years. We are glad to welcome them back. On Sept. 18 our members' meeting was held to elect officers. Bro. Clinton I. Weber presided. Bro. Weber was retained as elder for another year. The district conference convened here Oct. 8-10. The weather was beautiful throughout the meeting. One hundred and fifty-one persons attended Sunday school and the morning worship hour on Sunday; the collection was \$17.70. Our oldest and one of the most active members died Oct. 12 after an illness of several weeks. On Sept. 26 we received our adult birthday offering of \$19. On the evening of Oct. 24 we had an interesting program of pictures of the Africa mission field. The aid society met Sept. 2 and reorganized; it was also mite box day. Sister LaMeta Dawson is our president. On Sept. 9 we met in the church basement and canned peaches in preparation for the district conference. Our quota to the foreign girls' schools was \$7 and to the regional project, \$1.15. We meet once a month and quilt, make comforters, and usually do Red Cross work. One item planned for the new year is the offering at the October meeting of one dollar per member for the aid treasury. This will take the place of the turkey supper which we have to



forego because of gas and other rationing. We gave a ten-dollar check to Sister Murray at our last meeting. The aid ladies served the meals during the conference.—Mrs. Barbara Shwalter, Hutchinson, Kansas, Oct. 26.

**Washington.**—Our church met in council on Sept. 4 with Elder Samuel Gauby in charge. Sunday-school and church officers were elected for the year. Under the direction of the church trustees, new siding was put on the outside of the church and the church was painted. Two letters have been granted since our last report. Brother and Sister J. F. Burton of Topeka conducted our revival meetings Oct. 4-17. Sister Burton conducted the song service, and each evening she made a flannelgraph Bible picture, which was greatly enjoyed. Brother and Sister Burton also gave a special message in song each evening. The meetings were well attended. There were no additions to the church. Prior to our love feast on Saturday evening, Bro. Burton, assisted by Elder Gauby, ordained Bro. John Ditmars into the ministry. Most of the members attended the love feast. Bro. Burton officiated. On Sunday morning we had a special program instead of Sunday school. Bro. Burton gave the morning message, which was followed by a basket dinner.—Mrs. Charles Bell, Washington, Kansas, Nov. 6.

### Maryland

**Glendale.**—Our harvest meeting was held on Aug. 15. The morning service was in charge of the children, who gave a nice program. Bro. Foster Bittinger of Westernport was the afternoon speaker. Our council meeting was held on Sept. 27 with Bro. Howard Whitacre presiding. We elected Bro. E. M. Detwiler as elder for the coming year. One letter of membership was received. The officers and teachers of the Sunday school were elected for the following year. Since Bro. Neher could not hold our two weeks of evangelistic services, we had a fellowship meeting for the first week and Bro. Bittinger conducted meetings during the second week. One was reconsecrated. We closed with the love feast on Oct. 17. Our ladies' aid met at the home of Mrs. Roy Shaw on Oct. 1. We elected officers for the coming year. We served lunch at Sister Zella Heavener's sale on Sept. 29. We cleared \$102 and gave half to the building fund, which is growing rapidly. Pvt. Alvin Bennett is spending a furlough with his parents and was at church on Oct. 31. Bro. Howard Whitacre is now serving our church as a full-time pastor.—Rosemary Dolly, Cumberland, Md., Oct. 31.

**Meadow Branch.**—During the summer our attendance was good. Different classes have taken charge of the opening of Sunday school and have had full charge of the church services. On Sept. 16 our congregation held a council meeting with Elder J. Walter Thomas presiding. Bro. Thomas was re-elected as elder for a two-year term. We feel the need of ministers in our congregation so it was decided to elect a new minister; Bro. Glenn Garner, who is president of our B. Y. P. D., was elected to serve in this capacity. We held our Sunday-school business meeting with Bro. Arthur Naill presiding. Officers were elected for the coming year at this meeting. Our love feast was held on Oct. 16 with a good attendance. Bro. Mitchell Stover of Waynesboro, Pa., officiated at this service. He preached a fine sermon on the following Sunday morning. Our sisters have been canning a large amount of fruit and vegetables for the C. P. S. camps. Many other foods were also sent. The ladies' aid society is making final plans for the annual aid sale, which will be held Nov. 13. Our B. Y. P. D. is planning special Christmas services. The Faithful Workers class is planning to distribute fruit baskets to the shut-ins at Thanksgiving time. This is an annual project. The Sunshine Band class is assisting Bro. Scott Garner husk his corn. Bro. Garner was recently operated on. We were pleased to have Bro. William Smith of Bridgewater College preach for us on Oct. 31.—Mrs. William E. Brown, Westminster, Md., Oct. 31.

**Sams Creek.**—The Edgewood and Sams Creek churches held a successful vacation school July 26—Aug. 6 at the Sams Creek house. It was under the leadership of Sister Ruth Bixler. Our church met in council on Aug. 29 and elected officers for the coming year. Bro. William Kinsey was elected elder. Since we did not have a revival meeting this fall we plan to hold services during the week preceding Easter. Bro. F. E. Williar had charge of the installation of officers on Sept. 19. We organized an intermediate class at this time. We held our Sunday-school rally on Oct. 3; Bro. Williar brought the message in the morning, after which we had a fellowship luncheon on the lawn. Brethren E. C. Bixler, Killiam Kinsey and Clyde Morningstar each brought an inspiring message in the afternoon. We had our love feast on Oct. 10 with Bro. S. Earl Mitchell officiating. Our members filled several dozen jars for the Beltsville C. P. S. camp. Our C. P. S. and relief offerings have been good this year. We are planning to have a workers' conference on Nov. 2 and plan for the coming year's work.—Mrs. Howard Gosnell, Mt. Airy, Md., Oct. 27.

**Welty.**—We plan to hold rally day services on Oct. 31. A number of our folks attended the ministerial and Sunday-school meeting of our district. Our pastor spoke during the sessions. The women's work reorganized for the coming year with Helen Snively as president. The women spent two days this summer mending for the men at the Hopewell C. P. S. camp. Our ladies decided to purchase ten shirts for these boys and a friend gave \$20 to secure more clothing for them. Some corn has been dried and other preserving and canning done by our members. The B. Y. P. D. plans to hold a meeting on the fourth Sunday of each month. Margaret Thomas has been elected president and George

Clapper and Eleanor Muritz adult advisers. Two delegates are representing us at the district meeting now being held in the Upper Conewago congregation. In August our pastor attended a refresher course offered by Bethany Seminary at Juniata College. Brethren Walter West and John Haines filled the pulpit in his absence. Through the kindness of a few donors our congregation now uses the new Brethren Hymnal. These were dedicated on Aug. 29. On Sept. 19 we had a harvest Thanksgiving service. An offering of \$47 was received for the church building fund. On this occasion Marvin Freed of the Mennonite C. P. S. camp near Leitersburg rendered three solos. Our church has been saddened by the deaths of two of its oldest members: Bro. Jonathan Kline, who for thirty years was our sexton, and Bro. James Heefner, who for thirty-six years was a deacon and also served in other fields. Our love feast will be held Nov. 13, 14. Bro. A. C. Baugher is expected to be with us to officiate. The Ringgold house has recently been redecorated. A series of meetings will begin on Nov. 28 with Bro. J. Linwood Eisenberg as the evangelist.—Mrs. Harry L. Muritz, Sharpsburg, Md., Oct. 29.

### Michigan

**Beaverton.**—We met in members' meeting on Sept. 10 with Elder Perry R. Hoover in charge. At this time we elected new church and church school officers. Arthur Whisler was elected elder. On Sept. 26 Bro. Hoover conducted installation services for the new church school officers and teachers. On Sept. 30 we gave a reception for the teachers of the Beaverton school. On Oct. 10 we enjoyed an all-day meeting with a basket dinner at noon. Bro. A. E. Taylor, our district fieldman, brought the morning message. In the evening we observed the love feast; Bro. Hoover officiated. On Oct. 27 we met in a called members' meeting to consider our pastoral situation. Since Brother and Sister Hoover have resigned to take up the pastorate of the Pine Creek church of Northern Indiana, it was necessary for us to secure someone to take their place. At this meeting Brother and Sister E. S. Hollinger of New Paris, Ohio, were called to take up the work here. We feel fortunate in being able to secure them and look forward to their coming in the near future. Our women's work, under the leadership of Mrs. Anna Rupp, has been sewing for relief and the C. P. S. camps. Under the efficient guidance of Mrs. Charles Ward and her workers, our children's department is growing and progressing nicely. The children are deeply interested in the Brethren Service work and contribute liberally to its support. A number of our members attended the district conference Aug. 25-27 in the Woodland church and brought back good reports. On Nov. 1 a large crowd attended the farewell party at the church in honor of Brother and Sister Hoover.—Mrs. Marjorie Arehart, Beaverton, Mich., Nov. 3.

**Crystal.**—Since our last report our pastor and elder, Bro. David P. Schechter, and family have moved to Chicago. We were sorry indeed to lose them. At our council meeting we elected Bro. J. J. Cook as our elder. He also consented to act as our pastor until we can find someone to locate here permanently. Our attendance and interest are holding up fine. We have an exceptionally wide-awake young people's group. Our women's work is busy with relief sewing and preparing for the annual supper and bazaar. This summer we canned food for C. P. S.; we are sending soap and a donation of money to the Castafer hospital in Puerto Rico. Our women's work purchased new hymnals and is planning a missionary program for the mother and daughter meeting, when we will bring our missionary envelopes. We are again having a one hundred per cent Messenger club. On Nov. 28 our church is having an all-day home-coming

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with a basket dinner. We would like to have all the former members and friends of our church spend the day with us. On this day we are bringing in the proceeds from our God's Acre.—Olive Noll, Crystal, Mich., Nov. 9.

**Shepherd.**—Bro. E. S. Hollinger of New Paris, Ohio, preached for us on Sept. 30. On Oct. 17 Bro. T. Wayne Rieman of Bethany Seminary preached in the morning and evening. He was also here on Oct. 31 and gave two sermons. In the evening he officiated at our love feast, which was very inspiring and impressive. We are looking forward to the Thanksgiving season when Bro. Rieman will again be with us.—Vivian Stauffer, Mt. Pleasant, Mich., Nov. 2.

### Minnesota

**Minneapolis.**—Our love feast was held on Oct. 17 and well attended. Brethren Frank Allen of Monticello and Donald Decker of Buffalo were visiting brethren. The spirit of the meeting was excellent. Our Sunday-school officers are putting forth renewed efforts to increase the Sunday-school attendance. We are looking forward to a Thanksgiving program and other activities. Pastor and Mrs. Lyle Klotz are the parents of a son. We welcome those passing through our city to worship with us.—E. D. Blocher, Minneapolis, Minn., Nov. 8.

### Missouri

**Mineral Creek.**—The community Bible school was well attended and the children received much good from it. At the business meeting officers were elected for the coming year. The ladies' aid has been meeting every week to quilt and make comforters. The men re-roofed and painted the church. The ladies brought their dinner and quilted. We have served a few sale dinners. On the evening of Oct. 10 fifty-six people took part in the love feast. It was an inspiration to everyone. Several attended the district meeting at Warrensburg. The children are starting to make Christmas gifts to send to the Manzanar relocation center. Some of the children are also giving some of their own toys.—Mrs. Andrew Holderread, Leeton, Mo., Nov. 8.

### North Dakota

**Carrington.**—On July 26 Bro. William E. Roop of Westminster, Md., was with us and gave a message. On Aug. 8 Bro. Frank Wingert of Franklin Grove, Ill., was our guest speaker. After the church services on Aug. 29 we had a picnic in the grove. Several guests and former members were present. On Sept. 5 Brother and Sister L. L. Myers and family of Cummings, N. Dak., drove 100 miles to attend our services; our church is the Church of the Brethren closest to them. On Sept. 26 Bro. Sylvan Stemen presided at the election of officers for the coming year. On Oct. 10 Bro. Russell Hart and wife of Bethany Seminary were with us. Bro. Hart gave an inspiring message. On Oct. 24 we had our harvest meeting with a basket dinner at noon. In the afternoon the consecration of babies and promotion of children were held. Bro. Stemen left Oct. 25 to hold a week's meeting at Turtle Mountain. We meet each Wednesday night in the homes for prayer services. The ladies' aid is getting another box of clothing ready for relief.—Mrs. E. E. Wenger, Carrington, N. Dak., Oct. 28.

**Zion.**—On Aug. 22 our church met in council with our elder, Ray Harris, presiding. We had the election of church officers. On Aug. 29 the Cando-Zion Brethren churches held their annual Sunday-school picnic in the city park. A basket dinner was served at noon. The young people held a meeting in the afternoon with a short program. After the program Bro. Paul S. Bowman gave his farewell address; he will continue his studies at Bethany Seminary. On Sept. 19 we had the election of Sunday-school officers. Oct. 3 was promotion day. On Oct. 17 we had our harvest meeting with a basket dinner at noon. Bro. William Loucks of York gave the harvest sermon, and Bro. Ralph Petry the missionary sermon and a story for the children. Our revival meetings started that evening; they were conducted by Bro. Loucks. His messages were inspiring. After two weeks of these meetings we had our love feast on Oct. 31; it was conducted by Bro. Loucks.—Mabel Morgan, Cando, N. Dak., Nov. 1.

### Ohio

**Charleston.**—Our council meeting was held Aug. 30 with Elder Oliver Royer in charge. Officers were elected for the new year. Our Sunday-school attendance has been increased by many new children who had not attended Sunday school anywhere before. The summer has been spent in remodeling the church. The building includes a new vestibule with belfry and bell, two new flues, new windows, and a new foundation. The inside has been repapered and painted and the floor refinished. On Sept. 12 we had a special rededication and home-coming service. Bro. Ray Shank gave an interesting talk to the children during the Sunday-school hour. Special music for the day was in charge of Ren Mumaw of Circleville. Special numbers were presented by a trio from Chillicothe, Ohio. A special collection was taken, netting \$122.50 and putting us out of debt. At this writing we have just said farewell to our pastor of the past two years. Brother and Sister I. R. Beery have accepted a pastorate at Bellefontaine. We were sorry to see them go. Our new pastor has not been chosen yet.—Mrs. Mildred Mitten, Chillicothe, Ohio, Oct. 30.

**Chippewa.**—Our church year started on Oct. 1 with some new officers in the church and Sunday school. The attendance on Oct. 3 was 100; our enrollment is 110. We met in council on Oct. 7 with Elder S. P. Early presiding. We were requested to

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bring to the church on Oct. 10 whatever food we had for Brethren Service. Pastor Early gave a fitting sermon on the harvest fruit basket. Our love feast was held on Oct. 17 with Elder Early officiating. Elders S. A. Showalter and C. H. Murray assisted. We were happy to have a number of new members surround the Lord's table. A number of our older members were unable to enjoy the service because of illness. Our aid society, under the supervision of Mrs. Walter Weigley, is making garments and bedding for relief, besides doing quilting, fancy work and other sewing for the benefit of our home work.—Mrs. Fred Yoder, Smithville, Ohio, Nov. 2.

**Covington.**—At our council meeting on Aug. 26 Pastor Ray O. Shank was chosen as our elder. October was selected as rally month. Cards were mailed out and personal visits made. Our attendance has increased nearly twenty per cent over last year's average. Thirty-two awards for perfect Sunday-school attendance were given on Oct. 24. There has been an increase in church membership; seven have been received by baptism, eighteen by letter, one by former baptism and one by reconsecration. All financial contributions have been liberal. A home department of twenty members has been quite active. Our church co-operated in union church services during August. Several of our young people attended Sugar Grove camp. An honor roll, dedicated to our young folks in service, now lists sixty names. The ladies' aid society, mother and daughter society, and the missionary society held a joint meeting on Sept. 30. An interesting program was presented with Mrs. G. L. Wine as the main speaker. Many women and girls from neighboring churches were present. We plan to participate in a union service stressing world community day on Nov. 11. The church is also co-operating in a leadership training course beginning Nov. 1 and continuing for six weeks.—Mrs. George H. Snider, Covington, Ohio, Nov. 2.

**Zion Hill.**—Since our last writing the following Brethren have supplied the Sunday morning messages: Jonas Horst in July, Elmer Brumbaugh in August and October, and E. G. Diehm in September. Bro. Diehm will be with us again in November. In August two boys were baptized. Bro. B. M. Rollins faithfully served us in a recent two-week evangelistic meeting; two persons were baptized. The meetings closed with the love feast on Nov. 1. The men are planning to remodel several classrooms. The ladies' aid prepared some food for the C. P. S. camps and is planning to do relief sewing this winter.—Kathryn Rohrer, North Lima, Ohio, Nov. 2.

### Oklahoma

**Pleasant Plains.**—The district meeting convened at our church during the latter part of August with Bro. Homer Caskey as

moderator. Bro. James H. Elrod of McPherson, Kansas, gave an inspiring address. Plans were made at the conference whereby a young people's camp near Cordell was purchased. It is to be known as the Springlake camp. Bro. K. O. Thralls and family have moved to Billings, Okla., where he is in charge of the Antelope Valley church. We met in council on Sept. 14 and elected church and Sunday-school officers for the coming year. Bro. Harley Stump was elected elder. On Oct. 5 Bro. Stump was with us in the interest of the church and district promotion. Our Sunday school is participating in the district's Sunday-school movement for the coming year. A Sunday-school convention was held at our church Oct. 17 and Rev. Keller of Cherokee, Okla., delivered a challenging talk.—Mrs. Lowell Prentice, Aline, Okla., Oct. 26.

### Pennsylvania

**Conemaugh.**—Our new year began with a challenging installation service conducted by Bro. J. M. Geary. On Oct. 17 we observed our love feast with a good number present. The women's work sponsored a project to furnish supplies for the Castañer hospital in Puerto Rico. Many classes and the young people contributed to this and as a result a large supply of towels, wash cloths, soap, dish towels, baby clothing, and bandages was sent for this cause. The women's work is also in charge of gathering clothing for China relief. The young people have had a project for Brethren Service. Recently they received a Brethren Service certificate for \$100 and one for \$50. Another project, heifers for Europe, will begin the first Sunday in November. At our last council meeting we had financial reports from all the treasurers; several of the organizations and committees gave reports concerning the progress of their work; all were favorable and encouraging. Our Wednesday evening prayer meeting is very worth while; we had an average attendance of fifty-nine last year.—Willa Jean Agey, Conemaugh, Pa., Nov. 1.

**East Fairview.**—On July 10 the regional young people's fellowship of Eastern Pennsylvania was held at our church. Our harvest home service was held on Aug. 15 with Bro. Norman Bowers as the speaker. In the afternoon the young people held a service with Bro. Bowers as the speaker. The young people of our church held a week-end camp on the farm of Bro. John Earhart. This camp was well attended. We met in council on Aug. 30 and elected officers for the year. Three delegates were elected to attend district meeting. The God's Acre project was very successful, bringing a profit of \$167.—Jerome Brubaker, Mt. Joy, Pa., Nov. 5.

**Locust Grove.**—We met in a business session on Oct. 21 with our elder, Bro. S. W. Pearce, presiding. Various reports of the church activities were given. At a previous meeting we elected Bro. L. B. Harshberger as our pastor for another year. Two delegates represented our church at the district conference at the Walnut Grove church. Our love feast was held on Oct. 3. A brief installation service was held for the teachers and officers of the Sunday school at the beginning of the new Sunday-school year. One person has been baptized and several church letters have been granted.—Mrs. W. G. Wilson, Johnstown, Pa., Nov. 1.

**Maiden Creek.**—On Aug. 22 Bro. David Markey brought the harvest home sermon. On Sept. 19 the usual annual meeting was held at the Old Pricetown house. We are constantly reminded of the great deeds of our forefathers by our prized Saur Bible, which has been beautifully encased in glass on the rostrum. Brethren S. Clyde Weaver and Harry C. Neff officiated at our love feast. The B. Y. P. D. garden has yielded a quantity of vegetables and \$30 profit, all of which is at the disposal of Camp Kane. The women's work has begun sewing for the boys in C. P. S. A fund has been established which finances all traveling and clothing expenses of our C. P. S. boys, and periodical collections have been adopted to keep the boys supplied with pocket money. We observed C. P. S. Sunday, at which time Bro. Stewart Kauffman talked on Brethren camps. The offering for the Brethren Service Committee amounted to \$260. Our prayer meeting group is studying the principles and doctrines of the church. A Bible institute will be held Nov. 14.—Anna Lou Bender, Hamburg, Pa., Nov. 7.

**Raven Run.**—Our council was held on Oct. 1 with Elder S. I. Brumbaugh presiding. The yearly election of officers was held. Bro. Brumbaugh was re-elected elder for another year. The

## Announcements . . .

### LOVE FEASTS

**California**  
Nov. 27, Laton.

**Illinois**  
Dec. 6, 7 pm, Astoria.

**Indiana**  
Dec. 6, Flora.

**Kansas**  
Nov. 27, Topeka.

**Michigan**  
Nov. 27, 8 pm, Woodland.  
Nov. 28, Pontiac.

Dec. 5, 7:30 pm, Muskegon.

**Missouri**  
Dec. 4, Fairview.

**Ohio**  
Nov. 28, Canton.  
Nov. 28, 6:30 pm, Akron.  
Dec. 12, 7:30 pm, Poplar Ridge.

**Pennsylvania**  
Nov. 28, 7 pm., Allentown.  
Nov. 28, 7:30 pm, Bethany, Philadelphia.

**West Virginia**  
Nov. 28, Johnstown.



past year has shown an increase in attendance and interest. A committee was appointed to keep in touch with our boys in service; there are twenty-seven from our church and nine of them are serving overseas. Eleven of our young people attended Camp Harmony this summer. Bro. Donald Snider, the regional director, gave us an interesting talk on Brethren Service on Sept. 20. On Oct. 3 we had our harvest service with an all-day meeting. Mrs. H. Stover Kulp gave an interesting message on missions in the forenoon. Bro. D. I. Pepple was the guest speaker in the afternoon. A lot of canned goods, potatoes, and pumpkins was brought to the harvest meeting and later sent to Camp Kane. We also took a special offering for China relief. Our evening speaker at the harvest home service was Bro. Merle Detwiler, who began a two-week revival meeting. We were all helped by the wonderful messages and two persons were baptized. Our meeting closed with the love feast on Oct. 17, at which Bro. Detwiler officiated. Our ladies' aid is working faithfully for the church by meeting each Wednesday to quilt and sew. We are preparing Christmas packages now for our boys in service.—Mrs. Flora Perrin, Saxton, Pa., Oct. 28.

**Reading.**—Bro. Stewart Kauffman served as our summer pastor. At the last council meeting Vernon S. Powell was elected to the ministry. Elder David W. Weaver died in the Reading hospital after a brief illness and was buried in the Weaverland cemetery on Oct. 8. Bro. Wilmer Petry of Akron, Ohio, conducted a two-week evangelistic service, closing with the love feast on Oct. 3. Fourteen were baptized and one awaits baptism. The young people are going on a hayride on Nov. 5. Eight boxes were mailed to our boys overseas. Twenty-eight boxes are being sent to boys in the States.—Verna Landis, Reading, Pa., Nov. 1.

**Spring Grove.**—Our harvest meeting was held at the Kemper house on Aug. 29. Bro. Ollie Hevener of the White Oak congregation preached at the forenoon service. Bro. Milton Hershey, also of the White Oak congregation, preached at the afternoon service. Our revival meetings were held at the Kemper house Sept. 19—Oct. 3 with Bro. Hiram Gingrich as evangelist. He brought us very inspirational messages. Three young people were baptized. On Oct. 10 our love feast was held at the Kemper house. Brethren S. C. Godfrey, Hiram Gingrich and David Snader were the visiting ministers.—Mary Esther Stoner, Lititz, Pa., Nov. 2.

**York, First.**—Bro. Leland S. Brubaker was the guest speaker on rally day, Sept. 26, and at this service our ministers' quartet brought messages in song. Bro. Brubaker also spoke at the B. Y. P. D. service the same evening. Our love feast was held Oct. 3 with Bro. Aubrey R. Coffman officiating. The dedication service for the parsonage was held Sunday morning, Oct. 17; Elder H. H. Nye delivered the dedicatory sermon. The offering received was \$1,235. Members of the men's work donated 500 hours of free work on the parsonage. The women's work recently elected Sister Ilda B. Ziegler as their president. Five hundred pounds of clothing have been collected for C. P. S. camps. Bedroom slippers for children are being made from old felt hats by the women of this organization and other sewing projects are being conducted by this group. Bro. J. Herbert Miller held a two weeks' evangelistic meeting in our Second church and as a direct result five boys and girls were baptized. Our pastor and Bro. Miller made eighty-five calls in the homes of our community during the two weeks. The B. Y. P. D. sponsored a Brethren Service bond and stamp drive in which great interest was shown; \$650 was received through this campaign. The six o'clock Sunday evening meetings of the B. Y. P. D. are very

interesting this month; the theme is world peace. Our pastor attended a seminar on worship, which was held in Elmira, N. Y., Oct. 12, 13, by the Federal Council of Churches. He is also teaching Bible courses at the York Junior College in our city. A new junior chorus is being organized. Five delegates were sent to district meeting, Oct. 26, 27. Bro. Ziegler will begin revival meetings in the Hagerstown church, Md., Nov. 8. Our Thanksgiving sermon will be preached by Rabbi Rothstein, a Jewish minister in our city. Two persons were recently received into our church fellowship by letter.—Mildred Meals, York, Pa., Nov. 3.

### Tennessee

**Johnson City.**—Our church has been progressing nicely the past year under the leadership of Brother and Sister J. C. Wine. We met in council on Oct. 3 with Bro. W. H. Swadley presiding. Reports from the various organizations of the church and Sunday school were given. Bro. Swadley was re-elected as elder. The United Brethren church joined with us for a two weeks' vacation Bible school. Three persons have recently been added to the church by baptism. Several persons from our church attended the regional conference at Roanoke.—Mrs. Omer Rowe, Johnson City, Tenn., Nov. 1.

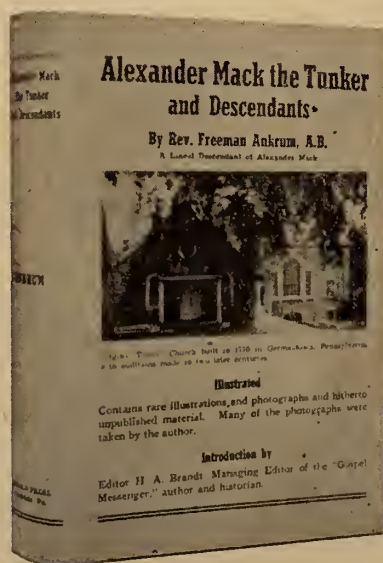
**Walnut Grove.**—We are glad to report that the interest and attendance are good, considering the fact that a large number of young people work away from home and several of the young men are in service. We met in council on Sept. 18 with Elder J. F. Lewis presiding. Bro. S. E. Lewis was elected elder and Bro. Paul S. Lewis, pastor. It was decided that we would have a series of evangelistic services sometime in the near future. Our love feast was held Oct. 16. This service was well attended and was inspirational to all. Bro. John A. Reed recently conducted evangelistic services at Southerland, Tenn. As a result of these services three young girls applied for membership in our congregation. We are looking forward to entertaining the Tennessee district conference next year.—Mrs. Ruth Warden, Laurel Bloomery, Tenn., Oct. 31.

### Virginia

**Cloverdale.**—Our evangelistic meeting was conducted Oct. 18-31 by Bro. C. M. Key of Roanoke, Va. He preached inspiring sermons filled with helpful Christian teaching. Bro. Key and Pastor M. G. Wilson visited in a large number of the homes of our community. The immediate result of the meeting was fifteen baptisms. Our love feast was held on Nov. 7 with a large attendance.—Helen C. Flora, Roanoke, Va., Nov. 8.

**Crab Run.**—One of the most successful revivals at our church was held Sept. 12-26 with our elder, Bro. Ernest E. Muntzing, as the evangelist. The attendance and interest were unusually good. There were special prayer services each evening, and special music by our pastor, Bro. Hugh Garner. Nine were baptized during the meeting and there were a number of reconsecrations. Our love feast was held on Sept. 25 with ninety-three members taking part. Elder Muntzing officiated, assisted by Pastor Garner, Bro. Wendell Mathias, and others. A special welfare offering of \$21 was taken during the meeting for two needy families. A special song service was held in our church on Oct. 24 by the Dove family of the Damascus congregation and Pastor Garner and wife. Our church has made much progress since Brother and Sister Garner came to us during the summer of 1942.—Iva B. Moyers, Bergton, Va., Oct. 28.

**Elk Run.**—On Oct. 11 Elder J. C. Garber, pastor of the Staunton church, began a series of Spirit-filled sermons which con-



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tinued for ten days. The membership feels greatly encouraged, and as an immediate result of our efforts, two were baptized; both had been members of other Christian bodies.—Mrs. Lucy A. Zigler, Churchville, Va., Oct. 27.

**Henry Fork, Antioch.**—We have dedicated the new addition to our church at Henry Fork. The church was extended twelve feet and a concrete basement put under the entire building. The basement consists of five Sunday-school rooms and a kitchen. A quarter of an acre of ground has been added to the church cemetery. Bro. Sam Flora conducted a revival for us. Nineteen were baptized.—Mrs. Fitz Hall, Rocky Mount, Va., Oct. 22.

**Hollins Road.**—We have closed a very successful year in our church. We had a ten per cent increase in attendance at the preaching services and a four per cent increase in Sunday-school attendance. Thirty-seven members of the Sunday school had a perfect attendance record the past year and will receive a gold cross-and-crown pin. Fifteen were baptized and six received by letter during our revival held Sept. 3-16 by Bro. A. R. Showalter. Pastor C. M. Key and Bro. Showalter visited 140 homes during the two weeks. Our love feast was held Oct. 3 with eighty-three members present. We met in council on Sept. 29 and re-elected all church and Sunday-school officers

and teachers. The ladies' aid reorganized for the coming year with Mrs. J. H. Taylor as president. The workers' conference meets once a month. A number of our members attended the regional conference at Roanoke and our ladies helped to serve the meals. Twelve of our young people attended the week-end camp at Camp Bethel and a number of our young folks attended the various camps during the summer. On Sunday night, Sept. 5, we enjoyed an impressive service under the direction of the district ministerial board when our elder's wife, Mrs. I. T. Hooker, was charged with the duties of the wife of an elder. Sixty boys from our community are now in service and we are sending church bulletins to them once a month. We plan to send them Christmas cards and small gifts. Bro. Key is now holding a revival at the Cloverdale church and we are enjoying helpful sermons by the speakers from Cloverdale.—Violet Janney, Roanoke, Va., Oct. 26.

**Rileyville.**—Our church was built and dedicated by Bro. H. C. Early in 1908. A separate organization was formed from the Mt. Zion congregation of Luray, Va., in 1927. The next year the church building was remodeled and equipped with Sunday-school rooms and a furnace. Five pastors have served us: N. D. Cool, Russell Showalter, C. O. Showalter, A. J. Caricofe, and

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Henry C. Eller, our present pastor. We have been greatly blessed under the leadership of these fine ministers. We now have preaching bimonthly and an active aid society. Generous contributions for the district work, General Conference, and Brethren Service have been made for several years. We enjoy raising our quotas. Bro. William Kinsey of New Windsor, Md., held our evangelistic meeting Oct. 18-31. Four were baptized and the church strengthened. Chalk talks, stereopticon slides and Bible sermons created good interest. Bro. Kinsey officiated at our love feast on Oct. 30.—Mabel L. Atwood, Rileyville, Va., Nov. 4.

**Mt. Hermon.**—The church met in council on Aug. 14 with Elder J. B. Peters presiding. Church and Sunday-school officers were reappointed for the coming year; minutes were read and approved; the church treasurer gave a good report, showing a balance on hand. The Sunday-school teachers have been elected. Bro. Wang Tung brought an interesting message to a large congregation on Aug. 29. Pastor Guy Wampler filled his first appointment on Sept. 5, in a well-filled church. Our love feast was held on Sept. 24 with our pastor in charge. Ninety-six members were present. The ladies' aid has re-elected officers. The fall work will consist of making garments for relief and quilting. An installation service was held on Oct. 3 for Bro. Guy Wampler. Elder Frank Layman had charge of the service. The outside woodwork of the church has been repainted. This was a donation of the Dillon brothers and we greatly appreciate it. The women had charge of the evening service on Oct. 17; a missionary offering was taken.—Ruth Wood Nolen, Bassett, Va., Oct. 26.

**Mt. Zion.**—Beginning July 25, Bro. Samuel Lindsay of Timberville preached for one week at the Mt. Zion church. We had a splendid meeting; the attendance and interest were excellent. Seven were added to the church following this meeting. Besides our pastor and wife, thirteen of our workers attended the regional conference in Roanoke. Sister Etta Bowman, the district children's director, was with us Sept. 5 and addressed two audiences on the subject of child training, after which Pastor Eller conducted a dedicatory service for the babies of the church. We met in council on Sept. 17 and officers were chosen for the coming year. Bro. H. E. Wakeman will serve again as presiding elder. We decided to purchase individual communion glasses and to include money in our budget for a one hundred per cent Messenger club. Sept. 19—Oct. 1 Bro. W. H. Zigler of Churchville preached at the Luray church. His messages and blackboard illustrations will be remembered by many who attended these services. Two were baptized and one received by letter. We are looking forward to another meeting to be held at the Ida Grove church later in the fall; Bro. I. N. H. Beahm will preach for us.—Mrs. H. E. Wakeman, Luray, Va., Oct. 30.

**Waynesboro.**—We met in conference on Sept. 21 with Elder D. B. Garber in charge. Church and Sunday-school officers were elected. Plans for a revival and a love feast were made. A service flag has been placed in our church. There are about fifty men in service from this church. One person was baptized on Aug. 26. The visitors' cards for information have been placed at the entrance of the church. We are hoping this plan will be a help to the church and also to our visitors. The pastoral board is urged to start now to secure a man to conduct the revival next year. The treasurer's report was good. The financial board presented the budget for the coming year, which is \$4,000. It was accepted. Twelve cottage prayer meetings, in addition to the Wednesday night prayer meeting at the church, were held during the week before the revival which began on Oct. 3. Bro. Harold Myers and wife arrived on Oct. 2. Between the Sunday-school and morning services Bro. Myers conducted a consecration service for the officers and teachers. In the evening we held our love feast, which was well attended and enjoyed by all. We enjoyed Brother and Sisters Myers' stay with us. There have been twenty-six baptisms and one awaits the rite.—Mrs. D. B. Garber, Waynesboro, Va., Oct. 27.

#### Washington

**Outlook.**—At the September business meeting officers were elected for another year. Elder Miles Blickenstaff of Yakima was re-elected elder. Sister June Yearout will hold a revival meeting here, beginning Dec. 22. The Froust Street mission of Yakima gave us an interesting program on Oct. 17. A fellowship basket dinner was served at noon. The interest and attendance at the prayer meetings are increasing. The Sunday evening meetings have more than doubled in attendance during the last year. Bro. F. A. Wagner began another pastoral year here Sept. 1.—Mrs. Anna Myers, Outlook, Wash., Oct. 28.

#### West Virginia

**Bethel.**—We met in business meeting on Aug. 22 with Elder B. W. Smith in charge. At that time Bro. Smith asked that we release him. We were sorry to give Bro. Smith up for he had served us so well, but we hope he will still come back when it is convenient to do so. We elected Raymond Martin as elder and also elected other officers of the Sunday school and church. Each third Sunday we take an offering for C. P. S. Our ladies' aid has sent one camp packet this year; we are also making a packet to send to the hospital in Puerto Rico. We have canned 120 quarts of fruit and vegetables to be sent and are giving some potatoes. We met in a business meeting on Oct. 19 with our new elder in charge. We decided to have our love feast on Nov. 21; we invite our neighboring churches to be with us in this meeting.—Mrs. Herbert Sions, Old Fields, W. Va., Oct. 25.

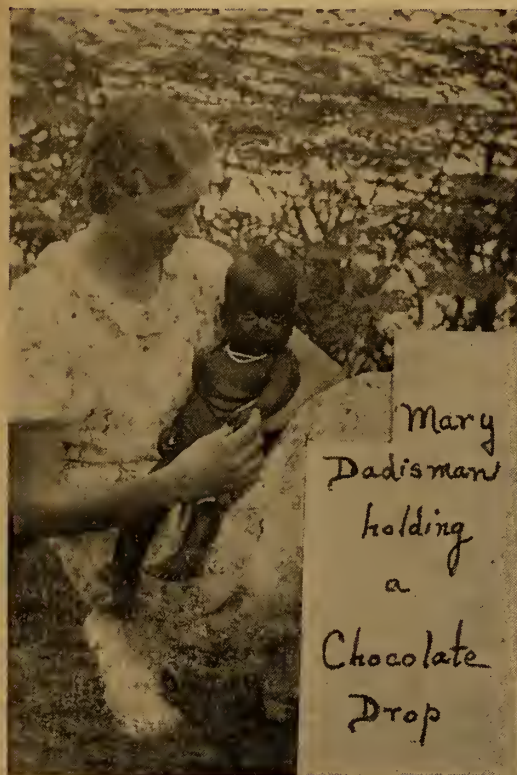


# GOSPEL MESSENGER

Volume 92

December 4, 1943

Number 49



## No Fading Out of the Church

In 1922 the Church of the Brethren entered the vast continent of Africa to add its influence on the side of Christianity. Work was begun in Northern Nigeria which lay in the beaten path of the Moslem. It was the hope of our church and of each missionary who entered the land that Jesus Christ and his way of life should be made known to the thousands of that great territory.

We can now say that this purpose has been working itself out during the past twenty years. Hundreds from the Bura, Chibuk and Margi groups have heard the message of Christ and have come to see that his way of life is the best manner of life for them. The latest records show that 540 now belong to the church. More than two hundred of the members are lepers whose lives have been enriched and brightened by the hope they find in Christ.

It is true that during the past few years the Church of the Brethren missionaries in Northern Nigeria have carried on their work under increased difficulties. The work has been harder and the workers have been fewer and yet the church program has gone forward. And they have seen the increase of the kingdom of God in their midst as it passed on from heart to heart. The accounts in this issue written by the missionaries themselves bear witness to their joy.

Let no one think that the work in Northern Nigeria is at a standstill. It is going forward and it shows many signs of growth. It is just as true today as it has ever been that when the Christian church passes through difficult days it comes through with renewed faith and heightened courage. This has proved itself true concerning our church in Africa.—A. C. M.

## Annual Africa Number

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## *Around the World...*

In Christ church, New York, 143 persons are attending a monthly forum on peace, and fifty-nine a weekly study group. This is the Methodist church of which Ralph W. Sockman is pastor.

The Society of Friends is feeding nearly 2,000 children daily in Calcutta, India. The society is supplying milk regularly to 12,000 destitute persons in Calcutta, 3,000 in Howrah, and 5,000 in other areas. Food is distributed from canteens.

Sixty-eight hospitals in Chicago with an average population of 35,000 have been studied by the Chicago church federation's commission on ministry in public institutions with a view to the establishment of a standard Protestant hospital chaplaincy throughout the city.

Baptists in Texas have provided for approximately \$100,000 to be expended during the year for the tuition of their young ministers in Baptist schools. This is a great aid to the schools which had been giving free tuition. It is also expected to improve the morale of the teachers.

An expanded program to provide care for about 10,000 children of working mothers in Michigan has been developed by community groups and has been presented to Gov. Harry F. Kelly for his approval. The plan calls for a \$3,000,000 budget which will finance the operation of about 300 child care centers and canteens in seventeen critical war areas.

The Dayton Council of Churches recently requested the Dayton community chest to include in its budget a sum of \$5,000 for the extension of vacation church schools in 1944. The request has been granted. It is expected that this sum of money will make possible the establishment of vacation church schools in at least ten congested housing areas of the city which are not adequately served by any church.

The Forerunners are "high school age young people across the United States who are not satisfied to live out their lives in a world ruled by hate, want, and fear. They have expressed their determination to find out why such conditions exist, and to give themselves to the task of putting in their place a world of brotherhood. In order to do this, they have joined in a program of study, discussion, and direct action in their own communities throughout the country."

Why? "Because so much of the world's effort is given over these days to destruction. Because large groups of human beings in our own country as well as abroad are denied the basic rights of free men. Because in this day of plenty millions of children must grow up mentally and physically warped for lack of food and other necessities of life. Because even a comparatively small group, endeavoring to discover the purposes of God, can wield a mighty influence for the right."

Who? Anyone of high school age, whether in school or not, who can sign this statement of purpose:

"I agree—to keep faith in the ideal of world brotherhood and to explore its meaning in relation to peace, race relations, personal conduct, economics, and politics, to commit myself with others to search out the things that prevent world brotherhood, and to try to discover principles to which I can commit myself in the building of a free world, to participate in the program of the Forerunners, both nationally and in my community, as it attempts through study, discussion, social service and action to lay the foundations for a world of brotherhood."

The Forerunners does not require a pacifist commitment of its members, but it does study the pacifist approach. It is sponsored by the Fellowship of Reconciliation, 2929 Broadway, New York City, which has prepared study books, leader's manuals, membership materials, and publishes a monthly news-digest, *The Forerunner*, sent free to members.

Dr. Frank Laubach's system of instruction to the illiterate has been adapted to more than one hundred twenty languages in India, Africa, Turkey, South and Central America.

Protestant church workers in Prague are preaching in coffee-houses and other unusual places because church property has been confiscated, according to reports here from the Czech capital.

The Presbyterian synod of Virginia has authorized its committee on the minister and his work to devise a plan whereby the synod would be authorized to make annual changes in pastorates, similar to the system used by the Methodist Church.

The first lady of Chile, Señora Marta de Rios, is heading a campaign for funds to establish a home for homeless and illiterate children. A large number of abandoned children is one of the tragic social problems of Chile.

Nearly one half of the passengers on the repatriate ship, the *Grips-holm*, are missionaries, 500 Protestant and 162 women Catholics. The remainder are businessmen, local Far East professional men and women and quasi officials.

The chief responsibility for the increase in juvenile delinquency in Connecticut in wartime was laid on "the doorsteps of every home and every community in the state," in a conference of authorities in the field of child welfare held recently at Yale University.

Twelve of the downtown churches of Minneapolis have formed a committee of pastors and churchmen for the purpose of giving pastoral oversight in the area known as downtown Minneapolis. Calls will be made occasionally upon the homes and apartment houses, inviting the people to participate in the life and activities of some one of the churches and to extend the offer of comfort and help where such seems to be needed.

A rally for family life was held recently in England. The audience numbered 2,000 people, but the demand for tickets was such that the hall could have been filled many times. The mayor of Wolverhampton presided and three members of Parliament were present. Addresses were given by the Roman Catholic archbishop of Birmingham, by the Anglican bishop of Litchfield, and by the president-elect of the Methodist conference. All the speakers emphasized the importance of family life, the solemn responsibilities of parenthood, and the maintenance of Christian moral standards.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

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## ... Annual Africa Number ...

### JUST A WORD

BY LELAND S. BRUBAKER

It is with a great satisfaction that we present this Africa number of the Gospel Messenger to the church. The Africa mission staff has been cut off from the home church as far as transportation is concerned as it never has been before. Many letters do not reach their destination. Provisions and supplies are ordered and reordered, but even then fail to arrive.

Almost all of the present staff are either due or past due for furlough. They are trying desperately hard to arrange furlough schedules in such a way as to care best for their work, their health, and their future plans. This is a most difficult problem, but the staff is meeting it with excellent spirit and fortitude.

Three missionaries have returned to the field in the last few months: Brother H. Stover Kulp, and Brother and Sister Herman B. Landis. They went by way of South America to South Africa, a route which is long and expensive, but it enabled them finally to find their place with their comrades on the field. Plans are already made for Dr. Howard Bosler and wife to return next spring. Others, we hope, will be able to go just as soon as travel restrictions are less stringent.

Nigeria, British West Africa, is feeling the stress and strain of the war. New problems have arisen in new areas without removing many of the ever-present ones. In spite of this, almost every letter from our folks there points to encouraging facts: renewed strength in local indigenous church groups; revamping of the education work in order to serve the church more truly; new communities and areas asking for teachers and for those who can dispense simple medicines; a deeper consecration of individual lives, and always faithfulness and loyalty of the mission group to their many tasks made so difficult because of present conditions.

As you read these pages concerning their work, may each of you breath a prayer for their continued strength in order that they might carry on and that their work might be abundantly blessed.

Elgin. Ill.

### Learning To Help Themselves

BY CHALMER E. FAW

The Bura is accomplished and self-reliant in those tasks which form a part of his everyday life, but in the performance of activities taught him by the foreigner, however good for him they may be, he toddles along with the uncertain tread of a baby just learning to walk. Because he is not a baby, endowed with the baby's unerring urge to grow, he would often rather be picked up and carried than have to endure the agonies of learning to walk the new paths with his own feet. It becomes, then, a besetting temptation to the missionary either to do the walking for the Bura, or to pick him up and carry him along. In either case learning is impeded. Difficult and tedious though it is, this teaching the African to walk for himself in these new areas of religion, health and

earning a livelihood is one of the missionary's basic tasks.

Matapci is a middle-aged widow who was attracted to the mission station through the itinerant preaching of a Bura evangelist. She came half expecting that the white man in his exhaustless wealth would support her for the rest of her life, and she was not long in making this wish known. Instead of that disaster befalling her, however, she is now living in a compound prepared for her by the combined efforts of herself, her Christian neighbors and the white man. She has made several trips back to her own hill country home to bring down corn enough to last until harvest time and is hoeing her own farm here for food thereafter. To date, not one penny in money has been doled out to her, either by the white man or the native church, but her needs have been supplied through sympathetic assistance and encourage-



ment to get in and help herself in this new way of life. She is a regular and happy attendant at all church services and is taking the initiative herself in coming for private tutoring in reading.

The Whonas are a more primitive people yet than the Buras, living a good deal of the year without even the one square meal a day of guinea corn mush, but subsisting on ground nuts and other chewables. For the most part they are a backward, superstition-ridden tribe, suspicious of one another and morally weak. Some years ago a substantial bit of mission work was begun among them and today there is a hopeful group of baptized and covenant Christians. They would be quite content, however, for Garkida to carry them along financially and in every other way, leaving them to continue in their individualistic, hand-to-mouth mode of existence. But a new way is opening up. Within the last year the Christian and near-Christian group have left their isolated home sites in half a dozen scattered villages, each with its taboos and suspicions of every other village, and have moved, house, fence and breech cloth, to a new site which they are making into a Christian community around their preacher-teacher as the center. Each man is clearing and planting a new farm for himself, large enough to supply him with food the year round, is hoeing some on the teacher's farm, and is doing his share on the co-operative church farm, a new experiment in group endeavor to put the church and religious classes there on a self-supporting basis. In the new Christian way of life they are still toddlers, but they are learning to take steps for themselves and will eventually be walking with strength.

The mission's elementary schools are closed temporarily to allow a new type of school to grow up: one springing from a desire on the part of parents to place their children in school, support them and follow them throughout their educational career, much as parents do in America. Just recently the Christian parents of children of school age at Garkida got together and made plans for classes in reading, writing and Bible

for their children to begin at once, the expenses to be borne jointly by the local church offerings and by the parents of the pupils who attend. We hope this will eventually grow into a strong indigenous Christian school, guided and encouraged by the mission but backed, supported, and given dynamic by the growth of a new spirit of Christlike initiative among the native Buras. Our prayer is that we may increasingly be led of God to help these people to help themselves in the new areas of Christian living into which they are taking these early faltering steps.

*Garkida, Nigeria, West Africa.*

## How Our Churches Are Organized

BY SARA SHISLER

The organization of our churches must necessarily be kept as simple as possible. Almost all of our church members are young and inexperienced in church policy as we know church policy in the West. Here at Marama our organization consists of Bro. Chalmer Faw, our nonresident elder in charge, the writer as pastor, a church committee of five members, a chorister, an assistant chorister, a treasurer, an assistant treasurer, and a writing clerk. There are as yet no deacons, although the qualifications as specified by district meeting for members of a church committee are those of 1 Timothy 3, the New Testament requirements for church officials.

The pastor and the church committee constitute the official board. The personnel of our committee is the following: our station carpenter, our head dispenser and another dispenser, a teacher, and a teacher evangelist.

We have no trustee body because the size of our congregation does not seem to demand it yet.

Our official board does not meet at regular intervals. Sometimes a problem arises which requires a number of meetings within a week's time. Then again two or three weeks will elapse between meetings. The largest part of the committee's work is the discipline cases, working with weak and indifferent church members, helping young men with marriage arrangements in keeping with Christian principles, and trying to help married couples who do not get along harmoniously to stay married. There are other types of cases such as working with members who have been reported to drink beer, admonishing the lazy on the matter of diligence in hoeing, etc. We also find the custom of visiting every member officially once or several times a year very much desired. It is a custom that has been discontinued for the most part in the churches back home, excepting in a few sections and districts, but we

### The Field Editor

To E. Paul Weaver of Lassa credit and thanks are due for this issue of the Gospel Messenger. He was appointed by the Africa field to be the field editor of the 1943 special Africa number.

Most of the contributions from the missionaries came in air-mail letters and they arrived in good time. If each article could speak of the events through which it may have passed along the way from Africa to the United States of America, there would doubtless be some very interesting accounts to relate. Many thanks are due to Bro. Weaver and to all who have written their messages to the home church.



## Scenes From Garkida and Lassa



From left to right:

Beautiful, big evergreen tree on the grounds of the Garkida Leper Colony, offering shade for the lepers when the sun is hot. It is one of the few big trees that are to be seen in this territory.

Mr. Minso, one of our faithful Christian workers at Lassa, with a cassava root from the school garden. Laundry starch and a substitute for cornstarch are made from this root. The Africans use it for food, grinding it into flour and making a small cake or patty of it. Lassa, Nigeria.

Jeto, one of the hospital workers at Garkida, is taking a load of guinea corn home. The vessel is a native-made earthen pot and is filled with threshed grain. Garkida, Nigeria.

Dispensary at the Ruth Royer Kulp Memorial Hospital, Garkida, Nigeria.

The women are the fishermen in Buraland and as the Buras like fish the still hot days in March and April see crowds of women bound for the river with their fishing nets on their heads. These are only a few of the many who were on the road this hot Sunday morning. Garkida, Nigeria.

A mother and her baby in the Lassa market place. The baby rides quietly along in its leather hammock under the straw canopy on its mother's back. The raised markings on the mother's shoulders and neck are for beauty and were done with a hot sharp instrument when she was a young girl. Lassa, Nigeria.

Photos by Mary Dadsman.



find it a very helpful practice here. One of the writer's sources of greatest joy in the work at Marama has been the spirit of unity, loyalty to New Testament principles, and the co-operation of the church committee. Their wisdom often amazes one. Their reasoning for the most part is sound and unprejudiced. They are frank and outspoken, but tactful. And one can always depend on them to keep matters which are in the hands of the committee confidential. One can speak freely without fear of being quoted to people on the outside.

Recently we met with a young man who was disfellowshipped about one and one-half year ago because he left his wife and stole another man's wife. He has returned his neighbor's wife and taken back his own wife and has asked to get back into church fellowship. He is on probation now to prove himself. We try to make discipline as constructive as possible and so part of his discipline is to come for teaching at specified intervals. At the meeting mentioned above one member on the church committee made the best speech on monogamy and fidelity in marriage that the writer has ever heard. When he had finished and we asked the other members of the committee whether they had anything to say, they answered, "He said all there is to be said and he said it so well that we have nothing to add."

Monogamy is taking root slowly but surely.

## What to Pray For

*Week of December 4-11*

Why not turn again to the Gospel Messenger of October 23, 1943, and read the news which Ira and Mary Petre sent to us? Why not consider their message to the church as a personal letter and then remember them and their work in our prayers? What better source of information do we want than the accounts which our own missionaries write concerning their work and the ways by which the spirit of Christ is manifest in the hearts of the people.

Bro. Petre has told about the new mission field of Chibuk. Just a few years ago this area was entered by our missionaries. By looking at the map of the Africa mission field, we see that Chibuk is north and somewhat west from Lassa, and north and eastward from Marama and Garkida. It promises to be a good field of service. Many contacts have been made and the African people feel that the missionaries have come among them as friends. Friendship and mutual understanding are very important steppingstones for entrance into the hearts of the people. Mission work cannot be done without this mutual confidence.

The Petres went to Africa in 1939. For a while they lived at Garkida and later were located at Chibuk. They have a great desire to bring the life and message of Jesus Christ to all the people of this vast area. Let the home church assist them by its prayers and by its giving.

When once monogamy becomes a deep conviction in people's hearts instead of a matter of obedience to the church, the church of Christ will move forward with new momentum.

We rejoice in the fact that our African Christians are able to take increased responsibility in church administration and promotion. As long as the missionaries draw the chalk line, set the standards and enforce the discipline by their own authority, the black man feels he is being asked to live up to the impossible for the black man. But when his own people in a ratio of five black men to one or two white people do the same thing he is forced to admit that his color no longer serves as an excuse for his sins and weaknesses. He must admit then that age, race, nation and time do not figure but that Christ's salvation and his strength to gain the victory over self and over sin are for all peoples of all ages.

Lead on, O King Eternal, and raise up many Christians who will be able to help build the church of Christ throughout this whole land.

*Marama, Nigeria, West Africa.*

## Polygamy in the Margi Tribe

BY E. PAUL WEAVER

One of the biggest problems of our mission work among the Margi people is polygamy. Some of the Margiis now living in polygamy want to come into the church. It is the concern for this problem that has prompted this study which we share with you. Lassa in Northern Nigeria is the center of our mission work among the Margiis.

Most of the people of Northern Nigeria practice polygamy. Literally polygamy means many marriages. Students of sociology will note that the Margi tribe has both polygyny (plural wives) and polyandry (plural husbands). Polygyny is the more common form of polygamy.

The reasons given for polygyny are varied. Perhaps ninety percent of the Margi men have taken more than one wife. Truthfully the Margi man can defend himself by saying, "Everyone does it." Polygyny is part of the accepted mores of the land.

In the days prior to the *Pax Britannica* there were frequent tribal wars in this country. The fighting was done with bows and arrows, spears and shields, and clubs. Each village was located on a mountain or hill. When the fight occurred the women remained in the safety of their mountain fastness while the men ventured to battle. The survivors returned to their homes on the mountains. The brother of a dead man would go to the dead man's wife and explain that now her



husband was dead it would not be good for her to live alone. Then she would move with her children to the other compound and accept the attentions of her new husband. It is very likely that war was a contributing factor in much of early Margi polygyny.

A man living with only one wife will often incur much derision from his fellows. A Margi father feels that it is his duty to select and pay for one wife for each of his sons. This wife is the proper wife of the boy and will be his wife in the hereafter. Before long the boy discovers that in order to prove his manhood and that he has a way with the ladies, he must win a wife of his own choosing. Additional wives are also considered as a show of wealth.

Since all work is done by hand, manual labor is one of the greatest economic assets of the Margi man. The lot of a woman often becomes little above that of a domestic animal. If she works quite hard her husband's wealth will increase and enable him to take more wives. If a man can secure four or five ambitious wives, he can live in comparative ease and let his wives work for him.

Reproduction is one of the chief ambitions of the Margi. Other things being equal a man with many wives should be able to produce more children than one with only one wife. In the days of pagan darkness, prior to our medical work, often half of the children died in infancy. If a woman proves to be sterile her husband will seek to propagate his family line by taking other wives. When he leaves a son to carry on his name, he feels that he has done his bit in the world.

It may be stated with accuracy that some Margi women practice polyandry. Since Margi society is patriarchal and patrilineal, the form of polyandry practiced is modified somewhat. A Margi woman may have two or three men that are considered her husbands. Her time is divided among her husbands. To each husband she may have borne a number of children. These children, when weaned, remain with their fathers. The women will spend a number of months with each husband, staying as long as she is well treated.

Students of African society will often rightly question the promiscuous use of the term *bride-price*. Among the Margiis, however, the bride-price may be considered just that. At present the Margi man must pay the bride's family \$10 to \$14 for his wife. This wealth is to represent a guarantee of the man's good faith. In Margi practice if the wife bears one child to the man she is free to take a new husband, having thus re-

paid the bride-price. Occasionally a Margi father will use his daughter as a means of obtaining wealth. As soon as the daughter bears a child to one husband her father will accept a bride-price from another man. Theoretically a Margi woman might bear children to from five to ten different men. In actual practice, however, when the woman's family, no matter how mercenary, has received bride-prices from two or three husbands, they are usually content to have their daughter settle down and live with the man of her choosing or to migrate among her husbands and children.

In many neighboring tribes the bride-price is not repaid by the birth of a child. The wife must stay with her husband for her entire life or her family will be liable to repay the bride-price. Actually Margi women enjoy a certain independence not enjoyed by the women of neighboring tribes. If a woman feels that she is being mistreated she can very easily leave her husband and go to another man. Margi women state that this is their chief reason for practicing polyandry. If when her husband takes another wife the Margi woman is jealous she may leave her husband and take a new man. Margi men claim that this is the real reason for a woman's changing husbands. Some Margiis claim that Margi women like to have husbands and children in several different villages so that when they die great crowds will gather from many villages to dance and sing at their funerals.

Since most primitive people consider reproduction one of their chief aims in life, to be barren is one of the greatest shames that can befall a woman. If, after living with one man for several years, their union is not blessed with a child, the woman will almost always try another man. Their animistic beliefs about fertility cause them to hope for better results if they change men. A barren woman will try as many as ten different men in the hope of finding a man with whom she may have a child.

In a near-by polygamous household a man now has four wives. The wife with whom he performed the initiation rites is in her late forties. She has borne him ten children, of whom only two are living. Another wife has been with him for about twenty years. She had borne one child to her first husband, but the child died. She has borne this man five children of whom four remain. A third wife has been with him for eighteen years. Her two children by her first husband are still living with their father. Of her five children borne to this present husband only three remain. In this polygamous household nine of



the twenty children are living. A fourth wife was taken only last year. She is still somewhat of a visitor. Each of the wives has her own hut or huts for herself and her children. Each has her own fireplace (three rocks) and cook pots. The man's hut occupies a prominent place in the compound. The women take turns cooking for their husband and acting as his 'wife. Before the evening meal it is determined whose turn it is. That woman will then perform all of the duties expected of a wife in that twenty-four-hour period. She is not only responsible for the husband's evening meal but for his morning and noon meals, if any. In order to avoid jealousy among his wives the husband will remember which is his special wife for that day. Thus on the surface it appears that the four women live together happily sharing the same husband. Since three of these wives have other husbands they may leave this man if mistreated and go to another.

There are still many problems of polygamy in Northern Nigeria that have not been solved. Their satisfactory solution is of vital importance to the Christian church.

*Lassa, Nigeria, West Africa.*

### The Treachery of Leprosy

BY CLARA HARPER

One day Miss Utz came to me saying that she had found that the wife of one of our men who is trying to live a Christian life had a severe case of leprosy. Recently the wife had complained of abdominal trouble and was advised to come to the dispensary for help. Here it was discovered that she had leprosy and she was advised to go to the leper colony near Garkida.

They went to Garkida and she was examined. The doctor asked them to stay but they came home to report to her family. Her brother and her husband took her back to the leper colony but she stayed only three weeks. She made the excuse that she must return home for food. When she arrived at home her husband would not receive her into his house and so she went to the home of her parents. Then her husband asked the church people to help persuade her to return to the leper colony because he likes her very much and wants her to be cured.

Two members of the church committee and I went about twelve miles by bicycle and then walked about five miles to her parents' home. We gathered her people and a number of witnesses together and tried to get her consent to go back to the colony. The husband had said that if she would not return to the colony and get treatment he would not receive her back into his home.



### Leper Colony Scenes

(From left to right)

Hedge lined road leading into the Garkida Leper Colony.

Lepre schoolboys are seen in the road

Young leper dispensers stand for exercises in front of their huts

The new leper colony laboratory. The building is complete, but not yet equipped

Another view of the new laboratory building

Market scene. Leper women and their wares

Market day at the colony. Selling meat

A leper carpenter planing a board

Three leper patients waiting for injections. Ulcers on feet are bandaged with native spun cloth

Lepre injector, giving an intradermal injection of Hydrocarpus oil

The nursery building. Nurses standing in the foreground

Photos by Dr. Lloyd Studebaker.

During the parley she said, "I do not understand all this. I have had leprosy since I was about twelve years old. This man married me and I have lived with him for five years. If I had not gone to Marama for medicine I would still be living happily with him."

The fact is that she had been covering up the leprosy spots all the time. She told us that when she took a bath the black came off and showed up the disease. Finally she declared that she would wait till the spots got worse and then she would go to the leper colony.

Our group came back to the husband to report her decision. And then to add to our sorrow we learned that her daughter, the only child living out of six, also had the terrible disease.

There are twelve or more other children in the father's compound, ages ranging from six



months to twelve years. We fear for everyone of them, for all are within the susceptible years for leprosy. We are wondering how many of them may have the germs in their systems. This woman has been around them all for five years, cooking food and having constant contact with them. The leprous daughter also decided to go and live with her mother.

The great treachery of leprosy lies in the fact that those who have it so often try to hide the fact by covering it up. They live in close touch with all the people of a compound and thus are a constant source of infection to others.

*Marama, Nigeria, West Africa.*

### Reflections of Tired Missionaries

BY HAROLD A. ROYER

What shall I do today? Which one of the many tasks that need to be done can be put off? Shall I write that article for the Messenger? (I wrote one two years ago which was not published; it was probably lost in the ocean.) Or shall I visit that village where they have been asking me to come for some time? Also there is the woman who lives near by who has been sick for a couple of weeks. What about that bit of translating and the outline for a Bible course? I ought to get this work finished soon so that it can go to the press. How can I trace down that thief who broke into my house and stole some cloth and money? If I could only get some help to carry water onto my garden, for it hasn't rained for weeks and we will soon be out of vegetables! How can we best teach honesty and that it is wrong to stuff the ballot box in church elections? The mosquito season is here and that repair job on the house needs doing badly but the carpenter insists that he must work in his farm. The government is requiring that extra peanuts be planted. A man

has just come to me saying, "The baboons are destroying my corn. Won't you come and poison them?" Well, perhaps I can arrange to go tomorrow to his farm, which is about three miles out in the bush. I wonder if he will remember to bring some grain to mix with the poison? Probably not!

Here I am suddenly interrupted, for there are the goats in my garden again! It is poor enough without their eating off all the corn. Just yesterday I shut that gate and rolled a stone against it. Now why did someone roll the stone away? No sooner have I attended to the goats than a couple of patients stand waiting. "You say that you have brought your mother to the hospital for treatment but that you have no money. That's too bad!" I happen to know that the family is quite well off and that they have spent many shillings on medicines from the witch doctors.) "Do you really want to try the white man's medicine?" (Now that all the native medicines have failed they will take hospital medicine.) Why doesn't the boy ring the bell for church services? It is ten minutes past time now. Guess I'll have to go and ring it myself. As I hurry to the bell I wonder what has happened to the mail service. No air-mail letters for weeks and weeks and no magazines or boat letters for three months.

As I have recorded my own experiences on the field, my mind has jumped from station to station and from home to home of every missionary, for these are the everyday problems and interruptions which everyone faces. Perhaps someone may think that this has a somewhat pessimistic outlook. The following may clear it up a bit. Some months ago a letter reached us asking if our mission might not be able to do relief work in the war areas of Africa. A reply somewhat as follows was sent:



### Leper Colony Scenes

(From left to right)

School pupils having chapel inside the church  
Part of the school pupils gathered under a large shade tree

The school teaching staff. All are lepers, except Mrs. Studebaker, and the headmaster, Mr. Udo, standing just back and to the right of Mrs. Studebaker

A leper standing outside his compound  
Milking time at the colony. The milk goes to nursery babies and to hospitalized lepers. The nursery babies come from leper mothers, and are taken from their mothers at birth

Leper schoolboys at work on a groundnut (peanut) farm

Lepers weaving small floor mats  
A leper weaving a large mat for the fence of his compound

Leper laborers at work building a road

Photos by Dr. Lloyd Studebaker.



I don't know whether we would be able to do any relief work in North Africa or not. We are a thousand miles away by air and several months away by any land or sea route. A priority on passage might be obtained but at present people leaving Nigeria have to wait weeks and sometimes months to get away.

As you perhaps know our mission staff is quite depleted. In the last five years, six families and two nurses have gone on furlough and have not returned. In that time three new families have been added to the staff, but three people have been assigned to other work, the missionary children's school at Jos.

I think the mission might be glad to undertake some relief work but we need a bit of relief too. In six months from now all but two of the staff who are on the field will be due or overdue for furlough. This is not meant as an excuse for not doing relief work but to show our great need for more mission workers. No doubt there will be a revived interest in missions after the war. Perhaps some of the C. P. S. men will seek this as another large field of service.

Evangelization is our main task but a physically undernourished church will not make progress. There is also a great need here for doctors, dietitians and agriculturists.

*Garkida, Nigeria, West Africa.*

### Dawn Is Breaking

BY IRA S. PETRE

The Chibuks have little conception of records according to years. No one knows how old he is. Like many cases in Old Testament times the age of a person or thing is remembered only in its relation to some outstanding happening. In this area one can often tell the approximate age of older people since they can tell you how large they were at the time of the Chibuk war when they were subdued by the British.

Only recently have the Chibuks begun using the accepted names for the days of the week. Names of days ordinarily followed the names of outstanding markets which came on certain days of the week. For instance, a man would say, "Dumboa I am going hunting," which meant he was going to go hunting on Monday, because Dumboa market comes on Monday.

When a comparison is made between these people and the tribes of farming people of Abraham's time there are many similarities. The Chibuks are still in the tribal state. Materially they possess little. They are very poor indeed. Spiritually they are even poorer, steeped in supersti-

tion and fear. As one goes among them he senses a darkness that is darker than the darkest night. They will inform a newcomer that their ways were "given to us by our forefathers," and they are reluctant to accept anything new.

But the dawn is breaking. Many are hearing the Word of God. Some are accepting the challenge that is offered. Their starved souls are being fed. A small number are learning to read the gospel. A Christian community is in the making.

*Chibuk, Nigeria, West Africa.*

### The Old Chief Is Still Chief

BY CLARA HARPER

The old chief of Bilatum is very old. He is so old in fact that a certain young man not native to the village decided that the old gentleman was too old to be the chief of the village. He also decided that he would take over and become the chief.

In order to carry out his designs he had paid out a lot of money in bribes. He had tried hard to win the people of the village to his side. Finally the affair went to court.

Once the old chief had to walk some eight or ten miles to attend the court proceedings. It was a hard trip for him. After two months of palaver the matter seems to be settled in favor of the old man. The old chief is to remain chief until he dies. This accords with the custom of this territory.

On the day when the old chief had walked so far to court, he came back past my house and stopped to rest and visit. He was greatly interested in some of the things he saw and heard. I let him hear the radio. This was a marvel to him. It was also a wonder to him to see the way we put our rain water into big oil drums.

The young man who had tried to usurp the office of chief now finds himself heavily in debt and he is greatly disturbed because the decision went against him so that he cannot be the chief.

This whole experience has been a strong lesson to some ten young men of this same village who are seeking to know the way of Christ. It tested their faith.

*Marama, Nigeria, West Africa.*

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"A full and unrestricted co-operation between Black and White, which seeks to bring mutual benefits to both, is the goal toward which many men in Africa now strive. To such there comes the call to go back to Africa again and again. An African proverb says: 'Those who have drunk of the waters of the Niger, though they wander far, will drink of them yet again.'"—From Black and White in the Sudan, D. W. Bittinger.



## WEDDINGS A LA AFRICA

BY MODENA MINNICH STUDEBAKER

It has been the dream of the missionaries in our area for many years that some day Christian weddings could be solemnized in our African churches. But dreams often materialize slowly, and it has been thought wisest not to press the fulfillment of this dream too quickly.

In May 1943 when several couples at the Garkida leper colony asked the doctor's permission to marry, they were asked if they would like a church wedding. To our glad surprise they seemed in agreement with the idea at once. Some of the parties of the three couples were just starting in the inquirers' class; some were covenant Christians; some were baptized Christians. They had avowed their intention of walking in the Christian way, so we could marry them in a proper Christian wedding service.

On the Saturday afternoon before the triple wedding was to take place, the couples appeared at the church for the rehearsal. That is, they all appeared but one shy bride-to-be. When she seemed unavailable for some strange reason, we practiced with the remaining five participants. Her fiancé was given strict orders to instruct her privately when he found her. I am sure you cannot imagine some of the strange complications which arose in this rehearsal. In the church there are two steps leading up to the altar platform. When bidden to come to the altar, the first man ignored the steps and jumped onto the platform. We demurred. We showed him the accepted use for steps. Then he was asked to come up again. With an intent and serious expression on his face, he began to back up the steps. We commended his efforts but again demonstrated the usual method of going up steps. He caught the idea then and led the others on to the platform.

The entire ceremony was rehearsed carefully with special emphasis on kneeling at certain places in the ceremony, and the "I Do's." They were all so eager to do their parts acceptably that our hearts went out to them. After all they had never even seen a Christian wedding, let alone participated in one. The clasping of hands and salutation of the kiss were omitted as these are not common practices among our people, and we felt that they would only cause amusement.

The Sunday morning of the wedding dawned clear. Intense curiosity was manifested in this new kind of marriage. Some of the faithful church members arose early and decorated the entire church with the African red *flamouyant* blossom, and the waxy white rubber tree blossom. Soon the church was filled with people and some were seated in the windows. Those to be married were all quietly seated on the front benches and we hoped that nothing unexpected would occur this time. Alas for our foolish faith! The doctor went up to the altar and gave a short explanation of the sanctity and solemnity of the Christian marriage. He then asked the three couples who were to be married to come up the steps to the platform. At once about fifteen finely dressed men and women pressed to the front. The doctor was thunderstruck! What was the meaning of this? Were all of these people actually expecting to be married? He hastily explained that only the six who had rehearsed for this particular ceremony could be married. It took a gentle tap on the shoulders of all the extraneous parties to persuade them to be seated; how-

ever. Only later on was this phenomenon explained. The extra persons were the close friends of the three couples, and they had come to stand up with them. They had certainly meant no harm. But it was with relief that at last we saw the three couples standing alone before the doctor. The ceremony was then quietly performed. Even the young woman who had not rehearsed did her part well. The doctor led the procession down the long aisle of the church, followed by the three couples. The congregation sang a hymn as the couples marched out. The men and their wives marched out side by side. No doubt this was the first time in their lives that the women had even assumed such a privilege, as men always precede the women in Africa.

Upon leaving the church the couples lined up under the great, historic old leper colony tree near by. Then with quite a lot of merriment the church members filed by the couples, greeting them and congratulating them on their wedded state, and on this new kind of marriage. Then the Africans added their own original bit. The friends of each couple gathered around them singing and then walked with them to the grooms' respective homes.

Just to witness a wedding is a pleasure, but our joy went far deeper than that. One of our greatest and most baffling problems in Africa is to help found monogamous Christian homes. Our prayer is that these church weddings may attach a new dignity and sanctity to the marriage relationship. Also that our Christians may recognize more clearly the bond between the church and the home.

Garkida, Nigeria, West Africa.

## It's Our School's Birthday

BY MARY N. DADISMAN

"Oh, Miss Dadisman, do you know what day this is? It's our school's birthday!" That was the greeting that assailed me on the morning of July 20, 1943. Sure enough, it was the first anniversary of the opening of the Jos school. Then I began thinking of all the things that had happened in our first year and I almost decided that it must surely be the second anniversary instead of the first.

School opened July 20, 1942, with an enrollment of twelve pupils, three of whom were children of missionaries, two from our own mission and one from the Sudan Interior Mission. The other nine were from English homes and their parents were employed by the government or were in private business in Nigeria. My first thought when I realized that the mission children were in the minority was that the school was rather failing its purpose. Since I had understood that the school was to be for mission children, I could not quite adjust my thoughts to the idea of having the majority of the children from non-mission homes. However, it did not take long for me to see that the presence of these non-mission English children offered opportunities for Christian teaching. It would not be quite fair to say that these children came from non-Christian homes, for they were well acquainted with the Bible stories with which we are all familiar. As there was no Sunday school of any kind here we began a religious instruction class in the school so that all had an opportunity for one Bible lesson a week, and a Sunday-school class was started on Sunday morning for all those who could come to the compound on Sunday. Friday morning, the time for the





(From left to right)

### Views From Jos

How about a ride on the merry-go-round? This is one of the playthings that Clarence Heckman made for the school playground in Jos. The children are out for an early round before breakfast time.

Interior of Jos schoolroom looking toward the north wall and the entrance.

Interior of the Jos schoolroom looking at the west wall.

Teacher and pupils of Jos school, July 1943. Roll call: Teacher, Mary Dadisman. Back row, left to right: Anne Saunders, Ian McNab, Myrna Faw, Elizabeth Morrison, Robin Cornish. Front row: Dan Drew, Marilyn Studebaker, Elizabeth Thorpe, Sabina Brace, Donald Rough, Karen Chalk, Alastair McNab.

The Heckmans and their family on "picnic rock." Sunday evening supper on the rocks is a treat to the kiddies and I believe the grownups enjoy it too. Marilyn Studebaker is standing in front of Mr. Heckman and Myrna Faw is to the right.

(Below) Jos market scene.

Donald Rough of S. I. M. and the pet antelope that spends a great deal of time on the school compound.

Just a tree.

Photos by Mary Dadisman.



Bible lesson, saw their Bibles and lesson leaflets (when the leaflets got through from America) much in evidence. Friday was quite the best day of the week because of the Bible lesson. Of course those who boarded in the home got the additional experience of the family worship hour and I am sure that all of you would get a thrill out of hearing them sing such hymns as Look for the Beautiful, Brighten the Corner, Jesus Is the Children's Friend, This Is My Father's World and Anywhere With Jesus. To those of us who were responsible for the guidance of these little ones there came the daily challenge to teach so well the way, the truth, and the life that when they are old they will not depart from it. Our weekly Bible class and the Sunday-school class are high spots in each week for them. Mrs. Heckman teaches the Sunday-school group now and has an enrollment of nine.

We began school with twelve wide-awake pupils from four and one half to nine years of age. Only a few of the twelve had had an opportunity to attend school before, but all of them had had some teaching either at home or in a makeshift school that had existed near here the previous year. They were all thrilled at the opportunity of attending a school that had individual desks, little tables and chairs, blackboards and so forth. So school began with a group of happy children who considered it a privilege rather than a necessary evil.

Our schoolroom was well equipped with everything but books. I can hear some of you say, "But I thought books would be the first requisite for a school!" Well, I thought so too until I had the experience of having pupils and no books. It is possible to have school after a fashion without books, but to have a really good school in which the children can make normal progress I strongly recommend a supply of good standard textbooks. To say that we had no books at all would be misleading, for we did have five upper third-grade readers, (only three or four pupils were ready for them), spellers and music books of the standard texts that we had ordered. For readers for the other children we had odds and ends of sample readers and storybooks. The lessons in arithmetic and writing were entirely from the teacher's repertoire. Needless to say these lessons were the most difficult, but we seemed to make a certain amount of progress in spite of the difficulties. You have doubtless guessed that the reason for the absence of books was submarine action in the Atlantic. It was not until a third shipment of books was mailed from Scott Foresman Co., Chicago, that we received a complete set of standard texts. They arrived in April and May of 1943.

Our first term of school was really only a half term, which closed Nov. 14, 1942, for the summer vacation. During this short term we enrolled two more pupils bringing our number up to fourteen. For the most part they were a well-behaved group and all were eager to learn, which made the teaching job easier. Not too much was accomplished in "book learning" during this brief period but the children gained some valuable experiences in group activities. We who have grown up with children all around us for playmates cannot quite appreciate what it means to our general development and behavior until we come to a place like Nigeria where the children are isolated from children of their own age and race. Can you imagine not having neighbor children with whom to have a ball game in the back pasture or over in the vacant lot? Or can you imagine not having access to some swings, or a slide, or a merry-go-round? If you can, you will begin to see these children in their

isolation here. How the children did play at recess time and before the bell rang at nine o'clock in the morning! The swings and merry-go-round were busy every minute and it was necessary to post some "Goofus and Gallant" notices on the bulletin board about taking turns and sharing playthings. Then came lessons of learning to take knocks and bumps without running to mother or shedding tears. Many of the children were from one-child-in-the-family homes, so some of these lessons came hard but a mighty effort was put forth by each one and marked progress was made.

When closing day arrived in November the teacher was almost unpopular when she expressed joy at the prospects of a holiday. School was far too much fun to think of leaving it for two and a half months but we had to have a vacation nevertheless. The vacation months for the house parents and the teacher were spent in attending the annual mission meeting and in getting ready for our first real term of school. More and bigger desks had to be made and finishing touches put on here and there. I had hoped to have our books arrive during this time but word came through that they had gone down again so I didn't look forward to February 1 very much. However, while at Garkida for the annual meeting, I was told about a cupboard of books in the storeroom there which had been used in previous efforts at having a school. I found some good readers and some arithmetic work books but still no arithmetic texts. These books were packed and sent to Jos as a nucleus for our beginning work for the next term.

February 1, 1943, was the day set for the opening of the second term and at nine that morning there were thirteen pupils ready for enrollment. Eleven of them were from the last term's group and two were new to us. One of the new ones had just arrived from England. She had planned to go to a boarding school there, but after the school was bombed her mother brought her along to Africa. On February 6, a new boy from the Sudan Interior Mission was enrolled, bringing our number to fourteen. In March this child left to go home so the enrollment dropped to thirteen again. Just before the Easter vacation another boy left for a vacation in South Africa but his place was taken by one of the original pupils who had just returned from a South African holiday. In July the parents of our youngest pupil were moved to Lagos, so Dan was taken away as there was no room in the boarding house for him. But Dan's going did not leave a vacancy as a new boy applied for entrance the following Monday; so we still have thirteen pupils.

At this writing, July 30, another of our pupils is planning to go to South Africa for vacation; we will have twelve pupils until someone comes back from holiday.

February, March and the most of April slipped booklessly along with slow progress. Then all of a sudden some precious parcels arrived. They were opened amidst oh's and ah's and were fondly caressed. Could it be that we had books? It was indeed a happy occasion and we began right away to get acquainted with them. They were simply delightful in their bright jackets of red, green, blue, brown and tan. Their pages were filled with lovely colored pictures and clear black type. They made the children happy but their happiness could not measure up to that of the teacher. In about ten days another boat arrived and then our set of books was complete up to and including the fourth grade. It was then that school began.



Now for a bit about school hours and the grades taught. Work begins with the gong at 9 a. m., and carries through to 1 p. m. with twenty minutes out for recess at 11 o'clock. Since there is no school in the afternoon, it keeps us busy during the four hours in the morning to get in all of the essential work. The group is rather roughly divided into primer, first, second and third grades but not all of the pupils have made uniform progress in all subjects so a rigid grouping is not possible. Those who were fortunate enough to be just six when we began last term are where they should be in their work but those who were eight and nine years old are not yet up to their grade level in such subjects as arithmetic, English and spelling. Since the books have come much more progress has been made and we hope to get on much farther before the term closes November 13, 1943.

*Jos, Nigeria, West Africa.*

## What Shall We Do, Mother?

BY ZALMA WEAVER

"Mother, what shall we do?" Over and over I hear those words repeated by my little daughter. Stimulating and wholesome play is rather hard to furnish for the preschool child in Africa.

Every morning the baby chicks are fed and watched. The yard is thoroughly combed for any blossoms which may have appeared during the night and the heads promptly pulled off and brought in as a very cherished gift.

"Mother, what shall we do now?" Nelda suddenly spies her tricycle and Bruce trails along behind with a doll in the doll buggy or his daddy's tools, screw driver, pincers and hammer. Down the path bob two little heads. They must be going to meet Jenaba, a little Bura girl who comes each day to play. Yes, they are returning and Jenaba is with them. How they do chatter, each one trying to be heard above the other two. Today Nelda decides she and Jenaba will make *sukwar* (a native dish consisting of chopped greens with peanuts and guinea corn mush). But Bruce calls his *sukwar* cookies. Armed with buckets they find a tree with little thin leaves. The tree is easily climbed and the leaves are picked. Then they are chopped and put into their seven or eight tin cans, water is poured in and a little dirt is added to give flavor. Now it is ready to put out in the sun to cook. They stir and stir. Nelda is talking in English, Jenaba answering in Margi and Bruce just chattering. And the wonder of wonders is that they seem to understand each other. The *sukwar* is finished and mother is called to come to the tea party.

After lunch the children take a nap and Jenaba goes back to her people in the village. Rest time is over and by the splashing and hilarious shrieks and laughter one can easily know that the children are having their baths.

Once more Jenaba comes up the path and once more the children run to meet her. Nelda would like to have her daddy take them to the cow pen to see the baby calves. Yes, Bruce would like to see Jimmy, Sambo, Whitey, Blacky and Jackie.

Now we must go to the garden. Nelda wiggles with delight in anticipation of a fallen orange to be eaten under the tree. She carefully peels it while Bruce impatiently watches. After it is divided we sit on the ground and watch the many colored birds and listen to the frogs croak. The sun is getting lower. The air of the

garden is becoming chilly and we sing as we trudge home.

Supper is over and sometimes we all play Pussy Wants a Corner, Ring Around the Rosy, etc., in the living room. Sometimes a story is asked for or again we might just sing some of the old familiar hymns and camp songs. The children are tucked into their beds and the mosquito nets are tucked in place. Another day of "What shall we do now, mother?" is ended.

*Lassa, Nigeria, West Africa.*

## There Are Grateful Hearts

BY MARY PETRE

The more I visit among the women and see them at their work, the more my heart goes out to them in a desire and longing to do more to help make life a little more pleasant and joyful for them. But this is certainly not the easiest thing to do. The majority of the women stand alone in their struggles and the men oppose them in their desires.

I was wanting to plan some sort of a little get-together for the women. I went to their compounds and we talked and planned. I mentioned the possibility of teaching them sewing, reading, writing, hygiene, and Bible lessons. They were eager for all of it, but I knew that their class periods could not be very long and I felt too that they might not be able to attend many days out of a week. But we started with eight women, meeting two days each week. The hours I spent among those women were some of the happiest hours I have spent on the field. When the farming season came I knew the classes would have to stop and wait until the heavy farm work was done. So now I am looking forward to more classes in the near future.

Of the women who attended, Zara, a Dila woman, was the brightest. How she did study and how rapidly she could learn! And she was thoroughly happy in it. But to go to her compound one gets a different picture. She is not an only wife, but her husband's second choice. He had chosen his first wife several years ago. Zara's home is thirteen miles away and whenever she goes to see her father (her mother is dead) she always thinks of me and brings me a gift. What do you think that gift is? Each time it is a big onion. Her folks live in a big onion growing section of the country. She comes holding it out to me, knowing it is only a meager gift. But small though it is it means as much to me as any gift I have ever received. She gives it joyfully, out of a heart of gratitude for the little things I have tried to teach her.

There are many who can only show their gratefulness in words. After the women had been meeting for some time, a woman came quietly walking in the church house in which we were together. She sat down toward the back of the room. I asked her if she had come to join us and she whispered, "No, I can't stay long." I asked, "Why not?" But I should have known the answer. It seems that some men are not as ready for the new way of life as their wives are. The women are tired of playing the part of slaves. They are ready for a happier, freer life. This woman wanted to join the others there, but she could not because her husband would not allow it.

Apart from the women's school, I have enjoyed our daily work in the dispensary, especially the work among the women and children. We had been here at Chibuk only a short while when a woman came in with a sick child. It was a little girl about one and a half year old.



There was a big ulcer on the top of her head which had come from a burn. The child would no longer eat and did very little sleeping. I began treating the ulcer under Dr. Studebaker's direction and it healed rapidly. The child was soon eating well and sleeping practically all day long. The mother was so grateful that she could not stop thanking us. Her folks live about seventeen miles from here and the first time she went to see her father after her little girl was well again, she came back bringing me a nice big chicken. I say a big one, for it was a big one for this part of the country, but to you it would have been a small one. Whether she bought it for twelve or fifteen cents (which was the usual price for a chicken at that time) or whether her father gave it to her, I do not know, but it meant a sacrifice on her part. She was so happy to give it and I reluctantly received it knowing how hungry these people are for a little bit of meat.

Grateful hearts? Yes, there are many. The discouraging part of mission work becomes a trifle and is soon forgotten when we have such experiences as these.

*Chibuk, Nigeria, West Africa.*

## Thlawur, a Margi Girl

BY GLADYS H. ROYER

Eight years ago we went to Lassa. We had trekked in from Garkida on horseback through mud and water for four days. We were all weary and wanting to rest, but the children needed to have some attention. Mrs. Kulp said, "Here is Thlawur just waiting to take care of Nora Ann." Right then Thlawur, a Margi girl about thirteen years old, became a part of our household. She wheeled Nora Ann, who was eight months old then, in the buggy, carried her on her back native fashion, and played with her and her brother, Ralph.

As we taught Nora Ann to talk English, Thlawur also learned it because the sentences were spoken slowly and distinctly. In the meantime she was teaching her little charges to speak Margi, which they learned more quickly than their parents did. The children loved her and looked forward to seeing her each day, and she also learned to love them.

There was a Christian boy, Jasini, working at the hospital who liked Thlawur too, and so she became his wife. But as a Margi wife does not stay with her husband very much of the time during the first year, she continued on in her work with us.

When she did go to live with her husband she often came to see us and brought her little sister-in-law along, who was about Nora Ann's age. The little girl's name was Mbwa Diffu, meaning *kitchen*, because that was the room in which she had been born.

The day before we left for furlough Thlawur had twin boys. The wee one died a few days later but Thlama, who weighed three and a quarter pounds, lived. Now he is four years old and quite a normal little boy, who loves to come to the mission compound, always hoping for some fruit or tomatoes. His year-old sister, Nora, is her mother's pride and joy.

During those years there were many times when we almost despaired in teaching Thlawur, but now we are seeing some of the results of our years of training her.

She married into a good family. Now her father- and mother-in-law have become Christians. During a cleanliness campaign one year they had the cleanest compound in Lassa. She takes an active part in women's meetings in the church each week. She has been chosen

leader of the group of Christian women. It is always a joy to hear her pray. She has made God a personal friend of hers and talks to him as such in her prayers.

Jasini, the husband, is also a good Christian young man. He is on the official board of the church. He, too, is respected in the village and many folk, although older than he, ask him to help them settle their difficulties in a Christian way.

Many times when folk fall by the wayside we get discouraged and think that all of our work has been useless, but these few who are faithful help us to go on with our work.

Will you not remember this little Christian family in your prayers? May God help them to continue to be a blessing in their community!

*Garkida, Nigeria, West Africa.*

## Early Riders

BY GRAYCE BRUMBAUGH

Six o'clock! The first morning bell is ringing, and off we start on our bicycles with all our paraphernalia in the bag, songbook, gospels, water bottles, and dark glasses. It is only five miles to Kelli, where we are to have our regular weekly women's meeting. Since the first two or three miles are a slight upgrade, we like to start before the sun is high. Soon we are out of sight of our homes and are passing the farms of the Lassa people. One mile out we pass the big rock where we sometimes go for a picnic. On we go to the creek, and now we are two miles on our way. The next milestone is the place at which a road turns off to the left, and now the hard part of the trip is over. On and on we push and soon we see the farms of the Kelli people and before long the cornstalk fence around the first compound. When we turn in on the path to that compound the dogs come barking and we quickly jump off our bicycles, for we have not yet learned to trust Margi dogs.

This compound is the home of two women who have taken the covenant and are quite eager to learn, so we are always very welcome. Of course, greetings are first in order and are gone through properly. We inquire about the health of all in the compound, their work, the children, neighbors, and anything else one can think of to ask. And if it is the cool season, there invariably follows a discussion of the weather while our Margi friends are huddled around a little fire of grass and cornstalks and we are warm from our ride. The children are there and eager to do something for us, though it may be nothing more than chasing a dog. Soon we hear one of the women calling to a child to bring some grass and we know we are to be treated to some outdoor roasted peanuts. The peanuts are put on the ground and well covered with dry grass; then a few burning embers are placed on top. As the grass burns the peanuts are roasted. When we shell them, getting our hands black in the process, we think we have never tasted better peanuts.

By this time the children have been to the various compounds and told all the women that we have arrived. Therefore, as we go along to greet the women they are ready to join us and we go on to the school-church building where we have our meetings. After the women have all greeted each other we get settled in the building. The women are all sitting on the sand floor with their babies either tied on their backs or sit-

(Continued on Page 21)



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

#### Brotherhood Through Christ

#### Calendar for Sunday, December 5

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** The Sin of Covetousness.—Ex. 20: 17; Luke 12: 13-25. Golden Text, Thou shalt not covet . . . anything that is thy neighbor's. Ex. 20: 17.

**Christian Workers,** Basic Belief.

**B. Y. P. D.,** Born in Bethlehem.

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#### Gains for the Kingdom

One baptized in the Roann church, Ind., Bro. Ernest Bowman, pastor.

Three baptized in the Center church, Ind., Bro. Galen Bowman, evangelist.

One baptized in the Cedar Rapids church, Iowa, Bro. H. L. Ruthrauff, pastor.

Seven baptized in the Bartlesville church, Okla., Bro. C. D. Brendlinger, pastor.

One baptized in the Indian Creek church, Pa., Bro. Harry Eshelman, evangelist.

Seven baptized in the Tire Hill church, Pa., Bro. M. J. Brougher, evangelist, Bro. Dorsey E. Rotruck, pastor.

Three baptized in the Beaver Creek church, Md., Bro. Chester Harley, evangelist, Bro. Harvey Martin, pastor.

One baptized in the Harness Run church, W. Va., Bro. Emra T. Fike, evangelist, Bro. Raphael Leatherman, elder.

Twelve baptized, nine received by letter and one awaiting baptism in the Wabash City church, Ind., Bro. James Renz, pastor-evangelist.

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#### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. H. F. King** of Myerstown, Pa., Jan. 2 in the Akron church, Pa.

**Bro. C. H. Petry** of Dayton, Ohio, Nov. 29—Dec. 12 in the Fostoria church, Ohio.

**Bro. Roy B. Teach** of Brookville, Ohio, Nov. 28—Dec. 12 in the Pleasant View church, Ohio.

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#### Personal Mention

**Brother and Sister I. F. Yaney** of the Pleasant Dale church in Adams County, Ind., passed their sixtieth wedding anniversary on Nov. 11. Congratulations for a fine example of Christian living.

**Bro. Bob Tully**, pastor at Rocky Ford, Colo., and well known to many readers through his interest in and contribution to wholesome recreation, favored the Messenger office with a friendly call.

In the days just before Thanksgiving, in an office on the third floor at the House, we noted Brethren A. F. Brightbill, Paul Halladay, Nevin Fisher and Perry L. Huffaker and Sister Kathryn Peters in conference—pretty good evidence that the music commission sponsored by the Board of Christian Education was giving thought to their assignment.

**Sister Salome Terwillegar** of Wichita, Kansas, brought greetings from her church and city on a recent Tuesday.

**Brother and Sister John H. Wine** of North Manchester, Ind., celebrated their sixtieth wedding anniversary on Nov. 7. To these good folk our hearty congratulations.

Three recent week-end visitors to Elgin and the Publishing House were Mrs. C. A. Olwin of Cushing, Okla., and the Big Creek church; Mr. and Mrs. W. W. Zimmerman of the Elkhart City church, Elkhart, Ind.

**Melvin Studebaker**, thirteen-year-old son of Dr. Lloyd R. and Modena M. Studebaker of our mission family in Africa, died a victim of spinal meningitis on Nov. 18. Melvin had been living with the Ovid Barklows of Oakland, Calif. To the bereaved parents in faraway Africa, and to the grandparents and other relatives in America, go the sincere sympathies of the whole church. There will be further details when they are known.

• • •

#### Miscellaneous Items

**Walking With God Today** for January—March 1944 is in process of preparation and will be available. The price is 10c per copy and orders should be sent to the Brethren Publishing House, 16-24 S. State St., Elgin, Ill.

The La Verne church of California will hold home-coming and mortgage-burning services on Sunday, Dec. 5. Bro. Galen K. Walker, pastor when the church was built, will bring the morning message before the note-burning ceremony. The elder, Bro. C. Ernest Davis, will be in charge. Pastor D. W. Kurtz and Bro. Edgar Rothrock will also take part in the program. There will be a basket dinner at noon, followed by an informal program. At 7:00 p. m. Ralph and Mary Smeltzer will tell about their work at the Japanese hostel in Chicago.

The hazards and trials of doing business in these days are many indeed. The usual plan of stocking what one thinks he can sell, and then reordering as needed, has completely broken down. The best example is that of Christmas cards, mentioned elsewhere on these pages. Who could have guessed that the demand would be so much more than was expected, or that new stock would not be available in time to relieve the situation? What is true for Christmas cards is measurably true in many other lines. It is all a part of the current situation. It is a time for patience and a Christian brand of sportsmanship.

Our stock of Christmas cards is exhausted. Last winter when we ordered the 1943 cards we ordered heavily in anticipation of a large demand. Even then our estimate was much too conservative, so we sent another order which our suppliers promised to fill. Consequently, we accepted orders covering the number of boxes promised us by our suppliers. The suppliers have now cut our last order by about 75%. This means, therefore, that we are holding orders that we cannot fill. Our suppliers promised to inform us of the exact number of boxes we still will receive this year in time for Christmas use. We are sorry for this situation. After carefully canvassing the field for additional Scripture-text cards we are convinced this is the only thing we can do. We know you will understand.—Brethren Publishing House, Elgin, Ill.



**Stenographers** with skill in both shorthand and typing, and desirous of working under wholesome conditions, should write Brethren Publishing House, Elgin, Ill.

**Dixon church** of Illinois will hold special all-day services with basket dinner at noon on Sunday, Dec. 5. The occasion is in celebration of the final liquidation of a debt of \$10,000 incurred five years ago when the church was remodeled and rededicated with Bro. Rufus D. Bowman as the speaker. On this new occasion of rejoicing Bro. Bowman is again the speaker. Pastor William E. Thompson has been at Dixon since 1932, and he thinks the success of the church "lies in their fine Christian loyalty and willingness to work together in the entire church program."

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Quest for Preaching Power.** John Nicholls Booth. Westminster, 1943. \$2.00.

The author puts the training for the ministry on a dignified and stimulating basis. Old subjects take on new life and meaning. In the first chapter the author tells us how "sermons can be spiritual dynamos." Some find our sermons are correct but lack power. Here is the answer to our concern. Among other things the author reminds us that a sharply defined objective gives driving power to a sermon, that the sermon must contain concentrated tonic for weary men. "What shall I preach?" is an old question. In trying to answer this question Mr. Booth stimulates our thinking as he helps us analyze the deeper needs of our people, shape doctrinal sermons to meet human needs, bring theology back to life, and keep the Bible in the center of our preaching. We are reminded that we will do "influential preaching" only when our sermons attract, convince and move our people. This will happen if we fulfill the natural longing of self-preservation, the desire to create and the spirit of altruism. Even the subjects of sermon building and putting light into dark sermons by means of illustrations lost their usual mechanical ring and became stimulating and attractive as I read deeper in this book. I would recommend it for those who are earnestly in quest for preaching power.—H. L. Hartsough.

**Highways of Christian Living.** Elgin S. Moyer. Moody Press. 166 pages. \$1.00.

This book, the title page informs us, is a devotional study of the Book of Acts. The author, formerly instructor in Bethany Biblical Seminary and now librarian and instructor in Moody Bible Institute, seeks to give his readers "a close-up view of the early church in action." His further purpose evidently is to show that what Christian living was in the early church it can be today, but that in fact it commonly falls far below their ideal. Brother Moyer accomplishes his purpose well.

A few selections from the twelve chapter titles will reflect the spirit of the treatment: The Home of the Spirit, The Highway of Love, The Secret of Guidance, The Way of the Cross, The Path of Victory. The key to the author's controlling thought is in the "Highways" of the book title. The use of the plural suggests the rich variety in the many phases of Christian living at its best. So many Christians grope the low way when they could be marching in triumph the highway to Zion. This book gives both stimulus and direction for taking the better way.

Listeners to WMBI may have heard much of the content of this book, but that doesn't hurt it any.—Edward Frantz.

**It Can Happen Between Sundays.** Eugene Dinsmore Dolloff. Judson Press, 1942. 111 pages. \$1.00.

Many churches which have used little variety in week-night services, but desire to make them interesting and stimulating, will find practical and useful suggestions in this book. Churches which have already tried a wide variety of week-night services will find little that is new. The author has been pastor of a church which doubled its membership in a period of twelve years. He attributes much of this gain to his midweek services. In this book he has selected certain tested methods and recommended them to others.—L. Avery Fleming.

**The Gospel of the Grace of God.** J. Clyde Turner. Broadman Press, 1943. 165 pages. \$1.00.

Here is a rather unusual book of sermons, all dealing with the great subject of its title. There is little repetition and much stimulating thought about this greatest of all themes—one that is taken for granted more than it is winsomely presented in our modern preaching. The book shows scholarship with simplicity and orthodoxy, with grace and dignity as well as tenderness. There are a few places where the reviewer finds it difficult to follow the author in his reasoning; but the greatness of the theme and the scholarly and yet simple manner of its presentation, with its wealth of illustrations, well chosen and appropriate, make it a book that all of us will be profited in reading. The spirit of it provokes meditation and unity in one of Christianity's most misunderstood and somewhat controversial themes.—Chas. D. Bonsack.

## Received Recently

**Dash and Dart.** (Juvenile.) Mary and Conrad Buff. 75 pages. \$2.00.

**The Country Bunny and the Little Gold Shoes.** (Juvenile.) Du Bose Hayward.

**Clara Barton.** Mildred Mastin Pace. 141 pages. \$1.50.

**The Second Christmas.** John Haynes Holmes. 65 pages. \$1.25.

**Unfinished Symphony—The Story of Franz Shubert.** Madeleine Goss. 294 pages. \$2.50.

**Barrie and Daughter.** (Fiction.) Rebecca Caudill. 314 pages. \$2.00.

**Linda Marsh.** (Fiction.) Adèle De Leeuw. 263 pages. \$2.00.

**The Church and Its Young Adults.** J. Gordon Chamberlin. 124 pages. \$1.00.

**Country-Stop.** (Juvenile.) Carolyn Sherwin Bailey. 128 pages. \$2.00.

**Mozart the Wonder Boy.** (Juvenile. New Edition with Music Supplement.) Opal Wheeler and Sybil Deucher. 127 pages. \$2.00.

**Exiled Pilgrim.** (Autobiographical.) William Hubben. 211 pages. \$2.00.

**Gabriel Churchkitten.** (Juvenile.) Margot Austin. \$2.00.

**Music in the Religious Growth of Children.** Elizabeth Shields. 128 pages. \$1.25.

**The Glory of God.** (Devotional.) Georgia Harkness. 125 pages. \$1.00.

**The Principles of Christian Ethics.** Albert Knudson. 304 pages. \$2.75.

**Concerns of a World Church.** George W. Buckner, Jr. 128 pages. \$1.25.



## Brethren Service

### RELIEF WORKERS

#### Mrs. Frances Landis

Mrs. Frances Landis, formerly of Dayton, Ohio, has recently arrived in Callao, Peru, where she will teach English in the Callao high school. Mrs. Landis has been sent to South America by the Brethren Service Committee in co-operation with the Board of Missions of the Methodist Church which operates the school.



Mrs. Landis was born in South Bend, Ind., and is a graduate of Manchester College. She has taught in the public schools of Indiana and Ohio. She has been active in work with girls and directed the older girls' camp at Sugar

Grove, Ohio, this past summer.

Mrs. Landis reports that she arrived in Peru just at the time the flowers were blooming in the perfect weather of a South American springtime which is in just the opposite part of the year from a North American spring. She expected to start her work on Oct. 27.

Mrs. Landis was married in August 1939, to Mr. Luther Landis, who died two years later.

#### Civilian Public Service

##### C. P. S. Statistics (as of Oct. 31, 1943)

|                                                                                |       |
|--------------------------------------------------------------------------------|-------|
| Number of men in all C. P. S. ....                                             | 6,752 |
| Number of men in Brethren C. P. S. ....                                        | 1,780 |
| Number of Brethren men in all C. P. S. ....                                    | 860   |
| Work of Brethren C. P. S.                                                      |       |
| Number of men in base camps ....                                               | 1,081 |
| 1. Forestry ....                                                               | 766   |
| 2. Soil Conservation ....                                                      | 181   |
| 3. Park Service ....                                                           | 134   |
| Special camps ....                                                             | 122   |
| (Beltsville, Hopewell, Florida, Puerto Rico, Missoula)                         |       |
| Special projects ....                                                          | 577   |
| (Mental hospitals, dairy farms, "guinea pig" projects, detached service, etc.) |       |

A total of 460 men were authorized for transfer from base camps to special projects during October. Another 500 men transferred from one base camp to another. This was the beginning of the largest mass transfer in C. P. S.'s two and a half years.

Lt. Col. Franklin A. McLean of the Camp Operations Section of Selective Service reports that the C. P. S. farm situation is "very good" after a three-week tour of eastern C. P. S. dairy counties. For the most part, he said, everyone had good reports of the assignees' work.

#### "Gallup Poll"

M. R. Zigler, executive secretary of the Brethren Service Committee reported recently on a sort of "Gallup poll" which was conducted by the B. S. C. office. Two pastors were selected from each district and questioned as to the attitude of their congregations towards the B. S. C. program. Of some forty answers twenty-four were

#### Conscientious Objectors' Bureau

Serves all C. O.'s with their problems; counsels; obtains bond; write or call on Monday, Wednesday or Friday, 2-5 p. m., 740 North Rush Street, Chicago, Room 618. Phone Whitehall 7359. Clyde Carter, Secretary.

The Bureau would be interested in obtaining a good secondhand typewriter.

in favor of the C. P. S. program, one opposed it, and eleven were neutral or divided. Thirty-five were in favor of continuing. Twenty-five congregations felt well informed about the C. P. S. program with eleven uncertain or poorly informed. Twenty who answered felt the present program for men in military service was adequate while five felt it should be increased; no one opposed it. Twenty-eight ministers thought the people would respond to an increased call for relief under the B. S. C. while eight were uncertain or felt people were giving to the limit now. Five out of thirty-four answers revealed some trouble getting 4-E classifications. Twelve congregations have present or future cases where support will be needed for the dependents of C. P. S. men.

#### Puerto Rico

Director Rufus King of the Brumbaugh Reconstruction Unit in Puerto Rico reports that in October the Castañer subunit experienced its best month since the work started. "Activity, interest, planning and morale were at a new high. More mature organization after a year of development was a contributing factor. The community program outside of the hospital work is becoming more significant as it becomes increasingly easier to go into the homes of *jibaros* to help them as friends."

The La Plata subunit, which is sponsored by the Menonite Central Committee, is rapidly completing the construction work necessary to house the work and has won its way into the hearts of the local community. The community center is being widely used, and a well-supervised program is under way. Dr. and Mrs. Preheim went to La Plata from Castañer during October to inaugurate medical work there.

The subunit at Zaldondo under the direction of the American Friends Service Committee has been more slow in developing its program owing to the unfortunate sickness of several members of its staff and the necessity of operating with a depleted staff.

The clothing which the Brethren Service Committee sent to Puerto Rico through the shipping facilities of the Friends is now being distributed by the Brumbaugh Reconstruction Unit at the three rural areas where subunits are working. Most of the clothing was distributed through the schools with the assistance of some of the local ministers. In every case, local committees did the main part of the distribution.

There was a great need for this type of relief. Many children could not attend a school because of lack of clothes, and others were inadequately clad. Most needed are clothing of a light nature for children and children's shoes.

The island was visited by a near hurricane on Oct. 14. Heavy rains and considerable wind struck the western end of the island, leaving all three units without electricity and creating considerable damage. C. P. S. men spent some time helping to clean up damage and open roads.



## Ministry to Servicemen

**A Pennsylvania boy writes:** "May I begin by apologizing for not thanking you for the last pamphlet I received, and so, better late than never, I'll say, 'Thank you,' now. I may add that your Bulletins give the fellow in the service a welcome boost, not only because they are interesting, but also because it does a man's heart good to know that though he has gone he is not forgotten. When I entered the armed forces nearly nine and a half months ago I was afraid that I'd be forsaken and disliked by the men who are my comrades, because of my religious principles. I felt that my comrades, even though religious before they entered the army, would place God and Christ in some hidden spot forsaken for the duration. May I say that I was both surprised and pleased at how wrong I was. I found that instead of being disliked I have found friends that I will still have, with God's help, long after the pain and misery of war are a memory. With a fervent prayer that you will keep up your good work as friend and companion of the men in service, I'll close."

**From overseas** by way of an Indiana boy comes this: "I surely thank you abundantly for sending me the autumn Bulletin and the message of goodwill, joy and inspiration it gave to my soul. The spiritual message that it brought me is that, although we are all separated and scattered over the globe, we belong to 'one body and one Spirit.' 'We being many members are one body of Christ.' The Bulletin forms a common bond of fellowship and Christian brotherhood between all of us, and especially between us who are away from home and the church we love. I cannot help commenting on the beautiful envelope and the message it brings me. Both hemispheres of the world are enveloped with clouds but in the center of all is the cross of Calvary entirely free from clouds and with a rock foundation. The Church of the Brethren emblem on the cross signifies to me that our church relies on clinging to the cross through all these war clouds."

**From New York City** by way of a Virginia boy comes this: "Thank you very much for your letter and for the booklet, What It Takes. I have now finished reading this booklet and I assure you it was most interesting in many ways. Here at the university on Sunday mornings we have opportunities to hear some very famous speakers. One who I thought gave a very interesting sermon was Mr. Tracy Strong, who is connected with the Y. M. C. A. He talked of the postwar world and our part, as a future generation, in getting people started back on the right track. It is certainly true that we will be the ones burdened with this problem and our lives in the camps and from the fighting fronts will be reflected many times. . . . I think that a great many of our young people are now beginning to realize that we definitely need to take more interest in church life and Christianity."

**From England** by way of a Tennessee boy comes this: "I've just received your autumn Bulletin, and was I thrilled to read the inspiring message and also the letters from pen pals! It surely makes me feel grand to know that our boys in service, who are scattered all over this wide world, are taking such great interest in church work. While looking through the names of pen pals, I was thrilled to find two of my home town buddies on your list. . . . I am now located somewhere in England, and must say that I was really surprised to find such a beautiful country."

## More Pen Pals Who Have Written

(Home addresses are given)

|                            |                         |
|----------------------------|-------------------------|
| Allen, F. W. ....          | Roanoke, Va.            |
| Andes, Lawrence E. ....    | Timberville, Va.        |
| Arnold, Eugene ....        | Decatur, Ind.           |
| Basehore, David W. ....    | Palmyra, Pa.            |
| Basehore, Donald ....      | Palmyra, Pa.            |
| Bock, Earl L. ....         | Green Springs, Ohio     |
| Booth, Dana Stuart ....    | La Verne, Calif.        |
| Bowman, Earl ....          | La Verne, Calif.        |
| Brindle, Carl W. ....      | Washington, D. C.       |
| Brown, Carl H. ....        |                         |
| Bumgardner, Bennie ....    |                         |
| Brubaker, Eugene S. ....   | Annaville, Pa.          |
| Bussick, William ....      | Hopewell, Pa.           |
| Bryant, Melvin ....        | Citronelle, Ala.        |
| Campbell, Lowell ....      | Brookville, Ohio        |
| Cherry, Charles M. ....    | Palmyra, Pa.            |
| Clawson, Albert ....       | Johnstown, Pa.          |
| Cooper, W. F. ....         | Canton, Ohio            |
| Cowan, Robert E. ....      | Ashland, Ohio           |
| Cox, Melvin ....           | Greenville, Ohio        |
| Crowther, Warren L. ....   | Mohnton, Pa.            |
| Detweiler, Dean W. ....    |                         |
| Diehl, Callie J. ....      | Port Republic, Va.      |
| Dohner, Earl K. ....       | Lebanon, Pa.            |
| Driver, Frank S. ....      | Mt. Sidney, Va.         |
| Duell, Herman R. ....      | Hartville, Ohio         |
| Espenshade, Meade M. ....  | Harrisburg, Pa.         |
| Eckman, Charles ....       | Huntington, Ind.        |
| Flora, Lloyd P. ....       | Boone Mill, Va.         |
| Forney, Merle G. ....      | Hanover, Pa.            |
| Fox, Charles G. ....       | Hagerstown, Md.         |
| Gable, Ray ....            | Greensburg, Pa.         |
| Galley, Paul ....          | Salisbury, Pa.          |
| Garver, James ....         | Detroit, Mich.          |
| Garner, Oscar ....         |                         |
| Gettins, Phillip ....      | Greensburg, Pa.         |
| Gibble, Marlin J. ....     | Myerstown, Pa.          |
| Goodrich, Donald ....      | Detroit, Mich.          |
| Gordon, Richard A. ....    | Hagerstown, Md.         |
| Gordon, Roy ....           | Port Republic, Va.      |
| Heisey, Glen Roy ....      | Elizabethtown, Pa.      |
| Hirt, Paul D. ....         | Monticello, Ind.        |
| Hoover, E. Blair ....      | Altoona, Pa.            |
| Hylton, Cecil C. ....      | Colorado Springs, Colo. |
| Hyslop, Raymond ....       | Chicago, Ill.           |
| Kessler, A. D. ....        | Chicago, Ill.           |
| Kimmel, Edwin B. ....      | Sheloceta, Pa.          |
| Kine, Paul L. ....         | Palmyra, Pa.            |
| Krouse, J. C. ....         | Johnson City, Tenn.     |
| McCurdy, Robert E. ....    | Palmyra, Pa.            |
| Merryman, E. Warren ....   | Masonstown, Pa.         |
| Miller, Ernest ....        | Royersford, Pa.         |
| Miller, Howard F. ....     | Hollsopple, Pa.         |
| Miller, John W. ....       | Mansfield, Ohio         |
| Miller, John Z. ....       | York, Pa.               |
| Moland, John L. ....       | Bartlesville, Okla.     |
| Moyer, Raymond ....        | Mathias, W. Va.         |
| Netzeley, Willard P. ....  | Glendora, Calif.        |
| Noce, E. W. ....           | Kent, Ohio              |
| Peterman, Lawrence ....    | Dover, Ohio             |
| Quakenbush, Ralph W. ....  | Madison, Kansas         |
| Richter, Harry K. ....     | Johnstown, Pa.          |
| Riddle, Clyde P. ....      | Staunton, Va.           |
| Russler, Frank R. ....     | Altoona, Pa.            |
| Reed, Charlie ....         | Roanoke, Va.            |
| Saylor, Galen E. ....      | Dayton, Ohio            |
| Schue, Albert C., Jr. .... | Tekonsha, Mich.         |
| Schurg, Elmer W. ....      | Westernport, Md.        |
| Shultz, Cloyd W. ....      | Duncansville, Pa.       |
| Sites, Warnie E. ....      | Petersburg, W. Va.      |
| Showalter, M. E. ....      | Roanoke, Va.            |
| Showalter, J. Warren ....  | Washington, D. C.       |
| Smeltzer, Howard W. ....   | Greensburg, Pa.         |
| Snyder, Roy B. ....        | Denver, Pa.             |
| Steward, Cecil E. ....     | Lake Odessa, Mich.      |
| Taylor, William H. ....    | Washington, D. C.       |
| Trageser, Charles W. ....  | Washington, D. C.       |
| Trueblood, Wayne ....      | Girard, Ill.            |
| Vaught, Robert C. ....     | Roanoke, Va.            |
| Webb, Darrell E. ....      | Dixon, Ill.             |
| Wilkins, Charlie B. ....   | Mathias, W. Va.         |
| Wetzel, Melvin B. ....     | Frederick, Md.          |
| Wickert, Dale S. ....      | Dixon, Ill.             |
| Wimmer, Robert H. ....     | Chatham, Pa.            |
| Wine, Harold R. ....       | Oakland, Calif.         |
| Wisler, Seneca ....        | Royersford, Pa.         |
| Winn, Ralph E. ....        | Eaton, Ohio             |
| Wyan, George H. ....       | Arcanum, Ohio           |
| Wagoner, Beth (R.N.) ....  | La Verne, Calif.        |



## *The Church at Work*

### PLANNING A SCHOOL OF MISSIONS

Since the month of January has come to be the time of the year when many churches hold a school of missions on the Sunday evenings of the month, it is time that plans should be made for the school. Other months are just as available as January for mission study and if churches cannot hold the school in that month they plan it for some other time. One takes for granted that missionary-minded churches will have a time for mission study sometime during the year.

One of the first necessary steps is for the church cabinet or governing body of the church to decide that the church will have a mission school at a certain time. Since the cabinet is a representative body of the whole church, the various age group directors are present and are thus made aware of the plans. In this way all groups are behind the idea and are ready to help in every way possible.

The missionary committee of the church may be asked to work out all details for the school. Many times the missionary committee and the women's work mission director join in making the plans. Leaders and teachers are selected for each age group and the final plans are made. It always means a lot of hard work on the part of those who lead and teach.

The leaders then decide which books and subjects will be studied and order the necessary materials. If a guest missionary speaker is to be invited for one Sunday evening, the invitation should be made early. If a missionary play is to be presented by a certain group, it should be selected early so there is plenty of time for its preparation. If pictures on slides or film form are to be shown, the order for these should be placed in good time. Assignments such as leading the worship services or preparing the evening meal at the church should be made to certain groups. Some group may greatly enjoy decorating the main room with objects from the country or foreign field which is being studied. Suitable decorations add much to the understanding and appreciation of the lessons.

Added to these preliminary plans each committee, each leader, and teacher will see that announcements are made frequently. The church bulletin will carry the announcement several times in order that every member of the church be informed about the January school of missions. There should come to be an eagerness for this month of study when the entire church learns all it can about the spread of missions around the world. It is none other than learning about the growth of the Christian church in all lands.

The following is a sample schedule for the five Sundays evenings of January 1944: 5:30-6:30, joint fellowship and supper hour; 6:30-7:30, study classes for each age group; 7:30-8:30, joint worship and program.

The themes of the mission study books prepared by the Missionary Education Movement for 1944 are as follows:

For foreign study: *Christian Ventures in Learning and Living*.

For home study: *The Church and America's Peoples*.

The foreign books:

Adult: *For All of Life* .....60c  
 Older Young People: *The Silent Billion Speak* ....60c  
 Young People: *The Trumpet of a Prophecy* .....60c  
 Intermediate: *Everything Counts* .....50c

Junior: *Far Round the World* .....50c  
 Primary: *Welcome House* .....50c  
 A Teacher's Guide, 25c, based on each book is prepared.

Each of these foreign mission books tells the story of the gospel of Jesus Christ being taken to people all around the world, and how the teachings of Christ touch every phase of life. They give the story of the growth of the kingdom in our day.

The home mission books:

Adult: *We Who Are America* .....60c  
 Older Young People: *Strangers No Longer* .....60c  
 Young People: *Strong as the People* .....60c  
 Intermediate: *United We Grow* .....50c  
 Junior: *Tommy Two-wheels* .....60c  
 Primary: *The Pigtail Twins* .....60c  
 A Teacher's Guide, 25c, may be secured for each book.

All of these home mission books contain many facts and point up problems which the churches of America should know. Since a couple of them, in referring to war conditions, have taken for granted some ideas which are different from the historic peace position of the Church of the Brethren, it is urged that teachers who use these books use their own good judgment.

All these books may be ordered from the General Mission Board, Elgin, Illinois. Secure a Missionary Education Movement catalog and also a Mission Study Prospectus sheet.

No class and no school can expect to be interesting, informative and worth while unless work and preparation are put into each lesson. A real responsibility rests upon the leaders and teachers. For this reason it would be well if those who teach and direct in local schools of missions would attend the excellent missionary institutes which are held in a number of places throughout our country.

The Church of the Brethren likes to be known as a missionary spirited church. Grant that it shall become truly missionary in its knowledge, in its giving, and in its devotion.

#### ADULT DISCUSSION OUTLINE

#### Ring Out the Old—Ring In the New

Scripture: Isa. 52:1

Sunday, December 26

#### I. The Situation Today

New Year's Eve is significant for most people. There are those who make it an occasion for drinking and lowered standards of conduct. Commercialized amusements have too frequently dictated the program for the transition from the old to the new year. In some communities the church has assumed responsibility for setting up a New Year's Eve program with Christ at the center.

#### II. What Is the Right Way to Welcome the New Year?

A. Alfred Tennyson's poem, number 436, *Church of the Brethren Hymnal*, offers valuable suggestions.

1. Be happy as the old year goes out.
  2. Usher out the false; bring in the true.
  3. Ring out party strife; ring in the nobler modes of life—sweeter manners, purer laws.
  4. Discard old shapes of foul disease, the narrowing lust of gold, wars; usher in the thousand years of peace.
  5. Ring in the valiant, free man with a larger heart, kindlier hand.
  6. Ring in the Christ that is to be.
- B. Many Christians find it profitable to meet with oth-



ers in the church for the last moments of the old and the first of the new year. Let the occasion be a happy one; good fellowship, good music, good eats, meditation, prayer and consecration to Christ may well be included in the program of the evening.

### III. For the Discussion

A. What will our church do this year to help people over this significant night? Shall the church be open till after midnight? What shall be the program? How shall we get the people there who should be there? Shall it be for the whole family or young people only?

B. What may be done to bring about a more Christian New Year's Eve celebration in our community?

### Early Riders

(Continued from Page 15)

ting in front of them. The older children sit along the wall, and any late-comer sits in the doorway.

Since the women enjoy singing we always sing several songs. Often we sing the ones they choose. They are much pleased if we teach them a new song. We do this by lining it. Following the songs we frequently have them repeat some of the scriptures they have memorized. And then we review former Bible stories and have a new one. It is most interesting to hear them tell a Bible story and interpret it. Just this spring some of the women learned that they could lead in prayer, and we were much pleased with their efforts. Usually too, we have a short hygiene lesson or some suggestions on how they can prevent illness in their own homes. However, it seems that these suggestions are quickly forgotten.

The meeting is over, and we come out of the building and into the sunshine again. We have a friendly visit with the women, not unlike the visits after church services at home. Gradually we make our way to our bicycles, often to find that the bicycle bag has been filled with peanuts, cassava, or perhaps an egg or two. After final greetings have been said we are on our way again. All the children follow us and try to outrun us. After a time they become weary and turn back. We come on to Lassa, having enjoyed our early morning trip, and look forward to a good breakfast at home.

*Lassa, Nigeria, West Africa.*

## Correspondence . . .

### Eastern Pennsylvania Ministerial and District Meeting

The ministerial and district meeting of Eastern Pennsylvania was held in the Lititz church on Nov. 3 and 4. This combination of the two meetings was on account of changing the time of district meeting from the spring to November. It was a one-day ministerial session, and was followed by district meeting.

The officers elected for district meeting were: R. W. Schlosser, moderator; S. Clyde Weaver, reader; H. F. King, writing clerk.

One hundred eight delegates were seated. A budget system for the district was prepared and adopted. The Shamokin church was reported self-supporting, and will, therefore, no longer be classed as a mission point. Elder Henry G. Bucher was elected to fill the unexpired term of A. P. Wenger, deceased, on the district mission board. The office of solicitor treasurer was discontinued under the new budget system, and Elder J. C. Zug, who had

served as treasurer for thirty-four years, was given a rising vote of appreciation for his services rendered.

The following were elected to Standing Committee for 1944: F. S. Carper, R. W. Schlosser, James M. Moore; alternates: N. K. Musser, S. Clyde Weaver, C. C. Sollenberger.

The meeting next fall will most likely be held at East Petersburg on Nov. 1 and 2.

Myerstown, Pa.

H. F. King, Writing Clerk.

### America Must Awake or Fall

It has been true since the beginning of time that when a nation forgot God and drifted into idolatry and corrupt social living some terrible destruction came. When the children of Israel, God's chosen people, departed from him, some other nation came against them and destroyed many until they repented. Then God heard them and delivered them.

God's people under the law were permitted to fight carnal warfare. When the Israelites entered the Promised Land God helped them subdue the nations that lived there. When Christ came into the world to establish the kingdom of God, the dispensation of grace began and new spiritual standards were established. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16:16).

Now Christ's disciples are not justified in taking part in carnal warfare. Paul says: "For though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds)" (2 Cor. 10:3, 4). A saint of God will not fight his fellow man. He will suffer his head to be severed from his shoulders first. Man cannot fight another without having hate in his heart, and love and hate cannot dwell in the heart at the same time. History tells us that Christians took no part in war for three hundred years after Christ. Today professing Christians say, "We must defend our liberty." If we arm ourselves as soldiers of Jesus Christ and fight for God the battle of righteousness against sin, then he will fight for us and preserve our liberty. "The Lord shall fight for you and ye shall hold your peace" (Ex. 14:14). Christians are the salt of the earth. If the salt has lost its saltiness, wherewith shall it be salted?

It takes only a slight glance at world conditions today to discover the cause of the present terrible world struggle. Sin is written everywhere: drunkenness, murder, corrupt social conditions, idolatry, pride, hatred, envy and greed. These with many other sins have crowded out the Spirit of God. Many nations prohibit the worship of God. Others have only a form of godliness.

What is the remedy? "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). The writer has discovered that being a Christian embodies more than mere belief. It is absolutely necessary to receive Christ into our being. "But as many as received him to them gave he power to become the sons of God" (John 1:12).

America must repent. Repentance must begin with you and me. We need to put on sackcloth and fall on our knees, to fast and to pray, pleading God's mercy and forgiveness until he hears and answers.

The time is ripe for a world-wide religious awakening. Surely the sacrificing of the young manhood of America alone should be sufficient punishment to bring us back to God. If this fails I believe God will continue to take



from us all else that we hold dear. We do need to anchor our faith in God, the supreme ruler of the universe. The Bible instead of newspapers and magazines needs to be read and searched. Our children need to gather around the fireside in the home and be taught the sweetest story the world ever has heard, the story of the Christ. The indwelling and empowering of the Comforter, the Holy Spirit, need to become facts to be experienced through entire sacrificing of our bodies to God. Today is all we have. Tomorrow we may stand before God. Whose blood will be required at our hands? Or will we stand uncondemned through the blood of Christ Jesus? Will we hear, "Depart ye" or "Enter thou into the joys of thy Lord"?

Jonesboro, Tenn.

Mrs. Albert T. Ferguson.

### Which Treasure?

"For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7).

We come into this world as humble babes with no material wealth. We are almost helpless; for years we must depend on our earthly parents for our food and raiment. We know nothing about money and, of course, care nothing about it. We have no greed, no covetousness, no hatred. As babes we are not blighted with evil thoughts and actions.

As we grow older we begin to look out over the world. Then we see all sorts of evil things which please the eye, and we become more or less delighted in the convenience and the use of these. Then the desire for money to obtain some of these fashions of the world develops, and finally, before we are aware, we have become entangled in the tempter's snare. Thus the desire for money leads us to partake of many forms of evil activity that promise to gain wealth for us in a hurry. Many times we deceive ourselves with the thought that gain is godliness. We begin to accumulate some money; then before we realize it our hearts become contaminated and greedy for gain. The more we get, the more we crave. We even become discontented with our gain, finding fault often with our Creator and forgetting him in our mad dash for wealth.

As we grow older in years our physical bodies begin to wear under the heavy strain. Perhaps by this time we have accumulated great resources of wealth, but are overtaken with some affliction. Nature grips our weak bodies and death arrives unexpectedly. What has this wealth become to the careless and unconcerned one? Nothing but vanity and vexation of spirit. It is certain one cannot carry anything out of the world.

God gives all of us the wonderful privilege to walk with him and serve him. Let us not be as the foolish and vain ones, but let us walk in the Lord's way to do his will. Let us be contented with what we have and then we will be ever happy to meet him when death overtakes us.

Greencastle, Pa.

John B. Shank.

### Do We Love Jesus?

Judas (not Judas Iscariot) asked Jesus the question, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" We have Jesus' answer in these words: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

The Lord does manifest himself to the Christian and not to the world. Why? Because the Christian keeps

his words and shows that he loves Jesus. Christ told us to pray; those who love him pray. He told us to love one another and to be forgiving. If we love him, we love all other people. We will not even hold a grudge against someone who has wronged us, but we forgive as Christ taught us by his example on the cross. He did not say mean things, or think them, about the persons who wronged him. Instead, he asked God to forgive them, and he forgave them himself first, else he could not have uttered such a wonderful prayer of forgiveness.

Could we say the things we say about peoples of other nations if we love Jesus? He died for them as much as for us. He tells us to do good for evil. Is that what we are doing? Did Christ teach us to kill our enemies? No; he said that whosoever shall kill shall be in danger of the judgment. He went further and said that we should not be angry with our brother.

"Vengeance is mine; I will repay, saith the Lord." If we love God and keep his word we will let him repay.

Then there are other things he does not want us to do, such as drinking, swearing, stealing, lying and committing adultery. We all know they are against Jesus' teaching, and we all know how these sins are taking sway in the world. But all these things would not be done if the doers loved Jesus.

Then consider the next part of Jesus' answer: "And my Father will love him." Yes, the one who loves Jesus will be loved by the Father. How wonderful!

Then we go on to the last part of the verse. "And we will come unto him, and make our abode with him." Isn't that a comforting thought? If we love him he will come unto us and abide with us. No matter where we are, the Father and Son are with us, for the verse says they both will make their abode with us. When we work, play or sleep, when we are facing difficulties, the Father and Son are with us. They are abiding in our homes. They are with us at our tables; they are present in our conversations with each other. When we are in trouble, help is close at hand, for God the Father and God the Son are making their abiding place with us. How can we keep from loving and serving God, when all this is true?

Criders, Va.

Mrs. Mildred Caplinger.

### Happenstance

Our lives are shaped largely by circumstance. Things happen that may change our viewpoint or help us to bear the burdens of the day.

After writing the article, *The Shadow of the Cross*, I found the same subject discussed in a west coast magazine. The writer used numerous Bible quotations, including those I had given. By this happenstance the references given were studied with much interest and helpfulness.

Then it was time to begin the study of the new Upper Room in daily devotions. When I took it out of the covering the outside picture held my attention. It was Jesus and his mother in the carpenter shop. Jesus was standing with outstretched arms as if to relieve a tired body. The reflection of the setting sun made his shadow like a cross on the wall behind him. Turning to the inside pages to see what the title of the painting might be, I found it was *The Shadow of the Cross*, by William Holman Hunt (1827-1910).

A lesson is also to be learned from the kneeling mother glancing up at the shadow. The writer of the story says



that it comes to us today with deep poignancy, for mothers have not changed and the shadow of the cross darkens the pathway for millions of them! Their boys are leaving home for the ends of the earth. The sons of their dreams and hopes, of their toils and prayers may never return, but they go in the hope that by their stripes the world may be healed.

I have two sons liable for overseas duty, and two not yet called. It seems all that is left is prayer as the shadow draws nearer. Call it happenstance or not, these happenings are helping to lighten the gloom of these dark days.

Chickasha, Okla.

Bertha Ryan Shirk.

### Immeasurable Blessings

It is impossible for the Bethany church of Northern Missouri to count the blessings received during the week of Oct. 3-10. Bro. A. C. Wieand of Bethany Biblical Seminary spent that week with us, giving lectures on First John. His general theme was "These things have I written unto you . . . that ye may know that ye have eternal life" (1 John 5:13). The writer spent four years under his teaching; somehow it seemed these lectures were even more superb than any he listened to in the classroom. Bro. Wieand's earnest spirit stirred every heart and soul, causing the Holy Spirit to hover over every one present.

Though the value of our gas coupons has been reduced, yet the people saved enough to come and hear Bro. Wieand expound the Word of God in its true form. And the Lord gave us a week of weather unexcelled for the time of year. Some nights our large church was filled to capacity. People came from everywhere in the community, reminding us of how they came to hear the Master (Matt. 4:25).

During his lectures many lives were quietly dedicated to a closer walk with God. And many who had never made a profession were drawn close to the kingdom. We, as well as he, had one great regret—that Bro. Wieand could not stay another week. Yet seed has been sown that will surely grow if it is properly watered, cultivated and cared for by us. We can best accomplish this through the power of prayer in the Holy Spirit. Pray for us, that the Holy Spirit may help us to care for the planted word. God only knows what the harvest will be.

Stet, Mo.

Oscar Diehl.

### Sunday-school Attendance Contest

To increase the interest, and therefore the attendance, of the Sunday school of the First church, Los Angeles, Calif., our school and the school of the Baptist church have entered into a contest. Another object of the contest is to get the pupils in the habit of carrying their Bibles. Each school keeps a weekly record of the number of scholars in attendance, and of the number who bring their Bibles.

We are now in the third week of the contest; our attendance already shows an increase, and the number of Bibles brought has more than doubled. The midweek prayer meeting is also taken into consideration. There is plenty of room for improvement, and there is also plenty of territory without interfering with each other's work. The contest creates a pleasant rivalry, and very nicely complies with the Biblical injunctions, to let the Word of the Lord have free course, and to let our light so shine, that others may see our good works, and thus glorify our Father who is in heaven.

Our new superintendent, Roy P. Lehmer, is taking up the work with a zest, and is putting a lot of time and energy into the work. With his assistants and the school in general taking an interest in the work, there will come but one result, a successful school.

Because our membership is very much scattered we have no evening service. A majority of the members remain at noon for dinner in Fellowship Hall. After dinner, we have an afternoon service at 2:30 p. m.

This system works very nicely, and saves the folks a lot of driving. The money not spent for gas can be diverted to better use.

We think that the contest and the way we have arranged for the services might appeal to other congregations.

Los Angeles, Calif.

L. S. Hosfeldt.

### Doubtful Thinking

Strict walking is much despised in these days, but rest assured it is both the safest and happiest. He who yields a point or two to the world is in fearful peril. He who eats the grapes of Sodom will soon drink the wine of Gomorrah. A little crevice in the levee in Holland lets in the sea, and the gap speedily swells until a province is drowned. Worldly conformity in any degree is a snare to the soul and makes it more and more liable to presumptuous sins. Things doubtful we need not doubt about. They are wrong to us. Things tempting we must not dally with, but must flee from them with speed. Better be sneered at, as a Puritan, than be despised as a hypocrite. Careful walking may involve much self-denial. But it has pleasures of its own, which are more than sufficient recompense.

La Verne, Calif.

Selected by D. S. Dredge.

### The Evangelist

According to Eph. 4:11, there are those who are gifted as evangelists. In the early days they traveled as missionaries. It is a gift separate and apart from other gifts, although most Christians possess a little of the gift of evangelism.

The Holy Spirit soon leads him who has this special gift to know his ability as an evangelist. The evangelist usually studies very carefully the method that Jesus employed. The methods of Paul and his approach are deeply weighed and carefully followed. But the evangelist possesses a gift or method that is given to him especially. It seems to be a part of him. While preparing his sermon he knows that he holds the balance of souls in his hands. This causes him to endure great hardships and much suffering. The people do not always realize this and see only the sunny side of his life.

There are great compensations and a happy side to the life of the evangelist, for he sees souls saved. Evangelistic sermons stir the whole congregation and make them live better lives. The reason that radio preachers have such great success is that they are evangelistic. Sometimes folks go to church because they have formed the habit or because their acquaintances are there or because they wish to become church workers. But they have their favorite radio preacher who inspires and feeds them.

The Lord bless us all but especially the evangelists. They have the gift of reviving. They get us back to the Bible. Almost everybody loves an evangelist with something akin to a Christlike love.

Glendale, Calif.

Mrs. Lulu Terford.



### A Middle Pennsylvania Young People's Rally

Circuit No. 5 of Middle Pennsylvania held its fall rally on the afternoon and evening of Oct. 10 at the Sugar Run church. The theme was Building a Courageous Life.

Mrs. H. Stover Kulp brought the address in the afternoon. Throughout both sessions contributions in song and reading were given by representatives of various churches of the circuit. Bro. Alvin S. Cox of Maitland brought the challenging address of the evening.

When the roll call was taken in the afternoon there were approximately 175 present. Offerings were taken for missions.

During the fellowship hour the young people composed the following words to the tune of Beautiful Dreamer.

Beautiful mountains,  
Rising so high,  
Leaf-patterned branches  
All blend with the sky.  
Colorful treetops,  
Arching the blue—  
We see the splendor  
Of autumn anew.  
Sunset's reflections  
Fall o'er the glen;  
Twilight approaching,  
Stars twinkle again.  
Night is enfolding  
The beautiful scene.  
God is the maker,  
And all is serene.

Rockhill Furnace, Pa.

Ruth Chilcoat.

### Elder John S. Root

John S. Root, the seventh son of John and Susanna Root, was born May 6, 1862, in Fayette County, Ill., and died at his home in Siskiyou County, Calif., Oct. 13, 1943, aged eighty-one years. His death occurred nineteen days after the death of an older brother, Daniel.

When a boy of twelve, he came with his family overland by train to San Francisco and then went by boat to Coos County, Oregon. In those early days the Coquille Valley was accessible only by boat or by horseback. They arrived in Myrtle Point in 1874, just a year after the church was organized there. On April 4, 1886, he was married to Julia Barklow, daughter of David Barklow, one of the pioneer Brethren of the Pacific Coast.

He became a member of the church when he was seventeen years old. In 1900 he was called to the ministry and three years later was advanced to the eldership. Uncle John, as he was often called, loved to teach the gospel; he ministered to several rural Sunday schools, a number of which he started himself. Traveling many miles by horseback, he managed to keep his appointments. In 1903, he was called to do mission work in Arkansas, so together with his wife and family he located at Fayetteville. Because the work was not promising there and securing a living for his family was difficult they returned to Myrtle Point shortly. In 1916 Uncle John bought a place near Shasta, Calif., where he spent most of his latter years. His wife preceded him in death in 1940. Since that time he made his home with his son in Shasta.

He is survived by one brother and nine children. Un-

cle John's body was brought to Myrtle Point. Funeral services were held in the church which he had served and loved so long. Elder J. W. Barnett and the pastor conducted the services. He was buried in the family plot in the Norway cemetery. Thus ended the earthly labors of one who had served his God as a minister of the gospel for forty-three years. Many shall call him blessed.

Myrtle Point, Oregon.

Marion Stern.

### J. Willard Hershey

After an illness which began last February, Dr. J. Willard Hershey, professor of chemistry at McPherson College since 1918, died Sept. 27, 1943, at the county hospital in McPherson.

He was born at Gettysburg, Pa., Feb. 6, 1876. His parents were Mr. and Mrs. Abram Hershey, farmers near Gettysburg. He is survived by his widow, Effie Bowman Hershey, and one son, Ardys Hershey, who is serving with the United States navy in Australia, and four brothers and three sisters.

His early life was spent on the farm. He attended the public schools near Gettysburg and



graduated from the Millersville state normal school. He received both the A. B. and M. A. degrees from Gettysburg College, and the Ph.D degree from the University of Chicago in 1924.

He taught for five years in the public schools of Pennsylvania, two years in Bridgewater College, seven years at Defiance College, Ohio, and was professor of chemistry at McPherson College for twenty-five years. His greatest contribution was made at McPherson. He wrote extensively for scientific journals in America and Europe. He was the author of three books: Qualitative Analysis, Laboratory Manual for General Chemistry, and Book of Diamonds. He was internationally known for his experiments in making artificial diamonds and for his experiments with rare gases. He held membership in many of the leading scientific organizations, lectured frequently on scientific subjects, and served as president of the Kansas Academy of Science. He was listed in Men of Science, Who's Who in Chemistry, and Who's Who in America.

Personal recognition mattered little to him, for he was absorbed in his work. The passion of his life was to make the efforts of his research bless humanity. He was devoted to his students, took great pride in their achievements and was happy to share his knowledge and experience with them.

J. Willard Hershey was more than a scientist. He loved his family, his community and his church. He was a faithful member of the Church of the Brethren for more than forty years. At the time of his death he was a mem-



ber of the ministerial committee of the McPherson church. He was a quiet, humble, unassuming man whose kindness and sympathy were winsome. His scientific studies never dimmed his faith. The things of the spirit were as real to him as scientific knowledge. He lived his life with a simple but confident faith in God. He is an example of how a scientist may hold to the eternal verities.

The funeral service was in charge of Bro. Bernard King, pastor of the McPherson church, assisted by Brethren J. J. Yoder and W. W. Peters.

Chicago, Ill.

Rufus D. Bowman.

#### Joseph Boxell Golden Wedding Anniversary

Mr. and Mrs. Joseph Boxell, who for the past twenty-nine years have been residents of Mason County and members of the Long Lake church, observed their golden anniversary at their farm home by keeping open house on the afternoon of Oct. 17. At noon there was a family dinner. During the afternoon and evening many friends and neighbors called. Many lovely and useful gifts were presented the honored couple.

Mr. and Mrs. Boxell were married in Indiana on Oct. 14, 1893. With their family of nine children they moved to the present home in the fall of 1914. One son died in camp during World War I. The remaining children, all of whom were present for the occasion, are Mrs. Ed White of Hamlin, Mrs. Frank White and Mrs. Pearl Steinberg of Old Freesoil, Noah and Gail Boxell of Manistee, Mrs. Charles Andersen of Scottville and Thomas and Robert at home. There are also thirteen grandchildren and one great-grandchild.

Freesoil, Mich.

Clara Bennett.

#### Kahl Golden Wedding Anniversary

Brother and Sister Henry L. Kahl celebrated their golden wedding anniversary on Sunday, Aug. 29, at a reception at the Church of the Brethren in Fresno, Calif.

Henry Kahl and Annie B. Hostetler grew up in Accident, Md., and were both members of the Bear Creek church there. They were married Aug. 26, 1893, in Waterloo, Iowa, and moved to North Dakota in 1901 where they were active in the Egeland church. They resided in North Dakota for nineteen years, moving near Fresno, Calif., in 1920.

The reception was planned and given by the children, Mrs. Nellie Coy of Richmond, Mr. Roy Kahl of Coalinga, Mrs. Esther Bittner and Mrs. Pearl Fisher of Fresno. Their three grandsons who are in service were unable to attend but all five granddaughters were present.

Approximately 150 relatives and friends, including several North Dakota families, were present at the reception. Bro. Wilbur Liskey, pastor of the Raisin City church, was toastmaster of an impromptu program and Bro. Harmon of the Fresno church gave a short talk.

Fresno, Calif.

Mrs. Pearl Fisher.

#### Susannah E. Hilbert

Susannah Elizabeth Hilbert, the oldest daughter of Elder John and Sister Julia Bashor, was born Oct. 4, 1870.

She joined the Church of the Brethren in early life and was a faithful member until death. She was active in church work and taught a Sunday-school class for a number of years. She worked in the ladies' aid and was president for a number of years.

On Nov. 16, 1892, she was married to Bro. John B. Hilbert. Together they served in the office of deacon from 1893 to 1897, when Bro. Hilbert was elected to the ministry. She was faithful to her church and husband in the work of the ministry. To them were born six sons, James, Paul, Ralph, Jess, William and Samuel, and one daughter, Mary. One son preceded her in death twenty-seven years ago.

A few days before she died she was anointed by Elders Frank Isenberg and Niles Hilbert. She had great faith in the anointing service, having been anointed during a serious illness several years ago. She bore her suffering with patience and Christian courage. She was loved by all who knew her and will be greatly missed in the home, church and community.

Sister Hilbert died Aug. 27, 1943, at her home near Jonesboro, Tenn. Besides her husband, five sons and one daughter, she leaves five grandchildren, one great-grandson, two brothers, four sisters, and one half brother.

Funeral services were held in the Pleasant Valley church by Bro. Frank Isenberg, assisted by Bro. A. M. Laughrun. She was laid to rest in the church cemetery.

Jonesboro, Tenn.

Mary Fitzgerald.

#### In Memory of Mother

Elizabeth Belle Flora was born July 1, 1861, and died April 23, 1943. She was united in marriage to B. F. Flora in 1876. To this union were born ten children, three girls and seven boys, all of whom grew to maturity and established homes of their own.

She had thirty-seven grandchildren and sixteen great-grandchildren. Of the children, three are ministers, two deacons, two the wives of deacons and one the wife of a minister.

Her husband preceded her in death thirty-two years ago and her oldest daughter by ten days.

She was devoted to her home and the care of her children and made many sacrifices for their pleasure and development. She was very active in the Antioch Church of the Brethren, Va., in which she served as the wife of a deacon. She also filled a very helpful place in the life of the community.

Her health was good until ten years prior to her death, when she was paralyzed. She partially recovered for a few years and then she was confined to her bed more than two years. Though entirely helpless for more than six months she was very patient and very appreciative of all that was done for her.

Caring for her through these years was an opportunity to express my appreciation for the care and interest she had shown in my home.

Boone Mill, Va.

C. A. Flora.

### Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Atkinson-Gauby.**—By the undersigned at the home of the bride, Oct. 17, 1943, Elvan Atkinson of Bigelow, Kansas, and Gladys Gauby of Washington, Kansas.—Samuel M. Gauby, Washington, Kansas.

**Bailey-Schrock.**—Alan Murdoch Bailey of Wenatchee, Wash., and Esther Lucile Schrock of Pasadena, Calif., at the Pasadena church by the undersigned, Aug. 27, 1943.—Grant T. McGuire, Wenatchee, Wash.

**Linville-Brubaker.**—Wilbur Linville of Wiley, Colo., and Kathleen Brubaker of Nampa, Idaho, at the McPherson church, Kansas, by the undersigned.—Desmond Bittinger, McPherson, Kansas.

### Fallen Asleep . . .

**Adams, Hugh Otis,** son of George and Georgina Adams, died Oct. 16, 1943, at the age of seventy-five years, one month and two days. He had been a member of the church for fifty-three years and served as a faithful deacon during forty-seven of these years. He leaves his wife, Olive Pratt Adams, four children, five grandchildren, one great-grandchild and two sisters. A service was held in the home by Bro. Roy Stern and at the church by the pastor, Bro. D. D. Harner.—Mrs. D. D. Harner, Fredericksburg, Iowa.

**Bashore, Henry,** son of John and Susannah Bashore, was born in Ohio Jan. 11, 1862, and died Nov. 2, 1943. He was one of a family of eleven children, all of whom preceded him in death except one sister. He was a farmer and lived on a large farm near Gordon, Nebr., which he farmed himself for fifty-two years. He never married. He united with the Church of the Brethren in early manhood and loved his church to the end. There was no Brethren church near his home so he attended a Methodist church. He always enjoyed reading the Gospel Messenger and said it was like getting a letter from the home folks. He was a prosperous farmer and gave much to those that needed financial aid. Funeral services were conducted in the Methodist church by the Rev. H. C. Johnson.—John D. Frederick, Napanee, Ind.

**Burger, Clemon C.,** son of Samuel J. and Nora Slisher Burger, was born at Brighton, Ind., on Sept. 4, 1895, and died Oct. 11, 1943. He had not been well for more than two years. On Sept. 3, 1913, he was married to Mary Light, also of Brighton. Bro. Burger was very active in the work of the Church of the Brethren at English Prairie and served as Sunday-school superintendent for nine years. At the time of his death he was a trustee of the church and in years past had served on the ministerial board. Surviving are the widow, four sons, one daughter and one brother. Brethren John Metzler and Carl Yoder conducted the funeral services. Burial was made in the Brighton cemetery on a plot of ground that formerly belonged to the Burger farm.—Viola E. Aldrich, La Grange, Ind.

**Craun, Lydia Annie,** daughter of the late Abram and Mary Zimmerman, died at her home in the bounds of the Summit congregation, Va., on Aug. 27, 1943, after an illness of two years. She was aged seventy-six years. Fifty-eight years ago she was married to Bro. J. N. Craun, who survives with two sons, three daughters, and a number of grandchildren and great-grandchildren. Several children preceded her in death. She had been a faithful member of the Church of the Brethren for many years. She was a good mother and faithful wife. Funeral services were conducted at the Summit church, where she worshiped all her married life. Bro. John Glick conducted the service with Bro. Jacob Replogle assisting. Interment was made at Bridgewater.—Mrs. John T. Glick, Bridgewater, Va.

**Duncan, C. L.,** was born in Floyd County, Va., eighty-two years ago and died in a Bluefield, W. Va., hospital, June 2, 1943.



He had been living in Virginia most of his life and was a highly respected citizen and neighbor. He had been a member of the Church of the Brethren for nineteen years. He had been married three times and is survived by three daughters, three grandchildren and one sister. One son and one daughter preceded him. His funeral was conducted at Maberry's funeral home in Floyd, Va., by Elder A. N. Hylton, L. D. Mabry, and Dr. R. G. See. Interment was in the Weddle cemetery.—Julia Reed, Floyd, Va.

**Garst, Earl Stanley**, son of Thomas and Julia Garst, was born at Jonesboro, Tenn., on April 21, 1884, and died at his home in Wichita, Kansas after an illness lasting nearly three years. He moved to Wichita from Tennessee in 1905 and established himself in business. In 1916 he was united in marriage to Lucy Highbarger. To this union two sons were born, one of whom died in infancy. A twin brother preceded Earl in death three years ago. The close relationship of the twin brothers and the passing of the one seemed to have a deep effect on the health of the other. Earl was a member of the Church of the Brethren and served as an active deacon for many years. Survivors include his wife and son, three sisters and three brothers. Funeral services were conducted in the Downing mortuary by the writer. Interment was in the Highland cemetery.—L. Avery Fleming, Wichita, Kansas.

**Gilbert, Emma E.**, died in the Pawating hospital in Niles, Mich., Nov. 10, 1943, after a week's illness. She was born in Goshen, Ind., Feb. 2, 1870, and came to Niles from Berrien Springs, Mich., six years ago. She was a member of the Church of the Brethren for many years and lived a faithful Christian life. She leaves her husband, Melvin E. Gilbert, four children, a sister, a brother, twelve grandchildren and three great-grandchildren. Services were held at the funeral home in Niles and at the West Goshen church with the writer in charge, assisted by Bro. M. D. Stutsman. Interment was in the West Goshen cemetery.—Ira E. Long, Buchanan, Mich.

**Hauck, Lizzie Moyer**, died at the home of her granddaughter on Oct. 14, 1943, aged eighty-three years. She had been in failing health for several years. She was married to William Moyer and to this union were born a son and a daughter; her husband and children all preceded her in death. She is survived by two grandchildren. She was later married to William Hauck, who also preceded her in death. She and her husband united with the Annville church many years ago and attended services regularly as long as health permitted. Funeral services were conducted at her residence with Bro. D. K. Bucklew officiating. Burial was in the South Annville cemetery.—Sarah Winters, Cleona, Pa.

**Hess, Emma**, only daughter of Henry and Mary Riley Miller, was born Jan. 10, 1862, in Goshen, Ind. She was united in marriage to William Hess on Dec. 4, 1888, and lived the rest of her life in and near Goshen. To this union were born a daughter and a son. She died Oct. 23, 1943. Surviving are her son, one stepson, nine grandchildren and seven great-grandchildren. She was preceded in death by her husband, her daughter and three brothers. In 1892 she and her husband united with the Church of the Brethren at West Goshen and served faithfully until death. She taught a Sunday-school class and led the song services most of her Christian life. Services were conducted in the West Goshen church by Brethren Foster Berkey and M. D. Stutsman. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Karns, Phoebe**, was born on Sept. 27, 1863, as a member of the large family of Samuel and Nancy Studebaker. The community in which she was born remained her home all her life. She and John C. Karns, a neighbor boy, established their own home on Feb. 2, 1882. Two years later they united with the Church of the Brethren and actively served the church in the office of deacon and as enthusiastic lay members. They were widely respected as good neighbors. They reared a family of seven children. On Oct. 9, 1935, her husband died, but Sister Karns continued as an inspiration and blessing to her community and family. She died on Nov. 9, 1943. Surviving are her children, nineteen grandchildren, eight great-grandchildren, and one brother. Funeral services were conducted at the West Charleston Church of the Brethren by the writer and Elder J. C. Flora. Burial was in the old Studebaker cemetery.—Ivan L. Eikenberry, Dayton, Ohio.

**Kurtz, Edith Louisa**, daughter of Rev. and Mrs. Calvin Huber, was born Feb. 22, 1903, in Elkhart County, Ind., and died Oct. 6, 1943, at the Goshen hospital. In 1923 she was married to Alvin Kurtz and to this union were born four sons and one daughter, who, with her aged mother, survive. She was a member of the West Goshen Church of the Brethren. Funeral services were held at the West Side church with Brethren M. D. Stutsman and S. E. Miller officiating. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

**Norman, Francis**, of Mound City, Mo., died Nov. 4, 1943, aged ninety-four years and two months. She was born in Augusta County, Va. She united with the church in early womanhood and remained a faithful member. In September 1853 she came to Delaware County, Ind., with her parents, and in 1872 to Holt County, Mo. On Dec. 20, 1874, she was married to John G. Norman; three sons and one daughter were born to them. The farm upon which they moved, and where she died, was then a cattle range. In her life she experienced four wars, saw the prairie sod give way to the plow, the wild beasts yield to the fences, and the last of the Indians follow the trail farther west past her window.

Funeral services were conducted by the undersigned at the funeral home in Mound City. Interment was in the South Bethel cemetery.—X. L. Coppock, Plattsburg, Mo.

**Peters, Sarah Ann**, daughter of Nicholas and Lydia Smith, was born Nov. 16, 1881, in Fulton County, Ohio, and died at the Detwiler Memorial hospital in Fulton County, Ohio, on Oct. 8, 1943. She spent her girlhood days in the community northwest of Wauseon. Early in life she united with the Church of the Brethren. She gave freely of her faith and talent for the promotion of the kingdom of God. On Nov. 16, 1926, she was united in marriage to Charles Hartman and lived on the old Hartman homestead until her husband died on Aug. 17, 1939. On Jan. 31, 1942, she was united in marriage to Mr. Herman Peters and continued to live on the old homestead until her death. She leaves her husband, one brother and one sister. Her father and mother, one brother and two sisters preceded her long ago. Funeral services were held in the Swan Creek church near Delta, Ohio, with the acting pastor, the writer, in charge, assisted by W. E. Hamilton.—Jay F. Hornish, Defiance, Ohio.

**Reed, Phronia Elizabeth**, daughter of the late Elexandra and Betsy White, was born April 28, 1871, in Floyd County, Va., and died Oct. 21, 1943, at the Jefferson hospital in Roanoke, Va. She was united in marriage to Giles Reed on Sept. 6, 1892, and to this union six children were born, one of whom preceded her. She leaves her husband, three sons, two daughters, thirteen grandchildren, two great-grandchildren, one brother and one sister. She had been a faithful member of the Church of the Brethren for forty-eight years. Funeral services were conducted by Elder H. L. Reed, assisted by her pastor, Elder L. D. Bowman. Interment was in the Laurel Branch cemetery.—Julia Reed, Floyd, Va.

**Stott, Earl Raymond**, only son of John P. and Ida Ellen Stott, was born near Glasco, Kansas, Feb. 12, 1896. At the age of three years he moved with his parents to the Stott homestead near Navarre, Kansas, where he died suddenly Oct. 4, 1943. On Dec. 20, 1922, he was united in marriage to Mabel Pearl Homler of his home community. To this union was born one daughter. Besides the wife and daughter, he is survived by his mother and one sister. Mr. Stott was baptized into the fellowship of the Church of the Brethren at Navarre in 1915. He served his church in various official capacities. He was very active in community work. His friends and neighbors chose him to serve them in civic offices. He was always interested in the welfare and happiness of his family and friends. Funeral services were held in the Navarre church and burial was in the near-by cemetery. Services were conducted by Bro. W. A. Kinzie of the Morrill church, assisted by the undersigned.—David Ensign, Navarre, Kansas.

**Van Dyke, Benjamin Hall**, only son of Brother and Sister John G. Van Dyke, was born Feb. 18, 1885, at Holmesville, Nebr., where he united with the Church of the Brethren at the age of sixteen years. In 1902 he moved with his parents to Grand Junction, Colo. In 1907 he graduated from the Grand Junction high school and in 1911 from the Colorado college. In 1914 he went to La Verne, Calif., where he taught four years in La Verne College. He also taught several years at Stillwater, Okla., and seven years at the University of Southern California. On Sept. 29, 1943, he died at the California hospital in Los Angeles after a two-month illness. He was highly respected by all who knew him. He leaves his wife, Edna Schrock Van Dyke, a foster daughter, his aged parents, and five sisters. His death was the first break in the family group for sixty-one years. Funeral services were conducted at the Reynolds and Eberle mortuary at Pasadena, Calif., by Bro. I. V. Funderburgh. He was laid to rest in the Mountain View cemetery at Pasadena.—Cora Van Dyke, La Verne, Calif.

**West, Edwin L.**, son of Mr. and Mrs. Amos E. and Margaret Brown West, was born Feb. 12, 1871, and died Nov. 3, 1943. His boyhood was spent in Jefferson County, Iowa. In 1884 the family took up residence in Polk County. On Feb. 12, 1903, he was united in marriage to Esther L. Gustagson. To this union one baby was born, who died at birth. Edwin united with the church early in life. He was always a faithful member of the Des Moines Valley Church of the Brethren. This church elected him and his wife to the deacon's office, and in this capacity they served faithfully. He is survived by his wife, a foster daughter and three brothers. Bro. West was loved by many and was a friend of all. He was a faithful husband, a good neighbor, and always ready to help the church.—Ross L. Noffsinger, Elkhart, Iowa.

**Witmer, Lizzie M.**, wife of Bro. Martin Witmer, was born on Aug. 15, 1860, and died on Nov. 4, 1943. She was a daughter of Henry and Mary Myers Behmer. Brother and Sister Witmer were married a little over fifty-six years ago. To this union were born six sons and one daughter. Surviving are her husband, four sons, eight grandchildren and six great-grandchildren. Sister Witmer united with the Church of the Brethren fifty years ago and was a faithful member of the church. With her cheerful disposition she made lasting friends. She lately attended the Middle Creek love feast and also helped in the kitchen to care for the ministerial and district meeting held at the local church. The funeral services were in charge of Brethren James M. Moore and Harvey Markley, with interment at the Middle Creek cemetery.—Mrs. Louis Huebener, Littitz, Pa.

**Wyse, Alberta Jane**, daughter of Freeman and Ida E. Wyse, was born May 14, 1925. She received her education in the Ottokree, Whitcomb, and Wauseon schools in Ohio. Owing to the early



Christian training in the home, the Sunday school and the church, she was inspired to unite with the church in November 1936. A few months ago she again expressed a sincere faith in the Master when she asked for and received the anointing. On Oct. 8, 1943, she died. Her mother preceded her on June 8, 1942. She leaves her father, five sisters, and her grandparents. Services were conducted by the writer, assisted by W. E. Hamilton, at the Swan Creek Church of the Brethren. Interment was in the cemetery near the home.—J. F. Hornish, Defiance, Ohio.

## Church News . . .

### California

**Inglewood.**—Sister Asa Thomas died on Oct. 16; though she recently moved to La Verne, she was still a very active member in our church. We are happy with the inspirational messages and fellowship our new pastor, Bro. W. H. Tindall, is bringing us. The young adult class sponsored a housewarming for Bro. Tindall and his family; a pottery set was presented to them. Bob Walker is our new choir director and is stirring up much enthusiasm. Under the capable leadership of Wilbur Hotzell, twenty B. Y. P. D. members met this week for volleyball and homemade ice cream. Our B. Y. P. D. has reorganized and set its shoulders to the task of trying to keep going without the twenty members who are in service. Mrs. R. C. Hollinger, president of the ladies' aid, reports that they are busily engaged in relief work and quilting. The Dorcas society meets once a month. On Sept. 12 our missionary chairman presented us with a fine program; an offering of \$100 was received, \$69 of which was contributed by the ladies' aid. The young adults have sponsored many evening speakers: Mrs. Eggleston of the Family Welfare Society; Dr. P. Nilikantini of India; Mrs. Darby, the wife of the mayor of Inglewood; Mrs. Levi Stump, a consumer education teacher; Wendell Deeter, who led an interesting discussion on his hobby, rock collecting; and an F. B. I. official. Our church feels the loss of Bro. J. W. Deeter's leadership. He and his family have moved to Pomona, accepting the pastorate there. Brother and Sister Henry Stutzman have retired to their orange grove in Lindsay, Calif. The Dwight Enbergs returned to La Verne after living here for a year and sharing with us their vast store of knowledge and creative leadership. Letters have been given to Brother and Sister Carl Rupert and Brother and Sister Joe Wells, who have moved to their former homes in northern California. A Sunday-school pupil, Eddie Burket, died on Sept. 4.—Mrs. Elizabeth Fry, Redondo Beach, Calif., Nov. 10.

### District of Columbia

**Washington City.**—On Sept. 5, in the absence of our pastor, Bro. J. I. Baugher delivered the morning and evening sermons. In the evening the B. Y. P. D. held its installation service; Edith Smith was elected president. On Sept. 12 Pastor Warren D. Bowman began a series of sermons on practical life problems. On Sept. 16 forty Sunday-school teachers and their assistants received certificates of commission. On Sept. 26 the morning sermon was delivered by Mr. Rome A. Betts, general secretary of the American Bible Society. On Sept. 28 we held our semi-annual council, at which time Bro. J. H. Hollinger was re-elected elder in charge. Our love feast was held on Oct. 3, the morning sermon being preached by Bro. Hollinger. At the five o'clock service Bro. E. M. Studebaker of Chicago officiated, and Bro. J. I. Baugher at the seven o'clock service. On Oct. 10 we held our rally day service with Rev. Frederick Reissig, secretary of the Washington Federation of Churches, as the guest speaker. On Oct. 13 Rev. Henry Owen of the China Inland Mission gave us an interesting message. Bro. George Fulk has been delivering a series of messages to the B. Y. P. D. on Winning the War on the Spiritual Front. Our church is co-operating with the Church of the Reformation in a training school for Sunday-school teachers. We greatly miss the fellowship of Bro. Charles E. Resser, one of our active ministers, who died on Sept. 18. Five have been received by baptism since our last report. The church school workers' conference dinner was held on Oct. 6. Bro. J. I. Baugher was the speaker of the evening. An offering was taken for Bethany Seminary.—Mrs. Jacob H. Hollinger, Washington, D. C., Nov. 9.

### Idaho

**Nampa.**—We recently held a harvest and home-coming meeting which was well attended and was a great inspiration. Pastor F. H. Barr preached the morning sermon. A basket dinner was served at noon. Bro. H. G. Shank of Bowmont preached at the afternoon service. At a business meeting held immediately following, the decision was made to purchase a parsonage property. A committee has been diligently working on this project. An offering of \$1,300 was taken. Our love feast was held on Nov. 6 with 250 persons communing.—Stanley B. Keim, Nampa, Idaho, Nov. 13.

### Illinois

**Astoria.**—Ten of our people attended the district meeting at Hurricane Creek. The district meeting will be held at our church next year. On Sept. 6 Mrs. Elva Craik Hoover gave a splendid review of her trip to Europe to see the passion play. Our revival was conducted Sept. 7-19 by Brother and Sister I. D. Leatherman. They showed slides of Bible pictures. The evangelist and the pastor made 130 calls during the meeting. The an-

nual all-day love feast was held Sept. 18. On Oct. 3 installation services were held for the new officers and teachers. The B. Y. P. D. committee met on Oct. 5 to plan future Sunday evening services; John Senger is the president. On Oct. 10, by request of one of the Sunday-school teachers, the pastor gave a very inspiring sermon, What the Church Means to Me. The women's work met Oct. 20 and canned 100 quarts of food for the C. P. S. camps. On Oct. 31 Sister Ethel Gibson gave a report of the regional conference held at North Manchester. The missionary society gave a splendid program in the evening and the mite boxes were opened. Our pastor was in Kansas that week visiting his aged mother. Five gallons of paint have been donated to repaint the church kitchen. The father and son banquet of Woodland and Astoria will be held at our church on Nov. 19. Bro. Frank Crumpacker, a missionary to China, will be the guest speaker.—Mrs. Marshall Kessler, Astoria, Ill., Nov. 8.

### Indiana

**Arcadia.**—At our October council meeting all church officers were elected. Our minister is Bro. Stanley Keller of Chicago and our elder is Bro. Russell L. Showalter of Kokomo, Ind.—Ruby Eiler, Arcadia, Ind., Nov. 11.

**Nettle Creek.**—The B. Y. P. D. conference of Southern Indiana met in the Brick church Sept. 18, 19. On Saturday evening a banquet was held with Bro. Raymond Peters as guest speaker. He also brought the message on Sunday morning and again in the afternoon. Promotion day was observed on Sept. 26. On Oct. 1 the church met in council. Two members were received by letter and one by baptism. We held our love feast Oct. 16, 17. President V. F. Schwalm of Manchester College gave us the sermons on Saturday and delivered the Sunday morning message. He also officiated at the love feast. All these meetings were well attended. On Oct. 31 Bro. E. M. Studebaker, the administrator of Bethany Hospital, was with us. He gave the morning message and in the evening showed pictures of the nursing profession and hospital care. A liberal offering was lifted for the work of the hospital. The Brick church is being newly decorated. This church held its business meeting on Nov. 12. The regular business was taken care of and Bro. O. D. Werking was asked to continue his services as pastor for another year. The ladies' aid has been busy sewing, quilting and canning for the C. P. S. camps and collecting clothing for the Negro school at Prentiss, Miss.—Mary Dutro, Hagerstown, Ind., Nov. 14.

**South Bend, Second.**—We are pleased with the progress of our church, especially as our records show a fine increase in giving. We sent two delegates to our district conference and our Sunday school was represented at all the various camps at Camp Mack. The Eby family gave us a fine musical program in August and Sister Ida Shumaker brought us a forceful missionary message on Sept. 5. We have a one hundred per cent Messenger club. During the summer and again this fall we were favored with messages from Bro. Glen Welborn, who was recently licensed to preach and who has been at the C. P. S. camp at Lagro. At our last council church and Sunday-school officers were elected for another year. Bro. Ira Long of Buchanan, Mich., was elected presiding elder. A picture, Christ in Gethsemane, has been ordered for the church. It was decided to adopt the ministerial pension plan. We decided to retain Elder Edward Stump as our pastor for another year. Oct. 3 was observed as rally and promotion day. The ladies' aid has been active in canning fruit for C. P. S. camps, sewing for relief, and working for the Red Cross; they have given generously to a number of church activities in need of funds. The father and son meeting and the regular monthly service for our boys in service was held on Oct. 31 with Bro. Dewey Rowe as guest speaker. Our boys who have been home on furlough always attend services at the home church. Our love feast was held on Nov. 7 with Bro. Long presiding. The service was well attended. Our special Thanksgiving sermon will be on Nov. 21.—Mrs. Claude D. Ullery, South Bend, Ind., Nov. 11.

### Iowa

**Slifer.**—We met in council on Aug. 22 with Bro. Lee Fisher presiding. Bro. Fisher was re-elected elder and other officers were elected. Bro. Charles Nettleton and wife were with us during the summer and labored earnestly. Bro. Peter Kaufmann was with us for several Sundays and brought interesting sermons. Sister Eliza Miller, a missionary to India, recently brought us an interesting message. Our church was saddened by the death of two members this summer, Sister Vesta Vinchattle and Sister Gurney. We put new shingles on our church and repainted the basement. Two carloads of our people attended the district meeting at Union Ridge on Sunday. Our ladies' aid meets once a month. Last winter the women made many garments for the Red Cross. We served several fellowship dinners in the basement of our church after Sunday morning services, then had services in the afternoon. Our young people were active in meetings this summer; since they are scattered, it will be impossible to hold their meetings this winter. We held our love feast on Aug. 22; Brethren Lee Fisher and Charles Nettleton presided.—Mrs. Clara M. Lauver, Lohrville, Iowa, Nov. 12.

### Kansas

**Topelka.**—We are looking forward to a series of meetings to be conducted by Bro. J. F. Burton, beginning Nov. 15. We will conclude these meetings with a love feast on Nov. 27. The men have finished putting a furnace in the parsonage. We are greatly encouraged with the work of our church; the attendance and offer-



ings are increasing under the leadership of Pastor Joe Margush. We were glad to have Wilmer Moffet, one of our boys in service, with us recently. The young people enjoyed a hayrack ride at the farm of Bro. Frederick Doyle. We are glad that our pastor is able to have his furniture moved here from Quakertown, Pa. The church helped with the moving expense. We are happy to have Sister Lola Root with us again. She had been away from church almost a year because of Bro. Leonard Root's sickness and death and her own ill-health. We appreciate the special numbers of music that are rendered by different members of the church. The ladies' aid is meeting only once a month because of gasoline rationing. Sister Margush is the president for the coming year.—Verle G. Ninceheler, Topeka, Kansas, Nov. 10.

**Washington Creek.**—On Aug. 12 Brother and Sister Ralph Hodgden of Topeka moved into our community to take up the pastoral work for the coming year. Brother and Sister J. F. Burton held a two-week evangelistic meeting here, beginning Aug. 16. The meetings were well attended. On the following Sunday afternoon three young people were baptized by the pastor in an impressive service at the county lake. We are having evening services each Sunday. A B. Y. P. D. has been organized with much interest. In order that the young people may have their evening meeting, the adults are having Bible study at the same time. Regular church services follow these sessions. We met in council on Sept. 12, when all church officers were elected for the coming year. Two delegates represented our church at the district conference at Lone Star. The picture, in the Land of the Monkey Bread Tree, was shown one Sunday evening by our pastor to an appreciative audience. Our love feast will be held on Nov. 13.—Mrs. Lila K. Haas, Lawrence, Kansas, Nov. 12.

### Michigan

**Grand Rapids.**—On Sept. 30 Harold S. Chambers and wife completed the fifth year of their part-time pastoral work here. During this time our church debt has been fully liquidated and last spring the interior of the church was remodeled and redecorated. Also, under the supervision of the board of administration the exterior of the church was repaired, and because of the cement block construction, it was waterproofed and made ready for painting. Funds are on hand to paint the exterior of the church, the parsonage, and the garage as soon as the decorator can do it. Our business meeting was held on Sept. 26, presided over by our elder, H. V. Townsend. Our ladies' missionary society is active under the leadership of Mrs. Julia Miller, president. During the last year our society raised \$200, much of which was applied to the renovating of the church. We have no active men's organization, yet they have furnished the weekly church bulletin and contributed liberally toward the improvements of the church property. We are looking forward to the securing of a full-time pastor in the near future; our present arrangements will continue until that time. Twenty-one young men associated with our church are in service. A news bulletin has been prepared and will be mailed to each one. Our Sunday-school is maintaining its usual attendance and the interest is good. The children's division is preparing a Thanksgiving basket for a needy family of eight.—Mildred F. Chambers, Grand Rapids, Mich., Nov. 14.

### Missouri

**Fairview.**—We met in council on Oct. 16. It was decided to have a one-week meeting at the church, starting on Nov. 28 and closing with a love feast on Saturday night, Dec. 4. We elected Bro. A. W. Adkins as our elder. One person was baptized after the church council.—Mrs. Ruth Keith, Mansfield, Mo., Nov. 8.

### Nebraska

**Afton.**—We were glad for the privilege of having Brother and Sister A. C. Cottrell, our missionary doctors, spend an evening with us on Oct. 27. On Oct. 17 we had rally day with a good attendance; dinner was served at the church, followed by a service in the afternoon. Pastor W. R. Hoover and wife gave us reports of the district meeting. The young people attending the district conference sent the Brethren Service cup to the Afton B. Y. P. D. with our delegates. The district board purchased a forty-acre tract of land adjoining the church property; this is to be used as may seem best by the church. We are looking forward to our love feast on Nov. 24.—Emily D. Moore, Cambridge, Nebr., Nov. 10.

### Ohio

**Oakland.**—Our home-coming and rally day on Oct. 10 was a wonderful day of worship and fellowship. Bro. Edward Frantz addressed us in the morning and afternoon. Otho Miller is the new president of the B. Y. P. D.; Mrs. Ray Petersime is president of women's work and Glenn Brewer of men's work. We have experienced much joy in canning and drying vegetables for C. P. S. camps, as well as in the raising of ten heifers for relief. The appearance of our church has been greatly improved by the redecoration of the sanctuary, as well as the outside of the church building, and the planting of shrubs and the laying of new walks. We enjoy our new electric amplifying system, which was given to the church by Ray Petersime. We are inspired to greater service by the generous gift of a pipe organ from William Long of Mt. Carroll, Ill. Bro. Moyne Landis, pastor of the Spring Creek church in Indiana, will conduct our evangelistic services Nov. 28—Dec. 5. We plan a workers' fellowship hour and worship service next Sunday evening in preparation for our meetings. Our sympathy is with our pastor and wife who were called to Pennsylvania by the unexpected death of Bro. M. Clyde Horst, the father of Mrs. Hollingshead.—Mrs. Ralph K. Miller, Gettysburg, Ohio, Nov. 12.

**Stonelick.**—Several persons from this congregation enjoyed the home-coming at Lexington, Ohio, on Oct. 10; dinner was served in the churchyard. In the afternoon Brethren J. H. Eidemiller, Ross Davidson, and J. M. Garst, assisted by ministers of near-by congregations, had a part in the services. Oct. 30 was our love feast; Elder Garst officiated. Bro. H. Loxley and family have lately moved into this congregation; he is our efficient chorister. On Oct. 31 Bro. Garst taught our Sunday-school lesson and followed it with a timely message. We had a basket dinner in honor of Mr. and Mrs. G. Winters, who have been faithful for many years in helping this small congregation in every way they could. We wish them happiness in their new field of labor.—Anna Lesh, Goshen, Ohio, Nov. 3.

### Oklahoma

**Antelope Valley.**—Brother and Sister Kenneth Thralls and family moved to our community on Sept. 1 and now have charge of this church. We have Sunday school at 10:30 a. m., with the worship service following. The young people's meeting is held at eight o'clock in the evening, with services following. We have twenty-five young folks. Verna Mae Crozier is the president of their group. We also have a Pioneer intermediate class. This group presented the Sunday school with a register board on Oct. 31. Our church has been shingled and painted, with the help of the ladies' aid and donations from friends and neighbors. The ladies' aid has given \$69 to help remodel the interior of the church, which is being worked on at present. A Halloween party was given at the home of Brother and Sister Thralls for the young people's class. Mrs. Gracie Underwood has been in California for some time.—Mrs. Laurence Cook, Garber, Okla., Nov. 1.

**Bartlesville.**—A revival meeting was held here Oct. 31—Nov. 12 by our pastor, C. D. Brendlinger. One was baptized and two re-



## Christmas World-Wide Mission Offering

Blank for Sending Money

General Mission Board, Elgin, Ill.  
Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for General World-Wide Mission Work.

.....  
Please place this money to the credit of

..... Individual  
..... Class  
..... Sunday school  
..... Congregation  
..... District  
Name of sender .....

Street or R. F. D. ....

Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Note: In districts where by action of district meeting a district treasurer has been elected to receive general funds for transmission to Elgin, please observe such an arrangement.

Date .....1943

Amount Enclosed \$ .....



claimed. The attendance was fair. We had special music each evening; the messages were all inspiring. Since Bro. Brendlinger has been with us, five have been baptized and two reclaimed. We are planning to have our love feast after Thanksgiving.—Mrs. Fannie Oliver, Bartlesville, Okla., Nov. 19.

### Pennsylvania

**Brothersvalley.**—This year we had a leadership training school in connection with the Bible school. Brethren Raymond Peters and Donald Snider were the guest speakers. Twenty-two of our people attended Camp Harmony. Our choir sang at the Harmony assembly on Aug. 1. On Sept. 12 Sister Ida Shumaker gave us a missionary message. Our harvest meeting was held on Aug. 19. Pastor Roy S. Forney gave the message. At this service we brought our donations of canned fruits and vegetables, which were later taken to Camp Kane. We also sent a pig to Camp Kane. Our B. Y. P. D. has reorganized with Robert Bauernmaster as chairman. They will present the Thanksgiving morning program. The Keystone Workers class is planning a busy year of study and service. The church ceiling has been repaired. Bro. C. H. Deardorff, the church architect, gave us some good suggestions for remodeling our church basement. We are in need of classrooms. We hope to start working on this project soon. The choir has begun work on a Christmas cantata, The Prince of Peace. Two of our aged members have died since the last report; we have received four members by letter. We were represented at district meeting by three delegates. Our pastor was called to Lancaster County because of the recent illness and death of his father. In his absence the pulpit was filled by Dr. Guy Hartman, the superintendent of schools in Somerset County. Pastor Forney gave a week of evangelistic service to the Waterford church in October and to the Beachdale church Nov. 1-7. Bro. Emil Shober was the guest speaker on Oct. 12. A wedding was held in our church on Nov. 7 when our Sunday-school secretary, Nora Hoffman, became the bride of Lieutenant Fleming Casebeer.—Mrs. Alvin R. Knepper, Berlin, Pa., Nov. 9.

**Dunnings Creek.**—We were sorry to have Bro. Eli Keeny and family move from our congregation. Bro. Keeny accepted a teaching position near Allensville. We welcome into our congregation Bro. Landis Baker and family from Western Pennsylvania. Both Brother and Sister Baker are teaching near Alum Bank. A two-week revival by our pastor, Bro. John Rowland, closed on Sept. 5. Bro. Rowland brought strong, Spirit-filled messages. The attendance and interest were good throughout these meetings. A large delegation from the Yellow Creek church furnished special music. Five were baptized. The harvest praise service was observed in the New Paris church on the morning of Sept. 12 and at the Point church in the evening. The annual home-coming at the Holsinger church was largely attended; some very interesting reminiscences were given. The oldest person present was Sister Rogers of Johnstown. Brethren Landis Baker and Jacob Dick brought the messages of the day. A successful two weeks' meeting at the Holsinger church with Bro. Jacob Dick as evangelist was enjoyed by large audiences. He and Sister Dick also gave special messages to the children. As a result of these meetings ten were baptized. Our love feast of Nov. 7 was the largest attended for some time. Bro. Baker officiated and Sister Taylor and Bro. Rowland assisted. We regret that our elder's wife, Sister Mickie, remains in a critical condition. Repairs are being made to each of our three churches. The various aid societies of our congregation have been doing good work and are planning more work for the winter months. The men's group enjoyed a father and son banquet and elected officers for the coming year. Offerings are being lifted regularly for the C. P. S. work. Encouraging interest is being shown in the Sunday-school and church services.—Mrs. Albert S. Ritchey, Schellsburg, Pa., Nov. 11.

**Hanover.**—Our evangelistic meetings of Aug. 8-22 resulted in three baptisms and a general spiritual uplift. Bro. D. I. Pepple was the evangelist. The B. Y. P. D. has successfully taken the responsibility for arranging monthly Sunday evening programs. The following were some of the guest speakers recently secured: Harold Z. Bomberger of Lebanon, Mr. and Mrs. A. M. Wright of Red Lion, Walter Keeney of Gettysburg and Helen Myers, who interestingly told of her experiences in camp work while at Flat Creek, Ky. Two delegates from here attended the Sunday-school meeting at Codorus. The various treasurers' accounts showed substantial balances for the year ending in September. During the year the church debt was reduced by \$1,700. We held our love feast on Oct. 17. Bro. Noah Sellers preached the examination sermon and also officiated. Bro. Roy Miller was a guest minister. The district meeting offering was \$105. Three delegates were sent to this meeting. On Nov. 7 the Sunday school held a rally day service. Bro. Ralph G. Rarick gave the address and also an illustrated talk for the children. There are ninety-one subscribers to the Gospel Messenger and we are again maintaining our one hundred per cent club.—A. P. Hetrick, Hanover, Pa., Nov. 9.

**Lancaster.**—A Christian education conference was held in our church on Sept. 12. The afternoon address was given by Bro. Henry Bucher and the evening address by Bro. S. Clyde Weaver. Seminars were held in men's work, women's work, children's work, B. Y. P. D., and adult work. On Sept. 19 the installation service for Sunday-school teachers was held; Bro. Myers preached the sermon. The council meeting was held on Sept. 21; it was decided to paint the church building. Permission was

## The Church of the Brethren

### Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

granted the music committee to purchase an additional 100 hymnals. Four persons were elected delegates to district meeting. It was decided to print a new church directory. Promotion day was observed on Sept. 26 when the children presented a pageant, The Bible. This was also dedication day for babies. On the evening of Sept. 26 the B. Y. P. D. sponsored a program by the East Petersburg a cappella chorus. On Oct. 3 a candlelight induction service was held by the B. Y. P. D. Caleb Bucher was in charge and nine new members signed the scroll of membership. Lois Kreider is the new president. On Sept. 30 a Sunday-school workers' fellowship meeting was held. A good program was presented and plans discussed for the new church year. Bro. A. C. Baugher preached the sermon for Christian education and loyalty day on Oct. 3. On Oct. 10 Sister Eva Wright spoke as a representative from the W. C. T. U. The Student Volunteers from Elizabethtown College presented their program here on Oct. 24. A women's trio from the college gave an evening program on Oct. 31. Bro. W. E. Glasmire preached for us that day, which was Bethany Seminary day; the special offering amounted to \$88.25. Our love feast was held on Nov. 7 with Bro. J. M. Moore, our elder, in charge. Sixteen persons received private communion. The women's missionary society announces the fall rummage sale for Dec. 10, 11. Mrs. Homer Reber is their new president. The men's work has organized with Isaac Koser as president. Evangelistic services will be held Nov. 30—Dec. 12 with Elder M. J. Brougher as the evangelist. During the past quarter two new members have been received through baptism and four by letter.—Mrs. M. Alexander Glasmire, Lancaster, Pa., Nov. 15.

**Long Run.**—We held our council in September; Elder S. G. Meyer was present. At that time Pastor John T. Byler was ordained to the eldership; Brethren S. K. Wenger and P. S. Heisey had charge of the installation service. Our harvest service was conducted by our pastor. A special offering of \$16.85 was lifted for home missions. The offering of fruits and vegetables was designated for the sick and poor. On Oct. 26 we held the community fellowship service in the Long Run church. Rev. Mayer of the Weissport Reformed church was the speaker. On Oct. 25 our pastor filled the pulpit in Rev. Mayer's church. We decided to have no love feast and no revival this fall; we are looking forward to these services in the spring. Twenty young men from our community are in service, but the average attendance has increased from sixty-one to sixty-two. In the afternoon of Oct. 31 we held

## Announcements . . .

| LOVE FEASTS |                        | Michigan                        |
|-------------|------------------------|---------------------------------|
| Illinois    | Dec. 6, 7 pm, Astoria. | Dec. 5, 7:30 pm, Muskegon.      |
|             |                        | Missouri                        |
| Indiana     | Dec. 6, Flora.         | Dec. 4, Fairview.               |
|             |                        | Ohio                            |
|             |                        | Dec. 12, 7:30 pm, Poplar Ridge. |



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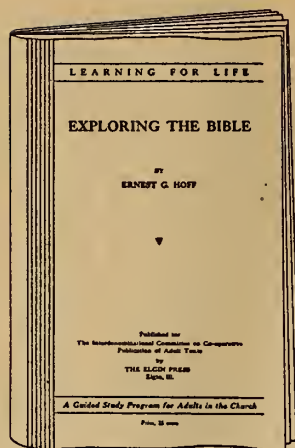
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our rally service. Bro. Elmore Byler was the speaker and he also sang a solo. We had several other numbers of special music. Five visiting superintendents from different Sunday schools and three visiting ministers were present. The offering was \$101.06. Our pastor moved to Lehighton and his address is now Third and Alum Streets, Lehighton, Pa.—Mrs. Helen P. Reber, Bowmanstown, Pa., Nov. 8.

**Three Springs.**—At our council meeting on Oct. 23 officers were elected for the year. Two delegates were elected to attend district meeting at Upper Conewago Oct. 26, 27. Our love feast was held in the evening with a goodly number present. Bro. S. C. Godfrey, our elder, and Brother and Sister Joe Baugher and daughter of York were with us. We are always glad to have visitors worship with us. One member was recently taken into full fellowship in our church. The women's work is still progressing and all are trying to lend a hand to help the needy. The Bible study is very interesting. These meetings are held once a month. Bro. Cletus Myers is to be ordained as an elder in the near future.—Lila Wallace, Blain, Pa., Nov. 12.

### Tennessee

**Knob Creek.**—Our church entertained the district meeting in August. The election of Sunday-school officers was held in October. The basement of the church is being improved and will be used for Sunday-school rooms. The vacation Bible school was conducted by our pastor, Bro. Frank Isenberg. The church is looking forward to the revival in December which will be conducted by Bro. Clyde S. Weaver of Pennsylvania. At our council meeting Bro. John A. Pritchett, Jr., was called to the ministry.—Helen B. Isenberg, Johnson City, Tenn., Nov. 10.

**Midway.**—Our love feast was held on Sept. 25. During the summer Dr. Ethel Gwin, Betty Swadley and Francis Morelock taught in our Bible school. A few months ago we decided to paint our church building on the inside and outside. This was a financial problem, since we have few members. Pastor Ray Wine promised to get aid from some outside source and secured the co-operation of the Mt. Valley church, his local congregation, to help in the project. We are very grateful to the Mt. Valley people for their assistance. At our last meeting we elected Bro. Wine as pastor and elder for another year. Our Sunday school is progressing nicely.—A. T. Utsman, Surgoinsville, Tenn., Nov. 12.

### Virginia

**Laurel Branch.**—Elder J. D. Reish, pastor of the Christiansburg church, came to our church on Nov. 6 and began a revival meeting. The attendance and interest were very good. Three children were baptized preceding the love feast on Saturday night.—Julia Reed, Floyd, Va., Nov. 14.

**Roanoke, Ninth Street.**—We met in special council on Sept. 15 for the election of church officers. Bro. C. M. Key was re-elected elder. Oct. 3 was rally day. An impressive installation service and dedication of babies was conducted by Pastor N. M. Shideler. Oct. 12 was the date of our regular council; Bro. Key presided. Reports from the various committees were heard. We voted to adopt the ministerial pension plan. Eighteen were added to the church last year by letter and baptism, and ten letters were granted. The B. Y. P. D. had a successful year. They raised their district quota and gave \$35 to Brethren Service. One of our young people is attending Bridgewater College. New choir robes have been purchased and they were dedicated on Oct. 10 in a special musical program. During the first two weeks in October cottage prayer meetings were held prior to the revival which began Oct. 17 with Bro. C. G. Hesse of Bridgewater bringing the messages. During these special services twelve were added to the church by baptism, one on former baptism and one by letter, and we feel that the entire church has been spiritually blessed. Our love feast was observed on Nov. 7.—Mrs. C. E. Bowman, Roanoke, Va., Nov. 10.

**Selma.**—We were glad to have Bro. N. A. Seese and wife and daughter visit our church on Oct. 17; Bro. Seese preached for us in the morning. Our elder, Bro. Allen Hoover, and wife were also with us and Bro. Hoover had charge of our love feast in the afternoon. He also conducted the council meeting after the love feast. We are hoping to secure a full-time pastor in the near future, with the help of our elder and the church boards. It also is the desire of our church to hold a series of meetings this fall. Our Sunday school was entertained on Oct. 29 with a Halloween party in the basement of the church.—Mrs. Olivia Warlitter, Selma, Va., Nov. 4.

### Washington

**Omak.**—We met in council on Sept. 23 with Elder Clement Bontrager presiding. Elders C. C. Stern and H. M. Rothrock from Ellisforde were also present. Bro. Bontrager was re-elected elder for the coming year. Sunday-school officers were also elected. An election for a deacon was held and Bro. Lester Murray and wife were chosen to this office. Sister Ruth Arbogast was approved as adult adviser for our B. Y. P. D. We had our harvest meeting on Sept. 26 with a basket dinner at the church. Bro. C. V. Stern brought the morning message. Since our last report four have been baptized. Sister Eliza B. Miller brought an interesting message on Oct. 22.—Mrs. Florence L. Breshears, Omak, Wash., Nov. 4.

**Richland Valley.**—At our fall business meeting our church and Sunday-school officers were elected. Bro. E. L. Whisler was chosen elder. The all-day harvest services, program, and instal-



lation of Sunday-school officers and teachers was held in October. A basket dinner was served. On Nov. 7 Eliza Miller, a missionary, gave us an interesting talk on her work in India. A missionary offering of \$38 was received. The last Sunday-school offering sent to the Brethren Service Committee was \$50. The ladies' aid has reorganized with Mrs. E. L. Whisler as president. We have a good eight-piece orchestra, composed largely of young people. This group meets each week and plays for special occasions. A new member was received into the church by baptism on Nov. 7. Letters have been granted to Brother and Sister John Newton, who left us to take charge of the old folks' home in Kansas, and to Doris Davis in Oregon. Our love feast will be held on Nov. 13.—Mrs. Hazel Leyman, Morton, Wash., Nov. 10.

**Wenatchee.**—The most outstanding event of the past month was the arrival of our new pastor and wife, Brother and Sister Earl Breon. On Oct. 3 the women's work sponsored a reception for them in the form of a potluck dinner, a program, and a fruit shower. The Breons have returned to us after an absence of ten years. During September the parsonage was repainted and other improvements made. This work was sponsored by the women's work. Our apple harvest is in progress now; the schools have been closed and students are in the orchards. In spite of harvest time, our church attendance seems to be increasing, especially on Sunday evenings. The B. Y. P. D. is now meeting at 6:30 p. m. Two weeks ago Bro. Breon spoke to us; last Sunday we had pictures on Youth Serves. The B. Y. P. D. cabinet recently met with the advisers to plan the year's work. We are looking forward to some unusually good programs, social events, and several plays. A number of visitors have come to us recently, including Don and Betty Sperline; Bro. John Peters, who preached for us one Sunday evening; and David Welburn, who told us about C. P. S. Camp Waldport. On Oct. 17 Sister Eliza Miller, a missionary to India, visited our church; she spoke to the children in the morning and to a large audience in the evening.—Mrs. Geraldnie Eller, Wenatchee, Wash., Nov. 8.

## West Virginia

**Keyser.**—The attendance and interest kept up unusually well during the summer. We had thirty-five in attendance at Camp Galilee in August. On Sept. 22 we held our business meeting and officers were elected for the coming year. Bro. C. O. Showalter was re-elected elder. The reports from the different organizations of the church were very satisfactory. The treasurer of the ladies' aid reported a balance of \$254.74. Mrs. C. O. Showalter, the peace secretary, reported a total of \$316 raised during the past year for Brethren Service. This included canning for C. P. S. camps and books bought for our twenty-two boys in the service. A budget of \$2,923 was approved. It was decided to hold a school of missions during January. Our love feast was held on Oct. 3 with a good attendance. Bro. M. R. Wolfe of Bridgewater College held a Bible institute in the Keyser church Oct. 3-17. Bro. Lester Huffman of Roanoke, Va., directed the music. We feel that our spiritual life has been greatly enriched. On Oct. 17 four were received into the church by baptism.—Mrs. George McNeill, Keyser, W. Va., Nov. 5.

**New Dale.**—Pastor Hugh Garner has visited in many homes and is preaching in the Fravels Run school in addition to our church. On July 24 thirteen persons were baptized and two received by letter. On Sept. 4 we had our council and decided to have Bro. Walter Burner hold a week's revival beginning on Sept. 19. On Sept. 24 we held our love feast with seventy taking part in the service. We have bought paint for the inside of the church. We are also going to get new church hymnals. The B. Y. P. D., under the direction of Evelyn Miller, is doing a great work. We are having Bible lessons, taught by Bro. L. H. Miller. The young people are having the names of the boys in service from our church printed and placed in the church. The young people are also helping to support a church paper, The Brethren Pathway. On Sept. 17 the Dove family gave us a program in song. We have preaching three times a month by our pastor and other pastors.—Geneva Miller, Lost River, W. Va., Oct. 31.

# Directory of Missionaries and Relief Workers

## Missionaries

### SWEDEN

#### On Furlough

Graybill, J. F., and Alice, R. 2, Lebanon, Pa., 1911.

### CHINA

**American Internee, Camp Allen, Trinidad Valley, Philippine Islands, via New York, N. Y.**

Angeny, Edward T., and Helen F., 1940.  
Crim, Bessie M., R. N., 1940.  
Cunningham, Dr. E. Lloyd, and Ellen, 1938.  
Flory, Roland C., and Josephine K., 1940.  
Thomas, Susie M., 1939.

#### On Furlough

Clapper, V. Grace, % General Mission Board, 22 S. State St., Elgin, Ill., 1917.  
Crumpacker, F. H., and Anna, 923 Highland Ave., Elgin, Ill., 1908.  
Hutchison, Anna, 140 N. Washington St., Easton, Md., 1911.  
Eikenberry, E. L., and Olivia, 343 Third Ave., N., Twin Falls, Idaho, 1922.  
Myers, Minor M., and Sara, Bridgewater, Va., 1919.

Ober, Mary Velma, 1005 Princeton St., Elkhart, Ind., 1936.

Parker, Dr. D. M., and Martha N., R. N., C. P. S. Camp No. 43, Castañer, P. R. R. A Project, Adjuntas, Puerto Rico, 1933.  
Rothrock, Hazel, % General Mission Board, 22 S. State St., Elgin, Ill., 1938.  
Schaeffer, Mary, 2262 N. Park Ave., Philadelphia 32, Pa., 1917.

Senger, Nettie, 3286 E. Lafayette Ave., Detroit, Mich., 1916.

Shock, Laura, R. 2, Roanoke, Ind., 1916.  
Smith, W. Harlan, and Frances, Box 505, Cerro Gordo, Ill., 1919.

Sollenberger, O. C., and Hazel, 30 Forest Ave., Los Gatos, Calif., 1919.

Wampler, Ernest M., and Elizabeth B., R. N., 417 Cypress St., Greenville, Ohio, 1918 and 1922.

### AFRICA

**Chibuk, Nigeria, West Africa, via Maiduguri**

Petre, Ira S., and Mary M., 1939.

C. B. M. House, Jos, Nigeria, W. Africa

Dadisman, Mary N., R. N., 1941.

Heckman, Clarence C., and Lucile, 1924.

**Garkida, Nigeria, West Africa, via Jos and Damaturu**

Faw, Chalmers E., and Mary P., 1939.

Horn, Evelyn J., R. N., 1930.

Kulp, H. Stover, 1922.

Royer, Harold A., and Gladys H., 1930.

Studebaker, Dr. Lloyd, and Modena, 1934.

Lassa, via Jos and Damaturu, Nigeria, W.

### Africa

Brumbaugh, Grayce, R. N., 1937.

Weaver, E. Paul, and Zalma F., 1939.

Marama, via Jos and Damaturu, Nigeria, W.

### W. Africa

Harper, Clara, 1926.

Landis, Herman B., and Hazel M., R. N., 1938.

Shisler, Sara C., 1926.

Utz, Ruth, R. N., 1930.

Wusasa, Zaria, Northern Nigeria, % C.

### M. S.

Moyer, Edna Faye, 1931.

### On Furlough

Engel, Alice, R. N., 1931 E. Monument St.,

Baltimore 5, Md., 1937.

Frank, Evelyn E., R. N., Irene Byron San-

itarium, Ft. Wayne, Ind., 1938.

Kulp, Christina, 1700 Mifflin St., Hunting-

don, Pa., 1927.

### INDIA

**Ahwa, Dangs, Surat Dist., India**

Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.

**Anklesvar, Broach Dist., India**

Bollinger, Amsey and Florence M., 1930.

Kinzie, Wm. G., and Pauline G., 1937.

Lichty, D. J., and Anna, 1902 and 1912.

Warstler, Anna M., 1931.

**Bulsar, Surat Dist., India**

Blickenstaff, Dr. Leonard and Betty, R. N.,

1940

Blough, J. M., and Anna, 1903.

Shickel, Elsie N., 1921.

Zigler, Earl M., and Rachel M., 1937.

**Dahanu Road, Thana Dist., India**

Messer, Hazel E., R. N., 1931.

Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.

Swartz, Goldie E., 1916.

**Palghar, Thana Dist., India**

Shull, Chalmers, 1919, and Susan L., 1927.

**Umalla, Broach Dist., India**

Fasnacht, Everett M., and Joy C., 1940.

Miller, Sadie J., 1903.

**Vyara, via Surat, India**

Brooks, Harlan J., and Ruth, 1924.

Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.

115 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

**Landour, Mussoorie, U. P., India**

Bowers, Joe W., 1940.

Ziegler, Emma K., 1930.

### On Furlough

Blickenstaff, Verna M., R. N., Oakley, Ill.,

1919.

Cottrell, Drs. A. R. and Laura, 305 E.

Washington Ave., Bellefontaine, Ohio,

1913.

Grisso, Lillian, % General Mission Board,

22 S. State St., Elgin, Ill., 1917.

Moomaw, I. W., and Mabel, North Man-

chester, Ind., 1923.

Shumaker, Ida C., 105 Beachly St., Mey-

ersdale, Pa., 1910.

Townsend, Ralph, Crestview, Fla., 1937.

## Relief Workers

### England

Barwick, John W., % International Y. M.

C. A., 4 Great Russell St., London, Eng-

land.

### Mexico

% Sociedad de los Amigos, Miacañan,

Morelos, Mexico

Austin, Glen, 1942.

Michael, Mr. and Mrs. H. D., 1943.

### Puerto Rico

**Castañer P. R. R. A. Project, Adjuntas,**

**Puerto Rico**

Cassel, Franklin K., M. D., and Margaret

M., 1943.

Harbison, Jean, 1943.

Parker, Daryl M., M. D., and Martha N.,

R. N., 1942.

Hanawalt, Mrs. Imogene, 1943.

Rowan, Mary, 1943.

Schiffler, Rachel, 1943.

### South America

**The American School in Quito, Ecuador**

Schrag, Wilma, 1943.

**Casilla 455, Quito, Ecuador**

Naylor, Kurtis F., and Gladys, 1942.

**The American Institute, La Paz, Bolivia**

Bowman, Paul H., and Evelyn, 1942.

**Callao High School (Methodist), Apartado**

**240, Callao, Peru**

Landis, Mrs. Frances, 1943.

### Spain

Blickenstaff, David E., and Janine, %

A. F. S. C., Rua Dom Pedro V, 7, Lisbon,

Portugal.



# Looking Toward 1944

*You will want to study the International Sunday-school Lessons under Brethren guidance. Use the following Sunday-school quarterlies for the Brethren point of view on the International Sunday-school lessons.*

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R. A. Torrey, D. D.

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## POINTS FOR EMPHASIS, 1944

Hight C. Moore

Another vest-pocket commentary—five pages to each lesson. Special features: "Lesson of the lesson" gives ten points—The "Gold in the Golden Text" is a "heart" sermon—maps, Bible lights on lesson—list of lessons for 1944. 35c.

BRETHREN PUBLISHING HOUSE

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# GOSPEL MESSENGER

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## Universal Bible Sunday



### MAN TURNS TO THE WORD OF GOD

Courtesy Saturday Evening Post

*A fighting man speaks from the floor of a storm-tossed raft . . . "Is there a Bible among us?"*

*On a burning African desert a voice reads quietly . . . and a thousand heads bow reverently.*

*In the silence of night on a Kansas farm . . . a mother finds solace in its thin, worn pages.*

*Quietly . . . its words of comfort are spoken in solemn requiem . . . as rough hands grown tender lower a hero's body overside.*

*In the search for peace through generations . . . man has turned to the Bible. For the things men live by are found in this book that is the Word of God.*

*In its pages . . . men have found help for their deepest needs. Comfort for their shattered spirits. Light for their darkest hour.*

*Always, the Bible has inspired the noblest courage and the most sublime actions of man. Heroes have dedicated their lives to its principles. Martyrs have died with its words on their lips.*

*Now, an anguished world turns to this book that has molded the life of man. For its lessons of mercy, humanity, tolerance, charity. For a restoration of the spirit torn with grief. For a return of the hope and faith grown weak under the whip of despotism.*

*And here in its pages to seek the flame that lifts men's souls. The courage to face tomorrow. The faith, that in good time . . . the sound of war will end . . . and men shall live again in brotherhood and peace.*



## *Around the World...*

Only about eleven per cent of the earth's total land area is capable of cultivation now or in the immediate future.

The University of North Carolina at Chapel Hill, N. C., has prepared a correspondence course of twenty-six lessons which deals with the objectives, principles and practices of various types of co-operative organizations.

The School of Religion of Vanderbilt University offers the first rural major of any theological school in America. The work is under way as a co-operative project of Vanderbilt, Scarritt and Peabody, the three related institutions in Nashville.

The new interracial committee of the Chicago church federation proposes to bring together at least three members of every church in the city, including a youth leader and a woman's leader, for six or eight weeks' training on the critical problems of Negro-white relations and the contribution of Christian churches to their solution.

While the percentage of men wounded in the war has decreased approximately fifty per cent as compared with those wounded in the first world war, the percentage of those killed in action has almost doubled. The former figure is due to increased efficiency and speed in medical treatment, and the latter to greater destructive power of modern ordnance and the mobile nature of battle.

"People in this country have not begun to understand the extent of the suffering caused by the war in China," said Dr. Joel Saunders, Southern Baptist minister recently returned to the United States after forty-two years of service as missionary in that country. A home for children in Kukong, which he helped to operate, cared for eighty children in 1937. When he left in May, it had 850, besides fifteen branches, with a total of more than 2,000 inmates in all.

The printed report of the United Nations Conference on Food and Agriculture, participated in by forty-four countries and held at Hot Springs May 18 to June 3, 1943, has been issued and should prove of interest to all those engaged in work among rural people.

The report contains a brief summation of the work of the conference, the full text of the final act, including all recommendations adopted by the conference, and three appendices containing the report of the three sections into which the conference was divided.

An Interim Commission for carrying out recommendations of the conference has been established with headquarters in Washington, D. C. The two principal functions of the Interim Commission are to carry out the recommendations made at Hot Springs, and to work out a permanent organization in the field of food and agriculture.

The report can be had from the Superintendent of Documents, Government Printing Office, Washington, D. C., for twenty cents. It is listed as Department of State 1948, Conference Series 52.

Mr. Murray D. Lincoln, president of the Co-operative League of the U.S.A., says this conference was perhaps the biggest and farthest-reaching piece of positive building for human welfare ever done in two weeks in all history. "For the first time in the recorded history of man," says Mr. Lincoln, "it is now possible—physically possible, on the basis of scientific and mechanical development we have achieved—to attain freedom from want for all the peoples of the world."

• • •

Radical revision of the British national system of primary and secondary schools, planned as a post-war measure, will impose new and much greater demands on the universities, Dr. J. A. Venn, retiring vice chancellor of Cambridge University, told the senate of that institution in a recent address.

Depopulation on a scale that threatens the power to recover is pictured in a pamphlet, *The Health of Children in Occupied Europe*, issued recently by the International Labor Office. Figures cited in the pamphlet show that excess of deaths over births in France in 1940 and 1941 resulted in a net population loss of 366,648. The population of Greece is said to have been reduced by five per cent. Among the 40,000,000 children under fifteen years of age estimated still to be alive in occupied Europe, the pamphlet says vitality is sapped by a serious food shortage, aggravated by lack of clothing, shelter and fuel.

More than 600,000 men and women above the age of sixty-five are holding jobs in the United States today, according to figures by the director of the old age and survivors insurance bureau of the social security board.

The Evangelical Mission Covenant Church is raising an emergency fund for China relief. Officials of the denomination expected the fund to reach \$10,000 at the close of the fiscal year next April 30. Already \$36,000 has been raised.

A course in postwar problems to be taught at Ohio Wesleyan University this semester will be supplemented by fifteen outstanding lecturers, including Herbert Hoover, Dr. Francis B. Sayre, Dr. Y. C. Yang and Senator Harold Burton.

Booksellers in Britain agree that buyers' demands for books in that country since the beginning of this year are unprecedented. Though the number of titles of books has halved since the war is on, it is estimated that a book published now sells at least twice as well as a book brought out in any year before the war.

An important milestone in interracial goodwill and fellowship as well as church comity was passed at Greensboro, N. C., Sept. 23, when the North Carolina Council of Churches voted unanimously to invite Negro denominations of the state to participate in the council on an equal basis with white churches.

*Prefaces to Peace* has been named by the Journal of the National Educational Association as the most important book of 1943. Four publishers have joined to issue this volume, including the complete texts of *One World*, by Wendell L. Willkie, and *The Problems of Lasting Peace*, by Herbert Hoover and Hugh Gibson; *The Price of Free World Victory*, from Henry A. Wallace's *The Century of the Common Man*; and *Blueprint for Peace*, from Sumner Welles' book, *The World of the Four Freedoms*.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

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Number 50

## ... Editorial ...

### A Strange Combination

THINGS quite unrelated are sometimes brought together in this strange world of ours, but here is one of the strangest combinations we ever heard of. It was practiced by "extortioners who combined plunder with prayer."

You might think such things would not work together but these people appear to have managed it quite successfully. It was like this: They carried on their business operations with none too much regard for the principle of justice and with none at all for the principle of love. What happened to the other person was of no concern to them, just so they made a good grab themselves. But they were experts in prayer, that is, in the external practice which is commonly called prayer. They had clear ringing voices and prayed very earnestly for every good cause, especially for the poor, afflicted and oppressed.

Looking the matter up we find that this idea of combining "plunder with prayer" was not original with them at all. They are only cheap imitators unless, possibly, they are full-blooded descendants of an earlier breed which devoured widows' houses and for a pretence made long prayers.

The Master told those folks exactly where they belonged—a fact which contains a very useful hint for any modern praying plunderers. E. F.

### The Full Opportunity of the Gospel

THERE are so many ways of telling what the business of the church is but here is a phrasing of it we came across the other day: "to give the gospel of Christ its full opportunity in the world."

How do you like it? Does it cover the ground? The business of the church is surely nothing less than that. What more could it be, if the gospel is given its "full opportunity"?

That statement suggests two important questions which would have to be answered before the import of it could be grasped. What is the full op-

portunity of the gospel and how is that opportunity to be given to the world? These questions are too big to answer in a word or two but let's look at them and start them to soaking in the mind.

Think of that first one for a minute. What *would* the gospel do for the world if it had a good chance, a "full" chance? What for the folks deep down in sin? It would rescue them. What for those who have been rescued, barely rescued? It would rebuild their lives into a fully-developed Christian manhood. What for the multitudes who live in an environment of varying degrees of unwholesomeness and degradation, if the gospel had a full chance at that environment? Isn't the "full opportunity" of the gospel rather large?

How is the gospel to be given that kind of opportunity in the world? That is the more troublesome question because its implications are so personal. Certainly the gospel has never had anything like such an opportunity. Seeing what the possibilities are, if it should have, must not one wish it could have?

Why doesn't the gospel have its full opportunity in the world? Can you think of just one reason? E. F.

### The Book of Life

THE Bible is the Book of Life. Those who will read it find that the Book of books contains stories about all manner of men in all kinds of situations. It is a one-volume library of human experience.

The Old Testament begins at the very beginning. Soon one reads of the first happy family, with father Adam and mother Eve rejoicing in the birth of their firstborn. But to the same family comes tragedy also. The second son was slain by his brother. Then comes the great panorama reaching from Noah to Abraham, and through the fortunes of the children of the father of the faithful down to our own times. The story is highlighted



by such figures as Moses the lawgiver, David the king and Isaiah the prophet. In this vast pageant one sees the child Samuel, King Saul dying on Gilboa, Solomon the magnificent, Amos taken from among the keepers of sheep.

In later times a Star stood over Bethlehem where the Savior was born. After this one can see in imagination such scenes as the worshiping shepherds, the wise men from afar and the flight into Egypt. Then came the long years at Nazareth and the few years of marvelous happenings, leading to Gethsemane and Calvary. All these gave way to such thrilling scenes as that of the resurrection, Peter preaching on Pentecost, Paul before Agrippa.

Thus one can appreciate something of the range and the appeal of the Book of Life. It is a volume which experience has shown can bring to one the choicest gifts of the spirit. Among these are release, assurance, comfort, faith and hope. The more trying the times the more definitely conscious is one of the worth of these possible gifts.

The Book of Life brings release because it contains such a variety of interesting material. Specifically there are such human interest stories as those about Joseph, Job, Hosea, Miriam, Naomi, Ruth and Esther. The New Testament is equally rich in attractive characters. Thus one does not have to seek strange tales for mental release if he will but give attention to the narrative sections of the Bible.

But more than mere release, the reader of the Book of Life has the assurance of reading that which is worth while. On its pages he finds the truth that is calculated to make one wise. What is more basic than the Ten Commandments—forever challenged but never outdated! There is the Sermon on the Mount, as high in its idealism as the mountain towering over a plain.

How often man needs comfort! In the day of shadows, whether on land or sea, the thoughtful man turns to the Book of books. "I am the resurrection and the life," said Jesus to Martha, and through her to us. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions."

Those who survive the day of trouble, the remnant who must carry on, find more than consolation in their day of sorrow. The Bible contains a philosophy of life which furnishes an integrating core when all else fails. A certain missionary recently remarked that those who went into China, hoping to improve material conditions immediately, found that world of suffering and want too much for them without the inner support of the Christian's faith in Christ.

Above all, the Book of Life is a Book of hope. In it one finds the release, the assurance of truth, the abiding comfort and the vital faith which support the hope that stands as an anchor of the soul—an anchor "both sure and steadfast."

H. A. B.

## We Need to Grow Up

IN the parable of the tares mention is made of the stages of growth in the development of grain—"first the blade, then the ear, after that the full corn in the ear" (Mark 4:28). What is true for the world of plants and animals is also true for man. Normally there is progress through a cycle of development whether one looks at the physical or the spiritual aspects of life.

Thus with respect to the believer, there should be a leaving of first principles and a growth in the substantial qualities of Christian character. How disappointing when at "the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

The phenomena of arrested development are with us even today. Thus one writes of some "who flit fitfully on the outer fringes of our church fellowship, but are as difficult to corral as a wild calf." The persons referred to have been the recipients of special opportunities and privileges. Hence the great wonder as one contemplates what happens when gifts are accepted for selfish use, rather than as implying new responsibilities with reference to the less fortunate.

"Do you have any magic bait which I might use to lure these peripheral stand-patters?" Would that there might be some formula sufficiently potent to keep those who have tasted of the heavenly gift moving on toward perfection. But instead, there are far too many flitting fitfully on the outer fringes, accepting much but giving little or nothing in return.

In our humble opinion these flitters are sad cases of arrested development. The release which came through special opportunity did not progress to the point of a sobering sense of responsibility. Even as Pope has said, a little learning may be a dangerous thing.

But what can be done for those who fail to grow up? Some will be shocked out of their complacency by the hard experiences of life. Some may be challenged through definite efforts to catch and hold their attention. For those who go on flitting we can at least keep on praying and inviting according to the best we know to do. For the hope is that all may somehow sometime attain to fullness of stature.

H. A. B.



## THE CHURCH OF THE BRETHREN IN THE LIGHT OF THE ANNUAL CONFERENCE AT McPHERSON, KANSAS

BY W. W. PETERS

It is customary to open the principal meeting of the year of the Council of Boards with a carefully prepared address on some pertinent and important subject. This year President W. W. Peters of McPherson College, who was also the moderator of Annual Conference for 1943 and the chairman of the Council of Boards for 1942-1943, chose to speak on *The Church of the Brethren in the Light of the Annual Conference at McPherson, Kansas*. Space limitations prevent us from reproducing the address in its entirety, but we are sure that many will be glad for a reader's digest version of what was presented.—Ed.



JUNE 2-6, 1943, the Church of the Brethren met in her 157th recorded Annual Conference at McPherson, Kansas, in the 235th year after her founding at Schwarzenau, Germany, in 1708.

This was the second Conference after our country became a declared participant in World War II, and because of conditions familiar to all, the Council of Boards wisely voted to recommend that the Conference be limited to delegates and members of the general boards and national cabinets.

Of historical significance was the fact that 1943 was the two hundredth anniversary of the printing on the Sower Press of the first German Bible in America. This anniversary was recognized on the Conference program.

Outstanding and of immeasurable significance was the fact that for the first time since the division of the German Baptist Brethren into the three major groups—commonly referred to as Old Order, Conservative and Progressive Brethren and officially known as Old German Baptist Brethren, Church of the Brethren and the Brethren—representatives of the three bodies appeared together on a program at an Annual Conference of the Church of the Brethren. Prof. Maurice A. Hess of McPherson College, a member of the Old German Baptist Brethren, Dr. M. R. Zigler, executive secretary of the Brethren Service Committee of the Church of the Brethren, and Rev. J. R. Klingensmith, general secretary of the Missionary Board of the Brethren Church at Ashland, Ohio, spoke for their respective church organizations on the

Brethren Service program in the Church of the Brethren Sunday afternoon. Again, we are reminded that we are brethren.

How beautiful were the words spoken by Bro. Klingensmith when he said, "Your people and my people are one." And I pray his words were prophetic when he indicated a hope that some day our people and his people might have the joy of meeting together continuously.

Again it is historically significant that at the McPherson Conference a resolution was passed approving the legal steps taken under the direction of Elder B. F. Waltz in making the mother church at Germantown the property of the brotherhood. The mother church in America will thus by this act forever remain a church-owned shrine for the Church of the Brethren.

Among the most forward looking acts of the Conference was the adoption of a retirement plan for ministers and missionaries. This will create confidence in and loyalty to the church on the part of the ministry and will provide the needed sense of economic security. Young men and women of the best qualifications will find it easier to accept the call of the church to serve in the ministry and in the mission cause.

A second forward looking act was the adoption of the petition of the General Mission Board through the Standing Committee to authorize long-term financing of purchase of farms in order to strengthen and build rural churches. The funds are to come only from bequests and lapsed annuities and their use is left to the discretion of the Board. An initial fund of \$50,000 has been set aside as a revolving loan for this purpose.

In a church denomination with so many rural churches, the rotary loan fund supported by the retirement plan for ministers should add much encouragement and strength to many of our local congregations in the rural areas. Especially should this be true in the Western Region where the Church of the Brethren is so largely rural and where all signs point in the direction of a great industrial expansion after the war.

A very wise action was taken when the Conference approved the recommendation of the General Mission Board that a church Investment Committee be provided. Of more significance for the present and future welfare of the church than many are aware or are willing to admit are the following: (1) the work and success of the Brethren Service Committee and (2) the work and success of our Brethren colleges.

The ability of the church through the Brethren Service Committee to succeed in giving construc-



tive evidence of and testimony to her peace doctrine and principles during and following the war spells the difference between stability and growth on the one hand and instability and possible loss on the other hand. Her ability to minister satisfactorily to all of her young men and women who are involved in this world conflict will determine in a very great measure whether or not we shall have a fellowship that is becoming to those who claim to be Brethren.

Whether or not we are able to keep our colleges open, free, and efficient during these critical days determines whether or not we shall have a properly educated ministry and leadership in our churches. It is most gratifying and encouraging, therefore, that a local church in Baltimore, Maryland, through the district meeting of Eastern Maryland petitioned the Annual Conference of 1943 to take steps to provide immediate funds necessary to tide our colleges over the present emergency. In harmony with this action the Council of Boards also brought the same need to the attention of Conference and the request was granted.

A second Conference action in reference to higher education in the Church of the Brethren resulted from a query proposed by the Washington City church and presented to Conference through the District of Eastern Maryland. Specifically this paper called for "a special committee of five to make a careful study of the entire program of higher education in the Church of the Brethren, and to bring specific recommendations to the next Conference."

Since the General Education Board had already planned such a study the action of the Conference was to approve the request and place the query in their hands for study and report.

It seems to me that the McPherson Conference may well be looked back upon by the next generation as a great, constructive and forward looking meeting. It appears that we are now upon the fringe of a great advance in kingdom building. In support of this position one needs only to call to mind the following:

1. Evidences of Christian democracy in transacting business.
2. The ease and grace with which most Brethren adjust to emergencies that change the regular course of church plans.
3. The appearance on the same program in the Church of the Brethren of representatives from the three larger branches of the German Baptist Brethren Church.
4. The rebirth of the Fraternal Relations Committee.

5. The testimony to the world by brethren in action as sponsored by the Brethren Service Committee.

6. The putting into operation of the retirement plan for ministers and missionaries and the rural rehabilitation plan.

7. The clear recognition that the colleges are the servants of the church as evidenced by placing them in the General Conference Budget for aid during these difficult days resulting from the world war.

8. The initiating of a comprehensive study of the colleges with a long-time view to their improvement as institutions owned and controlled by the church.

9. The building of reserve funds to be available for the work of missions and for agencies of reconstruction when peace comes again to the war-torn world.

As we think, plan, and pray may we execute our plans as inspired by the slogan: Forward to and with God through the Church of the Brethren.

*McPherson, Kansas.*

### **This Our Day for Intercession**

BY RALPH G. RARICK

#### *First Half*

THE Sunday-school lesson under the heading of Abraham's Intercessory Prayer has sent me off on an interesting and fruitful rethinking of intercession as a high form of prayer. And, indeed, a choice character for inspiration in this goodly matter is this great, exemplary soul of faith and love, patriarchal Abraham.

When we have fully assured ourselves that the objective of our intercession is within the province of God's will, and yet seems somewhat hard to obtain, let us remember the perseverance of Abraham as he pleaded for Sodom (Gen. 18:22-33). Let us think of Moses in his willingness to be cut off even from God, if nothing short of that would bring forgiveness for his people (Ex. 32:30-32). Let us take courage in the fact that "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not," and that "the effectual fervent prayer of a righteous man availeth much" (Jas. 5: 16-17). And let us read again of the great grief and concern of Nehemiah, as he lost sight of self in the overwhelming concern for his fellow Jews and for Jerusalem, then deprived of her glory, with her walls broken down and suffering under the reproach of enemies without (Neh. 1:2-8).

Do we have our hearts in the work of the Lord as did Nehemiah? Have we ever been so pained



## Anchor of the Ages

BY HERMAN S. GARST

Thou, holy Bible, Book of Love,  
Art rich with words from God above,  
And truths within thy sacred page  
Bring comfort, when this crowding age  
Would fain pile cares about me deep,  
And seek to lull my soul to sleep.

When sorrows come with ceaseless might,  
Till courage seems to sink from sight,  
A guide to hours of peace and joy  
You bring to me—my grief alloy.  
Sunshine from out the darkness streams;  
My pathway glows with golden beams!

Oh, let me learn to love thee more,  
Thy teachings heed; and put before  
Me food for growth and power  
That I may live each passing hour  
As God would have his children do—  
To self, and friends, and him be true!

Okmulgee, Okla.

by the inroads of sin and so concerned for spiritual welfare and prosperity as to weep? Are we giving ourselves to such intercession as will move us to do our part in bringing about the answer? Let us ponder these things as we give ourselves freely in singing the good old hymn, I Love Thy Kingdom, Lord. And may we make the words very meaningful in our lives and determine that

For her my tears shall fall;  
For her my prayers ascend;  
To her my cares and toils be giv'n  
Till toils and cares shall end.

Throughout the Old Testament dispensation the door of intercession stood ajar to the people of God, and the marvelous results achieved by those that entered we well know. But the privilege of intercession necessarily had its limitations because of the nature of religion then; it required the "whosoever" of John 3:16 to establish the freedom and limitless scope we now have—freedom to pray for any and every thing touching the redemption of all mankind.

Generally speaking, we probably have not so large a conception as we should have of the value placed by Christ on intercession, as distinguished from prayer for ourselves, and the place and exercise it should have in the work of his church and the life of his followers. We need to place emphasis on the teaching and example of intercession by our Lord, as we accept him as our perfect example and purpose to follow in his steps. A study of the prayer life of Jesus should create within each one of us a desire to become an earnest intercessor. Just prior to the ordination

of the twelve we read: "He went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12). As a good example of intercession for an individual we recall his words, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not" (Luke 22:31-32). In obedience to his teaching, he would have you "pray for them which despitefully use you" (Luke 6:28). His first utterance from the cross was a prayer for his enemies, "Father, forgive them; for they know not what they do" (Luke 23:34). How significant is his intense intercession for the disciples and the whole church in that great farewell prayer recorded in the seventeenth chapter of John.

But more than this, our attention is arrested by the fact that for us "he ever liveth to make intercession" (Heb. 7:25), and that the acme of his intercession is taking place now within the veil, as a characteristic factor of his high-priestly office. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). The only hope we have of our own prayers availing is in the ascended Christ, who by virtue of his mediation bears them to the Father. We do well, indeed, to lay emphasis upon the words *for us*. A careful consideration of this present priesthood of our Lord should quicken each one of us to an acceptance of the high privilege offered of fellowship with him in intercession.

To be convinced profoundly that prayer was and is the key to heaven's power for the doing of our Lord's will on earth, one need but read the early church record. Its pages glow with great accomplishments and victories, ushered in by prayer. The prominence of this is well expressed by one who says, "The story of the early days of the church is God's great object lesson, to teach his church what prayer can do, how it alone, but it most surely, can draw down the treasures and powers of heaven into the life of earth." How slowly we learn our lesson of rising above mere intellect to the plane of laying hold on the spiritual and mighty means appointed for doing the work of the spiritual world! How much the prosperity of the church is hindered because such a comparatively few stir themselves to take hold of God! It is "not by might, nor by power, but by my Spirit, saith Jehovah of hosts" (Zech. 4:6). In view, therefore, of Scripture teaching and present conditions in Christendom, a fundamental need of the church today is more believers who prove faithful in intercessory prayer. Other problems



will tend to approach solution when this need is adequately met.

The reason the church is not functioning better in the abundant life in service is due in no small measure to greatly restricted prayer. James says, "Ye have not, because ye ask not" (Jas. 4:2). How plausible! What disappointment must come to the Father in his great desire to give "the Holy Spirit to them that ask him" (Luke 11:13), while the sin of omission on this side seals the heavens against his coming to us in greater power. Consider what this means in the carrying out of our Lord's program for the world. When conditions are normal, the mission fields everywhere cry out for men and money. We have those who can go as "laborers into the harvest," but how may we get the needed number of those who will go? Do we lack the wherewithal to finance the Lord's work? Really, no. In comparison to what is willingly poured out upon the altar for his disposal, how often it is said or implied, "We have not!" This is because we insufficiently seek the impartation of the Spirit, which brings self to the point of saying, "I am ready" to give to the Lord "as much as in me is" (Rom. 1:15).

The very nature of intercessory prayer demands that those who exercise in its ministry give no occasion for the application of a second statement of James, hinged upon the one already quoted, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3). Herein is the reason why some praying folks fail in bringing about results. In such a situation as here indicated, the Spirit has been crowded into a corner and self reigns on the inner throne, making it impossible to pray in the Spirit or truly for others, as Paul would have us do. And he says in Eph. 6:18, "With all prayer and supplication, praying at all seasons in the Spirit." Such a one has not lived in harmony with 1 John 3:22 to

"keep his commandments, and do those things that are pleasing in his sight." Let us, therefore, rethink our own prayers and discover for ourselves what part, if any, we have been giving to selfishness. As a song expresses it, "God's way is the best way." We ought to be thankful to our all-wise and supremely loving heavenly Father that in "asking amiss" we "receive not"!

*Chambersburg, Pa.*

## A Challenge to Personal Evangelism

BY JAMES E. RENZ

THE Church of the Brethren is not a church whose members as a whole are active in personal evangelism. I know of other churches whose members do not feel "right with their God" if they do not get out and ask someone to join church. One woman said, "I have not been out to ask someone to join church and accept God for about six weeks now. I am not contented. God is calling me out to others, but I have been putting it off. I am going to let my work go, get out and call on others." She does not mean that she is going to give all of her time to such work and none to her home, which is her pride and joy. But she is going to give some time each week to such work.

The work that the young people of our church are doing is a direct challenge to us who are older in the church. We began with fifteen young people studying personal evangelism in our B. Y. P. D. meetings on Sunday evenings. The B. Y. P. D. was not functioning before we started this study. We decided to make a six weeks' study before beginning the calling. We wanted to be well prepared for any excuse that might be given. In the six weeks those who did not care to do such work were weeded out. We are going to find other kind of work for them. Now we have four teams of two each.

We studied how to approach a person to get him to come to Sunday school and church and ultimately to join church. Also, we studied the various excuses that might be given and found the best answers for them that we could. Then we began to make out our prospect list. We mimeographed prospect cards and passed them out among the whole church. In our study we let one young person be the prospect and two others the team calling on him. After the call we discussed the approach and made helpful suggestions to the teams. In this way the teams had the opportunity to answer excuses before they called on a prospect outside the church, and thus they had a better knowledge of what they would meet when they actually went to call on their first prospect.

After seven weeks of study and preparation (us-

## Hilltops

BY ERCEL McCOMBS

Ofttimes life's pathway lies upward and onward;  
Ofttimes it gropes through misty valleys drear,  
But always there are hilltops—summits gleaming  
With God's eternal love, steadfast and clear.

The heart grows hungry for surcease of struggle,  
To walk with Christ the hilltops far from care,  
To know the skies as temple walls unbounded,  
To see the blessing of an answered prayer.

Life offers trust in God through all dark valleys:  
He speaks ofttimes through hours of weary pain.  
To hearts that truly seek him comes assurance—  
Life's shadows pass—and hilltops come again.  
*South Whitley, Ind.*



ing as our guide the Visitation Evangelism Manual from the Federal Council of Churches, Department of Evangelism) the young people were ready for their first assignments. They decided to try to make one visit each week, at a time that would suit both members of the team. After discussing who would like to work with each other and who would fit together as a team we formed our teams. The assignments were made, and the young people went out to make their first calls and to report in our B. Y. P. D. meeting the next Sunday evening. In making assignments, we discussed the family or person to be visited in order that we might find the team that could best approach the individuals.

We have been going out for a month now on assignments. I have asked the young people for their reactions to the program. Not one of the young people wants to quit. No one thought that it was a task, but instead each looks upon it as an opportunity. The young people are eager to get their assignments and to get the visits made.

We recently asked the young people for the names of new families to visit. They named ten families within an area of four blocks who do not attend church anywhere. And practically all of these families have several children who should be in church and Sunday school. How many families can you find in your neighborhood who do not attend church anywhere? Our list of prospects has grown from about twenty families to nearly sixty families. We ask all who know of families or individuals who should be visited to turn in the names and addresses. Then the pastor visits the prospect. The young people then pay their visit. If the family promises to come to church and does not within a reasonable length of time, we call again to remind them of their promise. The young people have found that every home they have planned to visit has responded to their call very nicely. If the family does not care to attend our church, the young people urge them to attend the church of their choice and then follow up to see that they do attend. Can we not be broad enough to help other churches as well as our own?

Now as to the results we have obtained. One girl who would not be baptized before has said that she is now ready for baptism. We have several others who will join church in the near future. Is not the saving of one soul worth all our work, for doesn't Jesus say, "What shall it profit a man, if he gain the whole world, and lose his own soul?" Then we had a man who said he would not come on Sunday morning because he worked too late in his store on Saturday night. When the young people called on him, they pointed out that he could get at least eight hours of sleep and urged him to

## A Prayer

BY MRS. KATHRYN SEARER

O God, help me this day to be  
A little closer knit to thee.  
Give me concern that I will pray  
Unselfishly; and that you may  
Through me, some doubting, dear soul lead,  
That he may recognize his need,  
And come to thee for solace sweet.  
Then will my joy be more complete.

*Three Rivers, Mich.*

come to Sunday school and church. He is coming now. There are also several new young people in attendance. Some of the members of the church who were on the inactive list are coming back. This is only the beginning, however; more will be accomplished in the future as the young people become better trained through experience and as our group grows.

It seems to me that these young people are challenging us. They, the vital strength of the church of tomorrow, are learning today the ways of winning men to Christ. What our church could do if we all had the faith and courage and ambition to work for the kingdom of God that these young people have would be almost unbelievable. These young people are using their talents to gain followers for the kingdom of God.

It was said that they would falter and fall when they went out to call on other young people, but I have found just the opposite. As they meet other people who are sinners their own faith grows. We have young men who are thinking of taking up the ministry, because they have found how fascinating and interesting such work can be when one puts his whole heart and soul into it. When young people really have the spirit of Jesus and do work such as these have done, can we as a church deny the fact that it is up to us to do the same? When a denomination of nearly two hundred thousand members, growing as slowly as we do, could double the number of members in one year if each one would do personal work for a few minutes each week, I think we should hang our heads in shame.

I think of that old example of what could be done by personal evangelism. If there were only one Christian left on this world today and he won another person to be a Christian in the next year, and if those two won two more Christians in the next year, and so on, in just thirty-one years (or one generation) every person in the world would be Christian. Our young people have proved to us that it can be done. Surely we as individuals can do our share and join this small group of young



people in their work. The challenge is to every individual congregation, to every member of the Church of the Brethren and to every person who is trying to help build the kingdom of God on earth. Surely we cannot let such a challenge go unanswered; we must answer, "Here am I, Lord. Send me."

*Wabash, Ind.*

### "Wherein Shall We Return?"

BY DORA MILLER

AFTER God placed Adam and Eve in the Garden of Eden he said to them, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it." However, being beguiled by the devil in the form of a serpent, and disobeying God's commandment, they were driven out of the garden with the power to do good or commit evil, and thereby brought the curse of sin upon all succeeding generations. Thus our first parents walked away from God.

But God at once provided a means of atonement by burnt offerings, and it seemed for a while they had respect for God, for when Eve had borne her first son, Cain, she said: "I have gotten a man from God." Then another son, Abel, was born, and they apparently were a happy family. The boys grew to manhood. Cain tilled the soil and Abel kept the sheep.

"And in the process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. . . . And the Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect. And Cain was very wroth."

In their sacrifices to God Abel had the mastery; thus Cain became jealous, because of his lack of power, to the extent that he killed his brother.

Today leaders of sinful nations by their craving for mastery and power have plunged this world into the greatest turmoil of sin and bloodshed that history has ever recorded.

We do not know with what weapon Cain killed Abel, but we do know that all down through the ages methods of killing and implements of warfare have grown with such cruel power and momentum that today it has become a so-called mechanized art!

But man can sin just so long; then God demands a penalty. Thus, after Cain killed his brother his conscience began to trouble him and he hid. But God searched him out and called, "Where is thy brother?" And Cain, trying to find a way of es-

cape, said: "Am I my brother's keeper?" But God replied: "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." Then came the penalty: he was banished.

Today nations that have walked away from God—that are mad with the lust for power—kill and destroy. But God, as of ancient time, accusingly cries, "Where is thy brother?" He hovers over the blood-soaked battlefields and in scathing words he calls: "What hast thou done? the voice of thy brother's blood crieth unto me from the ground."

This great bloodshed has directly or indirectly touched every life, and as we look toward the end we cannot but say, "What price victory?" There is only one remedy; that was given ages ago. Nations have walked away from God by their own free will, and by the same method must they return.

The prophets and leaders from Samuel to Malachi have stressed the returning of God's wayward people. We hear Job say, "Hast thou marked the old way which wicked men have trodden?" In Hebrews we read: "Wherefore I was grieved with that generation and said, They do always err in their heart: and they have not known my ways." And we hear Malachi say, "Return unto me and I will return unto you, saith the Lord of hosts." But the people had walked so far away from God that they could no longer sort out the right and wrong, nor the true and false; they could no longer find the returning path. And what followed? For four hundred years there was silence—no voice, no directions from God. It was a weary time of waiting and wonderment.

"Remove not the ancient landmarks which your forefathers have placed." But the spiritual landmarks had been removed, so there were no marks to blaze the trail back to God. And they said, "Wherein shall we return?"

Many say today, "Why is God silent? Why does he not stop all this terrible conflict?" Is it because we have strayed and, failing to note the spiritual landmarks, we cannot know our way back? Are we lost in the wilderness of sin and unbelief? Would we try to find our way without God?

But surely God follows afar off. He watches and is biding his time as he did of old. After the long silence God sent his only Son and the way was open and the return path clear.

Everywhere conscientious people are saying, "Watchman, what of the night?" The watchman says, "The morning cometh, and also the night. If you will inquire—inquire and return—come."

"Seek and ye shall find, knock and it shall be opened unto you."

*Lititz, Pa.*



## "Nobody Knows The Trouble I'se Seen"

BY RUFUS B. KING

I, for one, am naive enough to believe that World War II is a part of the long-time struggle in this world to preserve the dignity and responsibility of man. I do not agree with the method of war nor can I follow it. It is an explosive expression of man as a result of frustration and insecurity, which unsettles more than it settles. The pacifist manner is a longer term program of turning the other cheek, going the second mile, doing good for evil, of using the "sword of the Spirit," with the belief that the end results are more certain and more permanent.

The race problem is one angle to this struggle. Our biggest race problem in America is that of the Negroes, because they are black and because there are more of them than any other minority race group. The summer riots in Detroit and Harlem are regrettable, but not unexpected by anyone well informed on conditions.

Science has gone on record irrefutably that any contention of one race being superior to another is false. Jesus left no place in his teachings for the chief seats to go to the white people. History has abundant evidence of what happens when a race is held in subjection. It is, therefore, in the interest of justice, righteousness and common sense that we treat other races as brothers.

It seems trite in this article to point out that we are a long way from treating them thus. Oh, yes, we have been giving lip service to such a contention. The New York Herald Tribune, editorializing on this problem in its issue of August 5, referred "to the very wide discrepancy between profession of principles and their practical application in these United States."

The immediate stimulus for this comment was the report which has been prepared by the Social Reconstruction Committee of the Protestant Episcopal Church and which was presented to the general convention early in October. On this issue the report says, "The essence of the problem is that the Negro must be treated as a man and as a citizen." This is one of many instances of recent date which indicate that the churches are getting alarmed over the present situation.

I am concerned that the Church of the Brethren give more consideration to this social issue. In the main we have nothing to brag about. Recently when I made a trip to the Virgin Islands to investigate the possibility of expanding our Civilian Public Service work to that area I worshiped in one of the town churches of Charlotte Amalie. With the exception of two white sailors the entire audience was colored (Virgin Islands population is

90% black). We were given a splendid welcome. I reflected: "Would any of the Brethren churches to which I am accustomed reciprocate in like manner?"

The point of this article is that the Negro problem is an unsettled one. It comes under the "four freedoms." I am concerned about it and I hope that the area in which I live does something about it, including my church. And this more than in the past!

I should like to wash the feet of some black man so that when my African brethren come to visit the home church and I commune with them I won't feel awkward and ill at ease; when I establish my home I should like to entertain as guests some of the Negro friends that I learned to know while I attended the university, without causing a sensation in my community. If we should locate a C. P. S. project in the Virgin Islands I should like to be able to tell them something constructive that my church is doing in the States to counteract the racial tensions and injustices that they read about in the press; I should like for the next generation to be free to get acquainted with a Paul Robeson, a Marian Anderson or a George Washington Carver. The environment of my youth and undergraduate days prevented me from associating with their kind!

Pacifism is a high order of Christianity, we believe. It is not an isolated segment of religion. In its full context it is the whole of religion, a way of life. It must be concerned, therefore, with inequality and injustice everywhere. The Negro has not had a fair chance. My church is a pacifist church and is concerning itself more and more with social issues. I am hopeful that it will not overlook the gravity of the plight of the American Negro.

*Adjuntas, Puerto Rico.*

## Rest for the Weary

BY JOHN C. ELLER

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11: 28-29).

In this passage Jesus is saying: "Come with me for a few moments to a place of quiet and peace. You are weary and cast down. Let us come apart and refresh our bodies and our spirits."

What more welcome invitation could be given to the people of the world today? If a survey were made it is possible a larger group of weary souls would be found than ever before in human history. Yes, the world is crying for mercy and pity.

Jesus saw the many weary souls of his day and



## The Man of Song

BY LUCILE LONG

What do you think of him of whom are written  
These words—no long  
Praise for his struggles or achievements—only  
That he "was for song"?

What would you guess of his accomplishments?  
Was he weak or strong?  
Would you trust his wisdom, rest in his strength of  
heart,  
This man of song?

I would. I think the wise and brave are joyful,  
And spite of wrong,  
They know a triumphant end for all true seeking,  
And are "for song."  
*Buchanan, Mich.*

had compassion on them. He offered them not more work, more cares or more worries, but rest—rest from their labors and from their sorrows and heartaches. He simply said, "Come unto me, . . . and I will give you rest."

How are we to go unto him? Jesus suggests two simple steps to follow. First, "Take my yoke upon you."

The multitudes were well acquainted with the yoke and its purpose. The yoke was placed upon the necks of oxen to make it possible for them to pull a heavy load. People knew further that an ox must completely submit himself to the yoke in order to perform his task. So Jesus said to these simple folk, "Take my yoke upon you."

To take his yoke upon us is to submit our minds, our thoughts, our bodies and our wills completely to him. We are to cast all our troubles and fears upon him, in the confidence that he will sustain us. It seems to me that Christ recognized that this is not easily done. He knew that this is a simple step, but one over which many stumble. So we find the second step, "Learn from me."

The learning process never ends in the life of an individual until death overtakes him. A child spends many years in school learning; but when his days of formal schooling are ended he has really just begun. How foolish we would be if we were to plan our school system on a one-day or one-year basis. Getting an education is a continuing process; it is a lifetime job.

Just as it is a life's work for one to get an education, so it is in learning of Christ. When he said, "Learn from me," he didn't say, "Here is the kind of life I want you to live all wrapped up in a package." We are to learn from him as a child in school learns from the teacher. Jesus is our teacher and our textbook is the Holy Word. We are to learn from him and the Holy Scriptures how to be a

Christian. He will teach us how to find rest from our weariness and peace for our hearts.

It is only after we have surrendered our all to Jesus and are willing to learn from him that we will find our souls refreshed and satisfied. We must be willing to say with Benjamin Schmolck:

My Jesus, as thou wilt!  
O may thy will be mine!  
Into thy hand of love  
I would my all resign.  
Thro' sorrow, or thro' joy,  
Conduct me as thine own:  
And help me still to say,  
My Lord, thy will be done.

*Crab Orchard, W. Va.*

## Defense of Evil

BY ROY WHITE

WHEN the works of the devil are under fire he has several lines of defense:

1. There is no use. Perhaps it would be good to eliminate this evil but it is impossible.

2. These things have always been. Human nature and the universe will defeat you. You will save time and effort just to give up at the start.

3. This evil has the approval of God. He said this would be and will work with the devil in order to keep his word.

4. The alternative to evil is new and dangerous. It will cost too much. Bad as the evil is, it works where righteousness would not.

5. You could not do this alone. The Holy Spirit may work with you but he cannot move other people. They are totally depraved—utter beasts.

It is surprising whom Satan has on his side, and how many captives they have taken. God is not among them, however.

*Chicago, Ill.*

## The Brethren Spirit in Action

BY H. L. HARTSOUGH

SOME time ago I had a letter from a well-trained young man who had recently been installed as pastor of one of our rural churches. He said, "I am happy to be pastor of this good church but please do not forget to recognize the farmer-preacher who served this church faithfully for thirty-three years, and then so graciously turned it over to me." This morning I had a letter from this sixty-seven-year-old minister filled with joy and enthusiasm for the coming of the younger minister to take his place, giving most of the credit for the success of the past years to his good wife and to the members of the church who co-operated so splendidly. This is the Brethren spirit in action.

*Elgin, Ill.*



## THE ETERNAL WELLSPRINGS OF TRUTH

BY MAY ALLREAD BAKER

We are living in an age of intolerance born of our war-torn times. Everywhere the leaders of the world are seeking to force on other nations and peoples their own peculiar dogmas, policies and convictions. "Our way is best," we boldly assert and stubbornly refuse to allow any other reasoning to creep into our minds.

This is not only rank injustice, foreign to our Christian standards of living, but foolishness as well, folly that may well lead to disaster without and within. We cannot get anywhere by sticking out our chin, and loudly proclaiming, "We are the lords of creation and kings over all the earth!" We must not forget that "whosoever shall exalt himself shall be abashed." And "neither be ye called masters; for one is your Master, even Christ."

Were I intolerant, we might have discord at our dinner table. My mother-in-law has a decided sweet tooth. Both she and I have a preference for fresh, sliced tomatoes, but she prefers the slices seasoned with sugar and I prefer salt. If I forced upon her the salt and she forced upon me the sugared slices, there would be a clash of wills. As it is, we have tolerance and peace.

My living room is decorated in old ivory and Chinese red. I admire and possess several pieces of antique furniture. Privately some of my friends may not care for antiques; they may even dislike the bold color combination of my rooms. Perhaps their chosen color combination of blue and silver, or whatever they may have, offends my taste. I pay a sizable sum for an oil painting; my friend in the city buys instead a fur coat. But we are discreet. Each admires the other's purchase but prefers her own. We have the good breeding, and the good sense as well, not to seek to enforce our tastes and ideas on others. Decorating our own home, inviting therein our own chosen friends, wearing the clothes we like, attending our own church—these are some of the privileges we still enjoy here in America.

But these precious privileges could not long exist—they will not long exist—once we let the spirit of intolerance, and its companion, persecution, slip across the threshold of our national life.

Again, born of the war-torn times, this age is one of might and brutality. Force is held up to us as a symbol of getting what we want.

Now it is true that force has a powerful argument at its fingertips. A machine gun can mow down ten, twenty, a hundred people in less time than it takes me to write this sentence. Shells can tear their way through flesh and blood and bone, destroying in one moment a happy, healthy young life that has been twenty or more years in the making. Bombs can rain down over a great city, a little hamlet, a quiet countryside, leaving death and destruction in their wake. Similarly, an alligator—hideous in its rough, armoured hide—can, lying motionless and hiding itself in the muddy river's edge, seize and devour a pretty little dog, or a beautiful, innocent child that happens to be lingering along the riverbank. Nevertheless, the dog and the child must ever remain infinitely superior to the alligator.

An ardent, earnest spirit, one who has the courage of his moral and religious convictions, surrounded by the mad forces of hate and brutality, may be thrown into a

prison, a concentration camp, or silenced by threats. Yet, under the scum of brutality, the clear broth of truth and humanity remains.

Nero threw thousands of Christians to the wild beasts, tortured the early martyrs in every conceivable manner, made of their bodies living torches to light up his pleasure grounds; but Christianity is triumphant to this day with untold millions of followers. Nero is forgotten save in the pages of history, where he must ever remain as one of the most hated and despicable characters that ever cursed the earth.

When I was a very small girl, my mother once gave me a practical example of the eternal forces of truth. To a vessel of hot water she added a tablespoonful of lard, bidding me watch the oily film rise and spread itself over the surface of the water. "Remember this, my daughter," she said, impressively, "truth, like lard, will always swim to the top."

How often, in the years that have followed, I have thought of those true words!

We are told by those higher up that, in some mysterious manner, good will come out of the present evil.

Now, "God moves in a mysterious way his wonders to perform," but I never yet heard of a man planting wheat if he wanted a crop of potatoes.

Night comes on. We do not try to dispel the darkness by adding more darkness but by bringing in lighted lamps, or turning on the electricity. The night is chased away. It may hover outside, but it cannot obtrude inside our cozy rooms. All is bright; all is cheerful; we carry on our usual daytime avocations.

Fire breaks out. The firemen come, fighting with water and chemicals the stubborn enemy. Only in extreme cases, as when a whole city or vast acres of woodland are threatened, do we fight fire with fire.

Is the world's great conflagration now burning some such desperate fire, threatening to engulf in its ruins the whole structure of humanity and Christianity that men have reared, clambering patiently up toward the light from the dark ages of the remote past?

"Let the will to power be conquered by the will to love. So shall we attain ultimate victory," are the words of the Bishop of York.

"Be not overcome of evil, but overcome evil with good," are the words of the great teacher, Paul.

In the times of stress and fear and hatred, more than

## God Clothed the World

BY MARY McDOWELL

God clothed the world in crystal white  
As soft I lay asleep last night.

It had been naked, bare and bleak,  
But now, its beauty none can speak.

This morning bushes dark and bare  
Had puffs of cotton in their hair,  
And wind-swept lawns so dully green  
Wore blankets of white, diamond sheen.

So bright the world wore loveliness  
It mutely spoke of holiness.  
Unwilling feet my pathway trod,  
Lest they should mar the robe of God.

Millersburg, Ind.



nineteen hundred years ago, in the times of stress and fear and hatred today, the words of these two men are true. They shall be true tomorrow.

Only when men shall have attained a working knowledge of these eternal truths, when they shall have conquered the enemy within the citadel of their own hearts, shall we be free from the curse of war, free to attain the glorious destiny God intended for us as his children.

*Arcanum, Ohio.*

## "Deliver Us From Evil"

BY ADA C. SELL

"Don't forget, Tom, no questions about war. Just pretend he is from our country."

"Why not, daddy?"

"You will soon see, I am sure. The same goes for you, Mary."

"Yes, daddy."

"The names are Peter and Mina. It's almost time for the train. Going along, mother?"

"I don't believe so. It would be better to be a bit casual; I'll have dinner about ready when you arrive."

Mary and Tom were going to have new pals. Mother had made the word *refugee* taboo. A minister in Ferndale, particularly zealous in his attempt to make religion practical, had urged his congregation to volunteer to make homes for some of Europe's waifs. It was all done carefully; full identification was supplied. If ever a parent or near relative called for the child, well and good; if anything happened to the parents, then the child remained in the new home.

Peter seemed like a little old man, making sage remarks to Tom's father. "Huh!" thought Tom, "I don't believe he could even spell f-u-n. What'll I do with him?" Mina was painfully shy. Mary, an incessant chatterbox, was at her wit's end. Every approach failed. Both Tom and Mary were agreeably surprised to hear their new friends speak good English.

Mother Weston understood boys and girls. She kissed Mina, gravely shook hands with solemn Peter, and had her own two show them to their rooms. As soon as the four children were alone, the strangers relaxed. The girls talked about their dresses and ornaments; the boys were discussing books, because Peter noticed Tom's collection in Tom's bookcase. Peter was surprised to see Hans Brinker and the Silver Skates in America; Tom was amazed to hear Peter commenting at length on Uncle Tom's Cabin. It seemed to have been a best seller in Peter's country. Tom laughed at some ideas Peter had about America. Three things Peter had been sure of in America—Indians, Negroes, and gangsters. He wanted to know when he'd get to see them. He had been looking for them all the way home.

Tom's eyes twinkled. He felt like holding out false promises for the fun of it, but instead kept on polishing his shoes while he murmured: "There are a few of each here, I must admit."

Mother called them to dinner. Mother and daddy purposely allowed the children to carry on their own conversation. Everything was fine, except that the strangers ate so little compared with Mary and Tom, who had been prepared for this condition. They knew that stomachs long deprived of sufficient food must be treated carefully.

"How about a little croquet?" shouted Tom. Mother made up her mind not to scold him for being too loud.

She hoped there might be a little contagion in it. There was. Four children had a happy evening until the sirens sounded.

"Air raid!" yelled Tom. All threw down their mallets and ran for the house. Mary and Tom were happy, laughing and chattering. Mary was horrified to see Mina's look. Her face was a picture of terror; her fingers were stopping her ears. Stolid Peter tried not to look scared in front of Tom. When were the bombs going to begin falling? Just then Peter turned toward the radio. Was it in there? The sound of falling bombs was featured in a commercial. Mother took it all in. She whispered to Peter and Mina that this was only a practice air-raid drill, that Mary and Tom had never seen a real bomb.

"I wondered why you didn't get your gas masks and go to a shelter" Peter said, relieved.

"We haven't any of them things," supplied Tom.

"Those!" corrected Mary.

"Them there things!" teased Tom.

Peter thought that was funny. Soon he was teasing Mary when she turned schoolmarm. Mina smiled. Her eyes were not so big since she realized it was a drill, and saw how the Americans had fun out of it.

The next day the ragman drove down the alley, shouting his trade.

"He'll get you, Mina!" shouted Tom. She believed him. Mother wanted to spank Tom, but Peter interceded for him. Mary soon explained the matter satisfactorily.

The quartet played hard, went to bed early, slept well, and nature worked wonders with the new pals. Appetites no longer languished. Mother knew her two did not need as much sleep as the others, but the agreement had been to go to bed earlier for their sakes. After a while Peter and Mina were rested; they shouted, too, and ate snacks between times. Fear had no place in their life of wholesome simplicity. They never talked about their real home. They seemed gradually to feel that the parents of Mary and Tom were their parents too; this white house with green shutters was theirs, too; they belonged to the dog Spot, and Spot to them; it was a gradual change.

When bad news reached Ferndale about the parents of Peter and Mina, a committee of three convened. Should they, or should they not tell them. The minister was a bachelor, and frankly said he did not know. Mother hit the nail on the head.

"Not now! Later on, when they are older, if they ask about them."

*Altoona, Pa.*

## A Little Girl's Thoughts

BY HELEN HOAK EIKENBERRY

Dear Mommy, you would think I am a bad little girl if you knew what I think, and what I would like to say to you every day—lots of times every day. Course, I won't ever say it, but if I did, it would be to ask you not to go to work any more, to just stay here at home with me. I couldn't really 'spect you to do that, 'cause I know it's awfully important for you to do all you can to help our country. You 'splained all that to daddy and me. And I'm not near as important as that. Besides, I heard you say lots of times that you don't know how we ever got along before you started earning money. So I s'pose you couldn't



stop working now. It's just that I get so lonesome in this big, chilly house without you; but I wouldn't tell you, because that wouldn't be brave. You do think I am brave.

Another thing; I wouldn't want you to think I don't 'preciate the lovely dresses an' things you work so hard to buy me, an' the perm'nent I got last week. It would make you feel awf'ly bad to know I would give all my nice dresses away, if I could have you home every day. You are so proud of my perm'nent, but I liked my hair best the other way. It looked more like me. An' I don't like the way nearly ev'ryone says, "Why, I hardly knew you with your hair all curled up like that!" Maybe it looks pretty, though.

When I come home from school I can hardly wait till you and daddy get home from work at night. An' then it isn't fun as it used to be when you and I were here waiting for daddy. You used to have the house bright and warm, and lovely smells were coming from the kitchen where you were cooking supper. An' daddy used to smile when he opened the door an' say, "M-m-m, do I smell biscuits, or is that corn bread?" We used to have lots of fine surprises for him! Course, I know we can't do that any more. I'm too little to cook nice things, an' you're too tired when you come home, an' it's too late to go to all that bother anyway. But wouldn't it be fun if we could do that again?

Sometimes I go to Mary Ellen's house after school until their supper time. But I don't think I will go there anymore, 'cause I heard Mary Ellen's mother talking in the kitchen, an' she said I might as well not have any mother as to have one like you. I guess they don't know why you have to work. If people asked me, then I would tell them how our country couldn't get along if you didn't, an' we couldn't afford to have such pretty things either. But they just whisper, "Poor child," an' other things like that.

But lots of times when I sit here an' think, I wonder why our country has to have my mommy, when lots of other mommies are staying home. An' then I want to write to somebody an' ask if you can't stay here with me. Wonder if the President would be the right one to write to. You wouldn't need to worry about nice clothes, an' perm'nents, an' things like that. I don't even want them. I just want you!

*Sterling, Ill.*

## When Laywomen Consider Pastoral Problems

BY MRS. V. F. SCHWALM

I have been asked to write a report of a meeting of laywomen held during the regional conference at Manchester College, Oct. 18-21. The minister's wives were meeting to discuss their particular problems, and ways and means of making their work more efficient. It occurred to some of us that the laywomen had some problems to discuss also, so we met at the same hour.

Mrs. S. J. Snell, Southern Illinois president of women's work, acted as our chairman and Bro. H. L. Hartsough was our discussion leader. The general subject for discussion was: How may the laity be of the best service to the pastor and family?

Those present at the meeting felt concerned that so many of our pastors, after years of service, end their work unhappily. Surely we of the laity are responsible to some degree for this situation, and we must do some-

thing about it. Also the pastoral work is not being made inviting and challenging enough, or more of our strong, capable young men would become ministers. This, too, is a problem for the laity.

Questions like these were discussed: What shall we do when we have any criticism of either the pastor or his sermons? Should the pastor and family have special friends? Should we expect more of the pastor's family and home than we do of the lay member's home?

These were some practical questions up for discussion, and those of us who were there agreed that we must keep in mind that the pastor and his family are human beings such as we are. We must not expect them to be perfect, remembering that they do not have a perfect congregation. While we do expect them to be leaders in the church community, and as such their lives and home should be a good example, yet they must not be denied friendship that we all desire and need.

At the close of the meeting we were burdened by the thought of how we might get this challenge out into the local churches where it should be discussed. Though our group was small, we decided we wanted another such meeting at our next year's regional conference. Maybe other districts and regions might find such a meeting helpful, and finally in this way it will reach each local church.

*North Manchester, Ind.*

## "Don't Keep It"

BY CHESTER E. SHULER

Jennie was quarantined for a contagious disease. Her little chum, Alice, could hardly refrain from visiting her. So every day Alice would send her love to Jennie by some adult who could enter the sick chamber.

Finally, Jennie was well again. "Why didn't you come to see me, Alice?" she asked plaintively. "I thought you were such a good friend, and yet you never came near!"

Alice tried to explain. "I sent my love to you every day!" she added. "That was the best I could do."

"Then someone must have kept it all for himself!" Jennie declared indignantly. "They never gave it to me!"

The conversation reminds us that it is easy for a Christian, saved by the grace of a loving God, to keep all of his love and fail to pass it on to others.

The greatness of this error looms up when we consider what we should have missed if everyone had kept God's love away from us! What if no minister had faithfully proclaimed that love; no Sunday-school teacher had had the patience and devotion to tell of the Lord's death! What if no loving father or mother, brother or sister had been unselfish enough to share that love with us? There are thousands of unfortunate souls in the world who do not experience this love, who do not know of God and Christ, because some of us have carelessly, indifferently or purposely kept it all for ourselves!

When we fail to do our bit of Christian service, when we fail to give of our money for the spreading of the gospel at home and abroad, are we not interfering with God's plan?

And the wonderful thing about it all is this: the more we share that love with others, the more of it we shall enjoy for ourselves! It is only when our lives become like the Dead Sea with no outlet that the love dries up and our lives become desolate.

*Harrisburg, Pa.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, December 12

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson.** Christ's New Commandment.—Mark 12: 28-34; John 13: 34-35; 15: 10-14. Golden Text, A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. John 13: 34.

**Christian Workers,** Using the Bible Today.

**B. Y. P. D.,** Going About Doing Good.

### Gains for the Kingdom

**Eight** baptized and two received by letter in the Ottumwa church, Iowa, Bro. Charles Dumond, evangelist, Bro. Charles A. Albin, pastor.

**Five** baptized and five reconsecrated in the Beaver Creek church, Ohio, Bro. J. Edson Ulery, evangelist, Bro. E. Friend Couser, pastor.

**Ten** baptized in the Piqua church, Ohio, Bro. John B. Grimley, evangelist, Bro. Roy Honeyman, pastor.

**Three** baptized in the Iowa River church, Iowa, Bro. I. D. Leatherman, evangelist, Bro. Jacob Ebey, pastor.

**Eight** baptized in the Bradford church, Ohio, Bro. I. D. Leatherman, evangelist, Bro. Grant E. Weaver, pastor.

**Three** baptized and one received on former baptism in the Rice Lake church, Wis., Bro. Clarence B. Fike, evangelist, Bro. C. A. Bryan, pastor.

**Eight** baptized in the Cooks Creek congregation, Va., Bro. Earl M. Bowman, evangelist.

**Six** baptized and one awaiting the rite in the Lower Conewago congregation, Pa., Bro. H. M. Snavely, evangelist.

**Twelve** baptized and one received by letter in the Madison Avenue church, York, Pa., Bro. Ralph G. Rarick, evangelist, Bro. M. A. Jacobs, pastor.

**Seven** baptized in the Hamilton church, Ohio, Bro. Ray O. Shank, evangelist; one baptized prior to the meeting, Bro. Orion Erbaugh, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. S. Clyde Weaver** of East Petersburg, Pa., in the Knob Creek church, Tenn., Dec. 5-19.

### Personal Mention

**President V. F. Schwalm** of Manchester College will conduct a Bible conference in the Sebring church, Fla., early in February 1944.

**Elder David G. Wine** will represent Nebraska on Standing Committee at the Huntingdon Conference. Elder Swigart F. Miller is the alternate.

**Elders C. E. Grapes, J. Linwood Eisenberg, and J. I. Thomas** will represent Southern Pennsylvania on Standing Committee for 1944. We are not informed as to the alternates.

**Bro. Elzie Holderread**, one of the more recent recruits to the Martin Grove Brumbaugh C. P. S. unit in Puerto Rico, was accidentally electrocuted, according to word received by cablegram on Nov. 27. Details are not yet in hand.

**Elder G. W. Lentz**, formerly of Leeton, Mo., and well known to older Messenger readers, should now be addressed at Hutchinson, Kansas, R. 2, % Brethren Home. We are indebted to Bro. Ira Witmore of McPherson, Kansas, for this information.

**Bro. Alvin F. Brightbill** of Bethany Biblical Seminary was the leader in a district sponsored music institute held at Elgin, Ill., Sunday, Nov. 28. There was an afternoon session for music leaders and ministers, followed by a lunch and fellowship hour, with a music festival in the evening. The latter stressed interpretation and congregational singing.

**To Bro. Harl L. Russell** and daughters of Marshalltown, Iowa, will go your sincere sympathies, as do ours, in this time of bereavement. Mrs. Russell failed to survive an operation, passing on at about noon, Dec. 2. The body was laid to rest the following Sunday afternoon. Before her marriage Mrs. Russell was Beulah Keedy, daughter of Elder G. W. Keedy.

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A party of four, consisting of Brother and Sister H. V. Stutsman and Brother and Sister V. M. Knox, all of Virden, Ill., were recent visitors at the House.

Our China missionaries aboard the Gripsholm—Bro. Minor M. Myers and Sisters V. Grace Clapper and Hazel Rothrock—were met at the docks in New York by Secretary L. S. Brubaker of the General Mission Board. He reports that Bro. Myers and Sister Rothrock are well, but Sister Clapper is in need of rest. Next week's Messenger will contain the first installment of a full report of their experiences.

Bro. J. K. Miller of Cedar Rapids, Iowa, member of the General Mission Board from 1928-1938, a well-informed and active layman and for many years a leading merchant in his home city, came to journey's end Saturday night, Nov. 27, aged seventy-nine years. Funeral services were held on Tuesday, Nov. 30, with Pastor H. L. Ruthrauff and Bro. Charles D. Bonsack joining in the services. Those who have read Sharing Observations by Bonsack will remember that Brethren L. S. Brubaker and J. K. Miller were the other members of the mission deputation party.

### Miscellaneous Items

The Eastern Region camp leaders' retreat will be held at Juniata College from Friday evening, Dec. 31, 1943, to Sunday, Jan. 2, 1944. Those who are planning to attend should let the undersigned know by mail at once.—Mark Ebersole, Crozer Theological Seminary, Chester, Pa.

**Wanted:** Reliable Brethren family to work in hatchery in an Illinois town. Work for both husband and wife or other members of family. Also need help for general office work. Residence furnished, good wages. Write Brethren Service Committee, 22 S. State St., Elgin, Ill.

To avoid unnecessary work in our subscription department, and to insure delivery of Gospel Messengers, agents or others should be sure to give us the correct address for each subscriber. Do not rely on the duplicate sent you for addresses. Each address should be checked. We must depend on you for correct addresses.

**Wanted to borrow or lease:** Equipment for making brooms. A mission church in a rural environment has more time than money. They believe a broom factory run co-operatively would greatly enrich both the church and the community. They will also need broom cane for this winter and seed for next year's crop.—Write Brethren Service Committee, 22 S. State St., Elgin, Illinois.

The head of the business office of the House said the other day: "Recently we placed an order for 150 Bibles with one of our suppliers. In response to our order they sent us 35 Bibles with the notation: 'The rest of your order is canceled. You have received all the Bibles we can mail you now according to your quota.' Thus you can see that with an increasing demand and a decreasing supply, it is impossible for us to keep a working stock of a large number of items."

Fort Wayne Church of the Brethren will hold a dedicatory service for their new annex, containing nursery, auditorium, rest rooms, aid society room, storage, classrooms, and recreational facilities on Jan. 2, the anniversary following the mortgage-burning service in 1942. Bro. Rufus D. Bowman will be the speaker of the day. Former friends and members of the church are welcome; messages will be read if they are sent. Come and worship with us.—Van B. Wright.

## With Our Schools . . .

### Manchester College

President Schwalm and Dean Holl attended the special conference of the General Education Board in Chicago recently. H. Spenser Minnich represented the Manchester Board of Trustees at the same meeting.

Charles P. Taft of the Federal Security Agency was a recent chapel speaker. The Honorable C. J. Hambro, president of the League of Nations Assembly and the Norwegian Parliament, spoke Dec. 10 on I Saw It Happen in Norway. Mr. Hambro is a very distinguished leader in political circles and also holds an enviable record in the field of literary achievements.

A new refreshment center is being opened by the college just across the street from the campus in the former Emma Fair property. The students have christened the new establishment The Oaks. The enterprise is a joint affair between faculty and students.

The winter term of the college opened on Nov. 22 with a good enrollment. Dr. Moomaw began his work with two new classes: Rural Economics and Social Problems, and Education and Rural Improvement. Dr. Holl, who has been at Ball State Teachers College for the fall term, is back on the campus. Dr. Harry Weimer has been loaned to Ball State for the rest of this year.

The new organization of religious activities, the Student Christian Union, has been active during the opening days of this year. Interest has been good in the various sectional meetings where discussions have been held.

Bro. Roy Boaz, pastor of the Walnut Street church, has been having office hours at the college two days a week. Students seem very appreciative of this opportunity for personal conferences with Bro. Boaz.

A new grading system, along with a set of regulations regarding scholastic standing, has been adopted by the faculty this fall. The grading system allows for four passing grades: A, B, C, and D. An E grade now represents a condition, an F a failure. The regulations embody a tightening of scholastic standards, which insist on a C average.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**Wonderful Jesus.** Charles Ludwig. Warner Press, 1942. 127 pages. \$1.00.

This is a heart-warming little book by a man with missionary, pastoral and evangelistic experience, but more important, with a deep personal experience in things of the spirit. He shares this experience in simple, readable narrative that will give courage to many faltering hearts and inspiration to those who wish to help others. The book is evangelistic in tone and interest. It points men toward Christ on every page.—E. G. Hoff.

**Two or Three Gathered Together.** Glenn Clark. Harper, 1942. 154 pages. \$1.25.

This is a book on the spiritual life written out of a desire to foster what the author calls "a Kingdom of God Movement in America and the World." It is written in the faith that "if we contact the springs of spiritual power in the hearts of praying men and women all over the world deeply enough, we shall witness God re-creating civilization and bringing nations to rebirth."



In the first part of the book, the author speaks of the dream of this movement—the dream of “the kingdom of God coming into fulfillment on earth.” Then he goes on to speak about the Quiet Hour for cultivating a vital experience of God in individual hearts and the Prayer Group for cultivating co-operative prayer. Other chapters apply this vision to the nation’s needs, the economic order and world relations.

The book is an important contribution to the literature of the devotional life.—Foster B. Statler, Mt. Morris, Ill.

**The Funeral—a Source Book for Ministers.** Andrew W. Blackwood. Westminster Press, 1942. 245 pages. \$2.00.

The minister should be his best at the time of the funeral. Friendships are made (or broken) at this time which last through the years. In the shadow of death the professionalism of the minister must be replaced by a genuine spirit of sympathy. The author, in a superb way, supplies the material and the art needed on these occasions. His chapter on The Funeral Code should be read by every minister. A minister is hardly fortified for his task until he has mastered the material in the chapter, The Problem Funeral. The chapter is splendidly balanced by the one that follows on The Pastoral Opportunity. Doctor Blackwood does more than philosophize about the funeral. His book is rich in the kind of source material that the busy minister will greatly appreciate.—H. L. Hartough.

**Miracle Lives of China.** Jonathan and Rosalind Goforth. Zondervan, 1943 (American reprint of British edition). \$1.25.

Rev. and Mrs. Goforth began their missionary work in China in the early nineties and made an outstanding contribution to the spreading of the kingdom in China, because of their success in winning strong personalities to Christ. This book gives brief biographies of more than twenty men who had been steeped in sin but were “born again” and then wonderfully used in leading others to the Savior. A number of very definite answers to prayer are also recorded, bringing a challenge to faith in our lives today. A fascinating biography of the “Christian General,” Feng Yu Hsiang, is also given. This sketch will help us to have more understanding hearts for those in “high places” who are first-generation Christians. The style of the book is simple, honest, earnest. I commend it to all who are interested in helping souls to grow.—Anna N. Crumacker, Elgin, Ill.

**Christian Education in the Local Church.** Oliver de Wolf Cummings. Judson Press, 1942. 60c.

This book has been written to help those who are responsible for the administration of the local church. Here, within the pages of a single volume, are discussions which are usually available only in several different volumes. The ten chapters describe the organization and administration of the church program, Christian teaching, the enlistment and development of church workers, and the various plans for increasing the effectiveness of church services. The last chapter, Looking Ahead, points out the problems of shifting populations and the changing needs which the church must meet and serve. A useful bibliography contains a list of books on organization and administration, psychology and methods, problems of the child, youth, and adults. Although the book is written in a style that at times approaches the academic too closely, it should prove to be very useful for pastors and church workers.—L. Avery Fleming.

**The Hope of a New World.** William Temple (Archbishop of Canterbury). Macmillan, 1942. 125 pages. \$1.35.

Because of the eminent and well-known author of this book it deserves a reading. Also because it deals with the question that is on everybody’s mind in these days. While many of us cannot follow him in all that is said about the present conflict, the author gives about as complete and thought-provoking a Christian analysis of the steps necessary to bring hope out of the present conflict as we have yet read. His emphasis on the vital place of worship and evangelism will stimulate every sincere church member. The author does not excuse his own country from guilt for the present war. It is the word of a sincere and courageous Christian statesman and will reward richly any thoughtful Christian who reads it.—C. D. Bonsack.

**The Church in Disrepute.** Bernard Iddings Bell. Harper, 1943. 152 pages. \$1.50.

Writing as one who both knows and loves the church and has a high conception of what it can and ought to be, Dr. Bell, a widely known churchman, gives us his explanation of the irrefutable fact that the church today occupies only a minor place in human affairs, one far below that intended for it by its Founder. Among the numerous reasons he gives for this are the following: the church is overanxious to maintain its institutional existence; it is too concerned about lending “a tone of respectability” to secular culture; it has been “too willing to come to terms with an essentially godless world and even to flatter it”; it exalts man too much and God too little; it has dealt too easily with sin; its leadership has been weak. As one reads these contentions he wishes he could brand them as false but realizes they are substantially true. The author points out what thinking people want to get from religion and also some hopeful signs among modern leaders. Reading this book will not add to your comfortableness, but will be very rewarding.—Ora W. Garber.

**This Seed of Faith.** Henry M. Battenhouse. Abingdon-Cokesbury, 1942. 192 pages. \$1.50.

The author has been a pastor, and a teacher of Bible and English; he is now professor of English literature at Albion College.

In six chapters he writes about the content of the Christian faith. The opening chapter, Stages in the Growth of Faith, gives analyses of seven varieties of faith—materialism, vitalism, moralism, humanism, theism, liberalism, historical Christianity. The second chapter, Our Indestructible Altars, counsels reliance upon the Christian faith as divine revelation. Chapter three, Four Approaches to the Christian Faith, is a consideration of “the four cornerstones” of our faith—the incarnation, the atonement, the resurrection, and Pentecost. The fourth chapter is an investigation of the theme, The Good Life. The Good News of the Kingdom of God is the subject of the fifth chapter. The book concludes with a chapter entitled The Church and the World, which closes with ten practical inferences growing out of the study which the author considers especially important in this time of crisis.

It is a well-written book. The author is known for his literary gifts. He deals with a great and vital theme. But the average reader will wish that he had been more simple, clear and forthright in his presentation.—Foster B. Statler, Mount Morris, Ill.



## Brethren Service

### IN SOUTH AMERICA



Latest of the Brethren Service Committee workers to be sent to South America is Miss Wilma Schrag, who comes from Pioneer, Ohio. She left New Orleans by plane on Nov. 15 to go to Quito, Ecuador, where she will teach in the American school of Quito. Her appointment was arranged through Kurtis Naylor and Paul Bowman, who have represented the B. S. C. in Ecuador.

Miss Schrag was born near Pioneer, Ohio, and grew up in that vicinity. She attended Manchester College, receiving a two-year diploma in 1933. She received a B. S. degree from Bowling Green State University in 1942. She has taught in the public schools of Ohio for a number of years, having served in Mill Creek Township, Alvordton, Pioneer and Bath Township.

Miss Schrag is a member of the Hickory Grove congregation of Pioneer, Ohio.

The Boys' Club in Quito, Ecuador, which has been organized under the sponsorship of the Brethren Service Committee and a group of Ecuadorian leaders and businessmen, has had a highly successful beginning. Kurtis Naylor, who is the B. S. C. representative in Ecuador and serves as director of the club, reports in a recent letter:

"The club has been open now for nearly three weeks and the response has been fantastic. When we started we talked in terms of fifty or perhaps a hundred fellows but such was not to be our fortune. We now have the sum total of 873 boys. Rather a large figure and literally a nightmare with pleasant connotations. I think that the above figures indicate what can reasonably be expected in these countries when one sets out to meet a real problem and does something about it in a way that is appealing to the people themselves. However, to us the most important thing has not been the phenomenal growth, for we have been more interested in the spirit of the boys themselves. We were told that it would be necessary to keep everything under lock and key or the boys would make off with it all. As yet we have not lost a single ping-pong ball. A number have been broken but none have been stolen. When the balls are broken the boys always bring them to me and explain how it happened. Our policy has been to tell them that we expect accidents to happen but that if we take care of the things they will last much longer.

"A couple of little boys came up to me the other day and just sort of stood around in that peculiar way that boys have when they have something serious to discuss. Finally one of them asked how long the club would be open. I told him that we remained open until seven o'clock. 'Yes, but how many days will this club stay open?' he immediately asked. 'Oh, we will be open for a long, long time,' I said. You should have seen the looks that came over their faces. It made me curious so

I asked them why the great interest and they told me. Both of them have little brothers in the hospital and the doctor has said that they both would likely be well enough to leave at Christmas time. And they were worried lest their brothers would never have the chance to know the club. They were greatly relieved when I told them that we would be open long after Christmas and they went happily rushing off to tell their brothers that when they got out of the hospital they could come to the club.

The boys love to play and so far have been extremely co-operative."

### Statistics

Merlin Shull, who conducts the Church of the Brethren's ministry to men in the services, reports that as of Nov. 24, his office had mailed Christmas Bulletins to 7,001 Brethren men in the armed services of the nation.

The treasurer of the Brethren Service Committee reports that those churches which have boys in C. P. S. (other than the Friends, Mennonites, and Brethren) are contributing liberally to the support of such men in Brethren C. P. S. camps. In November, approximately \$2,000 has been contributed by the Methodists, \$2,000 from the Disciples of Christ and about \$500 from such churches as the Christadelphians, First Divine Association, Evangelical and Reformed, Congregational, and Evangelical.

Of the men who have asked to be transferred from C. P. S. camps operated by the church agencies to those operated by the government, the smallest number has come from the Brethren unit. Statistics are: From Friends camps, 57; from Mennonite camps, 42; by direct assignment, 34; from Brethren camps, 24; total, 157.

### In C. P. S.

The Brethren Unit of C. P. S. No. 27 which is engaged in public health and sanitation work in Florida has now moved from its original location near Crestview, Oskaloosa County. It is located in adjoining Wakulla County and will carry on similar work in Wakulla and Franklin counties. Most of the work has been construction of sanitary units, drilling wells, septic tank construction and screening houses. The new address is R. 6, Box 174, Tallahassee, Florida.

It has been announced that the camp at Lyndhurst, Va., will be moved from its present location, ten miles from Waynesboro, Va., to a new camp site near Bedford, Va. The project will continue to be with the National Park Service working on the Skyline Drive, but the men will work on a new section of the drive. The move will not be made immediately, but will be done gradually. A preliminary crew is expected to go to Bedford to prepare the former C. C. C. camp for occupation. The new address will be C. P. S. No. 121, Bedford, Va.

Latest reports show that 44% of the men in Brethren C. P. S. camps are now working in units designated as special projects. This includes hospitals, farms, experimental units and relief work. With the exception of Puerto Rico and Florida, the employing agency on all special projects provides the living expenses of the men. The same report, dated Nov. 22, 1943, shows that 25% of the men from Friends C. P. S. and 34% of the men from Mennonite C. P. S. are on special projects.



## Our Mission Work

### RELIEF FUNDS DOING DOUBLE DUTY

BY ERNEST M. WAMPLER

On October 24, Ernest M. Wampler and O. C. Sollenberger landed in the United States after spending two years in interior China in relief work. These men have challenging reports to give to the home church. This statement from Ernest Wampler is filled with astonishing facts. If we have not yet realized what high prices mean among starving peoples, we shall comprehend something of their significance.

Since many figures are used in this report and since they refer to Chinese money, the following explanations are made: 1. All monies referred to here are Chinese figures. This money was mostly exchanged at 20 to 1, that is, 20 Chinese dollars were received for 1 American dollar. 2. A cattie is about 11-13 pounds. 3. A tan is about 173 pounds.—Ed.

With food grain very expensive and the number of people applying for help from our committee in Chengchow large, only a starvation ration could be given each time grain or money was distributed. Miss Jones of Kwangwu County worked out a very interesting plan to assist the poor people of her district. The committee decided to give the people when they had no grain to distribute, twenty-five dollars (\$1.25 U. S.), later forty dollars (\$2.00 U. S.), to each individual every ten days. Thus a family of five received every ten days \$100 or \$200 (\$5.00 U. S. or \$10.00 U. S.). This amount would purchase only a few catties of grain or flour bought at market prices (March price of Chinese bread was about \$22 per cattie, or about 50c U. S. for 1½ pounds) for each member of the family. If they bought grain, many had no way of grinding it to make it edible. This gift was very little to eke out a living with.

Miss Jones asked the Chengchow Committee for \$15,000 (\$750 U. S.) for working capital to buy grain in a large bulk. She then prepared it for the people who received this money grant, and sold it to them at cost. She also allowed the women who were spinning thread to buy this flour or meal when they brought their thread to sell to the relief committee. Out of her own money she had purchased several donkeys and had stone grinding wheels made for grinding flour. These donkeys were bought of farmers who were going west, with the understanding that they could have the donkeys back when they returned, by paying the same as what she had paid for them. She said, "People bringing in thread they had spun for sale, workmen receiving their meager pay for work done, refugees receiving their ten-day Chengchow kitchen allowance were tempted to spend it all (as they went on the streets) for an insufficient meal. Then there was nothing to carry home or for the following days."

She bought her \$15,000 worth of wheat and started the refugee donkeys to pulling the mills and grinding it into flour, selling the flour at market price. At market price! How did that help? Her meal was ground dry. The flour selling on the market was wet. Here was pure whole wheat. Theirs contained bran and often other things, including sometimes gypsum. Hers was sold by the old scale—16 ounces; theirs was the new 14.2 ounces. No one was allowed to buy more than five catties (6½ pounds), at one time, thus avoiding the temptation to buy and resell. When the street merchants who were making their living by selling meal were asked about this work of our relief committee, no one objected, but rather encouraged the work of the committee. The people who were able to buy this flour were most appreciative.

They began with a purchase of \$15,000 worth of wheat. During the two months from March 20 to May 18, the

money was turned over six and a half times. More than 5,000 persons were served. About nine per cent were given flour free, and to all the measure was generous. Especially was this true of the very poor who came with one, two or five dollars (5c, 10c or 25c). Then the scales were tipped very high and two ounces were given for what should have been one and half.

Results! The total sales for the two months amounted to \$96,793 (about \$5,000 U. S.), showing a net loss of \$1,377 (\$60 U. S.) out of the original grant by the Chengchow Committee of \$15,000. Thirteen thousand six hundred twenty-three dollars (\$600 U. S.) was turned back into the general funds. About 450 people were helped free out of this deficit; if they had received only one ten-day grant from the Chengchow Committee it would have cost \$11,250 (\$562 U. S.) or almost the entire first grant.

Greenville, Ohio.

### What to Pray For

Week of December 11-18

How better could the burden of a missionary's heart be presented than by a letter written out of experience and out of deep yearning for those in the land she served? The following paragraphs from a Share Letter were written recently by Olivia D. Ikenberry, now serving at Twin Falls, Idaho, to those who have faithfully helped with the work in China through the Share Plan. Let us read these statements and pray fervently for the faithful Christians in Shansi.

"All the counties worked by the China mission of the Church of the Brethren were in territory occupied by the Japanese. Does this mean that the mission of the Church of the Brethren in China is finished?

"Let one of our own Chinese deacons answer this question. As we were packing to leave Ping Ting we asked him this very question and here is the answer given. 'This is the Lord's work and he will find some way to care for it. When gold is refined it is put through the fire and the dross is burned away. This is our testing time. You go now and when you return you will find a more consecrated, spiritual Church of the Brethren in China than when you leave.'

"What has the Chinese church done since we left? In the Kao Lao area they said they needed Pastor Wang to be free to lead and teach them so they rented a plot of ground and said, 'We will cultivate this so our pastor and his family can eat and he will be free to teach us.'

"At Show Yang the members raised funds out of their poverty so that Pastor Chao could continue in the city and also make visits to the country churches. These are only two instances but I am sure that after this war is over and the missionaries return we will hear story after story of spiritual growth and victory.

"This war will not last forever and when it is over we must be ready with workers and personnel to go in and help rehabilitate the country and the people. It is the biggest challenge the China mission has ever had and we must be ready. That means funds laid up in advance. Our board is working on that and needs your gifts. It means people, so young lives must continue to accept the challenge of a life lived for others. Above all, it needs your prayers, yours and mine. Use your mission book of prayer and uphold your representatives and Christ's ambassadors by your prayers."



## Rationing

BY MARY PLATT FAW

RATIONING is a rather unpleasant word to many people all over the world. It is the word that stands for the inconvenience in everyday living caused by shortages in commodities that originally were commonplace and plentiful. Perhaps the American missionary in Nigeria has not been handicapped very much in comparison to people in other sections of the world but I thought it might be of interest to mention a few ways in which we have been rationed.

Tea is the one drink that is especially scarce at the present time, and the English soldiers desire more than they are given and often purchase tea with their own money if it is available in the stores. In the homes of the missionary, tea is of importance not only for their own use but for the English missionaries, officials and soldiers who are guests in their homes. In places where water needs to be boiled anyway, tea is a welcome addition to the drink, and where the climate is very warm, it is also very refreshing.

Other foods such as sugar, flour, potatoes and cheese are scarce too. We have been told many times that if we would take whisky ration cards we would be able to trade these cards for the cheese, tea and other things we want. This statement of course was made as a joke but we cannot help but realize that whisky is given first place over healthful foods in the desires of many people and seems to have priority in shipping space over many other commodities.

In the hot, dry countries rain is the one hope of the people. Their living is determined by the rain which brings food for the coming year. This year in many sections rain is very scarce and appears to be rationed out to the people. The pa-

gans have performed their rites and ceremonies to bring rain and the native Christians are praying that God will send rain. They face a real shortage which surpasses by far the things that are denied us.

Boats are being rationed that used to bring mail to us from America and our contacts with families and friends and our home church groups are less close than before. Personnel on the field as well as furloughs are indeed being rationed at the present time.

There are several things, however, that we who live at the Garkida station have not been rationed in. One is the matter of guests. During the past few months our homes have been open to missionaries of other denominations, fellow missionaries from our other stations, English officials and English and American soldiers. At times we felt that perhaps our work was handicapped by the time we gave to our guests but when we realized how much a touch of home, friendliness and home-cooked meals planned by a woman meant to many of these people, we felt sure that we were doing a service of which the Master would approve. The joy we receive from the little we do for others is as real and stimulating to us as the fellowship and inspiration gained by those who come in contact with our group.

We are not rationed in physical and spiritual blessings. God has not rationed his blessings for his children. Opportunities abound on every hand and chances to work among the native people are plentiful and never ending.

While we do miss many things at the present, the many blessings and opportunities we receive make up for whatever our lack may be. Rationing is man-made. God is an abundant giver and never fails us in time of need.

*Garkida, Nigeria, West Africa.*

## The Christmas Offering

"And now abideth **faith, hope, charity**, these three; but the greatest of these is charity."—1 Cor. 13: 13.

"For God so loved the world, that he gave his only begotten Son . . ."—John 3: 16.

"Go ye therefore, and teach all nations, baptizing. . . Teaching them to observe . . ."—Matt. 28: 19-20.

Only through these three great foundations of the Christian faith may redemption come to the world.

God's example in his supreme gift stands forever as a pattern for humankind.

The command of our Lord and his method give the church her mission in a needy world.

Clear around the world, our fields, India, and Africa, and home missions are in full operation. Costs are higher. Mission supports are being increased. Mission expenditures are \$10,000 greater than for the corresponding eight months of last year.

In the Christmas world-wide mission offering, let every person give through your local church, if convenient; otherwise, use the remittance blank, page 28, Gospel Messenger for Dec. 4, and send your offering direct to

GENERAL MISSION BOARD

22 S. State Street

Elgin, Ill.



## *The Church at Work*

### NEWS BRIEFS FROM THE BOARD MEETINGS

The regular annual meeting of the Council of Boards is held in the fall—though there is usually a short meeting at Annual Conference and a special meeting may be called at some other time in the year. The recent meeting of the council was held at Elgin, Ill., on the afternoons of Tuesday and Wednesday, Nov. 9 and 10. Various boards and committees used the time before, between, and even after these two sessions for their meetings.

The Council of Boards meetings, together with the attendant board meetings, always result in an extremely busy week with developments deserving of some special reporting back to the church at large. This year several of the members of the Brethren Service Committee were present as early as Monday, Nov. 8, so a brief interim meeting was held. On the same day the newly formed Church Investment Committee met to organize and consider their assignment. Through Tuesday, Wednesday and Thursday the General Mission Board, the General Ministerial Board, the Board of Christian Education and the directors of the Brethren Publishing House meetings were worked in as time was available. On Friday and Saturday the General Education Board met at Bethany Biblical Seminary. The board is taking seriously the Conference assignment "to make a careful study of the entire program of higher education in the Church of the Brethren." Five able studies were read and discussed. The findings committee reported to the group early Sunday morning, after which those present repaired to the First church where President C. Ernest Davis preached the morning sermon.

Many interesting and important things happened at the meetings just referred to—too many to be set forth in detail. Accordingly the secretaries of the various boards and committees were asked to prepare news briefs for the information and convenience of the general reader.

#### **General Mission Board**

Three new members were welcomed at this meeting: Sister Nora Rhodes from Dallas Center, Iowa, who formerly had been a member of the board for five years; Bro. Harl Russell from Marshalltown, Iowa; Bro. Ralph E. Shober from Frederick, Md. We were glad also to have Sister Verna Blickenstaff from India, and Brother and Sister Ernest Wampler from China. Sister Blickenstaff, together with Brethren Ernest Wampler and O. C. Sollenberger, just arrived in the States on October 25. Many other visitors were present for either part or all of the sessions of the board.

**Routine business** was quickly cared for, thus allowing the difficult and policy making problems the major portion of the board's time. It was with deep regret that the much-appreciated services of Bro. Clyde M. Culp, treasurer since 1919, will need to be terminated as of March 1, 1944. Bro. Culp has found it necessary, for serious health reasons, to leave his work. As he goes we all wish him well, praying God's richest blessings upon him. Edwin Grossnickle, now assistant treasurer, will become the treasurer after Bro. Culp leaves. Bro. Grossnickle has been with us several months and will be able to carry on in splendid style.

**Missionary emphasis** for the coming year was given ample time for discussion. The real center of our Chris-

tian faith is missions and evangelism. As a church, we need to keep these great fundamental principles ever before us. It is very evident that we are entering into a new world order. The church of Jesus Christ needs to bring its vital gospel to our present-day society in such a way that it will become woven into the warp and woof of the new day.

**Africa** reports a real stirring among the people of Buraland, British Nigeria. The present staff is trying desperately hard to meet all the many opportunities that are now open to them. All of them are due or past due for needed furloughs. They are, however, carrying on during these critical days with perseverance and fortitude. Let us pray that we can soon send our workers into this great field.

**India** is facing her problems of growing nationalism. This reaches down to the last Indian village. The Christian church is making her adjustments in order to become more and more a part of the real life of the common people. We are much concerned to learn that famine is sweeping over parts of India. From the relief fund of the Brethren Service Committee \$2,000 has been sent to help meet this terrible famine. Rising costs have made necessary an increased budget of over \$9,000 for the year of 1944. It is evident on every hand that we are in a very crucial hour in India. May God direct his ambassadors, at this time, as never before, in order to strengthen their hands for the task.

**A China** conference is to be called December 17-19. Brethren Ernest Wampler, O. C. Sollenberger, and Minor Myers, who will bring the very latest news from both Occupied and Free China, together with other returned missionaries, and the mission staff, will discuss the new strategy for our work in China. It is hoped that out of this conference can come some definite and specific plans, insofar as it is possible to make such plans today, by which we can utilize the greatest resources for a very needy China.

**Work in the home field** received a goodly portion of the board's time. From the many decisions passed and appropriations made to various home projects, it is evident that the board feels that now is the time to expand our work, to strengthen our local churches, and to make a united impact on the society of our own day.

**The Mission Board** feels keenly the great responsibility placed upon it during these days. Every member is desirous that the work of this board shall be faithfully administered, and that during these days of uncertainty on every hand we may make a positive and convincing demonstration of the real faith that lies within us.

#### **General Ministerial Board**

**The General Ministerial Board** met at Elgin, Nov. 9-11. The funeral services of our chairman, Bro. M. Clyde Horst, were held on the day our board convened. We labored under the shadow of our keenly felt loss. Bro. H. F. Richards, vice-chairman, served us well and will continue to serve as acting chairman until the Annual Conference meeting of the board.

**The chief concern** of the board was the effort to provide adequate pastoral care for the churches that are still shepherdless. We need twenty strong pastors at once!

**The board was in agreement** that evangelism shall be kept at the center of our program this year. Pastors are urged to co-operate in this matter. We must recapture



our evangelistic concern. Write H. F. Richards, Lanark, Ill., for the best literature on the subject.

**Bro. Ralph E. White** and the secretary represented the board at the educational survey conference held at Bethany Biblical Seminary, Nov. 12-14, in which the General Education Board made a careful study of our colleges. This meeting will have far-reaching results.

**It is the duty** of the General Ministerial Board to administer the ministerial service fund. Applications from sixty worthy ministers or their dependent widows were carefully considered and our recommendations given to the General Mission Board. This is a service of love, of kindness and of sharing.

**The board reviewed** with deep interest the work of the committee on student summer pastoral service. During the summer of 1943 thirty-nine summer pastors served from Pennsylvania to California and from North Dakota to Texas in a common bond of service.

**The board took time** to discuss certain trends in our church life. A campaign to give direction and to correct tendencies that may lead to unfortunate results was carefully considered.

**The board received** with approval the reports of our more than sixty home mission pastors.

**The church building counsel**, through the work of C. H. Deardorff, in nine months' time reached more than fifty churches and into thirteen church districts.

**The Ministry to Nonresident Members** directed by Merlin C. Shull has an increasing service to more than 6,500 servicemen scattered throughout continental United States and the far corners of the earth and in addition more than 10,000 members of the Church of the Brethren isolated from local churches. To these, including the servicemen, a spiritual ministry of love and concern is sustained.

### Board of Christian Education

**All the members** of the Board of Christian Education except Warren D. Bowman were present at the recent meeting. Raymond R. Peters, the new general secretary, feels that it was an outstanding meeting. The spirit of co-operation of the staff and board members was excellent and every one faced his task with a sense of responsibility.

**The board** in session at McPherson appointed a committee composed of persons from the staff and the board to make a comprehensive study of Brethren curriculum. This study is to include ways and means of introducing Brethren literature into all of our churches. The committee met preceding the meeting and definite steps are under way for this far-reaching study.

**The board** gave its approval to the holding of a national camp planners' meeting in March 1944. A youth council meeting is to be held at Lakeside, Ohio, June 24-27, in connection with the Christian Youth Conference of North America. Two young people and one adult will be invited from each district in the brotherhood. A meeting of district directors of children's work is to be held in 1945.

**The home, peace education, temperance education, and guidance** to pastors and church workers received special attention. Definite guidance will be released to the brotherhood in these areas within the near future.

**Some of the personnel** adjustments involved appointing Ruth M. Shriver as associate director of leadership education; Raymond R. Peters was asked to assume the responsibilities of director of adult work in addition to

his responsibilities as general secretary. Grace Hollinger is continuing to give some time to the youth department and will serve as program secretary to the general secretary. A youth director will be brought on the staff March 1, 1944.

**Board appointments** include Perry L. Huffaker, A. F. Brightbill, Paul Halladay, Nevin Fisher, and Mrs. Kathryn Peters to the Music Commission; Bob Tully, S. M. Dell, and William Smith as Recreation Steering Committee; Mrs. Rufus D. Bowman, Anetta C. Mow, A. G. Breidenstine, R. E. Mohler, A. C. Baugher, and Foster B. Statler to serve as the Adult Council; and Mrs. W. R. Bollinger, Truman Northup, and Russell Helstern to compose the Intermediate Committee. Staff members representing the board in various International Council of Religious Education relationships include Raymond R. Peters, E. G. Hoff, and Ruth M. Shriver.

### Brethren Publishing House

**Brethren** Harl L. Russell and Ralph E. Shober and Sister Nora Rhodes, three new directors, attended the meeting of the Brethren Publishing House held Wednesday, Nov. 10.

**Bro. D. W. Bittinger**, the recently elected editor of the Gospel Messenger, shared with the board some of his ideas for the Gospel Messenger. Working with the present editorial staff, he will be able to aid in making the Messenger even a better paper than it now is.

### ADULT DISCUSSION OUTLINE

#### Parables: Hindrances to the Kingdom

Sunday, January 2

**Note:** It is our hope that many churches will have a School of Missions each Sunday evening of January. For those who do not we suggest a study of the Parables of Jesus.

#### I. The Parable of the Sower (Matt. 13: 1-9; 18-23)

- A. Poor soil—hard, shallow, preoccupied, no harvest.
- B. Good soil—receptive, rich, good harvest.
- C. The sower's business is to sow even though some of the seed is certain to be lost.

D. Christ died before seeing much ripened fruit as a result of his sowing. Missionaries have waited years for first convert.

E. Pastors, evangelists, personal workers, parents should be encouraged by this parable to continue to sow in Christ's name.

#### II. The Parable of the Tares (Matt. 13: 24-30; 36-43)

A. The sower, the seed, and the soil are all good. The enemy of the kingdom sows evil seed in the same field—the world. Thus the sons of the kingdom live in the world with the sons of the evil one until the final separation when the evil shall be destroyed and the just shall shine forth like the sun in the kingdom of their father.

B. Let no one be discouraged and overcome because the enemy of the kingdom is active.

C. Christians in all ages have been stirred to greater service because of opposition and persecution.

#### III. For the Discussion

It has often been said that if preachers would preach as they ought the churches would be full. Also that if parents would teach their children as they should there would not be so many criminals. Are these statements true in the light of these parables?



A committee was appointed jointly by the directors and the General Ministerial Board to execute the action of Annual Conference concerning the printing of back Annual Meeting Minutes. The committee is: H. L. Hart-sough, J. E. Miller, Ora W. Garber.

By common consent the members of the board agreed to retain the present Gospel Messenger subscription rates: \$1.00 a year for the 100% club, \$1.25 for the 75% club, \$1.25 per year for nonresident members, and \$2.00 for regular subscriptions.

### Brethren Service Committee

The Service Committee is instigating studies on the problem of relocating C. P. S. men and servicemen in the local community and in the church fellowship after the war. The staff is working on the problem and it is hoped that it will be possible to have a unit of C. P. S. men assigned to the study of the problems.

The heifer project committee was authorized to co-operate with any other agency which wished to have a part in the sending of heifers to stricken Europe. The Brethren Service Committee will offer to other agencies (1) information about the project, (2) services in dealing with the government, and (3) administration of any gifts from other agencies. Any agency wishing to set up its own organization will be assisted as much as is desired.

Many details for an enlarged food and clothing project were worked out. It is felt that the church would be willing to do much more in the way of contributing such items for postwar relief, for C. P. S. men and perhaps for Brethren members in case of depression. Plans are being laid for mobile canning units and food dehydrators, for central warehouses and collection centers—and for wholesale purchase of goods for the making of clothes.

Reports at the meeting indicated that approximately \$500 per month is now being spent in the support of the wives and children of C. P. S. men.

Brethren Service Committee representatives in South America are on the increase with the arrival of Mrs. Frances Landis in Callao, Peru, to teach in the Callao High School and the departure of Miss Wilma Schrag for Quito, Ecuador, where she will teach in the American school in Quito.

The project of sending a relief worker to investigate the needs in North Africa was postponed indefinitely owing to travel difficulties.

Ralph Smeltzer, director of the Brethren relocation hostel, reported on the activities of the hostel from March 1 to November 1. His interesting report showed that during this period 587 Americans of Japanese ancestry came to the hostel in Chicago from relocation centers. All of these people were established so that they are earning their own living and are in their own homes. The median age of hostellers is 22.6 years. There has been an average of twenty-five hostellers at the hostel and they have stayed an average of 11.6 days. There have been 165 men for every 100 women. The hostel, which was formerly located at Bethany Biblical Seminary, is now located at 6118 N. Sheridan Road, Chicago.

### Church Investment Committee

Launched by the McPherson Conference, the Church Investment Committee met briefly at McPherson and again at Elgin on Nov. 8. The members of the committee were selected for their capacity to register the pulse of the church at large in the investment program involving several millions of dollars.

W. Newton Long, representative from the General Mission Board and president of the Miller Chemical Company of Baltimore, was chosen chairman. Bro. Long and the committee deliberated at length to ascertain the scope of the assignment and the purpose for which this new committee was set up.

Consideration at length of the new program of loans to parish farmers appeared to revolve about an enlarging observation within the committee that the purpose of such loans—to foster and maintain Brethren church communities by keeping Brethren farmers on farms presently farmed by Brethren—could be accomplished not alone by granting loans involving land titles, but also by such procedures as leasing, by the counsel of our experienced agricultural expert, Ira W. Moomaw, by mutual financial assistance and other assistance of various sorts to a farmer by the Brethren within his immediate church community, and by other methods. The skepticism expressed on accomplishing the goals of the program entirely through the channel of loans is to be explored by Ira W. Moomaw and Dr. V. F. Schwalm before our next meeting in April.

For an extended period of time, the Church Investment Committee shall ride in the wake of the investing movements of the General Mission Board on informative data supplied regularly by the treasurer of the General Boards. It is proposed that in due time the Church Investment Committee shall recommend the fundamental policies undergirding the total investment program not alone of the General Boards but also of the other institutions of the Church of the Brethren.

### General Education Board

The General Education Board met at Bethany Biblical Seminary Nov. 12-14 with a number of representatives from other boards of the church. The purpose of the meeting was to begin the study of the program of higher education in the Church of the Brethren.

Although the conference devoted considerable time to studying the effects of the war upon our colleges, and the place of our Brethren colleges in postwar education, much thought was given to the relation of our educational work to the ministry and young people's work in the church.

Even with a three-day conference for study, a number of areas of study had to be postponed for further investigations at later dates. The board will present a report of its study at the Annual Conference in June.

### Council of Boards

The Council of Boards in session at Elgin, Ill., the afternoons of Nov. 9 and 10, 1943, with Chairman W. W. Peters presiding, adopted the theme, Deepening the fellowship through Christ—that they may all be one (John 17:21), for the church year beginning Sept. 1, 1944.

Upon the recommendation of the Annual Conference Church Investment Committee a study will be made regarding a unified financial advance for the Church of the Brethren, a report to be brought to the next meeting of the Council.

Steps are to be taken by the Historical Commission to contact those in the brotherhood who own valuable books and materials of a historical nature, locating the historical material in the library for that purpose in the Brethren Publishing House.



The report of the work of Brethren Sollenberger and Wampler in China as given by Ernest Wampler was received with deep appreciation.

Detailed reports from the Boards of the church were received with action implementing their work.

Leland S. Brubaker, reporting for the Pension Board, stated that to Nov. 11, member participants of the pension plan number 143.

C. C. Ellis was elected chairman of the Council for one year with Edgar Rothrock vice-chairman and M. R. Zigler, secretary. The Council will meet in April 1944.

## Correspondence . . .

### Progress at Menomonie, Wisconsin

The Menomonie, Wis., church was organized Oct. 3, 1942, with Bro. Howard Peden as elder and pastor. For a year the members of this group met for worship in the homes while seeking a permanent place of worship. This has now been secured at the corner of Twentieth and Broadway streets in Menomonie, a city of 5,000. The needed remodeling on the building was done by the members who gave more than 800 hours of work; they hired seventy-two hours of carpentry and twelve hours of masonry. The Northern Illinois and Wisconsin Board of Administration gave some financial help, and they now have a nice, though small, auditorium with basement. Some further changes and additions can be made when materials are available.

On Nov. 6, they held their second love feast with Bro. M. E. Clingenpeel officiating and on Sunday morning he delivered a very timely and fitting sermon on The Church, Its Goal and Aim.

Dinner was served in the basement to all the seventy-five people present. Several Old German Baptist Brethren members were present. Their meetinghouse is about eight miles out. A fine spirit of fellowship pervaded the meetings, and there was much rejoicing that they now have a house of worship.

At 2:30 p. m. the dedication service was held. The house was full. A number spoke, expressing their joy in their work and their hopes for the future. The mayor of Menomonie, Mr. Bakkon, spoke briefly, welcoming the Brethren to a place in the spiritual life of the city. Bro. Clingenpeel led the very fitting and brief dedication service with appropriate remarks. The offering was \$29.82. The services closed in the evening with a sermon by the writer on the subject, Putting the Hand to the Plow. The heavy rains followed by snow seemed to have no discouraging effect upon the jubilant spirit within. The members at Menomonie look forward with hope, for several others express their intention of uniting with the church in the near future. The presence of many children increases this hope.

The organization of the Menomonie church is in some respects a resurrection of the old Irvin Creek church which was closed thirty some years ago. It is interesting to discover that several of the present members are children, grandchildren and even great-grandchildren of those early brethren. Four of the children of Deacon John Yoder were present. One of these, Mrs. Cummings, aged eighty-seven, is the oldest of the seventeen children. In the home of John Yoder, in September 1869, the Irvin Creek church was organized, they held a love feast, and Bro. Yoder was chosen deacon and Samuel

Crist minister. His granddaughter was present, and her husband, William Yoder, said, "I yoked the oxen to the wagon on Sunday morning for the family to go to church."

Polo, Ill.

John Heckman.

### Are We Living Up to Our Vows?

"When thou vowest a vow unto God, defer not to pay it." When at baptism we covenant with God to forsake sin we promise in the sight of many witnesses to walk in newness of life and to lay aside all the evil things of the devil, and to accept Christ as our personal Savior.

When we start out in the Christian life we are as babes in Christ Jesus, but as we feed upon spiritual food we become stronger, and his grace is sufficient for our growth.

We are responsible for the vows which we make and we will be held accountable for our stewardship. "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." When we first take up our armor to follow Christ we are weak. This is the time when Satan comes to try us. Christ was tempted when he was baptized, but he denounced Satan in all three of the ways in which he was tempted. Then the angels came and ministered unto him. And they will also minister unto us.

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." It requires faith to overcome temptations; if we fall back it is much harder to retrace our steps.

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." God tells us to watch and pray. The Christian will be tried for a while, for our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." We must resist him. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you." If we have our hearts set right, if we forsake sin, if we have the love of God and our fellow man uppermost in our hearts and minds, we will come out all right and gain the victory.

Middletown, Ind.

Florida Green.

### Middle Indiana District Conference

On Oct. 7-9 our district meeting was held in the Walnut Street church at North Manchester. The weather, attendance, and the speakers' messages all joined in making the conference a pronounced success. In addition to the speakers from the district, we enjoyed messages from R. L. Holland of the Indiana Council of Churches, Edward Frantz of Elgin, Anetta Mow of Elgin, and I. W. Moomaw, who had just returned from his South American trip. Edward Frantz, following his series of messages last year on The Great "Therefore's" of the Bible, presented this year a series on The Great "So's" from such texts as Romans 12: 20: "For in so doing, thou shalt heap coals of fire upon his head"; and John 3: 16; "For God so loved the world." These messages gave a wonderful tone to the conference. The theme for the conference was Christian Brotherhood. Moyne Landis served efficiently as conference director; Mrs. Sadie Wampler supplied the conference with excellent music; Howard Lugenbill and Gyneth Schindler, two students from the college, gave some excellent numbers to start off the devotional sessions. The college chapel choir and



the Lagro chorus, directed by Galen Stinebaugh, were appreciated.

Fraternal relations sessions Thursday afternoon were much enjoyed. Robert F. Porte of Warsaw and Charles Bame of Carey, Ohio, spoke for the Brethren. Jacob W. Skiles of Rossville sent his regrets in not being able to attend and speak for the Old German Baptist Brethren.

The business session of the conference occurred on Saturday. Elders Moyne Landis, C. Ray Keim, and the writer were chosen to serve as moderator, reading clerk, and writing clerk respectively.

The various reports indicated the aggressive activities engaged in by the various boards and committees of the district. All churches had paid their apportionments in full. It was voted to encourage every church to lift an offering annually to support Manchester College in this emergency, when student enrollment is heavily curtailed. Goals for Conference Budget and Brethren Service are raised to \$14,000 each for the fiscal year beginning March 1, 1944.

The call by the Flora church for the 1944 conference was accepted. Standing Committee delegates for 1944 are Roy D. Boaz, Moyne Landis, V. F. Schwalm; alternates, C. Ray Keim, A. F. Morris, T. G. Weaver.

North Manchester, Ind. L. W. Shultz, Clerk.

### Women's Work of Southern Missouri and Arkansas

The women's work of the District of Southern Missouri and Arkansas held a meeting Aug. 14 in connection with the district meeting in the New Hope church, Ark.

Birdie Morris was elected chairman of the meeting. The devotions were led by Eva Price. The report from the churches showed an increase in almost all activities. The director of peace and temperance reported she was showing picture slides and distributing literature; other reports showed that \$50 worth of canned fruits, several comforters, sheets and pillow cases were sent to Camp Magnolia. A layette was sent to the wife of a young man at Camp Magnolia.

Clara O'Neal was elected president of women's work and Josie Adkins secretary-treasurer for a term of three years. Sister O'Neal was also elected delegate to regional conference with Birdie Morris as alternate.

After the business meeting some time was spent in the discussion of the timely topics, A Happy Home and A Mother of 1943. A reading, How to Be a Good Mother, was given.

The offering for district missions amounted to \$41.51. May the Lord richly bless the efforts that are being put forth in this district and send other laborers into this large field of work.

Cabool, Mo.

Mrs. A. D. Adkins,  
Secretary-Treasurer.

### Glover Anniversary

Elder and Sister H. H. Glover of the Uniontown church, Pa., quietly celebrated their sixtieth wedding anniversary on Sept. 25. Savilla Jane Seese, daughter of Andrew and Rebecca Seese of Sandy Spring, Md., and Henry H. Glover were married by Elder Solomon Buckelew. Their four children are all living: Mrs. Cora Fearer of Clifton Mills, W. Va.; Mrs. Ida Walters of Detroit, Mich.; Mrs. Rosa Shaw and Mrs. Anna Shaffer of Uniontown. Third and fourth generations are represented by twenty grandchildren and twenty-five great-grandchildren. The Glovers went to housekeeping near Clifton Mills, W. Va. In 1915 Bro. Glover was elected to the ministry, and later was ordained to the eldership in the church. During the years intervening, he has served in the free ministry numerous congregations both in Pennsylvania and West Virginia. Now retired, both Brother and Sister Glover are active and in reasonable health.—From The Morning Herald, Uniontown, Pa.

### Elder E. M. Wenger

Elder Edward M. Wenger, son of Levi and Susannah Meyer Wenger, was born in Lebanon County, Pa., Aug. 28, 1854, and died June 4, 1943, at the home of his son, Henry, near his birthplace.



In 1876 he united with the Church of the Brethren. On Oct. 13, 1894, he was elected to the ministry; he was advanced to the second degree on Aug. 8, 1898, and ordained to the eldership on Aug. 8, 1904. More than forty-eight years of sacrificial service were given to the church in the free ministry.

He attended Millersville State Normal School and subsequently taught in the public schools of Pennsylvania for many years. He also served as a member of the board of trustees of Elizabethtown College for three terms.

On Nov. 6, 1875, he was united in marriage to Emma, daughter of Elder Jacob W. and Sara Meyer, who was a faithful mother in the home and companion in his church work until her death in 1932.

During his ministry he conducted many revival services. He was a pioneer in Sunday-school work in Eastern Pennsylvania, organizing the first school in his home church and serving as the first Sunday-school secretary for the district from 1901-1905.

He served several terms on the district mission board. He was elder-in-charge of mission churches at Shamokin and Reading. The Little Swatara and Schuylkill and later the Fredericksburg churches were also under his shepherding. He served these churches as a minister, counselor and spiritual leader. The congregations grew in numbers and spirituality during his tenure.

He is survived by eleven children: Levi, Lebanon, Pa.; Elizabeth Darkes, Pasadena, Calif.; Jacob and Samuel, Richland, Pa.; Anna Hess, Royersford, Pa.; Susan Zeigler, Annville, Pa.; Edward M., Fredericksburg, Pa.; Laban, Lebanon, Pa.; Ezra, Frankford, Del.; Henry, Fredericksburg, Pa.; and Raymond, Florence, S. C. Two daughters, Marietta and Emma, preceded him in death.

His life had a profound influence for good, not only upon his family but also upon the church and the community. As a teacher and a churchman he encouraged youth to become better citizens and faithful Christian workers in the church. His life continues to be a blessing wherever he touched others.

A memorial service in charge of Elder A. C. Baugher,





assisted by I. W. Heisey, was held at the Union meeting-house. He was laid to rest in the family burial plot in the adjoining cemetery.

Annaville, Pa.  
Florence, S. C.

Carl W. Zeigler.  
Raymond Wenger.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Barnhart-Naff.**—Fred Elbert Barnhart and Lois Kathryn Naff, both of Boone Mill, Va., at the Antioch church, Va., by the undersigned.—Noah M. Bowman, Rocky Mount, Va.

**Beery-Stayer.**—Lt. John R. Beery of Tyrone, Pa., and Anna F. Stayer of Woodbury, Pa., in Miami, Fla., at the home of the groom by the undersigned.—T. Simon Richardson, Miami, Fla.

**Daringer-Schrock.**—George Daringer and June Schrock at the parsonage in Waterloo, Iowa, Sept. 11, 1943, by the undersigned.—Charles Dumond, Waterloo, Iowa.

**Doyle-Rhoderick.**—Dallas Doyle and Marjorie Rhoderick by the undersigned in the Decatur church parsonage on Nov. 20, 1943.—John B. Wieand, Decatur, Ill.

**Eikenbeery-Fall.**—In the Jacksonburg United Brethren church, on Aug. 28, 1943, Luther Eikenbeery and Jannette Fall by Rev. J. D. Nisewonder and the undersigned.—C. Walter Warstler, Middletown, Ohio.

**Hill-McWhorter.**—Vernon Hill and Opal McWhorter, both of Miami, Fla., in the Miami church by the undersigned.—T. Simon Richardson, Miami, Fla.

**Howard-Nace.**—By the undersigned in the Woodbury parsonage in Baltimore, Md., Oct. 24, 1943, Parker M. Howard and Sarah E. Nace.—C. H. Hinegardner, Baltimore, Md.

**Rodimaker-Sullivan.**—Donald Rodimaker and Betty R. Sullivan, both of Hershey, Pa., in the Central Baptist church in Miami, Fla., by the undersigned.—T. Simon Richardson, Miami, Fla.

## Fallen Asleep . . .

**Anderson.** Atha Viola, daughter of William and Lula Landis Hanna, was born Sept. 4, 1888, in Fostoria, Ohio. She was united in marriage to Harold J. Anderson on July 30, 1917. She died Nov. 7, 1943, at her home in Fostoria after an illness of two years. She is survived by her husband, two sisters and one brother. She was a member of the Fostoria Church of the Brethren. Funeral services were held at the Harrold funeral home with her pastor, Bro. Reuben Boomersshine, officiating.—Viola E. Boomersshine, Fostoria, Ohio.

**Argabright.** Lizzie E. Fry, was born in Lancaster County, Pa., April 3, 1854, and died Sept. 22, 1943. She was united in marriage to Hiestor Shirk of Lincoln, Pa., on March 16, 1876, at Ephrata, Pa. They later moved to Iowa. To this union three children were born. In 1895 they moved to Mountain Grove, Mo., where her husband and two children preceded her in death. On Jan. 17, 1905, she was united in marriage to Elder J. H. Argabright of Cabool, Mo.; they later moved to Fairview, Mo., in the bounds of the Shoal Creek church. At the age of fifteen she united with the Reformed Church; after her marriage she united with the Church of the Brethren and remained faithful until her death. Two weeks before her death she fell and broke her hip. She leaves one son and six step-children. After a short service at her home, the body was taken to the Greenwood cemetery near Mountain Grove for burial by the side of her first husband.—Mrs. Wilbert Erisman, Fairview, Mo.

**Cassel.** Anna Marie Wettig, was born on Sept. 16, 1885, in Elshelm, Germany, and died at her home in Vernfield, Pa., on Sept. 27, 1943. She was born and reared in the Catholic faith; she left her home in Germany in 1910 and came to America. After making her home with members of the Church of the Brethren, she united with the church in 1911. She was a faithful church and Sunday-school worker until her death. In 1912 she was married to Jonas N. Cassel. They were lovers of children and during their married life they fostered several homeless children. She was ready to help anyone in need. Besides her husband, she leaves a number of brothers and sisters in Germany. Funeral services were held at her home church, Indian Creek, with interment in the adjoining cemetery.—J. Wilford Price, Harleysville, Pa.

**Coffman.** David Franklin, son of Enoch and Mary Aldhizer Coffman, was born near Staunton, Va., May 14, 1866, and died at his home near South English, Iowa, Nov. 7, 1943. He was the youngest of seven children, all of whom preceded him in death. At the age of twenty-two years he came from Virginia to South English. He was married to Cora Reed. To this union were born seven children, two of whom died in infancy. He united with the Barren Ridge, Va., Church of the Brethren

when he was twenty years of age; he transferred his membership to the English River church in Iowa and for sixty-one years was a faithful supporter of the church. He was always interested in his home, the church, schools and community. Besides his wife, he leaves five children, ten grandchildren and two great-grandchildren. Funeral services were conducted in the English River church by the pastor, Bro. Wayne Carr, assisted by Bro. W. D. Grove. Interment was in the near-by cemetery.—Virgil S. Coffman, South English, Iowa.

**Detrick.** David M., son of David K. and Elizabeth Detrick, was born near Arlington, Ohio, Jan. 29, 1871, and died at his home near Brookville, Ohio, Oct. 30, 1943. He was united in marriage to Sarah Kimmel on Dec. 25, 1895. He joined the Clayton Brethren church on Oct. 23, 1910. He was a successful farmer and businessman. He leaves his wife, one daughter and one son. Funeral services were held at the home with Bro. W. S. Ronk in charge, assisted by Bro. J. W. Fidler. Burial was in the Parish cemetery at Arlington.—Ezra J. Kimmel, Brookville, Ohio.

**Hays.** Anna B., was born March 4, 1864, and died Sept. 21, 1943. She united with the Church of the Brethren at Salunga and was an active and earnest member until ill-health confined her to her bed. Services were conducted at the Salunga church by Elder P. J. Forney, and burial was in the Landisville Mennonite cemetery.—Mrs. John Gingrich, East Petersburg, Pa.

**Heefner.** James C., of near Waynesboro, Pa., died suddenly Oct. 7, 1943, at the home of his daughter, where he had gone the previous evening to spend several days. For the past year he had been in failing health. He was born at Altenwald, Pa., Jan. 22, 1873, to James and Margaret Benedict Heefner. He spent his early life and several years after his marriage there. For the past thirty-seven years he had lived near Waynesboro, where he successfully followed the occupation of farming. On Feb. 24, 1898, he was united in marriage to Katie E. Brindle. He was received by baptism into the Church of the Brethren in 1901. In 1907 he and his companion were elected to the office of deacon. He also served faithfully in other capacities. Besides his wife, he is survived by eight children, a sister, two brothers and four grandchildren. The funeral was conducted at the Welty church by Bro. J. I. Thomas. Interment was in the Green Hill cemetery at Waynesboro.—Mrs. Harry Muritz, Sharpsburg, Md.

**Herr.** Mary B., daughter of the late John and Elizabeth Balmer Herr, was born in Salunga, Pa., Jan. 25, 1880. She united with the church early in life and lived a faithful Christian life. On June 5, 1898, she was united in marriage to Ira Herr. To this union were born three children. She had a pleasant and quiet disposition and was very much interested in her family, her friends, and the church. She had been in failing health for two months. About a week before her death she asked for the anointing service. She died Nov. 4, 1943. She leaves her husband, one son, two daughters and eight grandchildren. Funeral services were conducted at the Salunga church by Elders P. J. Forney, S. Clyde Weaver and Earl C. Brubaker. Interment was in the adjoining cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Kaucher.** James Lewis, son of George W. and Frances Kaucher, was born in Darke County, Ohio, on Oct. 3, 1868. On Aug. 20, 1893, he was united in marriage to Della Anna Hay and to this union were born five children. He and his wife celebrated their golden wedding anniversary on Aug. 20, 1943. Four years ago he received Christian baptism and endeavored to live a Christian life. He enjoyed reading his Bible and hearing it read. He appreciated the fellowship and prayers of Christian people. He had been failing in health for the past five years and died on October 26, 1943. He leaves his devoted companion, his five children, seven grandchildren, three great-grandchildren, one brother and one sister. Funeral services were conducted at the home by Bro. Parker M. Filbrun. Interment was in the Trissel cemetery.—Mrs. Quinter Erbaugh, New Lebanon, Ohio.

**Kline.** Jonathan, died at his home in Smithsburg, Md., Aug. 12, 1943, following an illness of three weeks. He was aged eighty years. He was born at Wolfsville to Adam and Susanna Frey Kline and lived his entire life in the vicinity of Smithsburg. Mr. Kline was engaged in farming, and for thirty-two years he had been sexton of the Welty church, of which he was a member. Besides his wife, Barbara E. Ruthrauff Kline, he leaves three sons, a stepdaughter, one brother, fourteen grandchildren and eighteen great-grandchildren. The funeral was held at the home, followed by services at the Welty church, conducted by Bro. Irvin Stotemyer; interment was in the adjoining cemetery.—Mrs. Harry Muritz, Sharpsburg, Md.

**Kuhn.** Bertha A., widow of the late Bruce M. Kuhn, died suddenly on Sept. 18, 1943 at her home in Greencastle, Pa., aged seventy-seven years. She was the daughter of the late Jacob and Sarah Brant Statler and was a lifelong resident of this community. She was a loyal member of the Church of the Brethren for forty-eight years and also a member of the W.C.T.U. She took a deep interest in all the affairs of the church. She had a kind and cheerful disposition. She is survived by four daughters and two sons, sixteen grandchildren, eleven great-grandchildren, three sisters and four brothers. One son preceded her in death. Funeral services were conducted at the Shank church by Elders Albert Niswander, Edgar Landis and Maurice Mentzer. Burial was made in the Cedar Hill cemetery.—Mrs. J. A. Weaver, Greencastle, Pa.



**Landis**, Sarah Elizabeth, the daughter of Mr. and Mrs. Edward Landis of Landisville, Pa., was born Aug. 9, 1925, and died Oct. 7, 1943. She graduated from the East Hempfield high school in 1943. She was working until two days before her death. The services were conducted at the East Petersburg Church of the Brethren by Elder P. J. Forney; burial was at Middle Creek.—Mrs. John P. Gingrich, Nov. 20.

**Miller**, Samuel Mitchel, son of John and Rachel Miller, was born June 30, 1861, near Gilman, Ind., and spent most of his life in that community. On June 30, 1886, he was united in marriage to Nancy Ellen Hancock and to this union six children



## HUMAN TRAGEDY OFFERING

Nineteen hundred forty-three war profits have brought many people much larger incomes than normal. Should not this excess from the unholy combat of war at least be used in healing human desolation? Christian faith must be renewed. Physical hunger must be appeased.

Give with a prayerful heart. Let your concern become the miracle of new life for some distressed human being.

The government encourages giving by exempting persons from taxes on as much as 15 per cent of net income when given to organized church work and other institutional purposes.

Give through your local church treasury. If your gift is unusual or you are not situated so as to send it through your local church, mail direct to:

General Mission Board  
22 S. State St., Elgin, Ill.

Find enclosed my gift representing extra income (from human tragedy prosperity) to be used as follows:

\$.....for Missions (Conference Budget)

\$.....for Brethren Service

.....(Congregation).....State District  
(Give name of congregation only if credit in the annual record of congregational giving is desired.)

NAME .....

ADDRESS .....

DATE .....

were born. A short time after their marriage, he and his wife united with the Killbuck Church of the Brethren. They lived a quiet life and were devoted to the church and to each other. His wife died April 5, 1933. Since then he lived alone. He fell from a haymow on Sept. 7 and died at the Ball hospital in Muncie, Ind., Sept. 17, 1943. He is survived by three daughters and two sons, thirteen grandchildren and two great-grandchildren. Funeral services were conducted in the Pleasant Run church by Elder E. O. Norris. Burial was in the Jones cemetery near the church.—Naomi Ritchie, Gaston, Ind.

**Rowland**, Susie, daughter of David B. and Maria Baer Rowland, was born near Welsh Run, Pa., Sept. 9, 1864, and died at the Fahrney memorial home in San Mar, Md., Sept. 28, 1943. She united with the Church of the Brethren at Welsh Run in 1889. After the death of her mother she spent several years in Mt. Morris, Ill., and then came to Hagerstown, Md. Sister Rowland was always loyal to her church. She was a devoted Christian woman. She was liberal in her support of the mission work of the church and was always happy to aid the needy. She was also a friend of the young people and was held in high esteem by them. She suffered a great deal in later life, but never complained. The funeral service was conducted at the Welsh Run church by Bro. S. F. Spitzer. Interment was in the adjoining cemetery.—Gamma L. Krider, Hagerstown, Md.

**Secrist**, Rachael, wife of Frank Secrist, died at her home near Criders, Va., on Nov. 16, 1943, at the age of seventy-three years, ten months and twenty-three days. She was the daughter of the late Joseph and Mary Wittig Dove and had spent her entire life in the section where she died. She was a faithful member of the Church of the Brethren for many years. Surviving are her husband, one daughter, four sons, one brother, one sister and a number of grandchildren. The funeral was held at the Damascus church, where she held her membership, with the writer in charge, assisted by Brethren J. W. Lantz and Hugh Garner. Burial was made in the Caplinger cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

**Shelley**, Sadie G., the daughter of the late Jacob and Harriet Graybill Minnich, was born in Lincoln, Pa., Sept. 9, 1882, and died Oct. 24, 1943. On Feb. 16, 1903, she was united in marriage to Abram M. Shelley; they lived on a farm near Mastersonville, Pa., from the time of their marriage until three and a half years ago, when they moved to East Petersburg. She united with the church early in life and lived a faithful Christian life. She had been in ill-health for some time, but bore her suffering patiently. She called for the anointing about an hour and a half before her death. Besides her husband, she leaves four sons, one daughter, eight grandchildren, two brothers and two sisters. Funeral services were conducted at the East Petersburg church by Brethren Earl C. Brubaker and S. Clyde Weaver. Interment was in the Longenecker cemetery.—Mrs. John P. Gingrich, East Petersburg, Pa.

**Smith**, Willis, son of Brack and Susanna Smith, was born near Arcanum, Ohio, June 7, 1893. He was aged fifty years at the time of his death. He was united in marriage to Margaret Brumbaugh on Dec. 31, 1915. As this home was not blessed with any children, they took two little girls into their home on their eleventh wedding anniversary. Bro. Smith united with the Covington Church of the Brethren in April 1919. He attended church regularly when he was able. Since the first of this year he had been ill. He lived most of his life in this community. He was a farmer and a very good neighbor. Surviving are his wife, two foster daughters, and three sisters. Funeral services were conducted at the Salem church by the home ministers and Elder C. F. McKee. Burial was in the Bethel cemetery.—E. E. Brumbaugh, Union, Ohio.

## Church News . . .

### Illinois

**Liberty**.—A union vacation Bible school was held at the Lutheran church; Kathryn M. Cave was the superintendent. Brethren John Wieand and John Metzler were among the interesting speakers whom we enjoyed this summer. Our council meeting was held with our elder and pastor, Bro. Dewey Cave, in charge. The love feast was observed on Oct. 16. We again have a one hundred per cent Gospel Messenger club. Three of our members attended the district meeting. The ladies' aid canned food for the C.P.S. camps and is collecting and sending clothing for relief. We meet once a month. The union young people's meeting is having well-attended services each Sunday evening. Bro. Cave has been holding interesting services every Sunday evening; they are the only regular evening services held in our town. On Oct. 31 pictures were shown of Friends of Many Firesides; Nov. 7, The Book Goes Forth; Nov. 14, The Old Book Finding New Friends. The W.C.T.U. is holding a union Thanksgiving service at our church. Mrs. Cave attended the regional conference at North Manchester. World Peace Day was observed with a union service at the Christian church on Nov. 11.—Helen Frey, Liberty, Ill., Nov. 14.

### Indiana

**Auburn**.—Our council meeting was held in September. A missionary program was given on Nov. 14. The ladies' aid is very active this year, braiding rugs and quilting. They canned four bushels of peaches and baked 600 cookies for the C.P.S.



camp. The young people's work is progressing and our Sunday evening attendance is increasing. A Christmas program is being planned.—Violet Funk, Auburn, Ind., Nov. 19.

**Bethel Center.**—We met in council in September with Elder Charles Oberlin in charge. Bro. Oberlin asked to be released because of the tire and gasoline shortage, so we elected Bro. Vernon Browning as our elder. Bro. Ben Hirt will hold a meeting for us sometime in April. We held our home-coming on Oct. 3 with a good attendance. The Sunday school was followed by an effective talk by Mr. Shephard of the Anti-saloon League. We had a basket dinner at noon and in the afternoon talks were given by Frank Dillon, Charles Welsh and Bruce Leonard. We are planning to change the front of our church as soon as possible. The Sunday school is progressing nicely. Bro. Dillon preaches for us on the second and fourth Sundays of the month. We regret losing our efficient Messenger agent, Sister Millie Coons, who, with her family, has moved to Anderson. Our aid society is planning a Christmas exchange and all-day meeting with dinner on Dec. 8. We have been quilting and making comforters. We did some canning for Bethany Hospital and also mailed Christmas packages to the boys in the service. We have a good attendance at our aid meetings. The Sunday school is planning a Christmas program.—Mrs. Imo Reasoner, Montpelier, Ind., Nov. 15.

**Clear Creek.**—Early in September Bro. Leo Miller conducted an inspiring evangelistic meeting; five persons were baptized on Sept. 19 by Pastor E. H. Gilbert. On Sept. 22 we met in council and elected church and Sunday-school officers for 1944; most of the old officers were retained. On Oct. 1 Bro. Gilbert began his eighteenth year with us. During the summer months we enjoyed the services of our summer pastor, Bro. Garland Borden. The attendance has been good. On Armistice Day the ladies were host to the township world community day program as outlined by the United Council of Church Women. The heifers for relief project of the men's work is getting under way with two animals being raised for use in foreign countries. The ladies' aid has been preparing bundles for relief and making shirts for C.P.S. boys. Charles S. Lininger and Sister Mary Miller are on the sick list. Our Thanksgiving offering amounted to \$65.55. Bro. Gilbert held a two weeks' meeting each in the South Whitley church and in the Wabash country church. During these meetings Bro. Borden filled our pulpit. The children enjoy the junior sermons. The love feast following the evangelistic meetings was well attended.—O. R. Reichley, Huntington, Ind., Nov. 21.

**Osceola.**—Brother and Sister Carl Yoder came in September to be our pastors. We appreciate their work very much. Bro. George Phillips installed them as our new pastors and also installed Sister Yoder as a minister's wife. Our harvest meeting was held Aug. 25; Bro. John Frederick was the speaker. Our two delegates gave splendid reports of the district meeting. The ladies canned peaches and pears for C.P.S. camps. The men raised money for a new roof for the parsonage. Bro. Moyné Landis was with us in a revival meeting Nov. 1-4. The attendance was very good. Seven were baptized and one reclaimed. Sister Yoder and Sister Carl Gordy led the music. Our love feast was held on Nov. 16 with Bro. Phillips in charge. Bro. Phillips is our newly appointed elder. Christmas remembrances were sent to the boys overseas. One C.P.S. family was given a gift of money on the occasion of the arrival of a new baby. Mrs. P. Singrey, Elkhart, Ind., Nov. 18.

**Pine Creek.**—We enjoyed an all-day harvest meeting on Aug. 29 with Bro. Otho Winger of North Manchester as guest speaker. On the same day four were baptized by Bro. J. E. Whitacre. This was the last day the Whitacre family was with us, as Bro. Whitacre closed his work here Sept. 1 and moved to Woodbury, Pa., to take a pastorate there. Splendid work was done during their stay with us and we wish for them many blessings in their new field of labor. We met in council on Sept. 7 with Bro. Galen Bowman in charge. Church and Sunday-school officers were chosen for the ensuing year. Bro. J. O. Winger was elected elder. The church, Sunday-school, and ladies' aid treasuries all showed a very substantial balance. At this meeting we extended a call to Bro. Perry Hoover of Beaverton, Mich., to be our pastor; he accepted this call and began work here Nov. 1. Several Northern Indiana ministers filled our pulpit until Bro. Hoover's arrival. On Oct. 11 Bro. H. H. Keim, pastor of the Rock Run church, began a series of meetings which continued for two weeks; he worked earnestly in the pulpit and in the homes. As a direct result two were baptized. On Oct. 23 we held our love feast and 275 surrounded the tables. Bro. Keim officiated. On the following morning a fellowship breakfast was enjoyed. On Nov. 7 Bro. N. H. Miller of the Northern Indiana ministerial and mission board gave a stirring message and conducted the installation service for Brother and Sister Hoover. A basket dinner was served. In the afternoon Bro. J. O. Winger challenged us with an excellent sermon.—Mrs. Edith Rupel, Walkerton, Ind., Nov. 15.

#### Iowa

**Fairview.**—The different Sunday-school classes have been conducting the opening exercises of our church services. Mrs. Sam Burger from Canada has been filling our pulpit at the preaching hour for the past several Sundays. Since our last report one applicant has been baptized. The baptismal service was conducted by our elder, Bro. Orlando Ogden, on his eighty-

## THE FRANCES SLOCUM TRAIL

By Otho Winger, LL. D.

**Part One** is the thrilling story of Frances Slocum, the Pennsylvania girl stolen by the Indians from her home at Willkes Barre during the Revolutionary War when she was but five years old, and was not found by her family for nearly sixty years, when she was discovered living in pioneer Indiana, the widow of an Indian chief, and with an Indian family. She refused to return to her old Pennsylvania home but lived and died among her Indian friends. Truth is often stranger than fiction. This true story is of equal interest to old and young alike. Four printings of the author's story under the title, *The Lost Sister Among the Miamis*, were made by the Elgin Press. It is retold in this book, for the former book is now out of print. This book will be a most appropriate Christmas present.

**Part Two** is a description and history of the old Indian Trail that ran through the last Indian reservation in Indiana. Pictures and biographies of prominent Indians are given. Many of these were Indian descendants of Frances Slocum and her Indian husband. One of these Indian girls is now enrolled in Manchester College. Many interesting and thrilling stories and events are recorded. Many pictures of scenes along the Mississinewa, one of the most beautiful rivers in America, are included.

Good paper binding, 75 cents; cloth binding, \$1.00. Sent postpaid. Address:

The News Journal  
North Manchester, Ind.

first birthday. Our love feast was held on Nov. 13 with forty members surrounding the tables. On Nov. 14 we had an all-day meeting with a co-operative dinner at noon. Mrs. Sam Burger was the morning speaker and Bro. Richard Burger the afternoon speaker. Our ladies' aid served lunch at a farm sale recently, netting a nice profit. Some of our members plan to attend the rural life institute on Nov. 30 at the Monroe County church. Christmas letters are to be sent to all our boys in service.—Mrs. Ola Tarrence, Udell, Iowa, Nov. 21.

#### Kansas

**Belleville.**—Bro. Lewis Naylor, our elder, with his wife and son, was with us during the summer; Bro. Naylor acted as our pastor. The high school group organized with Sister Naylor as sponsor; they held a food sale and the proceeds were used for the India share plan. Sister Naylor, an enthusiastic aid worker, inspired us in our aid work; we hold meetings each week and have been quilting. We recently made and donated two comforters to families whose homes burned. At our council meeting Bro. Naylor was retained as pastor for the coming year. Three of our members attended the district meeting at Burr Oak. Brethren J. J. Yoder and Earl Frantz of McPherson were with us one Sunday in August and spoke to us. We had an all-day meeting with a basket dinner. In the afternoon the church presented a wool comforter to the Naylor family in appreciation of their fine service here. Bro. Naylor and family presented the church with a lovely flower vase. Bro. Naylor has resumed his work as professor in the Natoma schools. Sister Beulah Seitz, our Messenger correspondent, entered McPherson College on Nov. 8. One of our young men, who has been serving in C.P.S. at Magnolia, Ark., was home recently. On Oct. 31 a gospel team from Belleville conducted our worship service. On Nov. 7 Drs. Raymond and Laura Cottrell were with us in an all-day meeting; they brought three messages. A missionary offering was lifted.—Mrs. C. M. Dooley, Scandia, Kansas, Nov. 19.

#### Maryland

**Edgewood.**—On Nov. 3 Bro. J. H. Wimmer started a ten-day revival in our church. An inspiring message was given each evening, preceded by a prayer meeting. There was special music at each service. The attendance was very good. Eighteen were baptized on Nov. 15 at the pool in the Pipe Creek church. Bro. Clyde Morningstar, our elder, had charge of this service. On Nov. 21 two were added to our church by letter. Boxes have been sent to our boys who are overseas, and preparations are being made to send boxes to those still in this country. Our aid society is busy quilting. This group meets once a week.—Mrs. Carroll Lindsay, New Windsor, Md., Nov. 22.

#### Missouri

**Shoal Creek.**—On Sept. 27 Bro. Galen Gerdes began a series of meetings for us. He labored faithfully for two weeks. His messages were spiritual and easy to understand. We feel that the church was greatly built up by his being with us. We held our love feast on Oct. 11 with a goodly number present. Bro.



Gerdes officiated. We have lost one aged member by death since our last report. Bro. A. W. Adkins was chosen as presiding elder for the coming year.—Mrs. Wilbert Erisman, Fairview, Mo., Nov. 22.

### Ohio

**Canton, First.**—The average attendance for the summer quarter was the largest we have ever had. On Sept. 24 a meeting of all Sunday-school officers and teachers was held to form plans for the new Sunday-school year. Sept. 26 was promotion day and the children gave a program. Oct. 3 was rally day; an installation service was held for the church and Sunday-school officers. Our pastor spoke in the afternoon and evening at the Freeburg church on Sept. 26 for the dedication of their new pipe organ. A guest book has been purchased and put to use by the members of the Friendship committee. On Oct. 2 our church was saddened by the death of our faithful member, Joseph Basile. On October 17 Bro. Raymond Peters spoke in the morning and evening, at which services the young people of the district were our guests. Bro. Wilmer Petry has been elected as elder for the coming year. Our pastor spoke at the rally day service on Oct. 17 at the Louisville First Brethren church. On Oct. 24 we had our love feast. We again have a one hundred per cent Messenger club; it was sponsored by the men's work. On Oct. 31 Bro. Niels Esbensen of the Hartville church and our pastor exchanged pulpits. Our pastor was the main speaker at the sub-district men's meeting at the West Nimishillen church. On Nov. 12 our father and son banquet was held. This was well attended. Bro. Elmer Brumbaugh, the judge of the juvenile court, was the guest speaker. We have purchased a heifer and it will be cared for by Bro. D. W. Showalter until ready to be used for relief work. The choir is working on a Christmas cantata. We now have ten boys in

service. A public address system has been installed in the church by the Homebuilders' class. It makes it possible for the mothers with small children to hear the service while in the basement. On the last Sunday of each month an offering is taken for the building fund. The women's work is busy with relief work and getting ready for a bazaar.—Plezzie Maust Meyers, Canton, Ohio, Nov. 16.

**Reading.**—We had an excellent attendance at our clean-up meeting in August, at which time everyone helped to clean the church building and the lawn. When the work was completed, a large bonfire was built and we enjoyed a wiener roast. On Oct. 24 we held an election of women's work officers for the coming year. The women have charge of our annual Thanksgiving program, which will not be held this year until Dec. 5. Bro. Robert Sherfy of Canton, Ohio, will be the guest speaker. Our thank offering for home missions will be lifted at this meeting. Our love feast was held on the evening of Oct. 31, in charge of our pastor, Bro. Lehman.—Mrs. H. C. Lehman, Salem, Ohio, Nov. 21.

### Pennsylvania

**East Petersburg.**—Since our last report three lay members and our retired elder, M. G. Forney, have died. The church called Bro. Earl Hostetter to the ministry and he and his family are now living in Chicago, where he is attending Bethany Seminary. On Nov. 10 Bro. Clyde E. Weaver, Jr., volunteered his services for the ministry. The church accepted him and he was licensed for one year. He is now located at the C.P.S. camp at Lyndhurst, Va. On Sept. 12 our B.Y.P.D. and the East Fairview B.Y.P.D. had a fellowship at the Neffsville church. On Sept. 5 Bro. H. A. Merkey brought an inspiring message at our harvest meeting. The offering, which was given to relief and C.P.S., amounted to \$139. On Sept. 19 at the Salunga house Bro. David Snader brought a challenging message on temperance and social welfare. On Oct. 3 the teachers and officers of the East Petersburg and Salunga Sunday schools were installed. Brethren Earl Brubaker and S. C. Weaver had charge of the services. On Oct. 21 the fathers and sons had an interesting fellowship; Bro. A. G. Breidenstine was the guest speaker. On Oct. 31 the B.Y.P.D. sponsored a musical program at Salunga by the Apollo Four. On Oct. 24 our congregation was the host to the Sunday-school conferences sponsored by the district board of Christian education. Bro. H. L. Frysinger brought the morning message, Bro. C. C. Sollenberger, the afternoon message; and Bro. James Moore, the evening message. This day of fellowship with the Akron, West Conestoga and White Oak congregations proved to be beneficial. On Nov. 14 we had our love feast. Bro. R. W. Schlosser brought the morning message. In the afternoon Bro. F. A. Myers was also with us. Bro. Schlosser officiated at the evening service. Since our last report two members have been received by baptism.—Mrs. John P. Gingrich, East Petersburg, Pa., Nov. 20.

**Lower Conewago.**—We met in council on Sept. 11 with Elders L. E. Leas and Ralph Lehman present. Our presiding elder, G. W. Harlacher, was re-elected for three years. It was decided to redecorate the interior of the Bermudian church. Two delegates were chosen to attend our district meeting. Elder W. G. Group recently preached at the Bermudian church. We held our love feast on Oct. 3; there was a good attendance. Elder Lloyd Nedrow preached the examination sermon and officiated in the evening. Bro. Edward Myers addressed the Sunday school. Other ministers present were C. B. Sollenberger and I. M. Hart. Bro. H. M. Snavelly began a series of meetings at the Wolgamuth church on Nov. 1. Seven were baptized. Bro. R. W. Schlosser will be at the Bermudian church Dec. 19 in a Bible institute. Bro. Arthur Hess, Jr., spoke at the B.Y.P.D. meeting at the Altland meetinghouse on Oct. 17. Elder Chauncy Trimmer recently spoke at the Wolgamuth church. Bro. Joseph Baugher preached in the Bermudian church on Oct. 31. Both churches in our congregation sent two large packages to the Castañer hospital in Puerto Rico. The women's work of the Bermudian church sent three large bales of new and used clothing for relief work. Our B.Y.P.D. is sending Christmas presents to the boys in service. Both churches in our congregation have responded well with canned goods for Camp Kane. Sister Lizzie Larew, one of our number, has died since our last report.—Ruth Murphy Harlacher, Dover, Pa., Nov. 13.

**Meyersdale.**—A revival service in our church closed on Nov. 14. The evangelist was Bro. Isaac S. Long of Baltimore, Md. As the result of his ministrations, five were added to the church by baptism. Bro. Long made many friends with the folks in this neighborhood. On Nov. 21 Bro. Donald Snider, the regional secretary, was our guest speaker. He conducted the morning worship service and delivered a fine sermon. In the evening Bro. Snider showed colored slides depicting Brethren Service work. Pastor DeWitt L. Miller preached at special services at Camp Kane on this Sunday. The Community Christian Council has made plans for services to be held during Christian Emphasis Week, beginning Feb. 13. The council has secured Frank Slutz as the speaker; he is a lecturer and educator of Dayton, Ohio. The committee on weekday Christian education, under the instruction of Miriam Bird, reports that the work is progressing nicely.—W. A. Shoemaker, Meyersdale, Pa., Nov. 20.

**Shade Creek, Berkey.**—Our church is progressing nicely under the leadership of our pastor and wife, Brother and Sister Jacob T. Dick. The Sunday-school rally day was Sept. 26; Sister Ida Shumaker was the guest speaker. Our church was represented

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at the different camps at Camp Harmony this summer. We had our love feast on Oct. 3 with 280 attending. One young lady was baptized before the love feast. Our council meeting was held on Oct. 24. At that time delegates were elected to serve at district meeting, which was held at the Walnut Grove church in Johnstown on Oct. 27, 28. Our congregation was represented by seven delegates. The women's work was reorganized recently with Sister Ross Callihan as president. They canned vegetables for Camp Kane and the old folks' home at Scalp Level. They recently served the lunch at a farm sale. The B.Y.P.D. is active with Alvin Ott as president. They are planning to send baskets to needy families for Thanksgiving and have decided to raise a heifer for relief. They are working on a play for Christmas. Our Thanksgiving service will be held on Nov. 25 at the Ridge church. A number of our young men are in service.—G. Clair Varner, Windber, Pa., Nov. 16.

### South Carolina

**Brooklyn.**—We have just experienced a great season of revival. Thirteen were baptized into the church and seven re-consecrated. Bro. J. R. Jackson of Limestone, Tenn., held the revival. Bro. W. A. Reid, our elder, was with us in the services. Friends from Melvin Hill, N. C.; Spindale, N. C.; Schoolfield, Va.; and many of the near-by churches of other denominations were with us, too. We join our pastor, Bro. J. F. Davis, and our elder in cordially inviting Bro. Jackson back in our next series of revival services.—Orealia Thompson, Chesnee, S. C., Nov. 15.

### Virginia

**Green Hill.**—On Aug. 18 the Sunday-school picnic was held. Pastor Wayne Dick attended Bridgewater College for two weeks. The B.Y.P.D. members have met several times to can tomatoes for boys in the C.P.S. camps. We have started weekly prayer meetings, held at the homes of the members each Wednesday evening. These meetings have proved inspirational. Our teachers and officers meet regularly each month. We have fellowship suppers on the last Friday in each month. On Oct. 3 we had our love feast with Bro. Shówalter, our elder, in charge. Oct. 10 was rally day with the installation service for the Sunday-school teachers and officers held at this time. We have just completed a successful two weeks' revival with Bro. Edgar Martin of Daleville as evangelist. On Nov. 7 we baptized eleven people. We are planning a program for Thanksgiving Day.—Charlotte Ann Coon, Salem, Va., Nov. 20.

**Nokesville.**—On Sept. 5 Bro. E. E. Blough spoke to us, after which the church called Eugene Nolley to the ministry. Following the election, he was licensed by Bro. Blough. On Sept. 13 Elder Jacob Hollinger gave our morning message. Bro. A. J. Caricofe was with us for the revival held Sept. 19-26. Our annual home-coming, the installation of Sunday-school officers, and our love feast were held on Oct. 3. On Oct. 24 Roy Bragg of the Allied Youth Movement spoke at the morning service. The ladies' organization held the annual missionary service on Oct. 31. Miss Jeanette Chen of Washington, D. C., gave an inspiring message; the offering amounted to \$100. Twelve of our members attended the regional conference at Roanoke. The young married people sponsored a community discussion at our church on George Fulk's book, *Winning the War on the Spiritual Front*, Nov. 14-17. Mr. Fulk led these discussions and also spoke at the local high school. The young people have attended several work camps at Madison and the young married people have helped several families with their fall work. The church joined with the entire community in helping Bro. W. F. and Sister Fannie Hale celebrate their sixtieth wedding anniversary on Nov. 14.—Hazel Bowman Shepherd, Nokesville, Va., Nov. 16.

**Oronoco.**—Our attendance during the summer was good. Bro. R. M. Figgers held a week's revival meeting here in August. The attendance was good. Eleven persons were baptized and two re-consecrated. We met in council on Sept. 25. Some changes were made in our Sunday school. The love feast was held Nov. 8 with Bro. Figgers officiating; twenty-nine persons communed. A small number of our young men are in service and some of our young people are away working. Our offerings for the year have been good. We feel that our small group is doing something for the relief of suffering humanity and the furthering of God's kingdom.—Ethel M. Figgers, Buena Vista, Va., Nov. 17.

**Troutville.**—Our evangelistic services of two weeks, conducted by Bro. C. D. Bonsack, closed on Nov. 7. Twelve were baptized, five received by letter, and one reclaimed. Bro. Bonsack and Bro. Kahle visited in 200 homes. The pastor of the Baptist church, Rev. Edward Dawdy, co-operated by assisting in some way almost every evening. The meetings were unusually well attended. In addition to the fifteen minute period of song, a special message was given by the choir each evening. Bro. E. C. Woodie was physically unable to attend these services but an arrangement was made whereby he could listen to every service. Our love feast was held on Nov. 9 and was largely attended. Elder C. S. Ikenberry officiated. On Oct. 10 our council was held with Elder J. W. Ikenberry presiding. The mission and church treasurers gave good reports. We decided that seven per cent of the contributions to the general fund should go to the World Federation of Churches. Because of ill-health, Bro. E. C. Woodie sent his resignation to this meeting. Bro. Woodie came five years ago to be our pastor and has served faithfully and well. With sincere appreciation for

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such satisfactory work, we regretfully accepted his resignation. Bro. W. M. Kahle, who has been our acting pastor, will continue to do the preaching and part-time pastoral work until a full-time pastor can be secured. A union Thanksgiving service will be held at the Baptist church, conducted by Bro. Kahle.—Frankie Showalter, Troutville, Va., Nov. 19.

### Washington

**Olympia.**—A Gospel Messenger in each home is one of our main goals this year. Our council meeting was held on Sept. 14 and all officers were elected. A letter from a group of members in the Covington district had been received, asking this church to help organize a Sunday school and mission point there. A few days later Pastor Andrew Holderreed, Elder E. J. Michael, and some others went to assist in this organization. This group numbers thirty members and is carrying on alone with Brother and Sister Robert Gordon as the leaders. Bro. Bernard Suttle assists in the preaching, and assistance is given from here whenever possible. Sept. 26 was promotion day and the installation of officers. On Oct. 3 we observed our love feast. We were happy to have several visitors, among them Brother and Sister Grant McGuire, two boys from the Cascade Locks C.P.S. camp and some from the Covington mission point. Mrs. Maude Gregory, who has been helping in the Cascade Locks C.P.S. camp, is being transferred to the C.P.S. camp at Waldport, Oregon. On Oct. 22 we had a harvest festival and fellowship meeting. Hobbies of different kinds, including garden vegetables, homegrown fruit, and lovely handwork were on display. We have organized a junior aid and the girls are making layettes and working over clothes for use wherever needed. Our senior aid is busy quilting and preparing more kits for the C.P.S. boys. There was some canning of fruit and vegetables done this summer for the C.P.S. camps. Each afternoon of our aid days we enjoy a chapter from the book, *Until That Day*, being read by Mrs. Edith Ludecker.—Mrs. Rachel Michael, Olympia, Wash., Nov. 13.

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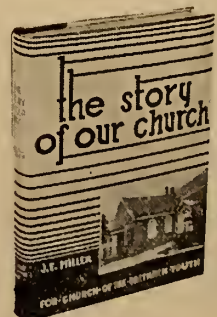
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### **Godward**

● It is not enough for children to grow in body or even in mind. They need to learn to get along well with people, and to gain moral and spiritual maturity. At first their world is no bigger than the family. Then it includes playmates, others outside the family, schoolmates, the church, and constantly widening circles in the community and world. But none of their relationships can be normal and satisfying unless God has adequate place, in every stage of growth.

### **Guidance**

● Spiritual growth does not come by chance. It requires nurture, discipline, love and understanding. How are we to guide the child Godward and Christward? Home, church and school carry each a share in this great task. What the child will be and do in the world tomorrow depends partly upon himself but much upon us.

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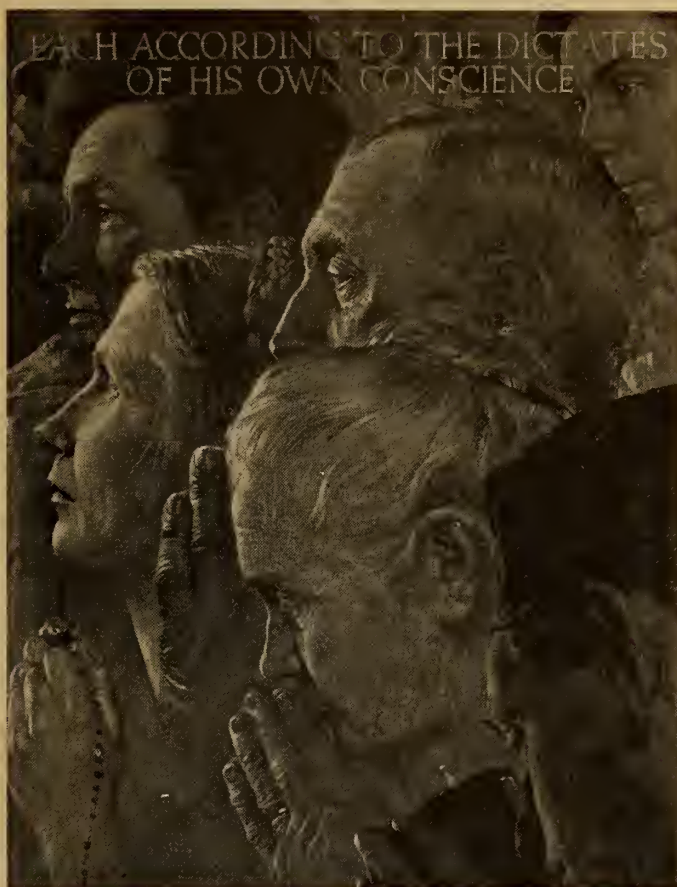


# GOSPEL MESSENGER

Volume 92

December 18, 1943

Number 51



**I**N the long ago men worshiped chiefly through priests as mediators. But when John the Baptist came preaching repentance, a new freedom of worship was implied. The preacher from the wilderness was no priest; neither was he telling the people to call on God through the time-honored mediators. He called for that sincere and immediate response possible only through personal access to the divine.

Jesus came seeking to save the lost. He said: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." In like spirit the eloquent author of the Epistle to the Hebrews writes: "Let us draw near with a true heart in full assurance of faith."

Thus came the realization that every man is a child of God and should worship in secret as well as with the company of the faithful. It was this principle of freedom of worship which Alexander Mack and his fellow seekers invoked when they searched the Scriptures anew, discovering things forgotten which it seemed good to do if they would be sure of keeping every commandment.

However, if one claims freedom of worship for him-

self he is in no position to deny the same right to others. At this point it is interesting to note the Brethren emphasis upon no force in religion. Infant baptism implied force, hence the delay until with mature mind one could make his decision of his own free will. Yet, having made the choice in favor of church membership, the mind was not to be hampered by man-made creeds.

Here is the essence of what brought many of the first settlers to America—freedom of worship, or as Norman Rockwell writes it across his great painting of a company of worshipers, "each according to the dictates of his own conscience."

## Freedom of Worship

Picture and quotation courtesy of Saturday Evening Post

But the mark of man is that he beats his head against the riddle of life, knows his infinite weakness of body and mind, lifts up his heart to a hidden presence and power, and finds in his faith a beacon of heartening hope, a pillar of strength for his fragile decency.—Will Durant.

To some it seems tragic that America has so many groups stressing each its own way. And yet, beyond whatever waste and confusion this entails, there is this glorious principle of freedom in matters of conscience. We cannot have freedom, it seems, without some such price. Thus the variety implicit in the song of the angels, the inquiring shepherds, and later the coming of the wise men seems all to suggest that Christmas is a time to give special thanks for freedom of worship. This will we do if we are grateful in our hearts.—H. A. B.



## Around the World...

For the price of one battleship, Dr. Frank C. Laubach says, the world could become literate in five years.

A fund of several thousand dollars is being raised in the United States to help Toyohiko Kagawa carry on his work in Japan after the war has ended.

A prominent Negro churchwoman, Mrs. Josephine Kyles, widow of the late Bishop L. W. Kyles, has been appointed full-time associate director of Christian education by the Washington Federation of Churches in the District of Columbia.

"There won't be any women working in Alabama liquor stores," said Governor Chauncey Sparks of Alabama, following a conference with members of the State Beverage Control Board, where an acute labor shortage was discussed.

The Catholic Total Abstinence Union of America convening in Philadelphia recently, called for a membership of 25,000,000. Local branches were urged to give support to helpful legislation. The practice of serving liquor at the family table, at banquets and family reunions was condemned.

Rev. Carl Erik Wenngren, twenty-seven-year-old Swedish Lutheran clergyman, has arrived in this country to visit German prisoner-of-war camps in the United States and Canada. He is the first minister of a neutral country to come to America for the purpose of preaching and administering the sacraments to German prisoners.

Better racial relations is the object of a newly-formed goodwill committee of the United Citizens' League, a civic organization of many years standing in Baltimore, Maryland. The goodwill committee proposes to establish a number of neighborhood advisory councils consisting of "tolerant and intelligent representatives" of all civic organizations.

Technical experts are making preparations for the postwar settlement of a million Jewish refugees in Palestine at the cost of a billion dollars, Dr. Emanuel Neumann of New York said in a recent address at the closing session of the twentieth annual convention of Junior Hadassah.

Dr. Neumann, a former member of the World Zionist Executive in Jerusalem and now chairman of the economic studies and planning committee of the American Zionist Emergency Council, revealed also a movement to create a five-year plan for Palestine's economic development. "The nation which is to arise in Palestine need not necessarily be called officially the Jewish commonwealth," he declared, "and it probably won't. It may be the republic of Judea or Jordonia, or what name you please. It will be a free and democratic nation composed of Jews, Moslems, Christians and, if there are any, also Buddhists—compatriots all.

"I look forward to the time when the commonwealth will have a Jewish president and an Arab prime minister, or an Arab president and a Jewish prime minister, for it will mark the complete success of our endeavor, the triumph of goodwill over bigotry."

Dr. Neumann estimated that three million homeless and destitute European Jews would survive in nazi-occupied lands. He said that one million probably would remain in Europe after the war, leaving two million who will be in desperate need of emigration aid and a new start. "Of these," he went on, "Palestine should be ready to absorb at least one half soon after the war, leaving one million to be distributed and settled elsewhere in the world."

★ ★ ★ ★

Establishment after the war of an "ecumenical rest home" in the mountains of Switzerland where European church leaders might recuperate after suffering the rigors of internment camps is proposed in a report on postwar reconstruction and rehabilitation issued by the World Council of Churches.

Citing the value of religious faith as a cure for insanity among soldiers and civilians, Dr. Charles T. Holman of the University of Chicago told four hundred Protestant ministers in Chicago that they must help the families of servicemen and women "to commit their loved ones to the care of God and to rise above worry."

Membership in Lutheran churches of the United States has reached "a new high of 5,116,807," according to a compilation announced recently. The three largest of these groups are the United Lutheran, with 1,731,959 members; the Synodical Conference, with 1,683,128 members; and the American Lutheran Conference, with 1,621,608 members.

A new law bans smoking in New York City stores employing more than twenty-five persons, or designed to accommodate more than 300 patrons.

More Jews have been saved from persecution by Christian churches in Germany and in occupied countries than by all other forces in the world, says Tracy Strong, general secretary of the World's Alliance of the Y. M. C. A.

Publisher Frank Gannett recently added the twenty-first newspaper to his chain. Soon after taking over the Binghamton, New York, Press, he displayed an announcement saying the paper would accept no beer or other liquor advertisements.

In North Carolina's public schools some 25,000 children are now receiving daily Bible instruction in more than one hundred communities. No state funds are used for the purpose. Teachers are paid by church contribution, and the courses are elective.

A group of 725 Polish Catholic refugees have arrived at Santa Rosa, in Mexico, under arrangements made by the Mexican government, according to a broadcast from Mexico City's radio. The group includes 460 children, over half of whom are war orphans, while the rest have fathers serving with the Polish army on various war fronts or in the Polish division of the Royal Air Force.

An official document compiled from all information available to the Allied governments estimates that there are more than 21,500,000 homeless or displaced persons scattered over the continent of Europe. This figure does not include an additional 6,000,000 persons who the Germans admit have been evacuated from their homes in the west of Germany, nor does it include several hundred thousand others who have been displaced by the fighting in Italy.



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

DECEMBER 18, 1943

Number 51

## ... Editorial ...

### The First Hundred Years

ACCORDING to a current quip the first one hundred years are the hardest. We are not sure whether this applies to church periodicals or not. But some of the country's church papers have reached the century mark and others are well on the way. The Friends Intelligencer will join the centenarians as of March 30, 1944. And so we salute a contemporary that has been interpreting Quaker faith and action through the span of a century.

This may be a proper place to mention that the Gospel Messenger is nearing such a distinction. Next year will be volume 93, which means there is a little more than seven years to go until April of 1951 when—if the Lord wills—it will be one hundred years since the first Gospel Visitor was sent forth on its mission.

Of course, many things can and will happen in the years immediately ahead. They promise to be trying years with no reason for lament on the part of those who want to live in stirring, dynamic times. There are signs that the Church of the Brethren may have been spared for just such a time as this. Our studied message as recorded in the pages of the church paper can help us keep our rendezvous with destiny. H. A. B.

### The Chance to Live

THERE are many arbitrary situations in life, and the most dramatic and poignant of all is the point at which a division is made between those who must die and those who are to have a chance to live.

Recently we had word of a young man of great promise. We had been wondering what had become of him. Now we know. He was the last man we would have suspected might come down with tuberculosis. But he is flat on his back as a victim of this treacherous disease. Of a score or so of young men selected for a certain hard assignment, within a year one was claimed

by a malignant disease, one was drowned and another accidentally electrocuted. We remember, too, a certain young woman, at that time but recently and happily married. But in a year it was she who was gone and a tiny daughter left.

Yes, life is like that. Natural or man-made forces deciding who shall die and who shall live. But strange, is it not, how many of those who are spared gripe at life or waste their substance in futile ways! One ought to think twice, even thrice, about what he will do with his chance to live.

H. A. B.

### While Waiting for the Report

THE committee on world order is in the back room in a deep study, they say, trying to figure out how the church can help set things right when the war is over. We are all in such a high state of expectancy we can hardly wait for their report, but since it isn't ready yet and only God knows when it will be, we thought of something we might do to pass the time. We can hold aloft the banner of the Ten Commandments. Had you noticed how *that* has been trailing in the dust?

You must have seen or heard something of J. Edgar Hoover's findings on juvenile delinquency. Some folks who have not tried to find out are saying the conditions are not that bad. Others are sure that they are. It is beyond dispute that they are very, very bad. It is also well known that the delinquencies are not confined to youth. The touch of extra pathos is in the fact that the young, even the very young, are following in the evil ways of their elders.

All this is by no means due to the war alone, but war always does greatly intensify moral degeneracy. That is the worst thing about it. The destruction of property and life, especially life, is terrible beyond our ability to measure, but vastly more terrible is the destruction of moral and spiritual ideals, a loss which can never be retrieved. After what may be centuries the standards lost



will be recovered but the lost personalities, imprinted with the image of God though they were, are gone forever. The tears of a million Jeremiahs would not wash out that loss.

We are assuming that the final report will not recommend repeal of the Ten Commandments, not even the seventh, since Bertrand Russell, if we are rightly informed, is not a member of the committee. Or if he is, we think it a safe forecast that the committee will overrule his judgment. They'd better, for those old thunderings from Sinai are not the arbitrary decrees of puritanical fanatics. They are indeed the voice of God, because they are the heaven-prompted pronouncements of eternal facts, grounded in the constitution of man and the universe, confirmed by the experience of the centuries.

Only the bare skeleton of the truth was in the words as originally given. Then Jesus came and clothed them with flesh and blood. He fulfilled them (Matt. 5:17), that is, filled them full. He showed how to keep them perfectly. He filled them with spirit and life.

The reason number seven was put in the list is that conjugal fidelity is essential to wholesome home life and good homes are the foundation of social order. The apologists for laxity in this matter can never explain away this simple fact. This same fact in connection with another closely related one condemns like laxities in all relations outside of wedlock. That other fact is nature's provision for reproduction. It is this unchangeable fact which excludes as wrong the intimacies of marriage in any situation where the participants are not prepared to welcome the normal fruitage of that relation. And this is true regardless of the success or failure of efforts to prevent that fruitage. It stands on its own strength alone.

The point we make is that these commandments so-called are *not* mere traditions handed down from a half-civilized age, as some would say. They are based on the eternal laws of life. They are the expression of those laws and are therefore the very word of God.

Consider in this light the last three. Common honesty is the basic requirement in living together. When we cannot trust each other's word or respect each other's rights, ordered society breaks down. The threat of such a breakdown is far more serious than we may think. Integrity in high places as well as low is not very carefully regarded. It would be easy to cite instances but this is not necessary.

Number six will have a hard time to get itself reinstated in the respect of men after such wholesale human slaughter as we have been witnessing,

but it will still be there, calling for attention. So will the first five which we are passing over in this brief reckoning, because we are thinking now of human relationships, how people are to get along together in the new world the committees and commissions are planning for us. Even so, we cannot forbear referring to the second of those other two, which Jesus and Paul found so comprehensive as to include the ten not only, but everything else in law or prophets.

It was the subject of this quarter's lessons in the Sunday school that got us started on this line, especially the one for Nov. 14. Some classes found that topic a little embarrassing but in our class we went right after it and got down pretty close to the brass tacks. The young folks said they appreciated it very much. There is a lot of genuine hunger in their hearts for honest dealing with vital themes. There certainly is plenty of opportunity for real work that needs doing right now.

Let's not wait in idleness for the committee's recommendations. Maybe you can think of something else to do meanwhile.

E. F.

### Why He Wanted to Live There

You remember that good man of old who wanted to spend all his life in the Lord's house? Just that "one thing" he asked. Did you notice the twofold object he had in view?

First he desired "to behold the beauty of Jehovah." He had an esthetic sense and the satisfaction of it gave him pleasure. Nothing satisfied it so well as the loveliness of God. Not his physical proportions or features but the qualities and attributes that make up the divine personality—the *character* of God. To see that, to contemplate the supremely beautiful and surrender his soul to it in rapturous abandon—this was the grand prize he coveted.

But this was only half of it. He also wanted "to inquire in his temple." So there was something he desired to know, and the fact that he sought this knowledge in the closest companionship with God implies that it was knowledge which in some way concerned that relationship. There were unsettled questions in his mind about the right thing to do, perhaps, in certain circumstances, about the best kind of a life program. He had an ethical, as well as an esthetic, sense. That was hungry for satisfaction too. He could find this only in the search for truth.

Wasn't that double ambition of his a noble one? Can you think of anything more desirable than to look always upon what is beautiful and lovely and thus to discover what is true and right?

E. F.



## THE RURAL FAMILY AND THE CHURCH

BY MRS. I. W. MOOMAW



In the letter accompanying this article, the second in the series on the Church and the Rural Problem, I. W. Moomaw writes, "Since this pertains to the home I asked Mrs. Moomaw to write it." In India Mrs. Moomaw did educational and evangelistic work, especially among the women. She was well qualified for teaching, having received her M. A. from Ohio State and taught one year at Manchester College. This is not her first contribution to the Messenger. This past winter she taught at Ft. Wayne, Ind. The Moomaws have two sons.

WHILE spending a few days in a rural community of the Southwest last year we met the priest of a large Catholic church. He was recognized by all as the outstanding spiritual leader in that district. Many years of service in the community had won for him the highest respect of all. One evening while speaking with him we asked, "How many members are there in your church?" He seemed confused and did not answer immediately. Later he replied, "I have 204 families in my parish, if that is what you wish to know."

It was apparent from his efforts in the community as well as from his statement that to him the family was so important that he used it, rather than individual members, in counting the strength of his church. It did not occur to him that a church could be described in terms of individual members. In commenting he explained that "no institutions are so culturally close as are the church and the family and no two need each other so fundamentally."

The high esteem in which he held the family is shared by many. Those who pause to evaluate the family as a basic cultural unit of our church, our community and our nation view with much concern some of the stresses within the family and the strains from without which are shaking it to its very foundation. Incidents recorded in our daily papers and happenings in our local communities lead us to view the crisis of the family with deepening concern.

The family has been defined as a "fellowship of parents and children, created and promoted through the sharing of vital interests which develop personality and promote the general well-being of the community."\* But it seems that the world has little interest or concern for fellowships these days—they do not produce marketable goods. Society does not hesitate to institute practices and make demands which disparage, ob-

struct and exploit the life and interests of this sharing fellowship of parents and children.

Chief among the social problems of the family today we find various pressure groups in our communities demanding attention and vying for the time of individual members of the family. The increase of divorce shows growing casualness of attitude toward marriage vows. In parents there is evidence of a slackening of their responsibilities in bringing up their children. The decrease in the birth rate among certain classes and an increase in drinking, smoking and sexual promiscuity suggest a decrease in the fine sense of discrimination which we have come to associate with normal family life. These are usually considered problems, but in the truest sense of the word they are not problems but symptoms that the family is finding it extremely difficult to function within our complex social organization.

In addition to recent industrial, economic and social changes which have greatly influenced family life we now have the devastating effects of a second world war. War has always had a disintegrating effect upon family life. Hasty marriages are contracted in wartime. These are less likely to be successful than those of peacetime and they are more likely to end in divorce. Families are disorganized as fathers, sons and husbands go to war or to work in defense industries. Women also in an increasing number join them.

In fresh contrast to such influences which impinge so strongly upon the family and tend to divide it, rural life is still perhaps the strongest integrating force known to us. Nearness to nature and a family partnership in the production and care of plants and animals promote a sense of solidarity, characteristic of farm life. On a well-ordered family-type farm each member makes his or her contribution. Success does not depend upon the work of the father alone but each member has an active interest in the farm and its products. The farm is not only their home. It is a small model factory where all may be employed. Here common toil, disappointment and joy may link all in a task which makes the role of each one a sacred responsibility. Such a family tends to operate as a social and moral unit. Bonds of mutual interest so link all members together that each may become an equal partner in the strength and poise of the entire group. Such families are needed in increasing numbers in order to preserve that which is finest and most useful in our heritage. The farm home has proven itself to be the natural habitat of the family. There may be found to a greater extent than else-

\*The Modern Family and the Church.—Wieman, page 9.



where the wellsprings of simple faith, beauty and family devotion.

But events in rural America during the past thirty years have done much toward the breakdown even of the rural farm family. The gradual mechanization of agriculture strikes the family from two directions. First, it reduces the number of family farms available. Consequently thousands of families have been forced to seek new locations which in many instances have been much less secure than the homes they formerly enjoyed. Mechanization also calls for seasonal labor on farms, a factor which is partly responsible for the plight of the migrant laborer. These unfortunate families, often herded from South to North as the various crops mature, living frequently in huts or dingy trailers, constitute an aspect of our life too often overlooked by those who speak glibly of the "American way." With education interrupted, without recreation or church privileges, the children of these migrant families are forming attitudes which may bring a strange harvest in the years to come. Northeastern Ohio, parts of Indiana and areas of Illinois as well as sections in other states present a genuine challenge to any who are seeking a cause and are willing to pay the price in the self-discipline and hard work its solution requires.

The rise of farm tenancy has struck another blow at the security of the farm family. The frequency with which tenant families often have to move makes the social adjustment in the community extremely difficult. Children are retarded since they have to change schools so frequently. Also a wholesome Sunday-school and church life is almost impossible. Pastors sometimes observe with regret a certain aloofness in their congregations which makes the orientation of these newcomers extremely difficult. Failing to feel a warm welcome in a strange church they eventually develop a resistance to the church and its effort.

There are numerous agencies for increasing the production of crops and livestock on farms and for improving the environment of farm life. The past twenty-five years have seen advance in rural education and health in many states. But the church, the largest and oldest of all rural institutions, still holds the lantern which may guide us in efforts to preserve the farm family and the spiritual values of rural life. In some areas that lantern may have become dim but there has been no diminishing of the task to be performed.

The church is the one agency in which the entire family may enjoy membership on equal terms. The church has done well to provide

training for different age levels, but has not always recognized the importance of preserving the family as a functioning unit. Recently a pastor of a large congregation was showing a friend through the well-organized departments of his church. Everything suggested efficient and careful management. "You have done well to provide appropriate instruction for each member of the family. But what is the plan to get these members of the family back together again?" The pastor was thoughtful as he replied, "That is our great concern. To preserve family unity within the church is now one of the most urgent tasks which confront us."

The main task of the church in any community is the promotion of home life of a high quality. The rural family is the heart of the nation. One of the greatest tasks challenging the rural church is to do its part toward keeping aglow the spiritual hearth fires in the six and one-quarter million farm homes across our land that peace, love and simplicity, economic security and a steadfast faith in God may abide. Here life began and here civilization will survive or fall.

*North Manchester, Ind.*

## **This Our Day for Intercession**

BY RALPH G. RARICK

### *Second Half*

I WOULD not at all make less emphatic the vital importance of personal prayer. But, as one has said, "The attempt to pray constantly for ourselves must be a failure, for it is in intercession for others that our faith and love and perseverance will be aroused, and that power of the Spirit be found which can fit us for saving men."

The exercise of this ministry of intercession is a giving of self. It is the kind of prayer that has been defined as being "practically selfless, for it is only as self is lost that intercession really comes." When thus engaged, therefore, we are giving self to "the act of going between" (the literal meaning). For our going is not in behalf of self but for another, and with love which "seeketh not its own" we make the other person's need ours and bear it to the Father, through our Lord Jesus Christ.

What a privilege and what an instrument of power is placed at the command of every child of God! Just think of it, as we close the circuit of consciousness of immediate environment and open the circuit of direct connection with God, we may touch the needs of mankind to the uttermost parts of the earth! Grandfather and grandmother, although rather physically inca-



## In Behalf of Those Oppressed

BY ORA W. GARBNER

Thou goest where we cannot go,  
For thou art infinite.  
Thou knowest what we cannot know  
Of those beyond our sight.

Oppressed by ruthless foreign hands  
Are nations one time free;  
Distressed, the faithful in these lands,  
Thy children, look to thee.

Into thy care, Lord, we commend  
Those whom we cannot aid,  
That through thy mercy to the end  
They may stand unafraid.

Uphold them with thy mighty arm  
Downreaching from above.  
Enfold them, keep their souls from harm,  
Dissolve their fears with love.

Give strength unto each fainting soul  
And grant all may be free  
At length from alien control  
To serve and worship thee.

*Elgin, Ill.*

pacitated by reason of their years, may through prayer share with the worker on the field the missionary enterprise of the most distant lands. The missionary and the members of the home church can "pray for one another" and commingle in spirit. Boys and girls can pray for other children who need the blessings of Jesus with the assurance of being heard. The sick sister can breathe her contribution at the hour of the prayer meeting several miles away. The businessman can utilize intervals in business by invoking a blessing upon his pastor, who, he knows, is preparing his sermon for the oncoming Sunday. The farmer, while at his labor, can often send intercessions to the throne for those who are making but a mediocre success of the spiritual life, and yet do his work as well. And an obstinate sinner may be gloriously changed to be receptive to Christ by a neighbor's prayers in the sleepless hours of night.

I once knew and had the pleasure of being somewhat associated with a most remarkable example of an intercessor—a man who walked with God and gave himself with abandon for others among people of debauched lives. In his keen sense of humility, spiritual need and passion for souls, he maintained an almost continuous communication with the Father. Not only that; he also had regular seasons when he could give himself wholly to prayer. In line with this, he was radiantly a Christian, with peace and poise and power to lead

others to know God and so to change their lives.

Confessedly, we are prone to be neglectful of this potent and ever possible ministry of intercession, with little conviction that when we neglect it or refuse to exercise it, we sin. Surely, when we come to consider it fairly, we will have a deeper sense of being our brother's keeper. And we can look out over the world of others with the sentiment of the grand old prophet Samuel, who, when a wayward people requested him to pray for them, said, "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12-23)!

It is true that we shall not always find this high form of prayer easy. In fact, it may bring us at times to obstacles which will greatly test the mettle of our make-up. But it is by meeting opposition, yet "praying without ceasing," that our Christian character is stimulated in growth. It is the overcoming of difficulties by importunate prayer that makes our faith root deeper in the love and faithfulness of God. Stated in the words of another, "Just imagine what the result would be if the child of God had only to kneel down and ask, and get, and go away! What unspeakable loss to the spiritual life would ensue! It is in the difficulty and delay which call for persevering prayer that the true blessing and blessedness of the heavenly life will be found."

It may be that some of us give ourselves so little to definite prayer for others because we know so little of humanity and present-day needs. May we then in much sincerity lift our eyes to this old world, struggling in a day of needs which impress us as being unparalleled in all history. In these days when we are in the throes of a world war, which is greater in magnitude than any other in all the annals of time, it is a somewhat wearisome business to try to keep informed on the constantly changing events, the plights of various peoples of the human race, and at the same time to work hard to further the interests of the kingdom of God. To take the way of least resistance and to be neutral to a fault confronts some of us as a rather big temptation, exercising little concern as to how things go or other people fare, only hoping that we personally and as a nation will be favored somehow or other to get by without bruises. But this is emphatically not the way of Christ or of Christians. To be in harmony with him it is imperative that we remain keen to care, with day-by-day alertness to know exactly what is going on, with awareness that the Master has special need of us now, and with consecration to a high point that will put us heroically in the all-out for Christ!



"God Bless America" should be made more than a nice-sounding slogan by widespread earnest praying that America honor God. This as an awareness that "righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34). If in all our ways we acknowledge him, he will direct our paths (Prov. 3:6). It will follow then, as surely as the day follows the night, that our ways will more be ways of pleasantness and our paths, peace (Prov. 3:17). It is easy to criticize the president and other officials, to find fault with the government and to disagree with international policies and maneuverings. But however we may register our disapproval, to move out constructively and really to help matters calls for heeding Paul's timely exhortation, "that . . . supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty! For this is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:1-4). Other teachings of the Word make it clear that our praying should be even for those who conduct themselves as enemies. While loving them, we are in place to hate their ways if they are not in accord with the will of God. Prayer has been time tested and found dynamic in the routing of evil. It can even occasion the complete undoing of ruthless militarists and tyrants who terrorize teeming multitudes and are bent on aggression at whatever cost of bloodshed and carnage. Do we believe that prayer can do so much? Are we in fellowship with the heroes of faith, being one in each case ourselves? Some trust in aircraft and some in tanks, but can we, claiming to be Christians, truthfully say, "But we will remember the name of the Lord our God" (Psa. 20:7) and put our trust wholly in him?

"Prayer changes things," but things can do little to change the opportunity for prayer. Burma Road may be closed, bans may be imposed against travel on the high seas, blockades may be thrown around commercial ports and sundry commodities may come under the rule of rationing. But there is, praise God, a continuing open way for intercession. "Behold, I have set before thee an open door, and no man can shut it (Rev. 3:8). There is extraordinary urgency now that we give ourselves most sincerely and religiously to the ministry of intercession. This is our day. "Lord, teach us," not only how to pray, but "to pray" (Luke 11:1)!

*Chambersburg, Pa.*

## The Problem of the Pastorless Church

BY PETER KAUFFMAN

AN editorial paragraph in an interdenominational magazine of recent date is entitled Why Don't Pastorless Churches Unite? In this article it is proposed that the most obvious and constructive solution to the problem of the acute shortage of ministers lies in the combination of several churches under one pastor.

No one who has any insight into the situation will deny that ministers are scarce. One of the leaders of the Church of the Brethren recently said that if forty ministers without charges were available, they could be placed without any difficulty. And our own church is not nearly as hard hit as those churches whose pastoral supply is being drained by the men going into the chaplaincy.

Churches without pastoral care do not prosper. The less stable members will drift away from the church and thus miss the sustaining influence of communal worship and the fellowship of love. Many prospects will not be reached, and men who are irresponsible, shiftless and sinful will not be converted. The salvation of human souls and the well-being of communities are at stake. Something must be done about this.

The solution of the problem seems to be in the joint pastorate. Where two denominations do not differ from each other too radically, one pastor can conscientiously shepherd churches of different communions.

The immediate objection to such a proposal is that one cannot preserve his integrity and preach different doctrines in different churches. The Church of the Brethren has some distinct doctrines such as trine immersion, feet-washing, temperance, nonparticipation in war. How, then, can a Brethren minister preach in a church which does not officially hold to these beliefs?

While this may present some difficulties, the obstacle can be overcome more easily in practical church life than in theoretical discussion. Often a church is not nearly as much of a unit of faith and doctrine as one might think. The pastor, therefore, faces the problem of having to minister to people of different views even if he serves but one church of his own denomination. To the great majority of pastors this is not an insurmountable obstacle. Why, then, should it not be possible to overcome the same kind of difficulty if a minister serves churches of different communions which are reasonably akin to each other?

In more concrete terms, therefore, the question of whether one minister can serve a Brethren and a non-Brethren church is this: Is the difference between the two denominations so deep that they



could not conceivably be served by one minister? Will the work of the kingdom of God be served better if one church goes without a minister at considerable cost to the local congregation, rather than share a minister of another denomination? Which is more important, certain doctrines or the transformation of human lives? Let us remember that Jesus said: "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it" (Matt. 16:25). If our primary concern is to save ourselves, we shall, before we know it, have lost the spirit of Christ to our church life.

Which of our doctrines would make such combined pastorates most difficult? In the present day, no doubt, it is our peace stand. Many of us believe that a purely pacifist church would be of tremendous value. But our peace stand need not be an insurmountable obstacle to a joint pastorate; neither should the rest of our distinct doctrines, for in Matthew 23, and at other places, Jesus speaks against the ceremonial observance that stands in the way of human salvation.

Should a congregation actually decide, rather than to go without a pastor, to enjoy the part-time services of a pastor of another denomination, the difficulties of the arrangement could be overcome, if the church wanted a pastor badly enough. If a non-Brethren minister under such a plan would serve a Brethren church, he could be a real shepherd of the flock. He would preach God's Word, comfort the broken-hearted, encourage the weak, convert the sinners, guide those who are perplexed, perform weddings and conduct funerals. He would keep the organization intact and stimulate the church toward greater service. And when it came to a baptism or a love feast, he would call in the elder. Would not such an arrangement be infinitely better than a pastorless church?

### Prayer for Peace

BY JAMES BARNHART

Dear God, before thy throne we bow,  
Sickened of our own selfishness.  
Distraught, our weary souls confess  
At last their need of thee. God, how  
Our greedy hearts have shunned the light  
For darker paths, nor would allow  
Thy word to rise above the blight  
Of blind conceits! Ours is the shame  
As men replay the bloody game  
And Cain rewalks the earth to smite  
His brother down. We own the blame.  
The fault is ours. Help us to ease  
The strife, to quench the livid flame,  
And, losing self, to find the peace.

Indianapolis, Ind.

No doubt there are difficulties in such an arrangement, but in the consideration of such a plan the alternative to it must also be faced realistically. It is not enough to say a joint pastorate is difficult. We must ask ourselves the question: Are the denominational differences worth depriving a loyal church of pastoral leadership, allowing some people to drift away from the high ideals of the church, allowing the harassing effects of sin to become more prevalent still? For did not the Son of Man come to seek and to save that which is lost? And must not that be the first task of the church, rather than to cling tenaciously to certain distinct features of its organization?

As we, therefore, answer this question, let us prayerfully throw upon our thought and decision the searchlight: What would Jesus say?

Canton, Ohio.

### Freedom

BY ALBERT C. WIEAND

To be free is to be able to do what one wishes, what one desires, what one purposes, what one plans, what one chooses, or wills. All men are conscious of freedom within certain limitations. We proceed upon that whenever we do or say anything. Without the feeling of freedom one would do nothing. By contrast one might think of the paralyzed person who cannot move a muscle, cannot utter a word; this would limit one's freedom almost absolutely, and yet not quite, because there still is freedom for the heart to beat and breathing to go on, and for consciousness to proceed. If freedom were absolutely taken away, there would be no consciousness; there would be death.

But we ordinarily think of freedom as creative freedom, the ability to produce, to do, to make, to create, to change things in the world about us, to bring about changes in our own situation or condition or place.

Man's freedom is strictly limited. It is only relative freedom. Absolute freedom can be predicated only of God. We conceive of God's freedom as being limited only by his own choice, interest, will, thought, and desire. God does definitely limit his own freedom in giving freedom to man. This he does, however, only by his own choice; and he gives freedom to man only within the limits which he himself has set, which he chooses to maintain, because the moment God does not wish any man to be free, he can put an end to that freedom. God is free to limit his own freedom. Absolute freedom, however, can be affirmed only of God; man does not have it.

There is a sense in which angels are free to an



extent impossible to man. They can do things which we cannot do; they can accomplish things which are beyond our power to accomplish, but even the freedom of angels is very greatly limited. Still, one would think of their freedom as being greater than that of man.

Next, in the order of freedom below man is that of animals, but animals have a much more limited freedom than man. Man can do things, enjoy things and choose things which animals are utterly helpless to do.

There is a sense in which plants have a certain freedom, but certainly very much less freedom than animals have. One characteristic freedom of animals is that they can move about, whereas plants cannot choose to move about from place to place. One would say that the plants are at the lower limits of any freedom.

So far as man is concerned other considerations are also necessary. There is man's ideal freedom, what man could do, if man were a perfect man, if sin had not limited our freedom, and if sinful conditions round about us had not limited our freedom. That is what man is constantly trying to achieve. He cannot rationally try to have the freedom of angels or the freedom of God; what we do strive after is more and more nearly perfect human freedom, freedom within the ideal of free humanity.

Moreover, each one limits his freedom by his own sinfulness, so that he cannot do the things that he would. We also limit one another's freedom; we cannot do what we would do, because of what others did. Too, the sinful acts of people become sinful institutions which create sinful environment in the midst of which men are greatly limited by mass sins, and corporate sins, sins of the community, of the state, of the nation, of the world, and of humanity.

Sin limits human freedom from becoming ideal human freedom, freedom to do whatever man was created to do, in the nature of the universe.

It was Jesus who said, "He that committeth sin is the slave of sin." That is what sin does. It enslaves men; it ruins one's possibilities; it ruins one's creative privileges; it ruins the output and possibilities of accomplishment; it frustrates; it makes one's efforts futile.

It is truth that makes men free. Jesus also said, "Ye shall know the truth, and the truth shall make you free." In order to be more free than we are we must know more truth than we do, and knowing the truth we must obey that truth. In obeying that truth, we shall be set free. It is only in the doing of the truth that we become more free than we are.

## Like a Lighted Candle

BY LUCILE LONG

Like a lighted candle  
In a lonely place,  
So you touch our darkened lives  
With loveliness and grace.

To your inner gladness,  
To your courage bright,  
People turn spontaneously  
As flowers turn to light.

Any goodness, half unknown,  
Your smile brings to bloom,  
As a lighted candle  
Cheers a darkened room.

*Buchanan, Mich.*

The knowledge of electricity has made men much more free from servile duties and tasks than they were before they knew the truth about electricity. There was as much electricity in the days of Abraham and Moses as there is now, but men did not understand about electricity; therefore they could not get the results of electricity. The world was full of darkness then, and there was enough electricity to furnish all the light that was needed. Because men did not know the truth, they were enslaved by the darkness. As we have learned more about the truth of electricity, so we have become more and more free through obedience to the truth.

So it is in social and moral conditions and in spiritual things. If we obey the spiritual truth we know, then we become spiritually free. We know that lying and stealing are things which limit men and destroy their opportunities. When we quit lying and stealing, we are freed from those limitations.

We find out the truth about prayer and God's answers to prayer and the way to pray. We follow the Spirit's leading and the Spirit leads us into the truth about prayer. When we obey the truth in prayer, then we get answers to prayer. So we have freedom which we did not have before, the freedom of answered prayer!

Jesus Christ said of himself, "I am the truth." And he also said, "Whom therefore the Son maketh free is free indeed." He frees us by revealing to us the truth; seeing the truth we love it, desire it, and obey it. Then we are made free. There is another sense in which the Spirit of God makes us free. The Spirit operates to make us free, by being "the spirit of truth," and being the spirit of truth, he leads us into the truth, to understand it, to desire it, to choose it, and to obey it. The Spirit also helps us to obey the truth, and in our obedi-



ence to the truth we are purified from sin and freed from the incubus and paralysis of sin and made more free through the Spirit of God.

*Bethany Biblical Seminary.*

## Become Conscious of Your Conscience

BY ALLEN F. ZOOK

TODAY we have schools for teaching the art of murder. Commandos are taught that after they kill a few people they can sleep like a baby. Murder to many seems to be a pleasure, or a pastime. We are shocked by the many atrocities coming out of the war.

We are made to wonder what has happened to the conscience of man. We must remember that conscience is God given, and is a product of the soul. An animal has no soul; neither does it have a conscience. When God blew the breath of life into the nostrils of man he became more than just a human being; he became a part of eternity, a living soul.

Instinct, intuition and intelligence are generally considered the bases for the training and activities of man, but notice that all of these can be inhibited, stimulated, abused and misused. So it is with conscience; many things can happen to influence conscience, either for right or for wrong.

Every human being has a conscience, a moral standard of living, whether he lives in the jungles of Africa or in a highly civilized country.

Conscience is either natural or supernatural, absolute, or relative. The standards of God are absolute, and those of man relative.

Why did God give man a conscience? There are at least two reasons: first, to remind us of our guilt, and second, to bear witness to the truth.

For example, how did the brothers of Joseph react when they went down to Egypt to buy corn, and were accused of being spies (Gen. 42:21)? They said, "We are guilty concerning our brother."

What about Adam in the garden? Did not his conscience bear witness to his guilt? What influenced Judas to return the betrayal money if it was not his conscience reminding him of his guilt? When one's conscience does not remind him of his guilt, or bear witness to the truth, something is radically wrong.

Using the Bible as a textbook, we discover several kinds of conscience.

*First*, we may have a witnessing conscience (Rom. 2:15). Here we find the Jews are able to keep the law because they have been taught all about it. But not so with the Gentiles; they did not have this special Jewish law by which to

live. Their conscience bore witness of what was right and what was wrong.

*Second*, we may have a weak conscience (1 Cor. 8:7-12). We are not to offend our brother even though he may have a weak conscience. Even though it did not affect his spiritual life, Paul would not eat meat if it would offend his brother.

*Third*, we may have a convicting conscience (John 8:9). When a group of men brought a wicked woman to Jesus, accusing her and suggesting she be stoned, Jesus said that perhaps the one without sin should first cast the stone. Before long all of the men had gone, indicating they were not without sin. Their consciences bore witness to their guilt.

*Fourth*, we may have a defiled conscience (Titus 1:5). To the pure all things are pure. Two men pass a lady on the street. The one remarks to the other about the lady's fine character. In the next block two other men pass the same lady and one man remarks to another about her fine figure. What makes the difference? A pure conscience bears witness to a fine character, but a defiled conscience bears witness to immorality, lawlessness, disrespect, hate, murder, drink, and many other low standards of living.

*Fifth*, we may have a pure conscience (1 Tim. 3:9). Even though this is a requirement for the electing of officers of the church, it is also a desirable requirement for all believers.

*Sixth*, we may have an evil conscience (Heb. 10:20). Before we can be sincerely justified in our worship of God something will have to be done about our evil conscience.

*Seventh*, we may have a purged conscience (Heb. 9:14). This comes through the blood of Jesus Christ; we are purged from dead works, in order that we may serve the living God.

*Eighth*, we may have a conscience void of offence (Acts 24:16). Exercise your conscience so that you will not offend God or man. The example of Paul has already been given.

*Ninth*, we may have an ignorant conscience (Rom. 10:2-3). The Jews had a righteousness all of their own. They ignored the Son of God; they wanted to have access to God without accepting the blood of Christ. That your conscience may be a safe guide to follow, it must be influenced by the Holy Spirit.

When your conscience does not bear witness to truth or to guilt, it is high time you gave it a Holy Spirit check-up. Remember, conscience is eternal; in hell it is the worm that never dieth, and in glory it is the "knowing as we are known."

Wherever the soul is there is conscience.

*Hershey, Pa.*



## Preaching With Power

BY EARL SNADER, JR.

A YOUNG minister of our church was heard to remark, "We are told to preach with dynamic, but how can we preach with dynamic?" The words were spoken in a tone of voice that betrayed a certain amount of frustration. The English word *dynamic* comes from the Greek word *dunamis* meaning *power*. The question this young minister was facing was "How can I preach with power?"

It seems likely that the question, "How can I preach with power?" can be partially answered by examining the implications of a one-sided Christian ethics message. If we are going to limit our ministry, or even if more than half of our ministry is going to be limited to ethical teaching, why should we necessarily call ourselves Christian? The one thing that Christianity has in common with others of the more respectable religions is a high standard of ethics.

Our peace testimony has come to the fore in recent years. Many Brethren young people feel that in supporting this testimony they are following "the faith of our fathers." In reality the peace testimony of our Dunker predecessors was only a small part of the message burdening their hearts. They were loyal, first of all, to the gospel of salvation by faith in Christ. Upon the foundation of that loyalty they built, "better than they knew," a structure making possible our contemporary peace testimony. There are many in the brotherhood who feel we are at present enjoying the fruits of that virile faith, at the same time disregarding the foundation upon which it was built. This cannot continue long without disintegration. A peace testimony, fundamentally, deals with the this-world life of the church. A gospel of good works exclusive of anything else is shackled to the earthly experience of individuals. "What can a man give in exchange for his soul?"

This world does not most sorely need preachers who can stand up behind their pulpits and tell the people what they should do. Whether the average person is willing to admit it or not, our standards of right and wrong are not set, to a significant degree, by the preachers we listen to. The average churchgoer evaluates the ethics of the preacher's sermon in terms of preconceived notions of right and wrong— notions that have been formulated in the hearer's mind for some time. We need preachers who can tell their congregations how they can get power to do the things they know are right.

This opens up an entire new field. A preacher cannot preach about the power of God unless he has experienced that power in his own life. The ethical preacher may be delivering his sermons on the false assumption that knowing about evil gives one the power to overcome it. All of us know from experience that such a method does not work. What is this gospel of power? We come to the Scriptures for the answer: "But as many as received him, to them gave he power to become the sons of God" (John 1:12). And this does not stop with the means whereby we become sons of God. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (1 John 5:5). He that overcometh the world is "he that believeth." We are saved by faith—not only that, but we overcome the world by faith in (the power of) Christ. It is not our power that helps us do the right thing; it is power from God we have received by believing. In the face of all this we are lost unless belief comes first. "Faith without works is dead." If we believe we will do.

Pietism is not humanistic righteousness. It is righteousness that is the fruitage of faith in the Lord Jesus Christ. If we are to catch a glimpse of the faith of our fathers from reading what records they have left us we cannot blind ourselves to the fact that their predominant note was the gospel of salvation through Christ. Only by following their example in this respect can we carry on the foundation to serve generations yet unborn. How can I preach with power? By telling my congregation of the power of God as it comes into the lives of men through a complete surrender to Christ and a simple acceptance of the authority of his Word.

Chicago, Ill.

## Our Parents

BY JULIA GRAYDON

HAVE the lives of our parents influenced us at all? Most of you will say yes. Some may say, "I am not sure." Perhaps they do not remember all that their parents have done for them from the beginning of their lives.

I came across this saying the other day and I want to share it with you: "A good father and mother pass themselves on from generation to generation. Their work in others remains." Parents of this present day, are you building for the years to come when your children will rise up and call you blessed? No matter what your influence is, it will remain in the lives of those who follow you.

Harrisburg, Pa.



## ELLEN'S PROBLEMS

BY BLANCHE WOLFKILL

Ellen lay listlessly looking out the window of her little apartment. The rain streaked down endlessly, making little rivulets in the flower beds she had so painstakingly planted in the spring. The cozy room, with its gay wallpaper of bright morning-glories, the frilly curtains, and richly colored rug and chair covering, contrasted sharply with the gloomy outdoors. Even with the blinds up to the top, the room took on the aspect of the gray December day.

Ellen gazed out—her mood was better suited to the world without than the cozy comfort of her cheerful room. She sighed and closed her eyes. Life was such a problem! Only this morning her doctor had said kindly but firmly, "At least a month in bed, Ellen, if you want to get back your strength and get rid of those nerves."

What had she done this time, she wondered, to take all the pep and vim from her ambitious body? What was leaving her feeling physically as weak as a baby? Experimentally she lifted an arm. Yes, it really was an effort. What a prospect! Winter was just ahead and there was so much to do: Christmas—and plans for the children's visits home; her work in her Sunday-school class, of which she had recently been made president, and for which she had such wonderful plans; the missionary society, which she loved and supported with her whole heart; and the prayer meeting—that needed her presence so much to bolster the slim attendance and help to encourage the youthful pastor who worked so hard.

What was the reason for her illness when there was so much to be done? Somehow, she felt there must be a reason for the difficulties and problems of life. Lying there, she began to search for a reason for her situation.

Her mind went back to the early spring, to February. Life had seemed good then. A letter from her oldest son had told her of his ordination to the ministry. Then he had written of his engagement to a lovely girl, and his appointment to a high position in his church. Her heart was full of joy for him. She felt she had succeeded in one thing, and there would surely be some praise from the good Lord for a son whose life was planned to do good only.

Then had come the blow that blighted her high hopes for him. There had been an automobile accident at one o'clock in the morning. It resulted in the death of a man returning home from his work in a defense plant. Four little children were left with no means of support. Thus it became necessary for Ellen's son, James, to pledge his future salary to care for these unfortunate waifs. Of course, this was the thing to do, the only thing a child of Christ could do, but all his hopes for a seminary education, an early marriage and a full and happy life serving his people in a little church had to be set aside until this obligation had been satisfied.

Ellen was happy, though, even in this, for he had taken his misfortune with a grin and a toss of his head and said: "Maybe this is my big task in life; I must do my best now as always." So he had shouldered his responsibilities, and by careful management and co-operation, he and his sweet fiancé had worked out a plan by which they hoped to be married in another year. As she mused to herself, Ellen had to admit that perhaps God had planned this after all—maybe Jim needed just this to stabilize his too exuberant, too excitable nature.

Son Jack's trouble was of a different nature. Happily married, he and Betty lived in a cute little bungalow on the edge of the city. In June, they had both gone to work in a manufacturing plant just a block from home. They worked the same shift, and had the same days off. They enjoyed immensely their work and time off together. With commendable foresight they were saving a generous portion of their pay checks for the proverbial rainy day, paying off their installments on the little bungalow at the same time. Then Jack's number was called. Because of his wife working the call was inevitable, and Jack philosophically remarked, as he went for his physical examination: "I'll be back before long, honey; this war won't last forever."

He was back, too, that afternoon, with a tiny little crease in his forehead, and Betty saw that little frown the first thing. "What is the verdict?" she asked. When he put her off with a whimsical remark that he could tell her better on a full meal, she realized that there was something here more serious than she supposed. She prepared and served their gay little supper, and then after he had helped her wash the dishes and tidy the kitchen, she waited until he should tell her the thing that troubled him.

"Betty, I've been refused! They won't take me." A long pause, while Betty waited; fear gripped her.

"It's my heart! Betty, the doctor says I'll have to go to bed and rest or he won't answer for the consequences. It is a leaking heart and nothing but constant care and rest will help. What shall we do?"

A long sigh came from Betty, and then her arms wound tightly around his neck. "We'll do it," she said. "You'll rest, and I'll work, and we'll get along as well as ever."

She had followed her plan and Jack had reluctantly agreed. Time was going on once more for them. But as the days wore on, Betty saw Jack's patience wearing thin, so she taught him to knit and brought him books to read, and by and by as he did the few chores about the house that Betty permitted him to do, he began to see an improvement in his health, in both body and soul. Knowing that he could never hope to go back to heavy labor again, he began seeking something to do that would help someone else even if he could not help himself. One day, quite unexpectedly, he found it. One of the neighbors had come bustling in with a pudding for his lunch and stopped to chat for a few minutes.

"I really haven't time to stay," she said. "I must go down town this afternoon, and I want to be back before Katie leaves from doing my ironing. I have to go when she is here, so there is someone to stay with the twins."

Impulsively Jack had said: "Mrs. Burns, I'll be delighted to keep them for you any time," and so began a little business for him that was not too hard on his health, and was a real uplift to his spirits. And what a help he came to be to the kindly mothers of the neighborhood who needed to be relieved of their frisky offspring during busy days, or for trips downtown. So Jack's problem was solved.

Bob was in the army. The medical corps was his choice, and he gave as his reason that "even if I can't be a doctor or nurse, there are plenty of ways I can help my fellow men in this great maelstrom of pain—war." His ambition to help others led him from camp to camp, hospital training in one, laboratory work in another, lectures in a third, and so on until at last the ocean lay between him and home, and a black silence swallowed him.



Day after day, Ellen waited and watched for the mail. Time and a merciful God alone could solve this problem.

But it was the problem of Mary, her only daughter, whose life was so full of possibilities, that bothered her most. Mary had always lived an active, energetic life. Graduating from high school, she worked a year to provide funds for a college course. After two years in college, she transferred to a Bible school, and there finished a course in religious education. Then she started for the hills of Tennessee to work among underprivileged children. She worked too long hours, with poor food and little chance of rest; her strength had slowly dwindled until she decided to see a doctor. His diagnosis revealed tuberculosis in a serious stage, and so this meant the end of her work. Many months were spent in a sanatorium. She really felt that she was better, but never again could she recklessly spend her life in the service of others as she so longed to do. She must spend many months yet, building up her strength and healing that scar in her lung; then it would have to be a life of ease for her. No more could she give unstintingly of her boundless energy to help those poor little stragglers of the hills whose thin, undernourished bodies, and souls starved of beauty, called so loudly to her. Hers was a problem of frustration.

Once more, Ellen reviewed her four problems: one of patience, another of readjustment, the third uncertainty, and the fourth of frustration. And hers—was it not doubt? Then the words of the Master came to her: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." She reached for the worn old Book that lay beside her, and as she opened it, these words filled her with hope and peace, and a load lifted from her mind. "Rest in the Lord, and wait patiently for him. . . . He shall give thee the desires of thy heart."

*Hagerstown, Md.*

## Counteracting the Effects of War Upon Our Children

BY MRS. MIRIAM GINGRICH

A Paper Presented at the District Sunday-school Meeting of Eastern Pennsylvania

"The war which is making itself felt more and more in our lives is bound to leave some scars upon our children." If, however, we understand what some of the effects of this war are, we may be able to do something to counteract them and to lessen these scars.

We all know how the normal child develops in the home. He is surrounded by parents or loved ones, and as a result feels secure. War has entered many a home and taken away much of this security. As a result many children develop strong fear, violent hate or great anxiety.

The small child, who cannot understand anything of the war situation, realizes only that instead of having his father around he is gone, and that the family ties are broken temporarily by his absence. Or perhaps his mother leaves him for hours at a time to do war work; the child finds his world is no longer safe and secure. This, I believe, is one great effect—the threat to the emotional stability of our children.

Children who are a bit older know something is the matter. They sense the feelings of those they love; then they worry, and as a result fear and anxiety come. Newspapers, magazines and the radio bring to the school-age child the horrors of war. The unknown holds terrors for children, particularly when a threat of

leaving the parents is involved. New words for this war had to be learned—evacuation, air raid shelter, blackout and gas mask. To many these brought fear. We should not teach the children that it is a shame to have fear in such a time as this. It is a natural and useful emotion. One child said, "Nobody likes you if you're scared." It is far better to let the child tell you of his fear and talk over his anxieties. Then reassure him as best you can. Let him ask questions about the war. Some parents thought it best to say nothing about the war. One mother protected her boy from even the radio. One day he came home from school and demanded to know "about this war . . . what are they doing?"

It is believed best to explain to children, calling things by their right names. The faith of children needs to be retained. They need to be helped to see that people in any country may be misled by a leader, just as in the case of a small group. There are stories of German soldiers killed on British soil who were buried with respect. There is the story of the little girl who discovered that the Japanese have babies too—which seemed such a surprise to her in the face of having heard of their cruelty. Give the children a chance to learn the facts about war.

Parents who are able to face danger with calmness and courage will impart this feeling to their children and thus save them from suffering shock in times of danger. Wise parents will not indulge in worried and lengthy recountings of war news. They will not fill the home with constant reports of war, but will make a special effort to see that the atmosphere of the home is kept normal, happy and familiar. Reading to children, going on outings together, and family worship—against the background of war these things will have a greater importance than ever before. One reason the war is being fought is to protect and make possible just such simple family happiness.

Relatives, teachers and leaders can well try to serve as "father substitutes" during real absences. Thus parents will help to counteract the first effects of war. Likewise the stability of teachers and leaders in our schools and churches will tend to maintain the balance of their charges.

Keeping children busy with helpful activity will also tend to counteract the feeling of insecurity on the part of our children. Purely recreational activity needs to be provided and broadened rather than restricted. Recreation widens the child's field of interest and diverts from anxiety—producing episodes. We urge that our children should not be forced because of the present crisis to grow up too fast lest they suffer malformations. Build in the children a vital religious faith, a faith in God and a knowledge of his laws in the universe, the real experience of prayer, a vital knowledge of Christ and his life. Help the children to find a faith that will help them overcome fears and evils. In this there should be a more intelligent co-operation between home and church in raising Christian boys and girls. Urge them to a greater interest in missionary teaching with a responsibility to love and share through the Sunday school and church. Let them feel that they are citizens of the world to give them a feeling of oneness with all humanity. The barriers that divide the peoples of the earth are ignorance, misunderstanding, suspicion, fear, selfishness, greed and hatred. Let us teach our children to hate only "the ruthlessness, the violence, the



cruelty, the intolerance and the injustice which threaten to wipe out the civilization man has through the ages struggled to establish. Can we hate the principles and ideas without hating the people who represent these ideas and do these acts? We can teach and through a closer understanding between parents and children our homes can be bulwarks of security against the pressures of the world."

Sound provision must be made for the care of the children of war-working mothers so that they not only have a place to stay, but they should be in the care of people who understand the needs of children and provide security.

Our children are affected by war also because of the inadequate housing, poor nutrition and disturbed sleep caused by many parents in the United States moving from one part of our country to another in war work. Again the church and the school are called upon to help face the task of helping these families to become adjusted—finding a new church home and providing help in the health program. Out of 36,000,000 children under the age of sixteen in the U. S. today, more than 17,000,000 or a little less than half, are receiving no formal religious instruction at all.

Child labor increased 125% in the first months of the war. Thus the health of our children is gravely threatened. Enforcement of the child labor laws should be urged.

The fear of insecurity which we found in children of all ages takes form for the adolescent in anxiety for his future—his schooling, his career and his marriage. Many young people are struggling with the right and wrong of war and the necessity of making decisions. The greatest danger to the adolescent in the present crisis is delinquency. In many parts of the country, juvenile delinquency is increasing rapidly. This is especially true for offenses committed by girls.

Here again, wise parents need to co-operate. Many parents are away from home, leaving teen-age girls to run wild, especially those near army camps. Social workers are trying to do all they can to counteract this effect. Schools can co-operate in having programs of activity. Discussion groups in which young folks may be helped to think clearly on many problems may serve to help.

Human life and its importance is cheapened through war. We are prone to be too war-minded in these days. The importance of teaching the simple facts of the saving gospel—the way of salvation—in such a time cannot be overemphasized. Real conversion—and older children need it just as much as adults—will do more to counteract the evil effects of war than anything else

in the world. Getting our children to know the Lord Jesus Christ and to be saved through faith in him is no doubt our biggest, most important job as parents, teachers or church leaders.

May God grant us the grace to face the task before us with renewed effort and prayer for God's guidance.

*New Holland, Pa.*

## Friendship

BY PLEZZIE MAUST MEYERS

There are three kinds of friends: those who love you, those who are indifferent to you, and those who want something that is yours.

It has been said that a friend is the one who knows all about you and still likes you.

One can bear grief, but it takes two to be glad. The sky is never so blue, birds sing never so sweetly, and our friends are never so gracious as when we are filled with love for someone else.

Should we like one friend more than another? Human life goes on best when each of us devotes most of his love and his powers to some few people. Certainly we ought to like one friend better than another so long as we like that friend for the right thing. If one has more love, tenderness, faithfulness and honor than another, we do wrong not to love him or her for these things more than we love someone else who has less of them.

It is also right that love should be rewarded by love, and cheerfulness by cheerfulness. The very fact helps and encourages people to show their best side to the world.

One of the most important facts in life is that the qualities one possesses tend to call forth the same qualities in other people. The loving mother makes loving children, and cruelty generally breeds cruelty.

*Canton, Ohio.*

## Echoes From Australia

What are the thoughts and interests of an American soldier in Australia? From a letter from Jack Buckle, formerly of Maryland, we glean the following:

"The Australian people are very nice. The money is not too difficult; the only trouble is in comparing the value of Australian with American money. The thing to do is to forget all about American money for the time being. We had a quiet and unexciting trip across, but I was glad to put my feet on solid ground again. I was sick almost all the way across.

"The town is very modern and almost like an American city of the same size.

"We work seven days a week here. We had Protestant services on board ship every day coming across. There were also Catholic and Jewish services.

"The ocean is a place where one feels so small and insignificant. . . There seems to be a quickening of interest in the spiritual side of life. Never since I have been in the army have I seen such a large percentage of the men show up for services. I guess this condition is to be expected and encouraged.

"Don't worry about me; keep your faith in God and everything will be all right, even though things may not seem for the best now. Pray for me and my fellow soldiers and we will all be safe from harm.

"I will try to keep my letters coming regularly. Marion, try to keep the B. Y. P. D. going."

## Tears

BY MABEL G. BOLLINGER

Tears when trickling moisten the soul,  
For hearts who are spiritually whole . . .  
Some times bitter, other times sweet  
When kneeling close at Jesus' feet.

Tears with smiles enlighten one's heart,  
Encourage one to do his part;  
This brightens our way without any strife  
As Jesus, who wept for others in life.

*Lititz, Pa.*



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, December 19

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, Christ the Fulfillment of the Law.**—Heb. 1:1-9; Rom. 10:4-10. Golden Text, God . . . hath in these last days spoken unto us by his Son. Heb. 1:1-2.

**Christian Workers, Some Great Christmas Hymns.**  
B. Y. P. D., A Christmas Kit.

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### Gains for the Kingdom

Six baptized in the Pleasant View church, Md., Bro. H. Austin Cooper, pastor.

Five baptized in the Springville congregation, Pa., Bro. R. W. Schlosser, evangelist.

Five baptized in the Briery Branch church, Va., Bro. Chester Harley, evangelist, Bro. I. J. Garber, pastor.

Seventeen baptized in the Aughwick congregation, Pa., Brother Martin and Sister Marian Scholten, pastor-evangelists.

Eleven baptized, two reconsecrated, one reinstated and one received on former baptism in the Green Hill church, Va., Bro. Edgar S. Martin, evangelist, Bro. Wayne H. Dick, pastor.

• • •

### Personal Mention

Bro. James E. Renz and party of Wabash, Ind., were recent House visitors. Bro. Renz is pastor of the Wabash City church, Indiana.

Pastor and Mrs. Bernard King of McPherson, Kansas, will have your sympathy in the loss of an infant son, who passed on the morning of Dec. 4.

Sister Nettie Senger's address is 3298 E. Lafayette, Detroit 7, Mich. We seem not to have gotten this correction in the latest mission directory.

Sister Elizabeth Grove Cox of Mt. Morris, Ill., writes to say that she was eighty-nine on Sept. 3, but is still able to keep house and cook for herself.

Bro. Vernon Miller, a senior at Bethany Biblical Seminary who was student minister at Highland Avenue during one school year, and Mrs. Miller, were recent visitors in Elgin.

The alternate Standing Committeemen for Southern Pennsylvania are Elders George L. Detweiler, H. D. Emmert and E. K. Ziegler. We did not have this information when the first announcement was made (see last week's paper).

Bro. John R. Snyder of Tyrone, Pa., well known in years past as the editor of the Annual Conference Daily, is very seriously ill, according to his son, Wilbur O. Snyder, and would appreciate the prayers of the brotherhood in his behalf.

Miss Alice Roberta Cox, whose article, Carry Through, appeared in Our Mission Work department of the Messenger for Nov. 20, died not long after the article was written. She was the only child of Brother and Sister H. Paul Cox of Bellwood, Pa.

Sister Maude C. Jones of Syracuse, Ind., who is known to many through her articles in the Messenger, recently spent some days in Elgin with her son Hoy and family. We judge a new grandson accounts for this particular visit.

Bro. Roland L. Howe writes that government priorities in printing and other war restrictions are slightly delaying the appearance of The History of a Church. Word from his publisher is to the effect that the book is printed, but "there is quite a bit of work to do in connection with the binding. As soon as we are able to forecast a definite date for completion of the first copies you will be advised."

Some of the far corners of the earth were presented for view when on a recent evening after work three men shared interesting information with the members of the Elgin staff. Leland S. Brubaker, just back from New York and the meeting of the missionaries on the Grips-holm, brought word of our China mission folk. See page 20 for details. Glen Austin, back from about two years in Mexico, explained the goodwill projects going forward there. The third man to speak was Wilfred Clan-nin of the China unit, who had gotten as far as Durban, South Africa, when a government ruling concerning the use of C. P. S. men abroad made it necessary to return.

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To Bro. E. Paul Weaver, field editor of the Annual Africa Number of the Gospel Messenger for Dec. 4, and to Sister Anetta C. Mow of the mission rooms and all others who helped, we wish to pass along a kind word from Sister Ella Moore of Lititz, Pa.: "Do not know when I enjoyed the Messenger as I did the one last week on Africa. It was intensely interesting and helpful. God bless the good work that is being done in our mission fields."

Five fieldmen and some others were in conference on the fourth floor of the Publishing House for several days the second week in December. The men were James Elrod, A. Stauffer Curry, John Metzler, Donald Snider and Galen Kilhefner. Perhaps the most dramatic moment came when a joint in one of the water mains for the overhead sprinkler system gave way and the resulting fountain flooded a section of the fourth, third and second floors in the office end of the building before the water could be turned off.

### Miscellaneous Items

**The Fellowship of Reconciliation**, by a vote of its council on Dec. 7, decided to continue its relationship to the National Service Board. All present members will continue in 1944.

**Names and addresses** are hard to keep straight, especially when you have nearly forty thousand of them. So if you are changing your Messenger address please use the convenient form as provided on page 27, giving the details of your old address as well as the new.

In the **Bulletin** of the First church, Philadelphia, Pa., we read: "In a letter from Roy L. Shumaker he tells about attending the San Bernardino [Calif.] church, where he was graciously received and made to feel at home. He says the church was very much like his home church." What interesting contacts and what appreciation and understanding can come out of the new meetings and necessary journeys of these days!

### From Pastor to Secretary

I am learning some things I should have known years ago. For example, the difficulty in securing the material for the Yearbook. I used to take my time to fill out the annual report blanks that came each year. Now that I am at the other end it feels different.

The report which the pastor or someone else in the local church makes for the year ending Sept. 30 is an annual report. Each year the General Ministerial Board sends out four identical blanks to the pastor of each local church, seeking information about the local church he serves. When a local church does not have a pastor the set of blanks is sent to some other responsible person in the church. Each church receives a set of four blanks. The white blank is to be sent to the Elgin office of the General Ministerial Board; the blue one to the regional member of the General Ministerial Board; the pink one to the district ministerial secretary; and the yellow one remains in the pastor's files, giving him a good picture of his church.

This year the annual report blanks were mailed before Sept. 21 to be filled out for the year ending Sept. 30 and returned to the office of the General Ministerial Board and the respective places by Oct. 11. However, on Oct. 11 only 173 reports were received in the office of the General Ministerial Board from the 1,019 congregations of the brotherhood. But by consistent and persistent ef-

fort in follow-up based on experience of several years working with the annual reports and the Yearbook material, nine hundred sixty annual reports or 94.2 per cent of the churches of the brotherhood have reported to date, Dec. 6. This is the best result we have been able to secure for the Yearbook, but we continue to hope that in the future more reports can be made by Oct. 11.

I used to be skeptical about the value of some of the material asked for on the annual report but now I see how constantly this material is referred to by the various departments here and, therefore, I realize that I was wrong in thinking that it was unnecessary. Alberta Yoder, assistant editor of the Yearbook, carries the heavy end of the work of collecting this material and putting it in shape. She is efficient and painstaking in her work but the work requires co-operation from every pastor of the brotherhood to get the work done. I want to thank everyone who has made this work easier by being prompt and as accurate as possible.

We are all eager to receive a copy of the new Yearbook. Your promptness makes it possible to get it out on time.—H. L. Hartsough.

## With Our Schools . . .

### Bridgewater College

The second trimester opening date is Thursday, Jan. 6. New students, freshmen or upperclassmen, may matriculate on that date. A complete program of study will be arranged for them.

Recent chapel speakers have been Dr. John Dallavaux, psychiatrist and young people's worker, on Nov. 1; Roy Breg, executive secretary of Allied Youth, Inc., on Nov. 5; and Special Agent J. E. Lawler, of the F. B. I., Richmond, on Dec. 1.

Ten seniors complete their work at the conclusion of the first trimester on Dec. 18. Because of the large number leaving the college at that time, the class presented its annual play, Thornton Wilder's *Our Town*, on Nov. 27. Mrs. Fred D. Dove was the director.

The **Spiritual Life Institute**, one of Bridgewater's major contributions to the church life of the Southeastern Region for over half a century, will be held this year Dec. 26-31. A detailed program appears on page 24.

## About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**The Promise** (fiction). Pearl Buck. 248 pages. \$2.50.  
**Can We Win the Peace?** D. F. Fleming. 112 pages. \$1.00.

**Somi Builds a Church** (juvenile). Raffaello Busoni. 109 pages. \$2.00.

**Everyday Stories** (juvenile). J. Vernon Jacobs. 186 pages. \$1.50.

**The Chinese Children Next Door** (juvenile). Pearl Buck. 65 pages. \$1.75.

**Story and Verse for Children**. Compiled by Miriam Blanton Huber. 840 pages. \$3.50.

**The Little House** (juvenile). Virginia Lee Burton. 40 pages. \$1.75.

**Five Minutes a Day** (devotional). Compiled by Robert E. Speer. 375 pages. \$1.00.

**Choose Ye This Day** (evangelism). Elmer Homrighausen. 148 pages. \$1.50.



## REFUGEE ORPHANS FROM HONAN, CHINA

BY ERNEST M. WAMPLER

On September 24, 1941, Ernest Wampler and O. C. Sollenberger sailed for China. War conditions had already disrupted mission work in China and they hoped to be able to reorganize the mission program. Their specific job was to co-ordinate the relief program that the Brethren Service Committee hoped to expand in the China area. They knew that they were going into a difficult field, but probably did not imagine the increased difficulties that would be faced with the coming of war between the United States and Japan. The war soon cut off communications with Chungking via the Burma road, thus limiting supplies as everything had to be brought in by plane. Another disappointment was the failure of the U. S. government to permit the sailing of the China Unit, which was in training at Camp Lagro for service in Chinese relief. Conditions in China became worse; it was impossible to visit Shansi province, the Brethren mission field. These two men were doing what they could to relieve Chinese suffering. They were expending the \$2,000 per month which the Brethren Service Committee had appropriated for the work in China in such projects as the distribution of grain, the drilling of wells and the distribution of medical supplies.

In August 1942 the American Advisory Committee, which supervises the spending of the money which is raised in America by the Church Committee on China Relief, asked Mr. Wampler to serve as field supervisor for Honan Province. In this position he supervised the expenditure of several million dollars, money which was used to keep many types of charitable institutions in operation through the supplying of funds for operation and the provision of food, clothing or medical supplies. In September 1943 at the end of the period for which they had been sent, the two men started the long journey back to America—to India by plane and half around the world by ship. The story of the refugee children of Honan is only one of the many appealing reports which Mr. Wampler has made on the Chinese situation.

Ever since Christ said, "Suffer the little children to come unto me and forbid them not," the Christian world has been interested in children. The poor child begging for money or food usually succeeds best. During the famine in Honan last year the ones who generally lived during those awful days were the aged and the children. People who were almost starving themselves gave to them; the churches of Honan took care of the women and children first. This policy has also made quite a problem for the churches of Honan because the men, the bread earners of the family, died and left widows and orphans to be cared for.

At least 10,000 orphans or abandoned children below twelve years of age were a result of the famine in Honan last year. Child welfare organizations of the government—both provincial and county—co-operated with church orphanages and child welfare organizations under Madame Chiang to take care of the little ones but were taxed to the limit of their financial ability and their staff. Other means had to be sought

These children are eating leaves and twigs because there is no other food available. Even this poor food is scarce.



These boys are enjoying a meal of Chinese bread. They are refugee orphans from the Honan section being cared for in one of the orphanages run by China's Industrial Co-operatives and partially supported by the American Advisory Committee on China Relief.

to help take care of those who could not get into one of these regular institutions.

The women's division of China's Industrial Co-operatives offered to care for five hundred of these children from five to twelve years of age if the church relief committee would furnish funds for the food and needed clothing. They had buildings to house the children and schoolbooks were secured from their own schools. The health department of C. I. C. agreed to look after their health. Money was granted by the American Advisory Committee and children were soon being admitted into their camps. Before long the five hundred quota had been reached, but still they came. Many of the older children were placed where they could work and support themselves in some co-operative of the C. I. C. For others homes were found, but still the intake was faster than the outlet.

When I visited the orphanage last June they had 580 children. They had funds enough to run through July, but unless more funds came the children would have to be turned out after that. This extension of time was made possible because the Friends' Ambulance Unit trucks were hauling some grain from a point about 200 miles south of Pao Chi, where it could be purchased at about half the cost at Pao Chi. Also, a group of refugee men, organized by the C. I. C. to transport useful merchandise and food by wheelbarrow, were hauling grain from Kansu to these orphan camps. Thus they fed themselves and their families and also sold the grain for just a little over one half of the market price in the city. They were not tempted to sell it to the market because they received license to haul this grain free of taxation over the roads for the orphanages. Had they sold it on the regular market it would have been taxed and thus the price would have been as much as other local grain.

Let us follow several of these boys as they come into this C. I. C. orphanage and pass on. They have followed the long, dusty road and endured the hardships of train travel from their homes in Honan. When they arrived at Pao Chi they found begging hard, for others had gotten there before them; besides many of these chaps did not know how to beg. Picked up by some C. I. C. worker they are placed in one of their three orphanages for





A Chinese boy in one of the orphanages for refugee children learns the art of twisting thread. This is part of a thorough vocational training program.

Honan refugee children. All of the larger children in these orphanages are taught some useful vocation along with their school work. In learning to use both brain and hand some of these children progress very rapidly. Some show real ability at drawing, handling machinery and other arts. The C. I. C. has started a technical school called the Baily

Schools at Shwang Shih Pu under the guidance of Mr. George Hogg. Several of the boys who show unusual ability are taken into this school. Mr. Hogg lives with them, trains them in their line, finds out what they are most capable of doing, and gives them an opportunity to develop under capable and sympathetic teachers. They are progressing very rapidly, and the future holds great opportunity for just such trained young people, as China forges forward after the war.

I visited them in their school and saw them at work. The day I went to inspect some of the Honan refugee co-operatives several of these boys were my guides, and later in the day the entire school hiked about four miles to the mountains where we were inspecting the work of a co-operative that was cutting timber. The mountain was so rough that the logs were carried part way and slid part way down the mountain to the river. They were then floated to the place where they were prepared for building material. The lumber co-operative in the mountain had been told about our coming and a hearty welcome awaited us.

A good wholesome meal of flour and vegetables was enjoyed after our vigorous climb. After our lunch we went to inspect the place where they are opening a coal pit. If that succeeds they will then have something to give a productive basis to the community, and the men will have permanent jobs. After a rest we started back, and it did my soul good to see those boys scampering over the mountain trails. There were more than thirty

of them—some were boys who had come from famine conditions up through the orphanages and into this school. Eleven or twelve months before starvation faced them; now as we traveled along the steep paths the whole world with all of its possibilities was before them. They were being given a second chance under capable leadership, and they were happy and making good.

The cost of living is high, but all that the churches of America put into this work has been well spent. How happy I was to have had a little part in helping these boys. The sad story is that we were not able to help more of them. The problem was largely lack of leadership—the training of a staff to care for and direct the boys. The training of Chinese youth is going to be a field for some of the young people of America as soon as we can get them into that needy country.

### C. P. S. News Notes

**The Civilian Public Service** office has suggested that Brethren congregations might well share their Christmas with the men in C. P. S. camps. Many of these men will be away from home at Christmas for the first time as only a small number will be permitted to go home for the holidays. It will mean much to these men if they feel that there are people who are willing to demonstrate their belief in the cause of peace by sharing with them their Christmas bounties. Men in camps will appreciate gifts of clothing, reading matter, records, food and many kinds of small, useful articles. If a congregation will send a number of small packages to the camp they will be distributed to the men at Christmas time.

**The American Friends Service Committee** meeting on Dec. 1 decided to continue its administration of the C. P. S. program. In a decision which culminated some six weeks of discussion, they decided to support the program for another year. In an effort to secure more unified support of their program, the Friends will in the future ask enrollees in their units to subscribe to the Friends' Statement of Policy. Their plans for the year also envision a reduction of the number of camps which they operate. The F. O. R. was due to make a final decision on its policy for 1944 on Dec. 9.

**Details** have just been received in Elgin of the death of Elzie Ray Holderreed, C. P. S. assignee in the Martin G. Brumbaugh Reconstruction Unit in Puerto Rico. He was accidentally electrocuted while replacing a fuse which had dropped from the electric pole in front of the Castañer General Hospital, and which had left the hospital without electricity for twelve hours. Against the advice of the director of the unit, he attempted to restore the current to the hospital early on the morning of Nov. 26. Funeral services were held in the chapel at the Castañer project in the presence of a large crowd of Puerto Rican and American friends under the ministry of Dr. Franklin K. Cassel.

**Six men** from the ill-fated C. P. S. Unit No. 99 who went as far as Durban, South Africa, in their journey to their anticipated field of service in China completed their return journey when they landed at an eastern port late on Dec. 2. Included in the returning party was Wilfred Clannin of Decatur, Ill., who was secretary to Harold Row in the Brethren C. P. S. office before he sailed for China to become office manager of the Chungking office of the Church Committee on China Relief. The party of eight men left the U. S. in late June. The only other Brethren man in the unit was Howard Sollenberger.



This is the gate of the Garden City orphanage, where more than 500 children were cared for and sent to school through the combined efforts of charitable institutions in China and the United States.



## *Our Mission Work*

### **HAPPY TO BE HOME AGAIN!**

BY V. GRACE CLAPPER, HAZEL ROTHROCK AND  
MINOR MYERS

We are happy and thrilled to be home again! Our hearts are full of praise and thanksgiving to our heavenly Father, who has watched over and cared for us all the time, while in camp, on our train trip to the boat, and on this long 21,000-mile sea voyage. We are grateful to our government, whose untiring efforts have made our repatriation a fact, and to the Gripsholm's officers and crew and all who helped to make our forty-four days aboard so pleasant, comfortable and restful.

We sincerely appreciate the deep concern and many prayers of our friends here in the homeland for our welfare and safe arrival, and believe the Lord has blessed us because of your earnest petitions. We thank each and every one of you. We wish we could see you and thank you in person for your interest in us. We trust that we may be worthy of it and the love you good people and our heavenly Father have bestowed upon us.

May we take this opportunity to thank you who sent us telegrams and letters to different places en route and here at New York to cheer and welcome us back and to make us feel we were actually getting in touch with our friends and the homeland again.

We were overjoyed to have meet us in the Prince George hotel lobby Leland Brubaker of the General Mission Board; Mrs. Harriet Noon, Grace's sister, and Miss Mary Ream, both of Johnstown, Pa.; Wellington Myers, son of Minor Myers; and Mary Schaeffer. In addition, we were able to exchange greetings with a number of old friends from China who came to greet their friends and relatives on the Gripsholm.

*New York, N. Y.*

### **Repatriates Return on the Gripsholm**

BY LELAND S. BRUBAKER

The M. S. Gripsholm arrived in New York on Dec. 1, one day earlier than originally scheduled; however, it was not until noon of December 2 that our three missionaries, Grace Clapper, Hazel Rothrock, and Minor Myers, were able to disembark and proceed to the Prince George Hotel in New York. How glad we all were to see them and to welcome them back to the homeland!

They report that they had a very good voyage on the way home. They left the internment camp at Weihsien, China, on Sept. 15, boarded the boat at Shanghai on Sept. 19, and arrived in New York on Dec. 1. They stated that the hardest part of their journey was the train trip from Weihsien to Shanghai, which took three days and three nights, but after getting on the boat, their travel accommodations were sufficient to care for their needs.

They all agreed that it was with mingled emotions that they greeted the Gripsholm as it pulled into the harbor at Goa, Portuguese India. They also reported that as the great ship pulled into the harbor at New York, the repatriates spontaneously broke into the song, God Bless America, as they saw the Statue of Liberty holding forth her torch in the distance.

These folks brought news also concerning the folks in the Philippines. More will appear in the Messenger at a later time, but here we want to say that our folks

are all well and getting along as well as could be expected under the circumstances.

How thankful we are to our heavenly Father that these are back home with us again, and that we are assured that the folks in the Philippines are safe and well at the present time.

*Elgin, Ill.*

### **Life at Garkida Leper Colony**

BY MODENA MINNICH STUDEBAKER

#### **"School Days, Good Old Golden Rule Days"**

When the leper colony school dismisses for its three-month holiday, one has the rather letdown feeling which one has in a small university or college town when school is not in session. For school looms large in the life of the colony. School opens the eyes of the pupils to a big, big world which stretches far beyond their little horizons. Now school is on again, with an enrollment of around 200 pupils. The pupils range in size from very diminutive tots to full-grown men and women.

This year for the first time, Mrs. Royer, the efficient superintendent of the school, inaugurated the idea of beautifying the school grounds. A contest was launched among the various classes. Each class was to vie in planting plants and flowers before its particular classroom to see which class could produce the most attractive effect. The pupils became so interested in the project that they also began planting hundreds of flower and vegetable seedlings in their own compounds. Now it is a common sight when going saluting in the villages to find compounds neatly bordered with the hardy periwinkle or the lush Mexican fireball. And this is a cheering sight, for our African friends had to be trained from the ground up to care at all for flowers.

We have been having a happy time in the weekly music period. They have just learned the army bugle song, You Can't Get 'Em Up in the Morning. We blew through our hands as though we were blowing the bugle. We sang it in Hausa. Then one day we tried whistling it. And what an uproarious confusion that made! It seems that the majority of Africans, at least here, are not able to whistle. So we all had a good laugh over it. But if they cannot whistle, they can sing, and sing they do with joy and gusto.

The schoolboys have their game of soccer ball almost every afternoon after school. They are as devoted to soccer as any American boy ever was to football or baseball. We rejoice, for it seems such a normal, healthy-minded thing, for boys to be in love with ball.

#### **The Eternal Triangle**

We have the marital problems always with us. Sini is one of the oxen drivers in the colony, and a fine Christian man. His garments are always clean and he has industriously made a most attractive compound for his wife Thlakuma. They seemed very happy for a while. Thlakuma began going out hoeing in company with a neighbor man. They were often seen together, on the road and on the farm. This is not done by a really good wife in Africa. The rules are strict that men and women shall not be alone with persons of the opposite sex excepting their own husbands and wives. Considering the stage of civilization they are in, this is undoubtedly right and good. Sini, the husband, came to us greatly troubled. We called in the erring wife and the neighbor



man. They both protested entire innocence. Then they were warned to avoid the appearance of evil. They promised to do so. One Sunday morning about a month later we were informed that two men and two women had been locked in the leper jail the previous night on the suspicion that they were planning to run away from the colony and get married outside. Our Thlakuma and the neighbor man were two of the four persons involved. They were all brought before the local leper court and the church committee and warned of dire consequences if they persisted in such actions. Thlakuma looked repentant, but we shall see. She is a woman of low intelligence and wayward desire, and I do not know whether Christ's appeal of purity and fidelity will reach her or not. We can only pray for her and her kind.

#### Forest Preserves and Farms

This part of Africa is essentially a farming country. Farms in green beauty reach everywhere for miles and miles. We are most fortunate at the colony at present to have Mr. Royer to head up the agricultural program. He loves seeds and trees and growing things. He is the kind of person whose pockets are continually filled with seeds. He has had very good training in his field of work also. He is encouraging and extending the farming and fruit growing in the colony. This is a very valuable contribution to the people we are working with.

Also we have gotten permission from the government to start a forest preserve on our territory at the colony. We need trees for lumber and for firewood. For years trees have been cut down in this area, and very little planting has been done. So this forest preserve is also a real need.

#### Pictures and Pictures

Our people are very fond of pictures. They do not have access to any pictures excepting as they receive them through us. So we are using pictures more and more. In the women's meeting, and in the various Sunday-school classes we are encouraging Bible memorization and Bible story telling by giving pictures to those who will learn and give these selections before their group. Some of the older women find it very difficult to memorize. Only the lure of a picture will spur some of them on. Two weeks ago several of the older women did earn pictures, and how pleased and proud they were! No child was ever prouder of a new toy. The children learn more readily, and they cherish the pictures also.

What kind of pictures do we use? Anything colored which is appropriate. We keep our Christmas greeting cards to give out. We use pictures from magazines, and of course any Bible pictures or cards we can possibly get hold of.

One of the most satisfying moments of my life occurred a few weeks ago. One of the old women who had quite unsuccessfully grappled with the memorization of the Ten Commandments and the simplest of verses for more than a year gave me a great surprise. We were visiting a sick woman who had just been telling me how good her neighbors had been to her, helping her with food and water in her distress. Then Jetau spoke up, "Well, you know what Jesus said, 'Love God with all your heart and your neighbor as yourself.' If she had not been a leper, I would surely have hugged Jetau then and there. She had almost memorized the verse after all, and, better still, she had caught its true significance for everyday living.

*Garkida, Nigeria, West Africa.*

## What to Pray For

*Week of December 18-25*

Recently a large envelope came from Bulsar, India, sent by Elsie N. Shickel. It contained an interesting share letter for those who help with the Bulsar share plan. She also asked that this letter be sent to the churches in Tennessee. Added to this share letter was another message giving some interesting details concerning her work, and folded among the pages was an offering of six dollars from the Bulsar primary Sunday school, given for relief by the children on children's day. This expression on the part of the Indian children should touch our hearts deeply. They could give their offering in behalf of relief to destitute people in other lands because they know so well what it might do to help. Sister Shickel speaks of the desire on the part of the children and of the women in India to feel that they are a part of the brotherhood and are sharing in the work of the church.

Sister Shickel rejoiced in the open doors of opportunity all about them. Listen to what she says concerning the evangelistic services which were held in the village. "Our boys and men teachers were often out night after night for evangelistic meetings, walking to villages from three to six miles away, and back again that same night. And our girls went, too, whenever we could arrange it. More than forty per cent of our school children are non-Christian. So we have a big opportunity right in our midst too.

"Our prayers are with the home church in her added responsibility in civilian camps, and in the relief of suffering everywhere. We rejoice in her fine response in support of all this. May her response be just as fine in upholding in prayer all those who represent her in these new undertakings as well as those in the established channels of mission service."

## Maud Goudy Woodruff

BY ANETTA C. MOW

To the American Friends and also to members of the Church of the Brethren, the death of Mrs. Maud Woodruff brings sadness. In the passing of a worthy life such as hers every good cause realizes a definite loss. Perhaps few members of the Church of the Brethren were personally acquainted with Mrs. Woodruff, but she had a significant part in the service which many of us entered into as we gathered together our parcels of clothing and sent them for relief in behalf of suffering peoples around the world.

She lived in Philadelphia, Pa., and had charge of the American Friends storeroom at 1515 Cherry Street. Mrs. Maud Woodruff gave of her service for twelve years in the American Friends storeroom. During that time it is estimated that about 400 tons of clothing passed through the storeroom. And of this amount some 150,000 pounds were received from Brethren sources.

She found great joy in her work and she entered into the work of receiving, classifying, shipping and distributing the clothing as if it was a spiritual service, done in the name of her Christ. She was eager that every garment should reach the person who needed it most.

Because so many members of our church have sent in relief clothing and because so many of the articles passed through the hands of Mrs. Woodruff, we pay tribute to her as one who entered into and enriched our service.

*Elgin, Ill.*



# The Church at Work



## TEN POINTS FOR AN IDEAL CHRISTIAN HOME

It would be difficult to find a more concise list of helpful suggestions for the Christian home of today than the following ten statements written by Mrs. S. S. Chitambar of India. The Church at Work page will be serving a real mission among the families of our church if every one would read and practice these ten points. Mrs. Chitambar is an outstanding Christian leader today, not only in north India near her home, but throughout all India. In her personal life and in her home life she has set a beautiful example of the ideal Christian home. Her husband, Bishop Chitambar, was a powerful Christian leader up until the time of his death a few years ago.

1. Husband and wife consecrated to Christ, comrades in life, having full trust and confidence in each other.

2. Daily individual and family devotions; through them seeking divine guidance in all personal, social and business affairs.

3. True stewards of the Lord in "personality, possession and prayer," honoring him with their tithes and freewill offerings and teaching their children to do the same.

4. Observance of the Sabbath day, as the day of rest and worship and deeds of kindness and mercy.

5. Orderliness and neatness in the home.

6. Being examples in punctuality and in redeeming the time.

7. Living within their means, avoiding as far as possible incurring debt. Not slaves to any harmful or useless habit.

8. Loving God wholeheartedly and their neighbor as themselves.

9. Looking upon their children as a trust from God and bringing them up in "the nurture and admonition of the Lord."

10. Loyalty to the church and its activities, possessing a passion for saving souls.

## The Training Ground

BY GRACE NOLL CROWELL

The home must be the training ground  
For any church. The work must start  
Where home-sweet tender love is found  
And Christ abides in every heart;  
Where purposeful, dynamic life  
For Christian living may take root,  
And grow until the air is rife  
With fragrance from that ripened fruit.

The home must draw its vital strength  
From some strong church. The church must be  
Far reaching in its breadth and length,  
Its understanding sympathy.  
The home, the church, God gave us these  
To stand united, strong and true,  
And oh, dear Christian families,  
God and the church depend on you.

From Children's Religion. The Pilgrim Press  
Used by permission

## ADULT DISCUSSION OUTLINE

### Parables: The Kingdom Grows

Sunday, January 9

#### 1. Extensively, Like the Mustard Seed (Matt. 13: 31-32).

From the smallest beginnings the kingdom of heaven grows to ultimate universality, affording shelter and blessing to the nations of the world. The kingdom has a future.

#### 2. Intensively, Like the Leaven (Matt. 13: 33).

The gospel quietly and by reason of its penetrating quality will eventually mold all institutions and tribes of men, making the whole world the "kingdom of our Lord and of his Christ."

#### 3. Gradually and of Its Own Strength, Like the Seed Growing (Mark 4: 26-29).

The gospel once sown in the human heart may be expected to sprout and grow into ripened fruit of practical righteousness. The kingdom of Christ is possessed with life, inexplorable, but real.

#### 4. For the Discussion

In the light of these three parables, what is our duty as members of Christ's kingdom?

## Correspondence . . .

### Oskaloosa Rural Life Conference

It is 2 p. m. and the conference opens with President Elliot presiding. His first remarks are reminding us of our inner dimensions. In true Friends fashion we are led in a period of thoughtful meditation. President Elliot is informing us that there are Brethren, Mennonites, and Friends represented in the audience. Two ministers represent the Mennonites on the platform and Francis Shenefelt and I represent the Brethren.

Stanley Hamilton has been introduced and is now speaking. His job is to give us The Rural Life Picture. It looks to me as if it is a pretty big order. The audience appears to be pretty much interested in what he will have to say.



Hamilton is now in the midst of his subject. He poses the following general question: "Is farming a business industry, or a life, or a combination of both?" He proceeds to answer this question by saying that "farm life is more than a business and more than merely a life. It is a combination of both." As parts of this Rural Life Picture the speaker is saying that (1) rural life is the seedbed of civilization; (2) people are leaving the country for urban employment; (3) soil erosion is taking place. We are as dependent upon topsoil as we are upon air. He has just said that sufficiency, simplicity and devotion have characterized the historic peace churches. They have had devotions to ideals.

The speaker has concluded his message. Herbert Hoover, not ex-President Hoover, has been introduced to lead us in a general discussion of the problems Stanley Hamilton has presented in his picture of rural life. He is saying that one student told him that farmers fail because of mental inferiority. Another student told him that farmers fail because of physical inferiority. Still another student said that farmers fail because of religious inferiority. Well, this open discussion revealed that a good many things contribute to the farmer's failure.

With the congregation singing *We Plow the Fields and Scatter*, the evening session opens. Monsignor L. G. Ligutti is the speaker. Father Ligutti is to tell us *What to Do About This Rural Life Picture*. The speaker is saying things like these: God's greatest gift to man is man's freedom. This is the cause of both evil and good in man. Man has in him the power to do good or to do wrong. Man is responsible for the results of doing good or wrong. It is a heresy to say that man is for the state and not the state for man. Final responsibility or reward rests upon the individual human being. There is no magical formula to success, attainment of justice or peace. Success in obtaining a lasting peace depends upon continued, persistent struggle and effort on the part of individuals. Personal straight thinking and organized straight thinking is done by rural people. Colleges and schools are not teaching straight thinking. How many denominational college graduates go back home to serve? If we are not taking an interest in the farmer and the poor, we will have no part in the future. This is a great session.

It is Friday morning. Breakfast is over, greetings exchanged with Mennonites and Quakers and now we are assembled in the beautiful chapel. We are being led in worship through the reading of a portion of the fourth chapter of John. Now in Quaker fashion we are meditating.

Homer L. Morris of the American Friends Service Committee is to speak on *Rural Life and Education*. He is now saying that if we want to syphon off the leadership by taking it from the country and putting it into the city, we have the right educational system. Education should be community centered and the curriculum should be made with that in mind. A liberal arts curriculum can be community centered. The speaker is saying "the college can just as well teach economics as rural life centered as it can teach them urban life centered and the same values be there. We need to develop an education that contributes definitely to rural life."

Many stimulating things have been said. It makes one feel that it is good to be here.

Fredericksburg, Iowa.

D. D. Harner.

### Elder H. H. Brumbaugh

Elder Henry H. Brumbaugh, educator, minister, and community leader, died Sept. 18, 1943, at his home in Bakers Summit, Pa., at the age of eighty years, eleven months and fourteen days. He was the son of John D. and Hannah Holsinger Brumbaugh, who lived near Martinsburg, Pa.



On Oct. 4, 1892, he was united in marriage to Emma Cora Victoria, the daughter of John and Mary Pöte Mohr. She has been a faithful and efficient co-laborer. Mrs. Brumbaugh, two sons, John of Johnstown, Pa., and Charles of Central City, Pa., seven grandchildren and one great-grandchild survive.

Bro. Brumbaugh was educated in the public schools of Bedford County and at Juniata College. He began teaching in 1888, and except for three years, served as teacher or superintendent to the time of his retirement in 1932.

After his retirement he moved to Bakers Summit, where he lived until his death, serving his community and church.

On Sept. 5, 1882, he became a member of the Church of the Brethren; on May 23, 1903, he was called to the ministry and on Feb. 15, 1917, was ordained to the eldership. He was the organizer and mainstay of the Riddlesburg congregation. He had often represented his congregation at district meetings and three times at Annual Conference. The visible results of his work in Christian leadership are sufficient evidence of his loyalty and devotion to the Christ he loved.

Bro. Brumbaugh was a lover of sacred music and gave much time to training and leading groups in special songs.

Funeral services were held in the Holsinger church, with the undersigned in charge, assisted by Elder J. E. Whitacre, pastor of the Woodbury church, and Rev. J. P. Harris, pastor of the Baptist church of Jenners, Pa. Interment was made in the Holsinger cemetery near by.

Woodbury, Pa.

D. I. Pepple.

### Elder Milton G. Forney

Elder Milton G. Forney was born near Lime Rock, Lancaster County, Pa., on Aug. 7, 1863, and died Sept. 30, 1943, at the age of eighty-one years.

He was the son of the late Joseph and Susan Gochenauer Forney and the third in a family of thirteen children. On May 5, 1887, he and Ellen Minnich Swarr were united in marriage by Elder Samuel R. Zug, and to this union were born four sons and two daughters; both daughters preceded him in death.

Father spent the greater part of his life as a farmer. He served in the free ministry, being elected to that office in 1898 while the East Petersburg congregation was still a part of the Mountville congregation. He was later advanced to the eldership and when the East Petersburg congregation was organized he succeeded Elder A. S. Hottenstein as elder-in-charge. He served in that capacity from 1921 to 1934, at which time he asked to be relieved from these duties and was succeeded by the writer. For the past several years he was retired from the active ministry.



Father was failing in health for the past year but said very little about it to his many friends. He was regular at Sunday school and church, being at church for the last time two weeks before his death.

He is survived by his wife and children, Charles Forney of East Petersburg; Elder Phares J. Forney, East Petersburg; Elder Roy S. Forney, pastor of the Brothers-valley and Geiger congregations; and Paul Forney, serving as deacon in the Midway church; twenty-eight grandchildren and eleven great-grandchildren.

Funeral services were conducted from the East Petersburg church by the home ministers, Brethren S. Clyde Weaver, Earl C. Brubaker and Norman L. Bowers. The body was laid to rest in the Graybill cemetery.

East Petersburg, Pa. Phares J. Forney.

### **Spiritual Life Institute Program Bridgewater College, Bridgewater, Va.**

#### **Sunday, Dec. 26**

- 11:00 Sermon: Christ—Our Eternal Contemporary  
.....A. W. Cordier  
7:30 Address: A Certain Man .....A. W. Cordier

#### **Monday, Dec. 27**

- 10:00 Meeting of the Ministerial Association of Second District of Virginia  
2:00 Meeting of Council of Boards of Second District of Virginia  
7:30 Personal Experiences in China .....M. M. Myers  
8:15 The Church and the Good Neighbor Policy  
.....A. W. Cordier

#### **Tuesday, Dec. 28**

- 8:30 Bible Study .....M. R. Wolfe  
9:30 The Challenge and Outlook of Christian Missions in China .....M. M. Myers  
10:30 Missions in Latin America .....A. W. Cordier  
1:30 The Present Crisis in the Orient ..E. M. Wampler  
2:30 Brethren Children in a World at War, Ruth Shriver  
3:30 Vesper Service .....Ora DeLauter  
4:00 Recreation  
5:30 Organ Recital .....Ruth Weybright  
7:30 Personal Experiences in China ....E. M. Wampler  
8:15 Jesus and the Four Freedoms .....A. W. Cordier

#### **Wednesday, Dec. 29**

- 8:30 Bible Study .....M. R. Wolfe  
9:30 The Challenge and Outlook of Christian Missions in China .....M. M. Myers  
10:30 The Long Mile Beyond Berlin .....A. W. Cordier  
1:30 The Present Crisis in the Orient ..E. M. Wampler  
2:30 The Church Facing the Rural Problem  
.....Ora DeLauter  
3:30 Vespers Service .....Paul M. Robinson  
4:00 Recreation  
5:30 Organ Recital .....Ruth Weybright  
7:30 Personal Experiences in China .....M. M. Myers  
8:15 The Brethren Serve .....A. W. Cordier

#### **Thursday, Dec. 30**

- 8:30 Bible Study .....M. R. Wolfe  
9:30 The Church Facing the Rural Problem  
.....Ora DeLauter  
10:30 Looking Ahead With Our Brethren Heritage  
.....A. W. Cordier  
1:30 The Challenge and Outlook of Christian Missions in China .....M. M. Myers

- 2:30 An Adequate Local Church Leadership for Our Day .....Ruth Shriver  
3:30 Vesper Service .....Paul M. Robinson  
4:00 Recreation  
5:30 Organ Recital .....Grace Bowman  
7:30 Personal Experiences in China .....M. M. Myers  
8:15 The Church and Racial Minorities, B. S. Abernethy

#### **Friday, Dec. 31**

- 8:30 Bible Study: The Book of Ruth—A Study in Tolerance .....M. R. Wolfe  
9:30 What Has the Church Said and Done?  
.....B. S. Abernethy  
10:00 Panel Discussion .....B. S. Abernethy, Leader  
Albert B. Link, Melvin S. Lange, I. S. Long,  
Lynn C. Dickerson, James W. Turner  
1:00 Ministerial Luncheon  
Address: New Frontiers for the Christian Church  
.....B. S. Abernethy  
2:30 Meeting of the Regional Council of Boards  
6:00 Meeting of the Regional Cabinet of Children's Workers  
6:00 Meeting of the Regional Cabinet of Intermediate Workers

Institute guests will be accommodated in the college dormitories. Meals will be served on the cafeteria plan in the social rooms of the church at reasonable prices. Lodging is free except for a fee of \$1.00. Freewill offerings will be lifted during the week to help defray the expenses of the institute.

Bridgewater, Va.

A. Stauffer Curry.

#### **Women's Work Conference of Western Pennsylvania**

The semiannual women's work meeting of Western Pennsylvania was held in conjunction with the district conference at the Walnut Grove church, Johnstown, on Oct. 27.

Our president, Mrs. George Wright, called the meeting to order. Mrs. Roy Forney led the large audience in some very helpful thinking on the subject of The Prayer Minute. The trio from the Walnut Grove congregation sang Remember Me. An original playlet entitled The Ladies' Aid was written and presented by the King's Loyal Daughters Sunday-school class of the Walnut Grove church, under the direction of their teacher and district aid society director, Mrs. Waldo Strayer.

After a very impressive offertory prayer by Sister Ida Shumaker, an offering of \$123.12 was lifted for the starving children of Europe.

The treasurer's report showed a growing increase in activities and givings of the local organizations. The delegates were enthusiastic that we increase our giving for the coming year, raising our national project quota three hundred dollars, hoping to be able to meet the national assessment. We also gave \$25 for temperance and \$100 to Bethany Hospital.

Following is our district organization for the coming year: Mrs. George Wright, president; Mrs. L. H. Brumbaugh, vice-president; Mrs. J. A. Robinson, secretary-treasurer; Mrs. John Geary, assistant secretary; Mrs. Arthur Rummel, aid society director; Mrs. Chas. Blough, missionary director; Mrs. Galen Blough, peace and temperance director; Mrs. Nevin Zuck, Bible class director; and Mrs. Roy Forney, home builders director.

Johnstown, Pa.

Mrs. J. A. Robinson.

#### **Women's Work of Middle Indiana**

The women's work of our district has been carried on in a very gratifying way the past year, despite handicaps which everyone has had to face. The churches have responded very well with their giving to various projects. During the year they contributed \$859.38 to the national project and \$400 for scholarships for student-ministers; they also contributed to Camp Mack, besides giving much financial help to the local church programs.

The churches have co-operated wholeheartedly with the Brethren Service program. Whenever a call came for canning or sewing, for clothing for relief, or packets to be prepared, many willing hands and devoted hearts made light work of these needs.

In previous years the district cabinet visited as many individual churches as possible, but this year our president, Mrs. T. A. Shively, planned group meetings. As many as five or six churches were grouped together with as many women as possible attending. All-day meetings were held with a good attend-



ance. The fellowship was greatly enjoyed and the day spent together proved quite worth while.

The women's meeting at our district conference held at North Manchester, Oct. 8, was very well attended. With Mrs. Shively presiding, the meeting was opened with quiet music on the organ. Mrs. Galen Lehman gave the invocation, and Mrs. B. F. Wampler led in congregational singing. Mrs. R. D. Boaz graciously welcomed the group, and Mrs. Shively responded. Miss Anetta Mow gave a very inspirational and challenging address on the subject, Our Task. Mrs. Alice Ebeby conducted a very impressive recognition service for the older mothers present. Mrs. Simon Frantz, of North Manchester, who is past eighty-seven years of age, was the oldest mother present and was presented with a lovely plaque.

The women voted to start raising a fund to help make it possible for Mrs. Ebeby to attend the golden jubilee celebration in India, where she served faithfully for many years. This will be held as soon as world conditions permit. An initial offering of \$25.00 has already been given by the Pleasant View church.

Between the afternoon program and the supper hour, a very interesting quilt pageant was given by the ladies of the Mexico church.

A new feature this year was the fellowship supper held for all the aid society presidents. Twenty-five women, together with the district cabinet, enjoyed this fellowship, and each found suggestive help through the question box in charge of Miss Mow.

An offering of \$95.15 was lifted and given to Manchester College.

We feel our responsibility for the coming year is as great as ever and expect to go forward in a new year of service for the Master.

North Manchester, Ind.

Mrs. Guy Miller, Secretary.

### Araminta A. S. Eby

Araminta Ann Swab Eby, wife of Elder Ira P. Eby, was born at Cherry Grove, Carroll County, Ill., on Oct. 12, 1865. After graduating from the Lanark high school she taught one year at Leaf River, Ill. On May 15, 1884, she married Ira P. Eby at the home of his uncle, Elder Enoch Eby, of Lena, Ill.

On Feb. 7, 1887, they moved to southeastern Missouri. They lived at various places in that locality for the next twenty years. Nine years of those twenty she taught school. The last ten years there her husband was engaged by the General Mission Board to carry on mission work. She was an able assistant to him and except for her wonderful management and help he could not have provided for his family on the very small amount paid for the mission work. In the fall of 1907 they moved to Cuba, where she again taught school in the American colony at Omapa.

They returned to the United States in 1915. In 1916 because her oldest son wished to go to college she took up the job of cooking for Mount Morris College. She cooked there a number of years and many learned to know and love her.

She was the mother of seven children, two of whom died in infancy. Two sons and one daughter live in Maryland and one son in National City, Calif. She lived to see all her children come into the church. The oldest son, Paul R. Eby, became a minister and elder.

As a wife, a mother, a teacher and a church worker she never spared herself, and many times went beyond her strength to do the things she felt needed doing. Much could be said of her influence on those with whom she came in touch while at college and while teaching school. It was remarkable to see how many gave their lives to Jesus while she was teaching in the Sunday school. She enjoyed the Gospel Messenger and would look forward to its coming and often said, "I have read it through." She was always a leader in the ladies' aid work. Besides the husband and children, she leaves thirteen grandchildren and seven great-grandchildren.

She died at her home near Green Hill, Md., on Aug. 12, 1943, at the age of seventy-seven years and ten months. She united with the church at an early age and was a member of the Green Hill congregation at the time of her death. Funeral services were held at the Green Hill church and burial was in the Quinton cemetery near Westover. The services were in charge of Elder Walter K. Mahan of Rehobeth, Md.

Westover, Md.

Mrs. F. P. Johnson.

### Yaney Sixtieth Wedding Anniversary

Brother and Sister I. F. Yaney of the Pleasant Dale church in Adams County, Ind., celebrated their sixtieth wedding anniversary on Nov. 11, 1943. Since this date fell on Thursday, the family celebrated the occasion with a reunion on the following Sunday.

Brother and Sister Yaney have spent their entire married life in Adams County, Indiana, having lived in their present home since 1904. They with their family have always taken an active part in church and community affairs until age forced their retirement. They are the parents of ten children, eight of whom are living: O. C. Yaney, Chicago, Ill.; Mrs. Samuel Henschen, Decatur, Ind.; Dr. A. D. Yaney, Oak Park, Ill.; Mrs. C. A. Olwin, Cushing, Okla.; Mrs. Clyde Shafter, South Bend, Ind.; Mrs. John R. Worthman, Fort Wayne, Ind.; George and William Yaney, Peru, Ind.

The children with all the members of their families except seven were present at the anniversary celebration. A turkey dinner was served at the noon hour and open house was held in the afternoon for friends and neighbors. Brother Yaney has always been a lover of music and much of the afternoon was spent in group singing.

The aged couple are enjoying fairly good health and are a fine example of clean Christian living. May God's goodness continue to overshadow them that they may observe many more such occasions.

Cushing, Okla.

Mrs. C. A. Olwin.

## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Adkins-Stewart.**—Bruce Adkins and Esther Stewart, both of Kennett Square, Pa., at the Jennersville church parsonage, Oct. 28, 1943, by the undersigned.—Samuel W. Longenecker, West Grove, Pa.

**Arnott-Rice.**—Robert Eugene Arnott and Fredonna Rice, both of Nappanee, Ind., at the bride's home by the undersigned, Nov. 9, 1943.—J. Oscar Winger, Nappanee, Ind.

**Bomberger-Pankratz.**—Charles Henry Bomberger and Bertie Mae Pankratz, both of Pasadena, Calif., at the home of the bride's parents on Nov. 12, 1943, by the undersigned.—I. V. Fundenburgh, Pasadena, Calif.

**Collins-Dangler.**—By the undersigned at his home, Lloyd Collins and Eloise Dangler, both of Ashley, Ind., Nov. 27, 1943.—Russell A. Sherman, Garrett, Ind.

**Diehl-Johnson.**—By the undersigned at the Sterling church, Ill., Oct. 24, 1943, Orville L. Diehl and Betty Jane Johnson.—Kenneth C. Bechtel, Sterling, Ill.

**Eby-Miller.**—Leonard Eby of Wakarusa, Ind., and Esther Miller of Nappanee, Ind., Oct. 16, 1943, in their home at Wakarusa by the undersigned.—G. W. Phillips, Elkhart, Ind.

**Frantz-Rolder.**—Ensign Galen H. Frantz of North Manchester, Ind., and Dorothy Rolder of Lima, Ohio, in the Normandy wedding chapel in Long Beach, Calif., Nov. 18, 1943.—Ira H. Frantz, North Manchester, Ind.

**Harrington-Phillips.**—Paul Harrington and Dorothy Phillips, both of Elkhart, Ind., Nov. 21, 1943, in the Elkhart city church, by the undersigned, assisted by V. F. Schwalm.—G. W. Phillips, Elkhart, Ind.

**Matthes-Kerster.**—Kenneth Matthes and Betty Louise Kerster, both of West Salem, Ill., by the undersigned in the parsonage, Nov. 25, 1943.—Oliver Dearing, Calhoun, Ill.

**Miller-Woods.**—Rollie C. Miller of Akron, Ohio, and Beulah M. Woods of Newton Falls, Ohio, at the home of Dr. C. Ray Keim in North Manchester, Ind., by the undersigned, Oct. 29, 1943.—J. Oscar Winger, Nappanee, Ind.

**Mitchel-Soales.**—Arthur C. Mitchel of Bremen, Ind., and Gladys Soales of Nappanee, Ind., at the bride's home by the undersigned, Nov. 6, 1943.—J. Oscar Winger, Nappanee, Ind.

**Rhoades-Frantz.**—Rev. Benton Rhoades and Ruby Frantz, both now located at Williamson, W. Va., Nov. 25, 1943, at the Walnut Street church in North Manchester, Ind., by the undersigned.—Roy D. Boaz, North Manchester, Ind.

**Syverson-Weed.**—Oscar Syverson and Mary Weed, both of Minot, N. Dak., Nov. 3, 1943, in the parsonage of the church by the undersigned.—Ralph Petry, Surrey, N. Dak.

**Wittler-Canfield.**—Albert John Wittler of Fort Jennings, Ohio, and Cathrine Jane Canfield of Bolivar, Pa., in the church at Waterford, Pa., by the undersigned on Nov. 22, 1943.—W. E. Wolford, Ligonier, Pa.

**Young-Winger.**—Rev. Lester Young and Mary Elizabeth Winger, both of North Manchester, Ind., at the church in North Manchester by the undersigned on Oct. 31, 1943.—J. Oscar Winger, Nappanee, Ind.

## Fallen Asleep . . .

**Ault, George N.**, died at the general hospital in Hanover, Pa., on Sept. 18, 1943, aged forty-seven years, three months and fourteen days. He is survived by his wife and one son. Bro. Ault was a faithful member of the Upper Codorus congregation. Funeral services were conducted at the Black Rock church by Elder N. S. Sellers and interment was made in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Barb, Ervin**, aged twenty-seven years, died at the Rocking-



ham memorial hospital in Harrisonburg, Va., on Sept. 19, 1943, following an automobile accident near Mathias, W. Va., on Sept. 14. He was the son of James and Nealy Barb. He was a member of the Stony Creek church. Besides his parents, he is survived by three sisters, one half brother and two half sisters; one brother preceded him in death. Funeral services were conducted at the Stony Creek church by Bro. Olen Lantz. Burial was in the cemetery near the church.—Eunice P. Kohne, Quicksburg, Va.

**Basile**, Joseph Raymond, was born Jan. 8, 1882, and died Oct. 2, 1943, in the Mercy hospital, Canton, Ohio. He spent most of his life in Chicago, Ill., and Warsaw, Ind. On July 23, 1927, he was united in marriage to Jeanette Reynolds. Two sons were born to this union. In 1927 he united with the North Winona Church of the Brethren at Warsaw. He enjoyed his church fellowship and was a loyal supporter in his devotion and attendance. In 1934, after a serious illness, he moved with his family to Canton, Ohio, where he lived until his death. Memorial services were conducted by the undersigned. Interment was in the Center church cemetery.—Robert L. Sherfy, Canton, Ohio.

**Brown**, Blanch, daughter of Guy and Cora Chapman, was born at Brook, Ind., March 16, 1908, and died Nov. 14, 1943, at her home in Muncie, Ind. Most of her childhood and early womanhood was spent in Jeffersonville, where she graduated from the elementary and high schools. On Jan. 18, 1930, she was united in marriage to Benjamin Brown of Muncie, Ind., and to this union were born two sons and one daughter. On March 17, 1942, one son died. In early childhood she united with the Methodist Church, but recently she had expressed a desire to unite with the Church of the Brethren, of which her husband was a member. She was anointed, and enjoyed the communion administered in the home by her pastor. She leaves her husband, one son, one daughter, one brother, one half brother and two half sisters. Funeral services were conducted at the Parsons mortuary by the writer and Bro. H. Jesse Baker. A brief service was also held in the home of her brother at Yeoman, Ind., by the writer, and burial was in the Yeoman cemetery.—J. Andrew Miller, Muncie, Ind.

**Bucher**, Daniel S., died Sept. 3, 1943, aged seventy years, two months and fourteen days. He is survived by his wife, three sons and three daughters. Funeral services were conducted at the funeral parlor in York, Pa., by Elder J. J. Bowser. Graveside services were conducted by Elder N. S. Sellers. He was laid to rest in the Black Rock cemetery.—Mark A. Wildasin, Lineboro, Md.

**Eyer**, Jesse J., was born Oct. 10, 1875, in Starr County, Ind., and died Oct. 29, 1943, at Wenatchee, Wash., in a local hospital. He grew to manhood in Indiana, later moved to Iowa and Michigan, and from there moved to Yakima in 1902. He came to Wenatchee in 1906, opening a repair shop. He grew up in the church and at the age of sixteen was baptized in the Rocky Run church in Indiana. He kept his membership in the Church of the Brethren until 1930 when he transferred it to the Dunkard Brethren Church, in which he was very active. He was a deep Bible student and people will remember his articles written in the Monitor. He is survived by one sister. Funeral services were held in the Jones and Jones chapel by the writer, assisted by E. W. Pratt. Interment was in the Sunnyslope cemetery.—D. B. Steele, Wenatchee, Wash.

**Fink**, Gail Mahone, died at his home near Criders, Va., on Nov. 18, 1943, at the age of forty-seven years and twenty-five days. He was a member of the Lutheran Church but attended services in the Damascus Church of the Brethren at Criders, Va., where his funeral was conducted by the writer, assisted by Elder J. W. Lantz. Burial was made in the Caplinger cemetery near the church. Surviving are his wife, one son, one daughter, several grandchildren and three brothers.—Samuel D. Lindsay, Timberville, Va.

**Flory**, Ernest G., son of the late Jacob H. and Lydia Flory, was born June 19, 1884, and died Oct. 28, 1943. He had been afflicted since childhood and for several months had been in declining health. In recent years he had made his home with his sisters near Dayton, Va., where he died. He was the oldest of six children. He leaves two brothers and three sisters. He was a member of the Church of the Brethren. Funeral services were conducted at the home with Bro. B. S. Landis officiating, assisted by Bro. Jacob F. Replogle. Interment was in the Oak Lawn cemetery at Bridgewater.—Olive M. Flory, Harrisonburg, Va.

**Frederick**, Jane Louise, died Nov. 8, 1943, at the Hagerstown, Md., hospital following an automobile accident. She was born Feb. 17, 1924, at Curryville, Pa., to Brother Warren and Sister Mary Zook Frederick. She was an active and interested member of the Curryville church. She leaves one brother, one sister and her grandparents. Funeral services were conducted in the Curryville church by her former pastor, Bro. J. H. Clapper, assisted by Bro. Joseph Whitacre. Interment was in the Fairview cemetery at Martinsburg, Pa.—Alice M. Baker, Martinsburg, Pa.

**Holland**, Bert Clifford, pioneer orchardist and resident of Wenatchee, Wash., died Nov. 2, 1943, at his home after an extended illness. He was born Sept. 30, 1869, at Plymouth, Ind., where he grew to manhood and was married on Feb. 5, 1893, to Catherine Peters. They moved to Cando, N. Dak., where they took up a homestead. In 1902 they came to the Wenatchee Valley, locating on the orchard land that is now the present home. Mr. Holland was an active figure in the life of his community. He was active in the Church of the Brethren in the earlier years of his life and was later active in the Dunkard Brethren Church, being a deacon in this church. He is survived by his widow, two

sons, two daughters, two brothers, four sisters, twelve grandchildren and two great-grandchildren. Funeral services were conducted at the Jones and Jones chapel by the writer, assisted by D. E. Steele. Interment was in the Wenatchee cemetery.—D. B. Steele, Wenatchee, Wash.

**Hoover**, Josephine, daughter of Joseph and Isabelle Hite, was born May 27, 1870, at Thurston, Ohio. She was united in marriage to Herman Hoover on Nov. 22, 1891, and to this union were born five children. One daughter preceded her in death three years ago. She leaves her husband, one daughter, three sons, three grandchildren, one great-grandchild and one brother. She united with the Brethren Church at Glenford, Ohio, in 1907 and lived a faithful Christian life. Funeral services were conducted at the home in Central College, Ohio, by Bro. Quincy Leckrone. Interment was in the Glen Rest cemetery near Reynoldsburg, Ohio.—Edith Leckrone, Thornville, Ohio.

**House**, William S., son of Peter and Mary House, was born in Woodstock, Canada, Oct. 22, 1870, and died suddenly at his home near Rolling Prairie, Ind., Nov. 22, 1943. His wife, Elizabeth, preceded him in death in 1925. Bro. House belonged to the Church of the Brethren for a number of years and was active in the church and Sunday-school services. Surviving are one brother, one half brother, and three half sisters. The funeral service was conducted by Bro. Kenneth W. Murphy. Burial was in the Pine Lake cemetery.—Mrs. Nathan B. Cross, La Porte, Ind.

**Jacobs**, Isaac, was born seventy-nine years ago in Washington County, Md., and died at his home in Waynesboro, Pa., on Oct. 26, 1943. He was the son of John and Sarah Wolf Jacobs. On Oct. 19, 1892, he was married to Alice Wolfkill, after which he became a resident of Waynesboro. In 1913 he united with the Church of the Brethren. He attended the Sunday-school and church services as long as he was able. He is survived by his wife, one son, one daughter, one brother and two sisters. Services were conducted at the Grove funeral home by his pastor, Bro. George L. Detweiler. Interment was made in the cemetery at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

**Keller**, Emma, wife of Joe Keller, died Nov. 22, 1943, at Somerset, Pa., in the community hospital where she had been a patient for a short time. Her husband preceded her several years ago. She is survived by one son and three daughters. She was a member of the Beachdale church for a number of years. Funeral services were conducted at the Johnson and Son funeral home in Berlin, Pa., by Bro. A. J. Replogle. Interment was in the Beachdale cemetery.—Pearle Brant, Berlin, Pa.

**Kensinger**, Richard, was fatally injured in an automobile accident on Nov. 8, 1943. He was born at Roaring Spring, Pa., July 18, 1924, to Phillip C. and Annie Guyer Kensinger. He was a graduate of the Morrison Cove vocational high school in 1943. He was a member of the Roaring Spring church and lived a good Christian life. He was talented musically and helped with the Sunday-school orchestra and in the B. Y. P. D. He was a member of the high-school band and was honored as a state band musician for the past two years. He was also a member of the Pennsylvania Railroad band and the civil air patrol. Since his graduation from high school he was employed on the Kensinger farm near Roaring Spring. Surviving are his parents and grandparents. Funeral services were held in the Roaring Spring church in charge of Brethren H. Q. Rhodes and Howard Feathers. Interment was in the Fairview cemetery at Martinsburg, Pa.—Mrs. Miriam Miller, Roaring Spring, Pa.

**Kershner**, Mary C., wife of Dennis Kershner, and daughter of John and Fannie B. Wise, was born in Darke County, Ohio, on Oct. 4, 1875, and died Nov. 25, 1943. Her companion died on May 4, 1940. At the age of fifteen she became a Christian. Since the death of her husband, she made her home with her sister. She leaves two sisters and two brothers. Funeral services were conducted by the writer in the Union City church and burial was in the Harris Creek cemetery near Bradford, Ohio.—D. G. Berkeley, Union City, Ind.

**Koontz**, Victor R., was born at Funkstown, Md., eighty-two years ago and died from a heart attack at his home in Waynesboro, Pa., on Nov. 4, 1943. He was the son of Henry and Susan Fahrney Koontz. He was a mechanical engineer and came to Waynesboro as a young man. Following an invention of his, the Victor Tool Company was organized to manufacture this tool. In early life he united with the Church of the Brethren. For many years he was a consecrated teacher of boys in the Sunday school. He was married in 1888 to Lutie I. Snader, who survives him, together with three sons and two sisters. Services were conducted at his home by his pastor, Bro. George L. Detweiler, and Rev. R. D. Crees of the First Brethren Church. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Metzger**, Joy, daughter of Mr. and Mrs. Lloyd Devenney, was born near Warsaw, Ind., May 3, 1917. She submitted to an operation on Oct. 29 and died Oct. 30, 1943. On April 20, 1935, she was married to Harold Metzger of North Manchester, Ind. She is survived by her husband, their daughter, her father and step-mother, one brother and two grandmothers. She was a Christian for nine years and a member of the North Winona church. She manifested a fine Christian spirit and bore her intense suffering in that spirit. The funeral was conducted in her home church by her pastor, the writer. Interment was in the Oakwood cemetery.—J. S. Zigler, Warsaw, Ind.

**Miller**, Josephine, was born Sept. 22, 1869, and died Oct. 20, 1943. She is survived by one son and one daughter. She was a faithful member of the Upper Codorus congregation for many



years. Funeral services were conducted at Leschey's union church near Spring Grove, Pa., by Elder N. S. Sellers and Rev. Shanabrook. Burial was made in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

**Newcomer**, Susanna M., was born near Ringgold, Md., on Feb. 18, 1869, and died suddenly at the Waynesboro, Pa., hospital on Nov. 10, 1943. She was the daughter of John L. and Catherine Bayer Newcomer. At the age of thirteen she united with the Church of the Brethren. She lived a quiet, devoted Christian life and was actively interested in the work of the church. Services were conducted in the Waynesboro church by Elders George L. Detweiler and C. R. Oller. Interment was made in the cemetery at the Welly church near Smithsburg, Md.—Sudie M. Wingert, Waynesboro, Pa.

**Senger**, May Lillie, was born June 22, 1895, and died Sept. 1, 1943, following a stroke of paralysis. She had been in ill-health for some time. She united with the Church of the Brethren when she was young and remained faithful. She is survived by her mother, Mrs. Sallie Zimmerman Senger, five sisters and two brothers. Funeral services were conducted at the Sanger-ville church by Bro. I. J. Garber, assisted by Bro. J. M. Foster. Interment was in a near-by cemetery.—Mrs. Hattie Simmons, Bridgewater, Va.

**Sims**, Eli, was born near Middletown, Ohio, seventy-two years ago; he lived his entire life in this city. For many years he was a member of the Middletown United Brethren church. He died, after a lingering illness, on Oct. 22, 1943. He is survived by seven sisters and two brothers. Services were conducted by Bro. C. W. Warstler, pastor of the Middletown Church of the Brethren, at the McCoy-Leffler funeral home. Burial was in the Middletown cemetery.—Mrs. H. H. Lawrence, Middletown, Ohio.

**Simmons**, William Andrew, son of Andrew J. and Lucinda Simmons, was born in Howard County, Ind., April 28, 1855, and died at the home of his daughter in South English, Iowa, on Oct. 16, 1943. While he was a small boy he moved with his parents to Iowa. He joined the Church of the Brethren when he was a young man and remained a member until his death. In 1880 he was united in marriage to Jean Elizabeth Allen. To this union nine children were born, three of whom preceded their father in death. In 1937 his wife died. Besides the six children, he leaves thirty-nine grandchildren and thirty-eight great-grandchildren. Funeral services were held in the North English Christian church in charge of Bro. J. D. Brower. Burial was in the North English cemetery.—Virgil S. Coffman, South English, Iowa.

**Slough**, Alma Cathrine Williamson, was born near Phillipsburg, Ohio, Jan. 15, 1869, and died Aug. 14, 1943. On June 29, 1891, she was married to George Slough and to this union two children were born, one of whom died in infancy. Alma joined the church in 1895 and tried to live the Christian life ever since. She was faithful in Sunday-school and church attendance and was an active member of the aid society for a long time. She is survived by one sister, one brother, one daughter, three grandchildren and four great-grandchildren. Funeral services were conducted at the Salem Church of the Brethren by Elder J. W. Fidler, assisted by the writer. Burial was in the Bethel cemetery.—E. E. Brumbaugh, Union, Ohio.

**Snowberger**, Rose May, daughter of John B. and Cynthia Hulst, was born in Warren, Ind., on March 29, 1872, and died Nov. 12, 1943, near Ontario, Oregon. On March 29, 1890, she was united in marriage to David H. Snowberger. To this union were born four sons, all of whom survive her. In 1896 the family moved to North Dakota and in 1900 to Payette, Idaho, where Mrs. Snowberger had since resided. At the age of thirteen years she united with the Church of the Brethren; she always had a vital interest in the work of the church. Funeral services were conducted at the Peterson funeral home in Ontario by her pastor, the undersigned. Interment was in the Ontario city cemetery.—Albert Hollinger, Fruitland, Idaho.

**Treese**, Vera, wife of Dr. George G. Treese of Claysburg, Pa., died at the Roaring Spring hospital on Nov. 4, 1943. She was born at New Enterprise, Pa., Feb. 17, 1906, the daughter of Gilbert and Annie Berger Kochendorfer. Surviving are her husband, one daughter, one son, her father and two brothers. She united with the church in her early years and proved faithful in the service of the Master. She was interested in the various activities of the church and had a perfect record in the Sunday school over a long period of years. Funeral services were conducted at the church by her pastor, Bro. Charles L. Cox. Interment was at New Enterprise.—Mrs. Edith L. Cox, Claysburg, Pa.

**Wallick**, Alice S., daughter of Jacob and Julia Spangle, was born Jan. 14, 1870, at Wolcott, Ind. At an early age she became a Christian and a faithful member of the Church of the Brethren. While attending Mt. Morris College in 1888 she met Cyrus Wallick of Bloomingdale, Mich., whom she married on April 30, 1891. To them three sons and two daughters were born. Bro. Wallick and two sons preceded her in death. Two daughters, one son, five grandchildren, one great-grandchild and three brothers survive. While en route to visit her daughter in Washington, D. C., she stopped to see her son at Cleveland, Ohio, where she took ill suddenly and died in a hospital on Oct. 17, 1943. She was anointed on Oct. 14. Sister Wallick was a good Christian wife and mother, neighbor and friend. She made her home for the past several years with her daughter in Hampshire, Ill., where the funeral and burial took place. Services

were conducted by the undersigned, assisted by Rev. P. A. Lang of the Evangelical Church.—B. C. Whitmore, Wheaton, Ill.

**Winters**, Emma Ranck, wife of Bro. George A. Winters, died in the Stone Bridge congregation, near Hancock, Md., on Nov. 14, 1943, at the age of sixty-nine years and fifteen days. In early life Sister Winters was an active member of the Methodist Church, but in 1915 she and her husband united with the Church of the Brethren and were soon called to the deacon's office. She rendered efficient service in a small rural church at the same time she was rearing a family of five sons and two daughters, all of whom are actively engaged in service in the church. One son and one daughter have been called to the ministry. Funeral services were held in the Christian church, near the home in which she actively co-operated in helping to promote the cause of Christianity, by the writer and Bro. S. F. Spitzer, assisted by the Rev. Richardson of the Methodist Church and the Rev. Garland of the Christian Church.—David R. Petre, Hagers-town, Md.

## Church News . . .

### California

**Lindsay**.—A council meeting was conducted by our minister, Paul S. Longenecker, on Sept. 26. It was preceded by a basket dinner. Bro. Henry Stutzman, who is a charter member, was elected church historian and will write up and preserve data regarding the founding and progress of the local church. Bro. Rush Bergman was licensed to preach, and Brethren Earl Stonebrook and Carroll Aeschbacher, with their wives, were installed as deacons for a probationary period by Elder F. A. Yearout of Fresno. It was decided to invite the district meeting to come here next fall. On Oct. 24 we had our annual homecoming and rally Sunday. Bro. M. S. Frantz of Los Angeles, a former pastor, brought a forceful and timely message in the morning. Glenn Harmon, who grew up and was ordained as a minister here and now is pastor in Fresno, assisted in the morning service. William Platt, also a former pastor but now retired, had charge of the evening service. A basket dinner was enjoyed at noon by 175 members, former members, and friends, after which an informal afternoon program was given, consisting of singing, special music and reminiscences. The young people are putting out a Newsette, which the nonresidents and boys in the service enjoy very much.—Kate G. Strate, Strathmore, Calif., Nov. 10.

**McFarland**.—We were pleased to have Bro. Bob Sollenberg from a C.P.S. camp with us for a Sunday evening service in August. The Sunday-school promotion and attendance awards were presented on Sept. 26, with forty-six receiving awards for perfect attendance during the past year. Pastor John I. Coffman conducted an impressive dedication service for all Sunday-school and church officers and teachers on Oct. 3. A successful workers' conference was held during the first week in October; the workers decided to hold a similar conference each quarter. Those who filled the pulpit recently as guest speakers were H. B. Hall, the executive secretary of the Anti-Narcotic League of America, and Bro. E. J. Glover, pastor of the Bakersfield church. We are happy that our pastor's wife is again active and well after several months of illness. A building fund has been

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started; we plan to enlarge and remodel our church after the war. Work has begun on our Christmas pageant-cantata, Come Ye to Bethlehem, which will be presented by the Sunday school on Dec. 19.—Ina Long Taylor, McFarland, Calif., Nov. 18.

**Raisin.**—Pastor Wilbur I. Liskey is now in his fifth year of service here. Several additions of members to the church and improvements of church property have been accomplished during his pastorate here. He and Sister Liskey have labored hard in the church and community. Bro. Liskey was invited by the church at Chowchilla to hold a series of meetings there. Bro. W. H. Meyers preached the first Sunday of Bro. Liskey's absence; other services were arranged by the choir and young people. An offering was received for curtains around the new enlarged platform. Bro. John Strain of Reedley brought the message on the last Sunday evening. The choir gave several special numbers at Bro. Liskey's meetings at Chowchilla. The men's brotherhood has had two meetings since the summer vacation. They finished shingling a house for a lady of the community whose brother was electrocuted while working on the roof. Marlin Thomason is president of this group. The women's work, under the capable leadership of Mrs. Alma Smith, is meeting once a month for aid and missionary meetings. Mrs. Sadie Scott directs the mission work and many women of the community attend these meetings. We have been very faithful with our penny-a-day offering. Mrs. Bertha Jones is our efficient work chairman. The young people are directed in their Sunday morning study by Bro. Herbert Armistead and in the evening by Sister Liskey. Brother and Sister Liskey are keeping in touch with the young men of the community who are in service.—Mrs. Minnie Mower, Caruthers, Calif., Nov. 19.

### Illinois

**Canton.**—Our council was held Aug. 18 with Elder I. J. Gibson presiding. He was re-elected for the coming year. Our aid society has been busy quilting and making comforters for C.P.S.



## Christmas World-Wide Mission Offering

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for General World-Wide Mission Work.

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Please place this money to the credit of

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..... Class

..... Sunday school

..... Congregation

..... District

Name of sender .....

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Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.

**Note:** In districts where by action of district meeting a district treasurer has been elected to receive general funds for transmission to Elgin, please observe such an arrangement.

Date .....1943

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camp. A girls' chorus has been organized. We are getting ready for a series of meetings starting Nov. 28 with Bro. Frank Crumpacker assisting Pastor J. E. Smeltzer. We have had one addition to the church by baptism this fall. Our Sunday school has been progressing nicely and the church attendance is splendid. Much interest is shown in our services. We held our love feast on Oct. 10. The men's club sponsored an all-church fellowship supper for their November meeting. Plans are being made for a Christmas program.—Mrs. Lyle Webb, Canton, Ill., Nov. 16.

**Dixon.**—On Oct. 3 we had our love feast. Bro. C. W. Stauffer had charge of the service. On Oct. 10 Bro. William Lampin of Polo, Ill., who has spent fifteen years in evangelistic work, spoke in our morning service. On Oct. 31 Mrs. Mary Deusch presented a Sunday evening service of readings that was enjoyed by a large congregation. On Nov. 5 the young people of our church gave a Sunday evening program on church loyalty. On Nov. 14 Mrs. Howard Emmert sponsored a Sunday evening service. On Dec. 5 we will celebrate the payment of our church debt. Bro. Rufus D. Bowman will be the guest speaker in the morning, afternoon and evening. There will be a basket dinner at noon. We extend a cordial invitation to all friends of the Dixon church to worship with us on that day.—Marie Thompson, Dixon, Ill., Nov. 19.

**Naperville.**—On Sept. 25 the young people's class had a hay-rack ride. We went to the parsonage afterward and while there held the election of officers; the president is Don Fry and the adult adviser, Reba Steck. On Oct. 15 we had our annual B.Y.P.D. banquet, at which the new officers were installed. Bro. Galen Ogden was the speaker. A father and son picnic was held on Oct. 10. The women's luncheon of Oct. 22 was held at the home of Mrs. Estella Erb. Since this was guest night, the families of the ladies were invited. Rev. Wolf of the Grace Evangelical church was the speaker for the evening; the theme of the evening was Building the Kingdom of God in the Hearts of Our Children. The young people's rally of the Northern Illinois and Wisconsin district was held at our church on Oct. 31. We had a good attendance and a very good program. Our love feast was held on Nov. 7 with Bro. Ogden officiating.—Virginia Williams, Naperville, Ill., Nov. 14.

**Romine.**—We had one girl in young people's camp this year. Several attended the district conference at the Hurricane Creek church in August. We have prayer meeting every other Wednesday night. The ladies' aid recently knotted two comforters for C.P.S. camps. On Oct. 24 the Marion County singing convention was held at our church. Bro. L. M. Baldwin held a revival here Oct. 25 to Nov. 7. Three were baptized. The love feast was held on Nov. 8. The ladies' aid served lunch at a sale on Nov. 12. They cleared \$40.—Cora Swalley, Salem, Ill., Nov. 16.

### Indiana

**Logansport.**—During the summer some of our men made screens for the church windows, and the outside woodwork of the church was painted white. Our church was represented by two young adults at Camp Mack. In September some of our ladies canned the six bushels of peaches for the C. P. S. camps and Bethany Hospital which the C. P. S. truck delivered to us. Bro. Richard Burger and wife came with Pastor Lyle Albright and wife from Bethany Seminary on Sept. 19. He delivered the morning message and Sister Burger sang a solo. Three members attended the district conference at North Manchester Oct. 7-9. The day following was our rally day and harvest meeting. Just before the morning message, Bro. Albright held an installation service for the newly elected church and Sunday-school officers. We had a basket fellowship dinner in the church basement, which was decorated with the fruits of the harvest. In the afternoon Mrs. Albright gave a chalk talk, accompanied by quiet piano music and concluded with a solo by Bro. Albright. Instead of the evening service on Oct. 24, the district conference report was given. Bro. Keller of Bethany Seminary, who is pastor of the Arcadia church, filled our pulpit on Sunday evening, Nov. 21, while our pastor assisted at the Arcadia church with some music.—Florence E. B. Arnold, Logansport, Ind., Nov. 25.

### Iowa

**South Waterloo.**—In August a large group from our church attended the district conference at Union Ridge; our church was granted the privilege of entertaining the 1944 district conference. Local members were chosen for many important offices in the district. Our pastor, Bro. W. H. Yoder, was elected as a McPherson College trustee for six years and a Standing Committeeman for 1944. At the council meeting it was decided to try the unified church service. In September the Sunday-school officers were elected and department superintendents named. Oct. 3 was designated as rally day in the church school and church services. There was a good attendance. At the morning service Bro. Yoder conducted dedication services for two babies, in the afternoon baptism was administered, and in the evening the love feast was observed; Bro. H. L. Hartough was the guest speaker. Mrs. Yoder again heads the women's work, which has been active throughout the year. Each new bride or new baby has been given a gift; servicemen have been remembered. On Nov. 21 the ninth annual birthday dinner was held in the church parlors with 275 in attendance. The birthday offering for McPherson College was \$290.27. Bro. R. E. Mohler of the college spoke at the morning service and also in the evening. On Dec. 2 several car-



loads of our members drove to Fredericksburg to attend a rural life institute for the district. Brethren James Elrod and R. E. Mohler of McPherson, Kansas, and W. H. Stacy of Ames, Iowa, were among the speakers. Planned events for the near future include a men's work meeting with an oyster stew, a Hi-Y program for the evening of Dec. 5, and the annual B. Y. P. D. banquet on Dec. 27. Subscriptions are now being taken for the Gospel Messenger.—Mrs. R. C. Hollis, Waterloo, Iowa, Nov. 29.

### Kansas

**Prairie View.**—Bro. James Elrod, our regional secretary, came to our community on Nov. 27 and visited in several homes. He attended our Sunday school and afterward gave us a sermon. After the sermon an offering of \$58 was taken for world-wide missions. We have a good Sunday school.—Mrs. Minnie Dague, Scott City, Kansas, Nov. 30.

### Maryland

**Baltimore, First.**—We had a memorial service for our beloved elder, Bro. C. E. Resser. On Oct. 4 we held our church council. At this meeting we agreed to adopt the pension plan for ministers. Bro. J. I. Baugher was elected elder to replace Bro. Resser. Our church is growing and a fine spirit prevails. Eleven were received by baptism and nine by letter during the year. On Oct. 1 our pastor and his wife received a shower of many gifts, including a large assortment of canned goods, fresh fruit, and some fine linens. This shower was an expression of our goodwill toward Brother and Sister I. S. Long. Our young people were invited to the home of Mr. and Mrs. W. Newton Long for a party just before the reopening of their department for the winter. A special Sunday evening program entitled Between the Book Ends was given by them. A group of our women had a Christmas sale and made \$106. Another group gave a chicken dinner in October, at which time Bro. W. Newton Long gave a splendid address on missions in China. An offering of \$164 was received for missionary work. One hundred ninety-three people were present at our love feast on Oct. 31. While Bro. I. S. Long was holding an evangelistic meeting at Meyersdale, Pa., in November, Brethren J. I. Baugher and McKinley Coffman preached for us. On Nov. 21 we had an unusual service, in which each person came forward and placed a special gift in a chest, called the Joash chest. This chest was filled with an offering amounting to \$2,025. This gift makes possible the burning of our church mortgage on Nov. 28. Our church will be rededicated at this service.—Mrs. J. H. Armacost, Baltimore, Md., Nov. 23.

**Westminster.**—While Pastor S. Earl Mitchell was holding a two weeks' meeting at Lebanon, Pa., Bro. J. I. Baugher of Washington, D. C., filled our pulpit on Sept. 19 and Bro. McKinley Coffman on Sept. 26. A promotion and recognition service was held on Sept. 26. At the rally day service on Oct. 3 our pastor conducted an installation service for the Sunday-school officers and teachers. In the evening the men's work and women's work each had a very interesting meeting. Bro. Newton Long of Baltimore spoke to the men and Mrs. Long to the women. An impressive installation service was held for the officers of women's work. Mrs. Ray Hollinger is the president. Bro. Marshall Crumpacker is president of men's work. At the morning service on Oct. 10 a consecration service for the babies was held. Bro. J. Clyde Forney, pastor of the Central church in Roanoke, Va., held a two weeks' meeting here, beginning Oct. 17. Bro. Forney's splendid sermons were much appreciated. Two boys were baptized at the close of the service on Nov. 14. In the evening our love feast was held, with the pastor officiating. Because of the growth of our Sunday school, it was necessary to provide more classrooms. A large room is being finished on the third floor which will be used for the present by the young people's class. The women's work had an all-day meeting at the church on Nov. 17. They made eleven hospital gowns and seven sheets and rolled 117 bandages for the Castaner hospital in Puerto Rico. Our community Thanksgiving service will be held in the high-school auditorium with the Catholic priest as speaker.—Mrs. H. Edgar Royer, Westminster, Md., Nov. 24.

### Missouri

**Pleasant Mound.**—We met in council on Sept. 6 with Bro. J. M. Mohler presiding. Bro. Mohler was chosen as elder for one year. The Sunday-school officers were elected and district meeting delegates chosen. It was decided to have three evening meetings, closing with the love feast.—Ella Strong, Osceola, Mo., Nov. 30.

### Ohio

**Bellefontaine.**—During August our women's work prepared two boxes of clothing and hospital supplies for Flat Creek, Ky. We canned four dozen quarts of vegetables for our C. P. S. camps and made a layette to be sent where needed. We met in council and reorganized for the coming year. On Nov. 21 we had an all-day meeting and basket dinner. In the morning an installation was held for our new pastor, Bro. Isaac Beery, and wife. This service was conducted by Bro. Reuben Boomershrine. In the afternoon Bro. Oberholtzer gave an interesting message on China. Our pastor gave the evening sermon. We are planning to redecorate our church in the near future. The work here seems to be taking on new life.—Mrs. C. E. Crim, Bellefontaine, Ohio, Nov. 29.

**Center.**—Since our last report we have had Brother and Sister J. W. Fidler of Brookville, Ohio, with us in a series of meetings. Bro. Fidler preached eighteen Spirit-filled sermons and Sister

Fidler told interesting stories for the children. As a result of the meetings three were baptized and one is awaiting the rite. The church has been much strengthened. We have discontinued our Sunday evening services until March because of the gasoline rationing.—Elmer E. Frick, Louisville, Ohio, Nov. 23.

### Pennsylvania

**Altoona, Twenty-eighth Street.**—We met in council on Oct. 6 with our elder, Bro. J. J. Shaffer, presiding. Church officers were elected for the coming year. Bro. Shaffer was retained as elder. On Sept. 26 an installation service for officers and teachers was conducted by our pastor. Rally day was also observed on this day. Our missionary society has purchased a heifer for the Brethren Service project. Our evangelistic meetings began Oct. 10 and continued for one week with Bro. A. C. Miller bringing us spiritual sermons. The ladies sent a packet of sheets, bandages and towels, and several boxes of clothing for relief to the Friends Service Committee. Canned fruits and vegetables were donated to Camp Kane. Our love feast was held on Nov. 14 with our pastor officiating. On Nov. 17 a missionary play, The Color Line, was rendered; the offering for peace and relief was \$22.59. A Christmas gift is being sent to each boy and girl in service. The young people sponsored an early morning Thanksgiving service. Pastor Glenn E. Norris was the speaker. An anniversary service, commemorating the completion of the newer part of our church building was held Nov. 28.—Mrs. Galen Bittner, Altoona, Pa., Nov. 29.

**Berlin, Beachdale.**—Since our last report eight persons have been baptized. We held a short memorial service in honor of Bro. W. W. Blough of Greene, Iowa; Beachdale was his first pastorate. Our church was well represented at the district Sunday-school convention and district meeting held in Johnstown. Bro. Roy Forney held a week's meeting prior to our love feast on Nov. 7. Each evening he gave a chalk talk before the sermon. The meetings were well attended. Bro. Forney was assisted by our pastor, Bro. A. Jay Replogle.—Pearle Brant, Berlin, Pa., Nov. 29.

**Carson Valley.**—Our revival, beginning Oct. 3 and closing with the love feast on Oct. 17, was held by Bro. Lowell Martin of the Juniata Park church. He gave us inspiring gospel messages and after each meeting he gave Bible instruction to those who confessed Christ and others who cared to attend. As a result of the meeting thirteen were received by baptism, and two weeks previous two others were baptized. Bro. Elmer B. Hoover has entered the armed forces as a chaplain. The young people, under the leadership of Bro. Homer Hoover, are preparing a Thanksgiving program. Our business meeting will be held on Dec. 2, at which time officers for the new church year will be elected.—Mrs. Ruth Hoover, Duncansville, Pa., Nov. 18.

**Chambersburg.**—The pension plan for ministers was adopted by our congregation in September. Three delegates were sent to the October district conference, held at Mummerts meeting-house. Bro. Charles E. Finniff is this year's president of our local Christian Endeavor. In the Franklin County organization of the society, Mrs. Angle is the missionary superintendent, and the pastor is superintendent of the quiet hour. Our autumn love feast was held on Nov. 3. Ministerial Brethren H. Mitchell Stover and Walter A. West were present from the Antietam congregation. The former officiated. The communicants numbered 179. We are singing from a new hymnal, Devotional Hymns, selected and presented to the church by the Loyal Workers' class of young women. Another much-appreciated gift, a Christian flag and the flag of our country, has been given by the class of young women of high school age. Our rally day offering amounted to \$800 and has been applied to the building fund. In the evening preceding Thanksgiving Day we had an outstanding service, sponsored by the men of the parish. Paul Lucas of the high school faculty was our guest music director, and our guest speaker was President A. C. Baugher of Elizabethtown College. One hundred dollars was given as our annual pledge to the college. On Nov. 7 the pastor conducted a rally day service for our church in Hanover. Just previous to that he conducted a revival in the Madison Avenue church in York and at this writing is serving the Longmeadow church of Maryland in a similar way.—Ralph G. Rarick, Chambersburg, Pa., Nov. 27.

**Elizabethtown.**—On Oct. 10 our pastor had a special service in the interest of the home. At this service recognition was given to the golden wedding anniversary of Mr. and Mrs. Abram Young. Our love feast on Oct. 17 was a happy occasion. Bro. J. I. Baugher of Washington, D. C., officiated, assisted by our pastor and the home ministers. Several members were received by baptism a few days before the love feast. We have been saddened by the death of several of our members and the sudden death of our pastor, Bro. M. Clyde Horst. He became ill while attending a conference at Johnstown and died at the Memorial hospital on Nov. 7. We held a memorial service in our church on Nov. 18. On Oct. 31 we had a service in recognition of our church officers and elderly members. We met in council on Nov. 4 with Elder A. C. Baugher in charge. At this meeting our delegates gave interesting reports of the district conference and ministerial convention held at Lititz Nov. 2-4. Since two of our deacons are leaving us, we elected four new ones. They are Mr. and Mrs. Eshleman, Mr. and Mrs. Milton Eberly, Mr. and Mrs. Martin Hoffer and Mr. and Mrs. Frank Shank. The Sunday school will give a Christmas program on Sunday morning, Dec. 19, and the choir will give its annual Christmas service that evening.—Ella S. Hiestand, Elizabethtown, Pa., Nov. 29.

**Heidelberg.**—A missionary program was given on Sept. 12.



## WALKING WITH GOD TODAY

● The Brethren devotional quarterly sponsored by the board of Christian education of Southern Ohio is being continued, and the copies for the first quarter of 1944 may be ordered now. This booklet is written by Brethren writers, who have kept in mind the needs of Brethren families. It is priced at ten cents per copy.

## BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Bro. Abram Eshelman was the speaker. Bro. Noah Martin brought us a harvest home sermon on Sept. 19. On Oct. 10 an all-day service was held in our church. The morning service was our yearly rally day program. The children gave a fine program, after which Bro. Hiram Frysinger gave an inspirational message. In the afternoon various members of the Richland, Myerstown, Reading and Heidelberg congregations met in a conference. Various seminars were conducted after a sermon by Bro. Carl Ziegler. In the evening the Heidelberg chorus rendered several selections in song. Reports were given of results of the afternoon seminars, after which Bro. Norman Musser gave a sermon. Oct. 23, 24 was the time for our love feast. On Saturday afternoon the following ministers had gathered with us: Earl Kurtz, John Meyer, John Ebersole, and Ralph Schlosser. On Sunday morning Brethren John Ebersole and Reuben Meyers brought the messages. On the evening of Nov. 14 a simple life service was held. Bro. George Wolfe gave a fine sermon. Bro. Clarence Horst brought us a missionary sermon on Nov. 21. On Thanksgiving morning Bro. Harvey Frantz delivered the message. We are looking forward to our revival meeting which begins Dec. 5. Bro. Abram Eshelman will be the evangelist.—Candace Royer, Myerstown, Pa., Nov. 25.

**Indian Creek.**—At our council meeting on Sept. 4 Elders Henry King and Joseph Cassel were present; Bro. Joseph Moyer was installed into the ministry and Brethren Lincoln Nyce and Irvin Alderfer were installed as deacons. An impressive service was held as these brethren and their wives were consecrated to their new tasks. Bro. Graybill Hershey assisted at our harvest meeting and also at the memorial service held at Kline's church. Our evangelistic services were held Oct. 24—Nov. 2 with Bro. Harry Eshelman in charge. One young man was added to the church as a result of these meetings. Bro. Eshelman also officiated at our love feast on Oct. 30. Our Sunday-school secretary's report showed that 147 pupils had perfect attendance for the year ending Sept. 30. On Nov. 7 the district board of Christian education sponsored an all-day conference on Christian education. The various speakers and group discussions were helpful and inspiring. We again made a large collection of food for Camp Kane this fall.—J. Wilford Price, Harleysville, Pa., Nov. 26.

**Schuylkill.**—Christmas packages were sent to seven of our boys

overseas and gifts for the boys in this country will be sent in the near future. Prayer services are held on Wednesday evenings. On Sept. 26 Bro. Alton Bucher brought our message and on Oct. 10, Bro. Lester Royer. Our love feast was observed on Oct. 16, 17. Visiting brethren were Aaron Heisey, Perry Sanger, S. G. Meyer and Ira Meyer. Bro. Forest Weller of Elizabethtown College conducted a Bible institute here Oct. 31. Our evangelistic meeting began Nov. 1 and continued for two weeks; Bro. Milton Hershey was the evangelist. His messages were very inspiring and the meetings were well attended. One young man was baptized on Nov. 21. Bro. Peter Heisey gave us a Thanksgiving sermon in the evening. An offering for home missions was taken. On Dec. 12 we expect the Elizabethtown College volunteer group to be with us.—Mrs. Arnold Zechman, Pine Grove, Pa., Nov. 26.

**Tire Hill.**—Our young people are quite active. They held several outings, a covered dish supper, a Halloween party, and are now working on a Christmas cantata. They make up our church choir and have given special numbers at the Maple Spring and Scalp Level churches. Our women have been organized. The aid society is quite active. Quilts, pillow slips, scarves, buffet and dresser sets are sold almost faster than we can make them. The ladies paid for the material and worked to repaint and paper the parsonage walls, bought new linoleum for the kitchen, steel trimming for the kitchen sink and cupboard, and gave \$50 to the parsonage fund and \$25 toward the installation of bathroom facilities. They canned vegetables for Camp Kane and made jelly for the old folks' home in Scalp Level. At the council in July our church set a goal of \$500 to be reached by Oct. 10, when we would have a parsonage dedication service. We made a chart with a thermometer on it, each degree representing so much money. On Oct. 10 we held the dedication service. Bro. Arthur Rummel, a former pastor, preached in the morning. We held a basket dinner at noon. Bro. J. A. Robinson gave the dedication address. In the evening Elder H. C. Hess brought the message. When our offerings were presented we had received \$1,025. We made many improvements at the parsonage, building a cistern and a garage, and installing bathroom facilities. The men painted the church basement. Since last April we have received twenty-one members by baptism, nine by letter and one by reinstatement. Our evangelistic meeting was held Nov. 1-14 with Elder M. J. Brougher as evangelist. Seven people became Christians. During the last week of the meeting the pastor and his wife received many gifts of food, linen, and flowers. Plans are under way for a Christmas program to be given by the children.—Mrs. Dorsey Rotruck, Johnstown, Pa., Nov. 29.

**West Conestoga.**—Since our last report a two weeks' revival was held at Middle Creek with Bro. Samuel Godfrey as evangelist. As a result, twelve young people were baptized. Officers for the Sunday school were elected at our council meeting, and Bro. Markley was re-elected as elder. On Sept. 12 we had our harvest home service with Bro. Ollie Hevener as guest speaker. Christmas boxes from different classes were sent to our boys overseas, and we expect to send boxes to our boys in the States. Oct. 27, 28 we held our love feast at Middle Creek. The visiting brethren were Melvin Jacobs, Clyde Weaver, David Gible, Herbert Wolgemuth and John Hevener. Bro. Jacobs officiated. Three delegates represented us at the district and ministerial meeting at Lititz. On Nov. 14 Bro. David Markey brought the morning message. On Nov. 21 we held a Bible institute with Bro. A. C. Baugher as instructor. On Thanksgiving Day Bro. Reuben Myers brought the message. The ladies' aid society had its annual sale on Nov. 24.—Emma L. Zook, Lititz, Pa., Nov. 27.

**Williamsburg.**—We appreciate the splendid services rendered to us by our elder, H. H. Nye. Professors Paul Yoder and Roscoe Wareham are conducting our services during the absence of a pastor. Our business meeting was held on Sept. 29; church officers were elected and Bro. Nye was retained as elder. On Oct. 4 Bro. Wilfred N. Stauffer began two weeks of evangelistic meetings here. Inspiring messages were rendered, with the result that eleven were baptized and three received by letter. A fine donation was sent to Camp Kane. Our love feast was held on Nov. 7 with Elder Nye officiating. A group of our men attended the men's work banquet of Middle Pennsylvania, held at Martinsburg. Plans are being made for the preparation of Christmas boxes for the boys in service in this country. Boxes have already been sent to those in foreign service. The B. Y. P. D. winter program has been resumed with Evelyn Montgomery as president. A fine representation attended the circuit rally at the Smithfield church on Sept. 19. Plans are being made for the liquidation of our church debt by Jan. 1.—Naomi E. Sollenberger, Williamsburg, Pa., Nov. 21.

**Woodbury.**—On Oct. 8 Bro. Paul R. Yoder, a member of the Middle District ministerial board, brought an inspiring message and conducted the installation service for Brother and Sister J. E. Whitacre, our new pastors. The churches of the congregation were delighted to have Sister Ida Shumaker with them the last of September. Our council was held in the Curry house on Oct. 24. Thanksgiving services were conducted by Bro. Whitacre in all three houses. An offering was received for the home for the aged at Martinsburg. Bro. Whitacre held a meeting at the Curry house Oct. 11-24. The services were well attended. Special music was furnished by surrounding churches and home talent. As a result, seven were baptized, uniting three homes in the Lord's work. On Nov. 14-28 Bro. W. N. Stauffer began a similar service in the Holsinger house, closing with a love feast in which 107 communicants participated. Bro. Stauffer's Biblical messages were responded to by four confessions. Baptism was

## FIVE MINUTES A DAY

compiled by Robert E. Speer

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administered by Bro. Whitacre on Nov. 24 to eleven persons. On Dec. 19 our pastor will begin a preaching program which will include each one of the points of worship in the congregation each Sunday.—Alice M. Baker, Martinsburg, Pa., Nov. 29.

### Virginia

**Barren Ridge.**—Our church met in council on Nov. 21 with Elder N. W. Coffman in charge. We plan to hold a revival sometime in the spring if at all possible. Our love feast on Oct. 16 was well attended. Some of the men from the C. P. S. camp at Lyndhurst were with us and they had charge of the services on Sunday. This year's offerings have been good. We have more than passed the district quota. The sacrificial offering of the women's work for the children in China was \$100. Our church is trying to put forth an effort to fight the liquor problem by using the local paper as one way. They also plan to have an illustrated lecture. Some of the folks from our church helped the men at Camp Lyndhurst peel apples for apple butter. The apples were a gift from a local orchard at which they worked. The aid society has made several comforters this fall.—Mrs. Crystal Allen, Staunton, Va., Nov. 26.

**Cloverdale.**—We held our Thanksgiving services on Nov. 25. Following the sermon by Pastor M. G. Wilson, each person placed his offering on the altar. The offering, which is used for missions, was \$1,329.75. The B. Y. P. D. recently made apple butter at the home of their adult supervisors, Brother and Sister Max Murray. The proceeds will be used to start a library. In October the Home Builders class helped a needy family of our community with gifts and an offering of \$30.—Helen C. Flora, Roanoke, Va., Nov. 28.

**Cooks Creek.**—Our congregation experienced a season of spiritual refreshment during a two-week revival in the Garber church, conducted by Bro. Earl M. Bowman. The gospel sermons and stories of Brother and Sister Bowman were inspiring. Eight were received by baptism. The meetings closed on Sunday evening with our love feast, in charge of Bro. Bowman. A number from the Harrisonburg church joined us in this service. At our recent council Elder S. I. Bowman, who has so faithfully served this congregation for the past thirty years, handed in his resignation as presiding elder. Bro. W. F. Flory was elected as his successor. The B. Y. P. D. is entering another year of work under the leadership of Anna Mae Myers. On Nov. 16 a youth banquet was held in the Dayton high school cafeteria, sponsored by our young people, in co-operation with the other churches. The two Sunday schools have elected officers and teachers for the coming year. On Nov. 7 the women's work of the Garbers church sponsored a special service on peace. World Community Day was observed at the Dayton United Brethren church and our women joined in this union service.—Olive M. Flory, Harrisonburg, Va., Nov. 22.

**Flat Rock.**—Our council was held on Nov. 12 with Elder M. L. Huffman in charge. Officers were elected for the year and Bro. Huffman was retained as elder. Bro. Raymond Flory, our summer pastor, held a week's meeting at Stony Creek, closing with the love feast on Aug. 29. Our church gave a program on World Community Day, Nov. 18. Following the program a covered dish supper was served. The men's work has been having regular meetings. Bro. E. M. O'Flarity is president. Our Sunday school elected new officers for the year. The ladies' aid has held five meetings in the homes in 1943 and four meetings in connection with the men's work. We served lunch at one sale, netting \$58.07, and sold three comforters for \$18.50. We sent \$30 to C. P. S. camps, \$12 to the American Tract Society, gave \$10 to the Cedar Grove harvest meeting offering, \$10 to home missions, \$10 to foreign missions, \$10 for relief work in Europe and \$10 to the girls' school in India. We have lost one member by death. One member has been added to the church.—Eunice P. Kohn, Quicksburg, Va., Nov. 27.

**Jones Chapel.**—Since our last report we have received one member by letter. Elder L. A. Bowman was with us for a revival and the membership was greatly strengthened by his messages. Three of our group attended Camp Bethel. We were also represented at the regional conference. We were glad to have the young people of the district meet with us on October 3 for their installation service. Our love feast was observed on Nov. 13 with Bro. Guy E. Wampler officiating. On the following day Bro. P. E. Bowman brought an inspirational message. Our women have been quite busy with their program, which included some canning for Camp Lyndhurst. Our program is moving along nicely under the leadership of Pastor F. B. Layman.—Mrs. Tommie Draper, Martinsville, Va., Nov. 29.

### Wisconsin

**Menomonie.**—Since our organization on Oct. 3, 1942, the work here has been progressing well. With the assistance of the General Mission Board and the district board a building has been bought and remodeled into a church. Most of the labor was donated by the members. On Nov. 7 Brethren John Heckman and M. E. Clingenpeel of Polo, Ill., came to us and we held a two-day love feast and dedication service. On Saturday evening twenty-nine members gathered around the communion tables, and sixty-three were served at our Sunday dinner. The ladies' aid, which meets once a month, has been doing good work; a fund of \$60 was raised this summer and has been used to redecorate and equip the kitchen. A Thanksgiving offering for missions amounted to \$4.80. A Christmas program is being prepared.—Mrs. Howard Peden, Mondovi, Wis., Nov. 26.



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# GOSPEL MESSENGER

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December 25, 1943

Number 52



## Shepherds Come to Adore

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord has made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.



## Around the World...

**The German Reich Farm Leader** has issued a decree stipulating that a farmer must go through a four-year training course in order to secure a permit to take over a farm and become an independent farmer.

**Rationing** of whisky began in Pennsylvania, Nov. 15, and will continue for a trial period until Dec. 31. Federal approval has been given the liquor board to base its ration system upon the use of war ration book No. 3.

**It has been disclosed** that the United Brethren Church executives have unanimously approved a merger of the United Brethren and Evangelical churches. Merger of the two denominations must await the approval of the general conference of the United Brethren in 1945.

**Audience reaction** to NBC's religious broadcasts is reflected in mail response figures for the past year as released by the Federal Council of Churches of Christ in America. From October 1942 to the end of September 1943, a total of 183,443 letters were received from listeners. Of this number, 159,200 were requests for copies of sermons and talks.

**The British Council of Churches** announces that \$10,000 has been sent to the National Christian Council of India for famine relief as a result of the recent appeal made by the Archbishop of Canterbury, the moderator of the General Assembly of the Church of Scotland, and the moderator of the Free Church Federal Council.

**Eighteen** major interdenominational agencies have agreed upon a program of religious research into common problems facing American Protestantism. A "laboratory of investigation" will be set up, probably in New York, where such matters as the effect of the war upon church life and the responsibility of the churches for world order and post-war planning will be set up. Dr. William Adams Brown has been made chairman of the research conference.

Radio's first interdenominational religious service was inaugurated twenty years ago. At that time the National Radio Pulpit came into being.

In commemorating the twentieth anniversary of the National Radio Pulpit, Niles Trammell, president of the National Broadcasting Company, said, "We are celebrating a partnership which is indeed one of the most significant of these times—the partnership of religion and radio . . . the freedom of worship and the freedom of the air."

There are now some three thousand radio stations the world over. More than a hundred and twenty-five million radio sets are now in use throughout the world, which means that about one quarter of the total world population can be reached directly. At the present time, only about half of these enjoy both freedom of worship and freedom of the air.

A magna charta for religious radio which was drawn up in the year 1924 included the following salient points:

Religious radio must not be denominational.

Religious radio is not the church.

Religious radio must not proselyte.

Religious radio has and will continue to popularize the church and religion.

Religious radio has and will continue to increase church membership.

Religious radio is not the "voice of the church"—it is an educational factor that will help mankind to realize its responsibility to the organized church.

During the twenty years of religious broadcasting via the National Radio Pulpit and the National Broadcasting Company, a million and a half dollars has been raised without any appeal having been made over the air, and over five million copies of radio sermons have been distributed to the people.

★ ★ ★ ★

**Judge Mark W. Rhodes** of the Marion County, Indiana, juvenile court, says: "When delinquent Protestant children appear in juvenile court, no representative appears to help them. When a Catholic child appears, a representative of the church invariably attends."

**Today**, twenty-five years after the end of the last war, nearly half the 67,000 beds in veteran administration hospitals are still occupied by the neuropsychiatric casualties of World War I. The care of these men has cost the United States government about a billion dollars.

**The psychiatric casualties** of World War II are high. On the average, about one third of all casualties now being returned to the United States from overseas are neuropsychiatric. All told, about 10,000 men a month are now being discharged from the army for psychiatric reasons.

**The telephone directory** of the nation's capital lists forty-four wholesale and 564 retail liquor stores. It also lists 464 churches.

**Four new universities** have been established in Germany during the war. One of the new universities is located in Strassburg, one in Posen, and two in Danzig.

**The old Roosevelt family home** in New York City is being taken over by Hunter College as an inter-faith center. The residence will serve as a center for religious fellowship and social activities of the college.

**A Christian emphasis fund**, to make possible scholarships and loans on a national scale to Baptist students and Baptist educational institutions, has been announced by the board of education of the Northern Baptist Convention.

**Thirty thousand copies** of the King James Bible have been published in Canada. This unprecedented Canadian edition of the English Bible results from the current demand for Bibles which the limited printing facilities in Great Britain could not meet.

**The first direct message** from Vatican City's radio station since Rome was occupied by German troops was received recently by the director of NBC's division of religious broadcasting in New York. It stated that Pope Pius XII will again broadcast a Christmas message to the world.

**A "churches" committee** for town and country planning was recently set up in England. The two archbishops of England, several bishops of the Church of England and leaders of the free churches have promulgated a resolution urging clergy and laity alike "to make themselves acquainted with all that is being done in their own locality, and to bring to bear upon all schemes for reconstruction the spirit of Christ, in order that our towns of the future may be the setting for a true and living community."



# Gospel Messenger

H. A. BRANDT, Managing Editor

"THY KINGDOM COME"

EDWARD FRANTZ, Advisory Editor

Volume 92

DECEMBER 25, 1943

Number 52

## ... Editorial ...

### The Christian's Countenance

No face can finally and completely mask the thinking that goes on behind it. Sooner or later the world of the mind comes to be etched on the countenance.

We know little of how Jesus looked, but we do know how people responded to what they saw in his face and could judge from the tone of his voice. Strong men were attracted to him as a leader. Those with some handicap saw in him an understanding Friend. The children were happy to take refuge in his arms.

Recall the face of your mother, your father, or of some other good person. The face of some mother or father in Israel, as of a Jane Addams or a John G. Whittier, is different from just any other countenance because of the life behind it.

Speaking of his visits to the relocation centers, E. Stanley Jones has said that he could almost pick out the Christians in these camps by the light which shines in their faces. Those without the Christian heritage usually show that they are just muddling through. The Christian's face shows a peculiar radiance.

H. A. B.

### A Wholesome Brand of Religious Emotion

EMOTION is not religion but there is no religion without emotion. None worth the name. What a disappointing, desolating thing any so-called religion is which leaves the heart cold.

The springs of emotion are many, however, and that is not necessarily the most inspiring and uplifting which boils over with the loudest noise. What makes you feel like that? is always a good question to consider.

Speaking on this theme, one of the youngest of women preachers and one of the greatest without regard to age or sex, said: "But, my people, there is no emotion more glorious or more noble than the emotion which is awakened when one sees a great truth."

Oh, reader, did you never feel the thrill of it? Don't you know what it means to have the curtain lifted and your soul flooded with a bright beam of golden sunlight, as the mind opens to a great truth you had not seen before? That is an emotion truly "glorious" and "noble," as the preacher said, for it both satisfies heart hunger and stirs the will to nobler purpose. And brings no unhealthy reaction in its train.

Such golden truth nuggets—to change the figure—do not drop into your lap while lazily day-dreaming. You must dig. The mine is the Holy Scriptures, that wonderful transcript of God's self-revelation in human history, culminating in Jesus Christ. The two-sided whetstone with which to touch up the edges of your tools is made of prayer and service, wrestling with God on the battleground of your own soul and wrestling with men as you rub elbows with them on the battlefield of life.

You cannot keep that up without finding new rich truth. When that happens there happens also such "a grand and glorious feeling" as no cartoonist has ever pictured. Not the thin rattle that bubbles over in a second and is gone, but the deep heart-grip that builds new fires of consecrated purpose in the soul.

That is a very wholesome brand of religious emotion. It means a true spiritual revival. E. F.

### To the Children of 1943

A LETTER from one friend to a twelve-day-old son of another friend contains much that could be written to all children born in 1943. We believe the two friends just referred to will not object to the adaptations necessary to make this an epistle to small children the world around. Then, too, there is in the letter the kind of thoughts appropriate for the Christmas season.

In the letter we have chosen to follow, mention is made of the strange new world into which the



child of today is born. This is especially true for 1943. How dear is human life in terms of love and suffering! And yet, the world of 1943 has been one exceedingly calloused to the values we find in child life. The past year has seen fathers, uncles and older brothers engaged in the bloody business of world-scale fratricide. Not even the animals are so cruel and determined as men when their tempers are aroused. The world of 1943 does not make sense; and yet, in spite of it all there is the hope that men will sometime learn that they have one heavenly Father and were intended to live and behave as real brothers.

The child in the home is a symbol of faith on the part of its parents. When times are as cruel as the present one may wonder about the coming of children. But on the other hand, they are the bundles of hope which promise better things. In the darkest hours of human history God's ready means of relief has been some goodly child born into some worthy home.

Most parents sense the hope implicit in child life and respond by doing their best to give their children better opportunities than were theirs. Mothers starve themselves that children may not go hungry. Fathers work long hours in order that their sons and daughters may have a better education. Parents have their eyes on the future when they think of their children.

Children of 1943, in most cases we can congratulate you upon your physical and spiritual heritage. We are not unmindful that in some respects there was never a harder time in which to live up to the high standards of that which is right. But with the opportunities to fail there are also the opportunities to rise. In no other land could you hope for more freedom to be your worst or your best. Here in America you have parents who can and will give you so much that the real danger is that they may soften and spoil you. You live in a land where you are more likely to receive too much than too little.

This giving of which we write is a two-way blessing. Every child gives quite as much as it receives. For who has not seen parents greatly changed because there was a child in the house? Parents do influence the lives of their children, but are in turn affected by the little strangers who come to live with them. In the letter to a certain child one can read: "Increasingly they will be indebted to you for helping them refine their attitudes and for giving them a faith in tomorrow."

There is one transcendent resource which the children of 1943 must lean heavily upon if they are to have the faith and courage they need. Every child has two fathers—an earthly and a heavenly.

Whatever the shortcomings of the earthly father, one may still trust the God and Father of us all. This is why the letter to a certain child closes with this sentence: "God be with you, David, as you symbolize the new world which is waiting to be born."

Children of 1943, through you our minds are called again to the coming of the Christ Child. You are helping us to worship again as did the shepherds, to bring our gifts as did the wise men. May your world grow more and more like that promised through the coming of the Prince of Peace.

H. A. B.

### What Do Ye More Than Trees?

You have heard of John Davey probably, the reputed father of modern tree surgery. You may have had occasion to call on some of his experts to treat a "sick" or "wounded" tree, but did you ever hear his thrilling story of the tree that kept on living when it should have died? The American Magazine is our authority.

You know that when a tree has been completely girdled, that is, when the bark has been removed at any point all the way around, the tree will die. The reason is that the roots get an essential part of the tree's nourishment from the sap which, after rising in the body of the tree, flows down to the roots along the inside bark. A friend desired to show Mr. Davey an exception to this rule, and the latter was just as anxious to be shown.

They went to the tree in question and examined it. There it was, sure enough, a girdled tree and yet alive with no signs of approaching death. So impossible did it seem that Mr. Davey searched with extra care to see if there might not be a tiny bit of inside bark somewhere serving as a "bridge." There was none. The girdling was complete.

Such a baffling mystery must be solved if possible, and solved it was. Some distance from the tree stood another in perfect health. Digging and digging more they found at last one of its roots so joined to a root of the injured tree that the latter was receiving by this means from the sound tree the essential element which it could not supply itself. Mr. Davey said it was the most thrilling thing he ever saw. Do you wonder? Think of it! A tree actually sharing its own life-blood with a wounded brother and so enabling it to live and thrive!

O God! Am I less Christian than a tree? Shall conscious beings with the imprint of God's own likeness on them, allow a tree to outdo them in vicariousness?

E. F.



## CHRISTMAS EVE CEREMONY

BY RUTH B. STATLER

I'll light a candle on my windowsill,  
Because long centuries ago, this night,  
A little child was born. In stable chill,  
With one brave glowing candle giving light,  
Amid the lowing cattle in their stalls,  
A mother wrapped her baby lovingly,  
And laid him in a lowly manger bed—  
Upon the fragrant hay—and watched while he  
Lay sleeping, as a great angelic choir  
Of heavenly voices sang a lullaby.  
God hung one shining candle bright  
Among the myriad stars in Beth'hem's sky  
To guide three eastern travelers to where  
The Baby Jesus was. So I will light  
A candle on my windowsill tonight.

Somerset, Pa.



## The Conquering Christ

BY LUTHER H. HARSHBARGER

THE world of 4 B. C. was cynical, despotic and dark for countless millions of people who had the misfortune to belong to a conquered nation, and who had thus become slaves to the ruling tyrants. But it was not the slaves who were cynical, for they always held the hope of freedom, no matter how dim.

The despots were the cynics for they had fought to establish an empire—and now that they had it life seemed dull indeed. The members of this master race spent their time in endless rounds of dissipating amusements—the arena, the bath, dinners. They built beautiful buildings, fine cities, marvelous networks of roads. They even paid their priests well, yet life still held little meaning for them. The findings and murmurings of astrologers and philosophers wearied them.

Hence the world was not only dark to the slaves, but to their conquerors as well. Fine irony, to have conquered and to have found no joy in the conquering! But one night a light did shine. It was not just that the stars were brighter that night, but that light shone in the hearts of men who had eyes to see. Thus for a few souls, life took on tremendous proportions, for "in him life lay, and this life was the Light for men: amid the darkness the Light shone, but the darkness did not master it."

"The real Light, which enlightens every man, was coming then into the world: . . . yet the world did not recognize him; . . . [even] his own folk did not welcome him." These Quislings were too busy in the marts and the holy places, and in halting justice, to see him. Their eyes were blinded by too many affairs. But when they did

see the light, it was too bright for them; it blinded their eyes to their petty busyness. This they could not tolerate. So on Maundy Thursday, 30 A. D., this Light was snuffed out so that men could be satisfied with their own littleness, for they had come to "love darkness rather than light" because somehow they felt better about their evil deeds when they were done in the dark.

But think you that darkness could master the Light! Not at all! Out of the darkness new life came. Life was renewed even for the world of nature. Once nature groaned in pain; now her life was reborn and spring came. New life came to men, "those who have accepted him . . . [for upon them] he has conferred the right of being children of God." Now both the slave and the master can rejoice, for they have become brothers through Christ, the Conqueror.

Ambler, Pa.

## Christmas in 1943

BY DORA MILLER

WE pause on the threshold of another Christmas, as we would pause at the door of a stranger's home. There is a feeling of uncertainty as to just what to expect. But this one thing we know: this Christmas will be unlike any other we have ever known.

During the year 1943 there has not been a home in all our land, or in other lands, that has not felt the upheaval resulting from war. Home life has been disrupted and home ties have been broken. If we had always followed a certain beaten path in the celebrating of this glorious holiday, such customs, ties, friendships and methods must of necessity be now thrown to the four winds. The festivities of this Christmas must be



reduced to a minimum; in many lands it will be just another day.

To many in former days Christmas was a season of celebrating, of the giving of gifts, of trimmed and lighted trees, of happy and contented children, with memories of snow and sleighs, of bells and mistletoe; but today the whole world is passing through a baptism of fire touching both body and soul. Many who could celebrate feel it would be sacrilegious to do so.

But to those who are truly Christian the tinsel and trimmings of an outer celebration can be forgotten if we have the Christ of Christmas in our hearts.

We can find consolation in partings and heartaches if we have the Prince of Peace by our side, for he promises, "I will not leave you comfortless; I will come to you." In every land and in every clime where the Christ is in the hearts of men this glorious day will mean much, for if ever a Christian needed to remember the meaning of the coming of the Savior he needs to remember it now.

The day after Christmas in 1941 headlines appeared in many of our leading newspapers, telling how under German fire England and other countries had not forgotten the Prince of Peace. One headline read like this: "Shells Scream as Children Carol." High-powered German guns sent their shells screaming across the English Channel, but little groups of scared children along the Kentish coast with trembling voices sang carols before darkened homes. There was the spirit of the Christ Child in their hearts while all around lay ruin and destruction. "Out of the mouths of babes and sucklings thou hast perfected praise." When the coming King is enthroned in the hearts of men, praise must break forth; it cannot be otherwise.

In that year, as now, the lack of food and necessities, the blackouts and separated home folks lessened the celebration in many lands; yet the bells of Bethlehem sent their iron music echoing and re-echoing over the hills and crags of Judea where once the Man of Galilee had walked. Many pilgrims, as of other years, crowded the highways as they made their pilgrimages to the church of the nativity. There they knelt in fervent prayer for peace, while war raged incessantly; for there was no truce called as in former wars.

In that year Germany's propaganda minister made a radio speech at Christmastime in which he sacrilegiously proclaimed: "There is no one who tonight does not lift his eyes upward. War has taught us not only to be strong in the face

of the enemy, but also to be humble in the face of destiny." These words were spoken in Germany in 1941, and now in 1943 Germany's leader has decreed that all Jews shall be exterminated before Christmas. Today the people of the house of David shudder and are crushed under the mighty German heel. Did they mean that the Jew "must be humble in the face of destiny?" Thus time has passed and grave situations have trebled themselves as we face another Christmas. Shall the bells of the nativity ring out? Shall pilgrims journey to the Holy Land?

People of goodwill are praying mightily this Christmas season for a lasting peace. Men in high places are writing plans for a postwar peace, that war may never come again. Yet there never was a peace written without an undercurrent, an undertow which ultimately asserted itself. However, we hear the burning words of good news that came from the lips of the Prince of Peace: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Also, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

*Lititz, Pa.*

## If There Were No Christmas

BY CHARLES A. BAME

ALL I Want for Christmas Is What I Have Now may not be the exact title of the song that comes over the air, but it is surely the theme. It is supposed to be patriotic, I presume, but I deny this. It has a dangerous psychology and is unchristian in its teaching. I am not protesting about this song *per se*, but against much of the sentimental balderdash that comes to us over the air waves and in hundreds of other ways these trying times. I shall protest vehemently against missing the Christmas spirit of goodwill and peace on earth.

Hate, retaliation, trickery and secrecy, all so much the accouterment and perhaps the necessity of war, are altogether contrary to the Christmas spirit and against the Christian spirit at any time and in any place. It is our business, as followers of the Master, to counteract, as much as is consistent with patriotism, all these trends and teachings which miss the mark of patriotism and Christianity.

For some time now I have been contemplating the question, What if there were no Christmas? Of course, the first thing that occurs to one's mind



is that there would be no Christ. That goes without saying. It took Christ to make Christmas, and the church has believed that it takes Christ's birthday to keep the world happy and calm—the very opposite of today. No Christmas, no Christ; no Christ, no peace; no peace, no hope or poise of spirit, and no dream of surcease of this destruction of the best, healthiest and most optimistic of our population—our young men and women.

If there were no Christmas, there would be no gifts such as we have come to offer at this time of the year. It is good to have a set date for anything—it brings better results—even for prayer, baptism, communion and daily devotions. Christmas has become a set time to remember our friends, in the main forgotten at other times of the year. It is a most valuable and precious day for an otherwise forgetful and negligent people made busy by rushing here and there, too often doing things that are senseless, foolish and sinful.

This is not to say that the spirit of giving is not often misplaced and extravagant in its outreach and direction. Often it is for "me and my wife, our son John and his wife, these four and no more." Often we go the limit for those near us whose children already have so much that one does not know what to give lest it be only a repetition of what they already have. That sort of giving is wasteful and wicked. There are better ways that a bit of thinking will bring to mind. The giving of trinkets, toys and little-known books may be worse than worthless; it may be destructive and contrary to the will of God and the holy purpose of Christmas.

Finally, if there were no Christmas, there would be no New Testament and a hopeless and untrustworthy Old Testament. Recall that after four hundred years of God's silence the chosen people had about lost all hope. It was a small and insignificant remnant who believed that the promises would be fulfilled. It took the Christ of the New Testament to arouse new hope and faith in all those who believed he was the Jesus of the promises. If no Christ had come and there were no Christmas, all the assurances and promises of a better world in God's own time would still be problematical. It took the New Testament to vivify the Old Testament. As the couplet so well puts it:

The New is in the Old contained;  
The Old is in the New explained.

But there is still more than that to it. The New is a better book; "God having provided some better things for us" (Heb. 11:40) provided

## The Significance of Christmas

BY WILDA WHITACRE

Of all the very special days that come but once a year,  
It seems to me that Christmas Day is held to be most dear.

You see, 'twas on that very day our Savior came to stay.

Yes, that was when God sent to us his only Son to give

Our world the peace it ought to have,  
To make us better sheep

For his own flock and help us, too, all his commands to keep.

Now I should think and hope you too  
Should celebrate this day

By praising God for his dear Son  
He gave to us that day.

So let us all in humbleness

Bow down to him in prayer

And thank our God for keeping us in his own tender care.

Lakeville, Ind.

a better testament or covenant. This was his once-for-all covenant in which sins were forever atoned for on the cross and in which God will put his laws in people's hearts and minds. There need be "no more offering for sin" (Heb. 10: 12-18).

"All I have" is in no sense all anyone needs this Christmas. We need more of the peace and goodwill of the angels' song; we need more of the sure hope of the promises of Jesus Christ; we need to remember that upon the promises of Jesus and upon his victory over the tomb rests our hope of living forevermore and of the happy meeting with the loved ones gone before. We need to remember that our hopes of the Emanuel—God with us—rest in Jesus only and that when we pray we can secure the unlimited and unrestricted reality of his presence in our places of prayer and worship.

Moreover, in no sense can the Christian ever say, "I have all I want," for all we can do is as filthy rags in his sight. We need forever to forget the things that are behind and press forward to the things that are before, toward him who has set the goal for our high calling in Christ Jesus. Self-satisfaction and complacency are sin and portend stagnation and death.

It was a song on the air that set the world singing of the Christ. This newer song on the air is contrary psychologically and spiritually to the development of the things of God. Let us set the pace for this Christmas by singing the words of Phillips Brooks:



How silently, how silently,  
The wondrous gift is giv'n!  
So God imparts to human hearts  
The blessings of his heav'n.  
No ear may hear his coming,  
But in this world of sin,  
Where meek souls will receive him still,  
The dear Christ enters in.

Carey, Ohio.

## Finding Jesus

BY W. M. PLATT

A NEW joy wells up in our hearts as we contemplate the varied events which cluster around the Christmas story. Here we have set forth a manifestation of God's great love to mankind. It was his desire that all men might be happy and assured of eternal life. To this end he gave his beloved Son to the cross to suffer and to die for us, so that we might live and have life, and have it abundantly (John 3:16).

### *Some Who Found Him*

Our Christmas Day commemorates the birth of the Christ Child. It is interesting to note the several groups who sought and found him.

The shepherds on the hills were the first to find him. "And they came with haste and found . . . the babe lying in a manger. . . . And the shepherds returned, glorifying and praising God for all the things that they had heard and seen" (Luke 2:16-20).

The aged Simeon and Anna, the prophetess, found him. The wise men of the East found him, and fell down and worshiped him. They then opened their treasures and presented costly gifts.

Twelve years later his parents found him. After three days they found him in the temple, in the midst of the doctors, hearing them and asking them questions (Luke 2:45-46).

Andrew found him. "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus" (John 1:41-42).

Philip also sought Nathanael, and said to him, "We have found him, . . . Jesus of Nazareth, the son of Joseph. . . . Come and see" (John 1:45-46).

### *For What Purpose Do Men Seek Jesus?*

Our Lord accused one group of seeking him because of the loaves and fishes. "Jesus said unto them, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled" (John 6:24-26).

It seems that Jesus had crossed the lake without their knowing it. He was lost to his people

for a while. And as he was lost to them, so is he lost to some men today. They have lost him out of their lives. Some are wholly unconscious of their loss. The members of the Laodicean church were. They failed to note the fact that they had lost the Christ.

The Jewish people as a nation have lost him. However, as individuals, some are finding him. It is said that over 200,000 Jews were baptized in the nineteenth century.

### *Have You Found Him?*

This is the momentous question. Many are living today who have not found Jesus. Many have a long way to go if they ever find him. The things of this world blind men's eyes so they cannot find the Lord. It will be necessary to let go of things and then "let God."

The shepherds left their flocks and went to Bethlehem to find Jesus.

The wise men journeyed many long miles to find him.

Just how far are you away from the Lord?

How far are we from his spirit of sacrifice and service? He came to seek and to save that which was lost.

How far from his ideal of righteousness? It must be the kind that exceeds.

How far from Jesus' view of sin? It was so horrible to him that we see him agonizing in the garden—sweating great drops of blood, and then we see him dying on the cross for our sins.

How far are we from the glorious transfiguration of Christ? He was saturated with divine glory on the Mount.

Moses once appeared with a shining face. There are men and women today whose countenances glow. Does yours?

## Do They Know It Is Christmas?

BY HELEN HOAK EIKENBERRY

Do they know it is Christmas tonight,  
Where bombs burst overhead?  
Do they know it is Christmas tonight,  
Where men lie wounded and dead?  
Do they think to look for the Christmas Star  
In skies that are darkened with smoke of war?  
Can they pray to the Prince of Peace tonight,  
Where little ones cry with pain and fright?

Do they care that tonight it is Christmas,  
The tyrants who crush the weak?  
Will they list to the heavenly chorus,  
And the words the angels speak?  
God grant, in the midst of war and strife,  
The spirit of Christmas may come to life!  
And everywhere, everywhere, stream the light,  
That the world may know it is Christmas tonight!  
*Sterling, Ill.*



## O Come, All Ye Faithful

O come, all ye faithful, joyful and triumphant,  
O come ye, O come ye to Bethlehem;  
Come and behold him born the King of angels;  
O come, let us adore him, Christ, the Lord.

Yea, Lord, we greet thee, born this happy morning,  
Jesus, to thee be all glory giv'n;  
Word of the Father, now in flesh appearing;  
O come, let us adore him, Christ, the Lord.

At this glad Christmastime may God help us  
to find Jesus the Savior anew. Paul says, "That  
they should seek the Lord, if haply they might  
feel after him, and find him, though he be not  
far from every one of us" (Acts 17:27).

Yes, Jesus is "findable" if one seeks him with  
his whole heart.

*La Verne, Calif.*

## A Christmas Letter From Home

My dear son,

The first snow of the season is falling today and  
when dad came indoors he was most eloquent  
about the warm and cozy kitchen and the "heavenly  
Christmas aroma." You have guessed it! I am  
baking for Christmas—sand tarts, black walnut  
kisses and your favorite, peanut butter cookies.  
I could hear your exclamations as you sampled  
each fresh batch of cookies. That's why I've  
been feeling especially close to you today. And so  
it is, my son, that distance cannot really separate  
us as long as we can be together in thought and  
spirit.

This Christmas we may not have the traditional  
turkey. In fact, I rather think we won't, but I am  
sure that we shall have a good dinner anyway.  
You know, I don't believe I ever sit down to a  
good meal but that I wish I could set the same  
meal before the many hungry people of the  
world. How I'd love to see them enjoy it! Dad  
and Sis and I have decided to spend less on each  
other this Christmas, so that we can give more to  
others less fortunate. We really have all we need  
and more, and nothing makes one feel better than  
to give help where it is so desperately needed.  
Truly, it is more blessed to give than receive!

We received your recent letter and appreciated  
it so much. By the way, you can keep watching  
for a package any day now, son, as we mailed your  
Christmas present early. We are all well, but  
have been kept busy. Dad has just finished weath-  
er-stripping the windows and doing other odd jobs  
necessary to protect the house against winter. Sis  
has a full schedule, as she is working as a nurses'  
aid every day after school and on Saturdays too.  
She had no idea that she'd love this work so much.

I am busy, as always, but not too busy to think  
constantly of you and pray for you.

This Christmas Eve our candlelight service is  
going to be very special, as we have set that time  
for definite prayer that the Prince of Peace, whose  
birthday we celebrate, will put an end to this ter-  
rible war. Wouldn't it be wonderful if every  
church in every community would be praying this  
same prayer this Christmas Eve! Who would dare  
deny that this war could suddenly be no more, for  
"not by might, nor by power, but by my spirit,  
saith the Lord of hosts."

Now, my son, be of good cheer, for this season is  
filled with hope for a bright tomorrow, when you  
can again be home with us. Until then, as ever,

With love and prayers,  
Mother.

## Half-baked Christians

BY PAUL THOMPSON

"Ephraim is a cake not turned" (Hosea 7:8).

EPHRAIM, a tribe of Joseph, is renounced by  
Hosea as one who is only half-baked, a cake not  
turned. The prophet called the tribe that because  
it had mixed with other peoples, because it allowed  
strangers to devour its strength, and because it  
was without heart and purpose, first calling unto  
Egypt and then Assyria for help. It was like a  
silly dove that flitted from shelter to shelter. It  
drowned its woes in corn and wine and lied against  
Jehovah. It was a tribe of adulterers. Its proph-  
ets and judges had been devoured and its kings  
were fallen. Ephraim was threatened with de-  
struction, but what was worse, it apparently did  
not care.

I sometimes wonder if some parts of the house of  
God today are not in about the same condition as  
Ephraim. Some Christians of the day act like silly  
doves, flitting from one philosophy to another or  
from one loyalty to another in search of security.  
Have not some Christians dissipated the strength  
of the church by entangling themselves with  
worldly strangers? Do we not see some Chris-  
tians who make merry with corn and wine and lie  
against God? Has not the modern church all but  
devoured the prophets and shut its ears to God's  
earnest messengers? These people might well be  
called half-baked Christians. Either they will go  
to destruction because of their stubborn self-  
righteousness or else they must become so humble  
that they will allow themselves to be turned over  
and completely converted.

It is these halfway Christians that have brought  
the church into disrepute. The world has judged  
the church of Christ upon the basis of these nu-  
merous people who make their religion a one-day



affair or who do not take it seriously even for that length of time. True, the world has misjudged the church, but it is the solemn obligation of every church member to keep the church's reputation pure and its influence powerful. Alexander the Great told a cowardly soldier who bore the same name as his own, "Either you must be brave and stand in the thickest of the fight, or else you must change your name. You cannot disgrace the name *Alexander*." Many Christians have been disgracing the name of Christ. Either we must live up to our name or else we must change it. We have no right to disgrace so sacred a name.

*Burnettsville, Ind.*

## I Went to Church in Chicago

BY C. H. SHAMBERGER

I FIRST went to church in Chicago in December of 1914. There was a war on in Europe and while we felt some of its horrors we were not directly in it.

The Chicago church at that time was practically an adjunct of Bethany Bible School. Most of its members were either in the school or were in the city because of the school. It was fairly easy to tell those who were in the city for other reasons. Sunday services were held in the chapel and were like school because of the location and the fact that the preachers were also the teachers. The song leader was one of the music teachers and the nearest approach to a musical instrument was the pitchfork.

The chapel was in the basement. The ceiling was low; the seats made noise as people moved into place and the boards of the floor always seemed to creak louder on Sunday than they did through the week.

I attended church in Chicago in November of 1943. Another war was on and we were in it. The one who spoke on that day described the far-flung activities of the Brethren Service Committee.

The church in Chicago no longer meets in the chapel. It has not for several years. It has become the First church of Chicago. It has pews, not chairs. The floors do not creak. Its ceilings are high. There are no pillars to mar the view. The building was bought from another denomination and contained a pipe organ. This is now used to advantage in worship. A choir of eighty-five voices also contributes greatly to a spirit of worship.

In the interim since 1914 the church has moved into the life of the city. Many who came as students intending to return to their home communities have stayed on in the city. Others have

been brought to Chicago through business, education or professional connections.

The Chicago church should be a strong church. The seminary is close by. Its faculty and students should enrich the life of the church. Chicago is the focal point of America. One may not like its wind, size, noise, dirt, politics, or other things for which it is noted or notorious, but the fact remains that a great many roads lead to Chicago and Brethren will follow them. There should be a strong church where these roads converge.

The church in the chapel with its absence of formal worship fitted into the pattern of 1914. It would hardly fit today. It is equally obvious that because of the spiritual upheavals which are now in progress the church after the war will have to be different.

That which has happened in Chicago is typical of what has come to pass in many local churches. The tempo of the city is faster, but underneath, the same basic factors that affect Chicago also affect Cherry Valley.

*Minneapolis, Minn.*

## I'm Sorry I Resigned

(As told by a pastor in World's Crisis)

I'M sorry I resigned!

Not that I'm unhappy in my new field, for I am well satisfied with the general conditions and spiritual interest here. The work is going well, and I count it a privilege to labor with this zealous group of Christians.

But I was grieved when recently I had occasion to return to my former parish. I found that already the flock was scattering and that no undershepherd had been secured to bring them in.

The pulpit had been supplied only a few times since my departure. The bulletin board advertised a preaching appointment several weeks gone. Interest in the Sunday school was waning, and already some of the young people were attending elsewhere. Others had moved away, further depleting the scattered flock. The few loyal young people were on the verge of despair, wondering, hoping, praying that something would be done.

By diligent correspondence, the clerk had been able to present a few candidates, but at each business meeting there had been opposition until the situation seemed hopeless.

Finally, an unusually talented man had occupied the pulpit, and even the opposition was pleased. A call was extended, but the meager salary was no inducement and he accepted a call elsewhere.

Meantime the church is losing ground. Most of the work I had accomplished seems to have been



in vain. The foundation I had laid is crumbling. Tears start as I pen these words, and wonder if there isn't some better way to keep our churches pastored?

## Warming Ourselves by the Enemies' Fire

BY GEORGE W. TUTTLE

POOR Peter, warming himself by the enemy's fire! Then came the triple denial of the Lord Jesus Christ. Did he not put himself in the way of temptation? Does not Satan still have warm fires for cold fingers? Let us think of a few of his fires for the unwary.

The young fellow who listens to the story that even borders on the vulgar and obscene is warming himself at the enemy's fire. Heart purity is essential if we would not deny our Lord. "Blessed are the pure in heart: for they shall see God." Satan's fires would go out for lack of fuel if only pure thoughts filled the pigeonholes of the heart. "Thy word have I hid in mine heart, that I might not sin against thee," said the psalmist.

How about our reading? Would the angels be likely to smile and say: "Good food for the soul life"? Good reading is helpful grist for the mill of the mind. Your tastes in reading are a mirror to reflect what is in your heart. "For as he thinketh in his heart, so is he." We warm ourselves by the enemy's fire when we read an impure book or magazine.

We warm ourselves by the enemy's fire when we boast, when we exaggerate, when we are selfish, when we are willing to take undeserved praise, when we return evil for evil, when we are ungrateful, when we are fretful and impatient, and when we are unjust and critical.

## Christmas

BY ISABEL McPHERSON

THE day is near at hand when the Christian world will honor Christ by celebrating his birthday in various ways. Some skeptics say that the twenty-fifth of December is not the birthday of the Babe of Bethlehem. But what difference does that make? Any day would serve the purpose, but December 25 is the chosen one, whether it is the right one or not. And who would change it? The birthdays of many of the world's famous men are in doubt.

Christmas! What is it? Is it a date? Is it a season? Is it a day of feasting and the giving of gifts? It may be all of these, yet more than these. Christmas is a spirit, a spirit of love. It is a time when this spirit of love seems to shed itself more abundantly over the face of all the earth.

When God sees a need on earth, he sends a babe

to fulfill that need. He saw this world's need of a Redeemer to save mankind from its own wickedness. So he sent the Babe of Bethlehem.

Some say that God's plan for the world's redemption has failed. This is not true. It is man who has failed. God has given man the power to choose redemption or reject it.

In spite of world conditions, let us be thankful that God is ever thoughtful of his world. Let us be thankful that he sent the Babe of Bethlehem. In some lands today Christ must be worshiped in secret, as in days of old. Let us be thankful that we live in a land where we can worship Christ with open doors.

Let us keep the Christ in Christmas. Let the spirit of love rule the world.

Dayton, Ohio.

## A Bankrupt World's Need of Old-time Dunkerism

BY E. RUSSELL HICKS

Early Brethren often were misunderstood as to motive and procedure by misinformed and unsympathetic individuals. Frequently they were stigmatized with the term *Dunkard* or the *plain and peculiar*. Some of them, at times, deserved a certain amount of censure, but history indicates they suffered ridicule mostly because their lives carried a weight and depth too much for the shallow streams of thought and philosophies of the day. Shams, superficialities, crazy-things, fakes, frills, and the easy way of living were conspicuously absent from their lives.

We are not ashamed to be called their progeny, but what have we that would make them proud to be our progenitors? When we dip into their past, we find that they had in everyday life the very essence of realism; but when we are lifted to their spiritual heights, we find ourselves on the mountaintops of prophetic vision. Never did they permit stark reality to rub out the romance of creative living. We boast of our machines and of our sciences, but to develop one type of science for saving life and growing strong men, and at the same time be perfecting others to kill them by the millions would be considered by the fathers as the height of folly.

When we acquaint ourselves with the Brethren of past generations, we often find them passing through crises not unlike our own. They knew how to suffer, how to carry their cross. Their virtue was not so much in suffering as it was in bringing suffering under their control. To read their history is to discover life, true life, the kind God evidently had in mind when he created the world. Brethren through blood, sweat and tears helped to create "the land of the free" and the home of Christian heroes. The dignity of hard and honest work quickened every atom of their practical religion. The New Testament, their only creed, taught them to be "not slothful in business; fervent in spirit, serving the Lord" (Rom. 12:11).

At the close of the Revolutionary War business was in a precarious state; the country's debt was all out of proportion to its actual wealth. Homes were sold and cattle driven off by court orders in foreclosing mortgages.



In New England it caused Shay's Rebellion. Taxation broke down completely under such a system. The need of the hour was a greater resourcefulness and the unloosening of the American inventive genius. At once the potential powers of a free people came to life, giving to us the Constitution and a strong central government. A Yankee schoolteacher went into the southland and invented the cotton-gin. Cotton became king of the South and the streams of New England were harnessed to turn the machinery of cotton mills. The steamboat came into being; the West was opened and industry began to flourish in many states. Brethren in Pennsylvania, Maryland, and the Valley of Virginia made splendid contributions to the new progress, especially in agriculture. By 1837 the national government had paid every dollar of its indebtedness and was distributing millions to the several states.

The Civil War came and caused the North to spend eight billions of dollars, and the South to have vast, devastated, unproductive sections, impotent to better standards of business and living. The country suffered from panics and poverty. Again the times demanded inventive genius and resourcefulness, and again Brethren made magnificent contributions. Simplicity of living was most conducive to well-kept farms, merchandising, manufacturing, other businesses, and the accumulation of bank stock. Brethren used their creative abilities, in and out of the church, to better humanity's lot. Christ, the living, moving, dynamic force of their lives, energized their capacities.

At Smoketown, Maryland, there once lived a devout Dunker deacon of the name of Samuel Fahrney. After much labor he invented a reaper which would cut and rake grain, but failed to have it patented. He gave a demonstration of it in the home county of his friend, Cyrus McCormick, who was working on a similar type of invention. McCormick then was able to complete his reaper and have it patented (Henry's History of the Brethren in Maryland). This became the embryo of the great harvesting machine corporations.

The crisis which followed World War I did not cause us to suffer and sacrifice sufficiently to achieve a richer age of abundant living. True, there were inventions and resourcefulness of a certain kind. We went from the horse-and-buggy level to an automobile level. Power which the ancients believed belonged only to the gods was thrust into the average man's hands. The best way to use it was beyond his experience. There was a fevered prosperity and our population became an ease-loving, pleasure-mad group. The times were pregnant with gambling, mad efforts to get easy money, graft in high places, and a tidal wave of crime which swept the entire nation. The high-tensioned, nervous masses craved thrills and were bored with the tedium of sound thinking. Instruction in the classroom or from the pulpit had to have a moving-picture swiftness to hold the attention. There was a let-down in the vigor, vision, and strenuousness of old days. Our country suffered its worst depression, to be followed by the worst of calamities, the present war. Collapses and moral breakdowns always follow wars, but never before did they eat so deeply into the sinews of the nation's conscience and character.

At the close of World War II we may see another multiplication of the country's wealth. The chemists have produced over a million synthetics. When the coming

peace permits their development we may expect a new material world. The helicopter airplane, according to Igor Sikorsky, the famous Russian-born aeronautical engineer, will take the place of the family car ten years after the war. It can ascend and descend vertically, be stopped in the air and repaired. It will cost less than a medium-sized car and its operation is actually simpler than driving a car. It will do for the air age what the Ford car did for the automobile age.

There will be established, no doubt, an air network of the United Nations, which will serve for both commerce and the policing of the globe. The world's large airports may be internationalized and many new ones constructed. The great Pan-American highway will be completed. The natural resources of China, Alaska, and Latin America will be tapped and put on the world's markets. Most of our river valleys will be developed along the Tennessee Valley pattern. The new Northwest, including Alaska, Western Canada, and the northwestern portion of our country, will open its doors to millions of settlers.

From thinking men, however, comes the cry: "Watchman, what of the night?" Are we building our city of God on the summit of Mount Vesuvius? Will another conflagration hit us in twenty-five years and destroy us? We can lose on the battlefield and win a war, but if we lose the peace we have lost the struggle for a better world. The times demand a practical and lasting peace plan; hundreds of plans have been offered but many of them are empty dreams, utopias without foundations. In the midst of the tumult and the strife stands our historic peace church. Will it know what to do with peace when it comes? What is its peace plan?

Does the church want our nation to continue its policy of isolation in peace and intervention in war? Do we want a policy of constructive internationalism? Will we use constant and urgent pressure, tirelessly insisting through thick and thin that money formerly spent for war purposes must be used to build a new world, i. e., turn deserts into gardens, drain swamps, eliminate diseases, advance learning and righteousness? Do we believe in political, economic, and financial collaboration among the nations on matters of world-wide import? We have always cherished brotherhood as the greatest of our heritages. What have we to offer for the elimination of the alarming animosity in this country against the Negro and the Jew? The white race is hated the world over by many peoples of other color. Is the next war to be a race war? To win a lasting peace we must have both realistic facts and ideals which blaze the trail to a better day.

Happily our church has had just this in its peace policies and endeavors. It has a well-tried and tested philosophy of life known as old-time Dunkerism. Dunkerism is a spirit, the spirit of its church fathers; it includes their inventive genius, resourcefulness, simplicity, unity, thrift, piety and hard work, tied together with strong bonds of brotherhood. For such a way of life we are now privileged to share our substance, spend our lives, exemplify its teachings, and make noble sacrifices—in short, we can, we will, we must become its most zealous crusaders.

Hagerstown, Md.

• • •

"And angels over Bethlehem sang,  
'Peace on earth, goodwill to men.'"



## THE LITTLE TOY TRACTOR

BY HELEN HOAK EIKENBERRY

The day we moved in next door to Nettie Harper I knew that my brood of five had brought consternation to her heart. I saw her peering over the sash curtain in her kitchen window, horrified, as Peter and Herbert and Leone leaped from the truck and rushed in to explore the mysteries of a new home. Davie, my little lame boy, was holding my skirt and whining. It had been a hard day for him, and I was thinking that I wanted to get his bed set up as soon as possible so that he could get to bed early. Tessie, the baby, was asleep in my arms.

I realized that we were an untidy looking family when I felt her eyes taking in every detail. I was a little ashamed of the children's clothes. But I had been occupied with the moving and had not given the children much attention all day. No doubt Nettie Harper had been at that window most of the day, and was by this time familiar with all our shabby belongings.

I was feeling a weariness in my body from the work and the strain of moving, and now from the hopeless disorder of everything within the house. But seeing the face at that window filled me with a new weariness. I feared that she would be always watching from some window, and that what she saw would be disgusting to her.

I believed that day by day my weariness would continue under her disapproval. I would have to drill it into the children to stay strictly within the limits of our yard. On Downey Street their playground had extended over several adjoining lots. People on lower Downey Street had children. But I feared that my five would be aliens in this neighborhood. Moving next door to Nettie Harper made me see that the friendliness of my children was rather out of place in a neighborhood of formalities. They were noisy too. For the first time I saw a few things I had neglected in their training.

The children, helping a little with the unpacking, and fascinated by the process, were satisfied to remain inside the rest of the day. But early the next morning they were wandering about the yard.

Peter and Herbert and Leone were very conscientious about staying in our yard. But twice Peter had to run over and get Davie out of the Harper yard. Peter said that Mrs. Harper rapped on the window when she saw Davie over there. And Leone said that she eyed the little fellow and kind of shivered and said that he was a deformed child. Leone picked him up and kissed him then. She was always very tender toward little Davie.

My heart ached, for I knew that my Davie would need more tenderness and love than beautifully normal children. But to me Davie was the most beautiful little boy I had ever seen. He had an eager baby look that would many times turn to one of hurt surprise. Of course, he was not so beautiful to one who had not the compassion of a mother somewhere within her heart.

"O God, don't let that woman hurt my sensitive little Davie!" I cried. "God, why must they notice just his poor crippled foot? Why can't they see what a lovely little boy he is?"

Davie's deformity was going to be repulsive to Nettie Harper. I understood that.

For some reason Davie seemed determined to trespass into the Harper yard that day. I tried to explain to him that he had nice grass and a few flowers in his

yard too. But he didn't seem to get interested in the play of the other children. I believed he was hunting something over there, and once when I had to go after him I glanced about hurriedly to see if any of his toys had been taken over and dropped. But I saw nothing. However, I felt sure that he had lost something on the Harper side of the line.

Thus the day passed until I was putting supper on the table. The children and Joe, my husband, were getting ready to sit down when I happened to glance over toward the Harper place. Nettie Harper was picking up Davie's little red tractor at the edge of her petunia bed. She was furious and she hurled it in our direction as hard as she could. It crashed on the cement walk and broke into several pieces. Joe, with Davie in his arms, was just inside the door. He hurried out to see what had caused the noise.

From my position at the window I had seen her, almost savagely angry. Then I saw a look of fear upon her face when the little red tractor smashed upon the sidewalk. I felt pity for her. The consequences of her impetuous action seemed almost too severe. That hopelessly broken toy had brought her to her senses instantly, and with a terrible jolt. I knew by the awful look on her face that Nettie Harper with all her dislike for the ways of children and my little Davie could never bear in secret the burden which now so terrified her. I had a longing to comfort her and make her feel that it did not matter.

But the screams of poor Davie turned my mind to other thoughts and made my heart almost burst with the tragedy of his little wounded heart. Here it was, the precious toy that had been in his mind all day.

From somewhere in the Harper house that bitter, lonely woman, whom I had seen stricken with the result of her hatred, must be hearing the sobs of a heartbroken little boy. But I was sure his heartbreak would be forgotten in sleep long before any rest could come to her. As I lay awake that night, I wondered what Nettie Harper would do to satisfy her conscience. I knew she would have to do something, for I saw that she was that kind of a woman. I was also sure she would try to show justice in a hard, dignified way. How I wished that she would just pity my poor little Davie! If she could only understand that baby heart she would be so much happier!

I was not surprised to see her stalking across her lawn the next morning toward our house. She was looking deliberate and rather severe. I felt sure that it was partly a pose, for I believed that all the night she had been greatly tortured. She gave me the impression that she expected to have the thing settled once and forever. Yet I was sure that in a way this would make her go right on suffering. She was cruel to herself with a cold justice. I hated to see it seal her heart and make her suffer.

I met her at the door, saying, "Oh, I'm so sorry my little Davie annoyed you so yesterday. We all tried very hard to make him understand that he must not run into the yard of someone else. But it was such a new rule to him, because our other neighborhood was just running over with children, and they ran back and forth all day playing with each other. But the other children understand, and I am sure that little Davie will too, in a very short time."

Mrs. Harper nodded her head at my apology. Some of



the dignity seemed to leave her. She started to say something, but did not go on with it.

So I ventured: "I do want you to tell me if Davie did any damage to your flower beds or your garden. You have such a beautiful place, and I know you must be very proud of it. I was so busy yesterday that I left Davie too much in the care of the three older children. I will try to be very careful from now on."

Just then Davie in his pajamas tottered into the kitchen where we sat. His face was swollen, and his eyes red from the crying of the night before. There was something very pathetic about him. Her uneasiness grew with his arrival.

When he looked at her questioningly, I said, "Davie, this lady lives in that house over there. You will try to remember not to run in her yard any more, won't you?"

He looked at her sweetly, and asked, "'Em's oo petty flowahs?"

The face of our neighbor was beginning to soften as I had prayed it would. But I knew she was worrying about the toy she had broken, and I wished it were possible for her to forget it. Yet I was sure she never would until she had measured out justice as her standards required. I tried to talk pleasantly of the moving and various other inconsequential things, until she was able to adjust herself to the entirely new attitude which was coming over her.

Finally, she abruptly spoke up, "My little woman, I don't know what you must think of me. I'm not fit to be your neighbor, I'll tell you that!"

"But you are," I protested. "You have come to see me this morning, and I appreciate it. Besides, you didn't complain about my children trespassing on your property. Many people would have done that the very first day."

"Oh, I've done worse than that!" she cried, "Worse than that! I smashed that dear little boy's toy. I'm not fit to be the neighbor of a kind woman like you!"

I think Nettie Harper had not cried so for years. It was hard at first, for so much had been shut up within her until she let it go that day. But she was relieved afterwards. I tried to comfort her, and to make her feel that it did not matter. Toys were forever being broken, anyway.

It did not matter, either. It was what made her do it that mattered. But now it would be love and understanding. Nettie Harper learned that when a great weight of selfishness began rolling off her soul.

We have been neighbors for many years. During this time Nettie Harper has shared my joy in watching the children growing up. All these years she has been trying to pay a debt to Davie, a debt of which he is entirely ignorant.

But once he said that she had told him the story of a woman who broke a little boy's tractor—a woman who later learned to love that little boy as if he were her very own.

*Sterling, Ill.*

## Perpetuating Our Brethren Heritage

BY MRS. O. H. HERSCH

We study church history and are made to wonder at the fine Christian lives of our forefathers. To them we owe much, and should give them thanks for our Christian heritage. We may also look around today and find loyal and true Christians who are carrying on this Christian tradition. One such a noble Christian father and deacon was Brother Wilbur Bowman of Vienna, Va., who passed to his heavenly home Oct. 12, 1943.

About twelve years ago, we decided to take two carloads of our older children in the Greene County Industrial School on a sightseeing tour to our national capital. Bro. Wilbur Bowman gave us his spacious lawn on which to pitch our tent loaned to us by Dr. Carl Coffman. Bro. Bowman was fearful the boys would have difficulty in driving the Model-T Ford in Washington, D. C., so for two days he took his own time to drive his own car with our young folk sightseeing in Washington. One evening when we came back very tired and worn, Mrs. Bowman had delicious cherry pudding and milk with which to finish our camp-cooked meal. That night the Bowmans offered extra beds to some of the girls who had difficulty in keeping warm in the tent. Our camp team will ever remember the genial hospitality given us by this fine Christian family.

The Oakton people found Bro. Bowman and his family staunch supporters of the church and all phases of church activity. The year around, amid heat, cold, mud, rain or snow they found their way to the services. The older daughter, Virginia, efficiently served for almost two years as president of the district B. Y. P. D., and now is in her sophomore year at Bridgewater College. The two older boys have agriculture deferment to carry on the Sunnyside dairy work. The Bowmans supply the urban and interurban population near Washington daily with fresh bottled milk.

Before their marriage, both Wilbur Bowman and his wife, Lessie May, attended Hebron Seminary at Nokesville, Va. It may have been there that they received some of the practical Christian principles they ever observed in the church and home.

At the special district meeting called at Nokesville, Va., in January 1941, to determine the attitude of our district regarding the support of our C. P. S. camps as approved by our Conference, Bro. Bowman firmly supported the plan. This loyal deacon said, "I thank God that we have in Eastern Virginia young men who have such a deep conviction of loyalty to the peace principles of our church that they will not give them up for the

## Trust

BY M. LEAH HOGUE

The fragile thread has broken.  
Loud sound the drums of war.  
The world is arming, fighting,  
As never known before.  
Hate, like a panting monster,  
Is charging o'er the earth,  
Even while an angel chorus sings,  
Of Christ the Savior's birth.  
O Father, we had hoped and prayed,  
That peace at length might reign,  
But now into dark chaos  
Our hopes are dashed again.  
Help us, O Lord, to wait and trust;  
To know that thou art near,  
And to thy children will at last  
The dark'ning way make clear.

*Garrett, Ind.*



money the army offers, but as a peace testimony are willing to work without pay in our civilian-operated camps. Since there are such, we as a district should support this program and give them this opportunity." Our district voted to support the work as outlined by General Conference.

Early last spring Bro. Bowman and family donated more than an acre of their best land to be used as a community church garden for Camp Lyndhurst. They plowed and prepared the soil and helped plant and harvest the crops. Most of the Irish potatoes sent to the camp from Eastern Virginia this year were raised in this garden along with many other vegetables.

During the past two years the district B. Y. P. D. has sponsored various work camps. To all of these some of Bro. Bowman's children have gone. Home work was never so urgent that the Bowmans kept their children away from Camp Bethel and our work camps. Often their car would help transport other young people.

Some years ago Bro. Bowman's wife, Lessie, after a long and serious illness, passed to rest. Virginia gave up her school work to care for the home and family. Later when Bro. Bowman remarried, Virginia resumed her education and the family carried on the home in the former Christian manner with all six children respecting, honoring, and loving their new mother. Sister Bowman and her young son plan to stay on with the family operating the farm and dairy as nearly as possible as when the father and husband was with them.

At our district meeting in August Bro. Bowman was on the transportation committee, entertained guests at his home at night, was busy with arrangements at the church during the conference, and was a delegate from the Oakton church. He had not been well for some months and had been under observation. One could observe a difference in his voice, and a faltering in his walk.

In September he drove his truck to take the food from Eastern Virginia to Camp Lyndhurst. Shortly after, he died at Johns Hopkins hospital in Baltimore, Md. His passing was a shock to the family, community and district. In Christian faith and undaunted courage the family go on helping and serving each other and others. May all of us who knew him or his family renew our Christian faith and determine to live courageously and helpfully to bring peace and goodwill on earth. "In as much as ye have done it unto one of the least of these my brethren ye have done it unto me."

*Manassas, Va.*

## A Christmas Devotion

BY ROGER T. NOOE

In a world unknowing, blind, and unconsolated, let us thank God for Christmas. It remains a mark of everlasting light that no darkness can put out. It is a song on the air that all the winds of hate cannot silence. They bear its message even as they try to destroy it.

Christmas is the unveiling of God with us, a trysting time with a song, a star, and a Savior. Still there are those who are dismayed by the coming of this season with its overflow of happy surprises and running laughter. Only those whose hearts have known sorrow and loneliness can understand. Yet, though merriment be denied, all of us with open hearts may receive blessedness in the peace that passes understanding and the purpose for living that links our lives with the Eternal. The shepherds were afraid until they heard that unto them a Savior was born.

## Indwelling Peace

BY RAY W. BAKER

O Christ divine, whose star of old  
Of Christmas joy to magi told,  
I unto thee petition yield  
As now, before a symbol field  
Where gather stars both blue and gold,  
I kneel to pray:

Do thou, I pray, with sin's release  
Each bosom bless—thy fame increase  
Until throughout this earth below  
Each heart is made to overflow  
With hymns of thy indwelling peace  
This Christmas Day.

*Santa Ana, Calif.*

We cannot make Christmas. It is beyond all human architecture. Our hands did not fashion him who from everlasting to everlasting is God. Our lips did not speak the Eternal Word into existence that became flesh and dwelt among men. Christmas, however, can make us as our minds are renewed in the freshness of its spirit. It never really comes until in adoration to the Highest and service to the lowliest we find that better than our plans and stronger than our frustrations is the purpose of the Eternal for our lives.

One of the tenderest stories in the gospel of the nativity is that of Simeon, who waited long to see the salvation of the Lord in the Promised One. At length there dawned the day when his very eyes saw the young child in the temple, and his own arms held him as he said: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel."

Christmas reveals the ideal as real. Its spirit is in the structure of the universe. Its truth is plowed into history. This Christmas would take us deeper and be different if we make answer to the question of what we would like to live to see in the light of the season we celebrate. Then as we come adoringly to the Holy Child of Bethlehem we would hallow in our thought and action the children of all races and nations of the world. Here is a possible clue to the wisest statesmanship. Here is judgment upon all the Herods of war and peace who for vaulting ambition or selfish gain slaughter the innocents by slow or swift degree. These little ones of the earth who have no language but a cry and no power to order the world into which they are brought sorely need friends who have the spirit of him who said, "Of such is the Kingdom of Heaven." All our social schemes and all our plans for a brave, new world may well be tested by what they do for children of all races. For every child to have a fair chance to grow lithe of limb, nurtured of mind, illumined of spirit, unafraid of the terror by night or the destruction that wasteth at morning as well as noonday is the logic of civilization and the fulfillment of the love of our Lord.

Christmas is both a gift and a goal. By so much as we receive him who gives us power to become and to overcome, God is with us. By so much as we give ourselves to the goal that all the forces of destructiveness cannot countermand, God is for us.



## ... Kingdom Gleanings ...

### Brotherhood Theme for 1943-44

Brotherhood Through Christ

### Calendar for Sunday, December 26

These Sunday-school Lesson Topics, copyrighted by the International Council of Religious Education, are used by permission.

**Sunday-school Lesson, God's Great Love and His Gift.**

—Matt. 2:1-12. Golden Text, For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

**Christian Workers, Ring Out the Old—Ring in the New.**

**B. Y. P. D.,** Introduction to '44.

### Gains for the Kingdom

**Two** baptized and five received by letter at the Stoverstown church, Pa., Bro. E. Paul Dilling, pastor.

**Two** baptized in the Poplar Ridge church, Ohio, Bro. J. A. Guthrie, evangelist, Bro. Otto Laursen, pastor.

**Two** baptized in the Johnstown church, W. Va., Bro. H. M. Stover, evangelist, Bro. C. N. Grubb, elder.

**Eight** baptized in the Blue River church, Ind., Bro. Howard Kreider, evangelist, L. U. Kreider, pastor.

**Two** baptized in the Longmeadow church, Md., Bro. Ralph G. Rarick, evangelist, Bro. Harry R. Rowland, elder.

**Two** baptized in the Adrian church, Mich., Brother and Sister Harold Myers, evangelists, Bro. Harold Hendricks, pastor.

**Three** baptized and one awaiting the rite in the Center church, Ohio, Brother and Sister J. W. Fidler, evangelists, Bro. M. M. Taylor, pastor.

**Five** baptized, two reconsecrated, and one received by letter in the Akron church, Ohio, Bro. G. L. Wine, evangelist, Bro. Newton D. Cosner, pastor.

**Twenty-one** baptized and ten received by letter in the Hagerstown church, Md., Bro. Edward K. Ziegler, evangelist, Bro. Paul M. Robinson, pastor.

### Our Evangelists

Will you pray for the success of these meetings?  
Will you share the burden which these laborers carry?

**Bro. Rufus P. Bucher** of Quarryville, Pa., Jan. 2-16 in the Richland church, Pa.

### Personal Mention

**Brother and Sister C. M. Culp** write that for the present they are pleasantly situated at 127 S. Vista Bonita Avenue, Glendora, Calif.

**Bro. Newton D. Cosner**, pastor of the Akron church, Ohio, writes to say that Bro. Edward Frantz will speak in the Akron church both morning and evening on Sunday, Jan. 9.

**Bro. James L. Houff**, pastor of the Hopewell, Va., church, residing at 301 N. 10th St., is now taking the place of G. Wayne Glick as the Brethren Service camp visitor at the following places: Fort Eustis, Langley Field, Camp Lee, Fort Story, and the Norfolk-Portsmouth Area.

**Bro. John R. Snyder** of Tyrone, Pa., whose illness was noted in the Messenger of last week, died Dec. 16 and was laid to rest on Sunday afternoon, according to a telegram received from his son, Wilbur.

**Bro. I. M. McCune** sends this word: "My daughter, Mrs. Oleta Brandt, and I are now settled in the parsonage at the Grants Pass Brethren church and have taken up the work at this place." Their new address is 220 East E St., Grants Pass, Oregon.

**Brother and Sister William Solyom**, formerly members of the Elgin church and now living at 115 Cosgrove Ave., Charleston, S. C., have graciously offered their home as a hospitality center for Brethren boys who are in the service of their country. Please send all names and addresses to the Brethren Service Committee, 22 S. State St., Elgin, Ill.

**Mrs. M. I. Homer** of 2814 Shell Road, Hampton, Va., writes that it would be greatly appreciated if visiting Brethren or friends going through Newport News would look up the group meeting at Copeland Park. Sunday school begins at 9:45 o'clock. The address of the meeting place is Rental Office No. 2, Copeland Park, County Line Road and 50th St., Newport News, Va. For directions from Newport News, phone Newport News 2-2050.

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Brethren Carl Smucker and Fred Eggert of Rockford, Ill., were recent House visitors. Bro. Smucker is the pastor of the Rockford church and Bro. Eggert an active official.

Bro. Harold Michael, student minister at First church, Chicago, in co-operation with the Older Youth Fellowship of this church, will minister to Brethren boys who are in their country's service in the Chicago area. This includes such places as Navy Pier, Great Lakes, Fort Sheridan and Northwestern and Chicago universities.

Bro. Wendell Flory, 66 N. Shiproad, Dundalk, Baltimore 22, Md., is now representing the Brethren Service Committee in ministering to the boys at Aberdeen Proving Grounds, Camp Holabird, Edgewood Arsenal, and Bainbridge Naval School. He is taking the place of Bro. I. S. Long. Send all names to the Brethren Service Committee.

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### Miscellaneous Items

The San Diego church, located at Swift Ave., and Polk St., San Diego, Calif., will hold love feast services on Sunday, Jan. 9.

Chicago woman wishes to get in touch with Brethren people who do rag-rug weaving. Write the Brethren Service Committee, Elgin, Illinois.

Will the people who advertised for a general housekeeper in a Brethren home of two adults for one year while wife convalesces, please write to the Brethren Service Committee, Elgin, Illinois? The name and address of these people have been lost and the applications for work which have arrived cannot be sent them.

A young American soldier in England whose mother belongs to our church, but who is himself a Lutheran, writes of his appreciation of the Gospel Messenger, and adds this request which should touch every reader's heart: "May I ask that you all remember us in all your prayers to bring world peace and take us to our good homes again."

### To Our Customers

Like all other publishers we are operating under strict limitations on the amount of paper we can use. The demand for our publications has increased during the last year; so you can easily see that we are up against a hard proposition trying to produce more periodicals and books with less paper.

The only way this can be accomplished is to cut down the number of pages per book, increase the number of words per page, and use thinner paper and smaller margins. Much of this has already been done.

The manpower situation in our plant, and the plants of our suppliers, is difficult and likely to become worse. This means that it often requires two or three months to get work done that was previously completed in a week or ten days. Transportation is slower and growing worse.

Our increase in orders with very little extra help available affects our ability to pack, ship, and bill promptly and efficiently. All this adds up to a plea for a sympathetic understanding of our difficulties and a strong request that you place your orders as far in advance as possible.

We appreciate your kindness in waiting so patiently when we have not been able to fill your orders during the past weeks.—Brethren Publishing House.

Because of present conditions the business office urgently requests that you submit your renewals for Gospel Messenger subscriptions at least six weeks before the expiration of your clubs. This will enable us to record renewals and discontinue subscriptions that have not been renewed, and thus save a considerable amount of paper during the next two or three months.

A new pamphlet, *Children and World Peace*, is ready for use in all of our local churches. It contains suggestions to parents and teachers of children "in helping children begin here and now to prepare for their part in the building of a just and durable peace." It was written by Mary Alice Jones of the International Council of Religious Education and contains a supplement by Dan West, who has approved its use as part of our peace program for children.

### About Books . . .

Any books mentioned in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

**More Power in Prayer.** David M. Dawson. Zondervan, 1942. 162 pages. \$1.00.

The author of this book is a native of Scotland, the land of great preachers. The keen insight into religious truth and relations, as well as the vigorous forthright convictions of his people, marks the book throughout. It is stimulating reading. It is simple in expression, scriptural in background, sane in conclusions, the chapter on the tabernacle being the only weak one in the book. The reviewer found it strengthening his own conviction—that the church cannot be more power-full until it becomes more prayer-full.—Charles D. Bonsack.

**With the Master.** Philippe Vernier. Fellowship Publications, 1943. 80 pages. 75c.

Philippe Vernier, a French Protestant minister, has spent twenty-nine months of his young life in prison for his refusal to take compulsory military training. But whether in prison, serving as pastor of a mission church, helping underprivileged people, or working with children in a summer camp, his life has been happy and radiant with a consciousness of the nearness of God. That awareness of intimate fellowship "with the Master" is revealed in these seventy-five short meditations. They are marked by a direct and simple approach to the practice of the Christian life. The reader senses the reality of the experiences in which the author's faith has been confirmed. Readers of all ages will find these meditations helpful for devotional readings. The book carries a foreword by Rufus M. Jones. Edith Lovejoy Pierce has made the translation.—Kenneth Morse.

**Christ and Christian Education.** William Clayton Bower. Abingdon-Cokesbury, 1943. \$1.00.

This little book of four chapters first traces the educational work of the church from its very beginning, in the ministry of Jesus. Careful account is taken of the gradual changes in Christianity and the effects of those changes upon education. The aims of Christian education are stated simply and with clarity. The relation of religion to man's basic needs is established in a convincing manner. The functional concept of religion and religious education is emphasized throughout the book. The Bible is regarded as "the most precious legacy of our Christian heritage," and many practical suggestions are given for its creative use. In the final chapter, the mutual responsibility of the church, the public school



and the home is discussed with prophetic insight and understanding. This fine little book ought to be in the hands of every educator, minister, and church worker. It is truly "the harvested wisdom of fruitful years."—L. Avery Fleming.

**Then and Now.** John Foster. Harper, 1942. 173 pages. \$1.75.

This is a book by a British church historian with a vital missionary experience. It is a thoughtful plea for the Church of Christ universal. He finds a continuity between the experiences of the younger churches of mission lands today and the church of early Christian centuries. Present problems are not new; needs are not new. The past carries its lessons of faith and achievement—and of failure and warning. We are members of different communions and sects, each with a meaning, and we would be ineffective if we did not take hold and serve in a definite situation. But on the mission field particularly we see the impoverishment which we suffer by our divisions. At best, what each of us has is fragmentary without the rest. The great call of this day is for Christ in the church universal.

Brethren may regret the easy disposal of pacifism in the very beginning of this book, but there is much in the book to stimulate thought. It will push out a thoughtful reader's horizons.—E. G. Hoff.

**Our Eternal Contemporary.** Walter Marshall Horton. Harper, 1942. 180 pages. \$2.00.

In the introduction to this book, Dr. Horton, who is one of the leading younger American theologians, hails the end to what he calls "a moratorium on the doctrine of Christ in American religious thought." The volume has to do with the person and work of Christ, or, to use the subtitle, it is *A Study of the Present Day Significance of Jesus*. Is Jesus just a great historical character or is he our Eternal Contemporary, embodying God's power and wisdom forever? That is the question the author sets out to answer. He answers it by saying: "He is still our Leader and Guide. . . . He is still our Saviour. . . . He is still our Champion who wages victorious warfare on our behalf against the powers of evil that have usurped the government of God's good earth." The book is written with forcefulness. There is in it the blending of heart and head. It will be rewarding reading for the minister and thoughtful layman interested in a present-day approach to this basic doctrine of our faith.—Foster B. Statler, Mt. Morris, Ill.

### Children's Books

**Childcraft.** Fourteen volumes. The Quarrie Corporation of Chicago. Revised 1942. \$49.50 plus postage.

The best in books is none too good for children—and for their parents. Here is a set of practical books for both parents and children, beautifully illustrated in color, with special volumes picturing art, music, science, and industry. It is a complete, carefully worked out plan to help parents in the problems of understanding and guiding children from birth to the age of ten. It provides the finest in the literature of childhood, beginning with nursery rhymes, stories about foreign lands, our own country, holiday selections, fairy tales and folk legends, as well as Bible stories. It contains games, hobbies, party suggestions, directions for the care of pets, and clever uses for odds and ends of material. Four of the volumes are for parents alone. Articles on every phase of physical, emotional, and mental growth of children have been contributed by well-known authorities. Very

helpful also is a volume discussing school subjects as they are now taught and what part a modern parent can take in encouraging better school work.—Ida Shockley.

**World Book Encyclopedia.** Nineteen volumes, nearly 10,000 pages, 15,000 pictures. \$89.00.

Created at a cost of over \$1,500,000. Outstanding leader in its field. Recommended for purchase by all educational book-buying lists, including Subscription Books Bulletin of the American Library Association, and all state boards granting approval for state-wide use in schools. Courses of study and textbooks refer to it. Most widely used of all encyclopedias for young people. Simple, clear, authoritative signed articles by specialists and experts in every field. Sets of latest revised 1942 edition available now include original maps and pictures in color. Present sets are printed on highest grade paper in original extra-durable binding.—Ida Shockley.

**Story of the Pennsylvania Dutch,** by Ann Hark. Harper Brothers, 1943. 32 pages. \$1.00.

Here is the story of the Pennsylvania Dutch who started coming to this country during the seventeenth century and who as staunch and sturdy citizens have helped to make the backbone of America. Among other stories of these people are included some of distinctly Brethren interests: the printing of the first Bible by Christopher Sauer, Conrad Beissel and his settlement at the Ephrata Cloisters, the origination and customs of the "plain people" and their adherence to the peace-loving philosophy of their forebears. The author shows that through their love and knowledge of the land brought to this country by their ancestors and through their qualities of courage, industry and thrift, the Pennsylvania Dutch people have made and are making fine contributions to the present-day American life. Size, 10¼ x 11¼ inches. Full-page color illustrations. For juniors and up.—Genevieve Crist.

**This Way to Christmas,** by Ruth Sawyer. Harper Brothers. 166 pages. \$1.25.

It was just a short time before Christmas that David let his father and mother go on a long journey, and he was a bit afraid of a lonely Christmas. How he made the acquaintance of a locked out fairy, who is lonely, too, and how he found the real spirit of Christmas through the acquaintance and stories of lonely neighbors—a German, a Negro from Virginia, a Roman traveler, a Spanish boy and others—is an unusual and charmingly told story. Highly recommended as one of the best of Christmas stories. Eight year old and up. May be secured in a \$2.50 holiday edition.—Genevieve Crist.

**Through the Bible,** by Theodora Wilson-Wilson. Collins. 602 pages. 1938. \$2.50.

One of the best books of Bible stories for children of junior and intermediate ages. Highly recommended by outstanding religious educators, ministers and story tellers. Based on the King James Version, the complete story of the Bible is told as a journey through the Bible which brings the reader through the centuries in the company of men, women and children of the Bible. The big lesson presented is the loving-kindness and eternal patience of God with man and the fact that the kingdom of God still grows in the hearts of men. Two additional sections add value to the book: *How the Bible Came to Us*, and a *History Bridge*, filling the gap between the Testaments. Beautifully illustrated in color pictures and photographs. Size, 6¾ x 8¾ inches.—Genevieve Crist.



# Our Mission Work

## REPORT OF CONDITIONS IN CHINA

BY ERNEST M. WAMPLER

Ernest M. Wampler and O. C. Sollenberger returned from China on Oct. 24, after spending two years in interior China doing relief work. During the meetings of the Boards at Elgin the second week in November, Bro. Wampler gave three reports. The members of the Brethren Service Committee, the General Mission Board and the Council of Boards listened to his messages with eagerness. His messages are being shared with the church in the following reports. Note that all money values are in terms of the inflated local currency.—Ed.

I consider myself happy that I have the privilege of making a report before the Mission and Service Boards regarding our travel and work in China during these past two years.

First I want to thank you for sending Brother Sollenberger and me back to China even though our going called for some sacrifice upon our part, our companions and children, and extra sacrifice on your part.

But I feel that what we have been able to do has been worth all the sacrifice it has called for. Our own faith in the goodness and guidance of God has been enriched and I hope that Christ's kingdom has been furthered among men by our efforts during these past two years.

**Relief.** You know that Brother Sollenberger and I have been doing relief work during this short term of service. I would be glad to give a detailed report of that, but I can give but a few of the high points of our work. For a little over one year I was directing relief work for the Church Advisory Committee in the province of Honan, and Brother Sollenberger was working with the Chengchou local committee, which was right in the heart of the worst famine area of all Honan. We have seen suffering the like of which we have never witnessed before in our lives, and I had helped in two rather severe famines before in China. I thought they were bad enough, but this one was worse. We administered relief systematically in forty-two counties and then helped other centers in Honan by giving occasional grants. Your funds were merged into the general funds with the exception of some special grants which Brother Sollenberger and I gave to the people of our own mission, and some projects around Sian, Shensi. During this past year we could not help people in great numbers because of the exceedingly high cost of foodstuffs. We paid for board, missionary rate, \$120 per day, local currency, before we left China. We had five committees organized in the Honan field administering about \$1,200,000 per month, local currency, besides seed grain grants which were extra for last autumn and spring. The first few months last autumn we did not handle this large amount. Our relief efforts can be divided into nine divisions of aid to the poor.

**Cash Grants.** Thousands of people were leaving their homes without any hope of better conditions at their destination so I advised all committees to try to keep as many people as possible in their homes by giving them a small amount of money grant. By staying at home I believed they could gather leaves and wild roots and vegetables from the fields and with what we would give them, they would be able to get along much better than by going away. At first no family could get over \$100 local currency per month, or \$20 local currency per person; but later we had to increase

this amount in order to keep them alive until the wheat harvest the last of May. For the last few months, with the exception of reports from two committees which were not in, from the last of September to May we helped in money grants 449,242 persons and expended \$2,551,810, local currency, in what we called cash grants.

**Travel Aid.** The Chinese Industrial Co-operatives were eager to help us. They volunteered to locate refugee families in places where work could be secured. Therefore, we aided some families to go west where they could find work and support themselves. Along this line we helped 2,105 families and expended \$178,540.66, local currency. When they arrived at their place of work they were either taken into a co-operative which was already organized, or if the group was large enough, they would form a new co-operative. They were supervised by some trained worker from the staff of the China Industrial Co-operatives. I saw some of those Honan men after they had been working and had gotten independent once more. Their heads were up, shoulders back, and they felt that they were important men again. The despondent, discouraged look had gone out of their eyes.

**Medical Aid.** China has always been short of capable doctors and medical supplies and when famine comes,

## What to Pray For

*Week of December 25—January 1*

When the 1943-1944 Prayer Calendar was prepared the names of William and Pauline Kinzie and Sadie Miller were listed as from the Umalla mission station. They are to be remembered in the church's prayers throughout this week.

In the meantime, the Kinzie family has moved from Umalla to Anklesvar, a distance of twenty-four miles. Bro. Kinzie teaches classes in the vocational training school and finds much pleasure in working in the music department. Sister Kinzie is also enjoying the role of teaching a class in English for the schoolgirls.

A recent letter from Sister Kinzie tells about working in the gardens. We quote: "The monsoon rains are on in all their glory. It is such a fine time to get out roots. We have started papaya trees. The schoolgirls will have several hundred trees for their gardens."

The Kinzies went to India in 1937. These past six years have been very busy and profitable ones for them. In their home they rejoice in the fellowship of their three sons: Billie, Dickie and Sander.

Sister Sadie Miller has been in India since 1903 and so this year fills out forty years of service for her on the India field. Much of this time has been spent in the villages as Sister Miller and the village evangelists have moved their tents from place to place. The accounts which come from Sister Miller's pen for the Gospel Messenger describe the work to which she gives her attention. If the statements were kept in mind, many prayers might be offered in her behalf by those who read our church papers. Pray that the word of God shall be planted as seed. Among the beautiful Christian songs sung in village services under spreading trees is one which says: "*Dave Nee Vaat Toe Bee Chay.*" How earnestly the children sing it. It means "The Word of God is Seed."



sickness and contagious diseases run riot and call for extra effort on all the medical facilities of any hospital and community. We could not meet more than part of the need along this line, but be assured we worked with the doctors and nurses, and we rushed all available medical supplies into that territory. The West China Union Medical College at Chengtu sent a team of ten doctors and helpers this past spring to work at Loyang and Chengchou. This unit used \$100,000 local currency for its support and travel. The government sent a team but it had not yet arrived when I left on June 10. We gave cash grants to all mission hospitals, both Catholic and Protestant, to take care of these famine sufferers free. The people helped and the sums expended were as follows: patients, 220,497, expenditures, \$328,642, local currency.

**Seed Grain Aid.** Starvation conditions forced many to eat all available seed and grain which they had in their homes and of course none of these people had money with which to buy seed grain. Last autumn we aided 36,432 homes, planted more than 3,000 acres of wheat costing \$1,260,477.75, local currency. This spring we aided 11,957 homes, planted more than 2,000 acres of spring crops costing \$498,500, local currency. Besides this spring report I here give, I know of over \$500,000 local-currency expenditures but do not know the homes helped nor the acreage planted. The sad part about this spring expenditure was that before the crops matured a great scourge of grasshoppers came and ate up a great amount of this spring planting. The wheat was harvested before the hoppers came.

**Food Grain.** Early last autumn we knew that in the spring it would be hard for many people to get any kind of grain for food, so practically every committee bought grain, stored it, and then in March and April gave it out to the poor. Not enough was given per person to sustain life, but it helped. Thus we added to their small rations, hoping it would help in building them up a little so they would be a little stronger to go out into the fields to plant. In this line of work we often cooked the grain and the people would come with a vessel each day and receive their ration. Less than one tenth of this expenditure shown here was in meals given. The other was just grain, ground or whole, given to the homes. Approximately 74,054 people were helped in this way, 125,300 meals given at a total cost of \$2,465,104.93, local currency.

**Soup Kitchens.** After the Chinese New Year in February we were practically forced to open soup kitchens in all of our main centers. There were so many women and children and we had no means by which to give them work, and there was no escape to places where food was cheaper and more plentiful. All of these kitchens gave only one meal a day. Eight Chinese ounces of grain were allowed to each person (ten ounces in pound weight). The children were given the same as adults. The workmen who were also famine victims got two meals a day and all they could eat. At many places soldiers helped to take care of controlling and the giving out of the food to people without any cost to our committees. If you multiply the number of persons by the thirty days in a month for two to four months, you will have the number of meals given to these starving women, men and children. The persons helped number about 42,719, and the money expended \$4,873,058.70 local currency.

**Work Relief.** By having such a small staff to administer the funds and because of the closeness of the famine area to the real war zone in China, we could not put on a very heavy work relief program. However, many homes were helped and some were able to get on a self-supporting basis during the nine months of the winter and spring. People spun thread, wove cloth, made hair nets, made shoe soles, sewed clothing, and knit woolen garments, and made socks and stockings on knitting machines. The men worked at grinding grain and making rope. The women were busy at the looms and spinning wheels. All helped in any work which the camp supervisors had to do around the camps and buildings we used. For at least six months of the nine we had about 1,015 people working at one or the other of these jobs and many useful articles were produced. This made it possible for these people largely to support themselves.

**Schools and Other Phases of Work.** The churches united in running a school for the refugee and orphan children in the Chengchow area. This school had an average attendance of about 700 pupils. We were helping to care for hundreds of abandoned babies, and orphan camps were opened for children by church and government. We gave to these institutions and when we had the staff we gave help. I was in one camp where they had about 800 children under twelve years of age. How I was thrilled when they took me to the abandoned baby department. They had fifty-four babies from six months to eighteen months old in this large room. Each baby had a basket and play pen and all were dressed in the same colored uniform. They were healthy, round-faced, bright-eyed babies. Some were bashful and looked down when you spoke to them, and others looked up and smiled and reached out their tiny hands to be taken. It tore our hearts just to think these little innocent chaps had been cast out to die only a few months ago. When we thought of this, and then saw how they were being cared for and loved now, it made us feel that our efforts were doing a lot of good. Even though we could not save all, we were doing much good and we know that the money you were sending to China was meeting a great need. The task is not finished and you will need to send aid still if you want to keep these little ones alive. Even if we do not have a representative there at present, other dear people are still working there who are willing to administer your funds. Although overworked they will be glad to serve you in giving your gifts in Christ's name to those who are desperately in need. All you can spare for China should be sent for China relief.

**Our Mission Field and Future Work.** The last report from our mission territory came to us last June by a member of the Taiyuanfu church. He stated that all our property was intact, the properties outside the cities of Ping Ting and Liao were standing idle, but the Japanese were using the buildings inside the city walls. Pastor Chang of Taiyuanfu had signed up for the church in that city and taken over in the name of the Church of the Brethren, or the China United Church, all the mission property of Taiyuanfu. Pastor Yin was trying to take over in the same way the Ping Ting and Shou Yang properties, but had not completed the transaction. In Liao Chou no one as far as we know is taking over the property. At Tsinchou noth-

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## Brethren Service

### RELIGIOUS LIFE OF MEN IN THE

#### Armed Forces

BY MERLIN C. SHULL

Rev. Merlin C. Shull is responsible for the ministry to men and women in the service of their country. He is a former pastor and for some years has conducted the Fellowship of Nonresident Members. He now has the names and addresses of about 7,000 Brethren members in the armed forces of the country. He receives personal letters from over six or seven hundred and many of them receive letters from him almost every week. His experience in contacting these men has given him a rich insight into the religious problems of these men.

"There are no infidels in fox-holes," is the oft repeated statement of servicemen and their chaplains. After reading hundreds of letters from Brethren boys in the armed services and a good many letters from chaplains we are convinced that religion has a very significant place in the lives of a large proportion of these men. There is a genuine hunger for religious fellowship which finds expression in regular attendance at chapels, singing in male choruses, taking part in "bull sessions" or discussion groups, attending prayer circles, participating in Bible study and in the reading of religious literature. Boys often say in their letters, "If you have any more good religious pamphlets to read, send them along, for I have time to read them."

Chaplains and their ministry are highly praised by a vast majority of Brethren boys. The fellows say that they are men to whom one can go with any kind of a problem and receive unselfish and genuine help. One enthusiastic sailor lad said, "Any of the fellows would go overboard for our chaplain; he is a swell minister." Chaplains do not always measure up to the minister that the men knew at home, but their interest is always appreciated and they stand well in the minds of the Brethren men whom they serve.

There is scarcely any criticism of the church for the responsibility it may have had in making possible the present world tragedy. But these men are very anxious that the church take a leading part in the building of a new world order in which another such conflict will be impossible. Many of these men feel

Continued on next page



As still to the star of its worship, though unclouded,  
The needle points faithfully o'er the dim sea,  
So, dark as I roam, in this wintry world shrouded,  
The hope of my spirit turns trembling to Thee.

—Thomas Moore.

#### C.P.S. Camps

The statement has been made that the forests were God's first temples. To men who work in the forests throughout the week, the rustic setting of a C.P.S. camp has become the place of a new type of religious experience. Their places of worship have been the simple, but often beautiful, chapels which they have fashioned from the dingy barracks, storage rooms, or workshops of the camps in which they live. In keeping with their environment their worship services have been simple, but the experience of worship through them has been vital.

One of the amazing things about most C.P.S. camps is the diversity of religious interests, customs, backgrounds and beliefs. More than a hundred different religious denominations are represented in all of C.P.S. and often out of a camp of 100 men there are twenty-five or thirty different denominations. It is a most difficult job to build such a diverse group into the deep religious fellowship that

most of these men have known in their home churches, particularly if they have come from Brethren communities.

However, in spite of difficulties which this multitude of viewpoints might present, it is also a source of growing tolerance and understanding of those whose beliefs differ. This understanding of other people's viewpoints is one of the things that all people need to develop, and it may be that men from C.P.S. and from the armed forces will be able to lead the people back home in the move to unite the religious forces of America and of the world in the common pursuit of a better life and a more brotherly and just world.

Like any other group of young men, C.P.S. men have as a favorite pastime the discussion of their common problems. Of many things which are discussed, religion is the most vital subject and one in which there is most interest. Although there is little agreement on particular ideas there is understanding and tolerance.



Situated as they are, many C.P.S. camps feel keenly their isolation from regular church activities. Though this need is partly made up in the services which are carried out by campers, there is still a desire to hear ministers who can come to the camp to hold services. This need is in part supplied by the camp director, who is quite often a minister, but in addition, efforts are being made to have the camps visited by the outstanding religious leaders of America. Many of these men are more than willing to contribute their services to the spiritual guidance of this group of men who are so strategic to the future of many of our Christian concerns. Many others are prevented from contributing only by the distance of the camps and the many responsibilities which tie them down.

Above all else, the experience of C.P.S. camp has brought home to many men that religious experience is neither separated from one's relations to his fellow men nor wholly dependent upon the presence of other people. It has constantly been brought home to many that one must be at peace with his own conscience—his relation to his God must be satisfactory—before he can truly enter into a religious experience. Neither can true worship be consummated unless there is a feeling of fellowship with those who gather to worship with him—with those who labor beside him.

The most vital experiences in camp have probably been the contacts with men of spiritual power who have either visited camps or who have been assignees in camp. Since in many units such as mental hospitals men work at different hours, making it difficult to get them together for meetings, these contacts have often been on an individual basis. The faith that many of these men have in the peace program is always a source of joy and inspiration to men whose ideas have often been ridiculed.

What can we find to make us live our lives  
Partly alone—and brave; together—and wise;  
A crowd together, not losing the lonely voice;  
Men alone, not losing the crowd's voice?  
What can we find to make us win our peace  
Without this fierce intemperance of war?

This report is taken from the reports on religious life issued by Morris Keeton, who is the educational secretary for Brethren C. P. S. camps.

### News Briefs

Subscriptions to Civilian Bonds as sold through the Provident Trust Company of Philadelphia are as follows as of Nov. 24:

|                  |                |
|------------------|----------------|
| Mennonites ..... | \$2,237,665.00 |
| Brethren .....   | 538,701.00     |
| Friends .....    | 112,675.00     |
| Others .....     | 176,301.00     |

Total .....\$3,111,608.50

Civilian Government Bonds are needed by the Brethren Service Committee. The historic peace churches through their committee have made arrangements that purchasers of government bonds may designate their money to be used in the civilian phases of our government program. Many citizens desiring to co-operate in the civilian program of the government but whose consciences do not permit them to aid directly and voluntarily in financing the war buy these bonds. The Brethren Service Committee, needing additional funds, invites bond buyers to contribute these bonds to the committee's work.

When placing an order through the Provident Trust Company of Philadelphia, Attention Civilian Bond Committee, 17th and Chestnut Street, Philadelphia, the purchaser should be sure to give the correct name for the registration of the bonds as follows: Brethren Service Committee, Inc., Church of the Brethren, 22 South State Street, Elgin, Illinois.

Bonds are available in denominations of \$100, \$500 and \$1,000 and smaller subscriptions are available in amounts of \$18.50 or multiples thereof. The latter are appreciation bonds to mature in twelve years at a value of \$25 and bear interest at approximately 2½ per cent per annum. For every order sent to the Provident Trust Company add \$1 as a service fee.

From Quito comes news that on Jan. 1 Paul Bowman, Jr., who has been representing the Brethren Service Committee in Ecuador for two years, will move to La Paz, Bolivia. In this new location, he will be employed by the American School of La Paz in a position as teacher and counselor. Kurtis Naylor will remain in Quito where he is directing the activities of the Boys' Club. Mr. and Mrs. Bowman are spending the month of December in Peru and expect to move to Bolivia early in January. In addition to his teaching, Mr. Bowman will act as Brethren Service representative in Bolivia.

A statement prepared by the treasurer's department of the Brethren Service Committee showed that the total number of men in Brethren C. P. S. who are not members of the Brethren churches is 837 as of Aug. 31. (The total number in Brethren camps is 1,702.) The total cost of the maintenance of these non-Brethren men has been estimated at \$392,688.44. Of this sum, the various denominations to which the men belong have contributed \$122,734.99. This is 32% of the total cost. The remaining 68% has been taken care of by the three historic peace churches under a plan whereby this unmet expense in each agency has been pooled and divided equally.

Col. Franklin A. McLean and other Selective Service officers recently toured some of the counties where C. P. S. men are serving on dairy farms and as dairy testers. He reported that he was well satisfied with the work of the men on these projects.

### Armed Forces

(Continued From Page 21)

that they are giving their lives for the preservation of liberty, including religious freedom.

There are, of course, varying viewpoints on the relation of religion to the world conflict, and above all else we are convinced that the 9,000 or 10,000 Brethren men in the armed forces are open for leadership. They can become a great asset to the church in the coming days of peace, if we prepare now for their return. Many noble sentiments are expressed by these men, as they speak of their wives and children, or their sweethearts back home, and think of the homes they hope to have in the future. Many are manfully meeting the temptations to drink, gamble or live immoral lives. The ministry of the church is of utmost importance to them, for we can help them hold fast to the ideals that are theirs, and on that glad tomorrow of peace, for which we all pray, we can unite our efforts in the building of a more Christlike world.



# The Church at Work

## CHRISTMAS IN 1943

By H. L. Hartsough

The world will never forget Christmas in 1943. Will we look back on this event with happy or unpleasant memories? The answer to this question is in our hands. It is not circumstances but our attitude that will make the difference.

Christmas has come to be the happiest season of the year because at this season we keep selfishness at the lowest level and specialize in sharing and goodwill. Old grudges and selfish scheming melt away under the refining and purifying light that startled the shepherds and led them to Christ. The divine influence that caused the angels to sing, "Glory to God in the highest, and on earth peace, good will toward men," captures our hearts and motivates our lives each year at this season.

This year, instead of giving way to regrets that our family circles are incomplete, that our loved ones are in distant parts, thus scattering gloom instead of good cheer, let us have our eyes open to the unusual opportunities this season offers to make the Christmas spirit deeper, more genuine and more permanent than ever before. Let me mention a few of these unusual opportunities that we should not overlook. You can add to the list.

1. Remembrances we send to our loved ones will have a new value. Distance and sobering experiences have created a new sense of values. The spirit back of the gift rather than the price tag will mean much to an awakened appreciation on the part of both the giver and the receiver.

2. Hearts are unusually tender this year. The plows of God have made deep furrows through all of our lives. The time for planting we have waited for these many years has come. What an opportunity the Christmas season offers!

3. The vicarious motive will have new meaning this year. We will do with our hearts and with our hands gracious acts to the stranger within our reach, while we breathe a prayer that someone within reach will do the same to one we love.

4. "Peace on earth" will have a new meaning this year. In every church and in every community there should be an intelligent, united, determined effort to bring to the world a just and lasting peace. We should be prepared to make unlimited sacrifice to bring this to pass. Let us make this the grandest Christmas ever!

### The Prophecy of the Angels

By Anetta C. Mow

*And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men (Luke 2:13-14).*

Christmas 1943 comes near the middle of the twentieth century—full nineteen centuries after the words of the heavenly host were spoken. Today we as followers of the Christ should consider anew the manner in which this prophecy of the angels has been and is being fulfilled. The twentieth Christian century has come, and how does it find us?

Time and time again through these past ages the fulfillment has seemed afar off. The peace of Christ on earth and goodwill among men has been dimmed by great clouds of darkness. But out of the catacombs, from the stake, from battlefields, and from tombs stout hearts have crept forth, even in the darkest hour before the

dawn. And the truth of Christ has lived on and on in hidden crevices of the earth because it would not die in human hearts.

And so it is even now in our black night of war around the world; the darkness is so dark that everyone feels its thickness. At this Christmas time who can forget the heaviness pressing in on every side, who can forget our broken homes, and who can fail to think of the suffering and agony of thousands who long for peace and goodwill even as you and I do. And yet there is the other side. There is the eternal fact that the day-star still shines within Christian hearts. There is a rightness which is forever right. There is a healing touch which pours healing balm upon the sores of life. The hunger for vital religion still gnaws at every heart. There is faith that triumphs when the worst that man can do has been done. The life of Christ still courses through the Christian church. The church lives on.

Soldiers scattered to every country on the globe are sending back to us the witness that they have found the church there. The Christian church through its missionaries has spread even to the uttermost parts of the earth. How fast are we learning to know such names as New Guinea, Solomon Islands, Burma, since they are proclaimed over radio and through the newspapers, and yet the missionary has been there and the church has been established. It is well that the church in America is being awakened to the fact that the seeds of peace and goodwill have been sown in far-off places and that were it not for these groups of understanding Christians, the plight of the world would be even worse than it is. "And so at a multitude of places up and down the earth, American service forces are finding creative ministries in action, ministries which stem from Bethlehem, from Galilee, from Olivet, from Calvary, ministries expressed in many ways and through a multitude of devoted souls won out of every nation where the forces of Christianity have been released, and serving within or across the boundaries of race and tribe and clan." Thus the prophecy of the angels continues to be fulfilled. No ear may hear his coming, but in this world of sin where meek souls will receive him still, the dear Christ enters in.

### Read and Believe

Read these books and believe that in our own day the prophecy of the angel host is being fulfilled: **For the Healing of the Nations**, 60 cents, and **What Is the Church Doing?** 60 cents, both by Henry P. Van Dusen. Also read the marvelous statements in **Christian World Facts, 1943-1944**, 25 cents. There is also a small pamphlet, **They Found the Church There**, 5 cents, which shows clearly the growth of the Christian church. Order these books from the General Mission Board, Elgin, Ill.

### ADULT DISCUSSION OUTLINE

#### The Parables of Jesus: The Value of the Kingdom

Sunday, January 16

##### 1. The Hid Treasure (Matt. 13: 44).

One who really understands the gospel message will be ready to make any possible sacrifice that he himself may become an heir of the kingdom. To be in the kingdom of Christ is more valuable than all one's possessions. It is a joy to give all for it.

##### 2. The Pearl of Great Price (Matt. 13: 45-46).

The kingdom is intrinsically beautiful. So much so that when a person searching for the highest and best in



life beholds it he seeks it for his own, even though it cost him his entire estate. Taking Christ as Lord satisfies the hungry soul.

### 3. For the Discussion.

- a. What have Matt. 6: 33 and Luke 14: 26-33 to add?
- b. How precious is the Christ to me?
- c. What are we willing to give up for the kingdom?

### Report on Conditions in China

(Continued From Page 20)

ing is left of the local church chapel except the scorched ground resulting from the burning of the property even before we left China in 1941.

The membership is scattered; most of them are truly sheep without a shepherd, wandering in the mountains and hiding in the caves and small villages of the mountain ravines of our territory. Reports of small groups getting together for worship and even for spreading the gospel occasionally leaked through to us in Free China. But in the big centers where we used to have large attendance at Sunday school there were only small groups in attendance.

The task of the missionary, when we will be able to go back, will be to reorganize these scattered groups into organized churches. That task is going to be a little difficult, perhaps somewhat like that here at home in the United States. There will be some who will criticize those who stayed in the occupied field for not taking the risk and exposure of the ones who fled before the invaders. Co-operation between these two groups of peoples will doubtless be difficult. Here, however, I am not expecting as much trouble with the lay members as I am with the leaders of the church. If the ones who fled have a favor shown them, then the ones who stayed will be rather hard to control. And the same will be true if the favor is shown to those who stayed. The missionary who goes back should be very careful and prayerful in all his decisions and advice. Funds for the church should be turned over to a church group made up largely of Chinese. The foreign missionary should be spared the problems of trying to administer these funds for the mission. This policy of the missionary controlling all funds has caused difficulties in the past, and the future will be fraught with more problems if this continues to be the policy of the Mission Board.

The glory of the white man has passed away. The idea that he is a kind of superman quickly faded out of the minds and thoughts of most of the Chinese citizens a few months after Pearl Harbor. This changed attitude toward the white man is also going to affect the white person who goes as a missionary or as a relief worker of the future. He or she will really have to produce results. A mere beautiful use of their Chinese language, or the giving of ideas and principles, will not be enough to satisfy the demand of the Chinese people. This field is going to be varied and the opportunities unlimited, but I am thinking it is going to call for harder work. More hostile criticism of the foreigner will have to be listened to, and all kinds of discouragements will be thrown into their paths. They will have to keep sweet and go on.

Christian literature is going to play a great part in the advancement of the Christian church of the future in China. It will be good if we have some good people, either Chinese or foreign, who can produce good articles and translate other good literature for the Chi-

nese church. Our church needs to plan for this kind of work and be willing to put money into our own and union projects whereby good literature is produced for the Chinese church.

Another suggestion: when once we get the opportunity to go back, there are going to be all kinds of opportunities for work. Evangelism, medical aid, rehabilitation of the people on the land and in the villages will be the program of the day. I am thinking that for a few years there might even be need for school-teachers for Chinese children, but this will not be a permanent task. Your former missionaries are getting old; you will have to supply a new group, especially for China. Everyone is busy, jobs are plentiful and work easy to secure, but you should start now to train some young people in the Chinese language so that when that door opens we can enter it immediately. If the church must wait until after the war to send us back, then be sure to have some young people preparing themselves by spending two years in language work, otherwise there will be many golden opportunities lost. Some of your future missionaries and relief workers for China should start now in language work. Lowell expresses the urgency of the task:

Once to every man and nation comes the moment to decide,  
In the strife of Truth with Falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom or  
blight, . . .  
And the choice goes by forever, 'twixt that darkness and the light.

If I keep my health I would like to return with my family to China for at least one more seven-year term of service. I believe it is going to call for some self-control on my part that I have not heretofore mastered, but am willing to try to go through any hardships for which such a path of service might call.

Must I be carried to the skies,  
On flow'ry beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?

God forbid that I should glory save in the cross of our Lord Jesus Christ through which the world hath been crucified unto me, and I unto the world.

Greenville, Ohio.

## Correspondence . . .

### Nebraska Conference

The district conference of Nebraska convened at the Bethel Church of the Brethren, Carleton, Nebr., on Oct. 8, 1943. The opening session was a unique one. Pastors and laymen met to discuss district organization and possibilities for definite improvement of the functioning of the Church of the Brethren in Nebraska. After nearly two hours of open discussion upon such questions as What is the function of the United Boards? What is the specific task of each board secretary and how is that secretary related to other members of the board? How shall we build the ministry in the Nebraska district? and other questions, the meeting under the guidance of the Conference moderator, Bro. David G. Wine, adjourned for noon.

From the discussions of the morning resulted a recommendation regarding the United Boards to the elders' body and the delegate body which brought about a change of policy and organization. The recommendation was to the effect that the board be reorganized to function as a Board of Administration with five direc-



tors, that of missions, of ministerial affairs, of welfare work, of Christian education and of finance. This passed the conference and now is in effect.

There were other unique sessions during the conference. Saturday morning, instead of set speakers for the regular ministerial meeting, Bro. L. L. Meck conducted an open seminar on The Ministry and Home Missions in Nebraska. Sunday afternoon, a panel discussion featuring the family and the child in wartime was held under the auspices of the Board of Christian Education.

We had as our guest speakers this year, Bro. Earl M. Frantz, director of public relations of McPherson College, and Bro. James Elrod, regional director, also of McPherson. The contribution of these men to our conference was very much appreciated.

The contribution of the youth of our district to the conference also needs to be mentioned. Their number was decidedly fewer than usual, but those who were there were serious about the problems they face and were determined that something should be done about them.

It was gratifying to see a conference so well attended in a time such as this. It showed that Brotherhood Through Christ, which was the theme of the conference, is what the Brethren in Nebraska believe to be our social salvation, as well as our spiritual salvation. We are thankful to God for the blessings which he granted us in this conference.

Omaha, Nebr.

Milton Early.

### Some Afterthoughts

In Matt. 4:11 we read, "Then the devil leaveth him, and, behold, angels came and ministered unto him." Again in Luke 22:43, "And there appeared an angel unto him from heaven, strengthening him."

In the first scripture we find Jesus at the close of his great temptation in the wilderness, having successfully resisted the tempter, but in need of sustenance. Angels from heaven appeared and ministered unto him.

In the second scripture Jesus had come to the garden with his eleven disciples about midnight to pray. Having prayed that the cup of suffering might be removed, he said, "Nevertheless not my will, but thine, be done." He was heavy with agony and "there appeared unto him an angel from heaven, strengthening him." Being in agony, he prayed more earnestly, and he received strength to drink the cup of suffering unto death.

Now, if our Lord and Master had such need to fall back upon the Word and promises of God to be able to endure the temptation—he being tempted in all points as are we—O soul of man, what need have you to fall back upon the promises of God to be enabled to resist the tempter! And how you need the ministration of angels from heaven to give strength to walk in his will!

It will take more than human wisdom and strategy to resist and turn away the tempter; more than your willingness and desire to follow in the will of God.

It will take all you have, plus the strengthening from heaven, to be and do what your heart longs to be and do. "Your heart is indeed willing," said the Master to Peter, "but the flesh is so weak, so watch and pray that ye enter not into temptation."

Our resolves may be good and noble, but the tempter is subtle. He knows the weakness of our flesh. We would be true till death but how easily and quickly we are turned aside, through the appetites of the flesh, even unto the point of denial.

"Wherefore," says the Word, "let him that thinketh he standeth take heed lest he fall." And why? Because at such times you have probably neglected to watch and pray for sustenance from heaven, not realizing that in one's own strength he can do nothing.

What, then? Shall we give up and perish? Far from it. Be strong in the Lord and in the power of his might. "Take unto you the whole armour of God." Resist the devil and he will flee from you; resist in the strength of the Lord. He that is within you is mightier than Satan, and will be with you unto the end. He will supply your every need according to his riches in glory, making life full and abundant.

Retreat from self-sufficiency into the everlasting arms of his grace, for "in him we live and move and have our being."

Warsaw, Ind.

C. A. Brallier.

### Flat Creek Church of the Brethren

A new Church of the Brethren came into being Oct. 31, 1943, when the members met at the home of Bro. Hiram Bowling and organized. Five letters were read and accepted and all new members welcomed into the church. The Spirit of God was with us and the meeting was a soul-strengthening experience. All of us are happy to be chosen as workers in the vineyard of the Lord.

Two members have been added by baptism since the organization was completed.

Bro. Manly Deeter, who first came here and opened up the work, was chosen elder. F. C. Rohrer was accepted as pastor. Sister Evelyn Ledford and Bro. Hiram Bowling and wife are the advisory committee.

The Holy Spirit, in answer to prayer, has been opening doors almost faster than we can manage them. We have two Sunday schools and two preaching services each Sunday. The need for a church building of some kind for our church services is becoming more apparent constantly.

This church is located in the beautiful valley of the Red Bird River, about forty miles east of London, or eighteen miles east of Manchester, Ky. The low mountains surround us protectingly. Much of this land is owned by a large company, the trees and other natural resources being carefully husbanded. Private property is almost cleared of all marketable trees.

A large number of the people are in the armed forces or away in various work centers. Some who are still here find it hard to make a living. It has been proved many times that caring for physical needs often provides spiritual opportunity. We have been considering a co-operative broom business, or cheese making for commercial purposes. Anyone giving us information on equipment, where to get it and the price, and how to make either, will receive our heartfelt thanks.

The parsonage has been partly modernized the past summer and is a comfortable home.

Many young people and children meet with us each Wednesday night to sing religious songs. This is a source of much inspiration. This group is now sending out the eighth monthly letter to fifty-five men in the armed forces from our neighborhood. We have had many encouraging and interesting replies. The writing of from six to twelve copies of a letter of small writing is no little task but it has been done cheerfully, the parents often doing many of the copies, also the nurses at the nursing center. A hektograph hasn't proved satisfactory.



The fine spirit and work of the campers who were here last summer are still a blessing to the community. We are truly thankful for the prayers of God's people, and his generous answers. Please continue to pray for this work and for the workers that they may have wisdom and strength to build God's kingdom here.

Creekville, Ky. Mrs. F. C. Rohrer,  
Secretary-Treasurer.

### An Unusual Event

The entire community at Nokesville, Va., had the unusual pleasure of helping "Pop" and "Mom" Hale celebrate their sixtieth wedding anniversary at their home on Nov. 14.

Fannie M. Garber, daughter of Joel and Annie Garber of Rockingham County, and Midland, Va., and William F. Hale, son of Daniel and Susanna Hale of Rockingham County, were united in marriage on Nov. 14, 1883, at Midland, Va., by Elder Jacob Hedrick. The only other person present at the wedding and the sixtieth anniversary was Mrs. J. A. Hinegardner of Midland, who in 1883 was six years old.

Brother and Sister Hale have four children: Fleta A. Kline, Akron, Ohio; Daniel of Washington; Ernest and Joe of Nokesville. They have eight grandchildren and four great-grandchildren. Three grandsons are in the service of their country.

The Hales had their family with them for the noon hour; then more than 125 of their neighbors came to pay their respects and offer their best wishes. The personal gifts and large sums of money received by this grand couple were mute testimonies of the esteem in which they are held.

Although Brother and Sister Hale are eighty-one and seventy-eight years, respectively, their health permits them to keep up their own home, which they built in 1909.

We can say of them that they have not chosen the protected areas of life and that they have lived most unselfishly.

Nokesville, Va. Hazel Bowman Shepherd.

### Women's Work

#### Southern California and Arizona

The Southern California and Arizona women's work conference was held at La Verne, Calif., Oct. 15, 1943.

We had a splendid representation of women with forty-three delegates responding to roll call. Two churches were not represented, presumably on account of lack of transportation facilities.

Mrs. Herbert Strietzel presided at the organ while Mrs. Arthur Baldwin directed the singing of hymns. Mrs. S. L. Barnhart conducted the devotional period.

A letter of love and friendly greeting from the national president, Mrs. Eva Bowman, was read and greatly appreciated.

The treasurer's report showed receipts from the eighteen churches of the district amounting to \$2,197.88; the disbursements amounted to \$1,806.56. Of this amount \$550 was given for the support of Modena Studebaker on the Africa field, \$505 to La Verne College, \$325 for the national project, \$286 for the support of the Chinese work in Los Angeles, and \$80.55 to C. P. S. camps, besides a number of other necessary disbursements for traveling and incidental expenses. We had a balance on hand of \$391.32. The conference offering amounted to \$90.67. This offering was given to La Verne College to be used for furnishings for Miller Hall. One hundred dollars of the surplus on hand was given for China relief.

After the special number of music by the La Verne College women Mrs. Edith Harter, director of aid, gave a tribute to all aid workers who had reached the age of threescore and ten. A short memorial service was conducted by Mrs. C. P. Shaffer for Mrs. Nettie Brubaker, Mrs. Sallie Wertenbaker, Mrs. Retta Funk and Mrs. Maggie Boots.

As the guest speaker could not be with us owing to serious illness, Mrs. Harrison Frantz and Mrs. Ellen Forney each gave a talk on What Women's Work Means to Me. An open forum followed.

Mrs. Della Lehmer then installed into office Mrs. J. Z. Gilbert, the newly elected Bible director, who in turn spoke a few words of acceptance and closed with the benediction.

La Verne, Calif. Mrs. Maude Beckner.

#### Oregon

The women of the District of Oregon met on July 23, 1943, at Camp Myrtlewood for their regular yearly meeting. The slogan chosen by our district for the coming year is: Forward, Oregon, for Christian Service.

After the reports from the aids were read, we felt that we are working toward the accomplishing of our goal.

We have seven aids and four homebuilders' groups in our district. Each group has been very busy in trying to serve others. We canned fruit and vegetables and made cookies for the C. P. S. camps in our state.

The Myrtle Point aid sent chickens and fruit cakes to the C. P. S. camp at Waldport, Oregon, for their Christmas dinner.

Some of our women work with their local Red Cross. Several

layettes were made and one was sent to a Japanese relocation center.

Our women decided to have a minute of prayer each day at noon for missions, temperance, peace, our homes and the on-going of the church.

Sister Lizzie Flory presided at a very interesting missionary meeting one afternoon. Songs, readings and prayers were given; Mrs. Don Brumbaugh gave a chalk talk.

At the close of our meeting Sister Stern of Myrtle Point led us in our closing prayer.

Grants Pass, Oregon. Mrs. Jennie E. Drake, Secretary.

#### Eastern Pennsylvania—Richland Church

The women's work meeting of Eastern Pennsylvania was held at Richland on Oct. 7. The theme for the day was Victory Through Christ (1 John 5:4). The devotions for the two sessions were in charge of Martha Martin. Mrs. C. C. Sollenberger, Mrs. Shirk and Mrs. Reitz aided Miss Martin in devotions through the day.

Special music for the morning session was rendered by a quartet from Richland. During the afternoon session two illustrated hymns were presented by Mrs. Laura Kreider, a chalk talk artist, with the help of the Spring Creek trio.

Mrs. Florence B. Gibbel presided during the business session. The following officers were elected for terms of three years: president, Mrs. J. Herbert Miller; secretary-treasurer, Mrs. Annie Hartman; director of aid, Mrs. John Cassel; director of missions, Mrs. Elizabeth Martin; director of homebuilders, Mrs. A. C. Baugher; director of Bible, Miss Martha Martin; director of peace and temperance, Mrs. John Mohler. The cabinet members presented a gift as a token of appreciation to Mrs. Florence B. Gibbel, who served as women's work president for eighteen years. A motion was passed to make her honorary president. The 1944 meeting will be held at West Greentree. The messages from the cabinet members were most inspiring.

Two challenging addresses, The Basis for True Victory and Womanhood Restored Through Christ, were brought by Dr. Laura M. Cottrell, missionary to India. The temperance address, For Such a Time as This, was given by Mrs. George Wright. The afternoon offering of \$112.36 was given toward the temperance cause. The attendance was good in spite of gas rationing. We were all inspired to do greater work for Christ during the coming year.

The women of the district have contributed \$2,208.22 for the national project during the last fiscal year. They have willingly supported the Camp Kane food project again this year. Many packets, comforters and knitted articles were sent to Camp Kane. They support the Red Cross, relief and the W. C. T. U. One hundred seventy-seven women read the New Testament through and thirteen read the book, In the Steps of the Master, by Morton. The call for supplies for the Castafier hospital in Puerto Rico was answered by a large number of the churches. During the women's work seminar, in September and October, which was held in connection with the seven board of Christian education group conferences, we made contact with practically all the women's organizations of our district.

Hershey, Pa.

Mrs. J. Herbert Miller.

#### Northern District of Virginia

Our program of work in the district during the year was most encouraging. The fine spirit of co-operation among our women resulted in a substantial increase in giving to projects and activities of relief work.

Reports show that \$169 in cash was sent for China relief, fifty-one comforters and forty-five packets for C. P. S. camps, and twelve parcels of clothing for relief. Liberal donations of fresh and canned foods were sent to Camp Lyndhurst. Our women supported the district project by contributing \$125 in cash, which was divided equally between Brethren Service and the state industrial school for women at Richmond, Va. We gave to the national project \$642.91; \$1,590.41 was spent in local churches.

On Sept. 2 our twenty-first annual conference was held in the Harrisonburg church with the district president, Mrs. Edna Wetzel, presiding. Seminars discussing problems and presenting goals and objectives were conducted by the directors of the various departments of work and proved very helpful. In addition to the five-point program as outlined by the national and district councils, the importance of Bible study in the women's groups was discussed and a motion passed that the vice-president of the district carry on the Bible study program.

The guest speaker for the day was Sister Anna Hutchison of Easton, Md., who discussed women's part in the world today. The entire program centered around this theme. The attendance and delegate representation from the churches were not so large as in other years; however, a rich spiritual atmosphere prevailed throughout the conference.

During the coming year we are enlarging our district project to include three great needs of the church: child welfare in South America, relief to the starving children of Europe, and a Bethany scholarship.

In these strenuous times, the chief aim of our women is to relieve suffering humanity and to do what we can for the upbuilding of Christ's kingdom on earth.

Harrisonburg, Va.

Olive M. Flory, Secretary-Treasurer.



## Matrimonial . . .

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

**Bower-Rinehart.**—At the home of the bride, Gerald Bower of Goshen, Ind., and Shirley Rinehart of College Corner, Ohio, by the undersigned, Oct. 27, 1943.—F. E. McCune, Kitchel, Ind.

**Feather-Colebaugh.**—At the home of the undersigned, Nov. 9, 1943, Clair C. Feather of Imler, Pa., and Rachel G. Colebaugh of Claysburg, Pa.—D. I. Pepple, Woodbury, Pa.

**Herod-Barnhouse.**—Richard R. Herod of Point Marion, Pa., and Ruth M. Barnhouse of Uniontown, Pa., Nov. 25, 1943, in the Uniontown church by the undersigned.—Nevin H. Zuck, Uniontown, Pa.

**Hess-Driver.**—On July 17, 1943, at the home of the bride, Frank Hess of Sangerville and Mary Frances Driver of Weyers Cave, by the undersigned.—Murray L. Wagner, Weyers Cave, Va.

**Humphry-Berg.**—Robert Humphry of Birmingham, Ala., and Eleanor Arlene Berg of Mount Pleasant, Pa., in the Reformed church at Frederick, Md., by the Rev. Harold Baer, assisted by the undersigned.—S. Boyd Dickey, Johnstown, Pa.

**Lang-Baker.**—Arbon C. Lang of Elkins, W. Va., and Ruth V. Baker of Uniontown, Pa., Nov. 21, 1943, at the home of the bride by the undersigned.—Nevin H. Zuck, Uniontown, Pa.

**McCasky-Driver.**—On June 19, 1943, at the home of the bride near Weyers Cave, Va., Pfc. Andrew McCasky and Irma Driver, by the undersigned.—Murray L. Wagner, Weyers Cave, Va.

**McDonnel-Martin.**—Clarence McDonnel and Gladys Martin, both of Muncie, Ind., at the parsonage, Oct. 18, 1943, by the undersigned.—H. Jesse Baker, Muncie, Ind.

**Showalter-Foor.**—By the undersigned at his home, Nov. 19, 1943, Wilfred L. Showalter of Martinsburg, Pa., and Sara Mae Foor of Everett, Pa.—D. I. Pepple, Woodbury, Pa.

**Smith-Wine.**—By the undersigned at the home of the bride, Nov. 4, 1943, Beverly Albert Smith of Bristol, Tenn., and Phyllis Virginia Wine of Indian Springs, Tenn.—S. H. Garst, Blountville, Tenn.

**Snyder-Hershberger.**—Harry William Snyder of Hopewell, Pa., and Mary Elizabeth Hershberger of Everett, Pa., Nov. 24, 1943, by the undersigned in the Snake Spring church.—Isaac Wareham, Everett, Pa.

**Snyder-Root.**—By the undersigned in the chapel at Los Prietos C. P. S. camp, Santa Barbara, Calif., Nov. 21, 1943, Henry George Snyder of Reading, Pa., and Charlotte Marie Root of McFarland, Calif.—Andrew Blickenstaff, McFarland, Calif.

**Ware-Hoffer.**—Willis H. Ware of Pleasantville, N. J., and Floy C. Hoffer of Ambler, Pa., in the Ambler church, Oct. 10, 1943, by the undersigned, the father of the bride.—Irwin S. Hoffer, Ambler, Pa.

**Weaver-Lehman.**—By the undersigned in the Washington City church, Lee A. Weaver of Windber, Pa., and Hazel K. Lehman of Johnstown, Pa., Oct. 30, 1943.—S. Loren Bowman, Stuarts Draft, Va.

**Ziegler-Koffel.**—Raymond K. Ziegler and Lorraine M. Koffel, both of Vernfield, Pa., by the undersigned, Aug. 7, 1943, in the Ambler church.—Irwin S. Hoffer, Ambler, Pa.

**Zigler-Moneymaker.**—On July 15, 1943, at the Staunton church, Carl W. Zigler of McDowell, Va., and Madaline Moneymaker of Churchville, Va., by the undersigned.—Murray L. Wagner, Weyers Cave, Va.

## Fallen Asleep . . .

**Baker, Marshall Edward,** the son of Harry F. and Bertha Hartman Baker, was born at Martinsburg, Pa., Feb. 3, 1923. His was a constant, faithful Christian life all through his twenty years. He was baptized Aug. 29, 1937, and died Oct. 23, 1943. He was never tardy or late at school and his record as a student is most creditable. He was just as faithful to his church, and his habits of life were most exemplary. His life is an inspiration to his many associates and is a witness to the fact that the most abiding joys are to be found in Christian experience. Surviving are the parents and three sisters. The funeral was conducted in the Martinsburg Memorial Church of the Brethren by the writer, assisted by Elder H. W. Hanawalt.—A. R. Coffman, Martinsburg, Pa.

**Barkdoll, Sadie Viola Mourer,** was born on April 25, 1852, near Upton, Pa. When in her early twenties, she moved with her parents to DuPage County, Ill. On Dec. 20, 1877, she became the second wife of Henry W. Barkdoll and the stepmother of two children. To this union were born two sons and two daughters. In 1910 they moved into their new home in Batavia, Ill., where they lived until 1932, when they went to live with their daughter. While living at North Manchester, Ind., Henry Barkdoll died in 1934. For the past four and a half years Sister Barkdoll was confined to her bed as the result of a broken hip. She gradually grew weaker until Nov. 14, 1943, when she died at the home of her daughter in Pioneer, Ohio. When a young woman, Sister Barkdoll joined the Church of the Brethren and was firm in her belief and faithful in her service to the church. For nearly

forty years she performed the services of a deacon's wife and was seldom absent from services. She and Bro. Barkdoll were charter members of the Batavia church, which was organized in October 1896. She was the third in a family of thirteen children. Three died in early life. Of the ten remaining, there were no deaths until the youngest was past sixty-five years. Sister Barkdoll leaves three children, two stepchildren, thirteen grandchildren and twenty-eight great-grandchildren. Funeral services were conducted in Pioneer, Ohio, by Bro. George Throne and in Batavia, Ill., by Bro. J. E. Miller. Burial was made in the Warrensville, Ill., cemetery.—Holly P. Garner, Pioneer, Ohio.

**Cupp, Lydia Ann,** was born at Luray, Va., June 11, 1868, the daughter of the late David and Lena Kibler, and died Sept. 29, 1943, at her home at Briery Branch, Va. Mrs. Cupp had been in declining health for several years. She was united in marriage to John H. Cupp at Brooke, Ind., on Jan. 29, 1895. She spent most of her life in Rockingham County, Va., with the exception of a year in Iowa and Nebraska. She called for the anointing service several times during her illness. Besides her aged husband, she leaves two daughters, four sons, one sister, twenty grandchildren and nine great-grandchildren. Funeral services were conducted by her pastor, I. J. Garber, assisted by Bro. M. G. Sanger, at the Briery Branch church. Interment was in the cemetery near by.—Mrs. Myra Pitsenbarger, Bridgewater, Va.

**Reber, George Washington,** youngest son of Daniel Heister and Elizabeth Smith Reber, was born Sept. 16, 1877, in Berks County, Pa., and died May 11, 1943, in the Martha Jefferson hospital in Charlottesville, Va., where he had lived for twenty years. He started to school at the age of five, with his older brother as the teacher, and continued for ten years without missing a day. He finished the business course at Juniata College in 1898 and the normal English in 1900. He united with the Church of the Brethren while at Juniata College. Later, while living in communities where there were no Brethren churches, he affiliated with the Presbyterian Church. He had a varied life, being a farmer, printer's devil, schoolteacher, blacksmith, coal miner, auditor, retail lumber dealer, surveyor, electrician and a locksmith. He was twice married, first to Mrs. Irene Burgess of Huntington, W. Va., who died in January 1930. Later he married Mrs. Olive Dupler, a classmate, of Huntingdon, Pa., who survives with six stepchildren. The funeral services were conducted by his pastor, Rev. Dwight M. Chalmers, assisted by Bro. John S. Flory of Bridgewater, Va., and Dr. Henry Alfred Porter of the Baptist Church. Burial was in the Riverview cemetery by the side of his first wife.—Mrs. George W. Reber, Charlottesville, Va.

**Rodocker, Mary M.,** daughter of Elder Jacob and Elizabeth Weirich, was born Feb. 12, 1872, and died Nov. 21, 1943. Early in life she united with the Center Church of the Brethren. She was united in marriage to Melvin Rodocker and to this union were born two sons and one daughter, all of whom preceded her in death. One brother survives. Services were conducted in the Center church by the writer, assisted by Bro. M. M. Taylor. Burial was in the Center cemetery.—Elmer E. Frick, Louisville, Ohio.

**Snider, George T.,** was born in Waynesboro, Pa., Sept. 6, 1876, and died recently in Philadelphia, Pa. He was the son of Philip M. and Clara Anna Michael Snider. In 1895 he united with the Church of the Brethren and became a zealous Christian worker. In 1907 he moved to Franklin, Pa. In 1902 he was married to Dora Funk, who preceded him in death less than a year ago. He is survived by two sons, three brothers, and two sisters. Services were conducted at the Grove funeral home in Waynesboro, Pa., by Bro. George L. Detweiler. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

**Stayer, Emmert,** of La Verne, Calif., was born Aug. 20, 1879, near Woodbury, Pa., and died Oct. 24, 1943, at the home of his daughter in Hoxie, Kansas, where he and his wife were visiting. He was the son of the late David and Barbara Stayer. He was married to Ada Brumbaugh on Aug. 15, 1900, at Ridgely, Md. Five children were born to this union, who survive with his companion, fifteen grandchildren, one great-grandchild, two sisters, one brother, and two half brothers. He united with the church when he was thirteen years old and was active all his life. He assumed responsibility in the Sunday school and choir, as well as the men's brotherhood activities. Whatever he undertook, he did to the best of his knowledge and ability. Bro. Stayer was a carpenter by trade most of his life. He took an active part in civic affairs. The family moved from Pennsylvania to Inglewood, Calif., in 1902 and has lived in La Verne for the past eighteen years. Funeral services were conducted at the La Verne church by Bro. Galen K. Walker. Interment was made in the Evergreen cemetery at La Verne.—Grace Hileman Miller, La Verne, Calif.

**Young, Caroline,** daughter of John and Elizabeth Shaum, was born near Wakarusa, Ind., April 21, 1853, and died at the home of her daughter near New Paris, Ind., on Nov. 22, 1943. She was married in 1877 to Isaac Kitzman, who died in 1879. She was then married to Marion W. Young, who died May 31, 1909. Surviving are three daughters, one son, one brother, eight grandchildren, fifteen great-grandchildren and one great-great-grandchild. She was a member of the Maple Grove church. Funeral services were held in a funeral home in New Paris with the writer officiating. Burial was in the Baintertown cemetery.—William Brubaker, New Paris, Ind.

**Zearley, John Jacob,** son of John H. and Mary Zearley, was born at Garber, Iowa, Dec. 30, 1863, and died at his home in



Colesburg, Iowa, Nov. 20, 1943. On Sept. 17, 1885, he was married to Emma E. Lewis, and to this union six children were born. In February 1890 he united with the German Baptist Church, now the Church of the Brethren, and though he was isolated from any church for many years, he remained faithful to his vows. He leaves his faithful companion, three sons, one daughter, two brothers, nine grandchildren and five great-grandchildren. He had spent his entire life in this one community and everyone loved him. Memorial services were held by the writer at the Garber church. He was laid to rest in the Hansell cemetery, which was a gift to the community by his grandfather.—Max Hartsough, Garber, Iowa.



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## Church News . . .

### Arizona

**Phoenix.**—We held our council meeting on Nov. 7 with our elder, Bro. A. W. Arnold, in charge. We decided to hold an evangelistic meeting sometime in the near future. Our church and Sunday-school attendance is steadily increasing and we have received several members by letter. We have ordered new Brethren Hymnals. On Oct. 29 a father and daughter banquet was held in the social hall. A deputation team from La Verne College recently paid us a visit. They presented the morning program, which was followed by a potluck dinner. Many of the Glendale members were present. We are happy that our church debt has decreased considerably in the past three months, and we are looking forward to erasing the entire debt by March 1, 1944. Our young people have started an organ fund, which is progressing nicely.—Helen Laughrun, Phoenix, Ariz., Nov. 30.

### California

**La Verne.**—Our church is planning a home-coming and mortgage-burning program for Dec. 5. All departments of the church have co-operated in making this mortgage-burning possible. At a special business meeting on Oct. 3, LaMar Bollinger, a part-time teacher at La Verne College, was elected as part-time pastor to assist Dr. D. W. Kurtz. Love feast services were held on Oct. 3 with Elder A. O. Brubaker officiating. An evening of sacred music was presented by the choir on Nov. 21, directed by David Young. A father and son dinner was sponsored by the men's brotherhood on Nov. 8. At a council on Oct. 20 the congregation voted to extend a call to Elder Galen Ogden of Naperville, Ill., to become pastor of our church, beginning Sept. 1, 1944, when Dr. Kurtz plans to retire from active pastoral work. The choir will present an evening of Christmas music on Sunday evening, Dec. 12, and the church school white gift program will be on the next Sunday evening. The aid society continues to hold all-day meetings each week, sewing for the Red Cross, the needy in other places, and on regular aid society projects. The Christmas bazaar was held last week with a cafeteria supper in the evening; the proceeds went to the La Verne College men's dormitory fund.—Grace Hileman Miller, La Verne, Calif., Nov. 22.

**Los Angeles, First.**—On Nov. 7 Joy Ridderhof, who spent some time as a missionary in Honduras, was with us. In seeking a field of service, she turned to making recordings for use on the mission field. Though she started less than five years ago, the work has prospered and she is now supervising the putting out of recordings in more than twenty languages. Some of these are used in places where there is no written language. An offering of \$60 was given to help in this work. Our love feast, held on Nov. 21, was a very spiritual occasion. A union meeting of the churches in our locality was held on Thanksgiving Day. Pastor Fred A. Flora is president of the Lincoln Heights fellowship group. At our afternoon service on Nov. 28 we had with us Dr. W. Harilee Bordeaux, dean of the evening school of the Bible Institute of Los Angeles, and Dr. J. E. Conant, a Bible teacher. We have new hymnals. Renewed interest has been awakened by our contest with the Baptist church in Sunday-school attendance.—L. C. Hosfeldt, Los Angeles, Calif., Dec. 6.

**San Diego.**—Sixteen new members have been received in the past year, eight by letter and eight by baptism. We are glad to report that progress is being made in the relation of the church to the community. The ladies' aid has been very active; they purchased a piano for the primary department, made a splendid payment on the parsonage fund, and assisted in the decoration of the Sunday-school rooms. Mrs. Daniel G. Foust is the new aid president. A new patio with an outdoor furnace was built in the rear of the church, and many picnic dinners were served there during the summer. We hope to have a mortgage-burning service after the last of our parsonage debt is paid off this winter. We are expecting to have a La Verne College day, when President Davis will be with us. Dr. Lowe filled the pulpit while the pastor and his wife were attending district meeting in October. Bro. J. M. Boaz had charge of the service. For some time we have been without a choir leader, but recently Mrs. Marjory Austin has been secured as director. The choir is planning to purchase robes. All servicemen who are located in or near the city are urged to attend our regular services. Several have been married at the parsonage. The wives of some of the men have been helped to find rooms. Pastor and Mrs. Forror have made many trips to camps to contact men and have entertained many in their home. Officers were elected for another year; Bro. Forror was retained as pastor and elder. Twenty subscriptions were sent for the Messenger. On Nov. 14 all the clubs of the boys and girls had charge of the evening program. A turkey dinner will be served by the women for the benefit of the parsonage fund. Many new improvements are planned for the present year.—Mrs. Daniel G. Foust, San Diego, Calif., Dec. 6.

**Waterford.**—Our church met in council on Aug. 26 and elected officers for the coming year. Bro. Frank Miller was retained as elder. Most of our members were privileged to attend the district conference in Modesto Oct. 8-11. The men's work has chosen Dale Cline as president for the coming year. They have been sponsoring the Boy Scout organization of our community since last January. Our young people are sponsoring a singing practice every Wednesday evening with Prof. E. F. Brightbill of the Modesto church as instructor. They also have basketball prac-



tice every other Tuesday evening in preparation for games with other young people of our district. They have chosen Russell Johnson as their adviser. We feel that we have a fine group of young people. Our former pastor, Bro. John Peters, was with us Oct. 24 and brought the morning and evening messages. On Nov. 7 Bro. Hiram Peters of Michigan gave us the morning message. Pastor C. H. Cameron is starting a study of the Book of Hebrews during the preaching hour on Sunday evenings. Our all-day harvest and home-coming service was held Nov. 14 with Bro. G. O. Stutsman as guest speaker in the afternoon. Our love feast will be held Nov. 26.—Myrna A. Bashor, Waterford, Calif., Nov. 24.

### Colorado

**Colorado Springs.**—At our October council we elected a corps of efficient church and Sunday-school officers. Bro. I. J. Sollenberger was retained as our elder. We have a good home department and cradle roll. The men have installed a new furnace. The women have been busy providing for local needs, as well as preparing a relief box. The Mennonite C. P. S. camp and two military camps are located near us and we welcome the boys from all of them to our church and our homes. On Oct. 17 we held our love feast; Bro. Sollenberger brought the morning message and officiated at the evening service. Just before the love feast a soldier, Pvt. Orlando Woodward, was baptized. He came from another denomination, where he had been an ordained minister. In receiving him into church fellowship, we also installed him into our ministry. On Nov. 14 we were privileged to have Sister Laura Cottrell speak to us. On the previous evening she was a dinner guest at the C. P. S. camp and gave a talk to their prayer meeting group. In the evening of Nov. 14 she gave an inspiring address in the neighboring Methodist church. On Nov. 21 we held our Thanksgiving home-coming service. Bro. Harold Fasnacht and family of Denver were with us and he gave a good sermon in the morning. A community dinner was served to many friends and members of the church. In the afternoon Rev. McDaniels filled the pulpit. Several letters of greeting from former residents were read. We were honored to have Sister Nettie Barnhart of Denver with us; she was the only charter member present. She is also the first person to be baptized into this church. On Nov. 14 another charter member, Mrs. Mary Burkholder of California, worshiped with us. Our Thanksgiving offering was \$50. The deputation team from McPherson College will be with us on Nov. 27. Nine members have recently been received by letter. Bro. Will Dugan died in July. We are glad that Pastor Lee Kendall and family are remaining with us.—Emma Beckner Hamm, Colorado Springs, Colo., Nov. 23.

**Denver.**—Pastor and Sister Oliver Austin have been very faithful to their tasks and their work is appreciated by all. We were sorry to have the Walter Kost family leave us and move to Ohio. Mrs. Kost is the daughter of the late Bro. Jesse Culler, who was a charter member of our church. We were pleased to have two fine guest speakers during November; Mr. James Farmer from New York, a Negro, gave a wonderful sermon, and Dr. A. R. Cottrell, a missionary to India, gave two interesting sermons on the work of the missionaries. Bro. Harold Fasnacht is conducting a teachers' seminar every fourth Sunday evening. On Nov. 26 we were happy to have a group from McPherson College visit us. A fellowship supper was held for them, after which they presented an interesting program of music, readings, chalk drawings and talks. They were representing the Student Christian Movement of the college. Dec. 12 has been set as the date for our business meeting.—Zelma Dove, Denver, Colo., Nov. 27.

**Rocky Ford.**—Our Thanksgiving offering was for home missions. We were happy to have Drs. Raymond and Laura Cottrell with us for a school of missions Nov. 18-21. A potluck dinner was held in their honor on Nov. 21. Our love feast was held on Nov. 3. Twenty-four of our young men are in the service; the church remembers each one with a birthday card. Pastor Robert Tully has been called to Elgin for a few days on official duty. We expect the deputation team from McPherson College to have charge of our service the morning of Nov. 28. Several of our young people attended camp at Pine Crest, and a goodly number of our older members attended the district conference at the same place. Bro. Robert Tully and his family came here soon after the camp and conference to take up the pastorate. He preached his first sermon on Sept. 5. The church had a reception for the Tullys on Aug. 31; this was also a farewell for our retiring pastor and wife, Brother and Sister Ernest Shively, who will remain with us. Bro. Shively is teaching school. We met in council on Sept. 7 to elect Sunday-school officers. On Nov. 11 we participated in the World Community Day service in the Christian church. We also had a part in the union Thanksgiving service held in the same church. The women's work is specializing in relief work, missions, temperance and home building. Since Oct. 7 we have sent four boxes of garments for relief.—Mrs. Ella Baker, Rocky Ford, Colo., Nov. 29.

### Florida

**Winter Park.**—We met in council on Oct. 20 to finish the business for the year. The treasurer reported enough funds on hand to liquidate the indebtedness on our church building. We decided to start a nursery in the basement of the church, where babies can be taken care of while the mothers attend the services in the auditorium. We had services in the forenoon on Thanksgiving Day, concluding with an appropriate ceremony for the burning of the mortgage. After the services we all met in Bethany Hall where a bountiful table was spread and we enjoyed a turkey dinner. In the afternoon the men and boys

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worked on the playground which the young people are sponsoring, while the women worked inside. Our love feast was held on Nov. 21. The children are preparing a Christmas program.—Mrs. C. E. Bower, Winter Park, Fla., Nov. 30.

### Idaho

**Boise Valley.**—The district Thanksgiving meeting was held at our church with a good attendance. All enjoyed the basket dinner at noon. The heifer project was presented at the men's meeting and a generous collection was taken. During the women's meeting Eliza Miller, a missionary to India for forty years, gave an interesting account of her work. A missionary offering was taken. Many able speakers made the day worth while. In the evening the young people held their annual banquet and rally.—Clara Carlson, Meridian, Idaho, Dec. 3.

### Illinois

**Cerro Gordo.**—Six young people have recently been baptized. Bro. L. M. Baldwin held a two weeks' revival meeting for us. One, a young mother, was baptized. The sermons were inspiring and the meetings were well attended. The young people presented the play, Abundance of Corn, last fall and are planning to present another about Christmas time. Fifteen intermediates and ten young people from our church attended camps at Decatur and Lewistown. At the election of officers this fall Bro. I. D. Heckman was chosen elder. The chairman of the men's work is Earl Miller. Our pastor presided at a dedication service when the Christian and American flags were placed in our church. We also consecrated six babies in a beautiful service. The men's work has entered the heifers for relief project to the extent of \$300. This organization has also donated \$100 to Beth-

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any Hospital. They have been very successful with the farm project this year because of good crop conditions and a fine spirit of co-operation among the men. When they gathered, shelled and delivered the corn in one day they had twenty-eight boys and men working.—Edith Gossett, Cerro Gordo, Ill., Dec. 4.

**La Motte Prairie.**—We met on Oct. 24 for our council meeting. Officers for the coming year were elected with Bro. D. C. Ritchey being retained as elder and pastor. Bro. Lester Fike began a two weeks' meeting for us Oct. 25. He brought scriptural sermons each evening, as well as explaining the ordinances as taught in the New Testament. The candlelighting service on Monday evening was well attended and was an impressive service. On Oct. 31 we had an all-day service and basket dinner. On Nov. 8 we had our love feast with Bro. Fike officiating. There were no additions to the church, but we know the members were challenged to live better. Bro. Fike encouraged Bible reading, which is being continued with a contest between the young people and the older people. We planned a Thanksgiving shower for our pastor; a Thanksgiving offering was also taken. Bro. William Ritchey preached for us on Nov. 28 in the absence of his father.—Mrs. Laura Plunkett, Palestine, Ill., Nov. 29.

**Okaw.**—At our recent council church officers for the coming year were elected. Three calves were given for the heifer project and the care of them is sponsored by the church. Bro. Lester Fike conducted our revival which closed with a love feast. Although there were no baptisms, Bro. Fike's inspiring messages were much appreciated. On Nov. 3 we were happy to have Brother and Sister Frank H. Crumpacker at our women's missionary meeting. On the following Sunday they spoke in the church. A representative of the Anti-Saloon League spoke to us

several weeks ago. Bro. John Metzler recently showed pictures of Brethren Service work. On Nov. 12 we had our annual birthday supper; an offering of \$30 was taken. The women's group has divided; the younger ones meet as home builders and the older ones as aid and relief workers. We hold our missionary meeting jointly each month. Each member has been given a mite box for the coming year. The birthday offering was given for relief work. We are making comforters and clothing and also collecting used clothing. As the Christmas season draws near it brings more activities and responsibilities.—Mrs. Estella E. Emmert, LaPlace, Ill., Dec. 6.

**Yellow Creek.**—Our church has been greatly blessed this past year. Though we have granted several church letters, we have also received several. In addition we have two new members by baptism and one by transfer of membership. The Sunday-school rooms and main auditorium were redecorated and we have purchased new seats, a new pulpit and three pulpit chairs. Other improvements are to be made as soon as materials are available. The aid society has been very busy quilting. They have also collected and sent a quantity of clothing and comforters for relief purposes and have sent canned goods, butter, vegetables and eggs to the C. P. S. camps and Bethany Hospital. We feel that we owe much of our progress to the leadership of Pastor and Sister Gerdes.—Charles Endress, Pearl City, Ill., Dec. 6.

#### Indiana

**Killbuck.**—Our home-coming was held on Sept. 19 with a goodly number present. Bro. William Lamott of Muncie gave an inspiring message in the afternoon. On Sept. 14 we met in council with Elder A. J. Miller in charge. The church extends deepest sympathy to Pastor James Hunter and family in the death of his mother. Bro. L. S. Shively gave us an inspiring message on Oct. 3 in the absence of our pastor. Six boxes were sent to boys overseas, and boxes will soon be sent to the boys who are in the States. We are glad to report that our attendance has shown a marked increase over last year. We again have a one hundred per cent Gospel Messenger club. Our ladies' aid is busy embroidering and knotting comforters.—Mrs. Henry Himes, Gaston, Ind., Nov. 28.

**New Hope.**—We met in council on Oct. 2 with our elder, Bro. J. A. Miller, in charge. Church and Sunday-school officers were elected for the year. Our love feast was held on Oct. 3 with a wonderful attendance; Pastor Carnie Carpenter officiated. We were glad to have Brother and Sister Jeremiah Barnhart of Delphi, Ind., with us. Our B. Y. P. D. is showing great interest in the church and is having some splendid programs each Sunday evening. The young people's class presented the church with a beautiful painting which was placed over the pulpit. One of our deacon brethren, Bro. William Ross, is very ill at this writing. The ladies' aid is doing some fine work. We have no organized men's work, but the men are taking care of the needs of the church very well. We are happy to have Brother and Sister Paul Leckron and daughter move into our community.—Mrs. Bessie Carpenter, Jeffersonsboro, Ind.

**North Liberty.**—Our council met Sept. 13. Bro. C. C. Cripe was retained as elder. The church calendar was presented and accepted. The harvest meeting was held Sept. 19 with Bro. V. F. Schwalm of North Manchester as guest speaker in the forenoon and afternoon. Our evangelistic meetings were held Sept. 24—Oct. 7. The evangelist who was engaged to hold the meetings could not come, but we were glad to secure the services of Brethren J. O. Winger, Edward Stump and Arthur Keim. Each one gave strong spiritual messages. Our love feast was held Oct. 8. On Nov. 14 Bro. John Metzler gave the morning message and in the evening presented picture slides, showing various phases of the Brethren Service work. A number from our church attended the women's rally at Nappanee on Nov. 18. A union service was held at the Christian church on Thanksgiving morning. Rev. Bigler of the Methodist church gave the message.—Anna Steele, North Liberty, Ind., Nov. 26.

#### Iowa

**Indian Creek.**—Our church work has been progressing nicely under the leadership of Pastor J. D. Brower and wife. Because of sickness Mrs. Brower was not able to be with us the last two Sundays, but she is now much improved. Our Sunday-school and church attendance has been good, although there is sickness in three of the homes. We had union services on Armistice Sunday and Thanksgiving Day. We also had a world peace program. Our Thanksgiving service was held on Sunday evening. A missionary playlet was given by the aid society. Our aid society also purchased Christian and American flags for the church. The young people gave the church a large picture of the head of Christ. The interior of the church has been redecorated. Most of the work was done by the pastor and wife and the members of the church. At the father and son banquet Bro. Reitz, who is 103 years old, was the guest of honor. His brother of Akron, Ohio, is eighty-two years old. The speakers at the banquet were the pastors of our local churches, Bro. Earl Jarboe of the Fernald church and Bro. M. W. Eikenberry of Dallas Center. A special Thanksgiving offering was lifted. The ladies' aid has been doing Red Cross sewing and also much for local work.—Mrs. Alice Gooden, Maxwell, Iowa, Dec. 1.

**Union Ridge.**—We met in business meeting Sept. 17; Sunday-school officers were elected for the coming year. Bro. Ralph Johnson was retained as our pastor for another year. A consecration service was held for the newly elected officers and teach-

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ers on Oct. 2. We have purchased a little more ground to add to the church lot. Our love feast was held on Nov. 14 with Bro. Johnson officiating. We were glad to have visiting brethren from the Greene church fellowship with us. Our harvest day was held on Nov. 21 with morning and afternoon services. Our guest speaker was Mr. Terry Grice of Geneva. A basket dinner was served at the noon hour. The offering was \$36.05. Our annual turkey supper was held on Thanksgiving evening. No charge was made but a freewill offering was lifted. A short program was given after the bountiful supper. A liberal amount of unused clothing was brought and will be sent to the needy. Our women's work has been active; they served lunches at sales this fall and also dinners for the men when they harvested their corn crop on the church farm. The men's work has a good report for their labors and efforts put forth throughout the past year. A few from our church drove to Fredericksburg to attend a men's work conference.—Mrs. J. R. Allen, Dumont, Iowa, Dec. 2.

### Maryland

**University Park.**—Our church met in council on Sept. 19. Officers were elected for the coming year. The church agreed to adopt the pension plan for ministers. Our church has again subscribed one hundred per cent to the Gospel Messenger. On Oct. 3 rally day was held and in the evening the love feast was observed. Bro. Stauffer Curry of Bridgewater officiated, assisted by Pastor John Long. World Community Day was observed by our church on Nov. 9. Mrs. Carroll Rinehart of Westminster, Md., peace director of the Eastern District of Maryland, was our guest speaker. On Sunday evenings, Dec. 5 and 12, Madonna paintings and slides of the Christmas story will be presented. Our every-member enlistment campaign will be conducted on Dec. 5. A children's pageant, Two Christmases, will be given on Dec. 19. A C. P. S. unit of twenty men from the various camps of the brotherhood is doing specialized work in College Park and the University of Maryland. The men have been attending our services; they conducted a meeting and assisted in the song leading. We are glad for their help and for their fine example of Christian character. Twenty-three of our own young men have been called into service. We are missing the presence of Mr. and Mrs. S. L. Brumbaugh, who have been in Ohio for some months with their daughter.—Grace A. Geiser, College Park, Md., Dec. 1.

### Michigan

**Adrian.**—On Nov. 7 our church enjoyed an all-day dedication service. Bro. J. J. Anglemyer was the guest speaker; he delivered the dedication sermon to a large audience. One week prior to the dedication two were reinstated to membership in the church. On Nov. 8 our two-week evangelistic meetings began with Bro. Harold Myers and wife as evangelists. Two have been baptized and two await the rite.—Lulu Kintner, Adrian, Mich., Dec. 6.

### Missouri

**Carthage.**—Four young people have been received by baptism this year. Bro. Glenn Trowbridge was installed into the ministry. Our love feast was held on Nov. 26 with thirty-four communicants. The service was conducted by Bro. A. W. Adkins, assisted by Brethren S. J. Neher, Edwin Groff and Glenn Trowbridge. On Nov. 28 our church celebrated its fiftieth anniversary. The regular morning services were held with Bro. Adkins, our district fieldman, bringing the message. A basket dinner at noon was enjoyed by sixty people. In the afternoon a varied program was given, consisting of hymns by the congregation, special music by the young people, the history of the church, reminiscences, and the sermon by our elder, S. J. Neher.—Olive E. Holmes, Carthage, Mo., Nov. 30.

**Kansas City.**—In spite of the first storm of the year, attendance was good at our love feast on Nov. 7. Pastor I. V. Enos officiated; Brethren E. M. Stewart and M. R. Murray assisted. Our women's work organization continues to be very active under the leadership of Mrs. J. W. Eller, who was re-elected for this year. Lunch is served each Wednesday to approximately thirty persons. We served Thanksgiving dinner to forty-four on Nov. 24. Quilting and sewing are done in the afternoon. We recently sent an offering to Bethany Hospital, made a contribution to the community chest drive and sent an offering of \$35.66 to the women's work project. For our missionary project this year we are using mite boxes. Once each month a birthday dinner is held in honor of those who have birthdays in that month. The women's work has also sent one dollar for Christmas to each of our boys in the service. We are enjoying a recently installed speaking system in our auditorium. An additional speaker has been placed in the basement for the benefit of those with small children.—Mrs. Hattie Easterla, Kansas City, Mo., Dec. 5.

**Wakenda.**—Sister Martha Keller held a revival meeting here and her messages were very inspiring. The meetings were greatly aided by the faithful help of Brother and Sister Oscar Diehl with their story and song service. On Nov. 5 friends of Bro. E. F. Sherfy, a former pastor of the Bethany, Rockingham and Wakenda churches, met at our church for a fellowship supper followed by a program in his honor. On Thanksgiving evening a fellowship supper and program were enjoyed by our church folks. One of our older members, Bro. M. P. Hollar, recently purchased a heifer which will be cared for by the men's organization under the leadership of Luther Van Pelt. It will be used for relief work. Mary C. Bowman was chosen president of the women's work. This group is making comforters to sell and

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also has some quilting to do for one of the members. Since our last report one letter has been received. Our love feast was held on Aug. 27 with Bro. E. G. Rodabaugh officiating. Bro. Diehl has been giving us some very good sermons. He will begin a series of doctrinal sermons in the near future.—Sara E. Fifer, Hardin, Mo., Nov. 30.

### Ohio

**Happy Corner.**—An outing for the young people's class was held at Bergers' camping grounds near West Milton on Oct. 16, 17. Twenty young people attended. The class has given \$300 for the Youth Serves project. Their interest has shown a definite increase. Elder Everett Fisher officiated at our love feast on Nov. 6. There were 160 people at the tables. The next morning Sister Fisher spoke to the children. Bro. Mark Shellhaus delivered the sermon. In a special council on Oct. 10 Elder Roy G. Engle and family were granted letters to the Prices Creek church, of which he is now the pastor. On Nov. 14 Richard Blackburn, a member of the Mennonite Church, spoke to us of his two years' experience in C. P. S. camps. The meeting was sponsored by the young married people's class. On Nov. 28 Bro. Lowell Butterbaugh was home on furlough from a hospital in Vancouver, Wash. He gave a short talk in Sunday school about his work.—Glenna Lambert, Dayton, Ohio, Dec. 6.

### Pennsylvania

**Upper Conewago.**—The district meeting was held at our church the last week in October. Our love feast was held on Nov. 6 with Bro. D. S. Myer officiating. He brought the messages at the services held two nights prior to the love feast. Elder Clyde Weaver preached the examination sermon and also brought the first sermon on Sunday morning; Bro. Myer followed with another good one. Nov. 11-14 we held a Bible conference at the Mummert house; Elders B. E. Kesler and I. N. H. Beahm brought the messages. The conference was well attended and was inspirational. Our Thanksgiving service was held at the East Berlin house. Elder Graybill Hershey brought the message. An offering for home missions was lifted.—Bertha E. Hull, East Berlin, Pa., Nov. 28.

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